

St. Hugh of Lincoln Roman Catholic Church

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.



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

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March 29, 2020

Passion Sunday

This Week's Schedule:

To Be Announced

Mon	3/30/20	Ferial Day
Tue	3/31/20	Ferial Day
Wed	4/1/20	Ferial Day
Thu	4/2/20 6:30 PM	St. Francis of Paula Stations of the Cross, Rosary
Fri	4/3/20	Ferial Day First Friday
Sat	4/4/20	St. Isidore of Seville First Saturday
Sun	4/5/20	Palm Sunday St. Vincent Ferrer

Works of Divine Providence

“All God’s works,” say the holy Fathers, “are perfect, performed with weight and measure.” They are so good that they could not possibly be better. We should, as St. Basil recommends, be thoroughly convinced that we are the work of a good Master, who, with infinite foresight, is at all times occupied with us, His creatures. Under His loving protection, nothing can befall us contrary to His will. Nothing can hurt us without His permission. Whatever happens to us is so good that nothing better can be imagined. “Great are the works of the Lord: sought out according to all His wills.” The most striking characteristic of God’s wisdom is the perfect conformity of the means He employs to the end. And as His wisdom cannot be separated from His love, He sends us nothing that is too hard or too painful for us to bear. “Almighty Sovereign,” cries out the Wise Man, “Thou judgest with tranquility, and with great favor disposest of us.” Infinite is His power; nothing can withstand it. And yet God does not make us feel the absolute dominion of His sovereignty; He deals with us in mildness. He takes into consideration the natural character, the talents of each individual. He assigns to each the place in which he can best work out his salvation. Yes, we may even venture to say that He treats us with deference and respect, because He recognizes in us His living image. He commands us, not imperiously as slaves, but with forbearance and all possible consideration. Is He, for our good, compelled to visit us with sickness, trouble, or other painful afflictions, He acts like a good physician who must effect a cure by using the knife. But how gently He makes the incision! With what tender care He dresses our wounds! His whole aim is to cause us no more pain than is indispensably necessary for the success of the operation. How lovingly He sweetens the bitter potion!

Ah! God tries us only that we may attain perfection; and this for the holiest and noblest end that can be conceived, His own honor and glory.

What God sends us is always proportioned to our strength and abilities. It is suited to our needs as the glove to the hand that wears it, or the scabbard to the sword hidden within. All

things would contribute to our perfection if we corresponded to the intentions of Divine Providence.

When tribulations overwhelm us, let us not grow impatient.

But Jesus Hid Himself

Later on, there was another attempt [to put Jesus to death]. The immediate occasion of their resentment was His remarks concerning Abraham. The Pharisees, because Our Blessed Lord had spoken of His Father, told Him that Abraham was their father: thus did they distinguish themselves from the heathen, by affirming their lineage with the founder of the Jewish people. They were, indeed, children of Abraham, and their bond with him was witnessed in their flesh, through circumcision. Our Lord did not deny their affiliation with Abraham, but He affirmed another affiliation in the spiritual realm: there can be no true paternal relationship where there is opposition in conduct.

On the part of the Savior there was no desire to minimize Abraham. The memory of Abraham was held in such high honor among the Jews that to be reckoned among his children here below was to them an assurance of being carried into Abraham's bosom. He was not only the father of their race, he was the fountainhead and channel through which the promise of the Messiah flowed to his people. The great promise was also made to Abraham that he would be the instrument of blessing to all the world. It seemed impossible of fulfillment when he was an old man; yet he was led out of his tent under the starry heavens and told that as was the number of the stars, so his seed would be.

It was he who was commanded later on to take his son Isaac, his only son, with whom the promise was bound up, and offer him in sacrifice on Mount Moria. The command was clear: he was about to carry it into effect when his son was spared by God, and a lamb was provided. It might have been on that day that Abraham caught the first true glimpse of another Son, a willing Victim, Who would be offered by the Heavenly Father for the world's sin and salvation. As Chrysostom said, "He saw the Cross of Christ when he laid the wood on his son and in will offered up Isaac."

When the leaders claimed that their spiritual descent had to be from God, since their descent from Abraham was legitimate, the Lord answered that if their spiritual descent was from God, they would not be rejecting His message and seeking to kill Him, but would recognize and love Him. "If you were children of God, you would welcome Me gladly; It was from God I took my origin, from Him I have come. I did not come of My own impulse, it was He Who sent Me" (Jn. 8:42). They then asked Him: "Art Thou greater than our father Abraham...hast Thou seen Abraham, Thou, Who art not yet fifty years old? (Jn. 8:53 & 57). Our Lord answered: "As for your father Abraham, his heart was proud to see the day of My coming; he saw and rejoiced to see it...Believe Me, before Abraham came to be, I am" (Jn. 8:56-59). He intimated that Abraham had looked forward with joy to seeing what Our Lord called "the day of My coming." Notice that he did not say "My birth." When they challenged Him that He was not yet fifty years old, it was to indicate not so much His age as the physical impossibility of His ever having seen Abraham. Their assumption here was that He was just a man. Our Lord now used the same word that was used by God on Sinai: "I am Who am." He did not say, "before Abraham was, I was." But "before Abraham came to be, I am." He was attributing to Himself not a simple priority over Abraham, but an existence from all eternity. A moment before, he had said that His Incarnate Life engaged Abraham's most rapturous attention as he looked over the shoulders of the ages to catch a glimpse of the fulfillment of the promises. Long before Abraham's age, he possessed priority of Being, not created being but uncreated, eternal and self-existent Being, not moving to greater perfection because already possessed of it. There was a time when Abraham was not, but there was never a time when the Son of God was not. Christ was not claiming that he had come into existence before Abraham; but that He had never come into being at all. He is the "I am" of ancient Israel, the "I am" without past or future; the "I am" without beginning and without end, the great eternal "now."

Because they understood that He was saying that He was God: "They took up stones to throw at Him; But Jesus hid Himself, and went out of the temple" (Jn. 8:59). The alternatives

were worship or stoning, and they chose the latter. The stones were probably those that were lying about in a courtyard, for the temple was not yet completed. They had sought to kill Him before when He identified Himself with the Father; now they sought to stone Him because He said that He antedated Abraham, and Abraham in prophecy looked forward to Him Who possesses the eternal existence of God.

It is not likely that the hiding to which St. John refers was in any way interposing anything between Himself and them. The hiding was rather from those who would not hear His truth, merely by making Himself invisible to those who sought Him. Once before He had done the same thing to the same people. His “Hour” was not yet come. Since no one could take away His life until He would lay it down of Himself, he retired from the way of His enemies. It was in the temple they attempted to stone Him. For the stoning of the Divine Temple, there would come a day when there would not be left a stone upon a stone in the temple made by human hands.

Note from Father McGuire

The world has been most efficient in spreading its own Gospel throughout the world, let's call it the Bad News, as it is opposed to the Good News of Our Lord's Gospel. The world's news nearly always fills its listeners with distraction, worry, anxiety, anger. Its apostles work day and night to find and distribute the juiciest stories to promote its own end: money, power, fame, or the much-desired clicks on social media, often lying or telling only half of the truth to attain their desires. They are not in it for you. Oh, the media is bought and paid for, there is no denying it anymore. But there is something that always pulls us back to it. It intrigues us, we feel we are doing something to fight our enemies – or whomever the media tells us our enemies should be – by tweeting a nasty comment or posting angrily in our Facebook newsfeed. But...we only keep the bad news spreading...and our souls at a total state of unrest.

Opposed to the Bad News of the world is the Good News of the Gospel. While reading this we find our souls contemplating eternal truths, truths which assist us to get to Heaven; we eventually see that our souls have found peace, not anxiety; desiring

to practice the meekness of the Sacred Heart, rather than anger. The problems of the modern world! Well, they will pass, surely. But “My words shall not pass,” says Our Lord. The Gospel gives us the true and only answer to all of the problems we are facing.

I was thinking about today's Gospel in light of all that is going on. Notice how, when the Jews took up stones to cast at Our Lord, He was always in charge. He “hid Himself” from those who would not believe Him and thus escaped their evil designs. That is because Our Savior alone has power over life and death. So it is in our situation. God, who made Himself invisible and thus escaped a bad situation, knows the right moment and the right manner of putting an end to all that we are enduring. Trust Him! Another thought that crossed my mind is “He hid Himself.” So we should retreat from the world and its Bad News Gospel for a while. Not like ostriches burying their heads in the sand. But like true Christians turning their eyes and ears from the world to contemplate the Passion and the other truths that Holy Mother Church wants us to focus on during these last two weeks of Lent.

For some, this will take a lot of courage. Facebook has a pull that is hard to get away from. We feel we've got to be informed at all times on all news topics. How about a challenge?! Turn off the news, or maybe just keep it to ten or fifteen minutes a day for the next two weeks. (Don't worry, any news that is really necessary will get to you.) Open a spiritual book, or the Gospels, or say an extra Rosary, or teach your children their catechism. This will, I think, challenge you to practice many a virtue: 1. Confidence in God, because I think when we aren't looking at the latest reports, we feel less in charge. But it is God, not us, who is in charge. Trust in Him. 2. Piety. Think of all the time spent on social media, news reports, videos, etc. To spend even half that time on feeding our soul with eternal truths would do us wonders after only two weeks. 3. Self-denial with the use of our time. Our time belongs to God. St. Alphonsus says that time is worth as much as God, since we gain God by the good use of our time and lose Him by the bad use of it.

We clergy are remembering you at the altar and in our daily prayers. We will be with you again soon, and are eager for it.