

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.

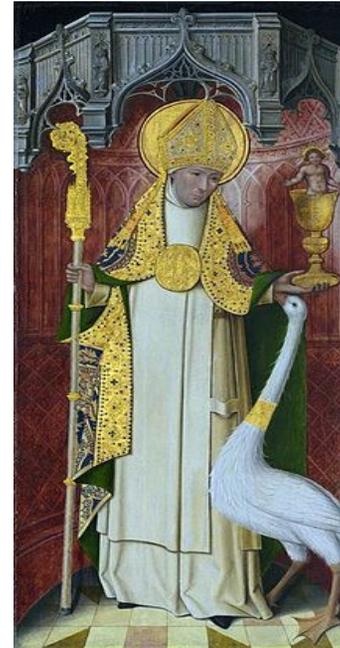
Holy Communion: Only baptized practicing Catholics in the state of grace may receive Holy Communion. You must be fasting:

- 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

January 20, 2019

Epiphany II

Ss. Fabian & Sebastian

St. Henry of Uppsala

✦ Announcements ✦

Fathers McGuire, McKenna and Lehtoranta will be on retreat until Friday of this week. In case of emergency, please call St. Gertrude the Great Church at 513.645.4212 and leave a message and a callback number.

In the vestibule you will find two small containers for any pictures or copies of pictures that you would like to share with us to have put in our 30th anniversary photo album. We are looking for any pictures that you might have of church functions or celebrations that have occurred over the years, as well as pictures of the clergy or fellow parishioners.

A Look Ahead!

Saturday, February 2nd: Purification of Our Lady/Candlemas Day/1st Saturday

8:20 AM Confessions, Rosary

9:00 AM Blessing of Candles, Procession, High Mass

Sunday, February 3rd: St. Blaise

Blessing of Throats after High Mass

📖Set Your Missal: Epiphany III with a commemoration of St. John Chrysostom. Epiphany Preface.

⚡ The Sanctuary Lamp will burn this week for the following intention:

David Gierlinski

Last Week's Totals:

Collection: \$973

Number of Parishioners: 90

Server Schedule

Friday, Jan. 25: Timothy & Andrew Sandberg, (Benediction) David Sandberg, Volunteer

Saturday, Jan. 26: ACs: Michael & Peter Mueller

Sunday, Jan. 27: MC: David Sandberg, TH: Michael Mueller, ACs: Tony Friel, Andrew Sandberg, CB: Timothy Sandberg, TBs: Jude & Benedict McGinnis, Usher: Bob Mueller

This Week's Schedule

Mon	1/21/19	St. Agnes Chair of Unity Octave
Tue	1/22/19	Ss. Vincent & Anastasius Chair of Unity Octave
Wed	1/23/19	St. Raymond Pennafort St. Emerentiana <i>Espousals of Our Lady</i> Chair of Unity Octave
Thu	1/24/19	St. Timothy Chair of Unity Octave 6:30 PM Holy Hour
Fri	1/25/19	Conversion of St. Paul Chair of Unity Octave 5:20 PM Confessions, Rosary 6:00 PM Low Mass <i>The People of St. Hugh of Lincoln</i> 6:40 PM Holy Face Novena, Benediction
Sat	1/26/19	St. Polycarp Confessions, Rosary 7:30 AM 8:00 AM Low Mass (+) <i>Fr. Roy Randolph – Anniversary of His Death in 1988 (Kimpel Family)</i>
Sun	1/27/19	Epiphany III St. John Chrysostom Confessions, Rosary 8:15 AM 9:00 AM High Mass (+) <i>David Heckenkamp & Holy Souls in Purgatory (Steve Heckenkamp)</i>

When first dwelt upon, such thoughts are almost frightening. They do mean weighty responsibility, not here alone, but in accounting for one's stewardship before God's throne. But God does not demand anything impossible. Fatherhood is a vocation in His service, not to be heeded lightly or frivolously, but with the serious determination of serious men. Since it is a life's work in His service, God offers His aid at every important step along the difficult road. On the part of the father, He expects cooperation with this grace, which in turn calls for persevering good will, a spirit of sacrifice, conscientious observance of God's law made known by the Church. The very nature of everything under consideration places a high premium on good common sense.

Speaking from the fullness of his "Own paternal heart," Pope Pius XI, who often referred to his title of Father of Fathers, has called attention to the following duties of fathers. Pope Leo XIII reminds them that they are "the head of the family", which is more a duty than an honor, and speaking of the marriage bond, calls the father "the ruler of the family and the head of woman."

Commenting on the Condition of Labor, Pope Leo terms "the family the society of a man's own household," and stresses that "the right of property which has been proved to belong to individual persons must also belong to man as the head of the family." This follows logically because "it is a most sacred law of nature that a father must provide food and all necessaries for those whom he has begotten, as well as what is necessary to keep them from want and misery in the uncertainties of this mortal life."

"The father's power is of such a nature that it cannot be destroyed or absorbed by the State, for it has the same origin as human life itself." It is the paternal instinct which turns the child with confidence over to the Church for education, certain of finding the protection of family rights. The father is the natural instructor for his son in the facts of life. In the full program of domestic education the father is cautioned to have great care that he make the right use of his authority. The Pope says that normally the vocation to the priesthood will be the result of example and teaching of a father "strong in faith and manly in virtues."

Examples could be multiplied, but these indicate the dignity and the seriousness of the father's vocation in God's service. *-To be continued.*

Prayer for Scandinavia

Good Jesus, I humbly fall at Thy feet and pray Thee by Thy Holy Wounds and by the Precious Blood which Thou hast shed for the whole world, to look in mercy on the Scandinavian peoples. Led astray hundreds of years ago, they are now separated from Thy Church and denied the inestimable benefit of the Sacrament of Thy Body and Blood, and also the many other means of grace which Thou hast instituted for the consolation of the faithful in life and in death. Remember, O Saviour of the world, that for these souls also Thou hast shed Thy Precious Blood and hast endured untold sufferings. Good Shepherd, lead these Thy sheep back to the wholesome pastures of Thy Church, so that they may be one flock together with us under Thy Vicar here on earth – the Bishop of Rome, who in the person of the Holy Apostle Peter was commissioned by Thee to care both for the lambs and for the sheep. Hear, O merciful Jesus, these our petitions, which we make to Thee with full trust in the love of Thy Sacred Heart towards us, and to Thy Holy Name be glory, honor and praise for all eternity. *-Indulgence of 300 days, decreed by Pope Leo XIII*

Today is the feast day of a Finnish Saint, Henry of Uppsala. On this day we should remember to pray for all of Scandinavia, but especially Finland, Fr. Lehtoranta's home. -Fr. McGuire

Catechism Lesson: The Four Marks of the Church

The true Church is known by the following four marks: she is One, Holy, Catholic, Apostolic.

The Catholic Church alone has these marks:

1. The true Church is One. She has at all times and in all places the same doctrine, the same means of grace, and only one Head.

Truth can only be one; hence the teaching of the Church cannot change. Christ wished His Church to be one; for that He prayed at the Last Supper (John xvii. 20); "There shall be one fold and one shepherd" (John x. 16); He appointed one Head for the whole Church (John xxi. 17). The Catholic Church is One: her Catechisms the world over teach precisely the same doctrine. Everywhere the holy sacrifice is offered, and the sacraments given in the same way; the same ceremonies and feasts are observed all over the world. All Catholics acknowledge the Pope as Head of the Church. If there were antipopes it is none the less true that someone was the true Pope; the existence of many pretenders to a throne does not exclude the claim of the true king. Nor can heresy destroy this unity, for the heretic who refuses to

submit is no longer a member of the Church. None need accuse the Church of want of progress because it holds fast by its old established doctrines; there is no true progress in giving up the truth and adopting error. The truth cannot change; hence Bossuet might well say: "Protestantism, thou art changeable, therefore thou canst not be the truth!"

2. The true Church is Holy, i.e., it has the means and the endeavor to lead all men to holiness.

Christ founded the Church for the very purpose of making men holy. The Catholic Church is holy. All its teaching is lofty and pure; the great principle underlying its commands are self-denial and the love of one's neighbor; all its sacraments, and especially penance and the Holy Eucharist are great aids to the sanctification of mankind, and the complete following out of the evangelical counsels can lead a man to the highest point of perfection; moreover the Catholic Church has a host of saints, whose holiness is attested by miracles. The misdeeds of some members, or abuses occurring within the Church are due not to the Church, but to the perversity of men. Even among the apostles there was a traitor, and Christ compared some members of the Church to weeds and worthless fish. Can any Church be holy which adopts Luther's teaching that faith alone is sufficient for salvation, and good works unnecessary? or Calvin's doctrine that some men are predestined by God to hell fire? or any Church which, on its own confession, owns that none of its members have been saints and their sanctity confirmed by miracles? *-To be continued.*

A Thought from Cana

At the wedding of Cana there were in the house six large stone water-pots. Our Lord then said to the servants: "Fill the water-pots with water," and they filled them to the brim. "Take some to the master of the servers and let him taste." The water had been made wine at that instant. They were astonished; it was a remarkable miracle. The wine was even better than that which they had had. Our Lord worked this miracle at the prayer of the Blessed Virgin for the consolation of a poor family. For the happiness of good people He worked His first miracle and manifested His divine power.

It was the custom in those days to give the best wine first, and when men had well drunk then that which was poorer.

The world gives us pleasures, honors, and riches in our youth. But at the end of life, when we see that we have lost so much time, that great treasure which is only appreciated at death, the bad wine of sorrow and regret is served. That will be the bitter wine – perhaps of repentance, perhaps of despair. But for the good Our Lord reserves at

the end the wine of happiness, the memory of our sweet communions, of devotions to Mary, and of what we have suffered for Jesus.

In peace we will close our eyes to the light of this world to open them to the brightness of paradise.

Be not fond of the wine of the world, which intoxicates and renders us foolish, but follow Our Lord and Saviour, who will give us the spiritual wine of divine consolation. When the world shall have left us, Jesus alone will remain with us, and that will be all that we can desire. *-Fr. Raphael Frassinetti, 1900*

The Ideal Catholic Home: The Father

The father's dignity rests, first of all, upon the fact that Almighty God has bestowed upon him the privilege of cooperation in the greatest natural mystery, the creation of human life. Sons and daughters are his in a sense that nothing else that he may ever possess can be called his own. That thought carries with it an honor that is unique. Even modern society that has striven to forget the sanctity of marriage retains this basic recognition.

The children bear the father's name. In a far deeper sense than is usually recognized under the term of the law, they are his "dependents." The close observer notes that quite unconsciously they imitate many of his mannerisms, gestures, modes of thought. But much more than that: if he is a worthy father, and they worthy children, they carry with them through life the training in virtue which he alone can impress on their young minds.

Pope Pius XI approves the clearness of thought and the precision of style of St. Thomas of Aquin in these utterances: "The father according to the flesh has in a particular way a share in that principle which is in a manner universal found in God.... The father is the principle of generation, of education and discipline, and of everything that bears upon the perfecting of human life." This is not poetry, but stern reality expressed by the Angelic Doctor and commended by Christ's Vicar to bring order out of chaos in modern education.

The father must dwell on this thought often, lest he lose the spirit which God in His wisdom has determined for the moral development of youth. The mother must carry it deep in her heart, for only in cooperation with this divine plan can she hope to achieve what nature has instilled in her to want to achieve, the perfect mental, moral, physical, and social development of her children. The children must absorb this spirit for upon their understanding of it depend the honor they owe their father by divine command, intelligent obedience, the acquisition of virtue, and the life-long sense of gratitude.

When first dwelt upon, such thoughts are almost frightening. They do mean weighty responsibility, not here alone, but in accounting for one's stewardship before God's throne. But God does not demand anything impossible. Fatherhood is a vocation in His service, not to be heeded lightly or frivolously, but with the serious determination of serious men. Since it is a life's work in His service, God offers His aid at every important step along the difficult road. On the part of the father, He expects cooperation with this grace, which in turn calls for persevering good will, a spirit of sacrifice, conscientious observance of God's law made known by the Church. The very nature of everything under consideration places a high premium on good common sense.

Speaking from the fullness of his "Own paternal heart," Pope Pius XI, who often referred to his title of Father of Fathers, has called attention to the following duties of fathers. Pope Leo XIII reminds them that they are "the head of the family", which is more a duty than an honor, and speaking of the marriage bond, calls the father "the ruler of the family and the head of woman."

Commenting on the Condition of Labor, Pope Leo terms "the family the society of a man's own household," and stresses that "the right of property which has been proved to belong to individual persons must also belong to man as the head of the family." This follows logically because "it is a most sacred law of nature that a father must provide food and all necessaries for those whom he has begotten, as well as what is necessary to keep them from want and misery in the uncertainties of this mortal life."

"The father's power is of such a nature that it cannot be destroyed or absorbed by the State, for it has the same origin as human life itself." It is the paternal instinct which turns the child with confidence over to the Church for education, certain of finding the protection of family rights. The father is the natural instructor for his son in the facts of life. In the full program of domestic education the father is cautioned to have great care that he make the right use of his authority. The Pope says that normally the vocation to the priesthood will be the result of example and teaching of a father "strong in faith and manly in virtues."

Examples could be multiplied, but these indicate the dignity and the seriousness of the father's vocation in God's service. *-To be continued.*