



## **SECOND SUNDAY OF LENT**

### **Saturday / Sunday March 11 & 12, 2017**

#### **MASS INTENTIONS**

Sat. Mar. 11- 5pm: †Cornelius McCauley

Sun. Mar. 12- 7am: † Louise Lobdell  
8:30am: Joe Martinez  
10:30am: *Pro Populo*  
12:30pm: † Linda San Nicolas

Mon. Mar. 13- 8am: † Cornelius McCauley  
6pm: † Jennie Maderious

Tues. Mar. 14- 8am: Fr. Carmelo Mifsud  
6pm: Patricia O'Dwyer

Wed. Mar. 15- 8am: † Cornelius McCauley  
6pm: † John Cristobal

Thu. Mar. 16- 8am: Autumn Nicole Hall  
12pm: † Hannah Totah

Fri. Mar.17- 8am: † Cornelius McCauley  
6pm: Bettina Di Fiore

Sat. Mar.18- 8am: † Cornelius McCauley  
10am: Craig Van De Moortel  
5pm: † Cornelius McCauley

**There are Masses still open for intentions on April 24-29.**

**Please keep in your prayers....**Fr. Stan Zak, Fr. Bill Marshall; Mary Walker; Alex Porcuna; Lewis Mullen; Carmel Mahoney; Nancy Duenas; Brad O'Leary; Elisa Mancarti; Vic and Nancy Miloslavich; Kathryn Rieger; Judy & Louis Delligatti; Rose Bloom; Stella Lurton; Sue Weber; Laura Montgomery; Sara Zendejas; Rosaline White; Josephine Palacios; Francis Martinez, Mike Rodriguez; Paul Ehrfurth; John Ehrfurth; Lily McWilliams; Anaidel Perezarevalo; Janice Siliger; Robert Martinez, Laverne Seliger; Eddie Martinez; Sylvester Bell, Keith Borchers; Arthur Connick; Theresa Kunihiro, Lianne Claver, Paul Oei, Mike Bozzardi, Betty Garland, Garrett McGowan, John Benish, Diane Kasdan, Michael Quinones.

***In Memoriam:*** +Titus Ekanem, †Cornelius McCauley, +Jeffrey Garland, +Myrna Lanzar, +Barbara Shadix, +Virgil Garcia, +Wanda Krawczyk, +Bill Leitao, +Michael Smith, +Eugenia Hunter, +Ursula Edwards.  
***Requiescant in pace.***

## **Confessions Of A Roman Catholic**

There it was plain as could be in Sacred Scripture, the Word of God, the Christ's true faithful constitute a single unified body – in every respect: in

organization, in belief, and in worship. That was the way Christ's Mystical Body on earth was originally constituted, and in order for it to live on as His Mystical Body on earth that is the way it had to stay constituted.

It would have been foolhardy in the extreme for me to entertain doubts concerning the invincible oneness of Christ's Church; for not only was it self-evident in Sacred Scripture, it was self-evident in all the writings of the primitive Church Fathers. Wrote the great St. Cyprian in the third century: "God is one and Christ is one, and one is His Church, and the faith is one, and one His people welded together by the glue of concord into a solid unity of body. Unity cannot be rent asunder, nor can the one body of the Church, through the division of its structure, be divided into separate pieces." (St. Cyprian, On the Unity of the Church, chap. 23).

Likewise Tertullian in the third century: "We are a society with a single religious feeling, a single unity of discipline, a single bond of hope." (Apology, 39, 1)

Likewise, St. Hilary in the fourth century: "In the Scriptures our people are shown to be made one; so that just as many grains collected into one and ground and mingled together, make one loaf, so in Christ, who is the heavenly Bread, we know that there is one body, in which our whole company is joined and united." (Treatise 62, 13).

Now I ask you, is it any wonder that my conscience was disturbed by this revelation? Behold, I was not a member of a Christian unity or body. As a Protestant I was part of a Christian "cooperative," an "interdenominational association" made up of over 300 Christian bodies, each one different in name, in belief, in government, and, to a lesser extent, in form of worship. True, they all professed Christ as Lord and Savior, and they all professed to preach His Gospel – all proclaimed that their primary objective was the salvation of souls. In that respect there was indeed a common identity, or sameness. But the fact still remained: They refused to meet on the same premises to profess their faith in Christ as Lord and Savior, they disagreed as to what constitutes Christ's whole and true Gospel, and they were very much

at odds concerning what qualifies a person for eternal salvation. (Paul Whitcomb)

## ANNOUNCEMENTS:

**Raymond Cardinal Burke** will be offering the Mass in the Extraordinary Form at our Parish on March 19 at 12.30pm. A great friend of the Institute of Christ the King, His Eminence was invited by Canon Meney to St. Margaret Mary.

After Mass there will be a reception at the Cathedral in Oakland at 4pm, followed by benediction at 5pm.



From the **Bishop's Office**: Bishop Barber in a decree given on Feb. 22nd has granted to all Catholics of the Diocese as well as to all present here a dispensation from abstinence from meat and meat products on the feast-day of St. Patrick, which this year falls on March 17, a Lenten Friday, usually a day of fasting and abstinence.

The Bishop encourages all who make use of this dispensation to engage in another sacrificial or charitable act that day.



This weekend and next, March 19th, **Youth Group** will be having a **fundraiser** for its upcoming retreat. They will be present after the 8.30am and 10.30am Masses. Please support them.



St. Margaret Mary's **Young Adult Group** for those in their 20's and 30's meets on third Fridays at 7PM in the parish hall. join us to discuss.

This week, after the 6PM Mass and Stations of the Cross on Friday, March 17th, please join the Group in the Kozina Hall for "What Catholics Can Do with Their Money!" (aka - finances for the 20/30 year old Catholic) by Tom Payne, Fellow Catholic and Financial Planner.

After, there will be a St. Patrick's Day Potluck! Ladies and couples, please bring a side dish (salad, soda bread, corn bread, etc. are just some suggestions) and guys bring dessert! Corned beef, cabbage and red potatoes

provided. Anyone 18+ may attend. Please contact [joni@durlingfamily.net](mailto:joni@durlingfamily.net) if you have any questions.



Please pray for the members of our **Youth Group and our candidates for Confirmation** as they prepare for a 3-day retreat. The retreat takes place in the beautiful Sonoma County, from Friday, March 24th through Sunday, March 26th, 2017. Rev. Fr. Alexander Castillo, Bishop's Secretary will be the retreat master. The Retreat is open to all Youth/Teens REGISTERED in the St. Margaret Mary CCD Program and all Confirmation Second Year students. Cost is \$110.00, which includes a 3 day stay at the CYO Retreat Center, 6 meals plus bonus Retreat Package. SPACES LIMITED. Contact Valerie at [stmmworks@ymail.com](mailto:stmmworks@ymail.com) to register.



Pray for our candidates for **First Communion** will be approaching for the first time the Sacrament of Reconciliation on March 26th. The candidates will first meet in the Kozina Hall. Please contact Lucia Wyborny for any questions: at [luciawyb@gmail.com](mailto:luciawyb@gmail.com).



The following are dates in our **CCD Religious Education Program:**

- March 12: CCD classes meet (daylight savings time begins).
- March 19: CCD classes meet
- March 24-26: Confirmation Year 2 and JP II Youth Group Retreat
- March 26: CCD classes meet, and first confessions.
- April 2: CCD classes meet
- April 9: CCD classes meet (Palm Sunday)
- April 16: No classes (Easter Sunday)
- April 23: No classes
- May 7: CCD classes meet
- May 14: Final CCD classes
- May 21: First Holy Communion
- June 16: Confirmation rehearsal & confessions
- June 18: Confirmation (10.30am Mass)



AG  
1-55

"We aren't old enough yet to join  
the Young Adult social club, Father,  
so do you think you could find a  
couple of cute boys to come to  
10:30 Mass instead?"

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For our **CCD/Religious Education programs**, the classes offered include: Pre-First Communion (1st grade); First Communion (2nd grade); Post-First Communion (Grades 3-4); Grades 5 and 6; Pre-Confirmation, Confirmation, and our St. John Paul II Youth Group. Please share this notice with others that may have an interest in Catechism Classes at St. Margaret Mary Church. Thank you! Contact Valerie at [stmmworks@ymail.com](mailto:stmmworks@ymail.com) or the parish office 510.482.0596.

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**Parents who are expecting a child** may receive a special blessing. If you're pregnant and wish to receive a blessing, please speak to the priest after Mass for the blessing.

Likewise, couples who wish to receive a **blessing on their marriage or to renew their wedding vows** may do so at any time of the year: either on their anniversary or on any other special day. Please approach the priest for the blessing.

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**Baptism classes** are required for first babies or new parishioners, and should be scheduled before the arrival of the baby if possible. One month's notice is highly recommended, unless there is an emergency regarding the health of the baby.

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The **Parish Library** (named after St. Joseph Guardian of the Redeemer) will open in April in the Kozina Hall. Our book collection is amazingly extensive and contains the best in Catholic books, video and audio. Most materials will be available for lending.

Before we open, we need parishioners who would like to give a little of their time after the Mass they regularly attend on a rotating basis. The task will be to assist patrons check out books, and return books to shelves. If you like books and you're interested in helping, please contact Lily Mullen at [mullen@gmail.com](mailto:mullen@gmail.com) 925-827-1946

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To all parents that have a child graduating from College, High School or Junior High, save the date for our **3RD Annual Baccalaureate Mass** on Saturday, June 3rd, 2017 at 5:00PM. RSVP to [stmmworks@ymail.com](mailto:stmmworks@ymail.com).

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If you are interested in becoming part of the Legion of Mary at St. Margaret Mary, a new group (*praesidium*) is being planned. We would like to invite you to join this lay apostolate whose objective is the sanctification of each of its members through prayer and apostolic work. The Legion is open to all Catholics who have a devotion to Our Blessed Mother. For more information about the Legion, please call Tessie de la Paz at (510) 693-1096.

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We have volunteers to prepare and serve luncheon through May for visiting priests who come for the monthly **Holy Hour For Priests**. But if you're interested in helping in the fall, please contact Lily Mullen. The simple meatless meal can be prepared in the Hall's kitchen or at home and brought in; then served. Get a friend (or two) and sign up for a particular month to do this act of charity towards the priests of our parish and those who join them for the morning of recollection. Please contact Lily Mullen (925) 827-1946 or email at: [lily.mullen@gmail.com](mailto:lily.mullen@gmail.com) for more information, or to put your name on the schedule.

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Congratulations to **Nancy Coxwell** who was received by Bishop Barber during the Rite of Welcome in the Cathedral on March 4. Please pray for her as she prepares to be received in the Church this Easter.

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## Marriage And The Spirit

Nowhere within creation does God more intimately co-operate with a human than in the generation of life. The Liturgy, speaking of Mary's pregnancy, says: "He whom the heavens could not contain, thou didst contain within thyself." So the mother whose model is the Mother of Mothers sees herself as bearing within her the Creative Act of God, which not even the universe can limit.

When, as a bride, she went to the altar, the Church said to her and her husband: "You will be two in one flesh." Looking to the Incarnation, she perceives in a dim way that such must have been Mary's thought as she bore



within herself the Word Incarnate. She and her Son were two in one flesh, the symbol of matrimony. In Mary, the sexes were reconciled, and a woman and a man were one. Now, bearing the child, the mother sees how the unity of two in one flesh, which existed between her and her husband, passes into a new unity of two in one flesh: herself and her unborn child.

Mothers who know not the Spirit in sex can see themselves only as higher developed animals, bearing within a new biological content. But the Catholic mother finds a model of pregnancy in the Mother who began the bringing of God to man. Physical trials become more bearable when she sees herself a co-worker with God in the making of life. A dying man in a country region of France, unable to receive the Eucharist, asked that a poor person be brought to him so that he might at least have Christ in a lesser way. The woman with the child may sometimes be unable to receive Holy Communion, but she can, with an act of faith, see that she already is bearing a lesser host within the tabernacle of her body.

The Papal Encyclical related Holy Orders to Matrimony, in the sense that both are the bearers of life. Mary, bearing Divine Life, the mother bearing human life, and the priest or the apostle begetting divine life through grace, are all united in a concept of pregnancy. Sex then is just a shadow cast by the spirit on the walls of the flesh.

No new life comes into being without labor. Now there is a double life to which humans can be introduced: the physical life which incorporates them to the Old Adam, and the spiritual life of grace which incorporates them to the New Adam, Christ. The first is done through pregnancy; the second through instruction of converts, teaching, missionary, and apostolic endeavor.

(From *Three To Get Married* by Fulton Sheen)

**The second collection this weekend is for the Bishop's Appeal. The collection for the Insurance and Diocesan Assessment totaled \$1,089. Next week's second collection is also for the Insurance & Diocesan Assessment. Thank you for your support!**

<b>Weekly update</b>	Feb. 25 & 26	Year-to-Date
Actual - 1st Plate	\$3,644	\$39,197
Parish Pay 1st Plate	\$3,850	\$14,905
Total 1st Plate	\$7,494	\$54,102
Goal	\$6,400	\$57,600
Shortfall	0	(-\$3,498)

## **MUSIC**

**Hymns for today:** #365 , Domine (recessional)

**5pm (Sat.)** Heritage Mass, Alstott.

**10:30am:** Mass for Lent, by Charlotte Ellis

**Offertory:** O Lord with Wondrous Mystery

**Communion:** Ave Verum, Elgar

## **The Transfiguration**

The soul of Jesus, personally united to the Word, enjoyed the Beatific Vision, which has as its connatural effect the glorification of the body. But this effect was impeded by Jesus, who, during the years of His life on earth, wanted to resemble us as much as possible by appearing “in the likeness of sinful flesh” (Rom. 8:3).

However, in order to confirm the faith of the Apostles who were shaken by the announcement of His Passion, Jesus permitted some rays from His blessed soul to shine forth for a few brief instants on Thabor, when Peter, James, and John saw Him transfigured: “His face did shine as the sun and His garments became white as snow.” The three were enraptured by it, and yet Jesus had revealed to them only one ray of His glory, for no human creature could have borne the complete vision.

Glory is the fruit of grace: the grace possessed by Jesus in an infinite degree is reflected in an infinite glory transfiguring Him entirely. Something similar happens to us: grace will transform us “from glory to glory” (2Cor. 3:18), until one day it will bring us to the Beatific Vision of God in heaven. But while grace transfigures, sin, on the other hand, darkens and disfigures whoever becomes its victim.

The Gospel—Mt. 17:1-9—brings out the close connection between the Transfiguration and the passion of Jesus. Moses and Elias appeared on Thabor on either side of the Savior. They conversed with Him, and as St. Luke explains, talked specifically about His coming Passion: “They spoke of His decease, that He should accomplish in Jerusalem” (Lk. 9:31).

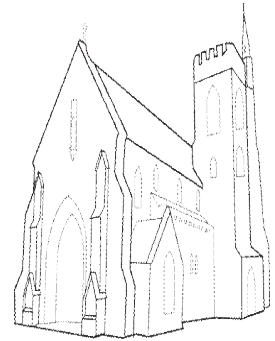
The divine Master wished to teach His disciples in this way that it was impossible—for Him as well as for them—to reach the glory of the Transfiguration without passing through suffering. It was the same lesson that He would give later to the two disciples at Emmaus: “Ought not Christ to have suffered these things and so to enter into His glory?” (Lk. 24: 26). What has been disfigured by sin cannot regain its original supernatural beauty except by way of purifying suffering.

In ecstasy before the vision on Thabor, Peter cried out with his usual eagerness, “It is good for us to be here,” and offered to make three tabernacles: one for Jesus, one for Moses, and one for Elias. But his proposal was interrupted by a voice from heaven: “This is My beloved Son, in whom I am well pleased; hear ye Him!” and the vision disappeared.

(From *Divine Intimacy* by Fr. Gabriel of St. Mary Magdalene, OCD)



**Institute of Christ the King  
Sovereign Priest**



**Rev. Msgr. M. R. Schmitz** - Vicar General  
**Rev. Canon Talarico** - Provincial  
**Rev. Canon Olivier Meney**  
Episcopal Delegate for the Extraordinary Form  
of the Roman Rite in the Diocese of Oakland

Canon Meney - (510) 604-0391 or [canon.meney@institute-christ-king.org](mailto:canon.meney@institute-christ-king.org)

**DIOCESAN APPROVED TRADITIONAL LATIN MASS APOSTOLATE  
FOR THE IMPLEMENTATION OF THE MOTU PROPRIO,  
*SUMMORUM PONTIFICUM*  
IN THE DIOCESE OF OAKLAND, CALIFORNIA**

For Current Schedules & Events, please check the Institute of Christ the King's Weekly Bulletin:

**[www.institute-christ-king.org/oakland](http://www.institute-christ-king.org/oakland)**

**Second Sunday of Lent  
March 12, 2017**

## **A BRIEF EXPLANATION OF SOME ASPECTS OF THE MASS IN ITS EXTRAORDINARY FORM**

*to acquire a "notable liturgical formation and a deep, personal familiarity with the earlier form of the liturgical celebration"*

*(Motu Proprio, Benedict XVI)*

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### **ON THE PRAYER QUAM OBLATIONEM (CONTINUED)**

The council of Rome (1879) wrote the following profession of faith against heresy: "I, Berengarius, believe in my heart and openly profess that the bread and wine that are placed on the altar are through the mystery of the sacred prayer and the words of our Redeemer substantially changed into the true and proper life-giving flesh and blood of Jesus Christ our Lord; and that after the consecration is the true body of Christ, which was born of the Virgin, as an offering for the salvation of the world hung on the cross, and sits at the right hand of the Father; and (is) the true blood of Christ which flowed from his side; not only through the sign and power of the sacrament but in his proper nature and true substance; as it is set down in this summary and as I read it and you understand it. Thus I believe, and I will not teach any more against this faith. So help me God and this holy Gospel of God."

Do the prayers of the Church have the same impact that the ones of Jesus Christ? That was never taught in sound doctrine. Saint Basil says that they have great importance and strength though because in the Sacraments the intention of the Church must be expressed. The prayers accompanying the words of Jesus Christ mark the intention, the desires, the views that the Church has in mind. Without those

explanatory remarks, the words could be interpreted as a mere narrative, an historical report without power.

It is the Church that through the authority of Jesus Christ has the power to consecrate priests and tell them what to do in the celebration of the Sacrifice of the Mass. The priest is the minister of Jesus and of the Church. He must speak in the person of Jesus Christ and as delegated by the Church. In the name of the Church, he invoke the divine power upon bread and wine that they might be changes into the Body and Blood of Christ... and then he does not speak in his name anymore. He speaks the words of Jesus Christ and that is those words of Jesus Christ that consecrate, the words of Him by whom all things are made.

That is Jesus Christ who consecrates but through the mouth of his priests who pray and bless with signs of the cross according to the sacred rules of the celebration.

Saint John Chrysostom summarizes these thoughts: “When you see the priest celebrating the Holy Sacrifice, doing the prayers, surrounded by the cleansed faithful in the Precious Blood and by the Divine Savior offering himself on the Altar, do you think that you are still upon earth? Don’t you believe to be already in Heavens. O miracle, O goodness! The One seating at the right hands of the Father will be in our hands, will give himself to those who want to receive Him” (On the Priesthood, Book 3)

**The annual retreat is May 26-28, 2017**

**For inquiries regarding membership in the Society of the Sacred Heart, please send an email [tosacredheart@institute-christ-king.org](mailto:tosacredheart@institute-christ-king.org).**

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**OUR OAKLAND APOSTOLATE IS**  
**IN NEED OF YOUR SUPPORT!**

**Please donate**  
to the Institute for our Apostolate.

You can give your donation to Canon Meney.  
Checks payable to Institute of Christ the King.  
Envelopes are provided in the back of the church.

You can also go to the Institute's website at [www.institute-christ-king.org](http://www.institute-christ-king.org) and click  
on  
"St. Margaret Mary Oakland, CA,"  
then click on "Donate."  
**Many thanks for your support.**



Canon Meney

**YOU ARE AT SAINT MARGARET MARY  
CATHOLIC CHURCH  
HUB OF THE LATIN MASS LITURGY IN  
OAKLAND, CALIFORNIA**

The Traditional Latin Mass (now called by the Holy Father: Mass in the *Extraordinary Form*) is brought to you through the ministry of the *Institute of Christ the King Sovereign Priest*.

WHAT IS THE INSTITUTE OF CHRIST THE KING SOVEREIGN PRIEST?

The Institute of Christ the King Sovereign Priest is a Society of Apostolic Life of Pontifical Right whose goal is the honor of God and the sanctification of priests in the service of the Church and souls. Its specific aim is missionary: to spread the reign of our Lord Jesus Christ in all spheres of human life. Our work is carried out under the patronage of the Immaculate Conception, to Whom the Institute is consecrated.

Recognizing the importance of a deep harmony between faith, liturgy, life, and the power of beauty in attracting the human senses to the things above, an integral part of the Institute's charism is the use of the traditional Latin Liturgy of 1962 for the Holy Sacrifice of the Mass and the other sacraments. Great care for a solemn liturgy, complete fidelity to the doctrine of the Church and the Holy Father, and awareness of the central role of Grace, especially Charity – these are essential elements of the Institute's spirituality, which is drawn from its three co-patrons, St. Benedict, St. Thomas Aquinas, and St. Francis de Sales.

Our motto is "Live the truth in charity." The Institute operates in more than fifty places in twelve countries, where our priests focus on the care of souls in many different ways. To assist our priests in their apostolic work, the Institute also has clerical oblates. In 2004, a community of religious sisters was canonically established to aid the priests in their mission through prayer and apostolic work.

The Institute was founded in 1990 by Monsignor Gilles Wach. Today, the motherhouse and international seminary of the Institute is located in Gricigliano, in the Archdiocese of Florence, Italy.



The Institute serves the faithful of the Bay since 2005 at St. Margaret Mary in Oakland and at Five Wounds in San Jose (Mass at 12:30 pm on Sunday, 12:15 pm on Weekdays but Sat. at 7:30 am)

## **Traditional Latin Mass Schedule**

**Monday - Wednesday**, Low Mass at 6:00 PM

**Thursday**, Low Mass at 12:00 PM (Noon)

**Friday**, Low Mass at 6:00PM

**Saturday**, Low Mass at 10:00 AM

**Sunday**, Low Mass at 7:00 AM

High Mass at 12:30 PM

### **Reception**

Every Sunday after 12:30 PM Mass

### **Feast Days**

Mass at 6:00 PM

Please refer to the Institute's online bulletin for updates

## **Homebound Visits, House Blessings, Spiritual Direction**

Do not hesitate to call Canon Meney to have a visit or the blessed Sacrament brought to your beloved ones. Cell phone number is (510) 604-0391  
Spiritual direction is available upon request.

## **CONFESSIONS**

Confessions are offered half hour before daily Masses, during Sunday Mass, and upon request for those who cannot make it to confession on the above mentioned schedules.

**Adoration of the Blessed Sacrament every Wednesday after 6:00 pm Mass in reparation for the Crimes of Isis.**