



St. Joseph Catholic Church

215 West 13th - Hays, Ks. 67601

Comeau Catholic Campus Center

506 W. 6th - Hays, Ks. 67601



3rd Sunday of Easter

April 26, 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



3RD SUNDAY OF EASTER



They set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, "The Lord has truly been raised and has appeared to Simon!" - Lk 24:33-34

Excerpts from the Lectionary for Mass ©2001, 1998, 1970 CCD

OLPI

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."



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

Sunday, April 26, 2020 - Third Sunday of Easter

Acts 2:14, 22-33/1 Pt 1:17-21/Lk 24:13-35

L/D Mem G.A. and Catherine Brull Family
For the Parish

Monday, April 27, 2020

Acts 6:8-15/Jn 6:22-29

+Al & Lucy Hertel
+Sally Frank

Tuesday, April 28, 2020 - St. Peter Chanel

Acts 7:51-8:1a/Jn 6:30-35

L/D Mem Mike & Dee Brull Family
Pat Sibbitt

Wednesday, April 29, 2020 - St. Catherine of Siena

Acts 8:1b-8/Jn 6:35-40

+Kathy Strachan
+Bonnie Lager

Thursday, April 30, 2020

Acts 8:26-40/Jn 6:44-51

+Tina Goetz (Ann.)
L/D Mem Doug & Karen Marsell Family

Friday, May 1, 2020 - Saint Joseph the Worker

Acts 9:1-20/Jn 6:52-59

L/D Mem Marvin J. Rupp Family
L/D Mem Jerry & Renee Michaud Family

Saturday, May 2, 2020 - St. Antanasius

Acts 9:31-42/Jn 6:60-69

Gene & Rita Gabel, 60th Wedding Ann.

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.

STEWARDSHIP RENEWAL FORMS

As of April 21, out of the 668 stewardship renewal forms that were sent out in January, **458** have been returned, which is **68.6%** 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.

STEWARDSHIP REFLECTIONS

Today's readings focus on a theme of "sojourning." As Christian stewards, we know our lives are a sojourn towards the ultimate destination of heaven.



Our Gospel passage today describes the sojourn of the two disciples on the road to Emmaus. The two are dejected and despondent after Jesus' death. They knew Jesus personally. They had heard the Gospel message directly from His lips. They heard the testimony of the women who discovered the empty tomb of our Lord and saw a vision of angels announcing He was alive. They had been informed by other disciples who went to the tomb that all was exactly as the women reported.

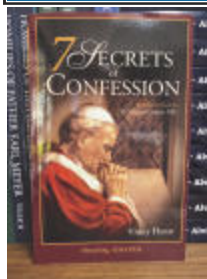
How much more obvious could the Good News be?

And yet, at times, the reaction of the two disciples describes our own stewardship journey, doesn't it? We have the fullness of the Catholic faith, the power of the sacraments, the support of our parish family. Yet, we often lose our way. We fail to see all the gifts we have been given. We lack trust in the perfect goodness and almighty power of God.

But notice what happens to the two men when eyes are opened once again and they recognize Jesus in the Eucharist — the "breaking of the bread." They are transformed! Their hearts are set on fire with love for the Lord and their faith. They recall that their hearts began "burning within" as the Lord was explaining the Scriptures to them. When we find we have lost our way, we can go to the same sources as the two disciples on the road to Emmaus — the Scriptures and the Eucharist.

In this Easter season, resolve to feast deeply on these two sources of grace. They are the fuel that will propel us on journey towards heaven.

7 SECRETS OF CONFESSION



"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 heal-

ing 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.

ST. JOSEPH CATHOLIC CHURCH

215 West 13th, Hays, Ks. 67601

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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.

The **Knights of Columbus** will be picking up the yard crosses on Saturday, May 2nd.

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 04/13/20-04/19/20	\$16,153.03
For this week, the collection is ahead (behind)	(\$5,096.97)
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)

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 online 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

ST. JOSEPH DIAPER CLOSET

DONATIONS NEEDED: Disposable Diaper: Sizes 1-6, esp. the larger sizes., Baby Wipes: fragrance free, Monetary donations. Donated items can be left in the Food Pantry Donation Barrels located in the Kennedy Building doors 25 & 26. from 8am - 3pm. Monetary gifts may be directed to **St. Joseph - DIAPER CLOSET** and mailed to the parish office or placed in the weekend collection. Your generosity is very much appreciated!

The Lamb's Supper: The Bible and the Mass**Lesson Five: Heaven On Earth:****The Liturgy of the Eucharist****Lesson Objectives**

- ◆ To understand the deep biblical foundations for the Liturgy of the Eucharist.
- ◆ To see how the Book of Revelation describes the liturgy of heaven.
- ◆ To understand how the Mass we celebrate on earth is a participation in the liturgy of heaven.

I. The Bible in Action**A. Lift Up Your Hearts**

"Lift up your hearts!"

We hear these words at the high point of the Mass, at the start of the Eucharistic prayer.

In Scripture, the exhortation to "lift up" is often associated with offering one's self to God through prayer (see **Psalm 25:1-2**; **Psalm 134:2**).

In the one place where the specific expression, "lift up your hearts," is used, it is part of a cry for God's mercy and presence, and a vow to return to Him and serve Him (see **Lamentations 3:41**; **Lamentations 2:19**).

And the exhortation to "lift up your hearts" may well have been a part of the original celebration of the Eucharist.

But when we lift up our hearts in the Eucharist, there is a certain "realism" about it. It's not just a figure of speech. Our hearts are really going somewhere. We are lifting our hearts to heaven, joining our prayers of thanks and praise to those of the angels in heaven.

Our feet may still be planted on the ground in an ordinary parish church. But in the Mass, we enter heaven itself. We take our place in the ceaseless worship of the angels and the saints in heaven. Our liturgy on earth is part of the eternal heavenly liturgy. The Mass, in other words, is heaven on earth.

But before we go to heaven, we should review how the Mass has led us to this point.

B. The Bible Ends in the Mass

Thus far in our study, we've seen how the Bible and the Mass were made for each other. The "destination" that all of Scripture points to is the Mass. And the Mass is the Bible in action - right before our eyes the Scripture's saving truths are "actualized," made actual or real.

As we've seen, much of the prayer and worship of the Mass is taken directly from Scripture or is meant to evoke for us the events of salvation history recorded in Scripture.

Of course, in the Liturgy of the Word we actually hear the Word of God in Scripture. In fact, as we have seen, the Mass is the native environment of Scripture. The official "canon" of Scripture is first and foremost the list of books deemed by early Church authorities, under the guidance of the Holy Spirit, to be suitable for public reading in the liturgy.

When the Scriptures are read in church, God himself speaks to us and Christ is present. And He tells us, through the Sunday readings, how God's plan for our salvation has played out in history, leading us to the Eucharistic table.

Following the Word of God, we profess our faith "with one voice" in the words of the Creed.

Again, there is a biblical "precedent" for this practice of the Mass. In the Old Testament, the reading of Scripture is often followed by a profession of faith. Indeed, when God speaks, His Word requires an answer. The answer God desires is our vow of faith and obedience.

When Moses gave the Law to the Israelites, it was expected that they would answer. And they responded, "We will do everything that the Lord has told us" (see **Exodus 24:3**).

When priests rediscovered the book of the Law in the reign of Josiah, the king had it read in the presence of the people. Again we see that the reading of the Scriptures was understood to be a call to the people - a call that requires their response. That's why, after hearing the Word, the king made a covenant with God on behalf of the people, committing them to "keep His commandments, decrees, and statutes, with his whole heart and soul" (see **2 Chronicles 34:29-32**; Nehemiah 9).

C. What We Believe

We do the same thing in the Mass. We hear the Word of God - spoken to us in our midst by Christ - and we respond to the story of salvation we hear in the readings from the Old and New Testaments. And that response takes the form of reciting of the Creed.

It is not just a rote recitation of articles of faith. When we say, "We believe . . ." we're saying what the Israelites said, and what King Josiah said - that we're ready to keep God's commands, to live in a way that's worthy of the words we've heard in the Scripture readings of the Mass.

Something else, too, about the Creed: Notice that it's an outline of the biblical story. In the Creed we repeat the history of our salvation - from the creation of heaven and earth through the Incarnation, Crucifixion, and Ascension, right to the Last Judgment at the end of time.

And almost every word of the Creed we profess is drawn from Scripture - we profess our faith in the God revealed in Scripture, using the very words of Scripture.

To take just a few examples:

- ◆ We believe in "one God, the father" (see 1 Corinthians 8:6; Ephesians 4:6); and in His "only Son" (see John 3:16); through whom all things were made (see Colossians 1:16).
- ◆ "For our sake" He was crucified (see 2 Corinthians 5:21); and He will one day come again to "judge the living and the dead" (see Acts 10:42), and His kingdom will have "no end" (see Luke 1:33).
- ◆ We believe in "one baptism" (see Ephesians 4:5) and the life of the world to come (see John 6:51).

After our profession of faith, we pray for one another and for those in need, another practice of the Mass that follows the example of the New Testament (see James 5:16; 1 Thessalonians 1:2; Colossians 1:9).

II. The Liturgy in Heaven

A. Caught Up in the Spirit

The biblical story – told to us in the Scripture readings for the Mass and summarized in the Creed – reaches its "goal" in the Mass.

All the history recorded in Scripture, all that it reveals about the "one God" and His only Son, was intended to lead us to the moment of communion with God, through "the breaking of the bread" (see Luke 24:35).

In the Liturgy of the Eucharist, we see the culmination of biblical history right in front of us on the altar.

We "lift up our hearts" to heaven and are, in a real sense, "caught up in spirit" and taken into a liturgy that's always going on in heaven (see Revelation 4:2).

That's what was revealed to the Apostle John in the Bible's last book. In fact, it's the Mass that makes sense of the puzzling, and often frightening visions and symbols of Revelation.

What's revealed to John is that the Mass we celebrate on earth is a participation in the liturgy of heaven.

John's vision begins on "the Lord's day," Sunday (see Revelation 1:10) - the name the first Christians gave to the first day of the week, upon which they celebrated "the breaking of the bread" (see Acts 20:7).

John is "caught up in spirit on the Lord's Day." In other words, possibly while celebrating the Eucharist himself, John is taken to heaven.

And John sees the same things we see when we come to Mass.

He sees an altar (see Revelation 8:3); candles (1:12); incense (5:8); priests dressed in robes (4:4). And he sees bread or manna

(2:17), and bowls or chalices of blood (see Revelation 16). He sees heavenly worshippers – angels and saints – crying, "Holy, Holy, Holy" (4:8), singing a hymn to the glory of God, the heavenly king (15:3-4) and shouting "alleluia" (19:1,3,6) and making the sign of the cross on their foreheads (14:1).

There are readings from Scripture (Revelation 2-3), and, finally, the "wedding feast of the Lamb" (19:9).

B. The Mass Revealed in Revelation

In fact, there are many more similarities between the Book of Revelation and the Mass.

Notice that the book itself is written with the intention that it will be read during the liturgy (see Revelation 1:3). And the book is divided into two parts that roughly correspond to the Liturgy of the Word and the Liturgy of the Eucharist in today's Mass.

The first eleven chapters are concerned with the reading of letters, to be written on a scroll by John who "gives witness to the word of God and to the testimony of Jesus Christ by reporting what he saw" at the dictation of "one like a son of man" (see Revelation 1:2, 11-13).

The "one like a son of man" is Jesus Christ, who often referred to himself as "Son of Man" (see, Matthew 25:31, Mark 8:31, Luke 12:8, John 3:13). That image, in turn, takes us back to the vision of Daniel, in which "One like a son of man" comes in glory on the clouds and receives "an everlasting dominion" from God (see Daniel 7:13-14).

But Revelation also identifies Jesus by name: "the name by which He is called is the Word of God" (see Revelation 19:13).

John is the human author of this Scripture. But the Scripture has a divine author, too, the Word of God.

Significantly, the first three chapters of Revelation begin the book as the Mass begins, with a sort of Penitential Rite. Jesus uses the word "repent" eight times during his seven letters (see Revelation 2:16).

And when the Word of God has been proclaimed, the Son declares: "Behold, I stand at the door and knock. If anyone hears My voice and opens the door, (then) I will enter his house and dine with him, and he with Me" (see Revelation 3:20).

With this invitation to dine with Christ himself, the heavenly Liturgy of the Word gives way to the feast of the heavenly Eucharist.

As in our Mass, the "liturgy of the Word" in Revelation prepares us to receive the Lamb of God. All who have "ears to hear" are told that Jesus himself will give them "hidden manna."

This is a reference to the "heavenly bread" that God gave Israel to eat on their Exodus journey (see Psalms 78:23-25). But this heavenly bread was a sign of the bread that Christ came to give – His own body, given for the life of the world (see John 6:32-33; 49-51).

This is the daily bread that He taught His disciples to pray for - in

a prayer that we pray in every Mass and which we will consider in depth in our next lesson.

Revelation's second half begins in Chapter 11, with the opening of God's temple in heaven, and culminates in the pouring of the seven chalices and the marriage supper of the Lamb – a striking image of the Liturgy of the Eucharist.

III. Worship in the New Jerusalem

A. With the Angels and Saints

John is invited to "come up here" (see Revelation 4:1). And we are invited to come up to heaven, as well – to lift up our hearts – at the beginning of our Liturgy of the Eucharist.

When we lift up our hearts, we are asked to sing with the angels and saints.

This is not simply a fine expression of sentiment. As with everything else in the Mass, there is a "sacramental realism" at work here.

At this point in the Mass, we are in a mysterious way joining our song to the song that John – and the prophet Isaiah before him – heard in heaven: "Holy, holy, holy . . ." (see Revelation 4:8; Isaiah 6:3).

The second part of our song ("Blessed is he . . .") is taken from the Psalm that pilgrims to Jerusalem would sing at Passover. It was also the psalm that was sung upon Christ's triumphal entry to Jerusalem (see Mark 11:10; Psalms 118:26).

The biblical words give us clues to what's going on in the Mass. We have gathered around the altar – not only an earthly altar, but a heavenly altar as well. We have made our way to Mount Zion, the new and heavenly Jerusalem.

This is what John saw – "the Lamb standing on Mount Zion" (see Revelation 14:1).

The Letter to the Hebrews (see Hebrews 12:22-24) likewise speaks of the Eucharistic celebration on earth as entrance into and participation in the heavenly liturgy in the new Jerusalem. In the Mass, says Hebrews, we approach "Mount Zion, the city of the living God, the heavenly Jerusalem." There, we join "countless angels" and "the assembly of the firstborn" and Jesus, "mediator of the new covenant and the sprinkled blood" in a "festal gathering" or feast.

These lines are filled with biblical allusions and references. It is interesting to note that the word translated "assembly" is the Greek word *ekklesia* – the word for "church."

And notice the similarities between Hebrews' description of the Mass and John's Revelation. Both see a new Jerusalem, a new Zion, the dwelling place of the Lord (see Psalms 132:13-14).

Both see angels and Jesus, the Lamb whose blood takes away the sin of the world. And both see a "feast" and a gathering of "firstborn" or "first fruits" of those who believe in Jesus (see Revelation 14:4).

And both see this feast in the temple of heaven, a sign of the new

covenant wrought in the blood of Jesus (see Revelation 11:19). What these Scriptures show us is that the Mass is the summit of salvation history told in Scripture.

And this is the same thing that the prayers of the Mass tell us.

B. Praying Salvation History

The Eucharistic Prayer of the Mass is a prayer of thanksgiving in which the gifts we offer at the altar – bread and wine, and all the works of our hands and minds – are sanctified by the power of the Holy Spirit.

As with everything else in the Mass, these are biblical prayers, employing language found in the Scriptures, and also "summarizing" the biblical story (to read them, see Eucharistic Prayers).

But they are much more than that. The Eucharistic prayers retell salvation history, but they also make us a part of that history, through the sacramental change of bread and wine into Christ's body and blood.

The various prefaces to the Eucharistic prayers recall for us the entire biblical story, showing us always how the whole plan of salvation recorded in the Bible reached its summit in the death and resurrection of Jesus Christ, which we commemorate in the Mass.

"We see your infinite power in your loving plan of salvation," we pray in Preface of Sundays in Ordinary Time III, one of several preface options for Masses celebrated outside of special seasons such as Lent, Easter, Advent, and Christmas.

This preface sketches God's loving plan, giving us in two short lines a summary of the entire Bible: "Man refused your friendship, but man himself was to restore it through Jesus Christ our Lord."

Another preface heard on ordinary Sundays, Preface of Sundays in Ordinary Time VIII, also gives us a summary of salvation history, showing us how all the history of Scripture was meant to culminate in the Church and the liturgy:

When your children sinned and wandered far from your friendship, you reunited them with yourself through the blood of your Son and the power of the Holy Spirit. You gather them into your Church . . . call them to be your people . . . make them the body of Christ and the dwelling-place of the Holy Spirit.

Eucharistic Prayer IV provides an entire history of the world – beginning with God's forming of men and women in his own likeness and their loss of his friendship through disobedience. The prayer continues to outline Old Testament history – God's offering of covenants to mankind to help "all men seek and find" Him; the promise of salvation delivered through the prophets. "In the fullness of time," the prayer declares, God sent His only Son.

The climax of the salvation history told in the Eucharistic Prayers – as in the Bible – is the Last Supper.

C. In Remembrance of Him

As we noted in our first lesson, the words of "institution" in the

Eucharistic Prayer are taken directly from the biblical accounts of the Last Supper, as recalled also by St. Paul (see 1 Corinthians 11:23-29; Matthew 26:26-29; Mark 14:22-25; Luke 22:15-20).

And the Church, in the Eucharist, fulfills Christ's command, recorded in the Scriptures: "Do this in remembrance of Me."

At this point in the Eucharistic Prayer, it is significant that the priest uses the exact words of Scripture: "This is My body . . ." and "This is the cup of My blood . . ."

Why is this significant? Because, as we pointed out in our first lesson, only the Word of God can "do" what Jesus has asked - transform bread and wine into His body and blood. Our worship can be life-transforming because the biblical Word we hear is "not a human word but . . . truly is the Word of God" (see 1 Thessalonians 2:13).

Only the Word of God has the power to deliver what it promises, it's power to bring us into communion with the true and living presence of Jesus. Only the sacred speech of God can perform the divine action of transforming bread and wine into the Body and Blood of our Lord. Only the sacred speech of God can bring us into communion with the living God.

And in the Mass, we respond to this great mystery of our faith in words also drawn from Scripture. The memorial acclamations ("Christ has died . . .") are also biblical prayers. With Paul, we affirm that when we eat this bread and drink this cup we proclaim His death until He comes (see 1 Corinthians 11:26).

We also affirm that by dying and rising, He destroyed death (see 1 Corinthians 15:26) and that He will come again (see John 14:3). He is indeed, the savior of the world (see John 4:42; 1 John 4:14).

IV. Study Questions

1. Name two or three examples of how the Creed we profess at Mass quotes or evokes the Bible.
2. What is the biblical "precedent" for making a confession of faith following the hearing of God's word?
3. When we "lift up our hearts" in the Mass, where are lifting them up to?
4. Name some examples of how the Book of Revelation reveals the heavenly liturgy?
5. How do the Eucharistic Prayers and their prefaces function in the Mass?
6. What is the summit of salvation history, as that history is recounted and summarized in the Eucharistic Prayers?

For prayer and reflection:

Do we listen intently to the words of the Mass? Do we hear the story of our own sin and redemption in the preface? Do we remember the story of our salvation in the Eucharistic prayer?

SPIRITUAL SUGGESTIONS

Suggestions to Supplement Your Spiritual Life With Mass cancellations, 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 suffering 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






PRAYER IN TIME OF CORONAVIRUS



O Lord Jesus Christ, in Your loving care, You traveled through towns and villages “curing every disease and illness.” At your command, the sick were made well. Come to our aid now, in the midst of the global spread of the coronavirus, that we may experience your healing love.

Be with the families of those who are sick or have died. May they regain their strength and health through quality medical care. As they worry and grieve, defend them from illness and despair.

Heal us from our fear, which prevents nations from working together and neighbors from helping one another.

Be with the doctors, nurses, researchers and all medical professionals who seek to heal and help those affected and who put themselves at risk in the process.

Heal us from our pride, which can make us claim invulnerability to a disease that knows no borders. Be with the leaders of all nations. Give them the foresight to act with charity and true concern for the well-being of the people they are meant to serve. Give them the wisdom to invest in long-term solutions that will help prepare for or prevent future outbreaks.

O Master and Lord, our Savior, Healer of all, stay by our side in this time of uncertainty and sorrow.

Whether we are home or abroad, surrounded by many people suffering from this illness or only a few, stay with us as we endure and mourn, persist and prepare.

For You are a Merciful and Loving God, and to you we give glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. 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@stjohays.com.

STEWARDSHIP REFLECTIONS

Mean What You Say

Missouri is known as the "Show Me" state. There seem to be differing points of view as to how this motto came into existence, but today it is said to speak of a people who operate with common sense and are not easily fooled by slick-talking or show. We would be prudent to adopt such a disposition ourselves. To be this way is not really like St. Thomas in the Gospel when he doubts what he clearly sees right in front of him. It is more about holding ourselves to a standard explained in another motto: "Say what you mean and mean what you say."

If we claim to be Christians, disciples of the risen Jesus, then those around us should be able to tell by our actions. Can someone truly be a disciple of Jesus and not be a good steward of all he has given? Jesus makes himself known to us continually in the Holy Eucharist. When we come together to break bread at Mass, Jesus shows us his love by becoming truly present to us. He is willing to show us. What are we in turn willing to show him?

Every day, Jesus calls us to respond in some way. Our response shows whether we are who we claim: his disciples. I am pretty sure Jesus is not from Missouri, but I know he is not fooled by our half-truths and misguided intentions. He also means what he says and says what he means. Shouldn't his disciples do the same?

—Tracy Earl Welliver, MTS

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.



Any allegation of the abuse of a minor, may be reported to the Kansas Protection Report Center (1-800-922-5330), the KBI Crime Hotline (1-800-KSCRIME) or ClergyAbuse@kbi.ks.gov. The Diocese of Salina fully participates in all criminal investigations related to abuse perpetrated by a member of the clergy or other church official.

For the safety of children and the healing of those who have suffered abuse, the Diocese of Salina provides an Abuse Response Hotline (1-785-825-0865); an Abuse Response Email (reportabuse@salinadiocese.org); and an Abuse Response Online Submission Form (www.salinadiocese.org/safety-security). Reports will be responded to promptly by the Diocesan Assistance Coordinator. All reports are confidential with the exception of those involving the abuse of minors, which will be immediately reported by the Diocese to the proper authorities, as required by Kansas State Law and Diocesan Policy.

This bulletin announcement provided by the Diocesan Office of Safety and Security

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.



WECONNECT PARISH MOBILE APP

-  **EVENTS CALENDAR**
Stay up-to-date with events at your church.
-  **PARISH NOTIFICATIONS**
Receive notifications about parish news and ministries.
-  **PRAYERS**
Find more than three dozen frequently sought prayers.
-  **DAILY READINGS**
Follow the daily readings from home or during Mass.

Developed for iPhone/iPad and Android


TO DOWNLOAD:
iPhone Users Text: ParishApp1 to 555888
Android Users Text: ParishApp2 to 555888

**TO LEARN MORE,
VISIT OUR WEBSITE**

Help Hays Children and Families!

USD 489 Food Service is shut down next week due to a COVID-19 exposure, but McDonald's is stepping up to help fill the void. 1600+ meals a day are being served at no charge to families. (they receive lunch and the next day's breakfast)

McDonald's is doing the Happy Meals for \$1. This cost will still be too much for many families.



We have figured out a way to help with this cost! There is a time crunch here, so quick action is needed and monetary donations are being requested.

Please contact Becky Rogowski (785-623-0179) or Heidi Wamser (785-259-3821) to donate TODAY!



Stewardship

a way of life

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



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