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SPECIAL EDITION OF THE SPRING NEWSLETTER!

Welcome! I pray that your Lenten season continues to be filled with many blessings. This Lenten Newsletter is the first part of the Spring Issue. The 2nd half, the Easter Newsletter, will be ready during the last weekend of March. Make sure you don't miss the important announcement below in Fr. CK's Corner. Enjoy this issue!

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 Planas Sauri, pray for us. All the other angels and saints, pray for us.

FR. CK'S CORNER: OPENNESS TO CHANGES



By Fr. Christopher Klusman

Bishop Robert Barron gave us a good quote: **"Let Lent be Lent!"** Take a few minutes to reflect: since Lent began, are you

doing anything different for Our Lord when compared to what you were doing before Lent? If yes, then you are letting "Lent be Lent." If not, it is not too late to try changing several things to get ourselves aligned into this sacred time.

A few examples include adding prayer time with your morning coffee/breakfast, not eating any meat on Fridays, etc. The list is long ... each has a sole purpose: to get rid of things that steal us away from God so that we can grow in our relationship with God and be transformed.

On another note, after months of preparation, along with new growth in the springtime of new flowers, etc., our *Hand in Hand* Newsletter will feature a new



look! Since its premiere in August/September of 1991, it has gone through various adaptations, even being a bimonthly issue. During this coming Easter weekend, our new newsletter will be released. Instead of 4 seasonal newsletters, you will get 6 bimonthly editions (still the same price for paper copies). I can't wait to share it with you soon!



NEW

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: THE CATHOLIC DEAF VILLAGE



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

In last year's Lenten article, we wrote how we need help to stay vigilant against falling astray and becoming entangled in the sins of this world. We shared a verse by one of Jesus' apostles, the rock upon which the Catholic Church was built, St. Peter:

"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)."

The context was the gift of three archangels to help us, featured in the video series in ASL which had since been completed and posted on the St. Andrew Parish Deaf Ministry's YouTube channel.

We return to this verse but this time in the context of families and how they need help to be vigilant for their deaf children during the Lenten season. The idea (and practice) of a village raising a child is becoming a challenge, which we are all familiar with. We all know that it takes a village to raise a child. What that means for a Catholic child is that there is a Catholic community around the child, with different people in different roles interacting with the child in different contexts. The interactions reinforce the foundations of the core family's Catholic faith. The child gets an opportunity to make more observations and to get more perspectives and to learn more life-long lessons based on the

same foundations.

A big part of the support systems for a Catholic family are the catechism programs. Especially for families with deaf children, we need accessible catechism programs. Meaningful accessible catechism programs for deaf children includes signed languages. As hearing and speaking is the "default" modality of languages all over the world, and as children acquire language and subsequent information by the sound-based language(s) around them, deaf children do not have the auditory means to this "default" modality.



Maybe the Lenten season is an opportunity to be more mindful of the deaf children in our families and how we can include them not only in the day-to-day communications, but in the faith formation of the family's Catholic faith. As deaf children most certainly count as God's children, we need to be careful not to fall astray and become lazy with their formative needs, in communication and in the Catholic faith. They are still vulnerable to the devil "prowling around like a roaring lion, seeking someone to devour." Parents, hearing and deaf, and members of the Catholic Deaf community with their local churches, together forming the "Catholic village," need to work together. This could happen in an accessible, meaningful catechism program. The St. Andrew Parish's Deaf Ministry in Delavan is blessed to be able to offer this resource, also with support by the Archdiocese of Milwaukee Deaf Apostolate for decades.

Another resource deserves mention here. The Archdiocese of Kansas City in Kansas has a video playlist in ASL covering the Youth Catechism of the Catholic Church (the short

► **THE DELAVAN CORNER - Continued on Page 3.**

LOOKING AT MICHELANGELO'S STATUE IN A EUCHARISTIC WAY

By Fr. Christopher Klusman

During the Eucharistic Revival, it is great to learn many things to help us become more aware of the Eucharist. I came across a really fascinating article from *Leaflet Missal* as it gave a unique connection of the *Pieta* to the *Offering of the Holy Sacrifice of the Mass*:

In retrospect, we consider Michelangelo to be a towering figure in Renaissance art, but before he created the “Pieta” he was somewhat of a “starving artist.” It was this breathtaking piece of sculpture that boosted Michelangelo unlike any other he had created before.

From Latin “Pieta” translates to “pity” or “compassion.” “Pieta” is also the title of the sixth of the Seven Sorrows of Mary in which the blessed mother holds the body of Christ after his crucifixion, death, and removal from the cross.

Michelangelo’s mastery of both marble and theology is on full display here. A conscious decision was made to commit to unrealistic body proportions for Mary and her divine son. If she were to stand up, she would dwarf Jesus in size and height, but this was done so she could cradle him in her lap. In an attempt to mask the size disparity, she is draped in a sea of garments. This also gave the artist an avenue in which to show his skill at creating the illusion of fabric.

*After further contemplation, the *Pieta* is very much a eucharistic sculpture. The Body of Christ rests inside the ark of the new covenant, Mary, the tabernacle.*

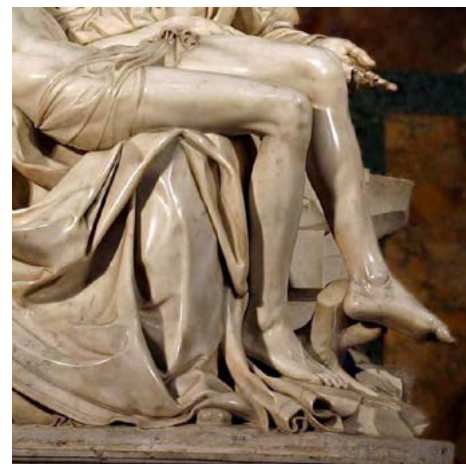
The Blessed Mother holds Jesus up through her robe which is evocative of a humeral veil (see picture), or the garment used by the priest to handle the monstrance during the exposition of the Eucharist.

Mary gently lowers her son, with her other hand down, onto the altar, completing the sacrifice.

While hands are cherished in Deaf Culture, watching the Blessed Mother’s hands and what she does with them is really powerful and revealing. I pray that during the time of the Eucharistic Revival (and onwards) that this beautiful statue of the *Pieta* stirs up in you a greater reverence for



In the photo above, the humeral veil is used to envelope the hands and arms while holding the monstrance.



our Blessed Mother’s Son, Jesus, who is with us in a most special way in the Blessed Sacrament (Eucharist).

Our Lady of the Blessed Sacrament, pray for us!

► THE DELAVAN CORNER - Continued from Page 2.

title is YouCat). “The YouCat is the Catechism of the Catholic Church for adolescents and young people, and the most important elements of the faith are summarized briefly and comprehensibly in a question-and-answer format.” A project that Fr. Christopher Klusman is a part of, the ASL version of this resource is innovative and one of the many initiatives by the Catholic Church in a continuing effort to include deaf children and youth as God’s children. That it is offered online is also reflective of the “Deaf Diaspora” nature of the Deaf community.

We are fully cognizant of the “Deaf Diaspora” nature of the community but please do not lose hope. Reach out to anyone – online or by your local parish – in the Catholic community until you connect with the most appropriate networks for your deaf child and proceed from there. Reach out and work together as a “Catholic village” to keep out the devil “prowling around like a roaring lion.”

THE SAINTS AND EUCHARISTIC DEVOTION

By Fr. Christopher Klusman

With the 3-year Eucharistic Revival having already begun, we will feature saints that have so much to teach us about the importance of the Most Holy Eucharist. Here is a wonderful article borrowed from the Diocese of Phoenix's website (<https://dphx.org/the-saints-and-eucharistic-devotion>).

Someone once said to St. Teresa of Avila, "If only I had lived at the time of Jesus ... If only I had seen Jesus ... If only I had talked with Jesus." Teresa responded, "But do we not have in the Eucharist the living, true and real Jesus present before us. Why look for more?" (Rebecca Jordan, "Inspiring Saint Quotes on the Eucharist," April 30, 2010 [accessed July 14, 2010]).

St. Thomas Aquinas tells us, "O precious and wonderful banquet that brings us salvation and contains all sweetness! Could anything be of more intrinsic value? Under the old law it was the flesh of calves and goats that was offered, but here Christ himself, the true God, is set before us as food" (Feast of Corpus Christi. Cited in Liturgy of Hours, Vol III, p. 610).

These saints, among many others, were devoted to the Mass and also to devotions associated with the Eucharist. Devotions to the Eucharist are invitations to prayer and contemplation. On Holy Thursday, after Jesus had transformed bread and wine into his Body and Blood and given the Apostles their First Communion, he proceeded to invite them to prayerful union with him. As they looked at him and the chalice in front of him, they heard him say, "I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing." (John 15:5) They had received the Sacrament, but they had to live in faith-filled union with Christ so they could serve others.



Prayer would help them do this.

Eucharistic devotions such as adoration, holy hours, visits to the Blessed Sacrament, and eucharistic congresses are all forms of prayer that increase our interior union with Christ. They help us gain more benefits from the Mass and deepen our desire to serve others. Placing yourself before the tabernacle is a

commitment to be a sturdier branch on the vine, a healthier member of Christ's Body, a heart open to the unseen power of prayer. Michael McDevitt writes:

*"The power of prayer is not about your power, but the power you have allowed inside. Christ himself is the unseen power. You are infused with a power far beyond anything you can imagine. St. Paul urges us to live by this faith: 'We look not to the things that are seen, but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal' (2 Cor 4:18) (Michael McDevitt, *The Unseen Power of Prayer* [Huntington, IN: *Our Sunday Visitor*, 2008], 24).*

Prayerful participation in the Mass needs the support of eucharistic devotional prayer to keep alive the continuing relationship with Christ. The branches need the vine. Devotional, meditative prayer is one way to do this. Blessed Mother Teresa of Calcutta put it this way: "You are called to do more than say, 'I love you, Jesus.' You are called to be your brother's and sister's keepers." The motivation and power to do this comes from prayer, often done before the Blessed

► THE SAINTS AND EUCHARISTIC DEVOTION -
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► **THE SAINTS AND EUCHARISTIC DEVOTION -**
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Sacrament as Blessed Mother Teresa did every day. She said, “The fruit of silence is prayer. The fruit of prayer is faith. The fruit of faith is love. The fruit of love is service” (McDevitt, 137).

Archbishop Fulton J. Sheen believed that his daily hour of prayer before the Blessed Sacrament was essential for his ministry as a priest. “The Holy Hour became like an oxygen tank to revive the breath of the Holy Spirit” (Treasure in Clay [New York: Doubleday, 1980], 202). Sheen constantly promoted meditative prayer before the Blessed Sacrament. “We become like that which we gaze upon. Looking into a sunset, the face takes on a golden glow. Looking at our Eucharistic Lord for an hour transforms the heart in a mysterious way” (Sheen, 198).

The Eucharistic procession that accompanies the feast of Corpus Christi is a devotion that stirs the hearts of many to feel Christ’s loving presence more vividly. The pageantry that brings the Eucharist into city streets communicates the warmth and intimacy of this mystery. In 1264, Pope Urban IV extended the feast of Corpus Christi from Liege, Belgium, to the whole Church and commissioned Thomas Aquinas to compose a liturgy for it. The pope hoped the feast would improve the faith of the people in Christ’s real presence in the Eucharist and counteract the heresy that denied it. The hymns and prayers and sermons Thomas provided were strong catechetical tools that turned the tide in favor of a comprehensive faith in the Eucharist.



All these testimonies emphasize the Church’s faith in the doctrine of the real presence of Christ’s Body, Blood, soul, and divinity in the Eucharist. It was Jesus himself who defended this gift and mystery when he foretold it in his Bread of Life Discourse: “I am the living bread that came down from heaven. Whoever

eats my flesh and drinks my blood remains in me and I in him” (John 6:51, 56). His listeners protested, “This saying is hard; who can accept it?” (John 6:60). Jesus did not back off. He challenged the apostles to believe him. Peter spoke for them. “To whom shall we go? You have the words of eternal life” (John 6:68). In the holy meal of the Last Supper, Jesus fulfilled his promise by changing bread and wine into his Body and Blood. In the Mass and Eucharistic devotions, we have this treasure of grace and prayer that is the summit and source of the Christian life.

In the sixteenth century, the denial of the Real Presence occurred again, along with a repudiation of the Mass as making present the redemptive sacrifice of Jesus. The Church’s response through the Council of Trent strongly reaffirmed these Eucharistic truths and sponsored the revival of Eucharistic devotions initiated in the Middle Ages.

Perhaps the greatest eucharistic artwork from this period is Peter Paul Rubens’s oil painting entitled *The Defenders of the Eucharist*, created in 1625 (see picture). Rubens reached back to the golden age of the Church Fathers as well as to outstanding saints of the Middle Ages and assembled seven of them in one scene, united in the one faith of the Church witnessing their unity through the centuries of faith in the eucharistic presence of Christ.

Today that painting is on display in the Ringling Museum of Art in Sarasota, Florida. Beginning on the right side of the canvass, Rubens pictures St. Jerome, dressed as a cardinal receiving Communion. Next to him stands St. Norbert, clothed in his white habit and carrying the Eucharist beneath his robes. St. Thomas Aquinas stands in the center holding a book and extending his other hand to heaven, a gesture proclaiming his defense of the Eucharist. Beside him is St. Clare of Assisi, holding a monstrance that displays the sacred eucharistic host. To her left is St. Gregory the Great, the pope who wrote so many works contained in the Mass. Then comes St. Ambrose, who wrote about the Real Presence of Christ in the Eucharist. Rubens finishes his gathering of defenders of the Eucharist with St. Augustine, who included his reflections on this sacrament in his famous treatise on the Holy Trinity. Rubens produced this painting during the Church’s Counter-Reformation efforts to defend and reclaim the authentic teachings about the Eucharist and the devotions that assisted believers to deepen their commitment to this mystery of faith (see the John and Mable Ringling Museum of Art, “Peter Paul

► **THE SAINTS AND EUCHARISTIC DEVOTION -**
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► THE SAINTS AND EUCHARISTIC DEVOTION -

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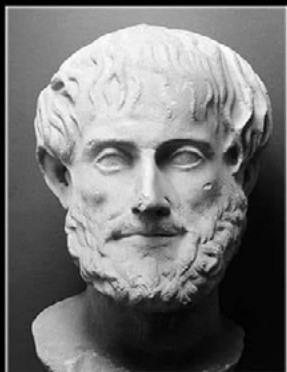
Rubens and the Baroque,” Galleries 1-2 [accessed July 14, 2010]).

The seven saints represented in this painting summarize our belief in the Eucharist. It is a sacrifice, the sacrifice of Jesus made present in a sacramental way. It is a sacrament of the abiding presence of Christ in the transformed bread and wine become his Body and Blood. It is a sacramental meal begun on Holy Thursday and available to us in Holy Communion.

This sacrament is available to members of the Catholic Church who are in the state of grace. It is a transforming sacrament. The term “transubstantiation” means that the substance of bread and wine is changed into the substance of Christ’s Body and Blood. In receiving Communion, we too undergo a gradual transformation into Christ and are called to spread his love given to us throughout the world.

I conclude with a few practices for parents and catechists to foster eucharistic devotions:

1. Regularly attend weekend Mass with the family. Come for prayer before and after Mass.
2. Adore the raised Body and Blood of Christ at Mass with the silent phrase, “My Lord and my God.”



“A fool contributes nothing worth hearing and takes offense at everything.”

— Aristotle

3. Participate in eucharistic adoration where possible.
4. Genuflect with reverence before the Blessed Sacrament.
5. Make visits to the Blessed Sacrament altar individually and with the whole family.
6. Engage family in regular Scripture study and catechesis on the Eucharist.
7. Read lives of eucharistic saints such as St. Katharine Drexel and St. John Neumann.

We taste in you our living bread and long to feast upon you still. We drink of you our fountainhead, our thirsting souls to quench and fill. (*O Jesus, Joy of Loving Hearts, Worship: A Hymnal and Service Book for Roman Catholics* (Chicago: GIA Publications, Inc., 1986), 605, second stanza)

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Sacramentals

An aid for your spiritual life

What are they?

They are sacred signs (actions and objects) that prepare us to receive the main effect of the Sacraments.

What purpose do they serve?

They help combat evil and sanctify the life of those who have faith. They act through the intercession of the Catholic Church.

Sacramental actions

The Sign of the Cross, blessings, prayers, etc.

Some objects include:



Crucifix

Place it in your home to remind you that your home belongs to Christ.



Blessed Salt

Scatter it around the perimeter of your home and on the doors.



Holy Water

Sprinkle it over your family and your home.



Medals

Wear them with faith and lead a righteous life.

CATHOLIC QUIZ

1. (Lent) Why does Lent last 40 days?

- (a) The Virgin Mary’s pregnancy lasted only 40 days.
- (b) Noah spent 40 days on the Ark.
- (c) Jesus spent 40 days in the desert praying and fasting.
- (d) Moses spent 40 days on Mt. Sinai with God.



2. (Holy Triduum) Known as His “last words,” how many times did Jesus speak from the Cross?

- (a) 3 (b) 5 (c) 7 (d) 10

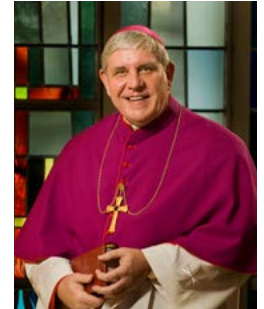
3. (Eucharistic Revival) The Catholic tradition of Holy Communion is based on the Last Supper, when Jesus fed (unleavened) bread and wine to His apostles, asking that they eat and drink in remembrance of Him, occurred during the celebration of which Jewish holiday?

- (a) Passover (b) Purim (c) Shabbat (d) Yom Kippur

(Answers on page 9.)

ARCHBISHOP JEROME E. LISTECKI’S RETIREMENT

When Archbishop Jerome E. ListECKI turns 75 on his birthday (March 12), he will submit his retirement letter to Pope Francis on that day. Canon law 401 says that all bishops must submit their resignation to the pope at the age of 75. He will continue to serve as Milwaukee’s archbishop until Pope Francis accepts his retirement and appoints a new archbishop for Milwaukee, a process with no determined timeline. The website of the U.S. Conference of Catholic Bishops (USCCB) notes that it is a time-consuming process, “often taking eight months or more to complete.”



Please keep Archbishop ListECKI in your prayers during this time. We are so blessed with everything he has done (and continues to do) as our shepherd for more than a decade.

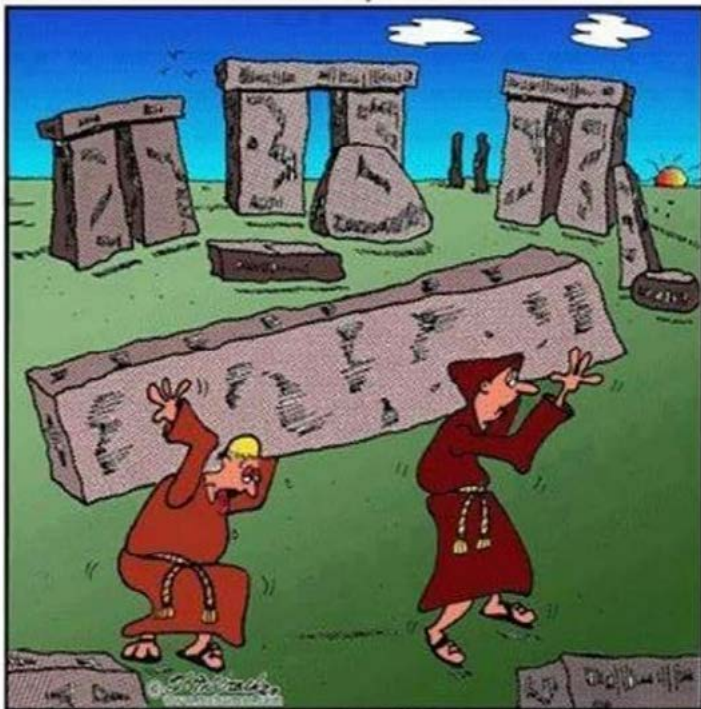
REFLECTION QUESTION:



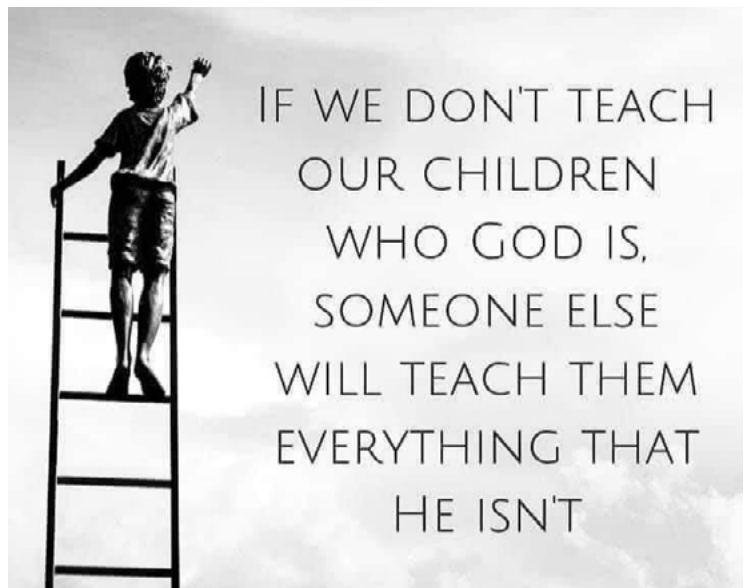
Try to start a conversation with your family and/or friends about this question.

Other than the Crucifixion (12th Station), which Station of the Cross means a lot to you? Why?

MCHUMOR.COM by T. McCracken



“I hate changing to Daylight Saving Time.”



IF WE DON'T TEACH OUR CHILDREN WHO GOD IS, SOMEONE ELSE WILL TEACH THEM EVERYTHING THAT HE ISN'T

CLARIFYING MISCONCEPTIONS

Misconception #1

People sometimes may ask us why we have crucifixes. Sometimes people tell me that Jesus already rose from the dead, so the cross should be empty. Should it?

Q: Why do Catholics have the Crucifix and not “just” the cross?

Here’s a riddle: “What has to happen before Easter Sunday?” (If you replied, “color eggs,” go to the back of the room. Do not pass Go. Do not collect \$200).

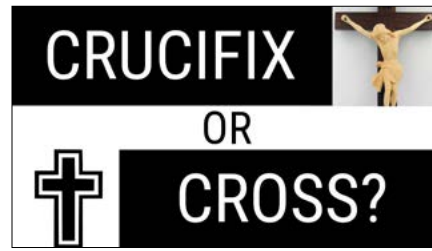
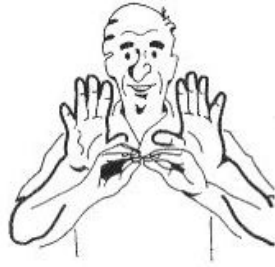
Before we can get to the glory of the Resurrection (Easter), we have to go through the suffering of the crucifixion (Good Friday). You can’t get to the rose without the thorns.

As Catholics we display, wear and process with a crucifix and not “just” a cross. We don’t “keep the body on the cross” out of some morbid desire to depress people. The Church has not forgotten the truth and glory

of the Resurrection. There is no secret plot at play, no short memory that wants to somehow “keep Jesus on the cross or in the tomb.” No, Catholics raise high the crucifix because we want to proclaim the bigger picture of salvation. Suffering is a beautiful and necessary part of salvation. Life is not just about the shiny golden cross of Easter, that’s only half the story. The reality is that life is also about the bloody, splintered cross of Good Friday. Before Christ’s crown was gold, it was thorns.

The crucifix ensures that we keep the proper perspective when life is more storms than sunshine. The crucifix is not a symbol of defeat but of hope.

Suffering is one of the greatest gifts that God can bestow upon His children. It’s not a matter of “bad things happening to good people.” Quite the contrary, God allows His children to suffer precisely because they are good. Reread the book of Job, not for its literal truth but for its allegorical truths. (Note: allegorical is just a big way of saying that a story that is not necessarily “historically” true can communicate truth,



nonetheless.)

God knows well what His children can handle (1 Corinthians 10:13) and allows us to encounter various trials and sufferings so that when other see us

endure them and not abandon God, they will seek to know (1 Peter 3:15) where we get such peace in the face of turmoil. That’s why St. James tells us to consider it a good thing when we go through hardship (James 1:2-4). It is a sign that God thinks more of you than you do of yourself. What is beautiful in the invitation to take up our crosses and follow Christ is that now, finally, our suffering has purpose. Suffering unites us with Christ.

In the eyes of God, the crucifix is the most glorious sight in the history of humanity.

While calling the bloodied and

destroyed body of our God “glorious” may seem confusing in the mind of society, it is the most accurate description from God’s perspective. The Corpus Christi (body of Christ) that we gaze upon in the crucifix is the highest sign of love this world has ever seen. It is so scandalous and uncomfortable that most would rather view the cross without the corpus.

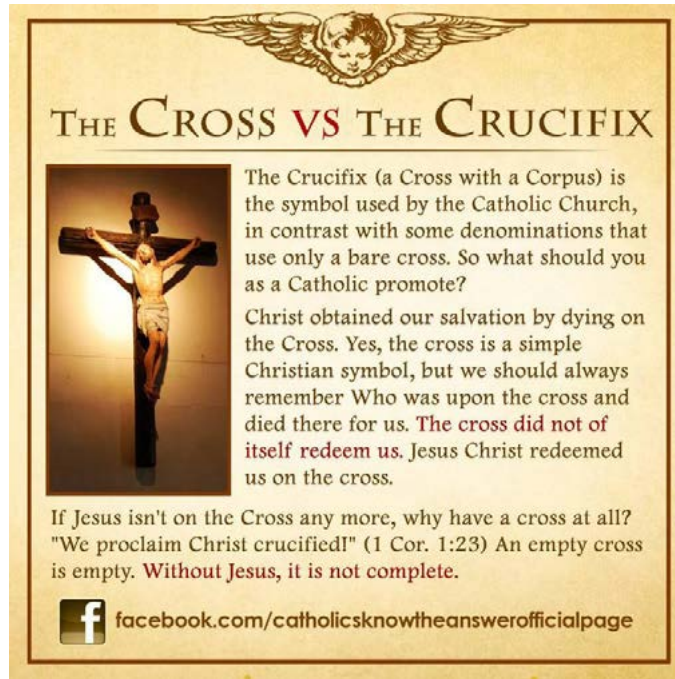
The love of God is scandalous because it is untamed, unconditional, and unyielding. God the Father did not look down only to see the sin covering His Son, He looked down and saw the selflessness in the sacrifice. When He looked at how abandoned His Son was in the face of suffering, God’s heart could not help but be moved by the perfection of love.

REFERENCES

Luke 9:23, Romans 5:3, 8:18, 2 Timothy 2:3, James 1:2, 1 Peter 4:13, Philippians 3:10, Colossians 1:24, 2 Corinthians 1:5

Catechism of the Catholic Church (CCC) 616-617, 1668-1671, 853, 1182, 1939

Borrowed from 100 Things Every Catholic Teen Should Know by Mark Hart and Todd Lemieux, pgs. 247-249.



Septuagesima, Lent and Holy Week 2024

	Septuagesima Sunday 28 January <i>(Fourth Sunday in the Ordinary Time - Novus Ordo)</i>
	Ash Wednesday 14 February
	First Sunday of Lent 18 February
	Passion Sunday 17 March <i>(Fifth Sunday of Lent - Novus Ordo)</i>
	Palm Sunday 24 March <i>(Palm Sunday of the Passion of the Lord - Novus Ordo)</i>
	Holy Thursday 28 March
	Good Friday 29 March
	Holy Saturday 30 March
	Easter Sunday 31 March

 **Catholic Fortress**
facebook.com/catholicfortress

FRIENDLY REMINDER: *HEALING THE WHOLE PERSON* OPEN TO THE DEAF AND HEARING COMMUNITIES!



Please check back to the previous Advent *Hand in Hand* Newsletter for information about this amazing opportunity in Waukesha, WI from April 11-13, 2024!



Online Registration had opened up. Members from the Deaf community can contact the Deaf Apostolate Office to pre-register at deafapostolate@archmil.org. It is open to people who want to come from the area and/or from out-of-state (you would be responsible for your own transportation/hotel accommodation).

Please register ASAP, as in-person space is limited, and seats are filling up fast!



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MASSES/SERVICES FOR HOLY WEEK 2024

NOTE: If you would like a schedule of Signed and/or interpreted Masses/services during Holy Triduum (Holy Thursday, Good Friday, and Easter), please email: deafapostolate@archmil.org. This is the greatest week of Masses/services! Don't miss out! services, so don't miss out!

Quiz Answers: 1c; 2c; 3a

ON ST. PATRICK'S DAY

Here is a story borrowed from "Our Young People: The Friend of the Deaf" March 1958 issue

The grey dawn was beginning to lighten as the people knelt around their mountain altar. It was only a rough slab of stone set up in a sheltered place where the rocks formed a natural cave. The candles flickered in the wind as the old priest raised the chalice. It did not gleam like gold or silver, for it was made of wood. When the Mass was over the priest packed it with his vestments and gave it to his altar boy, Patrick Carroll, to hide.

It was long ago in the terrible days of persecution in Ireland when the Faith was banned by cruel laws. Often Patrick had heard his parents tell of "the price of a wolf" on the priest's head. The boy knew what that meant; whoever captured a priest would receive a reward, the same as if he had caught a wolf. And Patrick knew that their beloved pastor was always in danger of being arrested and put to death.

"I must be off now," said Father Tim.

"Patrick will go with you," said his father. "He knows the English by sight and you will not be noticed in his company as he is but a small boy."

The priest was very tired, not only because of his age but



his life was hard and dangerous. One day he hid in the mountains, the next in the bogs. Sometimes he said Mass in a fine home, where there were secret places to hide. But mostly he roamed through the wild spots, for by now nearly all the Catholics had been driven from their lands.

This morning he ate his breakfast in the little stone house of the Carrolls. "God bless you," he said, as he rose to go and picked up his blackthorn stick. "I'll say goodbye. Maybe this is the last time –"

"Oh, don't say that, Father," cried Mrs. Carroll. "Sure you'll be back. God may send a change and Ireland may be free."

"I hope so," sighed Father Tim. "Poor people, it's so hard for them to be deprived of the Mass and the Sacraments."

Patrick walked along beside the priest, who was dressed like a poor farmer. The sun was up now and everything fresh and green. Birds sang in the trees and the dew glistened like fairy tinsel. "What a lovely world," said Father Tim. "It's only man that's wicked."

"That's true, Father," agreed Patrick, his blue eyes filled with affection as he looked up at his old friend.

"Be careful what you say, Patrick, when we get to town," warned the priest. "A little slip has sent more than one priest to his death on the gallows."

► ON ST. PATRICK'S DAY - Continued on Page 11.

laughter
is
the
BEST
medicine

I'm giving up
spreadsheets for 40 days.
Excel Lent.

LAUGHTER
CORNER



► ON ST. PATRICK'S DAY -
Continued from Page 10.

Over hill and dale they wound their way until, at last, they came to the little town. IT was noon by now and Patrick was hungry. "Let's stop at that red house," he said. "It's the home of Nora Bridewell, who lately moved to this country. We'll be safe there, for she's a good Catholic, a widow. She's lame and can't get around much."

"Poor soul," said the priest as they turned in at the gate.

"Why, it's Patrick," said the widow with a smile. "Come in, my boy, and bring you -"

Patrick spoke in a whisper. "It's the beloved priest himself. Is there anyone in the house, ma'am?"

"No, come right in. Oh, blessed day, that my eyes rest on a holy priest!"

They sat down to a fine table. "All this wonderful food before me," said



Father Tim, "but thinking of the poor people who have no spiritual food, takes away all wish to eat."

"But you must eat, Father," said the widow, smiling at him. "And you, too, Patrick. Now I'll hurry across the way and tell Mary Daly that we have a priest. She's a new-comer like myself, driven from her home because she would not give up her religion."

Patrick began eating heartily. Suddenly he jumped up from the

table and ran to the nearby window.

"What's the matter, my son?" asked Father Tim in surprise.

"Matter! I just saw Mrs. Bridewell and she was running."

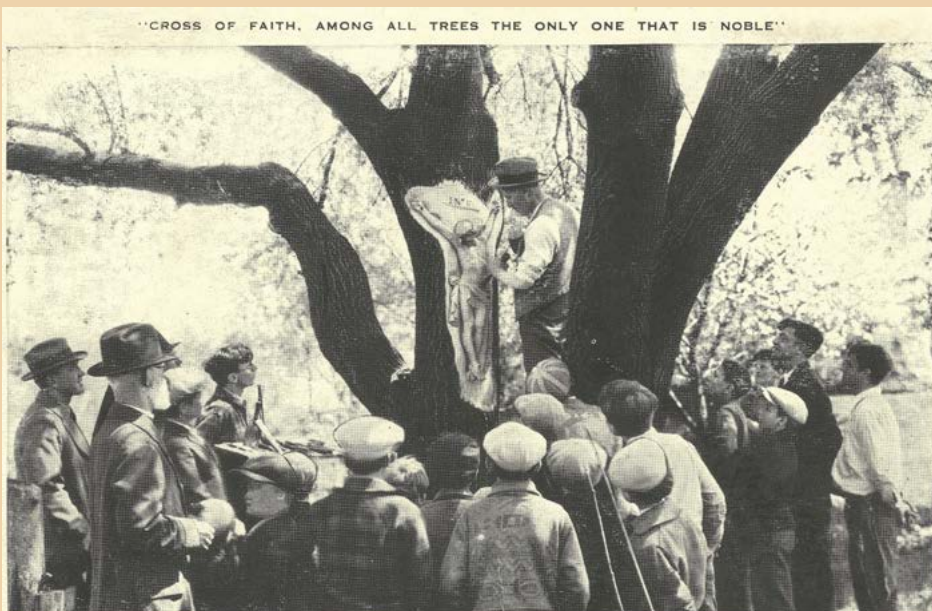
"And what of that? 'Tis the good news she's bringing that makes her run."

"But she's supposed to be lame," cried Patrick. "Come, let's slip out the back way. I'm sure she's a spy."

"Oh, I can't believe it."

"Hurry, hurry, Father."

► ON ST. PATRICK'S DAY -
Continued on Page 11.



St. John's School for the Deaf had a beautiful carved image of the Crucified Lord on a tree trunk on their property. May we adore this beautiful image during this Lenten season.



► ON ST. PATRICK'S DAY - Continued from Page 11.

The priest hurried to the back of the house with the small boy leading. They dashed into the little yard and, aided by Patrick, the old man went over the fence. Now they ran down a small alley that led to a lane. Patrick slipped behind a hedge, dragging Father Tim beside him. The priest's breath was coming in gasps.

"Maybe you were mistaken, Patrick."

"No, look," whispered the boy.

A band of rough-looking men was going into the widow's house. Soon they came out and began searching the grounds. "Run, Patrick, save yourself," said Father Tim. "I'm too old and feeble to make it."

"I'll never do that, Father," answered Patrick. "Come what may, I'll stay by your side. If we don't make a move but lie quietly here, we may escape yet."

Nearer and nearer came the searchers. Patrick's heart pounded with excitement. He was afraid the sound of its beating would be heard by the men. If they were caught, it meant death.

"Ah," cried a voice behind them, "come out of that, you rascals!"

Heavy hands seized them and they were dragged to jail. It was dark in the cell with only the dim light from a high, barred window. They saw no one except the jailer and his helper, a weird little man with a twisted grin. He cursed them loudly each time he brought them their miserable food.

For three days and nights they lived in the horrible place. Then the jailer's helper came and roused them, but this time he did not curse them. "Tomorrow is Patrick's day," he said, "and you are to be taken out and hung."

The man's grin was gone and his eyes had a strange light. He carried a crowbar, "We must break out the window. There are three fast horses waiting for us in the alley."

"But I don't understand," began Patrick.

"England has her spies but Ireland has them, too," chuckled the little man. "Quick now and be quiet."

The dawn was breaking when they slowed the horses down. Ahead rose the mountain and a little band of people waiting. "Well, we're home again," said the man.

"Glory be to God," answered Father Tim. "I can say Mass on St. Patrick's day among his people."



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.

WHAT DOES THE NAME “JERUSALEM” MEAN?

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

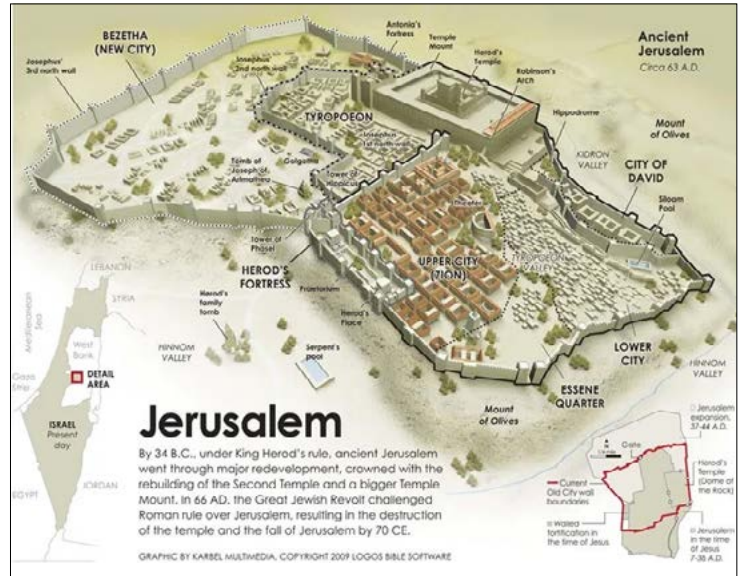
“What’s in a name?” Juliet once asked her lover Romeo petulantly.

Juliet might not think that names are important, but in Holy Scripture they carry a lot of weight.

Ancient cultures put a lot of thought into naming people and places; a name lasted a lifetime – or a few millenia – so it had to convey some special fact about what lay behind it.

The Scriptures relate many instances of people and places being named, taking care to tell us just why that particular name was chosen. Several of these instances come from God Himself, such as when John the Baptist was born and at the Annunciation.

So – what does Jerusalem mean?



The word comes from the Hebrew *ir* (city) and *salem* (peace). The early Septuagint calls the city *Ierousalem*: City of Peace.

In light of the city’s turbulent history, the name seems oddly chosen. This irony, however, prods us to look deeper, as acclaimed theologian Scott Hahn reminds us:

We are led to contemplate a greater reality: a heavenly Jerusalem – the true holy city and the capital of God’s new creation – that is symbolized by the earthly city but not identified with it. Catholic Bible Dictionary

The earthly “City of peace,” where the Church was founded, symbolizes the heavenly “City of peace,” where Christ will reign in glory and peace forever among His saints.

Taken from: <https://www.catholiccompany.com/getfed/what-does-the-name-jerusalem-mean/>

A BIG DIFFERENCE

The worldly man, swayed by the passion of enjoying every good here below, will count sin as nothing or very little. Provided he is amused, all means are good and praiseworthy. The Christian, on the other hand, without despising the relaxations and enjoyments necessary for his feeble nature, will dread above all any offense against God. Like St. John Chrysostom, he will fear nothing but sin: *“unum timet Chrysostomus peccatum.”* He will never forget that his soul is immortal and that God will judge it. Nay, more, to fear the judgments of God is not sufficient for him, and as he loves God as a Father most worthy of all love, he will always seek to please Him in everything. Such a thought has no existence in the heart of a worldly man.

—Mgr. Albert Farges

PRAY FOR US

On Saturday, March 16 we will be holding our Lenten Day Retreat. Al Alvord from St. Louis will be our presenter.

Pray that it will be a spiritually enriching time of interior transformation for everyone attending the retreat.



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

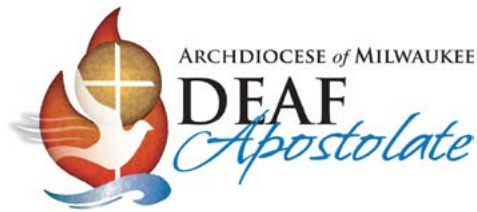
W1562 County
Road B, Eden,
WI 53019

Please email deafapostolate@archmil.org
for schedule

Website: sothparish.org



ARCHDIOCESE
of MILWAUKEE



CONTACT INFORMATION

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

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Director

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deafapostolate@archmil.org

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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:

MAILED (PAPER COPY) SUBSCRIPTION

Name: _____

Address: _____

City, State, & Zip Code: _____

Cost: \$12.00 for 6 Newsletters from Jan. to Dec. 2024.

Make checks payable to: The Deaf Apostolate.

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

3501 S. Lake Drive

St. Francis, WI 53235