

**SECOND SUNDAY OF LENT**  
**Saturday / Sunday February 24 & 25, 2018**

**MASS INTENTIONS**

- Sat. Feb. 24- 5pm: David & Honorina Cernadas
- Sun. Feb. 25- 7am: Iranian's crisis  
 8:30am: †Tony Morelli  
 10:30am: *Pro populo*  
 12:30pm: Michael Boepple
- Mon. Feb. 26- 8am: †Elvira Bigotta, Giovanna Long  
 6pm: Sang Nguyen
- Tues. Feb. 27- 8am: †Irene Argo Currier  
 6pm: †Jose Hector Arias
- Wed. Feb. 28- 8am: †Wayne Stone  
 6pm: †Victor C. Ducasse, Sr.
- Thu. Mar. 01- 8am: Gladys Isedu  
 12pm: †Kim Hansen Manning
- Fri. Mar. 02- 8am: †Nancy Filipina Ustare  
 11am: Return to the faith of extended family of TORCH members  
 6pm: Fernandez-Aquino Families
- Sat. Mar. 03- 8am: Armand Rivera Family  
 10am: †Hugo da Silva  
 5pm: Joseph Brady, Shannon Brady

**There are Masses open for intentions on March 7, 9,10,17,20,21,22,23,25, and 26.**

**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, James Smithwick.

**Silence and the Primacy of God**

Pope Benedict XVI's letter to the bishops accompanying *Summorum Pontificum* noted another phenomenon: "Young persons too have discovered this liturgical form," he wrote. They have "felt its attraction and found in it a form of encounter with the Mystery of the Most Holy Eucharist, particularly suited to them." This is increasingly true around the world. It is a phenomenon which some of my own generation find very hard to understand. Yet I know and can personally testify to the sincerity and devotion of these young men and women, priests and laity. I rejoice in the numerous and good vocations to the priesthood and the religious life that arise from communities who celebrate the *usus antiquior*.

To those who have doubts about this would say: visit these communities and come to know them, most especially their young people. Open your hearts and minds to the faith of these young brothers and sisters of ours, and to the good that they do. They are neither nostalgic nor embittered nor encumbered by the ecclesiastical battles of recent decades; they are full of the joy of living the life of Christ amidst the challenges of the modern world. For those who still find this reality difficult, I would like to recall the advice of Gamaliel, the "teacher of the law, held in honour by all the people," given to the Council of the High Priest when the Apostles were being persecuted: "...let them alone; for if this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God!" (Acts 5:38-39)

I would like to add an appeal to pastors of souls and in particular to my brother bishops: these people, these communities have great need of our paternal care. We must not allow our own personal preferences or past misunderstandings to keep people attached to the older liturgical rites at a distance. We priests and bishops are called to be ministers and instruments of reconciliation and communion in the Church for all of Christ's faithful, including those who desire to celebrate according to the older form of the Roman rite.

Dear brother priests, dear brothers in the episcopate  
*(continued next page)*

**In memoriam:** The 8:30am Mass this Sunday is offered for the repose of the soul of **Tony Morelli** who died suddenly 20 years ago. Tony was a long time and active parishioner. He and **Lolita** (who is our cantor at the 8.30am Mass) were married at Saint Margaret's in 1950; two of their children were married here, and nine of their grandchildren were baptized here. Tony had been a public school music teacher, and for 35 years conducted the Hayward Municipal Band and The Castro Valley Community Band. With his German Band he initiated our much enjoyed Octoberfests. Rest In Peace Tony! *Requiescat in pace.*



# 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

copate, I ask you humbly and in our common faith, following the words of Pope Benedict XVI, "Let us generously open our hearts and make room for everything that the faith itself allows" (Letter to the Bishops on the Occasion of the Publication of *Summorum Pontificum*, 7 July 2007).

(Excerpt from the 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).

## **ANNOUNCEMENTS:**

During the **Lenten season**, the following current regulations regarding fasting and abstinence are observed in the United States: Catholics ages 14 and over are to abstain from meat on Ash Wednesday, Good Friday and all Fridays of Lent.

Individuals between 18 and 59 are also obliged to fast – eat one full meal – on Ash Wednesday and Good Friday. Eating two smaller meals is permitted if necessary to maintain strength, but eating between meals should be avoided.

These obligations, however, do not apply to those whose health or ability to work would be seriously affected. Catholics who are devoted to the *usus antiquior* at times wish to maintain the former disciplines of fasting and abstinence but on a voluntary basis.

This year's **40-Hour Devotion of the Blessed Sacrament** is on March 9-11 (Friday-Sunday). Exposition begins at 2pm (March 9) followed by confessions and the recitation of the Divine Mercy Chaplet at 3pm. The Devotion ends with the 7am Mass on Sunday. **Confessions** will also be heard from 9pm to Midnight every evening during the 40 hours. There is a sign-up sheet in the vestibule. Please let us know if you intend to be with Our Lord in prayer.

The **40-hour Devotion** or *Quarant'Ore* is a special forty-hour period of continuous prayer made before the Blessed Sacrament in solemn exposition. The Blessed Sacrament remains in a monstrance on the altar during the next forty hours while the faithful gather for personal or public prayer in adoration of our Lord.

This year's 40-Hour Devotion coincides with **Pope Francis'** call to spend "24-Hours For The Lord." In his Lenten Message this year, the **Holy Father** said: "If, at times, the flame of charity seems to die in our own hearts, know that this is never the case in the heart of God! He constantly gives



## **ANNOUNCEMENTS** (continued):

us a chance to begin loving anew. One such moment of grace will be, again this year, the '24 Hours for the Lord' initiative, which invites the entire Church community to celebrate the sacrament of Reconciliation in the context of Eucharistic adoration. In 2018, inspired by the words of Psalm 130:4, 'With you is forgiveness', this will take place from Friday, 9 March to Saturday, 10 March. In each diocese, at least one church will remain open for twenty-four consecutive hours, offering an opportunity for both Eucharistic adoration and sacramental confession." --**Pope Francis**

The next **Bible trivia** game will be on Sunday, March 11. The topic will be Luke chapters 19 through 23 and also Lent and Holy Week traditions.

The **Parish Library** will be open on March 10, after the vigil Mass and on March 11 after all the Sunday 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.

**2018 Bishop's Appeal** has begun. We'd like to thank all who donated to last year's appeal. We raised \$23,299 in 2017 which was 126.45% of our overall goal. Congratulations! Not only our Parish,

## ANNOUNCEMENTS (continued)

but also our Diocese as a whole surpassed the 2017 goal, raising \$2.8m in total.

This year, the Diocese has upped the goal to \$3m. This means that the goal for all parishes has also been upped. For 2018 the goal set for us as a Parish is \$21,900. If you wish to donate directly, envelopes and pledge cards are available in the vestibule. Otherwise, the next second collection for Bishop's Appeal is March 4.

The Bishop's Appeal is a direct appeal by the Bishop to the people of his Diocese in support of the day-to-day ministries and services essential to the spiritual, pastoral, educational, and human needs of our sisters and brothers throughout the East Bay. Religious education/formation, pastoral services and ministries, clergy formation and support, and support for Catholic schools and parishes are among the ministries funded by Bishop's Appeal. Let's continue to support our Bishop in his ministry to the local church of Oakland.



Mark your calendars for Friday, March 16th at 7PM for our monthly **young adults'** potluck in the Parish hall! As usual, gentlemen please bring dessert and ladies and couples please bring side dish! Main dish provided (gluten free will be available too). Please feel free to invite any young adult 18+ that might be interested!



A **temporary parking space** has opened up for us. The owner of the empty lot at the corner of Chatham and Park has graciously offered us the use of this space. We intend to use the lot only on Sundays. The entrance to the lot is along Park Boulevard. There are handouts available in the vestibule describing where the "parking stalls" are. The traffic in the lot moves counter-clockwise.

The lot closes at 3pm on Sundays. Not knowing how long we have the use of the lot, let's take advantage of the owner's gracious gesture in the meantime.



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 a regular or even occasional basis. For more information about this request, please contact William Duffy at (510) 225-8667 or [williamduffy@att.net](mailto:williamduffy@att.net). Thank you.



## Dark Night of the Body

The Divine Law which forbids divorce and remarriage has also a sound psychological basis. The permission to alter one love for another, while the first partner is living, is to permit the suicide of character. Those who violate God's law run away whenever they encounter a difficulty. They are like an army that refuses to fight the opposition and win a victory. When they come to that moment in human love when they are given an opportunity to perfect their love in God and save their souls, they run to another human love and thus miss the chance of salvation. They are like flowers that identify love with blossom; just as soon as the strong winds or a storm come, they refuse to bear fruit and begin to wither and die. The world is full of people who "give up" instead of going forward in a marriage. Instead of being loyal and faithful to a word, they break their trust and substitute sensation for ideals and mediocrity for sacrifice. The very expressions that are used to justify such capitulation to dishonor, as "I must live my own life," and "I have a right to my happiness," indicate that their standard is the ego. The ego must be satisfied at all costs, even though it means trampling on another soul for the sake of a new thrill. The Christian doctrine on the unbreakable quality of marriage is aimed at character-making. It wants captains to stay on the deck during a storm and not to jump overboard. Too many now are deserting their ships. As the French proverb puts it: "Divorce is the sacrament of adultery."

There can be no happiness in the home without the sacrifice which transfigures love. No wound caused by quarrels can fester when the ego is willing to humble itself. The commonest events of daily life and the vulgarity of the smallest minute are made sacred through the delicate attention to the partner which sacrificial love engenders. No one should ever enter into marriage without promising to de-egotize, for marriage is communion! To read some modern books, one would think the biggest problem in marriage was that of being sexually adjusted. It is not sex that needs adjustment, it is the egotism, selfishness, and animality which want their own pleasure without regard to the other's.

The best physical adjustments science can make possible will go for naught unless there is a spiritual adjustment which sacrifice alone makes possible. is in the interior world of the partner in which happiness lies, and not on the surface of the skin. Love without sacrifice diminishes the love. To demand pleasure without loving revolts the partner. During the Dark Night of the Body one is closest to capturing the prize. One step beyond mediocrity, and we are saved. (From *Three To Get Married* by Fulton Sheen)

**ANNOUNCEMENTS** (continued)

Those who wish to receive a blessing on the **anniversary of their wedding** are invited to approach one of the priests for the blessing. Those who are **expecting** are also invited to approach any of the clergy in the Parish to receive a blessing.



**40 Days for Life Prayer Vigil:** Join us from February 14 through March 25 as we peacefully witness for the dignity and sanctity of life. You are invited to join other Catholics and Christians for 40 Days for Life – forty days of prayer and fasting for an end to abortion. You are also invited to stand and peacefully pray during a 40-day vigil in the public right-of-way outside of Planned Parenthood in Walnut Creek (1357 Oakland Boulevard).

Vigil hours are from 7am- 7pm, and you are encouraged to join for an hour a day, an hour a week, or an hour in total! Your prayerful presence makes a difference in witnessing for life.



**Rice Bowls** from Catholic Relief Services (CRS) are in the vestibule. Please bring the Bowls back to Church on Palm Sunday, March 25.

**Operation Rice Bowl** is a Lenten program of CRS: the official relief & development agency of the Church in the USA. 75% of offerings to Operation Rice Bowl fund CRS’ development projects overseas. 25% of contributions support hunger & poverty alleviation efforts in dioceses across the USA.

This weekend’s second collection is for the **Insurance and Diocesan Assessment**. Next weekend’s 2nd collection is for the Bishop’s Appeal. Thank you for supporting the Parish.

Weekly update	Feb. 10 & 11	Year-to-Date
Actual - 1st Plate	\$4,810	\$26,700
WeShare -Regular	\$1,160	\$10,513
Total 1st Plate	\$5,970	\$37,213
Goal	\$6,400	\$38,400
Variance	(-\$430)	<b>(-\$1,187)</b>

**MUSIC**

Hymns for today: #365 Parce, Domine (recessional)  
 5pm (Sat.) Mass of Christian Unity, Vermulst.  
 8:30am: Missa Jubilate Deo #50, (Missalette).  
 10:30am: Mass for Lent, by Charlotte Ellis. Credo IV  
 Offertory: 40 Days and 40 Nights  
 Communion: Turn thy Face, T. Attwood

**Sin**

The sinner, though created to be that temple of the Blessed Trinity, has voluntarily made himself incapable of dwelling with the three divine Persons and has barred his own road to union with God. He has, so to speak, obliged God to break all ties of friendship with him because he has preferred the temporal, fleeting good of a miserable creature—a selfish satisfaction, an earthly pleasure—instead of the sovereign good. ...

If we wish to have a better understanding of the evil of mortal sin, we must consider its disastrous effects. One single sin instantly changed Lucifer, the angel of light, into an angel of darkness, into the eternal enemy of God. A single sin deprived Adam and Even of the state of grace and friendship with God, taking away all their supernatural gifts and condemning them to death together with the rest of mankind. One single sin was enough to make an abyss between God and man, to deprive the whole human race of any possibility of union with God.

The Passion of Jesus is a further proof of the great malice and the destructive power of sin. The lacerated members of Christ, His sorrowful death on the Cross, proclaim that sin is a form of deicide. Jesus, the most beautiful of the sons of men, through sin, became the “despised and the most abject of men, a man of sorrows....He was bruised for our sins,” so that “from the sole of His foot unto the top of His head, there is no soundness therein” (Isaiah 53:3—5). Sin made Christ a martyr and brought Him to His death; still we must understand that Christ went to His Passion and death ‘because it was His own will’ (ibid. 53:7), for by means of it, He wished to vanquish death and restore divine friendship to man.

Jesus, our Head, invites us, His members, to unite with Him in His work of destroying sin: to destroy it in ourselves down to the very roots, that is, in our evil inclinations, and to destroy it likewise in his other members by allowing Him to work in us. This is the law of solidarity, for the misfortune of one is the misfortune of the others; each sin is a burden on the whole world and disturbs the equilibrium of God’s plan. Therefore, every Christian, and more especially, every soul consecrated to God, must throw himself ardently into the battle against sin and fight it with the proper weapons: penance, expiatory prayer, and most of all, love. When the love of charity is perfect, it destroys sin more efficaciously than the fire of purgatory. In this we see why the saints were able to convert so many souls. God used the fire of their charity to do away with sin in sinners.

(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



## SECOND SUNDAY OF LENT FEBRUARY 25, 2018

### CONTINUATION ON THE EXPLANATION OF THE MASS ACCORDING TO THE TRADITION OF THE CHURCH

On the Adoration and elevation of the Host.

“When the Words of the Consecration have been said, immediately, the priest holding the host between two fingers of each hand puts a knee on the ground in adoration. Then, getting up, he raises the Host as high as possible, keeping his eyes on It. People adore the Host. Then, placing It back on the Corporal the celebrant adores it again with another genuflection”. Rubric of the Mass

We have noticed in a previous segment the position of the Priest as he pronounces the words of the Consecration. He is literally lying on the table of the Altar; his elbows and forearms are placed on the table with his mouth as close as possible to the host to be consecrated. It is as if the priest could enter inside the stone of the altar, he would; if he could enter inside the host, he would; By this the liturgy shows that he is at the same time the altar, the host, the cross, the priest, the victim: in one word, Our Lord Jesus Christ.

The adoration of the Eucharist is a fact professed since the dawn of the Church. Until modern times, the belief in the reality of the Presence of the Body of Christ within the consecrated Host has not been discussed or contested. Liturgies, artistic representations, testimonies of the fathers and theologians are unanimous. "This is my Body": Jesus is really and truly Present.

Even if the adoration of Jesus Christ in the Eucharist is a fact, the mode of adoration was and is not the same everywhere. The prescription on the gestures has varied within ages and places. The reality behind conventions that constitutes adoration essentially reside in the intention to submit oneself to the One that we adore as our sovereign principle and end.

Codified bodily postures have been established by local cultures and traditions according to their knowledge of unity between soul and body. One might be kneeling, sitting, standing, prostrated to the floor or else: the attitude says nothing by itself. They are cultural and proper to local habits. Even with the same belief, the acts of adoration might be diverse but they all are seen as such: as acts of adoration. The received custom of the West uses kneeling and genuflecting.

In the Greek liturgies (St. Basil, St. Chrysostom etc. ) the rite of elevation is placed just before communion. The celebrant, who was hidden behind the iconostasis during the whole canon of the Mass would come through the curtain or the Holy Doors and would say: “Consider the table of the King, angels serve Him. The King is here. If your vestments are pure, adore and receive communion”. St. John Chrysostom says that the faithful must look at the opening of the sanctuary “as the opening of the gates to Heaven in order to see, with the eyes of the faith, Jesus Christ and the Angel’s choir.” Gregory of Constantinople says that the elevation of the adorable Body of Christ represents the elevation of the Cross and the Resurrection.

As the deacon approaches communion he says in certain liturgies. “I come to the immortal King. I believe and profess that you are Christ, the Son of the Living God.”

Lex orandi, lex credendi. The law of prayer concord with the law of belief. We act as we believe. We believe as we act. Let us increasingly make devote acts of Eucharistic adoration to fortify our faith.

### **OUR OAKLAND APOSTOLATE IS IN NEED OF YOUR SUPPORT!** **Please donate to the Institute for your Apostolate**

You can give your donation to Canon Meney. Checks payable to Institute of Christ the King. Envelopes are provided in the back of the church. You can also go to the Institute’s website at [www.institute-christ-king.org](http://www.institute-christ-king.org) and click on “St. Margaret Mary Oakland, CA,” then click on “Donate.”

**Many thanks for your support.**