



EASTER SUNDAY OF THE RESURRECTION OF OUR LORD March 26-27, 2016

MASS INTENTIONS

Sat. Mar. 26: 8pm: Easter Vigil (Ordinary Form)

Sun. Mar.27: 7am: All Benefactors
8:30am: All Benefactors
10:30am: All Benefactors
12:30pm: All Benefactors

Mon. Mar. 28: 8am: For the conversion of sinners (1)
6pm:For the conversion of sinners (2)

Tues. Mar. 29: 8am: For the conversion of sinners (3)
6pm: For the conversion of sinners (4)

Wed. Mar. 30: 8am: For the conversion of sinners (5)
6pm: For the conversion of sinners (6)

Thu. Mar. 31: 8am: For the conversion of sinners (7)

12pm: For the conversion of sinners (8)
6pm: Fr. William Marshall

Fri. April 1: 8am: Fr. Stan Zak
11am: TORCH young people and the discernment of their
vocation
6pm: † Isabella Parrish

Sat. April 2: 8am: For the conversion of sinners (9)
10am: † Hugo da Silva
5pm: Shannon Brady, Joseph Brady

There are Masses still open for intentions on April 23, 25– 30, May 9-12.

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 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.***

The Earth's Most Serious Wound—The Empty Tomb

Mary Madgalen, who had in the darkness moved ahead of her companions, noticed that the stone had already been rolled to one side, while the entrance stood wide open. A quick glance revealed that the grave was empty. Her first thought was of the Apostles, Peter and John, to whom she ran in excitement. According to Mosaic Law a woman was ineligible to bear witness. But Mary did not bring them tidings of the Resurrection; she was not expecting it. She assumed that He was still under the power of death, as she told Peter and John: “They have taken the Lord out of his tom, and we do not know where they have laid him.”

Out of all the disciples and followers there were only five “watching”: three women and two men, like the five in the parable who awaited the coming of the Bridegroom. All of them were without suspicion of the Resurrection.

In their excitement both Peter and John ran to the sepulcher, thus leaving Mary far behind. John was the better runner of the two, and arrived there first. When Peter arrived, they both went into the sepulcher, where they saw linen cloths lying about, as well as the veil they had put on the head of Jesus; but this was not with the linen cloths; but was wrapped up by itself. What had taken place was done decently and in order, not by a thief nor even a friend. The Body was gone from the tomb; the original bindings around His Body were found in their convolutions. If the disciples had stolen the body, they would not in their haste have unwrapped it and left the linen cloths. Christ had risen out of them by His Divine power. Peter and John “Until then they had not understood the scriptures, which showed that he must rise from the dead” (John 20:9).

They had the facts and the evidence of the Resurrection; but they did not yet understand its full meaning. The Lord now began the first of His eleven recorded appearances between His Resurrection and Ascension: sometimes to His Apostles, at other times to five hundred brethren at once, at some times

to the women. The first appearance was to Mary Magdalen, who returned to the sepulcher after Peter and John had left it. The idea of the Resurrection did not seem to enter her mind either, though she herself had risen from a tomb sealed by the seven devils of sin.

Finding the tomb empty, she broke again into a fountain of tears. With her eyes cast down as the brightness of the early sunrise swept over the dew-covered grass, she vaguely perceived someone near her who asked, “Why are you weeping?”

(From *Life of Christ* by Fulton J. Sheen)

MESSAGE FROM FR. GLENN:

The words in Greek of the ancient Christian greeting on Easter Sunday are *Christos Anesti!* (Christ is Risen!) And the other person responds, *Alithos Anesti!* (He is indeed Risen!). This ancient greeting expresses the joy in every Christian heart: Our Lord lives; death and sin have been defeated; there is hope for all people because of Our Lord’s victory.

And because Our Lord lives we can grow in union with Him—He whose sacrifice reveals Our Merciful Father’s unbounded love. Let’s come ever closer to Him during these 50 days of the Easter Season. And when we do, we may very well hear resonating in our heart the same word He first uttered to His Apostles who were hiding behind locked doors when He first appeared to them after His Resurrection: “Peace!”

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I am happy to announce that the Parish Hall is usable again. Contractors have completed installing temporary plywood on the side sections of the floor. Installing the plywood is necessary in order to cover the trench that was created by removing floorboards along the sides so that the subfloor can dry.

Temporary walls have been installed in some areas where the walls had to be removed. Repairing a section of the kitchen floor will be necessary, as that section has sustained noticeable water damage.

There is noticeable cupping and some warped areas on the Hall's floor. It may not look as it once did, but it's usable and safe. As soon as the backup pump is installed, work can begin on restoring the floor in the Hall and in the kitchen.

I would like to thank many people for their patience. Events had to be moved and/or cancelled, catechesis cancelled and relocated, practices moved, meetings moved, and so on. The Parish relies a lot on the Hall as meeting spaces here are limited. So thank you for your patience.

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Congratulations to **Evan Corley, Victoria Gay, and Karen Meltzer** on their reception to the Church at the Easter Vigil. Congratulations as well to **Ron Montgomery** on his baptism into the Church. Welcome! Many thanks to **Steve Cortright** and **Lynn Suer** for instructing them in the faith.

On behalf of the pastoral staff of the Parish, I wish you and yours a blessed Easter. Christ is Risen! He is truly Risen! Alleluia!

ANNOUNCEMENTS:

The **Novena to the Divine Mercy** continues at 3pm every day this week through Sunday, April 3rd. The Chaplet begins at 3pm. Please join us.

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

Please join us for the Novena this week and especially on Divine Mercy Sunday.



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). The rest of the Masses are March 28 (6pm), March 29 (8am and 6pm), March 30 (8am and 6pm), March 31 (8am and Noon) April 2 (8am). There is still time to offer an intention. Forms are in the vestibule.



If you customarily join us every Sunday at 8.30am, the **Gloria** will now be offered in song. So please open your Missalette to #25 on page 304.

You will notice that the first easy melody repeats 3 times. The next easy melody repeats 4 times and the last melody is sung 3 times. The Gloria, this beautiful ancient hymn of the Church, will be offered in English.

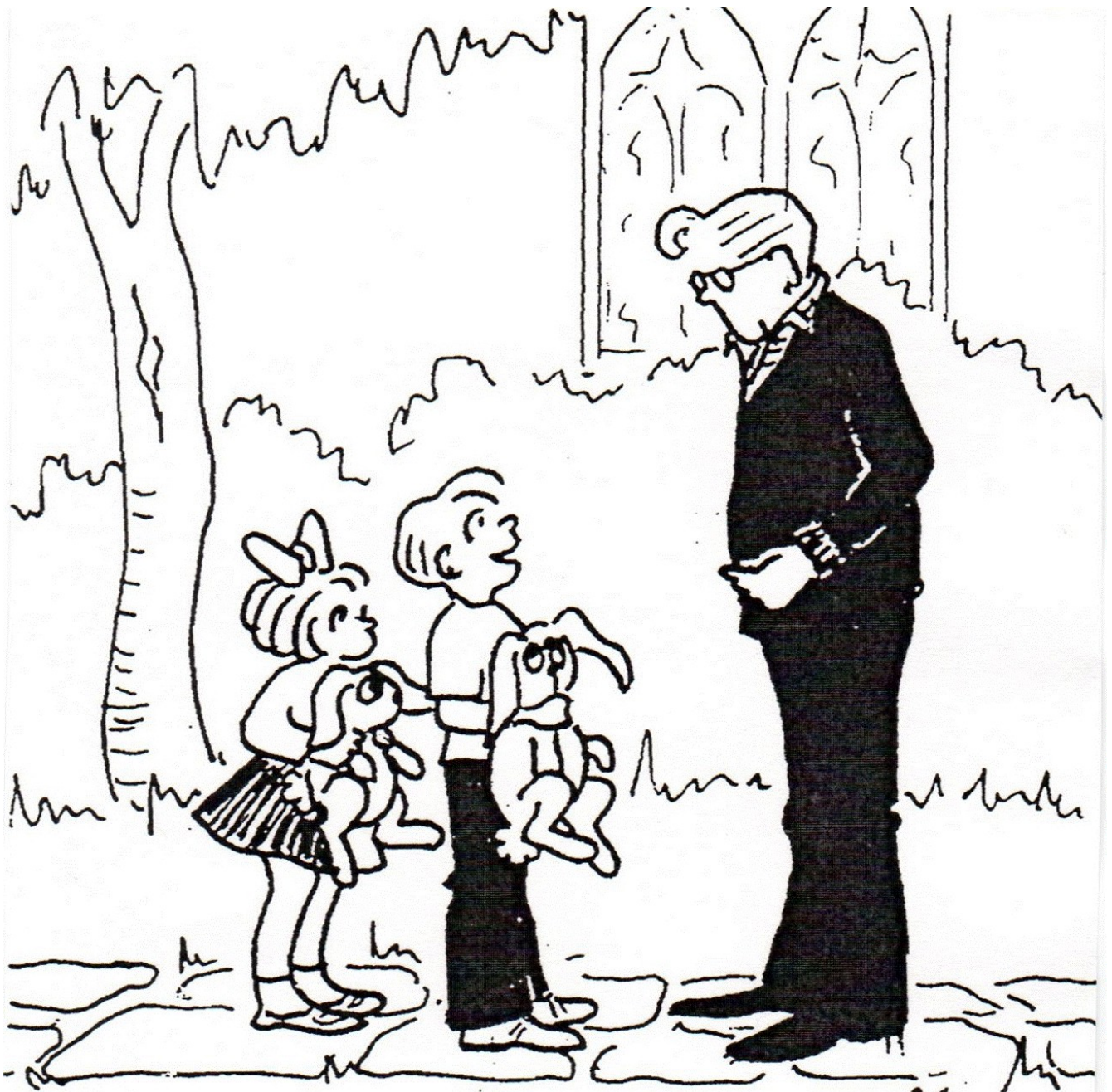
Also at the 8.30am Mass, Lolita Morelli will continue to lead us in the singing of the Kyrie, #61 on page 319; Sanctus at #63 on page 321; and the Agnus Dei, #65 on page 322 in Latin.



Mother Mary Ann Kessler and Sister Mary Rose Bratlein, both of the **Franciscan Sisters of Penance of the Sorrowful Mother**(Third Order Regular) from Toronto, Ohio will be visiting our Parish on April 19 (Tuesday) at 7pm.

Mother Mary Ann will offer a talk on **Our Heavenly Father's mercy**. There will be Exposition, Adoration, and the offering of the Chaplet of the Divine Mercy. The evening will close with Benediction. Please join us.





AG
3-26-89

*"We thought if you blessed them,
Father, they would lay some
more Easter eggs!"*

"Father's Flock", by Arden Glass

To all **volunteers** of St. Margaret Mary's: 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.



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.

	Weekly update March 19 & 20	Year-to-Date
Actual - 1st Plate	\$4,994	\$55,670
Parish Pay 1st Plate	\$1,160	\$17,120
Total 1st Plate	\$6,154	\$72,790
Goal	\$6,400	\$76,800
Shortfall	\$246	(-\$4,010)

This week's second collection is for the Insurance and Diocesan Assessment. Last week's second collection for the Catholic Relief Services totaled \$1,179. Next week's second collection will be for Building Fund. Thank you for your support.

MUSIC

Hymns: #410 Jesus Christ is Risen Today # 102 Vidi Aquam, Let the Holy Anthem Rise (missalette)
Easter Day Mass at 10:30am: Mass of the Angels
Easter Day Mass at 12:30pm: Missa Lux et Origo
Organ Postlude: "Little" Prelude in F Major...JSB

The World To Come

Very few people, I imagine, feel sure that they are going to hell. Those who die in the faith, but without charity, mostly think, wouldn't you say, that they are all right, they have just scraped through.

And those who have lost the faith, or who die in sin outside the influence of the faith, probably lay some flattering unction to their souls—it will be all right, they think, they will be given another chance. Up to the moment when they are taken away, this world of creatures treats them no more unkindly than any soul predestined to eternal life. The sun gives them its warmth; they are fed and clothed and housed; the scent of flowers is theirs to enjoy, and music, and the bright colours of spring; the resources of civilization are at their disposal; the railway carries them about like anybody else; the post brings up their letters like anybody else's.

So perfect is the illusion of security all around them, that they forget God, and forget they are forgetting him. I don't mean to say that, in many cases, they lose belief in his existence; probably if you could really look into their hearts, and get behind the mask they wear, most of them still believe in God; but they forget about him, and go on making use of his creatures all the same. They are like people heavily in debt, who somehow contrive to go on and on incurring fresh debt, knowing all the time, really, that they are on the high road to ruin, but somehow contriving to shelve the ugly consideration and rid their minds of it. We can, you see, do that to God; he allows us to forget about him, if we insist on it. To the last, even when the shadows darken round the death-bed, the conspiracy of illusion is there; perhaps the last sensation which people in that position experience is that of the holy oils closing their eyes and ears and lips, just like those of any other Christian person. But there has been no repentance, and the holy oils have no power to accomplish their charitable office.

And then, quite suddenly, the bottom falls out of that world. On this side, the approach of death, the failing of the senses, has been gradual; on the other side, there is no gradual awakening, as if from a dream. The soul wakes up all in a moment into a world of realities, and knows, in that moment, that it is lost. True, it is judged; but the tribunal of that other world

knows nothing of the slow processes of law, “the man who does not believe is already condemned”; a crisis has taken place, and it is all over. The man has woken up from a world full of material creatures, where God was forgotten, into a world from which all material creatures have slipped away, and there is nothing to think about except God.

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

Little Catechism Of The Life Of Prayer

Chapter III: Preparation and Reading

What books should we prefer to select for this reading?

When it is a question of finding a subject for meditation, we may use, besides the books that offer suitable “collections” of meditations, all spiritual books that reveal the many manifestations of God’s love. It would be well, however, to make use of standard, well-known books.

When it is a matter of just recollecting the mind, every written work that inspires an intense love of God may be used. The writings of the Saints belong to this category.

The selection of books, therefore, depends directly on the purpose of the reading; but the culture and spiritual state of the person should also influence this choice. Books that are too advanced, either intellectually or spiritually will be little understood and will necessarily cause aridity.

May we also take our reading from the “lives of Saints?”

Not even these are excluded, especially since many people feel inspired more by the example of the Saints who lives the spiritual doctrine, than by a speculative exposition of the same.

We should take care, however, not to read out of curiosity and not to prolong the reading unnecessarily. For this reason it is not suitable to read a “new” life as a preparation for meditation because this would excite the imagination too much. It is better to be satisfied if possible with some biographical sketch of a person previously studied.

How should we read?

First of all, we should read with attention, since the purpose of reading is “to find” a subject of conversation with our Lord. For this reason we should also read with a certain slowness, otherwise the subjects adopted will pass unnoticed; in addition we should read with “devotion and recollection” because these good dispositions emphasize the “search” for something useful for the soul and render it more attentive and more receptive to good ideas. We will then be able to select fruitful themes more easily and also to prepare in some way the affections we wish to express and the resolutions we want to make.

We should do all this without being too much “attached” to it, since this is not the purpose of such reading, but rather to help us simply according to our needs. Reading in common should be short, so as not to annoy those who do not make use of it.

(By Fr. Gabriel of St. Mary Magdalen, OCD)

A BRIEF EXPLANATION OF SOME ASPECTS OF THE MASS IN ITS EXTRAORDINARY FORM (6)

to acquire a “notable liturgical formation and a deep, personal familiarity with the earlier form of the liturgical celebration” (Motu Proprio, Benedict XVI, July 2007) or an exploration into the theological, historical, devotional, liturgical, ritualistic, architectural, artistic, linguistic, practical, legalistic, mystical... aspects of the Holy Sacrifice of the Mass.

HOW DOES THE HOLY MASS REPRESENT THE PASSION AND RESURRECTION OF OUR LORD JESUS CHRIST?

Christ is risen and dies no more.

The Holy Sacrifice of the Mass is a true propitiatory Sacrifice.

Both of these affirmations belong to the deposit of our faith.

Indeed at each Mass, Christ continues to offer the very same Sacrifice, once offered at the Last Supper and consumed on the Cross. And this includes the Resurrection and Ascension that are not separable.

During Mass these realities are made present 'by the virtue of the sacrament'. Indeed the double consecration of the bread and of the wine to become the Body and Blood of Jesus Christ is very proper to express the death of Our Lord. Sacramentally, the Body distinct from the Blood is a sign of death. Truly this is His Body and Blood.

However it is clear that the sacramental separation of the Body and Blood does not repeat the death of Jesus Christ. After Consecration, each Host, each Crumb, each Drop of Divine Blood fully are the Body, Blood, Soul and Divinity of Our Lord. Christ is risen and dies no more.

Sacramentally again, by the virtue of the sign, the resurrection is represented by the combination of the Host and the Wine. The priest places a piece of the host in the chalice saying: “May this commingling and consecrating of the Body and Blood of Our Lord Jesus Christ avail us who receive it unto everlasting life. Amen”

Wishing you a Happy Easter.

Canon Meney and Staff.

[RETURN TO HOMEPAGE](#)