

**FOURTEENTH SUNDAY IN ORDINARY TIME**  
**Saturday / Sunday July 8 & 9, 2017**

**MASS INTENTIONS**

Sat. July 8- 5pm: †Thaddeus Khue  
Sun. July 9- 7am:  
8:30am: †Elvira Bigotta  
10:30am: Fr. Stanislaus Poon  
12:30pm: *Pro populo*  
Mon. July 10-8am: Reid Bird  
6pm: †Natividad Martinez & Family  
Tues. July 11-8am: †Angela Pesce  
6pm: William O. Fisher  
Wed. July 12-8am: Mary Freitas  
6pm: Can. Olivier Meney  
Thu. July 13-8am: †Jeff Garland  
12pm: Thanksgiving  
6pm: Wilhelmina Magsaysay  
Fri. July 14-8am: Nancy Freitas  
6pm: Ramon Lanzar  
Sat. July 15-8am: †Anita Marie Cornett  
10am: †Anna Romanini  
5pm: †Emil Carles

**There are Masses still open for intentions on October 23-29.**

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

**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**

I went calling on churches, I went in search of that particular church which could give me the true and living Christ in Holy Communion, not common everyday bread and wine such as I could find down at the corner market place.

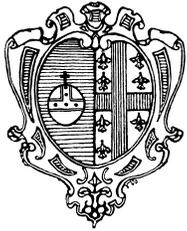
First I called on the other Protestant churches, hoping upon hope that one of them would have the true Eucharistic Christ. But no success. Wherever I called, the answer was negative. Invariably the consecrated bread and wine of Holy Communion were only "symbols" of Christ's Flesh and Blood, or were "abodes of His Spirit," or were "temples of His Sacramental Presence," or were "vehicles of His hidden Flesh and Blood," or were "bread and wine mysteriously merged with His Flesh and Blood." Invariably the physical substance of bread and wine substituted for the physical Reality of Jesus Christ.

Some ministers did indeed call their communion bread and wine the real Body and Blood of Christ, but invariable, when I pinned them down, asking if by "real" they meant corporeal, they said no. Invariably, when I asked if one receives a new influx of divine grace at their Holy Communion service, the answer was: "No, we believe that Holy Communion is not productive of grace but is a reflection of the grace already present in the soul through faith," or words to that effect. Such an answer is, of course, tantamount to rejecting the doctrine of the Real Presence, for to receive the real Christ is to receive His real grace, not a mere reflection of His grace.

Now it was up to the Catholic Church to show the glorious fulfillment of Christ's promise. And show me she did. Yes, it was in the Catholic Church, the "Roman" Catholic Church, that I found the manna which has come down from Heaven, the Communion bread and wine that are truly the Body and Blood of Christ my Savior. The Catholic Church declared that it was so, and when I witnessed the profound solemnity of the Consecration on her altar, when I witnessed the radiance and peace that shone on the faces of the communicants, when I myself felt His Divine Presence pervading the atmosphere, I had to agree that it must indeed be so.

How could it be otherwise? Could those Catholics and the hundreds of millions that preceded them back through the centuries to the very dawn of Christianity ALL be the victims of hallucination? Hardly.

(By 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:**

After the 10.30am Mass today, July 9th, there're **reception in the Hall and a Bible Trivia Game** with prizes! This month the trivia game is on the Gospel of St. John. Please join us!



Attention volunteers, catechists! Finger-printing (**Live-Scan**) is going to be held in the Parish this weekend, July 9 (Sunday) at 9.30am in the Kozi-na Hall. Live-Scan is mandated by the Diocese of all parishvolunteers who have direct contact with children. This includes those who instruct CCD and altar servers.



**The French Boy's Choir** (*Maîtrise des Hauts de France*) will be coming to St. Margaret Mary for a **concert of sacred music**. The concert is on July 21, Friday, at 7pm. Admission is free; free-will offering is welcome. The Choir comes from the town of Lambersart and from the city of Lille. The vocal quality acquired by the choir allows it to perform a vast repertoire of mainly sacred music and harmonized popular songs.

At their concert in St. Margaret Mary's the Choir will perform works by Antonio Vivaldi, Guillaume Bouzignac, Giovanni Battista Martini, Waclaw z Szamotul, Johann Sebastian Bach, Léo Delibes, and Giovanni Battista Pergolesi. Please join us.



Join Mary all over the world with Her Mysteries and Messages at the **Vacation Bible School Summer Camp** at our Parish. Save the date: August 7-11. Registrations are coming soon!

Volunteers needed: we are seeking volunteers to be camp leaders - (from junior high to adult-age volunteers welcome). Please contact Rosemary at [r\\_cervantez@yahoo.com](mailto:r_cervantez@yahoo.com) or via phone/text at 510/414-0776. Please join us! Holy Mary, pray for us.



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 Lucia Wyborny at [luciaccdsmm@gmail.com](mailto:luciaccdsmm@gmail.com) or the parish office 510.482.0596 for more information about our program.



**The cartoon "Father's Flock of St. Margaret Mary's Parish" by the late -parishioner Arden Glass will return in the Fall.**

We thank our parishioners who use online giving to support St. Margaret Mary. Online giving is safe, simple, and convenient. It benefits our parish by helping to streamline our administrative process and providing more accurate budgeting. Our current online giving provider, **ParishPay**, has been acquired by Liturgical Publications (LPi). All ParishPay accounts will be transitioned to **WeShare**, LPi's online giving platform, early in the fall. You do not need to do anything for this transition process. Your information will be transferred electronically following the strictest security protocol. Once the transition is complete, you will receive more information about how to login and manage your account on **WeShare**.

We'd like to invite more of our people to consider using **WeShare**. You may sign up by visiting [Parishpay.com](http://Parishpay.com) now. When the transition occurs in early fall to **WeShare**, you don't need to do anything. **WeShare** will transition the information you have given them to the new online platform. With online giving, you continue to support our community throughout the year, and you manage your donations online conveniently. In the meantime you may sign up by visiting [ParishPay.com](http://ParishPay.com). Thank you!

**NEW PARISH WEBSITE:**  
**[stmargaretmarryoak.org](http://stmargaretmarryoak.org)**

**ANNOUNCEMENTS:** (continued)

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 on weekdays after the 6pm Mass (including on Thursdays); on Saturdays after the 8am and 10am Masses; and on Sundays after the 10.30am Mass. Accordingly the dates for this beautiful devotion to Our Blessed Mother, Our Lady of Fatima, are below:

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

## **ANNOUNCEMENTS** (continued)

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;**

**2. Pray before any statue of Our Lady of Fatima** 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.

At St. Margaret Mary, the new schedule for the celebration is listed above. Likewise, Saint Joseph the Worker Parish in Berkeley is named as the Pilgrim Shrine for our Diocese.

**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.



Generous souls are needed to cook and serve the priests' lunch on the 3rd Friday of each month for the monthly **Holy Hour For Priests**. The Holy Hour is on summer hiatus, but will resume in September. It's ideal if 2-3 people work together. Get some friends and/or family and share the tasks, or Lily Mullen can find others for you to work with.

There are usually 8-12 priests from the Diocese who attend. The simple meatless meal can be prepared in the hall's kitchen or at home and brought in; then served. 2 people per Friday are needed to do this. You are not expected to entertain or mingle, just set up, have the meal ready at noon, serve it and clean up when they are done - usually by 1 pm. Please contact Lily Mullen (925) 827-1946 or [lily.mullen@gmail.com](mailto:lily.mullen@gmail.com) for more information, or to put your name on the schedule. Thank you.



One of our long-time parishioners who attends the 12:30PM Sunday Mass now lives in Castro Valley (not too far from Castro Valley High School) and needs transportation home Sunday afternoon. If you live in the Castro Valley/Hayward area and normally attend the 12:30 Mass and reception, please consider giving him a ride home on an occasional basis. For more information about this request, please contact William Duffy at (510) 225-8667 or [william-duffy@att.net](mailto:william-duffy@att.net). Thank you.



## **The Unbreakable Bond**

As Christ is one body with His Church, so husband and wife are one flesh. Since "it is unheard of, that a man should bear ill-will to his own flesh and blood" (Ephesians 5:29), the symbolic primacy of the husband in ruling will never be detached from the primacy of love, where the woman is queen.

The woman is man's sister-soul. Her man is hers; she is his. From this, it follows: "And that is how husband ought to love wife, as if she were his own body; in loving his wife, a man is but loving himself." (Ephesians 5:28) Man loves because he needs to love, and woman loves because she sees that she is needed. Mutual need does not have to be equal need; the need will differ with function and with nature. In a certain sense, there is no equality in love; the lover always sees the beloved as "way up there" on a pedestal, transcendent to others and beyond comparison. The beloved always sees the lover as "without an equal."

This sense of inequality is seen in its brighter light in communion, when the soul says to God: "O Lord, I am not worthy." All love is humble. But when love leaves, equality in the strict sense takes its place. In the happy home there is no such thing as saying: "This is my chair; this is yours." But when love leaves, then comes the lawyer, the division of property, and an equality which kills all love. Genuine love excludes all servility but includes a surrender to the other of the peculiar advantages of each.

The emptiness of one calls for the fullness of the other. The relation of husband and wife is not to be understood in a mathematical or naturalistic sense, which would degenerate into whether a feminine intellect has more power than a masculine intellect. Such narrow rules assume the primacy of sex, and not the bond of love, which is really the heart of the matter. From this point of view, the man is not an overlord but a companion who labors for the happy response of his spouse. Each seeks to dignify self, not by possessing the other in lust but winning the other by honor and sanctification. "Each of you must learn to control his own body, as something holy and held in honor, not yielding to the promptings of passion, as the heathen do in their ignorance of God." (1 Thes. 4:4, 5)

Fidelity in marriage implies much more than abstention from adultery. All religious ideals are positive, not negative. Husband and wife are pledges of eternal love. Their union in the flesh has a grace which prepares and qualifies both souls for the union with God. Salvation is nothing but wedlock with God. (From *Three To Get Married* by Fulton Sheen)

## **ANNOUNCEMENTS** (continued)

### **Magnificat Magazine Bulk Subscription-**

Are you interested in subscribing to Magnificat Magazine at a discount? The cost to be part of this bulk subscription is \$35 for one year- a \$10 savings over a private subscription. The subscription will start with the month of October. You will need to pick up your copy from the parish each month. If you would like to subscribe, please contact Lily Mullen at (925) 827-1946 or [lily.mullen@gmail.com](mailto:lily.mullen@gmail.com) before July 31, 2017.

Single, Catholic women between the ages of 18 and 38 are invited to experience **a taste of the life of a cloistered Dominican nun**. Contact Sister Joseph Marie, O.P., vocation directress, at [vocations@nunsmenlo.org](mailto:vocations@nunsmenlo.org), or visit our website at <http://nunsmenlo.org/discernment-days/> to learn more and to register for one of their upcoming Come and See Days: Saturday July 15, 2017; Saturday, October 21, 2017; and Saturday January 13, 2018. The event is free and all meals will be provided. Space is limited and fills fast.

**2017 Bishop's Appeal Update:** St. Margaret Mary's thus far has raised \$13,410 which is 72.78% of our goal of \$18,424.95. Remaining second collections for Bishop's Appeal are on July 9, August 13, Sept. 17, Oct. 8, Nov. 12. Many thanks!

The second collection this weekend is for **Bishop's Appeal**. The previous collection for the Insurance and Diocesan Assessment totaled \$800. There is no second collection next weekend. Many thanks!

<b>Weekly update</b>	<b>June 24 &amp; 25</b>	<b>Year-to-Date</b>
Actual - 1st Plate	\$4,594	\$137,258
Parish Pay 1st Plate	\$3,840	\$45,780
Total 1st Plate	\$8,434	\$183,038
Goal	\$6,400	\$166,400
Variance	\$2,034	<b>\$16,638</b>

## **MUSIC**

**Hymns for today:** Entrance #613 There's a wideness in God's mercy Offertory #579 I Heard the Voice recess #480 To Jesus Christ, our sov'reign King  
**5pm** (Sat.) "*Heritage Mass*", Owen Alstott.

**8:30am:** Missa Jubilate Deo #100 hymnal, Gloria in Missalette, pg. 302 (Psallite Mass)

**10:30am:** Missa Jubilate Deo, #100

## **Living With The Trinity**

If we wish the great gift of the indwelling of the Blessed Trinity to bear its full fruit of intimate friendship with the three divine Persons, we must become accustomed to living with the Trinity, since it is impossible to have a real bond of friendship with someone if, after offering him the hospitality of our home, we immediately forget him. In order to live with the Trinity, it is not necessary to feel God's presence within us; this is a grace which He may give or withhold. It is sufficient to be grounded in the faith by which we know with certitude that the three divine Persons are dwelling within us. By relying on this reality which we cannot see, feel, or understand, but which we know with certainty because it has been revealed by God, we can direct ourselves toward a life of true union with the Blessed Trinity.

First, we should consider the three divine Persons present within us, in Their indivisible unity. We already know that everything done by the Trinity ad extra, that is, outside the Godhead, is the work of all three divine Persons without distinction; hence, this applies to Their action in our soul. All Three dwell equally in us. They are there simultaneously and They all produce the same effects in us. All Three diffuse grace and love in us; They enlighten us, offer us Their friendship and love us with one and the same love. Still this does not prevent each of Them from being present in our soul with the characteristics proper to His Person: the Father is there as the source and origin of the divinity and of all being; the Word is present as the splendor of the Father, as light; the Holy Spirit, as the fruit of the love of the Father and of the Son. Each divine Person, then, loves us in His own personal way and offers us His special gift. The Father offers us His most sweet paternity; the Son clothes us with His love. And we, insignificant creatures, should try to realize that we have such great gifts, so that we may fully profit by them

You may have special relations with each of the three divine Persons, relations which correspond to Their particular characteristics. When you think of the Father, you will feel a need to live close to Him like a loving and devoted child, trying to please Him in all things, and desiring to do His will alone. At the same time, especially in moments of difficulty and anguish, you will hasten to take refuge in Him, finding in His omnipotence, His greatness and infinite goodness, a support and a remedy for your insufficiency, littleness and wretchedness.

(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



### 5TH SUNDAY AFTER PENTECOST JULY 9, 2017

I have found this very interesting article on the use of Latin. It was written in 1908 by D Rock in a little book explaining diverse parts of the Mass... the Author develops his thoughts in five points. The First was that Jews used and continue to use Sacred Hebrew in their Liturgy; the Second Point is that Our Lord celebrated in the Synagogue this way and even on the Cross:

Continuation:

#### III. REASONS WHY THE CATHOLIC CHURCH USES LATIN AT MASS, ETC.

The Catholic Church has been induced by several persuasive reasons to celebrate the holy sacrifice of the Mass in the Latin language throughout almost all the nations of Europe.

1st. Latin was the ancient language employed by St. Peter when he first said Mass at Rome ; and such was the language in which that prince of the Apostles drew up the Liturgy, which, along with the knowledge of the gospel, he, or his successors the Popes, imparted to the different people of Italy, of France, and Belgium, of Spain, of Portugal, of England, Ireland and Scotland, of Germany, of Hungary and of Poland.

2nd. From the time of the Apostles, Latin has been invariably employed at the altar through the western parts of Christendom, though their inhabitants very frequently did not understand that language. Hence the Catholic Church, through an aversion to innovations, carefully continues to celebrate her Liturgy in that same tongue which apostolic men and saints have used, for a similar purpose, during more than eighteen centuries.

3rd. A uniformity in public worship is thus more securely preserved, since a Christian, in whatever country he may chance to be, will encounter no inconvenience with regard to his attendance at church ; for he still beholds the service performed, in every place, according to the self-same rite, and in precisely the same language, to which he has been accustomed at home, from his early childhood. Supposing it were the practice of the Church to celebrate her Liturgy in each of the several languages common to those respective nations that dwell within her widely-extended pale, instead of possessing, as at present, the advantages of understanding the offices of religion, when a thousand miles from home, the Englishman for example, would find himself a stranger at their celebration in more than one spot within the narrow circuit of the British islands ; and would perceive it to be as easy to comprehend the service on the Lord's day when performed in Irish in Ireland, in Welsh in Wales, in the Manx language in the Isle of Man, in the Gaelic, or in the Low-land tongue in Scotland, as if recited in Persian, or in any of the oriental dialects.

Although the same order and distribution in the prayers of the Liturgy, and the same ceremonies in celebrating it, might indeed supply an index to guide the foreigner in accompanying the priest who was saying Mass in the idiom of the country ; still, however, this advantage would be comparatively little. It would be more than neutralized by the distractions to which this foreigner's devotion would be almost necessarily exposed. For not only his attention must be interrupted, but his religious gravity might stand in danger of being discomposed, by the novel, and to a stranger, sometimes ludicrous sounds of those uncouth dialects which are peculiar to certain portions, not only of Great Britain, but of every other empire. The same difficulty does not apply to the use of Latin. A Catholic of the western Church, whether he be a Mosquito Indian, or a Chinese, an Italian, or an Icelander, never hears any other language but Latin spoken in the sanctuary. He grows up accustomed to it. To him it has nothing strange or curious ; on the contrary, his ear becomes familiarized with it, and he listens to its accents with religious veneration.

4th. To avoid those changes, to which all living languages, as we find by experience in our own, are perpetually exposed, the Church has prudently determined to retain the Latin as the language of the altar: for she perceives the danger and inconvenience of altering the expressions of her Liturgy at every change and variation in language.

To be continued