

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 14, 2019

Palm Sunday

✦ Announcements ✦

Due to the length of the ceremonies there will be no Stations of the Cross this morning. Remember to turn in your Easter Mass remembrance envelopes by this Saturday.

There will be Mass each day this week. 11 AM on Monday, 8 AM on Tuesday and Wednesday.

Holy Week ceremonies begin this week. The start times are as follows: 6 PM on Thursday, 11:20 AM on Good Friday, and 9 AM on Saturday. Please see *This Week's Schedule* for more complete details.

We need adorers from 8 PM on Holy Thursday until Noon on Good Friday. Please sign up today if you can watch an hour with Our Lord. Do not wait! We will need to know today. You will find the sign-up sheet in the vestibule.

Benediction of the Blessed Sacrament will take place after Mass on Easter Sunday.

📖Set Your Missal: Easter Sunday. Sequence. Preface of Easter with special Communicantes and Hanc Igitur

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

Last Week's Totals:

Collection: \$1,486

Number of Parishioners: 90

Server Schedule

Monday, Apr. 15: Bob Poggel

Tuesday, Apr. 16: Steve Heckenkamp

Wednesday, Apr. 17: Bob Poggel

Thursday, Apr. 18: MC: Andrew Kimpel, TH1: Michael Mueller, TH2: Steve Heckenkamp, ACs: Peter Mueller, David Sandberg, CB: Andrew Sandberg, TBs: Timothy Sandberg, Andrew Sandberg, Umbellino: Bob Poggel

Friday, Apr. 19: MC: Michael Mueller, TH1: Peter Mueller, TH2: David Sandberg, ACs: Tony Friel, Timothy Sandberg, CB: Andrew Sandberg, TBs: Jude & Benedict McGinnis, Umbellino: Bob Poggel

Saturday, Apr. 20: MC: Michael Mueller, TH: David Sandberg, ACs: Peter Mueller, Timothy Sandberg, CB: Andrew Sandberg, TBs: Jude McGinnis

Sunday, Apr. 21: MC: David Sandberg, TH: Tony Friel, ACs: Brian Kimpel, Peter Mueller, CB: Timothy Sandberg, TBs: Timothy & Andrew Sandberg, Jude & Benedict McGinnis, Usher: Bob Mueller

This Week's Schedule

Mon	4/15/19 11:00 AM	Monday in Holy Week Low Mass (+) <i>Regina Ackerman (Barbara J. Modrzyk)</i>
Tue	4/16/19 8:00 AM	Tuesday in Holy Week St. Benedict Joseph Labre Low Mass <i>The Holy Souls in Purgatory (Gary & Karen Dempsey)</i>
Wed	4/17/19 8:00 AM	Spy Wednesday St. Anicetus Low Mass <i>The Sandberg Family (Steve & Joanne Heckenkamp)</i>
Thu	4/18/19 6:00 PM 8:00 PM	Maundy Thursday High Mass <i>Final Perseverance of Our Family (McGinnis Family)</i> , Procession to the Altar of Repose, Vespers, Stripping of the Altar, The Maundy (Washing of the Feet.) <i>Adoration continues at the Sepulcher until Noon on Good Friday</i>
Fri	4/19/19 11:20 AM 12:00 PM 3:00 PM	Good Friday <i>Adoration at the Sepulcher continues until Noon</i> Stations of the Cross Mass of the Presanctified, Adoration of the Cross, Tre Ore Devotions, Sermon, Blessing with the Relic of the True Cross Confessions
Sat	4/20/19 9:00 AM Noon	Holy Saturday Easter Vigil: Blessing of the Fire, Prophecies, Blessing of the Font, Baptism, First Mass of Easter (+) <i>Cecilia Grabczyk (Bob & Bridget Mueller)</i> , Vespers, Blessing of Easter Food Fast & Abstinence Ends
Sun	4/21/19 8:15 AM 9:00 AM	Easter Sunday Confessions, Rosary High Mass <i>Those Whose Names Are on the Altar</i> Benediction of the Blessed Sacrament

Lobe's Greatness

“Greater love than this hath no man....” During this week of love, manifested so beautifully in the institution of the Holy Eucharist and so completely on Good Friday by our Divine Lord, think of Love's Greatness and the abandonment of self to the Will of God, as revealed to us by the Holy Spirit – and what Our God did for us, His children.)

Unless you share of yourself, you are not loving anybody, least of all yourself. For God said, “Love your neighbor as yourself.” We walk as if on eggs; we're always looking at the other person and saying, “What is he going to think of me if I tell him this and this?” Or, “If I tell those kids all that about me, well! I want the respect of my peers.” Conformism: that's spiritual waste.

We don't want to open our mouth to pray together, loud and clear, let alone be loud and clear in our interpersonal relationships. Love is loud and clear; it's gentle, but loud and clear. We prefer to keep everything in, so there is no love. Man is an island.

When you don't share yourself, you also don't share God. To proclaim God in a thousand ways, against ridicule by one's own group, it is not easy. It's exceedingly difficult; it tears you apart. It leaves you mangled. But it has to be done.

If you have allowed sloth to come into you, you're not going to proclaim anything. You will retreat comfortably into some non-exciting situation, and simply let things go; you may agree or disagree, but in a faint-hearted way, so you won't say anything that matters.

Sloth is dissipation of our energy. It's also not being able to see the whole – the inability to have broad vision. How many young people have understood sloth in this way, and been given the real meaning? They think it's just laziness, not going to Church on Sunday, or something like that. Whereas it is the negation of a whole vista of spiritual life into which we must enter. A vision of spiritual life is demanded; and we don't want this kind of vision that makes us change from the inside out. Nobody wants it.

It's difficult and painful. It demands change; it demands letting go of security. And who wants to let go of security? We could really turn the world upside down, but we don't because we're still doing the same good old stuff, being busy about ourselves.

Holy Week

Passiontide, and now, particularly, Holy Week, begins a time especially consecrated to the remembrance and loving contemplation of the sorrows of Jesus. Pope St. Leo exhorts us to participate “in the Cross of Christ, in order that we also may do something which will unite us to what He has done for us, for as the Apostle says, ‘if we suf-

fer with Him, we shall be glorified with Him.’” Therefore, we must not only meditate on Jesus' sufferings, but also take part in them; only by bearing His Passion in our heart and in our body shall we be able to share in its fruits. So it is that in the liturgy of this season the Church repeats more insistently than ever: “If you hear the voice of the Lord, harden not your hearts.” The voice of the Lord makes itself heard these days, not by words, but by the eloquent testimony which gives us the most convincing proof of His infinite love for us. Let us, therefore, open our heart to the sublime lessons of the Passion: let us see how much Jesus has loved us and how much we ought to love Him in return; let us learn that, if we wish to follow Him, we, too, must suffer and bear the Cross with Him and after Him. At the same time, let us open our heart to a lively hope; for our salvation is in the Passion of Jesus.

Holy Week begins with the description of the triumphal entrance of Jesus into Jerusalem. Jesus, who had always been opposed to any public manifestation and who had fled when the people wanted to make Him their king allows Himself to be borne in triumph today. Not until now, when He is about to die, does He submit to being publicly acclaimed as the Messiah, because by dying on the Cross, He will be in the most complete manner Messiah, Redeemer, King, and Victor. He allows Himself to be recognized as King, but a King who will reign from the Cross, who will triumph and conquer by dying on the Cross. The same exultant crowd that acclaims Him today will curse Him in a few days and lead Him to Calvary; today's triumph will be the vivid prelude to tomorrow's Passion.

Jesus enters the holy city in triumph, but only in order to suffer and die there. Hence, the twofold meaning of the Procession of the Palms: it is not enough to accompany Jesus in His triumph; we must follow Him in His Passion, prepared to share in it by stirring up in ourselves, according to St. Paul's exhortation, His sentiments of humility and total immolation, which will bring us, like Him and with Him, “unto death, even to the death of the Cross.” The Palms which the priest blessed today have not only a festive significance; they also “represent the victory which Jesus is about to win over the prince of death.” For us, too, they must be symbols of triumph, indicative of the victory to be won in our battle against the evil in ourselves and against the evil which roams about us. As we receive the blessed palm, let us renew our pledge to conquer with Jesus, but let us not forget that it was on the Cross that He conquered.

The Altar of Repose

On a certain Holy Thursday I blessed God as fervently as I could for all the faith and piety of very many hearts, represented by the magnificent pyramid of flowers that surrounded the altar of a certain chapel on which our Eucharistic Lord was exposed for the adoration of the Faithful between the Mass of Holy Thursday and the Mass of the Presanctified on Good Friday morning. Not flowers cut from their stem, and soon to wither away – living flowers and plants with the nourishing clay around them to keep up their beautiful life. “God bless you, sweet wee flowers.” To the Blessed Baptista Varani it was revealed that the grateful homage of all the angels and saints together would not be sufficient thanks to God for His goodness in creating one little flower. And all these flowers before the Altar of Repose, besides representing the omnipotent love and beneficence of the Creator, represent also the devotion of many of His human creatures who have expended time and labor and money in various ways in bringing these plants and flowers to their beautiful perfection.

During the holy hour of which the echo lasts still, making itself heard in this page, I went on to think of the human flowers that were clustered round that shrine, following Our Lord in from the High Altar of the public church, and changing Magdalen’s words to suit their case. “They have taken away my Lord, but I know where they have laid Him.” They, too, like the flowers, have cost much to make them what they are, to make them even as worthy as they are (though all unworthy) to be offered up in thanksgiving to the God of the Eucharist. God’s omnipotence brought them into being, and sustained them in existence; and the parents of each, especially the mothers, endured very much in bringing them into the world and guarding them and training them and nourishing them through infancy and childhood and youth, teaching them the truths of God and the practices of piety and all the Christian virtues, fixing firmly in the hearts and minds the faith that brings them here today to say with St. Thomas Aquinas before the Altar of Repose – “Adoro te devote, latens Deitas! Quae sub his figuris vere latitas.” *Humbly I adore Thee, hidden Deity! Who truly dost lie beneath these appearances concealed.*
-Fr. M. Russel, S.J.

Palm Sunday

Now to the gate of my Jerusalem,
The seething holy city of my heart,
The Savior comes. But will I welcome Him?
Oh crowds of easy feelings make a start;
They raise their hands, get caught up in the singing,

And think the battle won. Too soon they’ll find
The challenge, the reversal He is bringing
Changes their tune. I know what lies behind
The surface flourish that so quickly fades;
Self-interest, and fearful guardedness,
The hardness of the heart, its barricades,
And at the core, the dreadful emptiness
Of a perverted temple. Jesus come
Break my resistance and make me Your home.

-From “*Sounding the Seasons*” by
Michael Guite, Canterbury Press 2012

For Those Absent from Mass and the Sacraments

O Eternal Father, by the heart of my Jesus, Who is the Way, the Truth and the Life, I dare approach Thee. By this Divine Heart I give Thee adoration for all who do not adore Thee; I love Thee for all who cherish thee not. I acknowledge Thee to be my God, for all who, blind and deaf, out of contempt, refuse to acknowledge thee. By this Divine Heart, I would give Thee the homage which all Thy creatures owe Thee. In spirit I go around in the world searching in all the souls redeemed by Thy Precious Blood. I embrace them all to present them to Thee by Him and through Him I beseech Thee to fulfill their conversion. Can it be, Eternal Father, that Thou wilt allow them to remain ignorant of my Jesus? Wilt Thou suffer that they should not live for Him Who died for us all? Heavenly Father, Thou seest them lying all in death; give them life, by this Divine Heart. Amen.

A Prayer Against Evil Thoughts

O almighty and merciful God, look at the torture that evil thoughts are causing my poor soul. I love Thee and do not wish to offend Thee. No, I prefer to die rather than offend Thee, O my loving Heavenly Father. I ask Thee, graciously hearken to my supplication through the love that Thou bearest for the Blessed Virgin Mary, and give me strength to resist these evil thoughts, to get rid of them in order to glorify Thee with an undisturbed mind and heart. Amen