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FR. CK'S CORNER: CAN WE TAKE A VACATION FROM ... MASS?



By Fr. Christopher Klusman

One of the most fun things to do is to go on vacation. There are so many different things people can do on

vacation: resting, enjoying new sights (like churches, shrines, museums, etc.), visiting with family and friends, enjoying certain foods and drinks, and so many more ... just being able to have a break from the normal and busy routine is good for the body and soul.

At times, people would have something called a “stay-cation.” What that means is that, instead of going out somewhere, they would stay home and rest. Watch movies, sleep, do fun things in and/or near home, and so many more ... sometimes we are so busy that we don't even have time to do things in and around our homes.

Throughout all of Scripture, the Lord instructed us on the importance of vacation and how that is a gift. Vacationing is an important part in staying healthy by taking a break in order to rest and enjoy things for a change.

God has done that. Looking at Genesis 2:2-3,

after creating the universe in six days, he rested on the seventh day. In other words, God took a vacation. If you also look at the Third Commandment, it says to keep holy the Sabbath. The Sabbath is a holy day in which we are to put aside work. We are to enjoy the day and also find time to relax. This is an important lesson that our Archbishop ListECKI taught us through his “[Gift of Sunday](#)” document, which

was shared for us on Jan. 25, 2021.

Now the big question is: “Now I'm on vacation (or stay-cation), I can just take a break from everything else, including Mass! I'll just come back

to Mass after vacation is over.” **WRONG!!!!** No matter where we go on vacation (or stay-cation), there should always be a Mass nearby ... yes, even in the Bahamas! No matter where we are, we still have the obligation to never miss a weekend Mass (and all the required holy days of

obligation, such as the Assumption of Mary on Aug. 15).

Before going on vacation, people always try to prepare ahead of time by searching for hotels, etc. We can do the same thing by looking online or through other resources

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MISSION STATEMENT - DEAF APOSTOLATE

The Deaf Apostolate in the Archdiocese of Milwaukee exists to enable all Catholic Deaf and Hard of Hearing people to participate fully in the liturgical, educational, pastoral, spiritual, and human concerns ministries in the Church.



St. Andrew Parish

DEAF RELIGIOUS EDUCATION MINISTRY

SHARING THE GOOD NEWS

FROM THE DELAVAN CORNER: OUR NEXT VIDEO SERIES: JESUS' 7 MIRACLES IN THE GOSPEL OF JOHN



**By Jennifer Paul, Coordinator
Deaf Religious Education & Deaf
Ministry
St. Andrew Parish, Delavan**

Made possible by his almighty power, we are very proud of the three playlists we have created so far on St. Andrew's Deaf

Ministry YouTube channel: "14 Holy Helpers Video Series," "12+2 Apostles Video Series" and "3 Archangels Video Series."

We are excited to announce that we will create another video series, which will cover Jesus' miracles. The video series will begin with an introductory video in September and the installments will be posted on a regular interval through late May.

We would like to share with you the process of how we decided to organize Jesus' miracles in the next video series. In short, the process drives home the sheer glory and magnitude of the Good News. The first challenge, as cautioned by Fr. Oriol of St. Andrew's Parish, is the "infinite" number of miracles by Jesus, and it would be almost impossible to cover each one of Jesus' miracles. There was a real concern about paring them down to a YouTube playlist within the constraint of a schedule. A similar challenge, as expressed by Fr. Christopher Klusman, is whether it would be a good idea to indicate in the title how many videos there would be in the series. In fact, Jesus had performed so many miracles, limiting the video series to a mere digit would not be accurate and could be misleading.

The next challenge is, how we should organize the video series? Which miracle do we cover first and in

what subsequent order? Wouldn't covering the miracles in however order signify that the first miracle is more important than the next, when it is not true at all? Every miracle is significant.

To resolve those concerns, we thought of maybe narrowing down the scope to focus only on the miracles as told in the Gospels. The Gospels are written by Matthew, Mark, Luke and John in the New Testament. Now the problem is that, even then, there are almost 40 specific miracles recorded in the four Gospels! Granted, some miracles are repeated across several Gospels, but the task of covering all of them in this video series would be daunting, to say the least!



We then wondered if it would be a good idea to limit the scope to only one Gospel. But which one of Matthew, Mark, Luke and John should we focus on? This is the last question in the process. Admittedly, it is unsettling

to take such a narrow approach, but we hope that by starting with the miracles as told in only one Gospel, it would ignite a deeper desire among the viewers to learn more about the miracles in the other three Gospels, and ultimately the miracle of the Good News for all eternity!

Because John is so special, we decided to focus on the miracles as told in the Gospel of John. John is special because one, he was one of the 12 apostles, which we already covered in the "12+2 Apostles Video Series." Secondly, of all 12 apostles, John was the only apostle who stood by Jesus "all the way" to the darkest days when Jesus was crucified upon the cross. At that point, John was commanded by Jesus himself to care for his mother Mary, Mother of God. Thirdly, of all 12 apostles, he must have

► **FR. CK'S CORNER -**
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on where is the closest location for Mass and the times offered. And that you still go to Mass and thank God for his gift of vacation for you.

You can also look online to see if there is a Signed or interpreted Mass near you. If there is one, that would be an awesome opportunity for you to attend and meet new people. Sometimes it may be a bit farther away in distance, but also to find a way (such as using GPS on getting there or scheduling a taxi or Uber) ahead of time to arrive to that Mass.

What if there are no Signed or interpreted Masses near you? It is tempting to say, "Oh well, that just proves that since there is none nearby, then I'm excused and don't have to go to Mass." WRONG!!!!!! We go to Mass for God, not for our own selves. With the Eucharistic Revival happening, we are reminded of the number one importance of Mass and the Eucharist. No matter where we go, we are to still



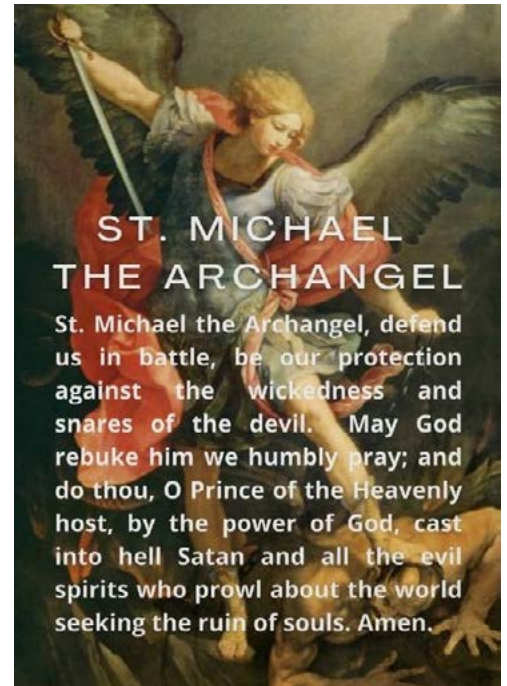
want to go to Mass. Yes, even during vacation! And we should know the Mass enough that we can predict what order of sequence the Mass goes from beginning to end. At times, churches offer missalettes so you can read the Mass readings, as well as other parts of the Mass. If there are no missalettes, just be present and show God that you are there for him!

So, no matter what, whether we are on vacation, stay-cation, or finished with vacation, we still have the Third Commandment to keep holy the Sabbath. If we go to Mass, we are keeping the Sabbath holy. If we don't, we

are not keeping the commandment, and we are not helping the Sabbath be holy.

I hope you all find time to enjoy a vacation and that you know ahead of time which Catholic church you will attend for their weekend Mass. Mass is the greatest experience, no matter where we are! God bless!

The Immaculate Conception, patroness of our country, pray for us! St. Joseph, pray for us! St. John the Baptist, pray for us! St. John the Evangelist, patron of our archdiocese, pray for us! St. Francis de Sales, patron saint of the Deaf, pray for us! St. René Goupil, our Deaf saint, pray for us! Blessed Pier Giorgio Frassati, pray for us!



► **THE DELAVAN CORNER -** Continued from Page 2.

witnessed so much for so long because he seemed to be the only one who survived to old age. Finally, John wrote quite extensively, a total of five books, in the New Testament: Gospel of John, 1 John, 2 John, 3 John and Book of Revelation.

The Gospel of John tells of Jesus' seven miracles, which, as we can see, is a minuscule fraction of Jesus' ministry! We very much look forward to producing the "Jesus' 7 Miracles in the Gospel of John" video series! As we start another year, along with our Religious Education class and other activities, please pray for the Deaf Ministry!

REFLECTION QUESTION:

Try to start a conversation with your family and/or friends about this question.

Which part of the Mass is meaningful to you and why?



Said the friend:
"That pain in your leg must be due to old age."

Grandpa:
"Nonsense! The other leg is the same age, and it doesn't hurt a bit!"



WISCONSIN, MILWAUKEE BIG PART OF 2024 NATIONAL EUCHARISTIC PILGRIMAGE

By Kathleen McGillis
Drayna

This article was borrowed from the Archdiocese of Milwaukee's Catholic Herald June 1, 2023, edition.

A National Eucharistic Pilgrimage will spend 14 days traveling through Wisconsin next year — including about six days in the Archdiocese of Milwaukee.

The northern Marian Route is one of four routes to begin in different regions of the United States and converge in Indianapolis on July 16, 2024, for the 10th National Eucharistic Congress. Organizers hope to draw 80,000 Catholics to the event, which will be held at Lucas Oil Stadium.

While 12 “perpetual pilgrims” and a priest chaplain will travel the entire Marian route, parishes along the route will host Mass, Adoration, 40 Hours devotions, praise and worship services, lectures on the Eucharist, pilgrim testimonies, meals and fellowship. This will be the case for each of the four routes.

“It is a stirring vision — Christ truly present in the Eucharist, traveling across our nation inviting crowds of hungry souls to come and be fed,” said Will Peterson, head of Modern Catholic Pilgrim, which is coordinating the effort. “The pilgrimage is modeled after the road to Emmaus, and is an invitation for pilgrims to encounter the risen Christ on the journey and in the breaking of the bread before being missioned back into their local communities to spread the fire.”

In the Gospel of Luke, two disciples walking to Emmaus three days after the Crucifixion encounter a stranger who they recognize as Jesus only after he breaks bread with them. The National Eucharistic Pilgrimage will kick off May 17-19, 2024, during the feast of Pentecost.

Spanning a combined distance of 6,500 miles through cities and along highways, mountain ranges and rural towns, each pilgrimage route will be accompanied by a consistent group



of “perpetual pilgrims,” a priest chaplain, and a support vehicle for legs of the journey in which safety, terrain and/or climate may present obstacles. The support vehicle will also allow pilgrims to get to their destinations according to schedule for areas in which the distance is too

great to travel on foot.

The northern Marian route is named for its planned visit to the National Shrine of Our Lady of Champion — formerly Our Lady of Good Help — the only approved Marian apparition site in the United States. The shrine is located about 16 miles northeast of downtown Green Bay.

A general schedule for each route of the national pilgrimage route will consist of

Mass and a major solemn procession on Sundays, with Mass and smaller processions at parishes during the week. Pilgrims will travel 10-15 miles each day while taking part in a minor Eucharistic procession.

The general public may walk along with the pilgrims for any length of time they wish — from a few minutes to several days — but must arrange for their own transportation and lodging.

Marian Route pilgrims will begin in Bemidji/Lake Itasca, Minnesota, and travel south to be in La Crosse June 7-9.

From La Crosse, the pilgrimage will cross Wisconsin to visit Green Bay from June 14-16 and the National Shrine of Our Lady of Champion northeast of Green Bay, and then travel south to be in Milwaukee from June 21-23.

From Milwaukee, the pilgrimage will travel to archdiocese communities to the south and then spend time in Chicago from June 28-30. It will then move on to Notre Dame, Indiana, before it reaches Indianapolis on July 16 prior to the National Eucharistic Congress.

► **EUCHARISTIC PILGRIMAGE - Continued on Page 5.**

► **EUCCHARISTIC PILGRIMAGE - Continued from Page 4.**

Archbishop Jerome ListECKI is delighted that the Marian Route procession will spend about six days in rural and urban parts of the 10-county Archdiocese of Milwaukee.

“The Eucharist is the source and summit of our faith. This national pilgrimage will provide unique opportunities for Catholics here to fall deeper in love with Jesus in the Eucharist and to be inspired to share that love with others,” Archbishop ListECKI said.

The pilgrimage is part of the National Eucharistic Revival, a massive three-year initiative that began one year ago on the feast of Corpus Christi, June 19, 2022.

“The National Eucharistic Revival is a movement to restore understanding and devotion to this great mystery here in the United States by helping us renew our worship of Jesus Christ in the Eucharist,” the National Eucharistic Revival website notes.

Why now?

“The difficulties and challenges over the last few years have shed light on the Church’s need for healing, unity, formation and conversion. More than 30 percent of Catholics have not returned to the pews post-pandemic, and recent data reveals that the majority of Mass-going Catholics do not believe in the Real Presence of Christ in the Eucharist. The past decade has also seen the rise of the ‘nones’ among the millennial generation, with more than 40 percent now self-identifying as ‘unaffiliated’ with any religion. Many young Catholics find the faith to be irrelevant to the meaning of their lives and challenges,” the website states.

To discern involvement in the National Eucharistic Pilgrimage, all Catholics are encouraged to visit www.eucharisticpilgrimage.org to view a map of the routes and a schedule of cities each pilgrimage travels through, find answers to frequently asked questions, learn about the patron saint for each route and sign up to receive updates about specific routes.

Other routes of the National Eucharistic Pilgrimage that will meet in Indianapolis include the Seton Route that will begin in Connecticut, the Juan Diego Route that will begin in Texas and the Serra Route that will begin in California.

Marian Route of Pilgrimage Spends Time in Wisconsin

The northern route of the National Eucharistic Pilgrimage in 2024 will visit several local cities on weekends and pass through other communities on weekdays:

- LA CROSSE: June 7-9, 2024
- GREEN BAY: June 14-16, 2024
- **MILWAUKEE: June 21-23, 2024**
- CHICAGO: June 28-30, 2024



Renewal Prayer for Deaf Catholic Church

Father, we ask you to look with mercy at us,
your Deaf Catholic Church.

We ask you to bless us, inspire us to always love you
above all things and to love our neighbors as ourselves.

We pray to you for our bishops, our spiritual leaders.

Please bless them and give them the strength
and wisdom to guide us, their people.

Help them to recognize, understand, and respond
to our unique needs.

Please bless the priests, deacons, religious, and lay people
who serve our community.

Inspire them so that they may
then inspire all hearts of deaf people
to know, love, and serve you and your Catholic Church.

Father, we pray to you for our baptized
Deaf Catholic brothers and sisters.

Please send your Holy Spirit to enkindle and
renew their hearts

so that they may continue to grow spiritually
through making time for prayers, receiving sacraments,
and serving other people.

Our young baptized Deaf Catholics are growing up
in a challenging and confused world.

Almighty God, please help them understand
that the way of the world does not give life;
your way alone gives true life.

Please touch their hearts and guide them to find your love.

Bring them back to the Church.

Put in them the desire to pray, to receive the
sacraments and to serve other people.

Holy Spirit, come and transform each of us
through Jesus Christ our Lord. Amen

Holy Mary, our Mother, pray for us. Amen.

BLESSED PIER GIORGIO FRASSATI, MODEL SAINT FOR THE SUMMER DURING THE EUCHARISTIC REVIVAL

By Fr. Christopher Klusman

Heading into the second year of the three-year Eucharistic Revival, we will feature saints, as well as other holy individuals, who can teach us about the importance of the Most Holy Eucharist.

Brief Biography

Pier Giorgio Michelangelo Frassati was born in Turin, Italy, on April 6, 1901. His mother, Adelaide Ametis, was a painter. His father, Alfredo, was the founder and director of the newspaper, “La Stampa,” and was influential in Italian politics, holding positions as an Italian Senator and Ambassador to Germany.



At an early age, Pier Giorgio joined the Marian Sodality and the Apostleship of Prayer, and obtained permission to receive daily Communion (which was rare at that time).

He developed a deep spiritual life which he never hesitated to share with his friends. The Holy Eucharist and the Blessed Virgin were the two poles of his world of prayer. At the age of 17, he joined the St. Vincent de Paul Society and dedicated much of his spare time to serving the sick and the needy, caring for orphans, and assisting the demobilized servicemen returning from World War I.

He decided to become a mining engineer, studying at the Royal Polytechnic University of Turin, so he could “serve Christ better among the miners,” as he told a friend.

Although he considered his studies his first duty, they did not keep him from social and political activism. In 1919, he joined the Catholic Student Foundation and the organization known as Catholic Action. He became a very active member of the People’s Party, which promoted the Catholic Church’s social teaching based on the principles of Pope Leo XIII’s encyclical letter, *Rerum Novarum*.

What little he did have, Pier Giorgio gave to help the poor, even using his bus fare for charity and then running home to be on time for meals. The poor and the suffering were his masters, and he was literally their servant, which he considered a privilege. His charity did not simply involve giving something to others, but giving completely of himself. This was fed by daily communion



with Christ in the Holy Eucharist and by frequent nocturnal adoration, by meditation on St. Paul’s “Hymn of Charity” (1 Corinthians 13), and by the writings of St. Catherine of Siena. He often sacrificed vacations at the Frassati summer home in Pollone (outside of Turin) because, as he said, “If everybody leaves Turin, who will take care of the poor?”

In 1921, he was a central figure in Ravenna, enthusiastically helping to organize the first convention of Pax Romana, an association which had as its purpose the unification of all Catholic students throughout the world for the purpose of working together for universal peace.

Mountain climbing was one of his favorite sports. Outings in the mountains, which he organized with his friends, also served as opportunities for his apostolic work. He never lost the chance to lead his friends to Mass, to the reading of Scripture, and to praying the rosary.

He often went to the theater, to the opera, and to museums. He loved art and music, and could quote whole passages of the poet Dante.

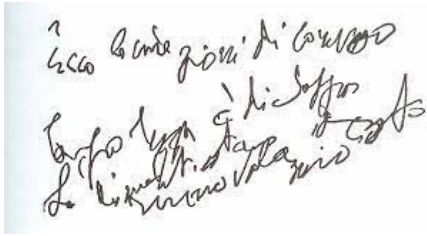
Fondness for the epistles of St. Paul sparked his zeal for fraternal charity, and the fiery sermons of the Renaissance preacher and reformer Girolamo Savonarola and the writings of St. Catherine impelled him in 1922 to join the Lay Dominicans (Third Order of St. Dominic). He chose the name Girolamo after his personal hero, Savonarola. “I am a fervent admirer of this friar, who died as a saint at the stake,” he wrote to a friend.

Like his father, he was strongly anti-Fascist and did nothing to hide his political views. He physically defended the faith at times involved in fights, first with anticlerical Communists and later with Fascists. Participating in a Church-organized demonstration in Rome on one occasion, he stood up to police violence and rallied the other young people by grabbing the group’s banner, which the royal guards had knocked out of another student’s hands. Pier Giorgio held it even higher, while using the banner’s pole to fend off the blows of the guards.

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► **BLESSED PIER GIORGIO FRASSATI -**
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Just before receiving his university degree, Pier Giorgio contracted poliomyelitis, which doctors later speculated he caught from the sick whom he tended. Neglecting his own health because his grandmother was dying, after six days of terrible suffering Pier Giorgio died at the age of 24 on July 4, 1925.



His last preoccupation was for the poor. On the eve of his death, with a paralyzed hand he scribbled a message to a friend (see photo of scribbled note), asking him to take the

medicine needed for injections to be given to Converso, a poor sick man he had been visiting.

Pier Giorgio's funeral was a triumph. The streets of the city were lined with a multitude of mourners who were unknown to his family -- the poor and the needy whom he had served so unselfishly for seven years. Many of these people, in turn, were surprised to learn that the saintly young man they knew had actually been the heir of the influential Frassati family.



Pope John Paul II, after visiting his original tomb in the family plot in Pollone, said in 1989: "I wanted to pay homage to a young man who was able to witness to Christ with singular effectiveness in this century of ours. When I was a young man, I, too, felt the beneficial influence of his example and, as a student, I was impressed by the force of his testimony."



On May 20, 1990, in St. Peter's Square which was filled with thousands of people, the Pope beatified Pier Giorgio Frassati, calling him the "Man of the Eight Beatitudes."



His mortal remains, found completely intact and incorrupt upon their exhumation on March 31, 1981, were transferred from the family tomb in Pollone to the cathedral in Turin.

Many pilgrims, especially students and the young, come to the tomb of Blessed Frassati to seek favors and the courage to follow his example.

Borrowed from: <https://frassatiusa.org/frassati-biography>

Words for the Young Adults

On Sunday, July 29, 1923, Pier Giorgio gave a presentation to the Young Adults in Pollone, Italy. Here is a portion of his amazing presentation:

"... Prayer is the noble supplication which we lift up to the throne of God. It is the most efficient means to obtain from God the graces which we need, and especially the strength of persevering in these times, in which the hatred of the sons of the devil is breaking out violently against the sheep who are faithful to the fold.

In recommending heartfelt prayer to you, I am including all the practices of piety, first of all the most Holy Eucharist.

And remembering that apostle of the Holy Eucharist, the Holy Father Pius X of venerable memory, I urge you with all the strength of my soul to approach the Eucharistic Table as often as possible. Feed on this Bread of the Angels from which you will draw the strength to fight inner struggles, the struggles against passions and against all adversities, because Jesus Christ has promised to those who feed themselves with the most Holy Eucharist, eternal life and the necessary graces to obtain it.

And when you become totally consumed by this Eucharistic Fire, then you will be able to thank with greater awareness the Lord God who has called you to be part of his flock and you will enjoy that peace which those who are happy according to the world have never tasted. Because true happiness, young people, does not consist in the pleasures of the world and in earthly things, but in peace of conscience which we can have only if we are pure in heart and in mind.

After having fortified our spirit by applying ourselves with great diligence to works of mercy, and after having intensely studied the questions which are troubling us, then we can throw ourselves into the apostolate. And there are three distinct apostolates.

First of all there is the apostolate of good example. We Catholics must strive to have our whole life guided by Christian moral law. Then there is the apostolate of charity by going among those who suffer and comforting them, among the unfortunate and saying a comforting word to them, because the Catholic religion is based

► **BLESSED PIER GIORGIO FRASSATI - Continued on Page 8.**



► **BLESSED PIER GIORGIO FRASSATI -**
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on charity which is nothing other than the most perfect Love.

The Apostle St. Paul says, “The charity of Christ needs us,” and without this fire, which little by little must destroy our personality so that our heart beats only for the sorrows of others, we would not be Christians, much less Catholics.

Finally there is the apostolate of persuasion. This is one of the most beautiful and necessary. Young people, approach your colleagues at work who live their lives away from the Church and spend their free time not in healthy pastimes, but in vices. Persuade those unfortunate people to follow the ways of God, strewn with many thorns, but also many roses.

But if every one of you were to possess these gifts to the highest degree, and did not have the spirit of sacrifice in abundance, you would not be a good Catholic. We must sacrifice everything for everything: our ambitions, indeed our entire selves, for the cause of the Faith.

In order for our life to be Christian, it must be a continual renunciation, a continual sacrifice which however is not burdensome when only we think about what these few years passed in sorrow are, compared with a happy eternity, where joy will have no measure nor end, and where we will enjoy a peace beyond anything



we could imagine. And so, young people, learn how to sacrifice from our Lord Jesus Christ. In order to atone for our horrible sins, He sacrificed Himself as an Innocent Victim on Calvary, and He renews this wonderful Sacrifice every day in every part of the world during Holy Mass ...”

Quotes by Blessed Pier Giorgio worthwhile for reflection:

“Every day, my love for the mountains grows more and more. If my studies permitted, I’d spend whole days in the mountains contemplating the Creator’s greatness in that pure air.”

“I urge you with all the strength of my soul to approach the Eucharistic table as often as possible. Fed on this bread of the angels from which you will draw the strength to fight inner struggles.”

“The higher we go, the better we shall hear the voice of Christ.”

“Jesus is with me. I have nothing to fear.”

“By drawing closer to the poor, little by little we become their confidants and counselors in the worst moments of this earthly pilgrimage. We can give them the comforting words of faith and often we succeed, not by our own merit, in putting on the right road people who have strayed without meaning to.”

“To live without faith, without a heritage to defend, without battling constantly for truth, is not to live but to ‘get along’; we must never just ‘get along.’”

“Modern society is drowning in the sorrows of human passions and it is distancing itself from every ideal of love and peace. Catholics, we and you, must bring the breath of goodness that can only spring from faith in Christ.”

“You ask me whether I am in good spirits. How could I not be, so long as my trust in God gives me strength. We must always be cheerful. Sadness should be banished from all Christian souls. For suffering is a far different thing from sadness, which is the worst disease of all. It is almost always

caused by lack of faith. But the purpose for which we have been created shows us the path along which we should go, perhaps strewn with many thorns, but not a sad path. Even in the midst of intense suffering it is one of joy.”

“God gives us health so that we may serve the sick.”

“Suffering that is nourished by the flame of faith becomes something beautiful, because it tempers the soul to deal with suffering.”

“Foolish is he who follows the pleasures of this world, because these are always fleeting and bring much pain. The only true pleasure is that which comes to us through faith.”

His Eucharistic Devotion

Pier Giorgio received his first Holy Communion on June 19, 1911. He was 10 years old. At age 12, he began the practice of daily Communion. This “appointment with the Lord” was one he faithfully kept with few exceptions until he received his last Holy Communion on July 3, 1925, the day before his death at age 24. His sister Luciana wrote, “The power of Christ working in him every morning is the only explanation we can give to particular heroic acts of self-sacrifice and of charity, to his enormous spirit of humility, and to the moral astuteness of his life.”

Many witnesses have described the sight of Pier Giorgio receiving the Eucharist. His reverence led one priest to exclaim, “Behold a new young saint who cannot remain far from Heaven much longer.”

“I would see Pier Giorgio in church every morning, going to Communion and praying, always kneeling in his pew, so absorbed, so concentrated on what he was doing that I was sure that he wouldn’t have been disturbed if a bee would have stung him.

Every time I saw him going to the

► **BLESSED PIER GIORGIO FRASSATI -**
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► **BLESSED PIER GIORGIO FRASSATI -**

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altar to receive Communion, the thought occurred to me that one day I would like to attain his purity of spirit, so that I could receive the Sacrament with the same enthusiasm and intensity.

I noticed how he faithfully spent a long time making his thanksgiving after Holy Communion, praying with such fervor that I was amazed.” –Attilio Amedeo

Pier Giorgio nurtured his devotion to the Eucharist by spending frequent hours in Adoration, often during the night. On some occasions, he would spend the night in his mountain clothes before leaving early in the morning for an excursion. He had a reputation for being “riotously funny” but in the chapel before the Lord he was intensely focused.

“I remember Pier Giorgio well during adoration one night in the Turin cathedral: he was kneeling on the floor trying to pray as other young people were brushing past him as they went to and from Communion. Melted wax dripped from the candles onto his suitcoat, and he didn’t seem to notice it at all, so absorbed was he in his prayers. Then I understood what Communion and a Eucharistic life meant to him.” –Father Tommaso Castagno

He attended Eucharistic Congresses when his studies allowed and made it a point to encourage others to receive the Eucharist as often as possible.

Borrowed from: <https://frassatiusa.org/his-eucharistic-devotion>

1st Miracle Attributed to Blessed Frassati’s Intercession

Although many miracles may perhaps be attributed to the intercession of Blessed Frassati, the Church official recognized the healing of Domenico Sellan in 1933. At the time, Domenico was 40 years old and suffering from a tubercular disease of the spine, paralyzed and nearing death. A priest visited him on December 28, 1933, and brought him a small prayer card of Pier Giorgio (whose cause for canonization was opened soon after his death). Domenico was miraculously cured and lived another 35 years.

It wasn’t until 1989 that the documentation of this miracle received final approval (specifically, a declaration of finding a rapid, instantaneous, and permanent healing of Domenico Sellan, born 1892, from Pott’s disease of the first and second lumbar vertebrae with paraplegia on December 28, 1933, at San Quirino, Pordenone.)

After he was beatified in 1990, his body was moved to the Cathedral of St. John the Baptist in Turin where it remains today.

Borrowed from: <https://frassatiusa.org/first-miracle>

“Verso l’alto”

It is very common to see the expression “Verso l’alto” on information about Blessed Peir Giorgio. The expression took on a life of its own in the years following his death. Very often, the words can be found on the bottom of a very well-known photo of Pier Giorgio climbing a mountain and gazing upward. Literally, the translation is “toward the top.” (see pic on pg 7)

Pier Giorgio actually wrote these words himself on the back of the photo which was taken by a fellow climber on June 7, 1925. Because of Pier Giorgio’s sudden death one month later, it turned out to be his last climb. So, although it was never his personal motto, “Verso l’alto” became representative of Pier Giorgio’s earthly life — a constant striving to reach the summit of eternal life. It has become the motto of many people who have a devotion to him.

Borrowed from: <https://frassatiusa.org/verso-lalto>

“Verso l’alto” would also mean to go “toward the top,” meaning to God himself. His feast day is July 4. Blessed Pier Giorgio Frassati, pray for us!

CATHOLIC QUIZ

1. What is Mary’s title as Mother of God?

- (a) En Theos (b) Salve Regina
(c) Theotokos (d) Rex

2. What Catholic priest invented the origin of the universe model called “The Big Bang”?

- (a) Rudjer Bosovic
(b) Giuseppe Moscati
(c) Bernard Bolzano
(d) Georges LeMaitre

3. One Catholic signed the Declaration, one Catholic signed the Articles of Confederation. How many Catholic(s) signed at the Constitutional Convention?

- (a) 0 (b) 1 (c) 2 (d) 3

4. (Eucharistic Revival) Jesus instituted the Eucharist on which Jewish holiday?

- (a) Hanukkah (b) Passover
(c) Pentecost (d) Yom Kippur

5. (Eucharistic Revival) How long must one fast before receiving the Eucharist?

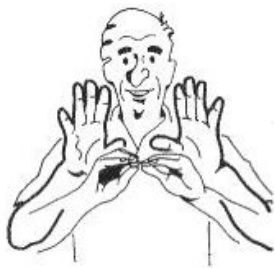
- (a) 30 min. (b) 1 hour (c) 2 hours (d) 1 day



(Answers on page 16.)

CLARIFYING MISCONCEPTIONS

With the Eucharistic Revival in its second year, we still can't forget the importance silence has during Adoration, after receiving Holy Communion, and during prayer. Let's clarify a misunderstanding associated with silence.



Misconception #1

Silence is not good as it is like doing nothing. In silence, it is the same as if God is NOT talking/signing to me. I and/or God must do the talking for it to be good and productive.

From the first alarm in the morning to the final phrases uttered on the television, tablet or phone before bed, the day can become an incessant flurry of visual waves buzzing around us. It's the shows or movies; if it's not people signing/talking, it is the constant exposure of technology and advertising surrounding us. If you're like me, you probably don't take as much silent time as you should or could (i.e., time with no technology and no television around you). Finding silence is difficult these days.

(Addition from Fr. Christopher: People often think that Deaf people enjoy silence because they can't hear. While some Deaf people may not hear sound, but what Deaf people can experience is something called "visual noise," in which our minds can be so "busy," buzzing with many thoughts, visuals, and on ... Deaf people have the same problem as hearing people in which finding a "quiet" mind of silence is a struggle.)

Some days it is almost impossible. Or is it?

Silence is not so much a treasure to be found, but a necessity to be cherished. Silence sometimes eludes you and me because we are unwilling to let it find us in our overly busy schedules. The truth is not only that we need silence in our days, weeks and lives, but that silence is one of the best and most frequent communication channels that God uses.



There is a famous episode in the Scriptures in which God speaks to the prophet Elijah. You may have heard of it or read it before. Quiet yourself



now and read 1 Kings 19:1-13 as if it were your first time.

Yes, God communicates to us in bold ways. God also communicates to us in whispers. What is God saying to you this day? Can you even "hear" him or is it difficult? Are there too many voices competing for your attention, too many things vying

for your affection? Spend some time in silence. God gave you a head so use them proportionally. Attend twice as much as you communicate. That rule applies in prayer, as well.

Do yourself a favor this week. Turn off your phone when you're in the car, and just allow God to communicate to you in the silence. When you're home tonight, go to bed earlier than normal. Before you fall asleep, instead of talking to God, listen to him. Sometime this week go to a church on your own when it's empty. Take 15 or 20 minutes and sit in silence in the house of God. Let him do the communicating for a change.

REFERENCES

1 Kings 19:9-13; Esther 10; Isaiah 29:4; Deuteronomy 27:9; Psalm 62:1-5; Habakkuk 2:20

Catechism of the Catholic Church (CCC) 2628, 2717

Borrowed from "100 Things Every Catholic Teen Should Know" by Mark Hart and Todd Lemieux, pgs. 193-194.



THE LION TAMER

Here is a powerful story borrowed from “Our Young People: The Friend of the Deaf,” February 1958 issue. Before the first day of autumn is the Memorial Feast of St. Januarius on Sept. 19.

Placidus had never seen a more magnificent lion than the great beast in the pit below. It screamed with fury as the boy bent over, lashing its tufted tail from side to side. Its great jaws slavered with foam. This was Superbus, the Nubian mankiller. Severus, his master, had won the animal in a dice game at Rome and brought him back to Misenum. Never before had the arena housed such a lion as Superbus.

“He’s fed on the blood and bones of Christians,” said Severus, joining his young slave.

“Oh, master, let me feed him,” said the boy. “He is infuriated and will be hard to handle unless his stomach is full.”

“No, let him starve,” ordered the man. “He will have plenty to eat this afternoon. The dungeons are filled with Christians and our noble governor has ordered a grand spectacle. There is even a Christian bishop, by name Januarius. Fit meat, indeed, for my Superbus.”

The lion ceased his mad howling and stopped pacing up and down. It sat back on its haunches, staring up at them, its yellow eyes filled with baffled hate. Then it moved to a corner and began to roar. The deep, resonant sound echoed through the arena and off into the heart of the city.

Placidus had heard the lions roar but none with the immense volume of this splendid beast. The savage cry was the voice of the jungle, where the lion was the king of beasts. The other lions, the leopards and lesser animals answered the fierce roaring.

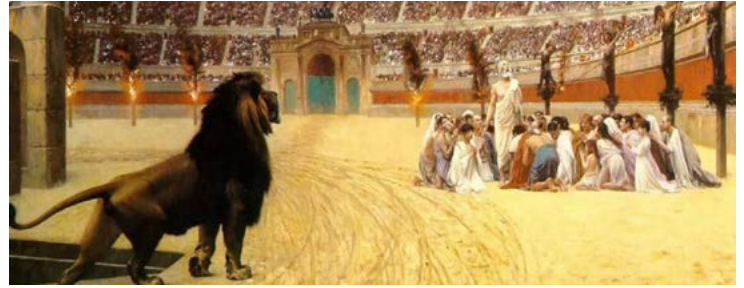
“Did you water and feed the others, Placidus?” asked his master.

“Yes, my lord, only Superbus here refused to drink.”

“He will after a while,” laughed Severus. “Now go to the market place and buy me some dates and figs. My lions like meat but I am an eater of fruits.”

It was warm and sunny with a gentle breeze blowing from the distant African coast. People were in a holiday mood and greeted each other joyously, for this afternoon they would witness fine sport in the arena where the Christians would be thrown to the lions. The governor himself would preside.

As he passed through the shops Placidus heard talk of the Christian Bishop and of a local clergyman, a deacon called Sosius. There were remarks concerning the great Nubian lion,



Superbus. The boy felt downhearted. He did not enjoy the cruel, terrible tortures of the arena. Christians seemed like other people, only very kind and very foolish. All they had to do was offer a little incense to the gods but they would rather die than make this gesture.

It seemed that they believed in their own God but why, then, did their God not save them? Placidus did not believe in any gods himself; as long as he could remember he had known only harshness and wicked deeds. Blood and the crunching of bones were part of his life but he had always loathed such tortures.

“Excellent figs, Placidus,” said his master. “You have an eye for the best. Heard you aught in the streets?”

“I heard talk of Superbus—of his size, his ferocity, his savage strength.”

“Ah, good, good! We shall have a big crowd. Perhaps I can ask more money for my wild animals. You have sharp ears, my lad, even though you don’t like the sounds of the arena. I don’t understand it because you are a brave boy and handle my big cats better than I do.”

“I don’t understand myself,” replied Placidus, “but there are many things I do not know, such as the ways of Christians. They seem very strange.”

“Aye, lad, they are. I’ve seen them die with a smile.”

“This Bishop Januarius you spoke of, master. I heard a tale about him this morning that touched my heart. It seems that he came here from Beneventum to visit his friend, Sosius, a deacon. Sosius was singing in the Christian temple at one of

► **THE LION TAMER - Continued from Page 11.**

their services when the bishop saw a mass of flames around his head. But none saw this, only Januarius, although there were many others present.”

“He must be a mad man. Continue this story. It interests me.”

“Januarius took this for a sign that Sosius would be put to death for his belief. Only a little while after, the deacon was arrested and thrown into prison. Januarius returned to visit him and was also arrested. I think he is a good man and a brave one. I would like to see him escape.”

“Careful, my boy,” warned Severus. “If such talk were overheard you would get in trouble. And then what would my big cats do?”

“I’m not a Christian,” said Placidus. “Their God must be weak to let them be killed.”

“That is a true saying, Placidus.”

The slave boy was disturbed about Januarius and the other Christians. It seemed a senseless and cruel thing to have them brutally killed by savage beasts. But he could do nothing to prevent it. The Christians would not even help themselves. Perhaps they were mad men, for surely one must be mad to want to die.

Without noticing where he was going, Placidus walked slowly toward the dungeons. He saw some people coming out. They were weeping. Friends or relatives, no doubt, of the condemned. A boy of his own age was in the group. Suddenly Placidus felt a strong impulse to talk to the Christian boy.

Stepping forward, he saluted him and said: “I am only a slave, young sir, but I beg a favor. Please tell me why Christians do not mind dying and why their God deserts them.”

The boy looked strangely at him but an elderly woman spoke to him. “Christians believe that when they die for their faith they are forever happy in heaven. Their God does not desert them but gives them courage to face death.”

“I have observed that,” responded Placidus. “But it still seems very strange why they must die.”

“Christ, the Son of God, died on a cross,” answered the woman. “The more Christians die, the more spring up.”

“That, too, is true,” said Placidus. “The Christians are everywhere — the army, the slaves, even they say in the

household of the Emperor Diocletian. I thank you for your kind information.”

“Would you like to be a Christian, my boy?” asked the woman.

“No, kind lady, I do not believe in any gods. I was merely curious. I do not like to see Christians die in the arena.”



The great arena was packed with the huge crowd. Placidus was kept busy driving the wild beasts up through their tunnels. And then came the dreaded moment when he must open the gate to the arena and let the savage brutes loose to tear the Christians to pieces. He could see them kneeling in their white robes across the arena, some with arms outstretched to heaven. He heard a vast roaring from the crowd, more terrible than the roaring of

Superbus. It was a cry for blood. “The Christians to the lions! The Christians to the lions!”

At his master’s bidding, Placidus opened the gate and let loose three hungry lionesses. They leaped across the sands in terrific bounds. The boy closed his eyes, expecting to hear a fierce outburst as the beasts tore their victims. Instead the silence was intense. Looking forward, he saw the lionesses lying quietly at the feet of one who appeared a leader among the Christians. It was Januarius the bishop.

Howls of protest and disappointment came from the crowd. Stunned at first by the queer actions of the animals, they now began to yell for Superbus. The great killer would not fail them. “Superbus, where is Superbus?” arose from all sides of the amphitheater.

Placidus could not move. Angrily pushing him aside, Severus quickly released the monster lion. With a frightful cry Superbus leaped like a streak across the sands. The crowd was screaming, but again came a sudden hush. The lion slowed, crouched, then grovelled at the feet of Januarius.

Placidus was glad, glad, that he did not have to watch the lions devour the Christians. He could not take his eyes from the Christian bishop. Watching, he saw him raise his eyes to heaven, heard him murmur in kindly tones to the lions. In obedience to his words they trotted quietly back across the arena and into the dark tunnel whence they came. The vast crowd was stunned. They had witnessed a strange, awesome sight.

Placidus was certain that the Christ, the God of the

EVERYTHING YOU NEED TO KNOW ABOUT THE MIRACLE OF LIQUEFACTION OF THE BLOOD OF SAINT JANUARIUS

By Catholic News Agency, September 20, 2021

Borrowed from: <https://www.thecatholictelegraph.com/everything-you-need-to-know-about-the-miracle-of-liquefaction-of-the-blood-of-saint-januarus/77343>

On Sept. 19, the Catholic Church celebrates the feast of St. Januarius, bishop, martyr, and patron saint of Naples, Italy. Traditionally, on this day and on two other occasions a year, his blood, which is kept in a glass ampoule in the shape of a rounded cruet, liquifies. According to documentation cited by the Italian media Famiglia Cristiana, the miracle has taken place since at least 1389, the first instance on record.

Here are the key facts:

1. The blood is kept in two glass ampoules.

The dried blood of St. Januarius, who died around 305 A.D., is preserved in two glass ampoules, one larger than the other, in the Chapel of the Treasury of the Naples Cathedral.

2. The liquefaction is a miracle.

The Church believes that the miracle takes place in response to the dedication and prayers of the faithful. When the miracle occurs, the mass of reddish dried blood, adhering to



one side of the ampoule, turns into completely liquid blood, covering the glass from side to side.

3. The blood traditionally liquifies three times a year.

The saint's blood traditionally liquefies three times a year: in commemoration of the transfer of his remains to Naples (the Saturday before the first Sunday in May); on his liturgical feast (Sept. 19), and on the anniversary of the eruption of nearby Mount Vesuvius in 1631 when his intercession was invoked and the city was spared from the effects of the eruption (Dec. 16).

4. The liquefaction can take days.

The liquefaction process sometimes takes hours or even days, but sometimes it doesn't happen at all. Normally, after a period that can range from two minutes to an hour, the solid mass turns red and begins to bubble.

The ampoules, which contain a dark solid mass, are enclosed in a reliquary that is held up and rotated sideways by a priest to show the blood has liquified. This is usually done by the Archbishop of Naples while the people pray.

According to the Italian Catholic magazine Famiglia

► [SAINT JANUARIUS - Continued on Page 14.](#)

► THE LION TAMER - Continued from Page 12.

Christians, had given His bishop miraculous power to stay the lions. He knew now why the Christians had such courage and why they were ready to give up their lives for a martyr's reward. Yes, there was a God, a Divine Being, and Christ was really and truly His Son. He, too, must be a Christian. He must find the way to truth.

What would his master think, what would happen to him? Placidus did not care, for his heart was singing a hymn of joy. He must seek out that Christian matron, whom he had spoken to. She would tell him what he wanted to know and take him to the Christian priest. His mind was busy with these wonderful new ideas as he went about his duties of feeding and tending the animals.

It was late when he finished and walked away through the

moonlight. Footsteps came hurrying behind him. He turned. It was Severus. "Where are you going, Placidus?"

"I seek Christ," answered the slave boy.

"Then let us go together," said his master.

* * *

Bishop Januarius and his holy companions, among them Sosius, the deacon, were put to death by the cruel pagan governor. When he learned that the wild beasts of the arena would not harm them, he ordered them to be beheaded. St. Januarius is one of the martyrs of the early Church and performed many miracles. One of the most famous miracles in all history takes place every year on his feast day, September 19. Perhaps you have heard of it: how the saint's blood, congealed in glass vials, melts and flows like the blood of a living person.

► **SAINT JANUARIUS...**
 - Continued from Page 13.

Cristiana, the reliquary with the ampoules remains on view for the faithful for eight days, during which they can kiss it while a priest turns it to show that the blood is still liquid. Then it is returned to the safety vault and locked away inside the Chapel of the Treasury of the Cathedral.

5. The faithful venerate the relic every year.

With the exclamation: "The miracle has happened!" the people approach the priest holding the reliquary to kiss the relic and sing the "Te Deum" in thanksgiving.

6. There is no scientific explanation.

Several investigations have already been conducted in the past to find a scientific explanation that answers the question of how something solid can suddenly

liquefy, but none has been satisfactory so far.

7. The liquefaction does not always occur.

When the blood doesn't liquefy, the Neapolitans take it as an omen of misfortune.

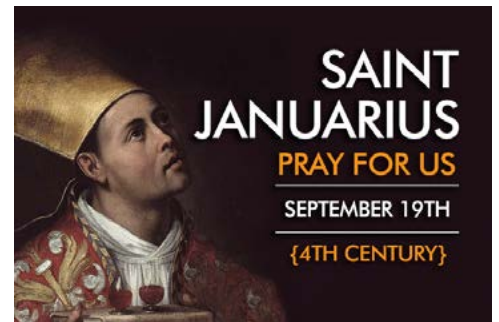
The blood did not liquefy in September 1939, 1940, 1943, 1973, 1980, nor in December 2016.

The relic also remained solid the year Naples elected a communist mayor, but it spontaneously liquefied when the late Archbishop of New York, Cardinal Terence Cooke, visited the St. Januarius shrine in 1978.

8. The blood has liquefied in the presence of some popes.

In 2015, while Pope Francis was giving some advice to the religious, priests, and seminarians of Naples, the blood liquefied again.

The last time the liquefaction occurred before a pontiff was in 1848 with Pius IX. It did not happen when John Paul II visited the city in October 1979 or in the presence of Benedict XVI in October 2007.



Pray the Morning Offering

Go to Confession | *Dress Modestly*

Before MASS | *pray before meals (even in restaurants)*

PRAY THE Rosary | *Read and follow the Lives of the Saints*

ASK YOUR GUARDIAN ANGEL TO HELP YOU

RECEIVE THE Holy Eucharist | *Read about Padre Pio*

WITH THE UTMOST REVERENCE

STUDY THE CATECHISM

Read the BIBLE | *PRAY THE DIVINE MERCY CHAPLET*

TRIP DOWN MEMORY LANE



March 24, 2019: We watched a movie, "Job," from Deaf Missions. It was based on an Old Testament book, Job. All the people in the movie are Deaf and signed in American Sign Language.

"Fear knocked at the door. Faith answered. No one was there."

WHAT DOES A MONK OR NUN'S SCHEDULE LOOK LIKE?

So many people think that monks and nuns have so much free time and pray. Is that really true? "The Catholic Company's Get Fed: Bite-Sized Faith" article helps us to know what really goes on in the daily lives of monks and nuns.

We know they pray a LOT — but what else do they do?

A monk or nun's schedule is carefully balanced and structured, reflecting the high level of spiritual discipline which religious seek to attain.

While the exact daily schedule varies between religious orders, with their unique apostolates and charisms, they usually share these basic elements:

- 1. The Divine Office:** also called the Liturgy of the Hours, which they pray five (or more) times a day
- 2. Spiritual reading and meditation:** these two mental activities provide essential nourishment for prayer and help the soul advance in union with Christ
- 3. Work:** monks and nuns divide all the work, assigning tasks to each brother/sister, such as cooking, cleaning, gardening, sewing, and more
- 4. Study:** to know Truth is to know God — the religious never stop learning! Their main subjects of study are theology and philosophy
- 5. Recreation:** the community gathers for work and leisure activities, and to converse and laugh together

Some orders break up the day into half-hour and hour-long segments. This is why the daily schedule is often called the horarium, taken from the Latin word for "hour."

Here's how a Poor Clare of Perpetual Adoration spends her day:

5:25 a.m.—Rise

6:05 a.m.—Divine Office (Matins & Lauds), Office of Readings & Morning Prayer

7:00 a.m.—Holy Mass



8:00/8:15 a.m.—Divine Office Midmorning Prayer/Thanksgiving (Silent Prayer)

8:45 a.m.—Breakfast

9:15 a.m.—Work Time

11:30 a.m.—Divine Office Midday Prayer & Communal Rosary

12:00 p.m.—Lunch

12:30/2:00 p.m.—Free Time/Work Time

3:00 p.m.—Divine Office Midafternoon Prayer & Divine Mercy Chaplet

4:00/30 p.m.—Lesson with Novice Mistress or Study/Spiritual Reading

5:00 p.m.—Divine Office (Vespers & Compline) Evening Prayer & Night Prayer

5:30/6:30 p.m.—Supper & Dishes/Recreation or Choir Practice

8:00/9:30/10:00 p.m.—Grand Silence/Retire/Lights Out

An ordered schedule is helpful for us laity as well as for religious — studies prove it!

Taken from: <https://www.catholiccompany.com/getfed/what-does-a-monk-or-nuns-schedule-look-like/>



HOW TO PRAY THE ROSARY OF ST. JOSEPH

St. Joseph is one of the most popular saints of Christianity, and because of that there exist countless devotions to him.

One such devotion is the Rosary of St. Joseph that **uses the regular beads of the Marian rosary, but substitutes various prayers and mysteries to honor the foster-father of Jesus.** It is a beautiful

devotion, one that draws a soul closer to the beloved St. Joseph, Patron of the Universal Church.

Below is a detailed guide on how to pray it.

On the crucifix

O Lord, in order to honor St. Joseph as he deserves, Thou hast taken him body and soul to Heaven to Crown him with glory, thus signifying to the world, both visible and invisible, that Thou hast made Joseph Thy foster-father, the supreme steward of all Thy possessions.

Large beads

After saying the above prayer, skip to the **large bead** and say the following prayer, which will be said on each of the **large beads**.

We beseech Thee, O Lord, that we may find aid in the merits of the Spouse of Thy Most Holy Mother, so that what we cannot obtain by ourselves may be given us through his intercession, who livest and reignest with God the Father in the unity of the Holy Spirit, one God forever and ever. Amen.

Small beads

For each decade of **small beads**, it is customary to meditate on events in the life of Joseph, similar to what the Oblates of St. Joseph list on their website: <https://osjusa.org/prayers/st-joseph-rosary/>.

1. Betrothal to Mary (Matthew 1:18).
2. Annunciation to Joseph (Matthew 1:19-21).
3. Birth and Naming of Jesus (Matthew 1:22-25).
4. Flight into Egypt (Matthew 2:13-15).
5. Hidden Life at Nazareth (Matthew 2:23; Luke 2:51-52).

Other mysteries that can be substituted for these mysteries are the “Finding of Jesus in the Temple,” the “Death of St. Joseph” and the “Coronation of St. Joseph in Heaven.”

On each small bead the following prayer is recited.

Hail Joseph, Son of David, thou whose holiness surpasses that of all Angels and Saints, blessed art thou amongst men, thou who wert chosen to be the Spouse of the Blessed Virgin Mary of whom was born Jesus.

Glorious Saint Joseph, now reigning body and soul in Heaven, protector of the Universal Church, pray for us poor sinners now and at the hour of our death. Amen.

Similar to the typical Rosary, each decade is completed with a “Glory Be.”

Borrowed from: <https://aleteia.org/2018/03/05/how-to-pray-the-rosary-of-st-joseph/>



Did you hear they arrested the Devil? Yeah, they got him on possession.

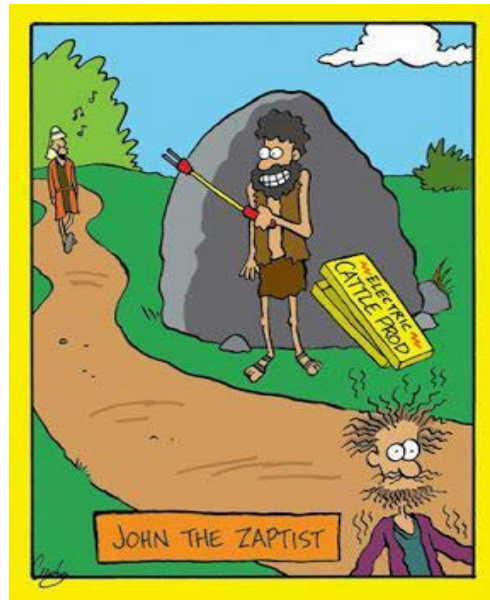


UPCOMING WOMEN OF CHRIST CONFERENCE

The interpreted Women of Christ Conference will be Saturday, Nov. 18, 2023. They will be moving to a new location: the Brookfield Conference Center. Stay posted for more information to be shared later.



Quiz Answers: 1c; 2d; 3c; 4b; 5b



How do you know that atoms are Catholic? They have mass.



INTERPRETED & ASL *Masses* THROUGHOUT THE ARCHDIOCESE OF MILWAUKEE



- ASL WEEKEND MASS -

St. Charles Borromeo Parish

5571 S Marilyn
St., Milwaukee,
WI 53221

Time: Saturdays, 6 p.m.

Please email deafapostolate@archmil.org
for updates on Signed Masses.



- CLOSED CAPTIONED MASS -

St. Clare Parish

7616 Fritz St.,
Wind Lake, WI
53185

E-Mail: bulletins@tds.net

Website: stclarewindlake.org

**Times Listed Are Subject to Change* as of
October 1, 2022*



- INTERPRETED SUNDAY MASS -

St. Andrew Parish

714 E. Walworth Ave,
Delavan, WI 53115

Time: 9 a.m.

E-Mail: [deafministry@](mailto:deafministry@sascatholics.org)

sascatholics.org

Website: standrews-delavan.org



St. Mary's Immaculate Conception

1610 Monroe St,
West Bend, WI 53090

2nd Sundays at 9:30 a.m.

Email: rprim@wbparishes.org

Website: stmaryparishwb.org



St. Peter Parish

2224 30th Ave,
Kenosha, WI
53144

Time: 10:30 a.m.

Please request at least 3 days in advance to:
broadwayterp73@gmail.com.

Website: stpeterskenosha.com



St. Joseph Parish

1619 Washington
St, Grafton,
WI 53024

1st & Last Saturdays at 4 p.m.
and 3rd Sunday at 10:30 a.m.

E-Mail: parish@stjosephgrafton.org

Website: stjosephgrafton.org



St. Paul the Apostle Parish

6400 Spring St,
Racine, WI 53406

Time: 10 a.m.

(on certain Sundays)

Please check with office prior to attending

E-Mail: svrana@stpaulracine.org

Website: stpaulracine.org



Shepherd of the Hills Parish

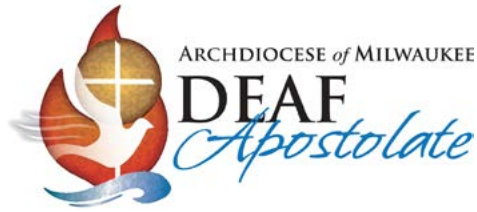
W1562 County
Road B, Eden,
WI 53019

Please email deafapostolate@archmil.org
for schedule

Website: sothparish.org



ARCHDIOCESE
of MILWAUKEE



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EMERGENCIES Only: Text Fr. Christopher at: (414) 793-1369

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Two ways to get the Hand in Hand newsletters:

- (1) **E-mail:** Cost is FREE and will be emailed to you. Please fill out this online form to get your Newsletter at: <https://www.archmil.org/deaf-apostolate/offnav/Subscription-Form.htm>
- (2) **By Mail:** Fill out and send registration form & check below:

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City, State, & Zip Code: _____

Cost: \$12.00 for 4 Newsletters from Jan. to Dec. 2024.

Make checks payable to: The Deaf Apostolate.

Mail to: **Deaf Apostolate, Archdiocese of Milwaukee**

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