



**ARCHDIOCESE  
of MILWAUKEE**

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## SPECIAL EDITION OF THE SPRING NEWSLETTER!

A blessed Lenten season to you. Welcome to the first part of the spring newsletter. This issue is for the Lenten season. Another newsletter, the Easter newsletter, will be ready by April 10. Enjoy!

The Immaculate Conception, patroness of our country, 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 Alexandre Plans Sauri, pray for us. St. Juliana Falconieri, pray for us.

## FR. CK'S CORNER: 1-1-1 PLAN



**By Fr. Christopher  
Klusman**

Jesus has important expectations of what he hopes for us to do for Lent. Jesus always did things in order to give us an example of how to do it. For example, the Lenten season was based on Jesus' 40-day retreat in the desert, as indicated in the Gospels of Matthew 4:1-11, Mark 1:12-13 and Luke 4:1-13. Jesus fasted and prayed; His life is always an almsgiving.

Many people struggle with following a plan. A similar thing happens with New Year's resolutions. The infamous resolution of trying to get in shape by going back to the gym or fitness center to exercise more. Most often, people give up a few weeks later and never fulfill their new year resolution. At times, people repeat the same cycle of failure over and over again.

Is there any type of plan that works well for most people? There is one: it is a plan called the "1-1-1 Plan." It is suited nicely for Lent, and it is a balanced plan.

Before I explain this plan, try to come up with things that are achievable with the grace of God. Don't give up something that is a huge struggle, such as that you are going to lose 50 pounds in 1 week. Try to do something that will still test you, but not so overwhelmingly that it will become impossible. So, what is 1-1-1? It stands for "**one** sin, **one**

add-in, and **one** give-up."

For the first, think about which **one** sin or fault that is getting in the way of your relationship with God and with others. One example is that maybe someone struggles with gluttony, which can include watching too much TV. A person can try to aim at gradually cutting down one TV show per day

► **FR. CK'S CORNER - Continued on Page 3.**



## 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:

#### LEARNING ABOUT OUR SPECIAL FRIENDS: THE THREE ARCHANGELS VIDEO SERIES



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

Having resumed our pre-pandemic activities with some degree of normalcy, we have received inquiries whether we

would produce more YouTube video playlists on different subjects. We can understand why the inquiries for a post-pandemic time, especially because of two reasons:

1. They found the two YouTube playlists on “14 Holy Helpers” and “12+2 Apostles” informative and convenient (only a click away); and
2. The “Deaf Diaspora” is a real and growing phenomenon in our community, where the population of the deaf community is widely dispersed across a large geographical area, making in-person gatherings for accessible information even more difficult and time consuming in terms of travel and logistics.

It is humbling to see that the two YouTube playlists are relevant, making an impact and that they will always be available for the deaf community to view.

God willing, this may be a step in the right direction in response to the increasingly diasporic nature of the deaf community. The phenomenon makes it more challenging than ever for families of deaf children. The creativity and flexibility required to respond to the younger generations would not be possible without the support and guidance by Fr. Christopher Klusman with the Archdiocese of Milwaukee Deaf Apostolate, and Fr. Oriol with St. Andrew

Parish in Delavan. As Fr. Oriol had said, “we are to go where they are.”

For Lenten Retreat 2022 last spring, Fr. Christopher Klusman did an in-person retreat on angels, and it was inspiring. We are going to continue this topic and talk more about angels, specifically, the three archangels (plus an introductory and conclusion video), via a new YouTube playlist during Lent. These videos will be posted at regular

intervals on St. Andrew’s Deaf Ministry YouTube channel, where the other two playlists are available.

So, during the Lenten season this year, over a series of several videos, we are going to learn more about our spiritual friends, and how they have been around as God’s creations for His service — AND for our service too!

We need to ask them to help us, to protect us, and to guide us each and every day. Most of all, we need help to stay vigilant against falling astray and becoming entangled in the sins of this world. One of Jesus’ apostles, and the rock upon which the Catholic Church was built, St. Peter, cautioned:

*“Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world.” (1 Peter 5:8-9)*

As Mike Aquilina, the esteemed author of “Angels of God: The Bible, The Church & The Heavenly Hosts,” puts it, “You and I are the battleground, and we are the spoils of war. For us to ignore the angels would be a sign not only





## ► FR. CK'S CORNER - Continued from Page 1.

and gradually build toward limited watching per day. Like I mentioned earlier, once Easter arrives, it makes no sense to go back to watching too much TV, but instead to keep it under control. With more freed up time, one can focus more on God and others.

The second is the “**one** add-in,” which means to add one positive activity that will deepen your prayer and spiritual life (especially if you think that you are too busy to put anything more into your busy schedule). One example is to schedule time every day for prayer. Perhaps 10 or 15 minutes every day with your morning coffee, pray with God, read from the bible, or journal about your connection



with God.

The third is the “**one** give-up.” You are to deny and give up something that you really like or are attached to. If someone really likes to use their phone so much, the “one give-up” is to try to reduce time on it. When Lent is over, it doesn't mean to go back to the same way of using your phone all day, but to keep being detached from your phone and to continue having more time for God and others.

The “1-1-1 Plan” will be sure to have a great impact not only during the Lenten season but for the rest of your life. It will help us keep good habits forever in relationship to God and others.

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

of disordered pride but of colossal stupidity.” How humbling it is to see these words! We — of all ages, young and old — need to understand and remember that God has created these angelic beings — as he has created all else — to help us stand strong and do all we need to do. Even Jesus never tired of reminding his twelve apostles of that:

*Jesus looked at them and said, “For human beings this is impossible, but for God all things are possible.” (Matthew 19:26)*

May we make the most of the Lenten season, to be humble, and to open our hearts so that we start anew — with our spiritual friends by our side.

*In St. John's School for the Deaf's publications of “Our Young People,” there is a section that has their current news. I hope you will enjoy these various news clippings.*

## News of St. John's

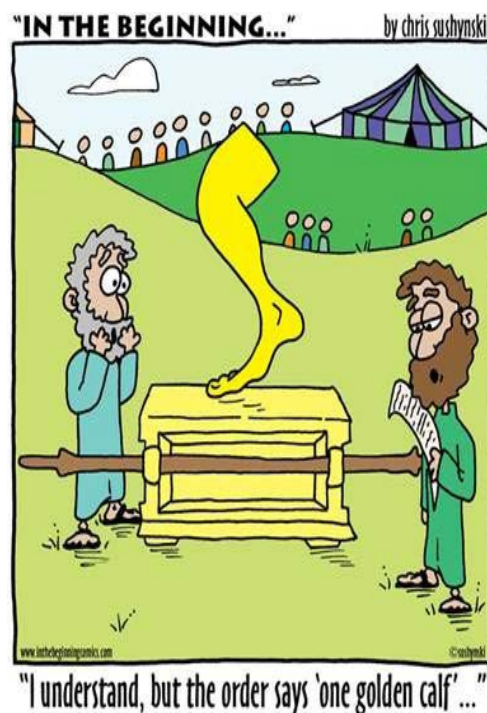


To mark the feastday of the patron of their classroom, the children in Sister Renee's room had a party on the feast of St. Agnes.

March 1953

This winter the toboggan slide was more useful than ever. The weather stayed cold long enough to keep the slide in good condition for a number of weeks. Every child in school enjoyed many a merry slide — so many, in fact, that the toboggan wore out.

March 1958



“A naval officer fell overboard. He was rescued by a deck hand. The officer asked how he could reward him.

‘The best way sir,’ replied the gob, ‘is to say nothing about it. If the other fellows knew I’d pulled you out, they’d chuck me in.’”



## ST. JULIANA FALCONIERI, MODEL SAINT FOR LENT DURING THE EUCHARISTIC REVIVAL

By Fr. Christopher Klusman

*With the 3-year Eucharistic Revival having already begun, we will feature saints, as well as other holy individuals, who can teach us about the importance of the Most Holy Eucharist.*



Our saint model is from the 13th century: St.

Juliana Falconieri. You can see a huge marble statue of her in St. Peter's Basilica in the Vatican City. She is shown with her arms outstretched in ecstasy as rays of gold radiate from the Eucharistic Host above her heart. So, who is this saint?

St. Juliana was born in the year 1270 to a wealthy noble Florentine family in Italy. She was born just six years after Pope Urban IV instituted the Solemnity of Corpus Christi (the Most Holy Body and Blood of Christ).

Quoting from the New Advent website: "Her uncle, St. Alexis Falconieri, was one of the seven founders of the Servite Order. Through his influence she also consecrated herself from her earliest youth to the religious life and the practices of Christian perfection. After her father's death she received about A.D. 1285 [at the age of 14] from St. Philip Benitius, then General of the Servites, the habit of the Third Order, of which she became the foundress."

On a side note, the Servites are also called the "Servants of Mary." Previously, St. Juliana underwent much pressure by others to accept a marriage proposal from a wealthy young man, which she declined.



"Until her mother's death she remained in her parents' house, where she followed the rule given her by St. Philip Benitius, practicing perfect chastity, strict mortification, severe penance, zealous prayer, and works of Christian charity. After her mother's death she and several companions moved into a house of their own in 1305, which thus became the first convent of the Sisters of the Third Order of Servites, Juliana remaining the superior

until the end of her life. Their dress consisted of a black gown, secured by a leathern girdle, and a white veil. As the gown had short sleeves to facilitate work, people called the sisters of the new order "Mantellate". They devoted themselves especially to the care of the sick and other works of mercy, and the superioress, through her heroic deeds of charity, set a noble example to all. For thirty-five years Juliana directed the community of Servite Tertiaries."

The sisters fasted on Wednesdays and Fridays each week. St. Juliana would visit the dying in the Hospital of Santa Maria Nuova, the oldest hospital still active in Florence today.

When St. Juliana neared the age of 70, she began to suffer from terrible stomach

pains to the point where she was unable to swallow. She was constantly vomiting. On the day of her death June 19, 1341, a Eucharistic miracle happened. Since she couldn't receive the Eucharist, she was devastated because it prevented being with Christ's Real Presence in the Eucharist. Instead, she requested that the priest spread a corporal (a white sheet that was placed on the altar during the



► ST. JULIANA FALCONIERI - Continued on Page 5.



► **ST. JULIANA FALCONIERI - Continued from Page 4.**

consecration of bread and wine) on her breast in order for the Eucharistic Host to be laid upon it. When the priest did this, the Eucharist disappeared, and St. Juliana died. Branded on her skin above her heart was the image of the Eucharist with a crucifix in its center and rays surrounding the Host. The Eucharist had entered into her heart!

This is why images and statues of her are mostly shown with the radiating Eucharistic Host on her breast.



Immediately after her death, she was honored as a saint. The Order of Servite Tertiaries was sanctioned by Pope Martin V in 1420. Pope Benedict XIII granted the Servites permission to celebrate the Feast of St. Juliana. Pope Clement XII canonized her in 1737, and extended the celebration of her feast on June 19 to the entire Church. St. Juliana's feast day would happen, from time to time, on the same day as the Solemnity of Corpus Christi!



I love to share with you a beautiful story of St. Juliana's impact on one woman. She said, "It was not so much that I discovered St. Juliana, as that she found me, and showed herself to be a friend to me, a 'big sister' in the spiritual life ... St. Juliana has taught me that it is through the Eucharist, particularly through Holy Communion, that our hearts are day by day transformed

more into the heart of Christ."

The story of the woman, who is now a sister, is worth reprinting here from the Catholic News Agency article, "How the Eucharist entered the heart of a 13th-century saint and inspired a Sister of Life":

*The Sisters of Life are a religious order dedicated to protecting the sacredness of human life, particularly by caring for women who are pregnant and their unborn children.*

*As Sister Juliana Faustina was discerning her religious name with the order, she noticed a convergence in the spirituality between two female saints: St. Juliana Falconieri and St. Faustina Kowalska, the 20th-century Polish nun to whom Jesus appeared with a message of Divine Mercy.*

*"When I was preparing to enter religious life, I read a section of St. Faustina's Diary where she sees the rays of Divine Mercy radiate forth from the Blessed Sacrament during Adoration on the Feast of Corpus Christi."*

*"Jesus spoke to her and said, 'These rays of mercy will pass through you, just as they have passed through this Host, and they will go out through all the world,'" she said.*

*"These words were a summons for me, as well, to let the Heart of Jesus be so alive in me that my heart could be another place where His love and mercy enter this world," she said.*

*"I was struck by the thought of St. Juliana as a model of this, particularly since those who witnessed her Eucharistic miracle described the 'rays' around the image of the Eucharist imprinted on her heart."*

### **Finding Falconieri**

*... The saint caught [the journalist's] attention because [St. Juliana] had been deprived of the Eucharist for reasons outside of her control, as so many of us in Europe had experienced during months of strict lockdown measures [during the COVID-19 pandemic].*

*At the end of [their] phone call, Sister Juliana asked a bit shyly if [the journalist] could do her a favor and find out where Falconieri was buried in Italy.*

*Finding Falconieri's tomb quickly became one of the top items on [her] bucket list. Some digging in Italian sources revealed that her tomb was to be found inside the Basilica della Santissima Annunziata (Basilica of the Most Holy Annunciation) in Florence — an easy day trip from Rome by train.*

### **A surprise at the tomb**

*The church containing St. Juliana Falconieri's tomb is located just around the corner from Florence's Accademia Gallery, where*



► **ST. JULIANA FALCONIERI - Continued from Page 5.**

tourists push and shove to get a photo of Michelangelo's David sculpture.

Despite its location in the heart of Florence, less

than a 10-minute walk from Filippo Brunelleschi's Duomo, the basilica was nearly empty when [the journalist] stepped inside.

But what [the journalist] saw when [she] approached St. Juliana's tomb stunned [her]. There, right beside the tomb, was the Divine Mercy image inspired by St. Faustina.

Sister Juliana Faustina's two new names were united in the side chapel of the basilica. [The journalist] was so excited to send a letter to the convent to tell Sister Juliana Faustina what [she] had discovered.

For the Sister of Life, it was a confirmation of the grace she had received in praying about her religious name.

"I was so happy," Sister Juliana said.

"For me, the Eucharist and Divine Mercy go hand in hand, so I felt the image being placed beside St. Juliana was very fitting."

"[It was] ... a little sign of love that my two patron saints know each other in heaven and are friends, interceding together for me," she added.

Since taking Juliana as her religious name, Sister Juliana Faustina has heard testimonies from lay people and doctors who have seen Falconieri's intercession work powerfully for those suffering from serious illnesses.

"I've been surprised at how many people hear my name and share stories of how they've experienced St. Juliana Falconieri's intercession," she said.

"I think St. Juliana shows us that suffering, illness, and even death are no longer obstacles to our union with Christ. Rather, through the Cross of Jesus, they actually become moments where we can experience the greatest intimacy and union with Him," she explained.

At a time when many people are tempted to despair that their suffering is meaningless, Sister Juliana sees Falconieri as a hopeful witness that these moments of suffering "are



actually bursting with meaning."

"If Jesus desired to draw so near to St. Juliana as to actually allow this miracle, where His Eucharistic Heart entered

into hers, we must believe that He desires just as ardently to draw near to each of us in our own moments of trial," she said.

"With hearts united to His, we are not suffering in vain, but participate in the love of His own Heart which, precisely through His Passion and Death, brought about the redemption of the world."

The saints are still truly alive. As Sr. Juliana Faustina said, the amazing example of St. Juliana's love for the Eucharist is a great example for us during the Eucharistic Revival. Also, St. Juliana and the community of Servite Tertiaries practiced the three important pillars of the Lenten season: prayer, fasting and almsgiving. But what was astounding is that they didn't do it just for the Lenten season, but all year round!

St. Juliana Falconieri, pray for us!



"You say, she's quite a gossip?"

"Gossip! Why, when she got back from her vacation, her tongue was sunburned!"





## IN THE CHURCH

Don't get into the habit of being late for Mass. A moment of preparation before Mass may be the means of opening your soul to many graces.

Don't go to Mass without either a prayer-book or rosary beads, unless you wish distraction and not devotion to occupy your mind.

Don't talk in church without necessity. Talk with God, whom you may not have visited, in His temple, since last Sunday; you will have plenty of time to visit your neighbor.

Don't criticize the sermon, nor the manner of preaching. It is a message from God bearing some truth to you. Heed the instruction and profit by it; it has something for you to learn.

Don't leave the church until the priest has left the sanctuary. Take a moment in which to thank God for the graces of the Holy Mass.

Don't talk in the aisles going out. Remember you are in the presence of God in His holy Sacrament. Your gossip will keep until you reach the street.

Don't forget to bend the knee as you enter and leave your seat. This is an act of adoration paid to the Real Presence. Do it with faith and reverence.

Don't fail to see the holy water font and the poor box at the church door. Take a few drops from the one with which to bless yourself; drop a coin in the other that you may help to bless the deserving poor.

## CATHOLIC QUIZ

1. (Lent) What prayer of the Mass is omitted during Lent?

- (a) Gloria (b) Holy, Holy, Holy (c) Lamb of God (d) St. Michael the Archangel Prayer

2. (Lent) What word is never said or sung during Lent?

- (a) Amen (b) Kyrie  
(c) Alleluia (d) Lord

3. (Lent) When is the last Sunday of Lent?

- (a) 5th Sunday of Lent (b) Palm Sunday  
(c) Holy Thursday (d) Good Friday

4. (Eucharistic Revival) Which of these WAS NOT said to be in the Ark of the Covenant?

- (a) Aaron's Staff (b) 10 Commandments  
(c) Sprig from the Burning Bush (d) Jar of Manna

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

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

(Answers on page 10.)



## A LENTEN GIFT: GIVING TIME TO GOD THROUGH ASL YOUCAT

What is one way that you can give God a gift during Lent? Setting aside time each week (or even better, once a day!) to pray, watch, learn and reflect on the many wonderful ASL YOUCAT videos that are available on YouTube. This is a great way to experience ongoing conversion and to grow deeper into your relationship with God.



If you are not sure where to find the videos, go to [www.youtube.com](http://www.youtube.com) and type in the search box, "ASL YOUCAT." You should be able to find the videos.

## REFLECTION QUESTION:

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



What are ways that can help you pay more attention at Mass?



## CLARIFYING MISCONCEPTIONS

Now that Lent has begun, many people are often confused between two important words, “fasting” and “abstinence.”

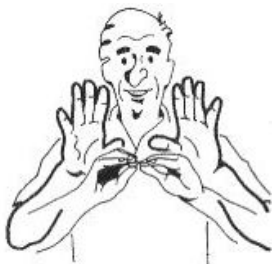
### Misconception #1

Many Catholics think “fasting” and “abstinence” mean the same thing.

Fasting and abstinence are two different words.

What is **fasting**? It is “the limitation of food and drink.” Fasting is required only on two days: Ash Wednesday and Good Friday. It is good to also fast on other days in the year. Fasting means only one regular meal and two smaller meals (that when put together do not equal the regular meal in size). Also, on the day of fasting, no snacks are allowed. The law of fasting is broken by eating between meals and by drinks that are considered food (like milk shakes, but not milk). Fasting is required for Catholics who are 18-59 years old.

What is **abstinence**? It means “avoiding certain kinds of food or drink, typically meat or other desirable foods.” Catholics are obliged to abstain from meat every Friday during Lent (except on solemn feast days). If you can’t abstain on solemn feast Fridays, you may substitute special acts of charity or piety on those days. Abstaining means no meat from mammals or fowl (birds), but fish is still okay to eat (as well as shellfish, amphibians, and reptiles). Abstinence is required for Catholics who are 14 years and older until death. There are Catholics who abstain every Friday in the entire year. Canon Law 1251 says: All Fridays (including Ash Wednesday and Good Friday) are



days of abstinence. Fridays during the year are still penitential days and times throughout the entire Church. Why abstain on Fridays? It’s the day of Christ’s saving death on the Cross; we abstain to share in his work of saving the world. Good Friday and Holy Saturday are also days of prayer and quiet reflection. We honor the suffering and death of Jesus and prepare to share in the joy of his resurrection at Easter.

Who is excused from fasting and/or abstinence? From Catholic Fortress, it says, “(1) persons of unsound mind, 2) the sick, the frail, pregnant or nursing women according to the need for meat and nourishment, 3) manual laborers according to need, 4) guests at a meal who cannot excuse themselves without giving great offense or causing enmity and 5) other situations of moral or physical impossibility to observe penitential discipline.” Also, people with impaired health and/or medication requirements may be excused from fasting.

AN ILLUSTRATED GUIDE TO  
**LENTEN FASTING & ABSTINENCE**  
PRESENTED BY JONATHAN TEIXEIRA FOR THE FOCUS BLOG

**WHEN**  
FASTING AND ABSTINENCE

ASH WEDNESDAY  
GOOD FRIDAY  
FRIDAYS IN LENT

**WHO**

**CATHOLICS 14+**  
ARE OBLIGED TO PRACTICE ABSTINENCE

**CATHOLICS 18-59**  
ARE OBLIGED TO FAST

**THOSE OUTSIDE THE AGE LIMITS**  
and those whose state in life (e.g. pregnant women, manual laborers, those who are ill) may be excused from the requirements of fasting and abstinence, but are encouraged to take up some other form of penitence or acts of charity or piety.

During Lent (and even on other days, such as the Fridays during the year), the money we save on food and drink while fasting and abstaining should be given to others in almsgiving.

### SPLINTERS FROM THE CROSS

*Little headaches, little heartaches,  
Little griefs of every day,  
Little trials and vexations,  
How they throng around our way!*

*One great cross, immense and heavy,  
So it seems to our weak will,  
Might be borne by resignation,  
But these many small ones kill.*

*Yet all life is formed of small things,  
Little leaves make up the trees,  
Many tiny drops of water  
Blending, make the mighty seas.*

*Let us not then by impatience  
Mar the beauty of the whole,  
But for love of Jesus bear all  
In the silence of our soul.*

*Asking Him for grace sufficient  
To sustain us through each loss,  
And to treasure each small offering  
As a splinter from His Cross.*



# THE LEGEND OF THE PRETZEL

By Fr. Christopher Klusman

*Found this wonderful article from Monsignor Clarke School about pretzels, which are made of flour, water and salt:*

Do you know the history of pretzels? There are various versions of the story of how pretzels were created, but most agree that a young monk who lived in Italy invented the popular pretzel treat in the 600s while baking unleavened bread as a Lenten fasting food.

In that time period, a common posture for prayer among Christians was to stand with arms folded over the chest so that each hand touched an opposite shoulder. Most versions of the pretzel story say that the monk twisted leftover unleavened bread into a shape which — accidentally or on purpose — resembled these “prayer arms.”

Some versions of the pretzel's story go on to say that the monk named his new bread creation “little arms” and used them as a reminder to fellow monks to offer extra prayers during Lent. These versions make the connection that Latin for “little arms” — *bracellae* — sounds a lot like the German word *bretzel*, which, in turn, sounds like our English word “pretzel.” Pretzels, then, are meant to remind us to pray.

Just like arms  
folded,  
My **pretzel** will  
stay.  
A snack that  
reminds me,  
To **PRAY** everyday.

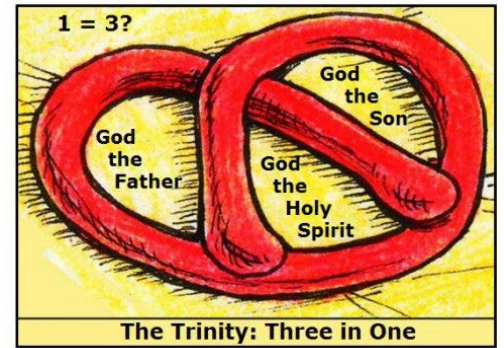


Other versions of the pretzel story say that the monk used his new bread creation as a treat, or reward, for children who recited their prayers. In these versions of the pretzel story, it is said that the monk named his creation *pretiola*, which is Latin for “little reward.” *Pretiola* sounds like our word “pretzel.”

Still another version of the pretzel story adds that the shape of the pretzel represents the Triune God — Father, Son, and Holy Spirit — to whom Christians pray. [The three holes

represent the Father, Son and Holy Spirit.]

Whichever version of the pretzel story is the most accurate: one thing is definitely true, pretzels have a long history of being associated with prayer and the season of Lent.



May your Lenten journey be rich in all the traditions of prayer, fasting, and almsgiving, and, whenever you eat — or gift — a pretzel, may you remember to pray!

*Holy God, may these pretzel snacks remind us to always turn to you in prayer, every day! Amen.*

## WHY ASHES

ASHES ARE A PUBLIC SIGN OF OUR INTENT TO

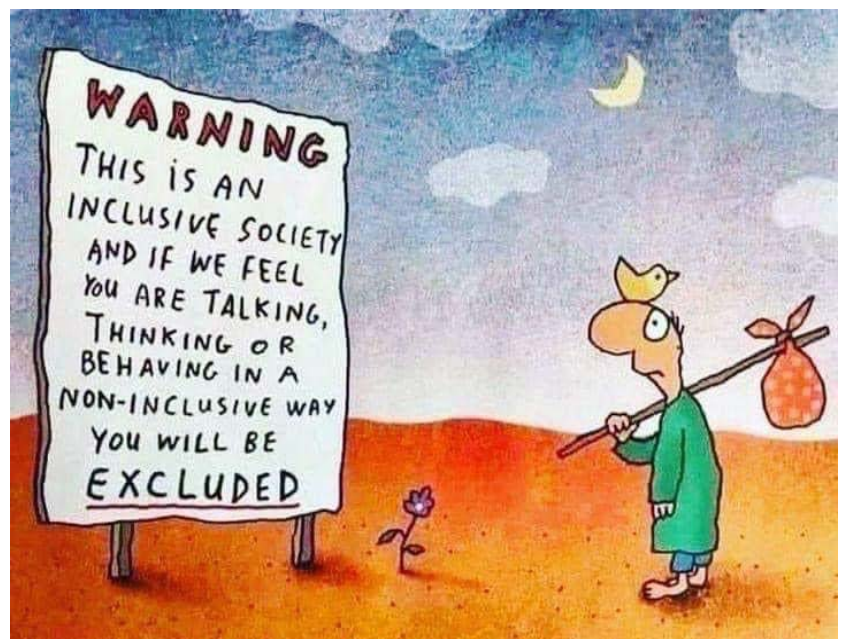
**DIE TO OUR  
WORLDLY DESIRES  
AND  
LIVE IN CHRIST**

AS OUR FOREHEADS ARE MARKED WITH ASHES, THESE WORDS ARE SAID:

**“REMEMBER, THAT  
YOU ARE DUST,  
AND  
UNTO DUST YOU  
SHALL RETURN.”**

**WHERE DO  
THE ASHES  
COME FROM?**

THE ASHES ARE MADE FROM THE BLESSED PALMS USED IN THE PALM SUNDAY CELEBRATION OF THE PREVIOUS YEAR





## Septuagesima, Lent and Holy Week 2023

	<b>Septuagesima Sunday</b> <small>(Fifth Sunday of Ordinary Time - Novus Ordo)</small>	05 February
	<b>Ash Wednesday</b>	22 February
	<b>First Sunday of Lent</b>	26 February
	<b>Passion Sunday</b> <small>(Fifth Sunday of Lent - Novus Ordo)</small>	26 March
	<b>Palm Sunday</b> <small>(Palm Sunday of the Passion of the Lord - Novus Ordo)</small>	02 April
	<b>Maundy Thursday</b>	06 April
	<b>Good Friday</b>	07 April
	<b>Holy Saturday</b>	08 April
	<b>Easter Sunday</b>	09 April

 **Catholic Fortress**  
facebook.com/catholicfortress

## WELCOME OUR NEW INTERN!!!

From Todd Honas:

Hello, Milwaukee Deaf community!!! My name is Todd Honas and I am a Jesuit novice in my first year of formation. I am doing an internship for two months in the Deaf Apostolate in the Archdiocese of Milwaukee. A little background on me: I was born Deaf and grew up in the great state of Nebraska (go Big Red!!!!), but don't boo me please!!! I went to the University of Nebraska to play football for four years and then became a Jesuit soon afterwards. I am very excited to be here, and I can't wait to meet the Deaf community here!!!!

ADMG,

Todd Honas, n.S.J.



## LENT: A Test of Devotion to Mary

Now-a-days only a few are able to observe the Lenten Fast. Only a few can do much in the way of almsgiving. Few, perhaps, can add to their prayers. Yet all are under the obligation of keeping the spirit of Lent, which is the spirit of self-denial, the spirit of Jesus Crucified. To deny ourselves is a sacrifice, an offering displeasing to nature but pleasing to God.

The reason why we are bound to deny ourselves in Lent always is "because our natural inclinations are prone to evil from our very childhood, and if not corrected by self-denial they will certainly carry us to hell." If you wish to keep Lent in a proper, penitential spirit without injury to your health or interference with your work, accept the invitation given by the Church:—

"Oh, come and mourn with me awhile,  
See, Mary calls us to her side;  
Oh, come and let us mourn with her,  
Jesus, our Love, is crucified."

With Mary, the Mother of Sorrows, let us meditate on the bitter Passion

of our Sweet Redeemer. Through her eyes let us study the Sacred Wounds which the innocent Lamb of God endured to pay for our guilty pleasures, the vile gratifications of our heartless selfishness.

By way of self-denial and in reparation for the cruel pain we have inflicted on the Immaculate Heart of the Virgin Mother of God, let us take up our beads and while our lips frame the Rosary Prayers, let our hearts beat with sorrow, sympathy and contrition as we contemplate the Five Sorrowful Mysteries. Should you have time and opportunity you might assist at the Way of the Cross and express to your heart-broken Mother your condolence through the touching verses of the Stabat Mater. Mary, Seat of Wisdom, will obtain for you a great increase in the knowledge of her Son, and a clearer understanding of the sublime and pathetic words of the Apostle: "He hath loved me and delivered Himself up for me." Place your Lenten resolutions in Our Lady's hands, and ask her to help you to keep them faithfully day by day.



## PRAY FOR US

During the weekend of March 10-12, 2023, please pray for our co-presenters (Pete Burds and Margaret Rhody) and for all those attending the Deaf Apostolate Lenten Weekend Retreat. May it be a time for them to be safe and to grow deeper with our Lord, our Lady, St. Joseph and all the angels and saints.

**Quiz Answers:** 1a; 2c; 3b; 4c; 5b



## "AND OTHER SHEEP I HAVE ..."

Here is a powerful story borrowed from "Our Young People: The Friend of the Deaf," February 1956 issue.

There was the noise of a taxi cab coming up the street, and the old lady's cold, hard face relaxed somewhat. She rose hastily from her easy-chair, and, crossing to the window, peered out through the lace curtains.

"Yes, it is they," she murmured. "Frivolous, empty-headed young pieces, I suppose, like their mother." And the old face hardened again. "Yes, and wrapped up in their superstition! Well, I will soon make them realize that, if they wish to remain here and keep in my good graces, they must not flaunt their Catholic flummery and ideas before me."

Two young girls, dressed in deep black, got out of the taxi. The elder seemed about sixteen years old, the younger fourteen. Both looked curiously at the big, well appointed house. The old lady drew back, fearful of being seen, and returned to her chair.

"Nice looking and lady-like, both of them, I'll admit. But then so was their mother," she snapped, and her wrinkled face went very cold and grim again.

The front-door bell rang, and she heard Martha, the one old servant she kept, go to answer it. Still Mrs. Burdett kept her seat; sat there like a Gorgon, listening intently to the slight bustle in the hall and the soft murmur of subdued girlish voices mingled with the hearty, if cracked, tones of kind old Martha.

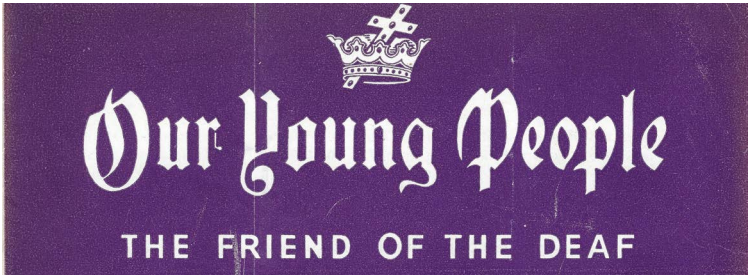
"Your Grandma is waiting in the sitting-room to see you, young ladies. Come this way!"

The room-door opened, and Martha ushered in the two girls. The stony aspect of the withered old figure in the easy-chair struck a chill to their young hearts.

"So you are my son's daughters," said Mrs. Burdett, frigidly, "and that woman's. Take off your things so that I may have a good look at you. You are Mary, and you are Monica."

"Yes, Grandma."

"Well, of course, you know that it is because of your father I am having you here — because he was my son, and because the woman he married, your mother, who has just followed him to the grave, had no relations of her own alive to take you. You will please understand that, while you are under



this roof, you must keep all your Roman flummery out of my sight. Your father offended me beyond forgiveness when he forsook Protestantism, and became a pervert to Romanism because of that silly chit, your mother."

The girls were silent, and looked deeply distressed. Both were on the verge of tears.

"Well," snapped Mrs. Burdett, "have you nothing to say, either of you?"

Mary Burdett blinked quickly a couple of times, to get rid of the tears which rose to her eyes, drew herself up proudly, and said in a voice only slightly tremulous:

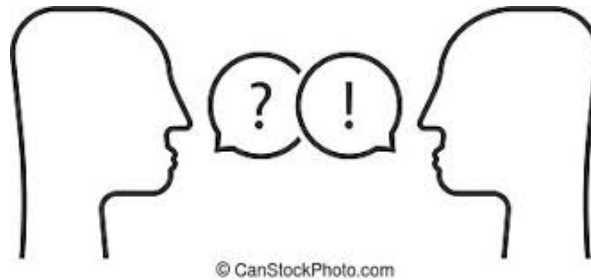
"Our father often told us, 'Grandma, that he did not become a Catholic simply to make mother marry him, but because he was convinced that the Catholic religion was the only true one.'"

"This to my face! See here, Mary and Monica Burdett, let me not hear another word from either of you about your religion, or — or about your mother either. It will be as well, perhaps if you never even mention your father to me. It is gall and wormwood enough to have you here in the same house as a continual reminder of how he disobeyed me, married that woman, your mother, and became a pervert to Rome."

"We will not speak of our dear dead parents to you, Grandma. That will undoubtedly be best," replied Mary quietly, but, with another indignant flash from her dewy eyes and a decided setting of the pretty mouth and chin.

The old lady bridled again, sat up very sharply; then, biting her lip, turned to Martha, who had lingered in the doorway and was the picture of unhappiness.

"Take them to their room, Martha, and let us have tea as soon as you can. As my grand-daughters, have come a long railway



## ► AND OTHER SHEEP I HAVE... - Continued from Page 11.

journey and have probably not had much to eat on the way, let us have some of that cold ham; and poach them a couple of eggs apiece as well."

"Very good, ma'am!"

Kind old Martha tried to make the two orphaned girls feel more at home as she took them up to the bedroom which had been previously prepared for them.

"Don't you mind your Grandma's tartness one bit, dearies," she whispered. "Her bark is worse than her bite. She's a kind soul really at heart, believe me; and I'm sure you'll find her so before you've been much longer in the house. But she's always been very bitter, you know, over your father marrying a Roman Catholic and turning one himself, she being such a strict Protestant. I'm a Protestant myself, or supposed to be, but I'm not a bit bigoted. I don't think it Christian-like at all to hate anyone of another religion. You must come down to the kitchen and have a talk with old Martha Weddell whenever you feel inclined, or are unhappylike, and she'll do her best to cheer you up."

The orphans' lonely young hearts went out to the old servant woman, and they could have wept then and there upon her shoulder, they felt so miserable at the vinegary reception of their grandmother.

Their bedroom looked very cosy and home like, and that cheered them not a little. But when left to themselves, the younger sister, Monica, gave way to a flood of tears, and was hardly to be consoled by Mary, who put both arms round her and tried to soothe her, although more inclined to break down herself.

"Oh, if I had only known that Grandma was going to act like this, I should never have come!" Monica sobbed.

"There was no help for it, Monica dear. We had to come. Where else could we go? What else could we do? But don't cry. Remember what that good old soul, Martha, said, that Grandma's bark is worse than her bite; that she's not really unkind at heart, as we'll find out before long. And I feel sure myself, Monica, that, if we are nice to her, she will be nice to us in return."



Monica dried her eyes; and arm-in-arm, the two girls descended to the dining-room, bravely prepared to face what further ordeal awaited them. But to their great relief, Mrs. Burdett relaxed something of her crabbed demeanor at the tea, insisted on heaping their plates with more than they could eat, and only at times fell back into her Gorgon-like coldness and stiffness.

The following day was Friday, and the girls were struck with consternation to find that bacon and eggs had been cooked for their breakfast.

"Oh, we never eat meat on Fridays, Grandma! It — it is —"

"We'll just have the eggs, thank you," said Mary.

"I never hear of such rubbish. Bah! If you can't eat what's put before you, you'll have to go short; that's all. I'm not going to have my household arrangements upset because of your absurd Popish practices. I'll not tolerate them. I — ah, well, do as you like! You are silly girls who don't know any better." And

she clicked her tongue and shut her lips more tightly than ever.

Mary and Monica ate the eggs, and left the bacon; and the rest of breakfast passed in silence. But after the meal both girls were again astonished and pleased to note a more cordial attitude in the old lady towards them.

"Get ready and come with me to the stores," she said. "No doubt you can do with many new things. I don't suppose your wardrobe is overstocked. Your mother wasn't left too well-off. I must go through your things with you both, and see what you require."

They spent a fairly pleasant morning at the stores. She was almost kind in the way she addressed them out of doors; and they had only to mention that they were short of certain articles in their wardrobe for her promptly to supply the deficiency. As they were thinking of returning home, she said, to their still greater satisfaction:

"We must take home some fish for dinner, as you don't eat meat on Fridays."

On the Saturday evening, Mary asked that she and Monica might go to church, and where it was.

## ► AND OTHER SHEEP I HAVE... - Continued on Page 13.



## ► AND OTHER SHEEP I HAVE... - Continued from Page 12.

“Go to church on a Saturday evening! Whatever for?” demanded Mrs. Burdett.

“We always go to Confession on Saturday evening, so that we may receive Holy Communion on Sunday morning,” replied Mary.

he old lady looked as if she were about to have a fit.

“Bah! Telling your sins to a priest, when Christ is the only Mediator between God and man! And then you actually believe that the wafer you receive at Communion — mere bread — is the Body and Blood of Christ! I’ve no patience with you. Tell them where the Catholic Church is, Martha.”

And she rushed away, with a snort of supreme disdain.

“Pray to the dear Sacred Heart of Jesus in the Blessed Sacrament for your grandmother’s conversion, my child,” Mary’s confessor advised her, on her telling him in the confessional what her new home life was like. “If I were you I should begin a novena at once for that intention, and get your sister to do likewise. You might both make the nine first Fridays as well.”

Both girls said their novena together nightly, side by side, before getting into bed. They promised the Sacred Heart to make the nine first Fridays if their grandmother became converted — to do so in any case; and they had offered up their Holy Communion on the Sunday for the same special intention.

The nine days passed. Next morning they were seated at breakfast with their grandmother. She was silent, although not unapproachable or snappy, the greater part of the meal, and the girls kept quiet also, not caring to risk bringing about an explosion of ill-humor from her. They were both thunderstruck, therefore, when she suddenly said, in a diffident, hesitating way, totally unlike her ordinary short, sharp manner of speaking:

“I believe you have a book called ‘Catholic Belief,’ Mary. I saw it on your dressing-table the other day. It — it has your father’s name in it, written by your mother, who gave it to him before they were married. You — you might lend it to me. I should like to read it. It — it tells one all about the Catholic religion, doesn’t it?”

“Yes, Grandma. I will bring it to you at once.” And Mary, full of joy, raced off to fetch the book.

After the meal, the two sisters left the old lady absorbed in the volume. Outside in the hall, they fell into each other’s arms.

“Our prayers have been answered, Mary! She’s coming round already. She must be, to want to read that book. It isn’t simply because it was father’s, I’m sure. Oh, it is the work of the Sacred Heart without a doubt. Our novena has been heard and granted.”



“It does look like it, Monica.” And Mary’s eyes filled with tears of joy. “Let us both go upstairs and say a prayer of thanksgiving to the Sacred Heart right away and ask our Lord in the Blessed Sacrament to complete her conversion.”

Old Mrs. Burdett read the book through, from the first page to the last. And when she had done so, she further delighted her grand-daughters by telling them to ask

Father O’Mahony to call upon her on the following afternoon, if it were convenient for him to do so.

From that hour she was a changed woman. She received instructions from Father O’Mahony, the good priest who had suggested the novena. And what was more, dear, kind old Martha Weddell also expressed a desire to know more of the Catholic Faith from Monica and Mary, who enlightened her as best they could and then persuaded her also to go to Father O’Mahony for instruction.

Both mistress and servant were eventually received into the Catholic Church, and became good, pious practical Catholics. Old Mrs. Burdett’s only real sorrow now is that she did not become reconciled to her son and his wife before their deaths and had been so unjust to her daughter-in-law, whose memory now is as cherished and revered by all in the household as that of Mary’s and Monica’s father.

“A patron wearing a hearing aid entered a cab and the driver remarked, ‘Those things any good?’

Patron replied, ‘I would be lost without it.’

‘Must be tough to be hard of hearing,’ sympathized the cabbie, ‘but nearly all of us have something the matter one way or another. Take me, for instance, I can hardly see!’”



## HOW IS FASTING DIFFERENT FROM DIETING?

This is borrowed from “The Catholic Company’s Get Fed: Bite-Sized Faith.” Enjoy!

They might sound the same, but they are quite different.

The critical difference between fasting and dieting is **intention**.

Both involve a limited intake of food, but they are utilized and implemented differently. Dieting is purely for the sake of physical health or even personal vanity, while fasting is a spiritual exercise.

What does this spiritual exercise do?

A few of the main benefits of fasting: it tames our bodily appetites, which can be sources of temptation for us; detaches us from physical comforts, which can weaken us and impede growth in virtue; and aids us in personal self-mastery, so that we can resist sin and choose the good even when it’s difficult to do so.

Fasting also purifies and liberates our prayer. The detachment it produces sharpens our focus on God and helps us to enter into prayer more freely. It quiets the demands of the body so that we can focus on God without hindrance.

In fact, fasting isn’t just helpful to prayer: *it must be joined to prayer*. It’s ineffective on its own.

As St. Peter Julian Eymard said:

*“The two actions must be joined and never separated, filling our soul with love by prayer, and purifying ourselves*



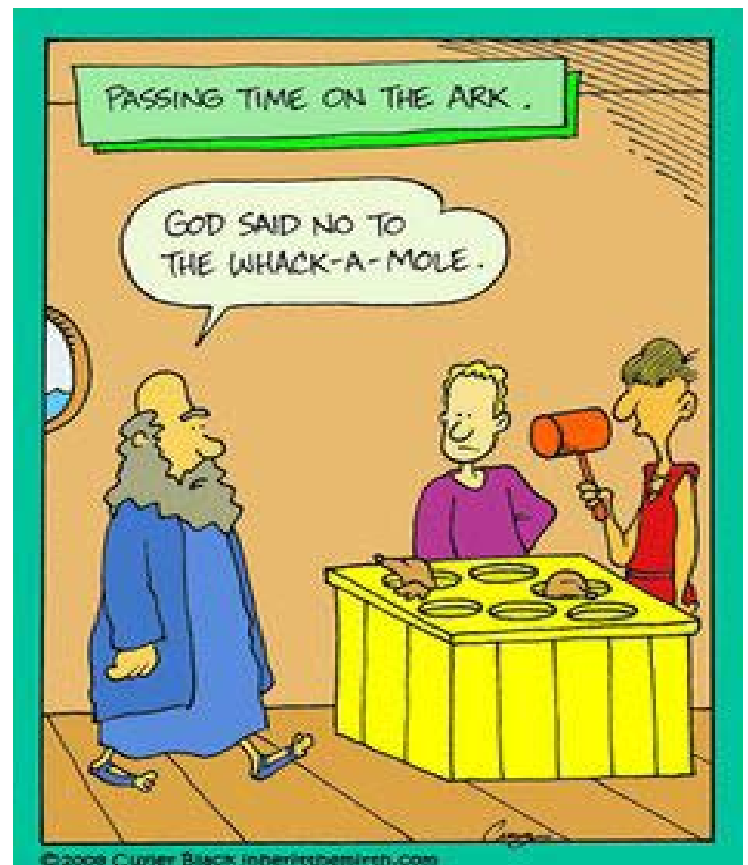
exteriorly by mortification. It is easy to say, ‘I love God,’ but if this word is not followed by mortification, it is vain and unfounded. Self-love has quickly taken the place of the love of God.”

Fasting has physical benefits, as well, as the

secular world has recently discovered. It goes to show that God takes care of all our needs, physical and spiritual—body and soul!

This ancient spiritual practice isn’t optional. Fasting combined with prayer is a crucial part of our progress towards God. The Church actually prescribes two obligatory fast days a year: Ash Wednesday and Good Friday. In addition to these days, we should consider adding in a bit of extra fasting to our spiritual routines, according to our ability, health, and duties in life.

Taken from: <https://getfed.catholiccompany.com/how-is-fasting-different-from-dieting/>





## ST. PATRICK'S DAY

Now that we've reminded you of the Lenten penitential expectations ... Once or twice a decade, we are faced with a quandary: when St. Patrick's Day falls on a Friday during this time of penance, may we eat meat?



After careful consideration, Archbishop Jerome E. ListECKi has granted permission for us to be able to eat meat on Friday, March 17, 2023.

Catholics who choose to eat meat on St. Patrick's Day are encouraged to engage in another sacrificial or charitable act on that same day.

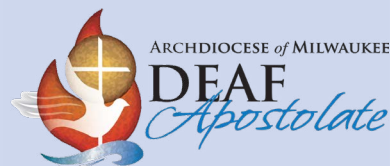
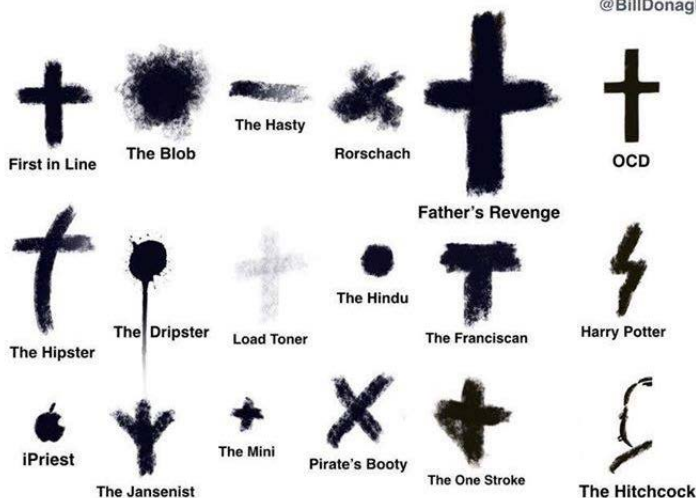


## MASSSES/SERVICES FOR HOLY WEEK 2023

As of this date, parishes are finalizing plans for their Holy Week Masses/services, including those that are Signed and Interpreted. The Deaf Apostolate will keep you informed through its weekly broadcast emails. If you want to know of any Signed/Interpreted Masses/Services for Holy Week, please email at [deafapostolate@archmil.org](mailto:deafapostolate@archmil.org). This is the greatest week of Masses/services, so don't miss out!

## A Catholic Guide to Ashes, Extended Edition

@BillDonaghy



## 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.

# 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](mailto: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](mailto:bulletins@tds.net)

Website: [stclarewindlake.org](http://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@saspcatholics.org)

[saspcatholics.org](mailto:saspcatholics.org)

Website: [standrews-delavan.org](http://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](mailto:rprim@wbparishes.org)

Website: [stmaryparishwb.org](http://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](mailto:broadwayterp73@gmail.com).

Website: [stpeterskenosha.com](http://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](mailto:parish@stjosephgrafton.org)

Website: [stjosephgrafton.org](http://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](mailto:svrana@stpaulracine.org)

Website: [stpaulracine.org](http://stpaulracine.org)



### Shepherd of the Hills Parish

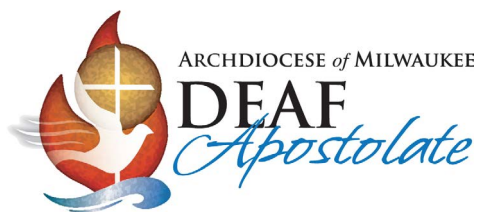
W1562 County  
Road B, Eden,  
WI 53019

Please email [deafapostolate@archmil.org](mailto:deafapostolate@archmil.org)  
for schedule

Website: [sothparish.org](http://sothparish.org)







## CONTACT INFORMATION

*Office Hours: : Monday, Wednesday — Fridays  
(Fr. Christopher is off on Monday early evenings & Tuesdays)*

### **Fr. Christopher Klusman**

*Director*

klusmanc@archmil.org

Office: 414-501-2022 (Videophone/Voice)

### **General Inquiries:**

deafapostolate@archmil.org

Office: (414) 455-2245 (Videophone)

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

## HAND IN HAND SUBSCRIPTION

### **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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Cost: \$10.00 for 4 Newsletters from Jan. to Dec. 2023.

Make checks payable to: The Deaf Apostolate.

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

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