

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!"

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April 21, 2019

Easter Sunday

This Week's Schedule

✦ Announcements ✦

A blessed Easter to all our parishioners, friends, and visitors! Benediction of the Blessed Sacrament will take place after Mass this morning.

Holy Mass will be offered tomorrow at 9:00 AM.

Next Sunday is, besides Low Sunday, the feast of St. Paul of the Cross. We are privileged to have his relic on our altar. Following next Sunday's Holy Mass Father will bless you with this relic and then you may come to the communion rail to venerate it!

 **Set Your Missal:** Low Sunday. Preface of Easter

✠ The Sanctuary Lamp will burn this week for the following Intention: **(+)Eugene Modesti**

Last Week's Totals:

Collection: \$789

Number of Parishioners: 79

Server Schedule

Monday, Apr. 22: Bob Poggel

Friday, Apr. 26: David & Timothy Sandberg, Benediction: Dale & Andrew Sandberg

Saturday, Apr. 27: Peter & Michael Mueller

Sunday, Apr. 28: MC: Andrew Kimpel, TH: Brian Kimpel, ACs: Michael & Peter Mueller, CB: David Sandberg, TBs: Timothy & Andrew Sandberg, Jude & Benedict McGinnis, Usher: Dale Sandberg

Mon	4/22/19 9:00 AM	Easter Monday Low Mass <i>Nicole Kimpel</i> <i>(Keith & Linda Kimpel & Family)</i>
Tue	4/23/19	Easter Tuesday
Wed	4/24/19	Easter Wednesday St. Fidelis of Sigmaringen
Thu	4/25/19 6:30 PM	Easter Thursday Greater Litanies Holy Hour
Fri	4/26/19 5:20 PM 6:00 PM 6:40 PM	Easter Friday Ss. Cletus & Marcellinus <i>Our Lady of Good Counsel</i> Confessions, Rosary Low Mass (+) <i>David Heckenkamp & the Holy Souls in Purgatory (Steve Heckenkamp)</i> Holy Face Novena, Benediction
Sat	4/27/19 7:30 AM 8:00 AM	Easter Saturday St. Peter Canisius <i>St. Turibius of Mogrovejo</i> <i>The Holy Sepulcher</i> Confessions, Rosary Low Mass <i>The People of St. Hugh of Lincoln</i>
Sun	4/28/19 8:15 AM 9:00 AM	Low Sunday St. Paul of the Cross St. Vitalis <i>St. Louis de Montfort</i> <i>St. Peter Chanel</i> Confessions, Rosary High Mass <i>The Holy Souls in Purgatory (Gary & Karen Dempsey)</i> Veneration of the Relic of St. Paul of the Cross

An Easter Gift: Banish Care

The two disciples who encountered the Risen Christ on the road to Emmaus race back to Jerusalem and recount to the others what took place on the way and how Jesus made Himself known to them in the breaking of the bread. As they are still speaking, Jesus Himself stands in their midst and says, *Peace be with you*. Their response? *They were startled and terrified and thought that they were seeing a ghost* (Lk 24:36-37). Really?

Anxiety gets the better of us when we least expect it. In the presence of the Resurrected Jesus, anxiety should be the *last* thing we feel. But the truth is that only the power of Christ's Resurrection can transform anxiety and bless us with the grace to live in Gospel peace, even amidst the daily barrage of anxiety in our life.

Anxiety and its effects

Saint Thomas Aquinas speaks of anxiety as a sorrow that "so weighs on the spirits that there seems no escaping it." It is fear of the unknown – fear of "a disagreeable situation" that is "unforeseen and unforeseeable," fear of "future misfortune." Maybe there is no way to make anxiety completely go away...and maybe there is some anxiety that is actually beneficial, for even Saint Paul speaks about his anxiety for all the churches (see 2 Cor. 11:28).

Trouble comes when we let anxiety determine and dominate our life. The Book of Proverbs tells us, *Anxiety in a man's heart depresses it* (Prov 12:25). That is so, as Saint Margaret Mary Alacoque pointed out, because anxiety "withdraws the soul from God." That withdrawal puts us in a most precarious state, for, in the judgment of the North American martyr Saint Charles Garnier, "It is by the feelings of anxiety that the devil harms us more than any other means, and unless you are extremely watchful, you will fall into his snares." Which is why Doctor of the Church Saint Francis de Sales will say, "With the single exception of sin, anxiety is the greatest evil that can happen to a soul."

How to deal with anxiety

No wonder, then, that in the Sermon on the Mount Jesus tells us over and over again, *Do not worry about your life* (Mt 6:25-34). In His very first parable – the parable of the sower and the seed – Jesus warns us about the *seed sown among thorns*, that is, *worldly anxiety, the lure of riches, and the craving for other things that intrude and choke the word, and it bears no fruit* (Mk 4:18-19).

If anyone had a "right" to be anxious, it would be the Apostle Paul, given all the sufferings, and persecutions, and ordeals that afflicted him. But instead, Saint Paul directs us with commanding certainty, *Have no anxiety at all* (Phil 4:6). He can order this because something stronger than anxiety has already transfigured his life!

These Scriptural counsels show that much of the anxiety we experience is of our own making. Too often the cause of our anxieties is a hid-

den trust in our own strength and understanding. We try to operate out of our own, false self-sufficiency. The anxiety that gets the better of us is the fear that we will not be taken care of. Anxiety of this sort stands as a deep mistrust of God's Providence, of God's Fatherly protection of us. Anxiety makes us doubt that love is enough; it makes us doubt God Himself.

With this in mind, we can understand why the Catholic philosopher Louis Lavell labeled anxiety as *the opposite of purity*. For the pure of heart is one whose life is focused and whole, open and disposed to receive every gift. But anxiety "unfailingly creates a division in the soul."

The advantage of anxiety

Anxiety is the voice of Jesus calling us to Him and away from ourselves. In this respect, it remains a great help to holiness. As Servant of God Elisabeth Leseur observed:

"In times of anxiety and suffering, God sometimes gives, in that deep place in the soul where human torments can no longer reach, movements of joy and an intense awareness of spiritual realities, so that one can return to life with its struggles and sorrows. Divine illumination makes the road more luminous and enables us to see our destination." -Rev. J. Cameron, O.P.

Alleluia

On Easter Sunday and throughout the Paschal time the word, *Alleluia*, is used so frequently in the liturgy that every Catholic is familiar with it. And still – like so many other words which we use so often – we know very little about it.

The word is formed from two Hebrew ones: *allelu*, meaning song or praise; and *Iah*, an abbreviation of the ineffable name of God. It appears more than once in the Old Testament, and in the Apocalypse St. John says that he heard legions of angels chanting it in heaven.

In the early Church the word was used in the liturgy at all seasons; but Pope St. Gregory decreed that it should not be sung between Septuagesima and Easter. Somewhat later it was banished from the Masses for the dead, because of all words it is the most joyous.

Long centuries ago, when their faith literally filled the lives of Christians, as it does now of only the unusually devout, the word, *Alleluia*, was sung everywhere. Boatmen intoned it as they rowed, laborers repeated it frequently as they worked. Before bells were used for church purposes it served as a signal for monks to assemble.

During a visit to England, in 430, St. Germanus of Auxerre gave *Alleluia* as the battle cry to the British soldiers when he led them against a plundering band of Picts and Scots. The latter, terrified by the exultant shouts of their opponents, retreated in confusion. The event is known in English history as the "Alleluia Victory." -St. Anthony Messenger