



**PALM SUNDAY OF
THE PASSION OF OUR LORD
March 19-20, 2016**

MASS INTENTIONS

Sat. Mar. 19 5pm: *Pro Populo*

Sun. Mar.20: 7am:
8:30am: Fr. Stan Zak
10:30am: Fr. Kenneth Nobrega
12:30pm: Salvador Zesti, Sr.

Mon. Mar. 21: 8am: Harry & Betty Garland
6pm: Cecilia Castillo

Tues. Mar. 22: 8am: Harry & Betty Garland
6pm: Paul Baccay

Wed. Mar. 23: 8am: Teresa Rutkowska
6pm: † Alejandro M. Porcuna, Sr.

- Thu. Mar. 24: 5pm: *Mass (Extraordinary Form)*
8pm: *Mass of the Lord's Supper (Ordinary Form)*
- Fri. Mar. 25: 8am: *Lauds & Stations of the Cross*
9am: *Tenebrae*
12pm: *Liturgy of the Hours; Lamentations; Good Friday Liturgy (Ordinary Form)*
5pm: *Good Friday Liturgy (Extraordinary Form)*
- Sat. Mar. 26: 4pm: *Easter Vigil (Extraordinary Form)*
8pm: *Easter Vigil (Ordinary Form)*

There are Masses still open for intentions on April 18-23, and 25– 30

Please keep in your prayers.... Fr. Stan Zak, Fr. Bill Marshall; Mary Walker; Alex Porcuna; Lewis Mullen; Carmel Mahoney; Nancy Duenas; Brad O'Leary; Titus Ekanem; Elisa & Giovanni Mancarti; Vic and Nancy Miloslavich; Kathryn Rieger; Judy & Louis Delligatti; Eugenia Hunter; Rose Bloom; Stella Lurton; Sue Weber; Cornelius McCauley; Laura Montgomery; Sara Zendejas; Rosaline White; Josephine Palacios; Annie Bozzardi; Francis Martinez, Mike Rodriguez; Patrick Ventanilla; Paul Ehrfurth; John Ehrfurth; Lily McWilliams; Anaidel Perezarevalo; Janice Siliger; Claudia Bermudez; Robert Martinez, Laverne Seliger; Eddie Martinez; Jim Gilheany, Sr.; Sylvester Bell, Keith and Thomas Borchers; Arthur Connick; Paul Oei; Theresa Kunihiro.

In Memoriam: +Virgil Garcia, +Wanda Krawczyk, +Bill Leitao, +Michael Smith, +Rolando "Ron" Arnaldo, +Taro Yamaguchi. ***Requiescat in pace.***

Entrance Into Jerusalem

It was the month of Nisan. The Book of Exodus ordered that in this month the Paschal Lamb was to be selected, and four days later was to be

taken to the place where it was to be sacrificed. On Palm Sunday, the Lamb was chosen by popular acclaim in Jerusalem; on Good Friday He was sacrificed.

His last Sabbath Our Lord spent in Bethany with Lazarus and his sisters. News was now circulated that Our Lord was coming into Jerusalem. In preparation for His entrance, He sent two of His disciples into the village, where they were told they would find a colt tethered, on which no man had ridden. They were to untie it and bring it to Him. If anyone asks why you are untying it, say, *Our Master needs it.* (Luke 19:31).

Perhaps no greater paradox was ever written than this—on the one hand the sovereignty of the Lord, and on the other His “need.” This combination of Divinity and dependence, of possession and poverty was the consequence of the Word becoming flesh. Truly, He who was rich became poor for our sakes, that we might be rich. He borrowed a boat from a fisherman from which to preach; he borrowed barley loaves and fishes from a boy to feed the multitude; he borrowed a grace from which He would rise; and now he borrowed an ass on which to enter Jerusalem. Sometimes God pre-empted and requisitioned the things of man, as if to remind him that everything is a gift from Him. It is sufficient for those who know Him to hear: “*The Lord hath need of it.*”

As He approached the city, a “great multitude” came to meet Him; among them were not only the citizens but also those who had come up for the feast and, of course, the Pharisees. The Roman authorities also were on the alert during great feasts lest there be an insurrection. On all previous occasions, Our Lord rejected the false enthusiasm of the people, fled the spotlight of publicity, and avoided anything that savored of display. At one time: He then gave his disciples strict orders not to tell anyone that he was the Messiah. (Matt 16:20).....

But the entrance to Jerusalem was so public that even the Pharisees said: “*All the world has gone after Him.*” (John 12:19)...Why? Because His “Hour” had come. It was time now for Him to make the last public affirmation of His claims. He knew it would lead to Calvary, and His Ascension and the establishment of His Kingdom on earth. (Taken from *Life Of Christ* by Fulton J. Sheen).





*"The Bulletin said we could bring
our own palms."*

From Father's Flock
of St. Margaret Mary's Parish by Arden

ANNOUNCEMENTS:

Below is the **schedule of services for Holy Week:**

Wednesday of Holy Week, March 23, 2016

5:00 – 8:00p.m. Individual Confessions

Holy Thursday, March 24, 2016

8:00 a.m. Lauds (Morning Prayer)

9:00 am Tenebrae (Extraordinary Form)

5:00 pm Mass of the Last Supper (Extraordinary Form)

8:00pm Mass of the Lord's Supper (Ordinary Form); Adoration until 11:00p.m.

Good Friday, March 25, 2016

8:00 a.m. Lauds and Stations of the Cross.

9:00am Tenebrae (Extraordinary Form)

12Noon Liturgy of the Hours followed by Bitter Lamentations

1:30pm Celebration of the Passion of the Lord, with Veneration of the Cross and Holy Communion

3:00pm Divine Mercy Chaplet & Adoration of our Lord in the Tomb

5:00pm Good Friday Liturgy (Extraordinary Form) Adoration of Jesus in the Tomb until 9:00 p.m.

Holy Saturday, March 26, 2016

8:00am Lauds & Adoration Jesus in the Tomb

9:00am Tenebrae (Extraordinary Form)

3:00pm Chaplet of the Divine Mercy

4:00pm Easter Vigil according to the Extraordinary Form

8:00 p.m. Easter Vigil according to the Ordinary Form

Easter Sunday, March 27, 2015

7:00 a.m. & 12:30p.m. Masses in the Extraordinary Form

8:30 a.m. & 10:30a.m. Masses in the Ordinary Form 3:00 p.m. Chaplet of the Divine Mercy

On **Divine Mercy Sunday** (Second Sunday of the Season of Easter), April 3, the Chaplet of the **Divine Mercy** will be offered at 3pm. The schedule for that Sunday is as follows:

2.30pm Exposition of the Blessed Sacrament

3pm Divine Mercy Chaplet followed by Individual Confessions

4pm Benediction



Our Parish is in the second cycle for **Safe Environment Training**, which is the cycle from July 1, 2015 to June 30, 2016. This means that volunteers who have not had the mandatory training for **Safe Environment** within the past three years, or have not had training at all, are required to do so before the cycle ends in June 2016.

All training is now online and all volunteers and employees of the Parish are required to do so every three years. The cost to train is \$8.00. The Parish will reimburse for the cost.

The website is at shieldthevulnerable.org.

Those who volunteer with children/youth are additionally required to take a [LiveScan](#).

For information about [LiveScan](#), accessing the site, and about the **Safe Environment Program**, please contact **Valerie Burkart** at stmmworks@ymail.com.

Our volunteers are among the most active, most conscientious, most generous individuals in the community. They give freely of their time and resources to get the work of the Church done. The Parish owes them a lot.

To help equip them in their work and to help them ensure that our Parish remains a safe place for children, the Diocese and the Parish are requiring this training of all its volunteers. The Parish wishes to thank the generosity of all our volunteers and urges them to continue to help make our Parish a safe place for our young people.



If you would like to help the Parish with getting **Easter lilies** for our Church, please find in the vestibule forms and envelopes for making a donation.

You may designate a flower offering in memory of a loved one. Either mail/send the forms and envelopes to the Parish Office, or drop it in one of the collection baskets during Mass. Thank you.



As is the custom of the Parish, during the Easter Octave **Novena Masses for the conversion of sinners** are offered. The Novena Masses begin on March 28 (8am) through April 2 (8am).

The forms for offering the Masses for your intentions are found in the vestibule.



On Holy Saturday, the Parish traditionally **blesses food on Holy Saturday** that will be used for the Easter feast. If you have food that you will use for Easter which you would like blessed on Holy Saturday, come by the Rectory during the daytime preferably on the hour for the blessing.

Moreover, the Parish has a custom of giving **blessings to expectant mothers**. If you're expecting a child, please visit with one of the priests after Mass for the blessing. Also, couples married in the Church who are celebrating their **wedding anniversaries** are encouraged to visit with the priest to receive a blessing.



In his 2015 Christmas message, **Bishop Michael C. Barber, SJ**, recalled hearing Pope Francis' call for each parish and monastery in Europe to sponsor a refugee family. 'Wouldn't it be great if we become the first diocese in the USA where every parish co-sponsored a refugee family?' he asked.

In this **Jubilee Year of Mercy**, Catholic Charities of the East Bay is taking Francis' and Barber's in asking the faithful to welcome refugees. Catholic Charities has a resettlement **program** which is

responsible for the refugee for the first 90 days; parishes would be welcome to continue mentoring the family during and after that.

To learn more about this **resettlement program** please go to an article in the *Catholic Voice* from Feb. 8. The article can be read online at catholicvoiceoakland.org from the front page.



The Fear of Death

The point to seize on is surely this: that birth and death are the best possible reminder of our creatureliness. We creatures are, God is not, in time. We find ourselves in a hurry; this creature of time, which does not enter at all into God's existence, conditions our lives and makes all the difference to us. We find ourselves bored with waiting; this creature of time, which does not enter at all into God's existence, can become a kind of martyrdom to us. The two moments, then, of birth and death, the moment when we step onto, and the moment when we step off, this shifting platform of time which is our world, are essentially moments of consecration. With the first, we had nothing to do. When the second comes, we do not know whether we shall be in a posture to devote it, by a conscious act, to the glory of God; it may be very sudden. It may come (it does very often) when we are unconscious. We want then, especially in time of retreat, to make a preliminary offering of it into God's hands.

Your whole life should be a sacrifice offered to God in union with our Lord's sacrifice in the holy Mass. The crucial moment in the holy Mass is when the priest says, *Hoc est Corpus meum*. And in our sacrifice the crucial moment is that of death, when we too say, *Hoc est Corpus meum*. "This is my body, Lord, the body thou gavest me, and art now taking away from me, the body in which I have suffered, and sinned. Come, holy oils, and seal these gateways of sense, and points of contact in me between body and soul; seal them well, this is a secret present from me to my God." And if death is the moment of consecration, we, as we have look forward to it now, are making our offertory; we are holding out our bodies on the paten, ready against the moment when they will be caught away from us in the

consummation of the sacrifice. In a fallen world, sacrifice means the destruction, the annihilation, as far as possible, of the thing offered. It is God's merciful decree that death should not be a complete annihilation. But this separating of soul and body is the nearest thing to annihilation which it is ours to give. Let us look forward, then, to death, as the moment at which we shall make to God the supreme confession of our creatureliness, when we shall immolate, in honor of his eternity, this transitory existence of ours, offer him this candle, to be blown out. The dearer a thing life seems to you, the harder it seems to relinquish, the more motive for generosity in offering it. So little, the real value of the sacrifice we make, when we give our souls into his hands; all the better, then, if (by a kind of sentimental value) it means much to us, who make it.

(Taken from *A Retreat for Lay People* by Ronald Knox).



There will be a **Young Adult Retreat** on April 1-2, at Our Lady of Lourdes in Oakland, CA.

The theme is "Hearts on Fire: Living Faith in Daily Life with Spiritual Exercises of St. Ignatius of Loyola, A Team of Young Jesuit Presenters, A Group of Young Adults, A Thousand Graces, One Heart."

There will be presentations, including one on methods of prayer in daily life. On April 2, Friday evening, there will be live music! This is for young adults 18-39, single or married. Come Friday evening (go home overnight) and come back for Saturday. Learn more and register online for only \$30 at: www.apostleshipofprayer.org/heartsonfire

This week's **second collection** is for the Catholic Relief Services. Last week's second collection for the Bishop's Appeal totaled \$1,031.



Next week's second collection will be for Insurance and Diocesan Assessment. Thank you for your support.

Weekly update

March 12 & 13

Year-to-Date

Actual - 1st Plate	\$4,891	\$50,676
Parish Pay 1st Plate	\$1,160	\$15,960
Total 1st Plate	\$6,051	\$66,636
Goal	\$6,400	\$70,400
Shortfall	\$349	(-\$3,764)



MUSIC

Hymns for today: All Glory Laud & Honor, Christus Vincit

5pm (Sat.) Mass of Christian Unity, Vermulst

10:30am: Missa Simplex, Gregorian

Offertory:(chant) Vexilla Regis.

Meditation: Jesu, Lord Jesu (Stainer)

12:30pm: Gregorian Mass XVII

Postlude (5&10:30) Erhalt uns Herr bei deinem Wort, Buxtehude



Little Catechism Of The Life Of Prayer

(By Fr. Gabriel of St. Mary Magdalene, O.C.D.)

Chapter III: Preparation And Reading

What is the most practical way to put oneself in touch with God?

Whichever form of the “presence of God” is most helpful for a given person, provided that it is exercised with particular application and earnestness. Nevertheless two forms seem especially conducive to prayer: placing oneself in the presence of the Most Holy Eucharist, and recollecting oneself in one’s own interior, giving attention to the Three divine Persons who dwell in the soul in grace and Who offer Themselves to it to be known and loved.

Then, to begin the colloquy with “God present,” the soul will recall the subject chosen in its reading.

When should this reading be done?

Preferably before beginning prayer, but if that is not possible, it may be made at the beginning of prayer itself. On the other hand, in religious communities, it is customary to read aloud for a short time at the beginning of mental prayer. [Translator's note: This custom of having one book read aloud to all for a short time is no longer followed by all religious communities.]

What is the use of this reading "in common?"

It serves the purpose of offering a subject for meditation to those who might otherwise be prevented from making a preparation. There is, however, no obligation to make use of the points that are read. In fact, one ordinarily goes to prayer with the subject prepared beforehand by the reading made individually. But if the points read in common attract one more than the subject chosen, the theme may be changed then and there with the greatest liberty.

Should the reading always serve to prepare a subject of meditation?

Such is its principal purpose, and this distinguishes it from the so-called "spiritual reading," which has a broader scope: to instruct us in spiritual matters. The reading we speak of here serves, instead, to offer us at the moment, a truth that will penetrate with reflection, in order to draw from it a deeper conviction of God's love for us. Nevertheless, for a soul who cannot make prayer in a meditative form, but who has reached the prayer that St. Teresa calls the "prayer of recollection" or even a more advanced form of prayer, reading no longer serves to provide a subject, but rather helps to recollect the soul, disposing it sweetly to enjoy repose in God in prayer.

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