

SECOND SUNDAY OF ADVENT Saturday / Sunday December 9 & 10, 2017

MASS INTENTIONS

Sat.	Dec.09-5pm: †Simon Tang
Sun.	Dec.10-7am: 8:30am: <i>Pro populo</i> 10:30am: †Pepito C. Salgado 12:30pm: Nnamdi, Nneka Chidumije
Mon.	Dec.11-8am: Patrick Kennedy 6pm: Paul & Melanie Baccay
Tues.	Dec.12-8am: John Howard 6pm: †Judy Long
Wed.	Dec.13-8am: †Anacito Timola 6pm: †Henry Mazantan
Thu.	Dec.14-8am: †Jeff Garland 12pm: †Melvin & Florance Zeitz
Fri.	Dec.15-8am: †Elisa & Giovanni Mancarti 6pm: Antonio Ferretti
Sat.	Dec.16-5:30am: †Robert Hill, Sr. 8am: Matthew Rushing 10am: Elizabeth Nicolini 5pm: †April Paulitz

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 Kunihira, 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, †Michael Smith. *Requiescant in pace.*

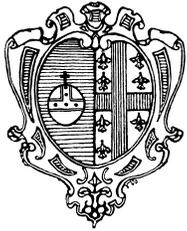
Silence and the Primacy of God

God, not man is at the centre of Catholic liturgy. We come to worship Him. The liturgy is not about you and I; it is not where we celebrate our own identity or achievements or exalt or promote our own culture and local religious customs. The liturgy is first and foremost about God and what He has done for us. In His Divine Providence Almighty God founded the Church and instituted the Sacred Liturgy by means of which we are able to offer Him true worship in accordance with the New Covenant established by Christ.

Therefore, God must come first in every element of our liturgical celebration. It is for love of Him and so as to worship Him all the more fully that we set aside and consecrate people, places and things specifically for His service in the Sacred Liturgy. Our desire to “dare to do as much as we can” (cf. St Thomas Aquinas, Sequence of the Feast of Corpus Christi) in praising and adoring God the Father, the Son and the Holy Spirit in the Sacred Liturgy, is itself an interior act of worship. It follows naturally that this disposition should be given external expression. And so our churches should be beautiful expressions our love of God, our liturgical ministers—ordained and lay—should expend time in training and preparation; all their liturgical actions, including their dress, should radiate reverence and awe for the divine mysteries which they have the privilege to serve and minister.

The ‘things’ we use in the liturgy should similarly tell of the primacy of God: nothing is too good, beautiful or precious for His service. Howsoever humble they must be according to the means at our disposal, our liturgical vessels, vestments and other items should be things of quality, worth and beauty that bespeak both the love and sacrifice we offer to Almighty God by means of them. So too our chant and music should raise our hearts and minds to Him, and not—as has happened altogether too frequently—merely reflect the human sentiments or mores that predominate in our society or culture.

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. (*Excerpt of the address by Cardinal Sarah at the conference on the 10th Anniversary of the motu proprio Summorum Pontificum; delivered 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:

I'd like to thank Joni Durling for organizing the **Walking Taco** feed last Sunday in support of one of our families. We'll have another Walking Taco event on the first Sunday of next month. Please join us.

*

This Saturday, December 16, at 5:30am we begin a novena of Masses 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:

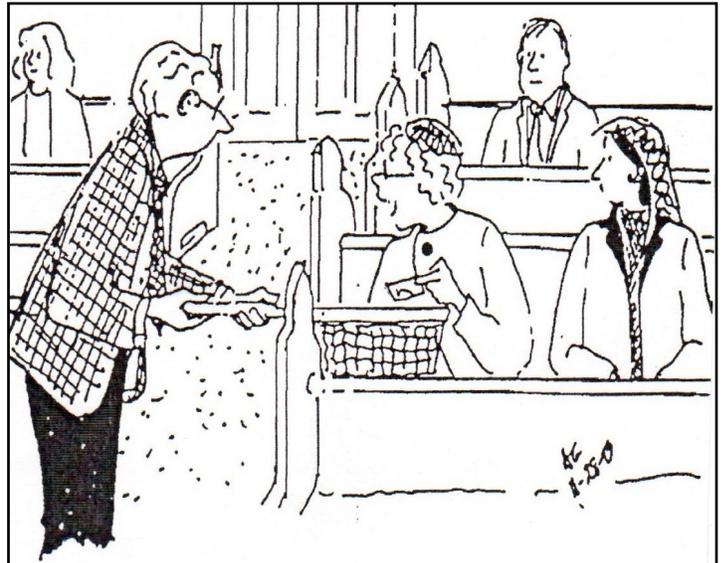
Gaudete Sunday Bake Sale and Boutique will be held on December 17, 8-3 pm. Help us raise funds for flowers by donating/and or purchasing

There will be homemade baked items to share with your family or friends. 100% of the proceeds will be used for Church flowers that adorn our beloved church. **Boutique:** We need crafty people or home business owners to show and sell their wares. We ask only 10% of the day's gross sales be donated to the flower fund. Tell your friends! To reserve your boutique table, please contact Lily Mullen at 925-827-1946 or lily.mullen@gmail.com

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



"The next time you have a second collection be sure it's for P.G & E so Father can turn on the heat!"

ANNOUNCEMENTS: (continued):

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, 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@ymail.com or the parish office 510.482.0596.

St. Margaret Mary's is looking for 2 women to assist in the care of the **altar linens**. If interested, please contact Lori Libby lorilibby@earthlink.net

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,

ANNOUNCEMENTS (continued)

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

•
To our parishioners who had been using ParishPay: Your information has been securely transferred to **WeShare**—the online-giving platform from Liturgical Publications which recently purchased ParishPay. Your recurring donations continue as scheduled. Former ParishPay users may access their account by logging in at <https://www.churchgiving.com/?pc=yyjmttd79>. 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.

•
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 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@gmail.com. Thank you in advance for all you do for St. Margaret Mary Church.

•
Our monthly **young adults' potluck** will be on Friday, **December 15th** in the parish hall at 7PM. As usual, gentlemen please bring dessert and ladies and couples please bring side dish! Main dish provi-

Dark Night of the Body

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. They are actually increasing their egotism at the moment when they feel least selfish. But this expansive feeling is really only an excrescence, like a boil on the neck of their egotism.

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

ANNOUNCEMENTS (continued)

ded. December's talk: "Not Exactly Ideal: The West's Abandonment of Realism for Idealism and its Disastrous Effects on Modern Culture." For approximately two thousand years, Western Civilization operated under the philosophical assumptions of realism, which taught that essences exist and may be known by human reason. Following the Cartesian Revolution, modern philosophers discarded realism in favor of idealism. Now, several hundred years later, the chickens of idealism are roosting comfortably in our culture. Mr. Hockel will explore the epistemological and metaphysical assumptions of idealism and their effects on various aspects of modern culture, including law, marriage, gender theory, morality, and art.



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.

This weekend's second collection is for the **Retired Religious Fund**. The previous collection for the Insurance and Diocesan Assessment totaled \$1,150. Next weekend's 2nd collection is for the Building Fund.

Weekly update	Nov. 25 & 26	Year-to-Date
Actual - 1st Plate	\$4,830	\$252,521
WeShare -Regular	\$4,093	\$81,454
Total 1st Plate	\$8,923	\$333,975
Goal	\$6,400	\$307,200
Variance	\$2,523	\$26,775

MUSIC

Organ Prelude: Saviour of the Nations, Come.

Pachelbel

Hymns for today: Hymns: #301 O Come O Come Emmanuel; People Look East (Missalette)

5pm (Sat.) Missa Veni Emmanuel, Proulx. Cantor and Organ.

8:30am: Missa Jubilate Deo #50 (Missalette)

10:30am: Missa de Adventus, #126 hymnal. Offertory: Advent Glad Song, Toolan After Communion:

#302 Savior of the nations come.

Organ: "Postlude on Stuttgart", by Edward Mead.

Invitation to Sanctity

"Where sin abounded, grace did more abound" (Rom. 5:20). Adam's fall brought about the destruction of God's plan for man's sanctification. Our first parents, created to the image and likeness of God, in a state of grace and justice, and raised to the dignity of children of God, were hurled into an abyss of misery, drawing with them the whole human race. For centuries man groaned in his sin, he could no longer call God by the sweet name of Father, he did not even dare to pronounce His name, regarding the Most High with a sense of terror: "He is a powerful and terrible God, the God of justice and vengeance." Sin made an insurmountable abyss between man and God, and man groaned in the depths of the abyss, utterly incapable of rising from it.

To do what man could not do, to destroy sin and restore divine sonship to the human race, a Savior was promised. The most merciful God, "so loved the world, as to give His only-begotten Son" (Jn. 3:16) for its salvation. The Word, the splendor of the Father, and the figure of His substance became flesh in order to destroy sin and restore grace to us, that "we might once again be called, and really be the children of God" (1 John 3:1).

God wants us "all to be saved"; for this reason He gave us His Son, and with Him and through him, all the means necessary for our salvation. Therefore, if a soul is not saved, it alone will be responsible.

Jesus was not satisfied with destroying sin and meriting only a sufficient amount of grace for our salvation. He did much more and He Himself declared it, "I am come that they may have life, and may have it more abundantly" (John 10:10). This plenitude of life is the plenitude of grace, the supernatural life which causes sanctity to blossom.

Sanctity is not reserved for a few; Jesus, by His Incarnation and by His death on the Cross, merited the means of salvation and sanctification for all who believe in Him. He, the All-holy, came to sanctify us, and has taught us, "Be you therefore perfect, as also Your heavenly Father is perfect" (Matt. 5:48).

Jesus did not give this precept to a chosen group of persons, nor did He reserve it for His Apostles and close friends; he proclaimed it to the multitude who were following Him. St. Paul received His message and announced it to the Gentiles, "This is the will of God, your sanctification" (1Thes.4:3)....

Jesus comes not only to save me, but to sanctify me. He is calling me to sanctity and has merited for me all the graces I need to attain it.

(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



2ND SUNDAY OF ADVENT DECEMBER 10, 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 Prayer *Quam Oblationem* Part 5



Quam Oblationem: Humbly we pray Thee, O God, be pleased to make this same offering wholly blessed +, to consecrate + it and approve + it, making it reasonable and acceptable, so that it may become for us the Body + and Blood + of Thy dearly beloved Son Our Lord Jesus Christ.

This Oblation. It is very important that the Church has in mind not only the oblation, the offering of the bread and wine that are to be consecrated, but her own offering, as well as the offering of the priest celebrating the Mass, and the offering of all of those assisting at the Mass in union with all angels and saints in Heaven. Participation to the Holy Sacrifice involves everyone. None can be just an assistant at Mass. It is “our sacrifice”.

When Jesus Christ, instituting the Holy Eucharist, blessed the Bread He changed it into His own Body. We ask therefore that God places His blessing upon bread and wine that will be changed into the body and blood of Jesus Christ that they might be a worthy matter to be placed on the altar of Sacrifice.

Adscriptam: Received, consecrated. A gift is of value not only because of being given, but more so because it is well received by the person. So we ask God not to reject our offering that is the offering of bread and wine representing our own offering.

Ratam: Fixed, approved, certain. We ask the blessing on this offering to be confirmed for ever and not being made temporary as the one of the Old Testament that were transition. We asked to be attached to God not being able to be separated from Him anymore.

Rationabilem: Reasonable. This request covers diverse aspects. This offering is not taken among dumb animals or material things. It is the Person of Jesus Christ in his all humanity. He is the only reasonable offering able to appease God’s Justice. The other aspect is that we make a reasonable offering that is an offering in which our intelligence and will are included, without disguise.

Acceptabile facere digneris: making it acceptable, agreeable. On the point of view of the Victim to be offered to God there is no doubt since Jesus of one God said “This is my beloved Son, in whom I am well pleased.” Matt 3.19. These words “make acceptable...” refer more to us. We ask that the offering of our own person be made acceptable through the exact application that we have to fulfill our duties and the will of God...

Ut nobis Corpus et sanguinis Fiat...: Echo of the *Fiat Lux* of the Creation, echo of the *Fiat* of the Annunciation making the Incarnation a reality, echo of our own *Fiat*. Note the “nobis. For us”. Such is the purpose of the Redemption: Our perfection.