

FIFTEENTH SUNDAY IN ORDINARY TIME
Saturday / Sunday July 15 & 16, 2017

MASS INTENTIONS

- Sat. July 15-5pm: †Emil Carles
- Sun. July 16-7am: †Anna D'Ambrosio
8:30am: *Pro populo*
10:30am: †Bruns Grayson
12:30pm: Peter Martinez Family & Friends
- Mon. July 17-8am: Patricia Ahboltin
6pm: Marianne Martinez & Family
- Tues. July 18-8am: John West
6pm: †Bruno Torreano
- Wed. July 19-8am: Erika Padilla
6pm: †Emil Carles
- Thu. July 20-8am: †Matthew & Anna
12pm: Can. Olivier Meney, Abbe Kevin Kerscher
- Fri. July 21-8am: †Emil Carles
6pm: †Miles Pruden, Rene Castillo, Roger Wesley
- Sat. July 22-8am: †Emil Carles
10am: †John Cristobal
5pm: Special Intention

There are Masses still open for intentions on October 27-29.

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

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. Mass hallucination becomes less prevalent with the advance civilization, not more prevalent. Hallucinations do not inspire the building of the world's greatest private network of universities and scientific laboratories. Hallucinations do not attract and hold such people as Augustine, da Vinci, Michelangelo, Galileo, Copernicus, Aquinas, Dante, Petrarch, Pasteur and Marconi, people to whom finding the truth is a veritable mania, a sort of religion in itself.

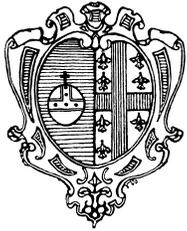
No, this was no hallucination I was witnessing. Pure and simple, it was faith in the power and integrity of Jesus Christ. Those Catholics had come to a most realistic conclusion: Jesus Christ is God; therefore He has the power to change bread and wine into His Flesh and Blood on the altar without effecting a change in the appearance of the transformed bread and wine; and Jesus Christ promised that He would do just that for the spiritual nourishment of His faithful; therefore it must be confessed that He is keeping His promise.

In other words, those Catholics were simply believing in the Bible as I was committed in conscience to believe in the Bible. They were simply believing what Christ expects all of His faithful followers to believe.

The sacrament of the Real Presence is also called the Blessed Sacrament in the Catholic Church - but to me it was a blessed sacrament in more ways than one. For it was my discovery of the true and living Christ in this sacrament of the Catholic Church that inspired me to inquire into her six other sacraments. Did the other six also enjoy an abundance of scriptural support? I wanted to know. Not that I expected to find them without scriptural support. I was quite convinced that the church wherein dwelt the Real Presence of Christ would be the church wherein dwelt the full complement of His sacraments - but I considered it expedient that I should make a complete survey of the Catholic sacraments while I was on the subject, so that my conviction would be confirmed.

Needless to say, my conviction was confirmed. One by one I went over the other six with a Catholic priest, and one by one they turned out to be thoroughly grounded in Scripture.

(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:

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 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 or the parish office 510.482.0596 for more information about our program.

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:

- 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 ple-

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 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. Thank you!

NEW PARISH WEBSITE:
stmargaretmarryoak.org

ANNOUNCEMENTS: (continued)

nary 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;

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

ANNOUNCEMENTS (continued)

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 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 12:30pm 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. Thank you.

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.

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. No meeting in July.

The Unbreakable Bond

Marital fidelity is not something added to love; it is the form and expression of that love. It is not a giving way to the domination of the other party, for love is not a fusion but a communion. Marriage brings into play not two biological functions, but two personalities. The dialogue is of the spirit; the kiss is that of the souls; to intensify that spirit and echo the flesh itself has its echo. Even their word is made flesh. The momentary harmony can be spoiled by one false note. But the total surrender in love, revealing the union of Christ and His Bride the Church, never is interrupted and never wears out. When all else fails in the world, God is still left. When in the lower order all else is gone, there is one who symbolizes Christ in the Church, on whom one can always rely, always trust.

The passing of time wears out bodies, but nothing can make a soul vanish or can diminish its eternal value. Nothing on earth is stronger than the fidelity of a heart fortified by the Sacrament, which becomes like the unshakable columns of the Roman Forum against which the ravages of time are powerless. Pleasure is the play of the now-moment. Fidelity is an engagement with the future. When the future is eternity, and when the soul knows that it cannot be saved unless it is faithful to the spouse, it remains faithful even when faced with infidelity. As God's love is never withdrawn, so the fleshy counterpart of that love is also incorruptible in its unity. He who changes love would also change the love of Christ and His Church. The indifferent or "broadminded," in the false sense of the term, who deny Truth in the order of knowledge, are like the promiscuous and the unfaithful in the order of love. Fidelity is strength, for it is unity in plurality. Such fidelity is not discovered; it is made. It is not automatic in marriage but requires renewed efforts at mutual understanding, in order that there may finally result an alliance of mind and soul and destiny.

Union in the flesh can cement this accord of the spirit, and for that reason St. Paul forbids a separation of husband and wife to the point where fidelity might be endangered. "Do not starve one another, unless perhaps you do so for a time, by mutual consent, to have more freedom for prayer; come together again, or Satan will tempt you, weak as you are." (1 Cor. 7:5). Those wholly absorbed by their own emotions or their selfishness make themselves impervious to others. They even become a mystery to others, for emotions are incommunicable.

(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 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, 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 \$15,925 which is 86.43% of our goal of \$18,424.95. Remaining second collections for Bishop’s Appeal are on August 13, Sept. 17, Oct. 8, Nov. 12. Many thanks!

There is no second collection this weekend. The previous collection for Peter’s Pence totaled \$830. The second collection next weekend is for the Insurance and Diocesan Assessment. Many thanks!

Weekly update	July 1 & 2	Year-to-Date
Actual - 1st Plate	\$3,837	\$141,095
Parish Pay 1st Plate	\$1,160	\$46,940
Total 1st Plate	\$4,997	\$188,035
Goal	\$6,400	\$172,800
Variance	(-\$1,403)	\$15,235

MUSIC

Hymns for today: Entrance #611 Praise my soul, the King of heaven.
 Offertory #635 O God beyond all praising recess
 #600 All creatures of our God and 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

God’s Infinite Goodness

When Moses asked God to show him His glory, God replied: “I will show thee all good: (Ex 33:19), as if to say that His glory is infinite goodness, the good that He possesses in such plenitude that all good is in Him and no good exists independently of Him. God possesses good, not because he has received it from anyone, but because He Himself is, by His nature, the sovereign good, because His Being is infinite goodness. If creatures are good, they are so, only because God has communicated to them a little of His goodness. Of itself, the creature cannot even exist, therefore it cannot possess any good of its own. That is why Jesus said to the young man who had called Him “Good Master,” “Why callest thou Me good? None is good but one, that is God” (Mk. 10:18). Not even Jesus as man possessed goodness as His own; but he possessed it only because the divine nature, which was hypostatically united to His human nature, communicated it to Him. Only of God can it be said that He is good, in the sense that He is goodness itself, that goodness belongs to Him by nature, as divinity belongs to Him by nature; and just as it is impossible for His divinity to be lessened, so it is impossible for His goodness to be lessened. Heaven, earth, and the ages will pass away, but the goodness of God will never pass away. Man’s wickedness may accumulate sin upon sin, evil upon evil, but over all, God’s goodness will remain unchangeable. The shadow of evil will not mar it; instead God who is always benevolent, will bend over the evil to change it into good, and to draw a greater good from it. Thus infinite Goodness stooped over man, the sinner, and made an immensely superior good come from Adam’s fall: the redemption of the world through the Incarnation of His only-begotten Son. This is the distinctive character of God’s goodness: to will the good, only the good, even to the point of drawing good from evil.

God, who is supremely good in Himself, is also good in all His works: from Him, infinite Goodness, only good works can come. “And God saw all the things that He had made, and they were very good” (Gen. 1:31); thus Holy Scripture concludes the account of creation. Everything that has come from the hand of God bears the imprint of His goodness. The sun which illumines and warms the earth is good, the earth which brings forth flowers and fruit is good, the sea is good, the sky is good, the stars are good: everything is good because it is the work of God, who is essential, infinite, and eternal goodness.

(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



6TH SUNDAY AFTER PENTECOST JULY 16, 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: the third point developed the four main reasons to use Latin (Roman Origin, Tradition, Uniformity of Liturgy throughout the World, and permanency of a dead Language). Part 4:

IV. THE PEOPLE NOT NECESSARILY OBLIGED TO UNDERSTAND THE LANGUAGE OF THE MASS.

The same reasons which prevented the Jewish priesthood from allowing any alteration in the language of their service, have, at all times, persuaded the whole Catholic Church, whether distinguished under the appellations of Latin, Greek, or Armenian, not to permit the slightest change or variation in the idioms in which her respective Liturgies were originally composed. During the Mosaic Law, the public service of the Temple was sacrifice. In the Gospel dispensation, the Mass, or public service of the Church, is also sacrifice. But in the performance of this sacred function, no office is assigned to the people. The sacrifice is offered up by the priest in their name and on their behalf. The whole action is between God and the priest. So far is it from being necessary that the people should understand the language of the sacrifice, that they are not allowed even to hear the most important and solemn part of it; and in the Eastern Churches, they are not permitted so much as to see either priest or altar. They attend, indeed, and pray, as the crowd did while Zachary was within the Temple : but they do not act ; they do not say the prayers of the priest ...

V. LATIN AT MASS NOWISE PREJUDICIAL TO THE PEOPLE.

It cannot be prejudicial to the poor Catholic who is ignorant of Latin, that the Mass is celebrated in that tongue, because, in the first place, the pastors of the Church are very careful to comply with the injunctions of the Council of Trent, and to instruct their flocks in the nature of that great sacrifice, and to explain to them in what manner they should accompany the officiating priest with prayers and devotions best adapted to every portion of the Mass. In the second place, the faithful in the old Law could derive much edification, and exhibited a great deal of real piety when assisting at the service of the temple, though they could neither understand the words, nor oftentimes so much as observe the actions of the officiating minister. No one but the high-priest, and he but once a year, might enter into the sanctuary, which was within the veil before the Propitiatory ; and it was particularly enjoined that no man should be in the Tabernacle at the time, as may be learned from the sixteenth chapter of Leviticus. In the first chapter of St. Luke, we read, that " all the multitude of the people was praying without at the hour of incense, while, according to the custom of the priestly office, it was Zachary's lot to offer incense going into the Temple."

In a similar way a devout Christian may assist, with much profit and fervent devotion, at the celebration of the great Eucharistic sacrifice of the new Law—the Mass—though he may not understand the language of the prayers which the priest is reciting. Imagine, reader, you, or any other faithful believer in Jesus, had been present on Mount Calvary at the time our divine Redeemer was immolating himself upon the Cross, a sacrifice for the sins of the whole world ; supposing that you had the same lively faith in Christ which animates you now, would not the view of all that painful scene have been sufficient to awaken in your soul the most lively sensations of the love of God, and have made you utter thanksgivings for such tenderness of mercy, at the same time that you avowed a detestation of your former sinfulness, though indeed you were not able to catch one word from the lips of Christ, your High Priest, or if you did hear his prayer on the Cross, like the surrounding Jews, could not understand its language ? Just so in the Mass, which is the self-same sacrifice as that which Christ presented to his Father on the Cross, because both the Priest and the Victim are the same. It is abundantly sufficient to kindle the devotion of the people, that they be well instructed in what is going forward ; and that they excite in their souls appropriate acts of adoration, thanksgiving, and repentance, though they may not understand the prayers which the priest is uttering.

VI. GREEKS, SYRIANS, COPTS, AND ARMENIANS, USE AN UNKNOWN TONGUE AT MASS.

From the days of the Apostles, the liturgy of the Mass has been celebrated in Greek, and in Latin, in Syriac, and in Coptic. Since the fourth century it has also been solemnized in Ethiopia and Armenian.

The language of those liturgies was never changed, although the people for whom they were originally drawn up, and amongst whom they still continue to be celebrated, have entirely transformed their ancient language, and are perfectly incapable of understanding it, at the present time, in its original form. Hence, it follows, as a consequence, that the Latin Church acts only in the spirit of all the ancient Churches from the days of the Apostles.