St. Joseph Catholic Church

215 West 13th - Hays, Ks. 67601

Comeau Catholic Campus Center

506 W. 6th - Hays, Ks. 67601

4th Sunday of Easter

May 3, 2020

St. Joseph Mass Times
Saturday: 8:00am & 5:00pm
Sunday: 7:30am & 10:30am
Monday - Friday: 6:30am
Holy Days Masses:
5:30pm (Vigil) 6:30am. 12:05pm, 5:30pm

Rosary before each Mass.
Confession: Sat. 3:30pm

Comeau Campus Center Mass Times
Sunday: 9:00am & 6:00pm
Monday & Tuesday: 5:45pm
Wednesday: 9:15pm
Thursday: 5:45pm
Friday: 12:10pm

Holy Day Masses 4:45pm

Confession - Sun. - Thur.,
5:00pm - 5:40pm
(All Year)

Adoration - Begins, Tues, 9:30am
ends Wed. 5:45pm.
(When FHSU is in Session)

St. Joseph Parish Service Center

215 West 13th Street
Hays, Kansas 67601

Phone (785)-625-7356
Fax (785) 625-7394

Email: **stjoseph@stjoehays.com**
Web Page: www.stj-church.com

Office Hours
Mon.- Thurs. 8:00am - 5:00pm
Fri. 8:00 a.m. - noon
Office Closed Saturday, Sunday, Holy Days/Holidays

St. Joseph Parish is a Stewardship Parish. A Catholic Steward actively participates and is involved with parish ministries, each according to their time and talents. Continue to regularly pray the stewardship prayer. Help us to place You, our loving Creator, first in our lives by becoming more prayerful and more focused on loving and caring for our families and our neighbors in need. Help us to hear Your call to be good stewards of all Your gifts by sharing them to accomplish Your will, that is the coming of Your kingdom here on earth.

PARISH MISSION STATEMENT - "Under the protection of St. Joseph, and ever grateful to the Capuchin Franciscan Friars, we strive to foster a deeper relationship with Jesus Christ through prayer, worship and the celebration of the Sacraments. We are dedicated to love and care for all God's people in their physical, educational and spiritual needs through the stewardship of time, talent and treasure."

MASS INTENTIONS

Frs. Brian and Ryan each will be saying Masses daily. Below are the Mass intentions for these Masses.

Sunday, May 3, 2020 - Fourth Sunday of Easter
Acts 2:14a, 36-41/Pt2:20b-25/Jn 10:1-10
L/D Mem Gary & Joyce Sack Family
Cyril & Alice Fischer 65th Wed. Ann.

Monday, May 4, 2020
Acts 11:1-18/Jn 10:11-18
L/D Mem Joleen Schaeffer Family
L/D Mem Aloysius & Cecilia Kreutzer Family

Tuesday, May 5, 2020
Acts 11:19-26/Jn 10:22-30
L/D Mem Eldon & Mary Stoecklein Family
+Ron Rohleder (Ann.)

Wednesday, May 6, 2020
Acts 12:24-13:5a
L/D Mem Jim & Shirley Dinkel Family

Thursday, May 7, 2020
Acts 13:13-25/Jn 13:16-20
+George Deslongchamp
+Bonnie Lager

Friday, May 8, 2020
Acts 13:26-33/Jn 14:1-6
L/D Mem Robert & Catherine Wahlmeier Family

Saturday, May 9, 2020
Acts 13:44-52/Jn 14:7-14
L/D Mem Julius & Sara Schoendaller Family

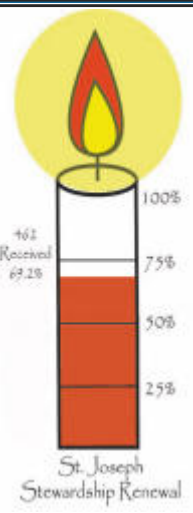
Sunday, May 10, 2020 - Fifth Sunday of Easter
Acts 6:1-7/1 Pt 2:4-9/Jn 14:1-12
+Francis Al "Hammie" Rupp (Ann.)
+Florence Kuhn

STEWARDSHIP RENEWAL FORMS

As of April 28, out of the 668 stewardship renewal forms that were sent out in January, **462** have been returned, which is **69.2%** of the parish.

Please drop these in the baskets by the doors or mail to the parish office. **PARENTS** - Remember, you will not be able to pre-enroll your child unless these papers have been filled out and returned to the parish office.

Help us hit 80% returns this year! Send in your Stewardship Renewals.



Pastor's Notes

Fr. Brian Lager

Why is May the month devoted to Mary?

At the Easter Vigil when we bless the new Paschal candle we mark the Candle with a Cross, the Greek letter Alpha, the Greek letter Omega, and each numeral from the year, so this year is 2020, so we mark it with those numerals. When we mark it we say "Christ yesterday and today, the beginning and end, Alpha and Omega, all time belongs to him and all the ages to him be glory and power through every age forever. Amen." This is the reminder that we sanctify the world and all time by our prayers and good works. Jesus who is the second person of the Blessed Trinity is sent to redeem us by death and Resurrection. We mark this on the Paschal candle when we stick the nails covered in wax in it and say "By his holy and glorious wounds my Christ our Lord guard us and keep us. Amen."

Each day as priests we sanctify time by praying the Liturgy of the Hours. Those in vowed religious life do the same thing. All people are called to sanctify time even in a liturgical way through the Liturgy of the Hours, if not in this way then in a way they are able to do so. Each day of the week traditionally has a devotion assigned to it, and thus each month reminding us to sanctify time. Each month's devotion is:

January - The Holy Name of Jesus
February - The Holy Family
March - St. Joseph
April - The Holy Eucharist
May - The Blessed Virgin Mary
June - The Sacred Heart of Jesus
July - The Precious Blood of Jesus
August - The Immaculate Heart of Mary
September - The Seven Dolors of Mary / The Sorrowful Mother
October - The Holy Rosary
November - The Holy Souls in Purgatory
December - The Immaculate Conception (of the Blessed Virgin (Mary)

Notice that Mary is remembered multiple times with the different devotions we have to her. The May devotion in its present form originated at Rome where Father Latomia of the Roman College of the Society of Jesus, to counteract infidelity and immorality among the students, made a vow at the end of the eighteenth century to devote the month of May to Mary. From Rome the practice spread to the other Jesuit colleges and thence to nearly every Catholic church of the Latin rite (Albers, "Bluethenkranze", IV, 531 sq.).

It is a great opportunity for us to increase our devotion to our Blessed Mother. If we are not in the custom of praying the rosary May is a month for us to begin that devotion. Let us pray for one another this May and offer the Rosary for our parish. May God bless you!

ST. JOSEPH CATHOLIC CHURCH

215 West 13th, Hays, Ks. 67601
Most Reverend Gerald "Jerry" Vincke
Bishop of Salina

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ST. JOSEPH PARISH NEWS

OFFICE CLOSED - During the next few weeks the office will be closed. If you have any questions or need to get ahold of the priests please call 785-625-7356 and be sure to leave a message, we will be monitoring the messages on our answering system.

If you need to see a priest you may come to the office and ring the door bell. Be sure to give the priests enough time to get from their living area to the front door. If you need the anointing of the sick please don't hesitate to call and leave a message.

REMINDER: Live stream Mass on Facebook & on www.stj-church.com weekdays at 6:30am, Sunday at 7:30am and 10:30am. Confessions are Monday - Friday at 5:00pm and Saturday at 3:30pm. Adoration is Monday, Wednesday & Friday at 7am-7pm.

STEWARDSHIP OF TREASURE

Budgeted envelopes/offertory per week	$21,250.00
Actual envelopes/offertory received 04/20/20-04/26/20	$11,937.00
For this week, the collection is **ahead (behind)**	**($9,313.00)**
Budgeted envelopes/offertory thru 03/31/2020	$828,750.01
Actual envelopes/offertory thru 03/31/2020	$805,651.69
As of 03/31/2020 we are **ahead (behind)** budget for the fiscal year.	**($23,098.32)**

Additional Information:

Catholic Relief Services Collection: $365.00
Easter Flower Donations: $336.00
Good Friday Holy Land Collection: $1,517.00

As you can imagine, the temporary suspension of Masses has had an immediate impact on collections in the parish. The need to continue to pay the parish bills does not stop with the suspension. If possible, please continue to tithe as best you can, whether by mail, banking bill pay, or with online giving. Online giving is simple and allows you to stay at home and continue to support your parish during these difficult times. You can access online giving via the link on the parish website homepage at stj-church.com. If you have questions, please call the parish business office at 785-625-7356. Thank you for your continued support of St. Joseph Church.

ST JOSEPH CEMETERY NEWS

St. Joseph Cemetery maintenance staff will be preparing the cemetery for Memorial Day, **beginning on Monday, May 4th.** We ask that you remove any floral arrangements or decorations that you wish to keep, with the exception of those in containers or vases attached to the monument by Sunday, May 3rd. Items not picked up which interfere with the mowing and trimming will be removed and disposed of by the cemetery staff. Your cooperation will be appreciated!

ST. JOSEPH FOOD PANTRY

LOCATION TO PLACE YOUR FOOD ITEMS - Nonperishable food items as well as medium sized boxes may be brought to the parish school building, formerly Kennedy, doors 25 & 26, near the gym, **from 8:00 a.m. - 3:00 p.m**. Monday through Friday.

- Food Pantry dates are May 2nd & 16th.

Item of the month - Beans & Fruits, all varieties

- Monetary donations can be sent through the weekend collection, left at the Parish Service Center or you may donate on line by going to ***https://stjchurch.weshareonline.org/ws/opportunitiesSt.JosephFoodPantry***
- To volunteer to help at the St. Joseph Food Pantry contact Renee Michaud at 785-628-8434 or michauds@ruraltel.net

The Lamb's Supper: The Bible and the Mass
Communion as the Coming of Christ
The Liturgy of the Eucharist

Lesson Objectives
1. To understand the deep biblical foundations of Jesus' command that the Eucharist be celebrated "in memory of Me."
2. To see how Scripture portrays Jesus as the Passover Lamb and how that portrayal is reflected in the Mass.
3. To understand the Eucharist as parousia, the "coming" of Christ, and as the "daily bread" we pray for in the Our Father.

I. At the Last Supper
A. Calling to Mind His Death
With our last lesson, we reached the climax of the Mass - the Eucharistic Prayer.

The Eucharistic Prayer is a prayer of remembrance. So is the Mass.

As we saw in the last lesson, the various prefaces to the Eucharistic prayers recall the great events in salvation history. These great events are presented as a prelude to the summit of salvation history - Christ's institution of the Eucharist at the last supper.
The Eucharistic prayers themselves are punctuated with expressions like "memento, Domine" ("Remember, Lord").
In Eucharistic Prayer I, the most ancient of the prayers, we ask God to remember the living and the dead, and we recall by name saints and martyrs, as well as the biblical sacrifices of Abel, Abraham, and Melchizedech. And, in the words of the prayer, we "celebrate the memory of Christ," especially His passion, resurrection, and ascension.

In the Eucharistic Prayers, the Mass is clearly seen as "the memorial of our redemption" (Eucharistic Prayer IV) in which, "calling to mind the death [He] endured for our salvation" (Eucharistic Prayer III), we relive the "memory of His death and resurrection" (Eucharistic Prayer II).

But words like "memorial" or "remembrance" - as they're commonly understood - don't do justice to what happens in the Eucharist. Nor do they adequately translate all that Jesus intended to convey when He commanded: "Do this in memory of me" (see **Luke 22:19**; **1 Corinthians 11:24**).

B. Remembering His Covenant
This command, issued at the last supper, evokes an ancient strand of biblical tradition. Remembrance is a key theme in the Old Testament. Sometimes when you read the word "remember" in Scripture, it simply means what it means to us today: "don't forget."

But when referring to God's "remembering," the word means much more. For example, after the flood, God promises to "remember" His covenant and never again destroy the world by water (see **Genesis 9:15-16**; note: the New American Bible translation has "recall," but this weakens the force of the Hebrew).

It's not as if God can ever forget His covenant. Here, and elsewhere in the Old Testament, when God "remembers," He is acting to accomplish His will - answering prayers, granting forgiveness, saving, and blessing His people (see **Genesis 30:22**; **1 Samuel 1:19-20**; **Psalm 98:3**; **105:42**).

We retain this sense in the Mass with such prayers as: "Lord, remember your Church throughout the world" (Eucharistic Prayer II). We're not for a moment presuming that God has somehow forgotten His Church. We're praying for His blessing, His continued saving activity in our lives.

In the Old Testament, the most dramatic example of this divine remembrance comes when God "remembers" His covenant with Abraham and raises up Moses to liberate His chosen people from their bondage in Egypt (see **Exodus 2:24**; **6:5**; **Leviticus 26:42**,**45**).

II. The Memorial Feast
A. The Passover Remembered
God commanded Israel to commemorate this national deliverance in a "memorial feast" that would be a "perpetual institution" (see **Exodus 12:14**,**17**).

This memorial, the Passover, was what Jesus was celebrating on the night of His last supper, when He instituted the Eucharist as the memorial of His suffering and death.
The Passover, as given to the Israelites by God through Moses, was to be an annual thanksgiving celebration that would call to mind God's saving actions and inspire the people to keep God's commandments (see **Exodus 13:3**,**8**; **Deuteronomy 6:20-25**; **16:3**).

Israel's worship, not only in the Passover, but in the other festivals and customs instituted by God through Moses, was a worship of ritual remembrance. What was remembered? God's salvific intervention in Israel's history - especially in the exodous - and His covenant with Israel. The ritual remembrance included the reading or narration of His saving deeds, along with the offering of sacrifices. And Israel was taught to believe that in these rites of remembrance they were brought into a mysterious sharing and participation in the covenant that God made with their ancestors centuries before.

We see this most clearly in the covenant renewal ceremony recorded in the Book of Deuteronomy. In this remembrance, Moses explains, the original covenant made at Mount Sinai is "actualized," or made present in their midst.

"Not with our fathers did He make this covenant, but all of us who are alive here this day. The Lord spoke with you face to face on the mountain from the midst of the fire. Since you were afraid of the fire and would not go up to the mountain, I stood between the Lord and you at that time, to announce to you these words of the Lord. . . " **Deuteronomy 5:1-4**, **15**,**23**,**25**; **6:20-25**)

Moses is remembering a series of events that took place on Mount Sinai during the first generation after the Exodus (see Exodus 19-20). Yet he is describing them as if the assembled Isralites are themselves there, as witnesses and participants in those events. Notice his intense stress on the present moment - us, you, alive, here, this day. Though the covenant was made long ago on Sinai, it is present in their midst.

In recalling the covenant, they aren't rehearsing the facts of a past event. In their remembrance, through the power of God, they are being made contemporaries of those events. Those events are being made present. In remembering the covenant, they are made heirs to that covenant, part of the family of God created by the covenant.

In every celebration of the Passover, men and women of every generation remember the day when they themselves came forth from the land of Egypt (see **Deuteronomy 16:3**). The exodus is something that they personally participate in. Every Israelite, even today, speaks of the exodus in the first person. It is "what the Lord did for me when I came out of Egypt" (see **Exodus 13:8**).

B. The New Exodus

This is the rich Old Testament background to Jesus' command at the last supper. He aimed to institute a new Passover memorial, one that would remember His "exodus" (see **Luke 9:31**), the mighty act of salvation accomplished by His life, death, and resurrection, by which all peoples and generations are freed from sin and death. The new memorial instituted by Jesus wasn't to be a nostalgic reminiscence of Christ's last meal, or His days on earth. Like the Passover, it would be a liturgical memorial that would re-present, "actualize" - make actual - God's mighty work.

In the Eucharist, the once-and-for-all sacrifice of the cross becomes present, God remembers and renews the covenant made in Christ's blood (see **Luke 22:20**), and we who worship through this memorial are made sharers in the power and promises of that covenant.

What Moses told the Israelites about the covenant and Sinai could be said of us: Not with our fathers, the apostles in that upper room, did Jesus make this new covenant. He made it with all of us who are alive here this day. The Lord spoke with us face to face when He said, "Take . . . eat. . . This is my body . . . Take . . . drink . . .This is the cup of my blood . . . Do this in memory of me."

C. Christ, Our Paschal Lamb

Because the Eucharist is a memorial of the Lord's passover, we remember these words of its institution, just as Jesus spoke them at the last supper.

But what do those words mean, exactly?
Remember, Jesus spoke them in a Passover context. The Passover meal prescribed by Moses included eating an unblemished lamb with unleavened bread and bitter herbs and reciting an explanation of the feast's meaning (see **Exodus 12:8-11,24-27**). Later Jewish tradition added to the celebration the singing of psalms and the of drinking wine.

Notice that in the last supper accounts, unleavened bread and wine are mentioned (seeMatthew 26:26-27; **Mark 14:22-23**; **Luke 22:19-20**), and even the singing of psalms (seeMatthew 26:30; **Mark 14:26**).

But no mention is made of the Passover lamb. Jesus appears to be presenting himself as the Passover lamb, whose flesh and blood would be eaten in remembrance of the Lord's salvation. In fact, this is how Jesus is depicted in the Gospel of John. John, incidentally, is the only one of the gospel writers who doesn't provide an account of Jesus instituting the Eucharist at the last supper. But from his earliest verses John identifies Jesus as "the Lamb of God" (see **John 1:29**). At the gospel's end, John again subtly describes Jesus in terms of the paschal lamb.

When Christ is condemned by Pilate, John tells us, it was the "preparation day for Passover, and it was about noon." Why this detail? Because that was the time when Israel's priests slaughtered the lambs in preparation for the Passover meal (see **John 19:14**).

As He hangs on the cross, the soldiers give Jesus a sponge soaked in wine. They raise it to Him on a "hyssop branch." That's the same kind of branch the Israelites are instructed to use to daub their door posts with the blood of the Passover lamb (see **John 19:29**; **Exodus 12:22**).

And why don't the soldiers break Jesus' legs on the cross (see **John 19:33,36**)? John quotes Moses' original Passover instructions, explaining that it was because the legs of the Passover lambs weren't to be broken (see **Exodus 12:46**; **Numbers 9:12**; **Psalm 34:20**).

This point is further driven home in the long sermon that Jesus delivered in the synagoue at Capernaum near Passover (see **John 6:4,35-59**).

Jesus describes himself in terms of both the paschal lamb whose flesh must be eaten and the manna with which God fed the Israelites in the wilderness. He insists on describing the eating and drinking of His flesh and blood in starkly literal terms. Four times, He uses a Greek word - trogein - that refers to a crude kind of eating, almost a gnawing or chewing (see **John 6:54,56,57,58**).

His original audience, including many of His followers, were shocked and appalled at His insistence that they must eat His flesh and drink His blood (see 6:52,61,66).

III. At the Lamb's Supper

A. Giving Us Our Daily Bread

From these texts we can understand the tradition handed on to us by the apostles - that Christ is "our paschal lamb" (see 1 Corinthains 5:7) whose blood was shed for our salvation and whose flesh and blood we eat and drink in remembrance of that salvific act. We profess this faith in every Mass, making the words of Scripture our own. The priest presents the consecrated bread to us with John's words: "Behold the Lamb of God who takes away the sin of the world" (see **John 1:29**).

He follows these words with words drawn from John's Revelation, which allude to the wedding supper of the Lamb ("Happy are those . . . " see **Revelation 19:9**).

As we explored in Lesson 5, in the Eucharist we join ourselves to a cosmic liturgy, described in Revelation as a heavenly wedding feast. As is appropriate for a wedding feast, we introduce the Communion Rite of the Mass by praying the family prayer that Jesus taught us (see **Matthew 6:9-13**;**Luke 11:2-4**).

In the context of the Mass, the petitions of the Our Father take on new meaning. We might even say that the Mass fulfills the Lord's Prayer word for word. In the Mass, we hallow or glorify His name and ask Him to forgive our trespasses. The Sign of Peace symbolizes our forgiveness of those who've trespassed against us - as we offer a gesture of reconciliation before approaching he altar (see **Matthew 5:23-24**; **John 14:27**).

In the Mass, the Father gives us our "daily bread." In fact, epiousios, the word translated "daily," is a Greek word found only in the Lord's Prayer. It's exact meaning has puzzled translators and scholars for more than 20 centuries now.
It's interesting to note, however, that the idea and expression "to give bread" seems to trace back to the primordial experience of God giving the Israelites a daily portion of bread from heaven as they sojourned in the wilderness (see **Exodus 16:4**; **Psalm 78:24**).

The giving of bread becomes an image of God's care and salvation elsewhere in the Old Testament (see **Psalm 107:9**; **146:7**; **Proverbs 30:8-9**).

Jesus refers to the original wilderness experience in His Passover sermon at Capernaum - saying that our "Father gives you the true bread from heaven" (see **John 6:32**).

The idea of giving bread occurs only in a few other places in the Gospels. But those places are all highly suggestive. In fact, each time it appears, it is in a scene heavy with Eucharistic overtones. Jesus takes, blesses, breaks, and gives bread in His miraculous multiplication of the loaves (see **Mark 6:41**; **8:6**; **Matthew 15:36**; **John 6:11**); at the last supper (see **Mark 14:22**;**Matthew 26:26**); and at Emmaus after His resurrection (see **Luke 24:30**). So, too, in the Mass, he comes to give us our daily bread. By this bread we are strengthened against temptation, and promised deliverance from evil.

In the Mass, we're blessed to be able to eat bread in the kingdom of God, as Jesus promised (see **Luke 14:15**). Indeed, in the cosmic liturgy of the Eucharist, the kingdom has come on earth as it is in heaven.

That's why the early Christians recited a short "doxology" after saying the Lord's Prayer during the Mass. We still pray their doxology ("For the kingdom, the power, and the glory . . . ") in our Mass.

B. Until He Comes Again
In the earliest Eucharistic celebrations, the first believers also prayed a short prayer for the coming of the Lord in glory: "Come, Lord Jesus!"

The prayer - an Aramaic expression, Marana tha - is also found in the New Testament where it also evokes the Eucharistic setting (see **1 Corinthians 16:22**; **Revelation 22:17**, **20**).

The early Christians looked forward to the second "coming" of the Lord. The Lord's coming in glory was anticipated as a time when He would finally reveal himself and call all peoples into His presence for judgment (see **Matthew 24:27**; **1 Thessalonians 2:19**; **3:13**; **2 Thessalonians 2:1**,**8**; **1 John 2:28**).

Parousia (pronounced: PAHR-oo-SEE-uh), the Greek word used by the New Testament writers for this "coming," means both "advent" or "arrival" and "bodily presence." For instance, Paul uses parousia to describe his own immediate bodily presence, which he admits is, while real, not striking or imposing (see **2 Corinthians 10:10**; **Philippians 2:12**).

Outside the Bible, parousia came to be an official term for the visit of a king or emperor.
And the first Christians saw the Eucharist as a parousia.
"For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until He comes," Paul wrote (see **1 Corinthians 11:26**).

Paul's words are still heard in our Eucharist celebrations today - one of three options for proclaiming the Mystery of the Faith following the consecration of the bread and wine.
Very early, Christians began praying, as we still do, "Hosanna . . . blessed is he who comes in the name of the Lord" in their celebrations of the Eucharist (see **Matthew 21:9**).

Jesus himself had said, on the threshold of His passion: "I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord'" (see **Matthew 23:39**).

And we see Him when we say this prayer in the Mass. In every Eucharist, He fulfills His promise to be with us until the end of the age (see **Matthew 28:20**).

The Eucharist is His coming, the parousia, the Real Presence of Christ. In the Eucharist we have the bodily presence of Christ, the coming of the king who stands at the right hand of God (see **Acts 7:56**).
In describing His "coming," Jesus said that "this generation will not pass away until all these things have taken place" (see **Matthew 24:34**).

And at the last supper, He said He would not drink wine "until the kingdom of God comes" (see **Luke 22:18**).

A moment later, He told the apostles: "I confer a kingdom on you . . . that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel" (see **Luke 22:29-30**).

These same images are found in John's vision of the cosmic liturgy - the wedding feast of the Lamb (see **Revelation 19:9**); Jesus as the Word of God and the King of Kings (seeRevelation 19:13,16); the kingdom of priests who reign with him (see **Revelation 5:10**;**20:6**); the thrones of judgment (see **Revelation 20:12**); the "apostles of the Lamb" and the "twelve tribes of the Israelites" (see **Revelation 21:10-14**).

C. A Share in His Body and Blood
Whenever the New Testament speaks of Christ's coming, it

speaks also of His judgment. The Eucharistic parousia is a real presence - Christ coming in power to judge.
This is why we must come worthily to the celebration. As Paul warned, if we do not come worthily, we eat and drink judgment upon ourselves (see **1 Corinthians 11:27-32**).

This is why before we pray the words of the centurion while on our knees before receiving communion, "Lord, I am not worthy . . . " (see **Matthew 8:8**).

We are not worthy to be visited by our Lord. And yet He makes us worthy. He grants us "participation" (koinonia, "communion" or "sharing") in His body and blood (see **1 Corinthians 10:16**). Through this Eucharist we "come to share (koinonia) in the divine nature" (see **2 Peter 1:4**).

This participation, this sharing, is the goal of all of salvation history, the blessing that God desired to bestow on all peoples. It is a history that begins "in the beginning," as we read on the Bible's first page, and continues in every Mass, in which we echo the prayer found on the Bible's last page - "Amen! Come, Lord Jesus!" (see **Revelation 22:20**).

And with every coming of the Lord in the Eucharist we anticipate that final coming, when death will be defeated, and He will hand over the kingdom to His Father, and God will be all in all (see **1 Corinthians 15:23-28**).

In the Eucharist we receive what we will be for all eternity, when we are finally taken up to heaven to join with the heavenly throng in the marriage supper of the Lamb. At Holy Communion we are already there.

"The Lord is with us," as the priest says after communion. And we are sent away from every Mass in peace - both dismissed and commissioned - to live the mystery, the sacrifice we have just celebrated, through the splendor of our ordinary life in the home and in the world.

IV. Study Questions

1. What does it mean in the Old Testament when God is said to "remember"?
2. What did Israel remember in its ritual worship?
3. Explain how Israel's remembrance of its covenant brought the people into a mysterious sharing of the covenant made with their ancestors.
4. How and why does the New Testament describe Christ as a new "paschal lamb"?
5. What does parousia mean? Why do we say that the Eucharist is parousia?

For prayer and reflection:

Read Paul's warnings about the worthy reception of the Eucharist (see **1 Corinthians 11:27-32**). Do you truly "discern" the body Based on what you have learned in this course? What resolutions can you make to better "discern" the body and blood of Christ when you come to Mass?

SPIRITUAL SUGGESTIONS

Suggestions to Supplement Your Spiritual Life With Mass cancelations, please join us online at one of the below links to watch Mass either on TV or internet. We encourage you to read the Gospels, pray with your families, and join yourself to the Eucharist "the source and summit of our Catholic faith." When you pray or anytime you can make an act of spiritual communion.

1. Watch St. Joseph daily/Sunday Mass on FACEBOOK at ….. https://www.facebook.com/St-Joseph-Catholic-Church-Hays-Kansas-142453885786830/

2. Watch Mass Online via EWTN, Bishop Robert Barron, and individual priests and parishes have already been offering online Masses via Facebook or YouTube.

3. Mass will be offered the following website Word on Fire https://www.wordonfire.org/daily-mass Salina Diocesan Website www.salinadiocese.org EWTN Masses and Fr. Fred at the Cathedral.

4. Reading the scriptural readings for the weekday and the Sunday Mass. They can be found on the USCCB site.

5. Stations of the Cross can still be prayed in the church or at home. The Stations are a great way to unite our sufferings in these times to those of Christ.

O HOLY ANGEL at my side,
Go to Church for me,
Kneel in my place, at Holy Mass,
Where I desire to be.

At Offertory, in my stead,
Take all I am and own,
And place it as a sacrifice
Upon the Altar Throne.

At Holy Consecration's bell,
Adore with Seraph's love,
My Jesus hidden in the Host,
Come down from Heaven above.

Then pray for those I dearly love,
And those who cause me grief,
That Jesus' Blood may cleanse all hearts,
And suff'ring souls relieve.

And when the priest Communion takes,
Oh, bring my Lord to me,
That His sweet Heart may rest on mine,
And I His temple be.
Pray that this Sacrifice Divine,

May mankind's sins efface;
Then bring me Jesus' blessing home,
The pledge of every grace. Amen

Letter of His Holiness Pope Francis to the Faithful for the Month of May 2020

Dear Brothers and Sisters,

The month of May is approaching, a time when the People of God express with particular intensity their love and devotion for the Blessed Virgin Mary. It is traditional in this month to pray the Rosary at home within the family. The restrictions of the pandemic have made us come to appreciate all the more this "family" aspect, also from a spiritual point of view.

For this reason, I want to encourage everyone to rediscover the beauty of praying the Rosary at home in the month of May. This can be done either as a group or individually; you can decide according to your own situations, making the most of both opportunities. The key to doing this is always simplicity, and it is easy also on the internet to find good models of prayers to follow.

I am also providing two prayers to Our Lady that you can recite at the end of the Rosary, and that I myself will pray in the month of May, in spiritual union with all of you. I include them with this letter so that they are available to everyone.

Dear brothers and sisters, contemplating the face of Christ with the heart of Mary our Mother will make us even more united as a spiritual family and will help us overcome this time of trial. I keep all of you in my prayers, especially those suffering most greatly, and I ask you, please, to pray for me.

I thank you, and with great affection I send you my blessing.
Rome, Saint John Lateran, 25 April 2020
Feast of Saint Mark the Evangelist

FIRST PRAYER

O Mary,
You shine continuously on our journey
as a sign of salvation and hope.
We entrust ourselves to you, Health of the Sick,
who, at the foot of the cross,
were united with Jesus' suffering,
and persevered in your faith.
"Protectress of the Roman people",
you know our needs,
and we know that you will provide,
so that, as at Cana in Galilee,
joy and celebration may return after this time of trial.
Help us, Mother of Divine Love,
to conform ourselves to the will of the Father
and to do what Jesus tells us.
For he took upon himself our suffering,
and burdened himself with our sorrows
to bring us, through the cross,
to the joy of the Resurrection. Amen.

We fly to your protection,
O Holy Mother of God;
Do not despise our petitions in our necessities,
but deliver us always from every danger,
O Glorious and Blessed Virgin.

SECOND PRAYER

"We fly to your protection, O Holy Mother of God".
In the present tragic situation, when the whole world is prey to suffering and anxiety, we fly to you, Mother of God and our Mother, and seek refuge under your protection.

Virgin Mary, turn your merciful eyes towards us amid this coronavirus pandemic. Comfort those who are distraught and mourn their loved ones who have died, and at times are buried in a way that grieves them deeply. Be close to those who are concerned for their loved ones who are sick and who, in order to prevent the spread of the disease, cannot be close to them. Fill with hope those who are troubled by the uncertainty of the future and the consequences for the economy and employment.

Mother of God and our Mother, pray for us to God, the Father of mercies, that this great suffering may end and that hope and peace may dawn anew. Plead with your divine Son, as you did at Cana, so that the families of the sick and the victims be comforted, and their hearts be opened to confidence and trust.

Protect those doctors, nurses, health workers and volunteers who are on the frontline of this emergency, and are risking their lives to save others. Support their heroic effort and grant them strength, generosity and continued health.

Be close to those who assist the sick night and day, and to priests who, in their pastoral concern and fidelity to the Gospel, are trying to help and support everyone.

Blessed Virgin, illumine the minds of men and women engaged in scientific research, that they may find effective solutions to overcome this virus.

Support national leaders, that with wisdom, solicitude and generosity they may come to the aid of those lacking the basic necessities of life and may devise social and economic solutions inspired by farsightedness and solidarity.

Mary Most Holy, stir our consciences, so that the enormous funds invested in developing and stockpiling arms will instead be spent on promoting effective research on how to prevent similar tragedies from occurring in the future.

Beloved Mother, help us realize that we are all members of one great family and to recognize the bond that unites us, so that, in a spirit of fraternity and solidarity, we can help to alleviate countless situations of poverty and need. Make us strong in faith, persevering in service, constant in prayer.

Mary, Consolation of the afflicted, embrace all your children in distress and pray that God will stretch out his all-powerful hand and free us from this terrible pandemic, so that life can serenely resume its normal course.

To you, who shine on our journey as a sign of salvation and hope, do we entrust ourselves, O Clement, O Loving, O Sweet Virgin Mary. Amen.

St. Joseph's Food Pantry announces the addition of its

DIAPER CLOSET

Open on the FIRST SATURDAY of each month,

9am-noon, beginning on 5/2/2020.

Now, parents who are in need of diaper support can come to the Food Pantry's DIAPER CLOSET to register their child and receive a bundle of diapers /wipes each month.

DONATIONS ARE NEEDED:

Disposable Diapers: Sizes 1-6, esp. the larger sizes.

Baby Wipes: Fragrance Free

Monetary Donations of any amount.

Donated items may be left in the Food Pantry Donation Barrels located inside the Kennedy School Building, doors 25&26 , from 8am-3pm.

Monetary Gifts may be directed to

St. Joseph Food Pantry—DIAPER CLOSET

and left at the Parish Office or placed in the weekend collections.

Help us stock the Diaper Closet as we support LIFE in this very practical way!

PARISH ORGANIZATIONS

DAUGHTERS OF ISABELLA
Are you interested in becoming a D of I member? Please contact Peggy Feltis at 785-628-1336 for more information. Meetings are held the second Tuesday of each month.

KNIGHTS OF COLUMBUS
St. Joseph Knights of Columbus, Council #1325 meets every **THIRD** Tuesday of the month at 7:30 p.m. in the St. Joseph Parish school building, room 110 (the old art room). Enter through south door, on the west side, marked #2.

KNOTS OF LOVE
This ministry meets the last Sunday of the month at 3:00 p.m. at the Via Christi Chapel.

ORDER OF SECULAR FRANCISCANS
This group follows in the footsteps of St. Francis of Assisi and meets every third Sunday at the Comeau Campus Center at 1:30 p.m. For more information about the meetings or about the Order please contact Brenda Lager at 785-628-3107.Regional Franciscan Website:
www.sfojuandepadilla.org.

PARISH CHOIR
The St. Joseph Parish Choir practices each Wednesday evening from 7:30 p.m. - 9:00 p.m. Director, Carol Brull, 785-625-9707.

WOMEN OF ST JOSEPH SCRIPTURE SHARING GROUP
This group meets after the 8:00 a.m. Mass on Saturday mornings in the large conference room. You may enter after Mass through the east sacristy door or if you are not attending Mass through the east side door to the parish offices. Women are invited to just drop in and join us as we discuss the scriptures for the following Sunday's Mass.

Sacraments and Parish Information

ST. JOSEPH PARISH MEMBERSHIP: To become a registered member of St. Joseph Parish, stop by the office to pick up a registration form or go to our website, www.stj-church.com and click on the ***DOWNLOAD*** button under the "Parish Registration Forms"

MARRIAGE-The first appointment must be made six (6) months before the proposed date of marriage. Couples expecting a traditional Catholic wedding are expected to be living a traditional Catholic lifestyle. Please contact the St. Joseph Parish Office.

BAPTISM - Please contact the St. Joseph Parish Office at 785-625-7356 to schedule a baptism. All first time parents need to take a baptism class.

FUNERAL
Please contact the parish office.

HOSPITAL VISITS - If you have a loved one in the hospital please be sure to contact the St. Joseph Parish Office.

HOMEBOUND VISITS - If you are homebound and would like to receive the Eucharist, or if you are on the weekend schedule and will not need it for some reason, please call the parish office at 785-625-7356.

STEWARDSHIP RENEWAL FORMS (SRF) - Stewardship Renewal Forms are sent out at the end of January each year with tithing information. Parishioners are asked to look over these forms for any additions or corrections and send back to the parish office. These forms are used to help keep our records up to date.

SACRAMENTAL RECORDS
If you are needing Sacramental records for St. Joseph Church please contact the parish office.

PRAYER CHAIN REQUESTS - Please call the parish office at 785-625-7356 or send an email to: stjoseph@stjoehays.com.

STEWARDSHIP REFLECTIONS

Recognizing the Voice of Jesus

When my wireless provider introduced HD Voice, the voice I heard on my phone was unbelievably clear, and it felt at times like both the caller and I were in the same room. The best aspect of this feature is that it didn't cost the customer any additional fees, and it didn't require any changes to the phone. I could say it was free, but I suspect I was already paying for it in my monthly bill anyway. At least it felt free.

The clearer the voice calling you, the easier it is to recognize who it is on the other end of the line. In John's Gospel, Jesus speaks of the gatekeeper who opens the gate and calls for his sheep. They respond because they know his voice. Others try to lure the sheep when the gatekeeper is not there, but the sheep find their voices unclear or unfamiliar.

Jesus is our gatekeeper. But unlike receiving something for free from a wireless company, to be able to hear his voice we need to pay attention and practice listening. By developing a stewardship way of life that is mindful and prayerful, we become attuned to his voice and are able to discern when the call is from our Lord and when it is from an imposter. It is great to talk about all the things we can do and all the gifts we can share, but if we are not listening for his call to hear where our offerings are needed, we can end up like a lost sheep searching for the gatekeeper.

STEWARDSHIP PRAYER

God our Father, You are the source of life and every blessing. All that we have comes from You. Help us to walk in your ways as faithful disciples of Jesus. As good stewards of your many blessings teach us to receive your gifts gratefully, cultivate them responsibly, share them in justice and love with others, and return them with increase to You, our Father. We ask this through Christ our Lord, who came that we might have life, and have it abundantly. Amen

PRAYER FOR RAIN

Blessed Saint Joseph, God chose you to be the husband of the Virgin Mary and the foster father of Jesus. You cared for the Son of God as your own son and taught him a trade. Because you were so close to him, He will not refuse anything you ask.

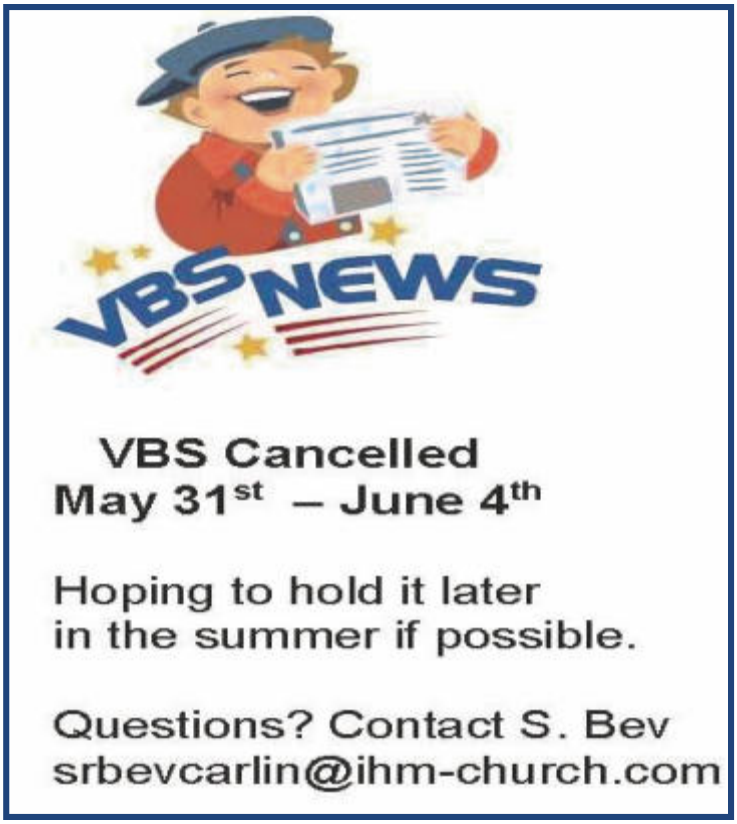
Intercede for us in our great need. Pray for the blessing of rain. We are grateful for the moisture that we have received, but

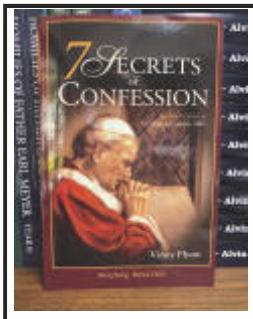
PRAYER FOR VOCATIONS

Heavenly Father, bless our diocese with the grace of many vocations to the priesthood and religious life. Through the intercession of Our Lady of Perpetual Help, grant to those you have called the willingness and generosity of spirit to give themselves in devoting their lives and their talents to the service of our Lord and to his Church. Increase the faith of all within our diocese, and particularly the faith of those you have called and will continue to call to serve your people. Helps each of us be good stewards of the gift of our vocation. We ask this through Christ our Lord. Amen.

ST JOSEPH PARISH APP

The App for our parish has had an update. To insure that you are getting notifications from the parish, you will need to reload the app. If you have any questions feel free to stop in or call the parish office. This is a good way to receive news about cancellation of any meetings, choir practice or RE classes because of winter weather.





"I want to go to Communion, so I have to go to confession." Sound familiar? To many Catholics, confession is just a means to an end. Cleaning us up from sin so we can receive communion. But, as Pope Francis tells us, confession is much greater than "going to the dry cleaner." It's an encounter with Jesus, presenting what to many will be a whole new way of going to confession, and inviting you to begin an exciting personal journey to healing and holiness.

THANK YOU to one of our parishioners who donated two cases of this book for our parishioners. Please feel free to stop by the tables in church and pick up a copy.

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