



St. Hugh of Lincoln Roman Catholic Church

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

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November 16th, 2025
Pentecost XXIII
St. Gertrude the Great

✠ Announcements ✠

Tomorrow is the feast of the Patron Saint of our Chapel, St. Hugh of Lincoln. Next Sunday we will celebrate the Solemnity of this feast!

Please remember Bp. McGuire and Fr. Lehtoranta in your prayers today, as it is the anniversary of their ordinations to the priesthood. May God grant them many more!

Set Your Missal:

High Mass: St. Hugh of Lincoln, Comm. & Prop. Last Gospel
Last Sunday of Pentecost, Trinity Preface

Low Mass: Last Sunday of Pent., 1st. Comm. St. Clement, 2nd.
Comm. St. Hugh, 3rd. Comm. St. Felicitas, Trinity Preface

Collection Totals:

High Mass: 64 souls, \$968

Low Mass: 25 souls, \$280

⦿ **The Sanctuary Lamp** will burn this week for the following intention: **David Sandberg (Steve & Joanne Heckenkamp)**

Serber Schedule

Friday November 21st: AC1: Timothy Sandberg **AC2:** Dominic Scheeler

Saturday November 22nd: AC1: Elias Larson **AC2:** Bennett Larson

Sunday November 23rd: High Mass: MC: David Sandberg
TH: Aleks Tobias **AC1:** Elias Larson **AC2:** Christopher Scheeler
CB: Andrew Sandberg **TB:** Bennett Larson and Connor Friel **Usher:** Tonu Tobias

Low Mass: AC1: Seamus O'Connor **AC2:** Sam Kimpel
Usher: Chad McGinnis

Mary, the Co-Redemptrix

The following is from Fr. Ojeka's article, "The Co-Redemptrix: Truth Misunderstood and Rejected." It is a very excellent and simple explanation of Our Lady's title of Co-Redemptrix. – Bishop McGuire

The word "Co-Redemptrix" is derived from the Latin words "cum" and "redimere."

The preposition **cum** means "**with**." Oh that this sticks!

When prefixed to another word, it denotes **union, accompaniment, or cooperation**, not equality or independence.

A number of other English words derived From Latin roots makes the point:

- **Cooperate** (cum + operari) "To work with" With the actual English meaning: to act jointly toward a common end. The one who cooperates is not equal to the principal agent, but helps.
- **Coexist** (cum + existere) "To exist with"; meaning to exist at the same time as another The beings coexist together, not as one equal entity.
- **Coauthor** (cum + auctor) "With an author"; meaning a secondary writer who works with the main author. The coauthor is not the author's equal, but a collaborator.
- **Coworker** (cum + operarius) "With a worker"; meaning a fellow laborer, not a boss. Again, shared work, not shared rank.
- **Coheir** (cum + heres) "Heir with"; One who shares in an inheritance, dependent upon the principal testator.
- **Companion** (cum + panis) "With bread" One who eats bread with another — a friend or associate, denoting closeness, not equality of office.

- **Collaboration** (cum + laborare), “To labor with”: To work together toward an end. The labor is shared, but not the identity of the worker.
- **Cooperation** (cum + operari) “To operate with”: to take part in someone’s work. The prime agent retains authority; the cooperator joins under it.
- **Comrade** (cum + gradus) “One who walks with”; a companion on the same path. One walks with another, not as another.
- **Consubstantial** (cum + substantia) “Of one substance with”, used in the Creed for the divine Persons. Even here, note: the cum denotes unity, not competition.

Thus, by the same linguistic law, Co-Redemptrix (cum + redimere) means “She who redeems with.”

That is: Mary redeems with the Redeemer—not beside Him as His equal, but under Him, by His grace, and through His merits.

Just as a coworker works with his employer but under his direction, Mary cooperated with Christ but under His power and merit.

That’s the key distinction the Modernist misses, so also their comrades outside the walls, whom they fear to offend for Ecumenical reasons.

To call Mary Co-Redemptrix is to say, simply and beautifully, that she was with the Redeemer in the work of our salvation—with Him at Bethlehem, with Him in exile, with Him in Nazareth, and supremely, with Him on Calvary.

When the new Adam was redeeming the world upon the tree, the new Eve stood beside Him, not as a rival, but as a mother offering her Son, as a handmaid consenting to the sacrifice.

Her heart was nailed spiritually where His Body was nailed physically; her tears flowed where His Blood was shed; her will was united to His in one great offering to the Father.

Mary, Mediatrix of All Graces

It would appear that the doctrine of Mary's universal mediation is capable of being defined as a dogma of the faith, for it is implicitly revealed in the different titles which Tradition gives Mary—that of Mother of God, most powerful in intercession with her Son, that of the new Eve intimately associated with the Redeemer, that of Mother of all men. Besides, it is a doctrine explicitly and formally affirmed by the morally unanimous consent of Fathers and Doctors of the Church, of preaching throughout the Church, and of the Liturgy.

Leo XIII, after having stated that we receive nothing except through Mary, goes on to say that 'as no one can come to the Father except by the Son, in much the same way no one can come to the Son except by Mary.' Pius X calls her 'the dispensatrix of all the graces which Jesus acquired for us by His Blood.' Benedict XV gave his approval to the same doctrine when he instituted the universal feast of Mary, Mediatrix of All Graces.

Mary's universal mediation appears then to be capable of definition as a dogma of faith: it is at least implicitly revealed and it is already universally proposed by the ordinary magisterium of the Church.

Reparation for Insults to the Blessed Virgin Mary

O blessed Virgin, Mother of God, look down in mercy from Heaven, where thou art enthroned as Queen, upon me, a miserable sinner, thine unworthy servant. Although I know full well my own unworthiness, yet in order to atone for the offenses that are done to thee by impious and blasphemous tongues, from the depths of my heart I praise and extol thee as the purest, the fairest, the holiest creature of all God's handiwork. I bless thy holy Name, I praise thine exalted privilege of being truly Mother of God, ever Virgin, conceived without stain of sin, Co-Redemptrix of the human race. I bless the Eternal Father who chose thee in an especial way for His daughter; I bless the Word Incarnate who took upon Himself our nature in thy bosom and so made thee His Mother; I bless the Holy Spirit who took thee as His bride. All honor, praise and thanksgiving to the ever-blessed Trinity who predestined thee and loved thee so exceedingly from all eternity as to exalt thee above all creatures to the most

sublime heights. O Virgin, holy and merciful, obtain for all who offend thee the grace of repentance, and graciously accept this poor act of homage from me thy servant, obtaining likewise for me from thy Divine Son the pardon and remission of all my sins. Amen.

The Raccolta, 1950

Note From Father

Dear Faithful,

Our Forty Hours was wonderful from start to finish. The ceremonies went very smoothly, choir sounded beautiful, the servers did a great job, and all the hours of adoration were faithfully covered. Doubtless, Our Lord was pleased by so many acts of generous love given to Him, hidden behind the sacramental veil.

The timing of such acts of Faith could not have come at a better time, as Robert Prevost, aka “Pope Bob”, decided that he would blaspheme the Blessed Virgin Mary by denying her titles of Co-Redemptrix as well as Mediatrix of All Graces. In doing this, he reduces Our Lady’s roll to one akin with the protestant viewpoint, namely that she is merely the provider of human flesh to Our Lord. We, the Faithful, know that such a notion is completely repulsive...Christ had chosen her to be Immaculate, to be the vessel by which God came to Earth and grace is restored to mankind, to be the Queen of Heaven and Earth, to occupy the highest place in heaven...nothing is denied her. No true Vicar of Christ could utter such contemptible things or think so lowly of Our Lady. Let us do our part by way of prayers and sacrifices of reparation.

In happier news, today is the priestly anniversary of Fr. Lehtoranta (14 years) and Bp. McGuire (20 years). These two wonderful priests are certainly a great consolation to Our Lord and Our Lady. From sermons to counsel, from confessions to good example, and above all, the immeasurable graces procured by the offering of Sacrifice of the Mass...we will only know in eternity the measure of good for souls done by two holy priests. Please remember them in your prayers and please pray for more vocations to join in the continued work for souls.

In Christ,

Fr. Stephen McKenna

This Week's Schedule

Mon	11/17/25	St. Hugh of Lincoln St. Gregory Thaumaturgus
Tue	11/18/25	Dedication of Basilicas of Ss. Peter & Paul
Wed	11/19/25	St. Elizabeth St Pontianus
Thu	11/20/25 6:00 PM	St. Felix of Valois Holy Hour
Fri	11/21/25 5:20 PM 6:00 PM	Presentation of Our Lady Rosary, Confession Mass, Benediction (+) <i>Mary & Gary Wolfe</i> (<i>Bob & Bridget Mueller</i>)
Sat	11/22/25 7:30 AM 8:00 AM	St. Cecilia Rosary, Confession Mass <i>Holy Souls in Purgatory</i> (<i>Steve & Joanne Heckenkamp</i>)
Sun	11/23/25 8:00 AM 8:45 AM 10:45 AM 11:15 AM	Solemnity of St. Hugh Last Sunday of Pentecost Rosary, Confession High Mass <i>Conor Friel</i> (<i>Steve & Joanne Heckenkamp</i>) Rosary, Confession Low Mass <i>People of St. Hugh of Lincoln</i>

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.