

General Information

Baptism: By appointment. At least one parent as well as the sponsors must be practicing Roman Catholics who attend the Traditional Latin Mass exclusively.

Confession: Before Mass on Sundays, and other times as indicated in the weekly bulletin.

Confirmation: Solemnly administered periodically in the year and may be administered privately by request. Catholics who received confirmation in the post Vatican II rite (1971) should arrange to receive confirmation conditionally in the traditional rite.

First Holy Communion: Administered each year on the Sunday after Corpus Christi. Adequate knowledge of the catechism is required.

Matrimony: If you are contemplating marriage, please make an appointment to speak with a priest before you set a date. At least one of the parties must be a practicing traditional Catholic and member of this parish. Weddings are forbidden during Advent and Lent.

Communion for the Sick: Please contact the pastor or coordinator when a church member is hospitalized or too ill to attend Mass.

Extreme Unction: Do not put off making arrangements until the last moment, but contact the pastor or coordinator promptly if a church member is gravely ill or in danger of death.

Decorum in Church: Respect for God in the Blessed Sacrament requires a reverent silence. Please turn off cell phones and keep children well behaved. Both young and old should wear dignified and modest clothes in church, and women should wear a dress or skirt, and a veil or hat. Veils are available in the vestibule. Men should wear shirt and tie as well as a jacket or sweater.

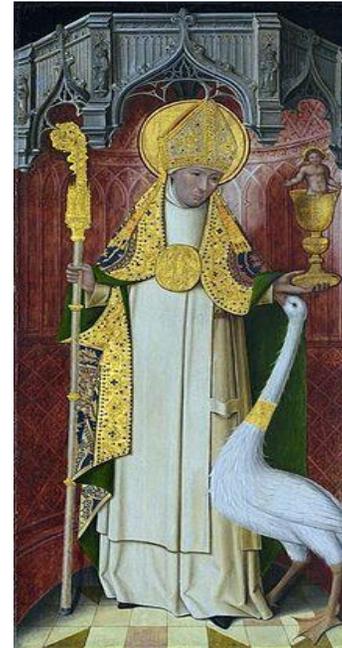
Holy Communion: Only baptized practicing Catholics in the state of grace may receive Holy Communion. You must be fasting:

- Three hours from solid foods and alcoholic beverages.
- One hour from other liquids.
- Water may be taken at any time.

The communicant kneels at the communion rail, and receives the Blessed Sacrament on the tongue. The communicant does not say "Amen" after the priest says "*Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen.*"

Singing: The faithful are invited to join in singing any hymns preceding or following the Mass, but only the choir sings during the course of the Mass.

Following Sunday Mass: During High Mass season, there is a potluck brunch downstairs. Everyone is welcome.



St. Hugh of Lincoln Roman Catholic Church

"Never have so few done so much so well for so long!"

2401 S. 12th St.
Milwaukee, WI 53215
414-645-1525

www.sainthugh.org

Rev. Charles McGuire, Pastor
Email:

fathercharlesmcguire@gmail.com

Cell: 513-518-3865

Rev. Stephen McKenna, Asst. Pastor
Email: fr.stephenmckenna@protonmail.com

Cell: 978-764-6599

St. Gertrude's: 513-645-4212

July 16, 2017

Pentecost VI
Our Lady of Mt. Carmel

✦ Announcements ✦

The Blessing of Cars will take place after Mass next Sunday, July 23rd.

Masses: If you would like to have a Mass said, please take an envelope for that purpose, which you will find in the vestibule, fill out the appropriate information, and place it in the collection. **The donation is now \$25.**

Set Your Missal: Pentecost VII, with commemorations of St. Apollinaris & St. Liborius. Trinity Preface.

The Sanctuary Lamp will burn this week for the following intention:
In Thanksgiving to St. Joseph (Loretta Golimowski)

Last Week's Totals:

Number of Parishioners: 69

Serber Schedule for the Week of July 17th through July 23rd

Friday, July 21: ACs: David & Timothy Sandberg, **Benediction:** Andrew Sandberg, Volunteer

Saturday, July 22: ACs: Steve Heckenkamp, Tony Friel

Sunday, July 23: ACs: Timothy & Andrew Sandberg, **Usher:** Dale Sandberg

This Week's Schedule

Mon	7/17/17	St. Alexius <i>Humility of Mary</i> <i>Carmelite Martyrs of Compiegne</i>
Tue	7/18/17	St. Camillus of Lellis St. Symphorosa & Her Seven Sons
Wed	7/19/17	St. Vincent de Paul
Thu	7/20/17	St. Jerome Emilian St. Margaret <i>St. Elias the Prophet</i> Holy Hour
Fri	7/21/17	St. Praxedes <i>St. Daniel the Prophet</i> 5:30 PM Confessions, Rosary 6:00 PM Low Mass <i>For the People of St. Hugh of Lincoln</i> 6:40 PM Holy Face Novena, Benediction
Sat	7/22/17	St. Mary Magdalen, Penitent <i>Our Lady Mother of Mercy</i> 7:30 AM Confessions, Rosary 8:00 AM Low Mass (+) <i>Charles Bablick (John C. Novitzke)</i>
Sun	7/23/17	Pentecost VII St. Apollinaris St. Liborius 8:15 AM Confessions, Rosary 9:00 AM Low Mass <i>Conversion of Sinners (Mark Cash)</i>

St. Alexis

Our Sunday Visitor's Treasury of Catholic Stories

Euphemianus, a Roman citizen of great wealth, had a son named Alexis whom he loved very much. He lavished attention on the young man, but there was a problem: Alexis had become a Christian, and insisted in giving away his things to the poor. Seeing Alexis so casually dispose of his belongings irritated his father, who took the problem to his friends: what could he do?

They were sure they had the answer. Marry off the lad, the friends told Euphemianus; he'll soon forget his ill-advised charities. Taking their advice, Euphemianus went ahead with wedding preparations for Alexis – who recoiled at the thought. His protests went unheeded, however, and the wedding day came. That night, as the feast was at its height, Alexis disappeared.

The young man went far away – to a small town in Syria, where he became a beggar. Over the years he attracted the love of the townspeople, because whatever he collected from his begging he turned over to the poor. Not only generous but kind and loving as well, he eventually became known far and wide as a holy man. His growing fame bothered Alexis, however, and one night – just as he had all those years earlier in Rome – he vanished without a trace.

Months later he turned up – to the same Roman house he had fled as a bridegroom long ago. He was in tatters, but the servants of the house, recognizing him as a holy man (but not as their own Alexis), found room for him underneath the palace stairs.

There he lived for seventeen years, begging and still helping the poor. But one morning he failed to appear at the kitchen door for his alms of bread. The servants found him dying in his hovel beneath the stairs. At his request, the wealthy woman who headed the house came to see him. When she looked down at him, he uttered his last words: "I am Alexis, your son."

The mother broke out in tears, embracing him. In time the house of Euphemianus became a church under the patronage of St. Alexis, of whom it was said "It was through the gifts of the Holy Spirit that Alexis received the wisdom and understanding to give up worldly possessions in order to obtain heavenly treasures. The Holy Spirit gave him the courage and strength he needed to make these

sacrifices. The same Holy Spirit filled his soul with childlike fear of God and true piety.

Our Holy Mass

Sacrifice of the Mass

Daily the Mass displays before our eyes the tree of the cross with its arms raised heavenward, its withered branches bearing the sweet fruit of the body of Christ. Mount Calvary spreads itself out above the altar before our eyes, and the cup of the chalice receives anew the blood of Jesus Christ. But then few witnessed the bloody Mass which Jesus Christ, the high priest, Himself celebrated visibly on the altar of Calvary; ah, fewer still stood there to partake of the blessings that proceeded from the cross. At that time, when men were wanting, nature herself performed the funeral rites for Him. The earth quaked, as if moved with compassion; the rocks were rent. The cracking of the rocks tolled His death. The brightness of day veiled itself in universal darkness, dark curtains hung in front of the bright temple of creation, and the sun, concealing his countenance, joined the funeral procession. This mourning throughout the vast temple of inanimate creation is indeed sublime in its grandeur and most awfully impressive in its beauty.

More beautiful still, viewed with the eyes of the soul, are the obsequies which take place in the Sacrifice of the Mass. By the institution of the Mass, that sacrifice which is offered at all times and which traces its course with the sun around the earth from east to west, every Christian is privileged to look upon this sacrifice of the Lord, to join in His funeral procession, and to be overwhelmed at the foot of the cross with sentiments of contrition, gratitude, and love. Now the Lord rends hearts of stone, now sorrow for sins fills souls and clothes them in mourning, now man's interior revives in the meditation on the unutterable sufferings and death of Christ. Thus is Christ's death daily placed before the hearts and the eyes of Catholics. They gaze upon the open book of His wounds and His death; the Mass itself proclaims His death. And this language is understood by all Christians who have not wholly given up the practice of their faith. This the peasants understand; when they join their hands, hardened by toil, and lean them on the pews, and when they recite the rosary,

they represent to themselves in their prayers the mysteries of Christ's presentation, passion, and death.

The fervent were wont at all times, even in the early ages of the Church, to meditate profoundly on the passion of Christ. Thus the amiable Dominican, Henry Suso, relates that his simple mother once told him that for thirty years she had never assisted at Mass without dwelling upon the passion of Christ and without being moved to tears by its consideration. But we are not to imagine that the Sacrifice of the Mass, which leads us deeply into the mysteries and places us beneath the cross of Christ, is an obstacle to the ordinary active life, that it engenders only sentiments pertaining to the contemplative life, that it enervates the will and mind for the daily life, and causes us to underrate and to neglect the duties of our state of life. Not at all, the Holy Sacrifice of the Mass refers us unceasingly to the hard, prosaic, practical life. It invites the Christian to bring with him to the Holy Sacrifice the burdens and trials of life, to offer himself to God together with his cross in union with Christ. It inspires and persuades us to exemplify in our own conduct the spirit of sacrifice of Jesus Christ, so that our entire life may be animated with the resolution of making every necessary sacrifice. Such is the greatness and the grandeur of the Mass. It leads us in its mysteries up to the very gates of heaven and, at the same time, embraces the humblest duties and hardships of daily life.

Contemplate St. Mary Magdalen

Daily Breviary Meditations

For you this woman is both a reproach and an inspiration. Think of how many obstacles she had to overcome before deciding to approach our Savior! She is a public sinner. Her tastes and her whole life run along paths that are in direct opposition to holy chastity as proclaimed by the Gospel. Nevertheless, as soon as she feels the movement of God's grace, she leaves everything and comes.

They all know her. In order to reach Christ and effect a change in her life, she will have to face the anger of those who by this act of hers stand to lose the one upon whom they have preyed; the contempt of those who see in her only weakness and perdition the derision of the pleasure seekers, devotees of Venus and Bacchus, who feel sorry for

this poor victim and commiserate with her for having left the happy life to join the gray-clad lot of bigots and penitents.

She will have to swallow the cutting sarcasm and merciless criticism of the master of the house, as he sees her – scandal of scandals – at the feet of the Master. And together with him she will have to face his friends, so just and virtuous, who will have so many things with which to rebuke her and throw into her face! Notwithstanding all this, she comes. And what counts even more, she will now have to make a clean break from all her past way of loving that ties her to itself in a thousand and one ways and at the moment tries to prevent her from taking the final step by frightening her, by undermining her confidence, by acting upon her human respect. She conquers everything, however, and comes. You have probably not exerted one hundredth the effort in trying to reach the feet of your Savior!

Up to today, in what have you renounced any of your perverse pleasures, your earthly and sensuous desires? Just what resistance have you put up to the forces of evil that are opposed to the triumph of God? What sort of firmness have you shown in the face of the criticisms, of the murmuring and ridicule of worldly people? What kind of willpower and perseverance have you shown in breaking away from your bad habits that make you a slave to pettiness and indifference, to a love that is so strong within you for yourself, for your body, for things that will bring you comfort, for profit to be gained?

“Dost thou see this woman?” says our Lord to you as he said to the head of the house. Study her in her attitude, in her sorrow, and in her love. You cannot help but feel embarrassed. You cannot help but learn how to love.

A Thought for Parents

The Voice of the Saints

Christian fathers and mothers: if you wish to have pious, good children, you must first of yourselves be God-fearing and lead good lives. As the tree, so will the fruit be, says an old proverb, and the Divine Word verifies this. -*St. John Vianney*