



Christ King

CATHOLIC PARISH

LITURGICAL SCHEDULE

SATURDAY, JULY 4

- PB** 9:00 AM Reconciliation
WA 3:00 - 3:40 PM Reconciliation at Saint Bernard
PB 4:00 PM Mass † James Kasdorf (Betsy Harwood)

SUNDAY, JULY 5

- PB** 8:00 AM Mass † Dennis & † Eleanor Strack (Christine Buth)
PB 10:30 AM Mass † For the People of Christ King

MONDAY, JULY 6

- 6:30 AM - 8:00 PM Personal Prayer and Reflection at
 both Christ King and Saint Bernard
WA 8:15 AM Mass at Saint Bernard † Thomas Stoiber (Mary Urlakis)

TUESDAY, JULY 7

- 6:30 AM - 8:00 PM Personal Prayer and Reflection at
 both Christ King and Saint Bernard
 4:00 - 8:00 PM Adoration at Saint Bernard
 (interrupted for Mass from 5:30-6:00 p.m.)
WA 5:30 PM Mass at Saint Bernard † Rafaela Matta (David Matta)
WA 6:00 PM Reconciliation at Saint Bernard

WEDNESDAY, JULY 8

- 6:30 AM - 8:00 PM Personal Prayer and Reflection at
 both Christ King and Saint Bernard
PB 7:00 AM Mass † Beverly Wyler (Harrington Family)

THURSDAY, JULY 9

- 6:30 AM - 8:00 PM Personal Prayer and Reflection at
 both Christ King and Saint Bernard
WA 8:00 AM Mass † Clarence Worzala (Friends)

FRIDAY, JULY 10

- 6:30 AM - 8:00 PM Personal Prayer and Reflection at
 both Christ King and Saint Bernard
PB 12:00 Noon Mass † Richard T. Fennig (Mrs. Lucy Fennig)

SATURDAY, JULY 11 (Memorial of Saint Benedict, Abbot)

- WA** 9:00 AM Reconciliation
PB 3:00 - 3:40 PM Reconciliation at Saint Bernard
WA 4:00 PM Mass For the People of Christ King

SUNDAY, JULY 12

- WA** 8:00 AM Mass † Jerry Morse (Family)
WA 10:30 AM Mass † Charles Sermersheim (Mary Semersheim)

PB Fr. Phillip Bogacki **WA** Fr. Will Arnold



STATUS OF OPERATIONS

To see details on the most current status of operations at both Christ King and Saint Bernard parishes, click the link to the "Status of Operations" webpage from either homepage, or go directly to: christkingparish.org/status.cfm

MARRIAGE BANNS

Congratulations to the following on celebrating the Sacrament of Marriage!

- July 18: Lauren Bauer
 and Kevin Maher
 August 7: Elizabeth Wissing
 and Ryan Schmit
 August 14: Luke Perreault
 and Catherine Gaggioli

BAPTISMS

Welcome Henry Patrick Stanek, baptized here this weekend!

PRAYER REQUESTS

Please pray for those parishioners with acute health problems and continuing health concerns: Maureen Ivans, Tony Berg, Jim Michalek, Matthew Howard, Rowan Wilcox, Jim Dries, Joan Bielefeld, Anna Bullio, Savanna Heltemes, Virginia Krysiak, Mary Anne, Laine Meske, Sara Block, Steven Neitzke, Donna Stahoviak, Amy Bilski, Diane Brulc, Jerry Inhoff, Harold Henry, John Volpe, Martha Lenz, Katina Yerton, Pat Borck, Mary Benson, Madeleine Dodgion, Tom Stepp, Vian Sirwardena, Barb Dropp, Julie Zeman, Lonnie Melbinger and Neil Schmidt.

UPDATE ON MASS INTENTIONS

A time-honored devotion in the Church has been to offer a “Mass Intention” for a person, living or dead. Once requested, a Mass is offered with a special intention for the person noted. And one Sunday Mass is always offered pro populo (“for the people” of the parishes). There is never a charge for the sacraments, but a \$10 donation to

the work of the Church is traditional when an intention is requested. At the same time, it is important to remember that we pray for all the living and dead at every Mass.

When public Masses were shut down, both parishes had intentions allocated for most days of the year. While Fr. Will and Fr. Phillip fulfilled many intentions at their private Masses, a significant backlog exists (for example, they often celebrated one private Sunday Mass, yet there

were additional intentions for individual Saturday/Sunday Masses).

In order to catch up, and in accord with a revised daily Mass schedule, it will take some time to fulfill these obligations. Because of this, we are not able to accept new intentions until at least October 1. If existing intentions are fulfilled sooner, or later, a note in the bulletin will advise all of this fact. Thank you for your understanding and your support of the Church.

EVERYDAY STEWARDSHIP

FAITH LIKE A CHILD

If you Google Search recommendations on how to raise generous children, almost every list of ideas begins with — or at least contains — the directive for adults to be good models of generosity themselves. Our children learn from our actions much more than from our words. Of course, when I think back over the years while my children were growing up, I think I may have learned as much from them as they learned from me. There is a time between early childhood and middle school where a child seems to be freer to give and share than at any other time in life. It is around the age of First Communion when the cries of “mine” turn to laughter and smiles, and the urge to be a part of something bigger than oneself leads to sharing. Before you know it, the child hits the pre-teen years, and once again, he or she becomes the center of the universe.

I believe that the previous paragraph is all true, however, the stages described seem to repeat themselves throughout adulthood. Don't you agree? Sometimes we fall into seeing ourselves as the center of the universe, or we become consumed by our state in life or with what we have acquired. Also, we at times are generous and loving people. It is sin that draws us back into ourselves and away from any meaningful life of stewardship and generosity. In order to be freed for love, we need role models to help us see what really matters. We need to reflect on the example of many of our brothers and sisters in Christ. And, yes, we need to look to children who may be at the point in their lives where sharing is fun, and love is something in abundance.

— Tracy Earl Welliver, MTS ©LPI

CATHOLIC SOCIAL TEACHING

The Church calls us to pray, to learn more about our faith and to make the world a better place for all God's children. These seven themes of Catholic Social Teaching specifically instruct us on how to bring about God's Kingdom on earth:

- 1 Sacredness of Life and Dignity of The Human Person
- 2 Call To Family, Community and Participation
- 3 Human Rights and the Responsibility to Protect them
- 4 Preferential Option for the Poor and Vulnerable
- 5 Dignity of Work and the Rights of Workers
- 6 Solidarity with all People as One Global Family
- 7 Stewardship and Care for God's Creation

Is your heart calling you to do more to foster Catholic Social Teaching and Social Justice? To learn more contact Z Schaefer (414-477-0611) Luigi Schmitt (414-778-0405) or Sue Schmitt (414-837-8090). Christ King Human Concerns

*“if you want peace,
work for justice.”*

~Pope Paul VI

I LOVE A PARADE!

BY Maggie Pernice, Director of Liturgy

Occasionally, people (usually children) ask me what's my favorite part or parts of the Mass. They're usually surprised by the answer: my favorite parts of the Mass are the five processions; in particular, the Entrance Procession.

Elements of Mass

I do love a parade; everybody does! There's something about a parade that can transform a collection of oddly assorted individuals into cohesive members of a group with a common purpose, a collective identity. In a normal year, young and old from all over Wauwatosa gather for the Fourth of July parade. They are united in purpose, celebrating one thing: our nation's independence.

In the same way, the entrance procession to the Mass can take a diverse group of individuals, each with his or her own joys and cares, and unite them to a common purpose: to give glory and thanks to God. However, unlike a parade, there are no spectators at Mass! True—except on rare occasions (like Palm Sunday)—for the sake of practicality, only the clergy and a sampling of ministers process down the aisle. But we connect to them with hearts, our minds and—most importantly—with our voices.

The entrance hymn is more than just “traveling music” to get the priest to the altar! It sets the tone and theme for the celebration, and it is the first activity of this community gather in Christ. Together, with one voice, we sing to God:

[When people join in song] a communion of prayer and adoration is formed between men and women until then separated and often strangers to one another.” ~ Cardinal Lustiger

The Processional Cross

Like any group marching on a mission, we bear our standard before us! The cross is a symbol of the core mystery of our faith: that through death we rise again to new life. We are proud to proclaim this mystery to the world, therefore it is the sign of the cross that leads the way.

The cross enters the church, leading the procession down the aisle, and we stand. This is a simple, yet powerful gesture of attention and respect.

Nave

The part of the church housing the assembly is known as the “nave.” The word comes from a medieval Latin word for (as you would probably guess) “ship.” Coincidentally, the Church is often referred to as the “Barque of St. Peter,” “barque” being another word for “boat.”

So what's with all of the nautical imagery? Think of Noah's ark: the passengers were safe on board while the storm raged and flooded the earth. So too will the Church (in general) and our church (in particular) serve as a refuge, withstanding the storms of the outside world and delivering us—safely—to heaven.

The cross leads the procession through the nave,

down a VERY long aisle. The aisle beautifully illustrates the fact that, while we are on this earth, we are all pilgrims. We are asked to follow the cross on our life-long pilgrimage to heaven. The deliberate pace of the entrance procession, down the aisle and straight to the sanctuary, reminds us that our destination is sure and if we follow our guide, we cannot go astray for Christ is leading the way.

See why I like processions? I get a little chocked-up every time I see the entrance procession head down the aisle—and I sincerely wish the same for YOU!!

