

SEVENTH SUNDAY OF EASTER Saturday / Sunday May 27 & 28, 2017

MASS INTENTIONS

Sat.	May 27- 5pm:	Olivia Campbell
Sun.	May 28- 7am:	Adam Sr., Veronique, Adam Jr., Victoria, Tyle, & Traver Larnach Family
	8:30am:	Ester Usison
	10:30am:	†Bruns Grayson
	12:30pm:	<i>Pro populo</i>
Mon.	May 29- 8am:	†Elvira Bogotta
	6pm:	President Donald Trump
Tues.	May 30- 8am:	Donna Taylor
	6pm:	†Elvira Bogotta
Wed.	May 31- 8am:	Jo Ann Hastings
	6pm:	†Fr. Prior Joseph
Thu.	June 1- 8am:	John & Valerie Burkart
	12pm:	†Luigi Petrini
Fri.	June 2- 8am:	Joseph Brady, Shannon Brady
	11am:	All priests that serve TORCH
	6pm:	†Hugo da Silva
Sat.	June 3- 8am:	For peace in Tam Ho Family
	10am:	Raul & Bernardita Baccay
	5pm:	Fr. Glenn Naguit

There are Masses still open for intentions on August 24,25,26, and 28-31.

Please keep in your prayers....Fr. Stan Zak, Fr. Bill Marshall; Mary Walker; Alex Porcuna; Lewis Mullen; Carmel Mahoney; Nancy DuenasVic 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, John Benish, Diane Kasdan, Michael Quinones, Jim Gilheany Sr.

In Memoriam: †Brad O'Leary, †Titus Ekanem, †Cornelius McCauley, †Jeffrey Garland, †Myrna Lanzar, †Barbara Shadix, †Bridget Connolly, †Virgil Garcia, †Wanda Krawczyk, †Bill Leitao, †Michael Smith *Requiescant in pace.*

Confessions of a Roman Catholic *(continued)*

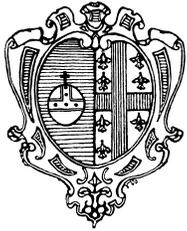
The Apostle Paul specifically states that there is not one but two criteria of Christian truth: that which was left to the Church via the Bible, via the written word, and that which was left to the Church via tradition, via the unwritten word - both of which, he says, are of equal importance to the faith of Christians.

And why was it necessary to bequeath some tenets of Christ's saving faith to the Church via the unwritten word, by word of mouth rather than by letter? Again the Bible furnishes the answer:

"This is that disciple who giveth testimony of these things, and hath written these things; and we know that his testimony is true. But there are also many other things which Jesus did; which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written." (John 21:24-25). So we have the Bible's own word for it that there were some things which Jesus said and did, some things which the Apostles taught, that were not written down, that did not find their way into the Bible - not because they were relatively unimportant but because writing it all down with the means and time available would have been humanly impossible. Had the Apostles and their disciples attempted to record all of Our Lord's doings and teachings they would have had no time left for preaching and baptizing and organizing the Church in the far-flung mission fields, which was what Christ had ordered them to do.

Now the question arises: What made me so sure that the tradition which forms the basis of part of Catholic doctrine is the tradition, the unrecorded teachings of Christ, mentioned in the Bible? A little objective research, plus a little objective Christian reasoning, made me sure. First of all there was the testimony of the primitive Christian Fathers. Wrote St. Athanasius in the fourth century: "But it will hardly be out of place to investigate likewise the ancient traditions, and the doctrines and faith of the Catholic Church, which the Lord communicated, the Apostles proclaimed and the Fathers preserved; for on this has the Church been founded." Wrote St. Augustine in the fifth century: "These traditions of the Christina name, therefore, so numerous, so powerful, and most dear, justly keep a believing man in the Catholic Church."

(Paul Whitcomb)



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



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

ANNOUNCEMENTS:

Novena to the Holy Spirit continues this week until June 3rd (eve of Pentecost) after the 8am Mass on weekdays including Saturday and after the 8.30am Mass this weekend. The novena in honor of the Holy Spirit is the oldest of all novenas since it was first made at the direction of Our Lord Himself when He sent His apostles back to Jerusalem to await the coming of the Holy Spirit on the first Pentecost. We will pray for the seven gifts of the Holy Spirit for ourselves, and especially for the young men and women who are the Confirmation candidates this year.

If you are interested in becoming part of the **Legion of Mary** at St. Margaret Mary, a new group (*praesidium*) is being planned. For more information about the Legion, please call Tessie de la Paz at (510) 693-1096. The Legion meets every Saturday after the 8am Mass.

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

- June 16: Confirmation rehearsal & confessions
- June 18: Confirmation (10.30am Mass)

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. Contact Valerie at stmmworks@ymail.com or the parish office 510.482.0596 for more information about our program.

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.

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. Please join us to discuss interesting topics.

The **Parish Library** (dedicated to St. Joseph Guardian of the Redeemer) is open on the 2nd Sunday of each month after the 10:30 Mass. The book collection is extensive and contains the best in



ANNOUNCEMENTS: (continued)

Catholic books, video and audio.

We would like to open after all Masses but we need volunteers. If you can give 30-45 minutes on the 2nd Sunday of each month after the Mass you regularly attend we can use your help. We need at least 2 people per shift. Librarians will assist patrons checking out materials and will return them to shelves. Training will be provided. Interested in helping or have questions? Contact Lily Mullen at lily.mullen@gmail.com or (925)827-1946.

To donate books, audio or video, please contact Lily. We will take all categories of books. Mark your calendars: Used book sale: June 10 & 11 in Fr. Kozina Hall.

Join us for the **13th-of-the-Month devotion to Our Lady of Fatima**. On the 13th of the month from May to October the procession and the Rosary will begin after the 6pm Mass (including on Thursdays) on weekdays; after the 8am and 10am Masses on Saturdays; and after the 10.30am Mass on Sundays.

Accordingly the dates for this beautiful devotion to Our Blessed Mother, Our Lady of Fatima, are below:

- June 13 (Tuesday): after the 6pm Mass.
- July 13 (Thursday): after the 6pm Mass.
- August 13 (Sunday): after the 10.30am Mass.

ANNOUNCEMENTS (continued)

—September 13 (Wednesday): after the 6pm Mass.

—October 13 (Friday) : after the 6pm Mass.

His Holiness Pope Francis has granted a **plenary indulgence** for the 100th anniversary of the Fatima apparitions throughout the centennial year, which will end on November 26, 2017. To obtain the plenary indulgence, the faithful must also fulfill the ordinary conditions: go to Confession and Communion, be interiorly detached from sin, and pray for the intentions of the Holy Father. There are three ways to obtain the indulgence:

1. Make a pilgrimage to the Shrine in Fatima, Portugal: To the faithful who make a pilgrimage to the Fatima Shrine in Portugal and participate in a celebration of prayer dedicated to the Virgin. In addition, the faithful must pray the Our Father, recite the Creed, and invoke the Mother of God.

2. Pray before any statue of Our Lady of Fatima: To the faithful who visit with devotion a statue of Our Lady of Fatima solemnly exposed for public veneration in any church, oratory or proper place during the days of the anniversary of the apparitions, the 13th of each month from May to October 2017, and there devoutly participate in some celebration or prayer in honor of the Virgin Mary. In addition, the faithful must pray the Our Father, recite the Creed and invoke Our Lady of Fatima.

At St. Margaret Mary, the processional image of Our Lady of Fatima is accessible for veneration. The image is found in the nave in front of the shrine to Our Blessed Mother. The larger image of Our Lady of Fatima in the baptistery is also open for veneration.

Bishop Barber has designated Saint Joseph the Worker Parish in Berkeley as the Pilgrim Shrine for our Diocese. The Parish has prepared a series of celebrations in honor of our Lady, including a special Masses every month, and a celebration with Bishop Barber on October 13.

3. The elderly and infirm: To the faithful who, because of age, illness or other serious cause, are unable to get around, may pray in front of a statue of Our Lady of Fatima and must spiritually unite themselves to the jubilee celebrations on the days of the apparitions, the 13th of each month, between May and October 2017. They must also “offer to merciful God with confidence, through Mary, their prayers and sufferings or the sacrifices they make in their own lives.” May the Lord, through the intercession of Our Lady of Fatima, strengthen our faith, sustain our hope, and ignite our charity.

●
Young men ages 13-18 are invited to join Quo

The Unbreakable Bond

If the basis of marriage were sex, then it would be as promiscuous as the mating of beasts. If it is based on love, it is unbreakable. Marriage based on sex alone is like establishing a lifelong association on a love of Ping-Pong. There will come days when we cannot play, other days when we will get tired of playing, and still other days when we would like to play something else, or to play with somebody else. Identification of marriage with the pleasure which marriage brings is a misunderstanding. Then, when the first thrill is gone after a couple of years, it is felt that the bond no longer endures. We say we no longer love one another, when we mean that the exchange of selfish pleasure is no longer satisfying. Remarriage while the true partner is living is a vain attempt to give respectability to dishonor by invoking a human law which overthrows God's law: "And so they are no longer two, they are one flesh; what God, then, has joined, let not man put asunder." (Matt. 19:6) The very fact that a first marriage, born in love, can be broken for a second marriage, desired in love, proves that the most beautiful word in our language has been distorted by the lie of Satan. What is called "love" today is often nothing more than a confused mixture of sentimental pathos, disguised egotism, Freudian complexes, frustrated living, and weakness of character.

The basis of unity is the fact that in this bond two persons are joined together so as to become "one flesh." This inviolable bond, according to Our Divine Savior, excludes not only desiring another partner but also entering into another union while the partner lives. Our Lord even forbade unlawful desires: "But I tell you that he who casts his eyes on a woman so as to lust after her has already committed adultery with her in his heart." (Matt. 5:28). These words cannot be annulled even by consent of one of the partners, for they express a law of God and nature which no one can break. He directly forbade any remarriage while one bond endured. Even though there might be a legitimate reason for the partners separating, this would not give either one the right to marry again.

"Then the Pharisees came and put him to the test by asking him, whether it is right for a man to put away his wife. He answered them, What command did Moses give you? And they said, Moses left a man free to put his wife away, if he gave her a writ of separation. Jesus answered them, It was to suit your hard hearts that Moses wrote such a command as that; God, from the first days of creation, made them man and woman. A man, therefore, shall leave his father and mother and will cling to his wife, and the two will become one flesh. (Fulton Sheen)

ANNOUNCEMENTS (continued)

Vadis Camp: a three-day camp (July 9-12) to assist young men in discerning their vocation as they grow in relationship with Christ. Activities include fun, games, music, prayer, and talks. The Camp is to be held at the Diocesan Youth Retreat Center in Lafayette, CA. For registration forms, visit www.oakdiocse.org/vocations. For more information you may call the Diocesan vocations secretary Cielo Branco at (510) 267-8356 or email at C Branco@oakdiocese.org.

This year's **Diocesan Choir Festival** will be held on June 17 at 10am at The Cathedral of Christ the Light. This year's theme is Corpus Christi. Parish choirs may register. Contact Denise Kogler at dkogler@ctlcathedral.org for information.

2017 Bishop's Appeal Update: St. Margaret Mary's thus far has raised \$12,303 which is 66.77% of our goal of \$18,424.95. The remaining dates for our Bishop's Appeal second collections are: June 11, July 9, Aug. 13, Sept. 17, Oct. 8, and Nov. 12. Many thanks!

The second collection this weekend is for **Catholic Communications**. The previous collection for Catholic Charities totaled \$1,260. Next week's second collection is for the Building Fund. Thank you for your support!

Weekly update	May 13 & 14	Year-to-Date
Actual - 1st Plate	\$6,833	\$109,686
Parish Pay 1st Plate	\$1,160	\$33,435
Total 1st Plate	\$7,993	\$143,121
Goal	\$6,400	\$128,000
Variance	\$1,593	\$15,121

MUSIC

Prelude: "Prelude in C", Anton Bruckner

Hymns for today: #430 Hail the day that sees him rise #546 Regina Caeli

5pm (Sat.) Heritage Mass, Alstott.

10:30am: Mass of Hope, Charlotte Ellis.

Offertory: A Hymn of Glory

Postlude: "Ite Missa Est, Alleluia", Albrechtsberger

The Mother of God

The divine maternity is the source of all Mary's privileges. Mary, the Immaculate One, the beloved Daughter of the Father, is also the Spouse of the Holy Spirit, whose power overshadowed her because she had been chosen to be the Mother of the Incarnate Word. All Mary's greatness and glory are explained in the light of her divine maternity; furthermore, her very existence is explained by her predestination to this high office. If God had not decreed that the Incarnation of His Son should take place in the womb of a virgin, we should never have had that masterpiece of grace and loveliness, the Most Blessed Virgin; we should never have had her smile or her maternal caresses. Therefore, we love and honor Mary because she is the Mother of God, the Mother of Jesus; and loving her in her relation to God, our devotion to her only makes our love for God, for Jesus, deeper and more tender. "*Mater Dei, Mater Creatoris,*" Mother of God, Mother of our Creator, we invoke her in the litany. These two titles which seem to be contradictory, actually expresses a unique synthesis because Mary, although a creature, is really the Mother of her Creator, the Mother of God's Son to whom she has given a human body: the fruit of her flesh and blood is the Son of God in whom and by whom all things were created. Here we understand more than ever how Mary's dignity reaches the threshold of the infinite. "God could make a bigger world or a wider sky, but He could not raise a pure creature higher than Mary, for the dignity of Mother of God is the highest dignity that can be conferred on a creature" (St. Bonaventure).

To anyone who wonders why so little is said about Mary in the Gospel, St. Thomas of Villanova replies: "What more do you want? Is it not enough for you to know that she is the Mother of God? It would have been sufficient to say, '*Da qua natus est Jesus,*' Jesus was born of her." In fact, O Mary, all I need to know, in order to love you, is that you are the Mother of my God.

Although God, from all eternity, had predestined Mary to be the Mother of His Son, He would not have her unaware of this, and so, when the time came for carrying out His plan, He asked the humble Virgin's consent. The Angel's message revealed to Mary the sublime vocation which God had reserved for her: "Behold thou shalt call His name Jesus" (Lk 1:31). Mary asked and the Angel explained the mystery of the divine maternity which would take place in her, without prejudice to her virginity. What could God have asked that Mary would have refused? (From *Divine Intimacy* by Fr. Gabriel of St. Mary Magdalene, OCD)



INSTITUTE OF CHRIST THE KING SOVEREIGN PRIEST

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



SUNDAY AFTER THE ASCENSION May 28, 2017

ON PHONY EXPLANATIONS OF THE RUBRICS OF THE MASS

"There is nothing new under the sun". Already in 1700, Mr. De Vert published a three tomes essay on "how to explain rationally the formation of the liturgical rites in the Church". His expressed goal is to demonstrate that nothing is mysterious or symbolical. All rites are just established for pure practical reasons.

His first attempt is to explain that the candles lit on the altar are no more than a remain of the use of the celebration in the catacombs where darkness forced their use. He does not account why the number of candles changes with the solemnity (2, 4 or 6... or even 7 for a Bishop) neither why they are placed on the side of the tabernacle (not practical at all to read the book) and required during daylight ceremony even where was is hard to find. The reality is that they lit in honor of God and so to remind that Jesus is the 'light coming in this world.

The use of incense is described as necessary because of the putrefying odor of the catacombs. The author however fails to explain why the celebrant, bishop or priest blesses it and uses it. It would make more sense to have some sacristain to burn a lot of it before celebration. The truth is that precious encense represents our prayer and offering going up to God "as a sacrifice of good odor" to the Father.

The baptismal candle given to the candidate find its origin in the necessity to give light to the newly baptized as he goes in the night from baptistery to the church. Why only the new Christian gets a candle and not the others faithful attending is left in the dark if I dare to say. The mysterious reason is that the new 'Son of God and of the Church' is reminded to keep in himself the light of the received sanctifying grace (that is the reason why the candle is lit from the Easter Candle that represents Jesus Christ.)

The priest kneels down at the words 'descendit', just because they prompt him to lower himself. Mr. De Vert does not explain why then the priest does not lay down as a corps when it is said that Jesus died, or jumps up when it said he rose! The mystical reality is to show the kenosis or lowering of Jesus coming down from heaven (the Altar of Sacrifice) to earth (bottom of the steps).

At the end of each collect the words 'in unitate' (in union with), or 'per eundem' (by the same)... naturally prompt the celebrant to join his hands together to be 'united', to become like 'the same'.... in truth, it is just an act of faith to collect hands in a gesture of humble prayer as we just asked for favors..

The elevation of the Host after consecration above the head of the priest was only prompted by people who wanted to see better... why people waited the 1200's is not explained. The reality is that this is a gesture prompted by the heresy of Beranger who challenged the belief on the real presence. The priest says the words of the consecration "This is my Body". Jesus is here. He adores immediately with a genuflection, elevates the Consecrated Host to be seen, genuflect again as he reposes Our Lord on the Altar and proceeds to the consecration of he Blood.

Let us discover ever more the richness's of the liturgy through the marvelous teaching of the church and Its Tradition.

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 and click on "St. Margaret Mary Oakland, CA," then click on "Donate."

Many thanks for your support.