

THE SACRAMENT OF RECONCILIATION

By: Fr. Mike Scully, O.F.M.Cap.



MASSES & SACRAMENTS

Saturday: 6:30 a.m.

5:00 p.m. (Vigil Mass)
Liturgy for little ones (Sept - May)
LifeTeen Mass - 1st & 3rd Sat.

Sunday: 7:30 a.m.

10:00 a.m. - Choir Mass (Sept - May)
Liturgy for Little Ones (Sept - May)
LifeTeen Mass - 1st & 3rd Sat.

Weekdays: 6:30 a.m. & 5:30 p.m.

Holy Days: 5:30 (Vigil)

6:30 a.m., 12:05 p.m., 5:30 p.m.

Sacrament of Reconciliation:

Saturdays at 3:45 - 4:30 p.m.
Thurs. before first Fridays at 4:00 p.m.
or by appointment

Sacrament of Baptism:

Please contact the Parish Office.
Baptism Class generally first Monday
of the month.

Sacrament of Marriage:

Please contact Parish office no later
than six months prior.

Sacrament of Anointing:

Please contact the parish office
before entering hospital or for any
emergency anointing.

St. Joseph Church
215 West 13th
Hays, Ks. 67601
www.stj-church.com

The Sacrament that is most neglected among Catholics is without doubt the Sacrament of Reconciliation, what we have grown up calling "Confession" or "Penance." The Church has spoken about it, written about it, given Adult Education classes on it, even set up special times for it, and still very few people take advantage of it. Most parishes have all but given up on the Sacrament, only offering it "by appointment." Actually, I believe that that is the best way to receive the Sacrament—by appointment—but still very few people take advantage of it.

I believe the parishioners here do a little better job than most parishes, but to make the Sacrament even more available during Lent here at St. Joseph, I want to propose some more times for the Sacrament, and also encourage you to set up appointment times for the Sacrament. We want to offer the Sacrament at some special times.

But before I do that, may I offer some thoughts on why you and I should receive the Sacrament. First and foremost, we are sinners. We make mistakes. We say it every time we go to Mass, but many times, we pass right over that moment, not taking it seriously. We really need the Lord's forgiveness; we really need to correct some faults—we all have them, and one of the ways to attack them is to think about them, and try to do something about them with the Lord's help. I really don't think that too many mortal sins are committed, but the Sacrament is not only set up for *mortal* sins. It is set up so that you and I can be better people, because if we are better people, our community will be better, and our world will be better.

Secondly, following from that last thought, we are a community of Christian people, and the problem with our community is the people that make up the community—you and I. Almost every sin is a sin against the community in some way or another, and therefore we must have a desire to make our community better by saying that we are sorry for what we have done *to the community* by our faults and

sins. We do that by confessing our faults to a representative of the community, that is, a priest.

Thirdly, we need someone to give us direction on "what to do" when it comes to faults and sins. Every one of us needs "spiritual direction." Many times we don't have the time to really go into deep spiritual direction, but the priest can offer some guidelines, and it is always good to listen to what he thinks are good ones.

And finally, I suggest that you spend time on the Sacrament. Whenever you go, I think you should spend 30 minutes of your valuable time—preparing for it, receiving it, and making the proper resolutions to do something about the future. The Sacrament of Reconciliation is the chance to talk to God's representative about our spiritual lives. We really should take advantage of it.

With that in mind, here are the times that we will offer the Sacrament during the remaining days of Lent 2012:

- ◆ By appointment anytime during the week: Fr. Barnabas and I will be available for 15 minute segments of appointment time. Call the parish office, 625-7356, to schedule a time.
- ◆ During Holy Week with times to be announced.
- ◆ Thursday, March 8 at 4:00 p.m.
- ◆ Every Saturday at 3:45 p.m.
- ◆ Communal Penance Service, March 26 at 7:00 p.m.

ANOINTING OF THE SICK



March 10 & 11
After all Masses



REFLECTION ON STEWARSHIP

By: Joe and Cindy Hertel

(Presented at all Masses the weekend of February 4/5, 2012)

Joe: We have been asked by St. Joseph's Stewardship committee to reflect on our stewardship journey during the 26 years we have been members of this parish. We are not speaking today because we give the most, do the most, or quite frankly are the best at anything. Cindy and I are relatively certain that we were asked to speak because the Stewardship Committee sees us as we see ourselves: a stewardship work in progress.

Cindy: Describing our stewardship path requires telling you where our journey began. After we married in 1984, we both taught in Catholic schools in Kansas City.

Joe: I grew up on a farm near Burdett, and Cindy grew up in a small town near Hutchinson, so we began looking for a smaller place to start and raise a family. We were fortunate that English positions were open at TMP and Ellis High School at the same time, and so we moved to Ellis County.

Cindy: The dilemma was where to live. Having grown up in a small town, I lobbied for Ellis; one reason is because I thought I would feel more at home in a smaller parish. Joe lobbied for the country since as many of you know, he's not the most social person. At 23 years old and unfamiliar here, I didn't want to live in the country, and so we compromised: we moved to Hays because as Joe put it at the time "we would have more privacy in Hays than in a really small town."

Joe: But Cindy was right about the fact that it took us awhile to feel like St. Joseph was home. And so began our stewardship journey, a journey in which so many of you have inspired and influenced us. Though we often hear the phrase "TIME, talent, and treasure," I guess we started by giving of our talent first.

Soon after joining the parish, we signed up to lector at Mass, and it definitely made us feel more like we belonged. Don't get us wrong...we're not equating lectoring with some of your talents...for instance like singing in the choir... but we did feel it was one area where we could use the gifts that God has given us.

We've been lectoring for 26 years, but it certainly doesn't mean we're perfect. Recently, Cindy came home from daily Mass and said, "Guess what. Even after I practiced, I got up and referred to the same person as "Fuh-nay-us" and "Fin-ee-us" in the same reading."

Cindy: It's true. I made that mistake, and I doubt it will be the last one. The last several years, I have also written articles for our parish newsletter, "The Carpenter." When I have other deadlines at work, I admit that sometimes I think, "What did I get myself into?" but then I remind myself that God has allowed me to make a living with writing my skills, and it is my way to give back.

Joe: After we began lectoring, we started spending time attending and helping with parish activities. We began helping with the Thanksgiving bazaar, attending the Palm Sunday breakfast and church picnic, and I even broke out of my social comfort zone and began selling Dillons coupons after Mass for TMP. Particularly when our kids were little, we often headed over to the friary when the Parish Activities Committee had donuts and coffee after Mass, similar to what is now offered at Cup of Joe.

These activities not only gave us an opportunity to meet our fellow parishioners and feel even more at home at St. Joes, but they also gave us one of our all-time favorite quotes from Drew. One Sunday when we were eating donuts, one of the friars was back in the kitchen, and when three-year-old Drew spotted him, he leaned over and said, "Look, Dad, God's back there reading the newspaper."

Cindy: Along with the activities Joe just mentioned, I have tried to increase my time for God by serving on the St. Joseph Parish Council and having a prayer hour at the Adoration Chapel. Serving on the parish council gave me insight into the hard work that so many of you put forth to make this a vibrant faith community. It also gave me insight into things we all take for granted such as the monetary challenges of providing a warm church in the winter and a cool church in the sum-

mer when costs are rising.

The Adoration chapel began in Hays 20 years ago, and at that time I decided to commit one hour at the chapel each week; it's an hour I've learned to cherish. I say learned because on the night I have to wake up in the wee hours of the morning to go pray, it's true that I have sometimes dreaded it. But I always return home counting my blessings for the opportunity, and I can no longer imagine my week without my hour in the chapel.

Joe: We've talked about our time and talent journey, and you've probably guessed that we're a work in progress when it comes to treasure, also. Both Cindy and I grew up with parents dedicated to their faith. They always tithe—on what little they had—but they didn't discuss it with us. So as a couple we had to learn what is expected of us. Thankfully, we've had great role models in so many of you.

Cindy: Joe has taught at TMP since we moved here, and if you're now thinking "Ain't gettin' rich with that job," you are right. I'm going to be honest with you and tell you that years ago we tithed less than we should have because our view was that part of our tithing came in the form of Joe teaching at a Catholic school.

Joe: If you're NOW thinking, "That's not what the Bible says about tithing," you are right about that, also. The Bible calls us to tithe at least 10% of our first fruits

Tithing is not mandated by St. Joseph Church; tithing is not mandated Fr. Mike or any other member of the clergy; tithing is not for the sole reason of supporting our Catholic schools (though we are so grateful that because of you Seri and Drew were able to attend Holy Family and TMP, and we will continue to do our part to make sure your children and grandchildren are blessed with the same opportunity).

The Bible calls us to tithe on the salary that we earn, whether that be a little or a lot. There's not a better deal in town: God requires 10% for a 90% return. We now know that my teaching at a Catholic school doesn't count toward what we are called to tithe. It took us awhile to ap-



Lent/Easter Schedule

Our Lady Help of Christians - Antonino
St. Anthony - Schoenchen
St. Catherine - Catharine

St. Joseph - Hays
Immaculate Heart of Mary - Hays
St. Nicholas of Myra - Hays

St. Francis of Assisi - Munjor
Comeau Catholic Campus Center

Wednesday, February 22, Ash Wednesday

Catharine - 7:00 p.m.
IHM - 6:45 a.m., 8:00 a.m., 5:30 p.m., 7:00 p.m. (Spanish)
Munjor - 5:30 p.m.
St. Joseph - 6:30 a.m., 12:05 p.m., 5:30 p.m.
St. Nicholas - 7:00p.m.

Friday, February 24

IHM - 7:00 p.m., Stations & Confessions; 8:00 Stations (Spanish)
Munjor - 7:00 p.m. Stations of the Cross
St. Joseph - 7:00 p.m. Stations/Confession/Benediction
St. Nicholas - 7:00 Stations of the Cross/Benediction

Wednesday, February 29

Antonino - 7:00 p.m. Mass & Stations
Catharine - 7:00 p.m. Stations of Cross & Prayer for Rain

Friday, March 2

IHM - 7:00 p.m., Stations & Confessions; 8:00 Stations (Spanish)
Munjor - 7:00 p.m. Stations & Benediction
St. Joseph - 7:00 p.m. Stations/Confession/Benediction
St. Nicholas - 7:00 p.m. Stations of the Cross

Wednesday, March 7

Catharine - 7:00 p.m. Stations of Cross & Prayer for Rain
Schoenchen - 7:00 p.m. Mass & Stations

Friday, March 9

IHM - 7:00 p.m., Stations & Confessions; 8:00 Stations (Spanish)
Munjor - 7:00 p.m. Stations of the Cross
St. Joseph - 7:00 p.m. Stations/Confession/Benediction
St. Nicholas - 7:00 p.m. Stations of the Cross/Benediction

Wednesday, March 14

Catharine - 7:00 p.m. Mass & Stations
Munjor - 7:00 p.m. Communal Penance Service

Friday, March 16

IHM - 7:00 p.m., Stations & Confessions; 8:00 Stations (Spanish)
Munjor - 7:00 p.m. Stations of the Cross
St. Joseph - 7:00 p.m. Stations/Confession/Benediction
St. Nicholas - 7:00 p.m. Stations of the Cross

Wednesday, March 21

Antonino - 7:00 p.m. Mass & Stations
Catharine - 7:00 p.m. Stations of Cross & Prayer for Rain

Friday, March 23

IHM - 7:00 p.m., Stations & Confessions; 8:00 Stations (Spanish)
Munjor - 7:00 p.m. Stations of the Cross
St. Joseph - 7:00 p.m. Stations/Confession/Benediction
St. Nicholas - 7:00 p.m. Stations of the Cross

Sunday, March 25

IHM - 3:00 p.m. Communal Penance Service

Monday, March 26

St. Joseph - 7:00 p.m. Communal Penance Service

Wednesday, March 28

Catharine - 7:00 p.m. Stations of Cross & Prayer for Rain
Schoenchen - 7:00 p.m. Mass & Stations

Friday, March 30

IHM - 7:00 p.m., Stations & Confessions; 8:00 Stations (Spanish)
Munjor - 7:00 p.m. Stations & Benediction
St. Joseph - 7:00 p.m. Stations/Confession/Benediction
St. Nicholas - 7:00 p.m. Stations of the Cross

Monday, April 2

St. Joseph - 7:00 p.m. Communal Penance Service

Tuesday, April 3

St. Nicholas - 7:00 p.m. Communal Penance Service

Wednesday, April 4

Catharine - 7:00 p.m. Mass & Stations
IHM - 7:20 p.m. Living Stations

Thursday, April 5, Holy Thursday

Antonino - 5:30 p.m.
Catharine - 7:00 p.m.
Comeau Catholic Campus Center - 7:30 p.m.
IHM - 7:00 p.m. Bilingual Mass
Munjor - 5:30 p.m.
St. Joseph - 7:00 p.m.
St. Nicholas - 7:30 p.m.

Friday, April 6- Good Friday of the Lord's Passion

Catharine - 2:30 p.m. Service
Comeau Catholic Campus Center - 4:45 p.m. Service
IHM - 1:00 p.m. Service, 6:30 p.m. Spanish Service
IHM - 8:30 p.m. Living Stations
Munjor - 1:00 p.m. Service
Schoenchen - 1:00 p.m. Service
St. Joseph - 12:05 p.m. Stations, 1:00 p.m. Service
St. Nicholas - 8:00 a.m. Morning Prayer
St. Nicholas - 3:00 p.m. CYO Living Stations, 7:00 p.m. Service

Saturday, April 7 - Holy Saturday

Comeau Catholic Campus Center - 8:30 p.m.
IHM - 8:30 p.m. Bilingual Mass
Munjor - 8:30 p.m.
St. Joseph - 8:30 p.m.
St. Nicholas - 8:00 a.m. Morning Prayer, 8:30 p.m. Easter Vigil Mass

Sunday, April 8 - Easter

Antonino - 10:00 a.m.
Catharine - 8:00 a.m.
Comeau Catholic Campus Center - 9:30 a.m. (**NO 6:00 p.m. Mass**)
IHM - 8:00 a.m., 10:00 a.m., 12:00 p.m. (Spanish Mass)
Munjor - 8:00 a.m.
Schoenchen - 9:00 a.m.
St. Joseph - 6:30 a.m., 8:00 a.m. & 10:00 a.m.
St. Nicholas - 9:30 a.m. & 11:30 a.m.

***No daily Mass at St. Joseph Church starting with the 5:30 pm. Mass on Monday, April 9 - Friday, April 13. Capuchins in Assembly.



A New Church Doctor-Blessed Hildegard of Bingen

By Fr. Barnabas Eichor, O.F.M.Cap.



In October, 2012, Pope Benedict XVI will make Hildegard of Bingen the 34th Doctor of the Church. Throughout the Church's 2000 year history there have been 33 people given the title of Church

Doctor. It is both a very rare and great honor to be named a Doctor of the Church. The 33 Doctors of the Church are men and women that the Church recognizes as saints of "eminent learning" and "great sanctity." They are both great saints and great scholars whose sanctity and learning are recognized by the Church as communicating the true teaching of the Church and as great models of holiness. Some of the Church Doctors most familiar to lay Catholics would be Saint Augustine, Saint Thomas Aquinas, Saint John of the Cross and Saint Teresa of Avila.

Blessed Hildegard was born in Germany around the year 1098, and she lived until the 17th of September, 1179. Hildegard was a writer, musical composer, philosopher, Christian mystic, Benedictine abbess and visionary. She wrote theological, botanical and medical texts, as well as letters, liturgical songs, poems and many plays involving Christian themes.

Hildegard was born into a family of free nobles. She was her parents' tenth child, sickly from birth. In her biography Hildegard explains that from a very young age she had experienced visions and read constantly. Her visions would continue throughout her life as a Benedictine nun and abbess. Later in her life Hildegard would relate in her book The Shade of the Living Light that her visions began at the age of three, and by the age of five she began to understand that these were visions from God. She recognized early on that this was a gift she could not explain to others. Hildegard did explain, however, that she saw all things in the light of God through the five senses: sight, hearing, taste, smell and touch.

This is important because it reveals and explains the value and importance of the

human body in the thought of Hildegard. She recognized deeply that we, as human beings, both material body and immaterial soul, experience and relate to God in our souls and in our bodies. This is one reason Hildegard had such an interest in the beauty of nature (as well as music) because it is beauty coming through our senses that leads us to God.

Hildegard's appreciation of the human body is what led her to the theological insight that would make her so important a theologian. All of the above brought Hildegard to the conclusion that there is no superiority or inferiority in the relationship between men and women. Instead that relationship is one of complementary roles.

According to Hildegard, "When God looked upon the human countenance, God was exceedingly pleased. For had not God created humanity according to the Divine image and likeness? Human beings were to announce all God's wondrous works by means of their tongues that were endowed with reason. For humanity is God's complete work . . . Man and woman are in this way so involved with each other that one of them is the work of the other. Without woman, man could not be called man; without man, woman could not be named woman. Thus woman is the work of man, while man is a sight full of consolation for woman. Neither of them could, henceforth, live without the other. Man is in this connection an indication of the Godhead while woman is an indication of the humanity of God's Son."

For Hildegard men and women are not inferior or superior to each other but are created for each other in a way that each completes, creates and gives life to the other. Given that our age is struggling with the nature of the relationship between men and women and the importance and nature of the family, Hildegard is clearly a theologian for our times as well.

Look for us on.....

facebook

SCHEDULES

GIFT BEARERS - HOMEBOUND

Those who are scheduled to take up the gifts please arrive at least 15-10 minutes before Mass to notify the ushers that you are present to take up the gifts. If you are not scheduled to take up the gifts and would like to on a day when it is Usher Choice, please see the ushers before Mass.

Homebound: It is very important that if you can't make your Mass appointments, please find a sub to take communion to the homebound.

February 22 - Ash Wednesday

12:05 - GB: Usher Choice
5:30 - GB: Usher Choice

February 25 & 26

5:00 - GB: Tim & Michelle Flax Family
7:30 - GB: Usher Choice
HB: Alan Leiker, Sr. Mary Ann S.
10:00 - GB: Usher Choice
HB: Vickie Hawthorne, Mary Morgan

March 3 & 4

5:00 - GB: Usher Choice
7:30 - GB: Gloria & Joe Desch
HB: Ernie Tallman, Lisa Vonfeldt
10:00 - GB: Christopher & Dana Schumacher
HB: Kathy Amrein, Darrin Atherton

March 10 & 11

5:00 - GB: Edward & Mary Ann Breit
7:30 - GB: Gerald & Luetta Kaiser
HB: Liz Schmeidler, Ernie Tallman
10:00 - GB: Usher Choice
HB: Mike Gnad, Mary Morgan

March 17 & 18

5:00 - GB: Usher Choice
7:30 - GB: Usher Choice
HB: Lucy Baier, Irvin Leiker
10:00 - GB: Usher Choice
HB: Treva Benoit, Lila Staab

March 24 & 25

5:00 - GB: Mike & Lori Hertel
7:30 - GB: Usher Choice
HB: Alan Leiker, Sr. Mary Ann S.
10:00 - GB: Usher Choice
HB: Andy Mattison, Helga Stremel

March 31 & April 1

5:00 - GB: Ralph & Patty Wellbrock
7:30 - GB: Virgil Staab Family
HB: Vickie Hawthorne, Lisa Vonfeldt
10:00 - GB: Dave & Carolyn Torline
HB: Darrin Atherton, Sr. Janet LeDuc

April 5 - Holy Thursday

7:00 - GB: Richard & Joanne Yost

April 7 - Easter Vigil

8:30 - GB: Troy & Jessica Basgall

SCHEDULES

GIFT BEARERS - HOMEBOUND

April 8 - Easter (Notice Mass time changes)

- 6:30 - GB: Usher Choice
 8:00 - GB: Usher Choice
 HB: Irvin Leiker, Liz Schmeidler
 10:00 - GB: Usher Choice
 HB: Mike Gnad, Mary Morgan

April 14 & 15

- 5:00 - GB: Usher Choice
 7:30 - GB: Gilbert & Roslyn Schippers
 HB: Lucy Baier, Ernie Tallman
 10:00 - GB: First Communion Class
 HB: Treva Benoit, Lila Staab

April 21 & 22

- 5:00 - GB: Shane & Mona Dreiling
 7:30 - GB: Usher Choice
 HB: Sr. Janet LeDuc, Sr. Mary Ann S.
 10:00 - GB: Robert & Ila Ruder
 HB: Andy Mattison, Helga Stremel

April 28 & 29

- 5:00 - GB: Usher Choice
 7:30 - GB: Paul & Lucy Baier
 HB: Alan Leiker, Ernie Tallman
 10:00 - GB: Barbara Jean Ottley Family
 HB: Vickie Hawthorne, Mary Morgan

May 5 & 6

- 5:00 - GB: David & Virginia Hertel
 7:30 - GB: Usher Choice
 HB: Alan Leiker, Liz Schmeidler
 10:00 - GB: Usher Choice
 HB: Kathy Amrein, Darrin Atherton

May 12 & 13

- 5:00 - GB: Usher Choice
 7:30 - GB: Cyril & Alice Fisher
 HB: Ernie Tallman, Lisa Vonfeldt
 10:00 - GB: Jeff & Amy Luebbers
 HB: Mike Gnad, Mary Morgan

May 19 & 20

- 5:00 - GB: Greg & Michelle Beyer
 7:30 - GB: Usher Choice
 HB: Lucy Baier, Irvin Leiker
 10:00 - GB: Usher Choice
 HB: Treva Benoit, Lila Staab

May 26 & 27

- 5:00 - GB: Usher Choice
 7:30 - GB: Clarence & Carol Legleiter
 HB: Alan Leiker, Sr. Mary Ann S.
 10:00 - GB: Matthew & Jennifer Werth
 HB: Andy Mattison, Helga Stremel



CAPUCHIN NEWS

The Annual Visitation

by Fr. Charles Polifka, OFM Cap.



During each of my twelve years as provincial, I've made the time between Christmas and Holy Week the time of "Canonical Visitation." This is a time when I visit each friar and each fraternity and get a formal assessment of how things are going. I make it a point to visit each friar and fraternity regularly, sometimes monthly, but those are informal visits. "Visitation" is a more formal time which is prescribed by our Capuchin Constitutions. Provincials are required to do this at least twice during each term. Once each term, provincials are required to visit the missionaries the province's mission.

The discussion with each friar revolves around a lot of personal issues. Jesuits call their times of visitation, "Manifestation of Conscience." For us Capuchins, visitation is less a manifestation of conscience as it is a time to reflect seriously on hopes and dreams, failures and successes, as well as the current status of one's life. "Am I happy where I am and with what I am doing?" "Am I growing in grace?" Those are the bottom line questions.

Physical health is, of course, a major concern. The average age of our professed Capuchins (those who have made vows) in the Mid-America Province is 63.8. If we include our postulants and novices, it brings our average age down to 58.6. That's not too bad when you compare it with other religious communities. Yet, that average age of the professed friars means that many friars are in bodies that are beginning to wind down. It is important that our friars who are in that age bracket from 65-93 keep themselves fit in what they eat and how they exercise. Physical check-ups are important. We have thirty friars who are over sixty-five, ten of whom are over seventy-five. Visitation is a time to challenge friars on their physical health habits.

While physical health is a "major" concern, nothing is more important than the friar's spiritual health. While bodies wind down, souls continue on for eternity. Visitation is a time to talk honestly about prayer life, about spiritual reading habits, about the use of confessors and spiritual directors, days of recollection, retreats, and about the tone and practices of the prayer in the friary. It is also a time to do a check-up on any difficul-

ties that the friar might have in living out the Rule of St. Francis and the Capuchin Constitutions. Funeral plans are always reviewed every three years, too. Most friars, however, are more concerned with what happens to their souls than how we celebrate their funerals. Nevertheless, their wishes are important.

Fraternity is an important element of our life as Capuchin Friars Minor, too, and the support of the friars for one another in their spiritual, ministerial, and emotional life has to be guarded. Current media, technology, and the social trends toward individualism and impersonal communication, along with the temptations to be constantly at work can lead to a fraternity style which is not "Capuchin." Visitation is a time to call those tendencies into question.

We discuss ministry, too. The "life" of the Capuchin friar is his major ministry, but that life expresses itself in service. Because we as a province are so "stretched" in terms of the services we are called upon to do, this part of the visitation is important to understand in order for the province as a whole to determine what can be continued and what can be cut. Likewise, sometimes the friar is heading toward a burnout, or he is overextended, or he is mismatched to the ministry, or he needs a particular education program. While ministry is a topic for the formal visitation, it is also addressed in an ongoing way throughout the year. If a friar needs a change in ministry assignment, that change is usually planned at the time of visitation.

Every year when I complete the visits with each of the friars I come to a new realization of the goodness of each of these men as well as the challenges they face. I personally take the challenges and concerns to my own prayer during Holy Week. The individual discussions are integral to the planning that is done for the future of our province. The friars love their life, their fraternities, and the people they serve.

So when you hear about a "visitation" taking place in a friary, it usually means that the provincial is around and talking to each of the friars about his life and ministry as a Capuchin Friar. It is a time of renewal and challenge, but most of all it is a time of reflection on one's life.



Stations of the Cross Followed by Benediction and Confessions

Join us for these devotions
each Friday evening at 7:00
p.m. during Lent.





Reflection on Stewardship ...continued from page 5

proach tithing with the assurance that God will provide for our needs, but we are continuing to make progress.

Cindy: We would like to thank you for all that you do for St. Joseph Parish, and we would like to encourage each of you to reflect prayerfully as you renew your stewardship commitment for the upcoming year. We are proof that perfection is not required. Not only will our parish benefit from your commitment to time, talent, and treasure, most importantly, we know that you will, also.

In closing, I would like to read a section of the stewardship prayer written by the Heartland Parish Committee for the Adoration Chapel:

Heavenly Father,

Send your Holy Spirit to us the laity.
Give us the understanding that we
have but one life to answer Your call to
holiness,

One lifetime to give our time, talents and
treasure for building the Mystical Body of
Your beloved Son, Jesus.

We have but the single opportunity of one
short lifespan to make a difference in our
family, our community, our world.

Touch our lives and inspire us to live our
faith courageously. Give each of us an
ever deeper faith, Heavenly Father.

With deep faith in Jesus' words and with
grateful hearts, we humbly ask You, to-
gether with the Holy Spirit, to hear and
answer our prayers.

Amen



Stations of the
Cross for Adults

Wednesday
afternoons
during Lent

3:00 - 3:30 p.m.
books provided

Sunday Afternoons in Narnia

By: Rev. Terrance W. Klein

Because my interest in priesthood began in junior high, I attended the strangest and most wonderful of high schools, a boarding school run by Capuchin Franciscan friars in Hays, Kansas, Thomas More Prep. What was strange? Two years before I arrived it had been two separate schools, both run by the friars, a minor seminary and a military academy. Besides being all male, the only other attribute such schools would share was a thoroughly relentless horarium, a daily schedule. I suppose that's true of any boarding school. Behind every Hogwarts there's a onerous horarium.

A bell rang every morning at seven. By seven-fifteen, we were downstairs in chapel for morning prayer. Breakfast was over and Mass begun by eight. The friars didn't make us go to daily Mass. After all, the vast majority of the student body had come from the ranks of the military academy, not the seminary. You could substitute a morning study hall.

Bells rang the rest of the day, moving day and residents students through their classes, each separated by only five minutes, on threat of what was called a penalty period. Really, in many ways, we had only shed uniforms for blazers. In the two hours after classes ended, before dinner, there were sports, and — again according to a rigidly fixed schedule — permissions to go into town. Evening study hall began every night at eight-thirty. It was followed by night prayer at ten, and, fifteen minutes later, all lights were out.

Weekends? Of course there were weekends. After an extra half-hour of sleep, Saturday mornings were spent cleaning the barracks (sorry, dorms), and then "policing the grounds." Saturday afternoon and evenings one went into town to do laundry and meet girls. First laundry, then girls. Or one blew off the laundry and just drove around town with girls. Of course there were free moments when we lined up at the pay phones to call home, or, more likely, to call girls. And we did what all students do. We listened to music, though the only way to do that in your ear was if your stereo (nestled into your locker) had headphones. The Sony Walkman hadn't even been invented.

I don't rehash all of this to point out how hard it was. Somehow we thrived on it. Indeed, for me, the hard part came Sunday afternoon, when everything ceased. Sunday mornings there was a full extra hour of sleep. Morning prayer and breakfast were followed by a smaller study hall, during which we were encouraged to write our parents. Then came Mass, and then fried chicken, and then it all ceased. For about five hours, we were on our own. That would have been a moment for hobbies. My friend Squirrel — that's what we called him — shot rockets. People listened to their music. Even the friars would disappear. Most were local boys themselves. I suspect they went to see their families.

For me, Sunday afternoons were the dreariest, most dangerous hours of the long week. Dreary because the relentless rushing had ceased, dangerous because I was turned back upon myself. For the first time in my life — though certainly not for the last — I felt a bit like Job:

Is not man's life on earth a drudgery? Are not his days those of hirelings?...So I have been assigned months of misery, and troubled nights have been allotted to me. If in bed I say, 'When shall I arise?' then the night drags on; I am filled with restlessness until the dawn. My days are swifter than a weaver's shuttle; they come to an end without hope. Remember that my life is like the wind; I shall not see happiness again (7:1, 3-4, 6-7).

Sunday afternoons have never changed for me. They're still the time when I find myself alone, restless, afraid. One week of work has finally ended with a flurry of Masses, and I can't bring myself to start another. I'm listless, like a boat without wind.

In *Breakfast at Tiffany's* Holly Golightly diagnoses Job and me as suffering from what she calls, "the mean reds." They aren't the blues. "No. The blues are because you're getting fat and maybe it's been raining too long, you're just sad that's all. The mean reds are horrible. Suddenly you're afraid and you don't know what you're afraid of."



Sunday Afternoons..., continued from page 6

Of course, the mean reds aren't as strictly scheduled as I seem to suggest. They can happen in a crowded airport, when your flight is cancelled and you're alone. They can come upon you during a long, solitary drive. The world doesn't need to fall silent for long, before the soul begins to seethe.

My Sunday afternoon "mean reds" would introduce me to a woman who changed my life, because she had suffered the same. And she would teach me that those are the moments in which God calls us to prayer. Not petitionary prayer, because we need something. No, meditative and contemplative prayer, because the soul is awake and looking for its lover.

Sometimes on Sunday afternoons, I would sneak into what was called "the Bishop's Suite." No bishop ever stayed there in my memory. I had been sent there once, on a Saturday morning, to clean out a closet, which contained a large box of paperbacks. One of them, the one I chose to read surreptitiously on many a Sunday afternoon, was *Story of a Soul*, the autobiography of St. Thérèse of Lisieux. I'm sure there was a copy of the book in the library, but, at the time, this was my own secret scoop. No one had ever told me anything about Thérèse. I felt as though I had discovered her, on my own, there in the closet. She was my Narnia.

Here's the passage in which Thérèse describes finding her own Narnia, the solace and sustenance that meditative and contemplative prayer give. She wrote of her

childhood self in *Story of a Soul*:

I should have liked at this time to practice mental prayer, but Marie, finding me sufficiently devout, only let me say my vocal prayers. A mistress at the Abbey asked me once what I did on holidays, when I stayed at home. I answered timidly: "I often hide myself in a corner of my room where I can shut myself in with the bed curtains, and then I think." "But what do you think about?" said the good nun, laughing. I think about the Good God, about the shortness of life, and about eternity: in a word, I think." My mistress did not forget this, and later on she used to remind me of the time when I thought, asking me if I still thought...Now, I know that I was really praying when my Divine Master gently instructed me (25-26).

What is meditative prayer? It's raising the mind to God so as to move the heart. It's bringing into our minds something like scripture, the writings of a saint, or the events of our day. It's letting God touch our emotions with such thoughts.

What is contemplative prayer? It's when the world is silent, and our thoughts fall silent, and we simply long for God. But here, you have a perfect picture of it in St. Mark's Gospel. "*Rising very early before dawn, he left and went off to a deserted place, where he prayed*" (Mk 1: 35)

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BAPTISMS

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Son of Brain & Ryan Pfannenstiel

Levi James Shaver
Son of Joseph & Rebecca Shaver

Stella Renee Hickert
Daughter of Dustin & Robynn Hickert

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NEW PARISHIONERS

Bernice & Terry Blakely
Jeff & Tina Crispin
Kristy Luck
Sabina Ostmeyer
Richard Weaver
Hannah Wildeman
Jennifer & Jeff Williams



A few parishioners attend the second Saturday of the month card party at the Parish Service Center following the 5:00 p.m. Mass.

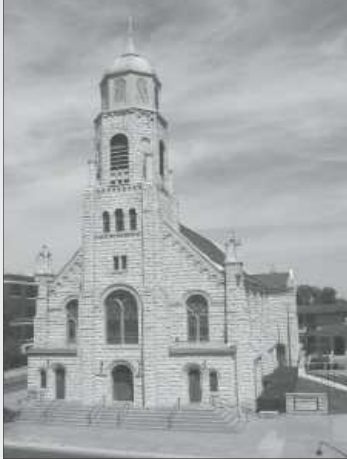


Don't forget to drop your Stewardship Renewal Form in the "Ark" as your commitment to the Parish. We use the ministries listed on the form to keep our minister records updated.

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KIDS' CORNER

Puzzle

Find and circle these words from today's Gospel:

SPIRIT	FORTY	ANIMALS
JESUS	SATAN	ANGELS
DESERT	TESTED	BELIEVE

E S Y T U O I G U F E
R A N I M A L S J O R
I T G S Y N O E A R I
S A L O F G D N S T N
T N E T A E S J I Y O
E M S B E L I E V E S
S U O J T S R S O S U
T S P I R I T U P A T
E L A D L U N S E D Y
D E S E R T M I R O N
O T I M Y B A L Y T A



Sharing the Gospel

When the Hebrews sinned in the desert, snakes came to bite them. Moses lifted up a metal snake in the desert. If God's people looked at the metal snake, their painful snake bites would be healed. Instead of dying from their snake bites, they would live. Our sins are a lot like those snake bites. Sins turn us away from God, hurt us, and hurt other people. When Jesus was lifted up on the cross, he washed our sins away. Jesus gave us healing and forgiveness. We don't need to die from our sins. We can believe in Jesus, follow God with our whole hearts, and live forever.