

THIRD SUNDAY OF ADVENT

Saturday / Sunday December 16 & 17, 2017

MASS INTENTIONS

Sat.	Dec.16-5pm: †April Paulitz
Sun.	Dec.17-5:30am: †Georgie Heup 7am: Nina D'Souza 8:30am: Matea Ellingson 10:30am: <i>Pro populo</i> 12:30pm: †John Pierce
Mon.	Dec.18-5:30am: †Dominic Luyen 8am: Gladys Isedu 6pm: †Mary Fabilli & Siblings
Tues.	Dec.19-5:30am: †Rosemarie Kachadoorian Schneider 8am: Gladys Isedu 6pm: †Damien Ambrose Cruz
Wed.	Dec.20-5:30am: †Jerome Vu 8am: Gladys Isedu 6pm: †Donna Payne
Thu.	Dec.21-5:30am: †Fr. Tony Herrera 8am: Calista Bowman 12pm: Clare Choy, Pat Choy
Fri.	Dec.22-5:30am: Sang Nguyen 8am: †Elisa & Giovanni Mancarti 6pm: Peter Martinez Family & Friends
Sat.	Dec.23-5:30am: Virginia & Wesley Stone 8am: Betty Garland 10am: Nina M.D. D'Souza 5pm: Fred Torrasi

There are Masses open for intentions in January 2018.

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; 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, Marc Wyborny.

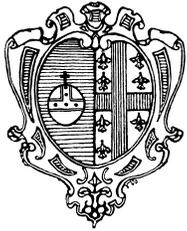
In memoriam: †Yolanda Cattoche, †Brad O'Leary, †Titus Ekanem, †Cornelius McCauley, †Jeffrey Garland, †Myrna Lanzar, †Barbara Shadix, †Bridget Connolly, †Virgil Garcia, †Wanda Krawczyk, †Bill Leitao. **Requiescant in pace.**

Silence and the Primacy of God

You are aware that in recent years I have spoken often of the importance of the restoration of the priest and people facing East, of turning *ad Deum* or *ad orientem* during the Eucharistic liturgy. This posture is almost universally assumed in celebrations of the *usus antiquior*—the older form of the Roman rite—made freely available to all who wish to benefit from it by Pope Benedict XVI by means of *Summorum Pontificum*. But this ancient and beautiful practice, which speaks so eloquently of the primacy of Almighty God at the very heart of the Mass, is not restricted to the *usus antiquior*. This venerable practice is permitted, is perfectly appropriate and, I would insist, is pastorally advantageous in celebrations of the *usus recentior*—the more modern form of the Roman rite—as well.

Some may object that I am paying too much attention to the small details, to the minutiae, of the Sacred Liturgy. But as every husband and wife knows, in any loving relationship the smallest details are highly important, for it is in and through them that love is expressed and lived day after day. The ‘little things’ in a marriage express and protect the greater realities. So too in the liturgy: when its small rituals become routine and are no longer acts of worship which give expression to the realities of my heart and soul, when I no longer care to attend to its details, when I could do more to prepare and to celebrate the liturgy more worthily, more beautifully, but no longer want to, there is a grave danger that my love of Almighty God is growing cold. We must beware of this. Our small acts of love for God in carefully attending to the liturgy’s demands are very important. If we discount them, if we dismiss them as mere fussy details, we may well find, as sometimes very tragically happens in a marriage, that we have ‘grown apart’ from Christ—almost without noticing.

Cardinal Ratzinger insisted that “in any and every liturgical reform, and every liturgical celebration, the primacy of God should be kept in view first and foremost.” If we apply this principle in liturgical matters great and small God shall indeed have the primacy that is rightly His in the Sacred Liturgy. And he will enjoy the same primacy in our hearts and minds. Both our liturgical celebrations, and we ourselves, shall become the beautiful icons of His saving presence through which those who do not know Christ and His Church can find the beautiful path to salvation. (*Address by Cardinal Sarah at the conference on the 10th Anniversary of the motu proprio Summorum Pontificum; delivered at the Angelicum in Rome on 14 September 2017*).



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

MESSAGE FROM FR. GLENN NAGUIT:

Please take a look at our schedule of services for the coming feast of Our Lord's Nativity.

Just a gentle reminder that the coming Fourth Sunday of Advent (December 24) is a **holy day of obligation**, as is Christmas Day (December 25): and so we have scheduled the usual number of Masses for Sunday morning.

However, please remember that the Masses at 5pm and 10am on December 24 (Sunday) satisfy only the Christmas obligation, not the Sunday. One cannot attend either of those two Masses thinking that it will satisfy both obligations. So please plan next weekend accordingly.

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We continue to offer the novena of Masses at 5:30am leading up to Christmas Day. These Masses are the traditional *Missa Rorate* which is a votive Mass in honor of Our Blessed Mother. Usually offered during the Saturdays of Advent at dawn, we will offer these Masses as a novena, as the traditional *Simbang Gabi* Mass or *Misa de Aguinaldo*. The Masses on Sundays (Dec. 17 and 24) begin at 5:15am, and satisfy the Sunday obligation.

ANNOUNCEMENTS:

We are still in need of volunteers to prepare and serve lunch for the monthly **Holy Hour For Priests**. We need volunteers for the months of December, January, March, and May.

Holy Hour is held on the 3rd Fridays every month. 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. 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 at (925) 827-1946 or lily.mullen@gmail.com for more information, or to put your name on the schedule. Thank you.

Thank you from St. Vincent de Paul conference: Many thanks to everyone who has donated to the SVdP fund for payment of medical expenses for one of our parish families in need of assistance. The parish response has been very encouraging. We ask for your continued support for this family. If you wish to contribute, please make your check out to St. Margaret Mary Parish with a notation - "SVdP



"Oh, Father, I'm so glad I reached you. I need to find out what time Midnight Mass is this year!"

ANNOUNCEMENTS: (continued):

medical support". Thank you, also, for your support of SVdP throughout 2017.

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. Thank you! Contact Valerie at stmmworks@gmail.com or the parish office 510.482.0596.

Attending **Baptismal catechesis** is required of first babies and new parishioners, and should be scheduled before the arrival of the baby if possible. Baptism preparation classes are offered quarterly, unless there is an emergency regarding the health of the baby. Please contact the Parish Office.

The **Parish Library** will be open on January 13, after the vigil Mass and on January 14 after all the Masses (2nd Sunday of the month). You're invited to come down to the stage in the Fr. Kozina Hall. Need

ANNOUNCEMENTS (continued)

more info? Please contact Lily Mullen at (925)827-1946 or lily.mullen@gmail.com.

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We'd like to urge our parishioners who use WeShare to please log in to your account and update your donation information. Your recurring donations continue as scheduled. But if you wish to update your contributions, please log in. You may access your account by logging at <https://www.churchgiving.com/?pc=yyjmt79>. This web address is also in our new website at <https://stmargaretmaryoak.org>. You will need your ParishPay ID to verify. If you no longer remember this ID, please contact WeShare's customer support at (800) 950-9952 (option 1).

We'd like to encourage more of our parishioners to use this new online platform to continue to support St. Margaret Mary. New users may also use the web address above to begin.

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Below is the **schedule of Masses** for the coming Christmas Feasts:

Christmas Eve, Sunday, December 24: (These Masses satisfy only the Christmas obligation)

5pm: Vigil Mass, Ordinary Form (OF)

10pm: Mass at Night in the OF

Christmas Day, Monday, December 25:

12am: Mass in the Extraordinary Form (EF)

7am: Low Mass in the EF

8:30am: Mass in the Ordinary Form preceded by Lauds (recited) at 8:15 a.m.

10:30am: High Mass in the OF

12:30pm: High Mass in the EF

Feast of the Holy Family, Sunday, December 31:

7am: Low Mass in the EF

8:30 a.m. Mass in the OF

10:30 a.m. High Mass in the OF

12:30p.m. High Mass in EF

Solemnity of Mary, Mother of God, Monday, January 1:

7am: Low Mass in the EF

8:30 a.m. Mass in the OF, preceded by Lauds

10:30 a.m. High Mass in the OF

12:30 p.m. High Mass in the EF

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Volunteers: we are currently updating the volunteer list for all ministries at St. Margaret Mary Church for the **2017-2018 Diocesan Cycle for Safe Environment Training**. All training is now online for volunteers and employees of St. Margaret Mary Church. Retraining is mandatory every three

Dark Night of the Body

A marriage which is entered into solely for the sake of pleasure lacks this essential element of love. Seeking pleasure alone, husband and wife live on the surface of life instead of in its depths; there is sex, but no love; there is an epidermal contact, but no communion of spirit. A family without the spirit of sacrifice is only an agglomeration of separate atoms; they sit in a common refectory, sleep in a common dormitory, but lack all internal relations which are the condition of family love. The husband and wife and children are held together like a business organization. Each member of the family feels himself imprisoned by the collectivity, as the citizens of a totalitarian state do on a larger scale. Crushed by hostile forces, external to himself, each one wonders why the yearning of love within him cannot be satisfied. Each tries to compensate for this desire of unity through love, by some external activity which amounts to busybody-ism. The wife forms a bridge club or a Society for the Elimination of Theater Queues, and the husband becomes a "go-getter." The value of life is judged not in terms of being, but in terms of not-being, or having. Instead of being drawn toward self-perfection and fulfillment, they are full rather of emptiness and frustration. They are always wanting something, but what that something is, they know not. They think that by increasing activity, they will fill up the void; whereas happiness lies in the discipline of the ego and not in its satisfaction. John the Baptist, on seeing Our Lord, said: "He must become more and more, I must become less and less." Their motto is: "I must become more and more; He must become less and less."

One of the most insidious influences in modern society comes from those who develop a social conscience without an individual conscience, or who separate love of neighbor from love of God, or who feel that by transferring their inner sense of guilt to others whom their social conscience derides, they can thereby escape the inner sense of guilt to which their personal consciences bears witness. By reforming others, they acknowledge the need of regeneration, but not in their own hearts. Many disillusioned married people practice escapism in their mature lives to avoid the need of the reformation of their own family. Because their egotism has become social, they think that they have become loving; when really the last thing they want to do is to immolate their egotism. They give themselves to others, but in the way they have chosen to give themselves, and not in the way their human nature, under God, dictates.

(From *Three To Get Married* by Fulton Sheen)

ANNOUNCEMENTS (continued)

years according to the Diocesan SE retraining calendar. The Safe Environment training is mandated for ALL volunteers, and is accomplished through: www.virtusonline.org. You do NOT have to finish the course in one sitting. You may leave and return at any time to continue where you left off. It takes about 60 – 90 minutes total. Please make sure to print out a certificate and return to the parish office. Those that volunteer with children/youth will need to take a Live Scan. For information about LiveScan, accessing the site, and about the Safe Environment Program, please contact Valerie at stmmworks@ymail.com. Thank you in advance for all you do for St. Margaret Mary Church.

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Corpus Christi's Troop 6 opened the 48th annual **Piedmont Council Scout Christmas Tree Lot** on Saturday, November 25. There are freshly cut silver tips, noble and douglas firs. The Tree Lot is located in Piedmont at Coaches Field, 898 Red Rock Road and will be open November 25-December 20: weekdays from 4pm-7:30pm and weekends from 9am-7pm. Local delivery is available Tuesday, Thursday and on weekends. You can depend on young, energetic Cub Scouts, Boy Scouts, Explorer and Venture Scouts to courteously assist you in selecting a Christmas tree—and cheerfully load it onto your car. The Boy Scouts wish you a Merry Christmas!

This weekend's second collection is for the **Building Fund**. The previous collection for the Building Fund totaled \$1,238. Next weekend's 2nd collection is for the Insurance and Diocesan Assessment.

Weekly update	Dec. 2 & 3	Year-to-Date
Actual - 1st Plate	\$5,050	\$257,571
WeShare -Regular	\$1,160	\$82,614
Total 1st Plate	\$6,210	\$340,185
Goal	\$6,400	\$313,600
Variance	(-\$190)	\$26,585

MUSIC

Organ Prelude: "Rosa Mystica", R. Ellsasser
Hymns: #301 O Come O Come Emmanuel; People Look East (Missalette)
5pm (Sat.) Missa Veni Emmanuel, Proulx.
8:30am: Missa Jubilate Deo #50 (Missalette)
10:30am: Missa de Adventus, #126 hymnal.
After Communion: #303 On Jordon's Bank
Organ: "Postlude on Stuttgart", by Edward Mead.

The Virgin of the Incarnation

"It seems to me that our Lady's attitude during the months that intervened between the Annunciation and the Nativity is the model for interior souls, for those whom God has chosen to live within, in the depths of the unfathomable abyss" (Elizabeth of the Trinity, I, 10).

If Mary's whole life was one of recollection and concentration on God, it must have been especially such at the time when, overshadowed by the power of the Most High, the Word became incarnate within her.

The Angel Gabriel found Mary in solitude and recollection. The Angel being come in, says the Gospel; the expression "come in," leads us to believe that Mary was "within" her house. The Angel reveals to her in God's name what will take place in her. "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God" (Lk. 1: 35). From that moment God made Himself present in Mary in a very special way, present not only by essence, knowledge, and power, as He is in all creatures; present not only by grace as He is in the souls of the just; but, far more, the Word of God was in Mary by "corporal presence," as St. Albert the Great says.

Although retaining her humility, Mary was perfectly conscious of the 'great thing' that were taking place within her; her sublime canticle, the Magnificat, is proof of this. Nevertheless, she kept the great mystery hidden in her soul, hidden even from Joseph, and lived recollected in the intimacy of her spirit, adoring and meditating: she "kept all these words, pondering them in her heart" (ibid. 2:19).

God never "gave" Himself to any creature more fully than He did to Mary, but no one ever understood better than Mary the grandeur of the divine "Gift"; nor has there ever been a more loving, more faithful guardian and adorer of it. Sister Elizabeth of the Trinity says, "If you but knew the gift of God!...There is one created being who knew this gift of God, one who never lost a particle of it...the faithful Virgin, who kept all things in her heart...The Father, inclining toward this creature so beautiful, so unaware of her beauty, decreed that she should be the Mother in time of Him who is His Son in eternity. Then the Spirit of Love, who presides at all the workings of God, came upon this Virgin and she uttered her *Fiat!* "Behold the handmaid of the Lord: be it done unto me according to Thy word."

(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



3RD SUNDAY OF ADVENT DECEMBER 17, 2017

A brief explanation of some aspects of the Mass in the Extraordinary Form of the Roman Rite

Encouraged by the Motu Proprio of Benedict XVI who invited all Catholics to acquire a “notable liturgical formation and a deep, personal familiarity with the earlier form of the liturgical celebration”, we resume our study of the Mass, prayer after prayers. We left that presentation with the explanation of the prayer “Quam Oblationem”. Let us reprint here what we said then to refresh our memory:

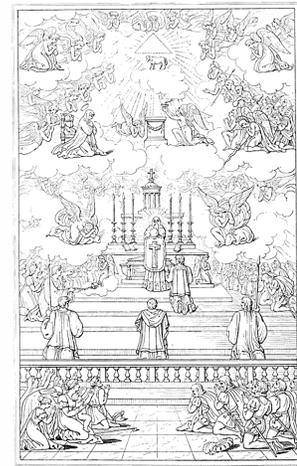
ON THE CONSECRATION OF THE HOST

Before taking the Host between his fingers, the rubric commands the priest to sweep his fingers – thumbs and majors – on the corporal that they might not be sweaty, or might just be cleaner out of reverence to Our Lord Jesus Christ.

The priest will somehow imitate the gestures of Our Lord Jesus Christ doing what he says: He takes the bread, raises his eyes, gives grace, blesses...but he does not break it. Why not? For the simple reason that the “do this in commemoration of me” does not refer to the action of the meal but to the Sacrifice itself. We are not at a ‘Play’, a ‘reconstitution’ of the Last Supper. Here is the continuation in truth of the same Sacrifice.

As the priest pronounces the Words of the consecration: “Hoc est Corpus Meum”, he bends to the Altar, putting his elbows on it, his mouth is close to the host that is to be consecrated and he whispers the divine Words.

The position of the priest at this moment is remarkable. Father Lebrun says that it is a matter of convenience and a means to be more attentive to the solemn words to be pronounced. The effect is real.



A more inclusive explanation is about the link existing between, the Altar, the priest, the words, the host and Jesus. They are all but one. The Altar as we saw earlier represents Jesus Himself (The Consecration of the Stone is explicit about it... that is why five Crosses are carved in it to represent the five wounds symbolizing this identity); the priest is acting as being Jesus Christ. He is Jesus Christ at this particular moment; the pronounced words are the ones of the Eternal Word, not repeated but echoed since the Last Supper; the Host, because of the virtue of the Transubstantiation is now Jesus Christ (not an image of Him but the real Him). Hence at this moment we see all these five elements: altar, priest, host, word and Jesus becoming physically, as much as possible, one... the priest saying the unifying Words seems to try to enter the stone of the altar, to be in the host, to be one with them.... And why not adding the detail of the all group enshrined in the cloud of incense.

“The day before His Passion”. The mention is again of great importance. The Consecration of the bread and wine cannot be considered alone.. that is all about the same act, starting then at the Last Supper, being bloodily consumed on Good Friday, and continued at each Mass.“

Four words details the expected blessing. To be continued next week