

THIRD SUNDAY OF LENT Saturday / Sunday March 3 & 4, 2018

MASS INTENTIONS

Sat.	Mar. 03-5pm: Joseph Brady, Shannon Brady
Sun.	Mar. 04-7am: Canon Meney 8:30am: <i>Pro populo</i> 10:30am: †Ann Adams 12:30pm: Paul Schepis & Family
Mon.	Mar. 05- 8am: †Helen Geiger 6pm: Jim, Peter Irving
Tues.	Mar. 06- 8am: Elizabeth Thomas 6pm: Ray Smith
Wed.	Mar. 07- 8am: †Elvira Bigotta, †Giovanna Long 6pm:
Thu.	Mar. 08- 8am: Peter & Rachel Purificacion and Family 12pm: Raphael Bader
Fri.	Mar. 09- 8am: †Ester Ketton 6pm: †Myrna S. Lanzar
Sat.	Mar. 10- 8am: †Ann Adams 10am: 5pm: †Anastacio Lopez, Jr.

There are Masses open for intentions on March 7, 10, 17, 20, 22, and 25.

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.

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

Silence and the Primacy of God

The *usus antiquior* should be seen as a normal part of the life of the Church of the twenty-first century. Statistically it may well remain a small part of the Church's life, as foreseen by Pope Benedict XVI, but it is not in any way inferior or 'second-class' because of that. There should be no competition between the more recent rites and the older ones of the one Roman rite: both should be a natural element of the life of the Church in our times. Christ calls us to unity, not division! We are brothers and sisters in the same faith no matter which form of the Roman rite we celebrate!

But there can be a relationship of mutual enrichment between the two forms. The issue of a more faithful implementation of the liturgical reform desired by the Fathers of the Council, about which I spoke in London last year, remains. This is sometimes called the question of a 'reform of the reform,' although that term scares some people. Whilst recognising the need to study and address the underlying issues, I prefer to speak of "positive enrichment" whereby positive elements in the older rites could enrich the new, and vice-versa.

For example, the silent praying of the offertory prayers and of the Roman canon might be practices that could enrich the modern rite today. In our world with so full of words and more words, more silence is what is necessary, even in the liturgy. The ritual silence at these parts of the Mass in the older rites is fecund: people's spirits are able to soar heavenward because there is space which allows them so to do. The discipline of verbal and ritual 'silence' with which the *usus antiquior* rite is imbued and which enables the Lord to be heard more clearly is a treasure to be shared and valued in our manner of celebrating the *usus recentior* also. So too, the older missal may well profit from the addition of ferial Masses in Advent and the expansion of its lectionary on ferias, not by way of an imposition of the new upon the old so as somehow to 'score points,' but as a genuine enrichment and organic development of the rite for the glory of Almighty God and the good of souls.

I am aware that in this area there are many sensibilities and that we must not cause any further pastoral harm by making liturgical changes without careful study and due preparation and formation. I raise these simply as possibilities for consideration: there are many others that could be discussed. (*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*).



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:

Please join us this Sunday in the Kozina Hall after the 10:30 AM Mass for **"Irish Nachos"** (aka loaded potatoes) to benefit our medical assistance fund and the Wyborny family!

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 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.

Mark your calendars for Friday, March 16th

"Over the hill....7 hours....48 pounds of sausage....60 pounds of mix....25 dozen eggs....washed 250 plates....200 cups and saucers.... 700 pieces of silverware.... pots....pans....feet hurt....dishpan handsand some young lady wants us to do this every Sunday....every Sunday!"



"I think he's been washing too many dishes!"

ANNOUNCEMENTS (continued):

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!

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, 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

ANNOUNCEMENTS (continued)

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.

●
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. Thank you.

●
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.

●
"**Beauty Will Save the World,**" presented by Father Arthur Poulin, OSB Cam., will be held on March 5 from 10 a.m. to noon at The School of Applied Theology, St. Albert's Priory, 5890 Birch Ct., Oakland. With monk, priest, and renowned artist, Arthur Poulin, we will explore the spirituality of beauty in art and in the world. Registration is \$40; go to <http://www.satgtu.org/course-offerings/> or call 510.652.1651.

●
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 peace-

For Better or For Worse

In erotic or selfish love, the burdens of others are regarded as impeding one's own happiness. But in Christian love, burdens become opportunities to serve. That is why the symbol of Christian love is not the circle circumscribed by self, but the cross with its arms outstretched to infinity to embrace all humanity within its grasp. But despite love's best effort, there is no control over a partner. What if the husband becomes an alcoholic, or unfaithful, or beats his wife and children? What if the wife becomes nagging or unfaithful, or neglects her children? Should there not be a separation? Yes, under certain circumstances there may be a separation but this does not give the offended party the right to contract a new marriage. "What God, then, has joined, let not man put asunder." (Matt. 19:6)

Another problem is resolving the trials and sorrows, the disillusionments and tears, which sometimes come to married life. Certainly not by allowing a man or woman, who has got some other woman or man into a hole, to be free to get other people into other holes; for if society will not let a man live as he pleases, why should it let him love as he pleases? Neither is the solution to be found in claiming that another person is "vital" for happiness. If desire takes precedence over right and honor, then how prevent future rapes of Poland, or the stealing of a bicycle? How circumvent any passion becoming the basis of usurpation, which is the ethics of barbarism?

Suppose the promise of marriage "for better or for worse" turns out for the worse; suppose either husband or wife becomes a chronic invalid, or develops antisocial characteristics. In such cases, no carnal love can save it. It is even difficult for a personal love to save it, particularly if the other party becomes undeserving. But when these lower loves break down, Christian love steps in to suggest that the other person is to be regarded as a gift of God. Most of God's gifts are sweet; a few of them, however, are bitter. But whether that other person be bitter or sweet, sick or well, young or old, he or she is still a gift of God, for whom the other partner must sacrifice himself or herself. Selfish love would seek to get rid of the other person because he is a burden. Christian love takes on the burden, in obedience to the Divine Command: "Bear the burden of one another's failings; then you will be fulfilling the law of Christ." (Gal. 6:2)

And if it be objected that God never intended that anyone should live under such difficulties, the answer very flatly is that He does: "If any man has a mind to come my way, let him renounce self, and take up his cross, and follow me." (Matt. 16:24, 25) (From *Three To Get Married* by Fulton Sheen)

ANNOUNCEMENTS (continued)

fully 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.

●
Workshops are being offered for those who wish to participate in **ministry to the sick, elderly, and the homebound**. The workshop is for lay people. To register please call 510.267.8392. Also, please contact Fr. Glenn Naguit if you wish to participate in this ministry at the Parish. Workshops will be offered as follows:

March 15, 7 p.m. – Good Shepherd, Pittsburg

March 24, 10 a.m. – St. Joan of Arc, San Ramon

April 12, 7 p.m. – St. James the Apostle, Fremont

April 21, 10:30 a.m. – St. Joseph, Pinole

This weekend's second collection is for the **Bishop's Appeal**. The collection for the Building Fund totaled: \$1,475. Next weekend's 2nd collection is for Catholic Relief Services.

Weekly update	Feb. 17 & 18	Year-to-Date
Actual - 1st Plate	\$4,568	\$31,268
WeShare -Regular	\$1,160	\$11,673
Total 1st Plate	\$5,728	\$42,941
Goal	\$6,400	\$44,800
Variance	(-\$672)	(-\$1,859)

MUSIC

Hymns for today: #365 Parce, Domine (recessional) 5pm (Sat.) Mass of Christian Unity, Vermulst.

8:30am: Missa Jubilate Deo #61, (Missalette).

10:30am: TORCH Choir sings today. "O Lord with Wondrous Mystery", and "I Heard the Voice of Jesus Say" Gregorian Mass XVII.

Venial Sin

Venial sin, like mortal sin, goes counter to God's will, although with less serious deviation. While it does not destroy charity, it is opposed to it and therefore diminishes its fervor and vigor, hindering its development. This is the disastrous effect of deliberate venial sin committed with the realization that it is displeasing to God.

Once venial sins of this kind become habitual, they decrease the soul's tendency toward God, and increase, on the other hand, its leaning toward self-satisfaction and creatures. Thus, little by little the soul loses its fervor, its sense of sin, and falls into tepidity, which is characterized by a certain indifference to venial sin. This puts it in danger of offending God in serious matters also. In this sense, venial sin may be compared to a disease of insidious languor, a kind of spiritual tuberculosis, which undermines the organism slowly but fatally. It is not unusual to meet souls who having at first surrendered themselves to God with sincere fervor, afterwards let themselves fall into continual carelessness, indifference, voluntary omissions, and laziness, because they have given in to selfishness and sought their own comfort. They become incapable of making the generous efforts required to advance on the way they have started. Their spiritual life is reduced to a kind of lethargy which is not yet death, but which has none of the freshness and vigor of a strong, healthy life. It lacks the fervor of charity, for this is continually being lessened by deliberate concessions to venial sin.

To put us on our guard against such a state, St. Teresa of Jesus declares, "Always be fearful if you do not feel sorry for the faults you commit, for even venial sin ought to fill you with sorrow to the very depths of your soul...For the love of God, take care not to commit any deliberate venial sin, even the smallest...And can anything be small if it offends God?" (*Conceptions of the Love of God*, 2).

Quite different are the venial sins which we commit through frailty or inadvertence. Very often the soul is determined not to give in at any price; due to its weakness, however, it falls when temptation comes, especially if the attack is unexpected. Nevertheless, once aware of it, the soul feels sincere sorrow, repents at once, asks God's pardon, rises, and sets out again. Such sins cause no great harm to the soul; they are signs of its frailty and show that it has not yet reached spiritual maturity. Moreover, if the soul sincerely humbles itself after these falls, it will draw profit from them and a more profound knowledge of its own misery, which will make it mistrust its own strength entirely and place all its confidence in God alone. (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



THIRD SUNDAY OF LENT MARCH 4, 2018

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

On the Adoration and elevation of the Host (Suite)

We have noticed the position of the celebrant as he pronounces the words of the Consecration. He bends on the altar “incorporating” himself to it. He then makes immediately a genuflection. Four of them will be done in a row... before and after each elevations.

These genuflection have been added to the celebration of the Mass in response of the heresy of Berengar of Tours (+1088) in France who denied the doctrine of the Transubstantiation. Condemned he had to retract his errors in the famous profession of faith of 1079 : "I, Berengarius, believe in my heart and openly profess that the bread and wine that are placed on the altar are through the mystery of the sacred prayer and the words of our Redeemer substantially changed into the true and proper life-giving flesh and blood of Jesus Christ our Lord; and that after the consecration is the true body of Christ, which was born of the Virgin, as an offering for the salvation of the world hung on the cross, and sits at the right hand of the Father; and (is) the true blood of Christ which flowed from his side; not only through the sign and power of the sacrament but in his proper nature and true substance; as it is set down in this summary and as I read it and you understand it. Thus I believe, and I will not teach any more against this faith. So help me God and this holy Gospel of God."

The controversy of Berengar pushed the theologians to deepen the theology of the transubstantiation. It is at this period that the genuflection taking place just after the words of the consecration are said is added. It is a profession of faith in the reality of the “substantial change through the mystery of the sacred prayer and the words of our Redeemer”. Later on Luther and protestants will teach again that it is in virtue of the faith of those present that Christ become spiritually present. This genuflection does not let a doubt ... the words of the Institution operate the transubstantiation.

The servers, if no deacon assisting, at this moment kneel behind the celebrant and hold his chasuble (vestment). The idea is double. There is a very practical reason established on the weight of the ornate vestments: The server helps the priest raising the host or the cup as high as possible.

The theological reason is beautiful. Not only the priest is offering the Mass. Only priest have ministerial powers of consecration but all those present are uniting their souls and prayers. Through the act of the server lifting the chasuble we are invited to participate to the elevation of the Sacred Body and Blood of Our Lord. Once again the ideal would be for all present to come by the altar and hold the Host with the celebrant. The idea of this economy of active participation: The faithful represented by the servers holding the chasuble of the priest raising the Son in an offering to the Father. One action of oblation.

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 and click on “St. Margaret Mary Oakland, CA,” then click on “Donate.”

Many thanks for your support.