



St. Joseph Catholic Church

215 West 13th - Hays, Ks. 67601



Comeau Catholic Campus Center

506 W. 6th - Hays, Ks. 67601

Solemnity of All Saints November 1, 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; Wed. 5:00pm

Sun. 6:45-7:15am / 9:30-10:15am

First Friday Deviations: Noon

Comeau Campus Center Mass Times

Sunday: 9:00am & 6:00pm

Monday - Thursday: 5:45pm

Friday: 12:10pm

Holy Day Masses 4:45pm

Confession - Mon. - Thurs., 5:00-5:40pm

Sunday, 5:00-5:30pm

(All Year)

Adoration - After Mass, Tues, 9:30am

ends Wed. 5:45pm.

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 - 4:00pm

Fri. 8:00 a.m. - noon

Office Closed Saturday, Sunday,

Holy Days/Holidays



ALL SAINTS



"Rejoice and be glad,
for your reward will be
great in heaven."

- Mt 5:12a

Excerpts from the Lectionary for Mass ©2001, 1998, 1970 CCD. 48P.

Pastor

Fr. Brian Lager

stjpastor@stjoehays.com

785-625-7356 (Church)

785-625-7397 (Campus)

Associate Pastor

Fr. Matthew Cowan

stjassociate@stjoehays.com

785-625-7356 (Church)

785-625-7397 (Campus)

Office Manager /Organist/Liturgist

Kevin Rupp, 785-625-7356

stjoseph@stjoehays.com

Business Manager/St. Joseph Cemetery

Tony Dreiling, 785-625-7356

stjoffice@stjoehays.com

Director of Religious Education

Becky Newell , 785-625-7356

stjdreks@gmail.com

Food Pantry Coordinator

Renee Michaud, 785-628-8434

michauds@ruraltel.net

Maintenance Director

Randy Gottschalk, 785-625-7356

stjoffice@stjoehays.com

Pastoral Council Chairperson

Marty Walters, Chair, 785-625-9064

waltersml68@gmail.com

Finance Council Chairperson

Gary Schmeidler, 785-625-4593

gaschmeid@gmail.com

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."



Sunday, Nov 1, 2020 - Solemnity of All Saints

Rv 7:2-4, 9-14/1 Jn 3:1-3/Mt 5:1-12a
 7:30 a.m. +Marvin Rupp
 9:00 a.m.C For the Parish
 10:30 a.m. L/D Mem Elmer & Florence Kuhn Fm.
 6:00 p.m.C +Kathy Strachan

Monday, Nov. 2, 2020 - All Souls

Wis 3:1-9/Rom 5:5-11 or 6:3-9/Jn 6:37-40
 6:30 a.m. +Christine (Rupp) Billinger
 5:00 p.m. C Confessions
 5:45 p.m. C L/D Mem Ervin & Helen Koerner Fm.

Tuesday, Nov. 3, 2020 - St. Martin de Porres

Phil 2:5-11/Lk 14:15-24
 6:30 a.m. +Catherine Wahlmeier Fm.
 5:00 p.m. C Confessions
 5:45 p.m. C President Trump

Wednesday, Nov. 4, 2020 - St. Charles Borromeo

Phil 2:12-18/Lk 14:25-33
 6:30 a.m. Poor Souls
 5:00 p.m. SJ Confessions
 5:00 p.m. C Confessions
 5:45 p.m. C L/D Mem John & Twila Logsdon Fm.

Thursday, Nov. 5, 2020

Phil 3:3-8a/Lk 15:1-10
 6:30 a.m. +Leonard Dinges (Ann.)
 5:00 p.m. C Confessions
 5:45 p.m. C Rob Metzker

First Friday, Nov. 6, 2020

Phil 3:17- 4:1/Lk 16:1-8
 6:30 a.m. +Janet Staab Larson
 12:00 p.m. Sacred Heart First Friday Devotions
 12:10 p.m. C +Edward Schumacher

Saturday, Nov. 7, 2020



Phil 4:10-19/Lk 16:9-15
 8:00 a.m. Vocations
 2:00 p.m. Wed - Matt Legleiter & Karlee Brunner
 3:30 p.m. Sacrament of Reconciliation
 5:00 p.m. L/D Mem Paul & Lucy Baier Fm.

Sunday, Nov 8, 2020 - 32nd Sun. in Ordinary Time

Wis 6:12-16/Thes 4:13-18 or 4:13-14/Mt 25:1-13
 7:30 a.m. +Arsenius & Lucy Wasinger
 9:00 a.m.C +Marcus + Martina Pfeifer
 10:30 a.m. +Philip Glassman (Ann.)
 6:00 p.m.C For the Parish

	5:00 pm Sat. Nov. 7	7:30am Sun. Nov. 8	10:30am Sun. Nov. 8
Sacristan	Sam Allen	Doug Marsell	Vickie Walker
Altar Servers	Caden Pinkney Carson Pinkney Jace Wentling Avery Brown	Evan Staab Blaise Staab	Grant Weber Patrick Weber Allison Weber Nash Dreiling
Cantor	Liz Schmeidler	Jackie Maxwell	Rebekah Schroeder
EM HB		Ann Hugunin	Troy Haas Adele Shaver
Reader	Joyce Dinges	Bill Dowling	Allison Campbell Tom Haas
Usher	Rob Wasinger Eric Haas	Joe Desch Mike Brull	Jon Schmeidler Mark Herl

CANTORS - Please stop by the parish office or after Mass to pick up you new Respond & Acclaim book and new missal.


CHOIR PRACTICE
 Choir practice will resume this Wednesday, November 4th at 7:30 p.m. We will be practicing for Advent and Christmas. As well as the regular Sunday Masses. New choir members are always welcome, especially men!!!


STEWARDSHIP OF TREASURE

Budgeted envelopes/offertory per week	\$20,900.00
Actual envelopes/offertory received 10/19/20-10/25/20	\$14,417.00
For this week, the collection is ahead (behind)	(\$6,483.00)
Budgeted envelopes/offertory thru 09/30/2020	\$271,700.06
Actual envelopes/offertory thru 09/30/2020	\$225,730.27
As of 09/30/2020 we are ahead (behind) budget for the fiscal year.	(\$45,969.79)

ST. JOSEPH PARISH NEWS

The Thanksgiving Dinner is cancelled for this year. We plan on seeing everyone next year!

KMDG 105.7 on the air! Divine Mercy Radio has launched a new Hays Catholic radio station, 105.7, KMDG. If you would like a new bumper magnet to help spread the word and get others to tune in, they are available at Divine KMDG 105.7!

2021 Mass Book - The Mass Book for 2021 will open this Monday, November 2, at 8:00 a.m. Please see the guidelines on page 6 of this bulletin. Three Masses are available this year to registered parishioners.

SACRISTANS NEEDED

We are needing sacristans to help with the 5:00 p.m. Saturday evening Mass and the Sunday morning 10:30 a.m. Mass. If you are interested in helping once or twice a month contact Kevin in the parish office.

CANDLES - 8 day colored votive candles are available in the parish office for \$5.00 each.

Do you know someone that is interested in the Catholic Church and would like to learn more about it? Give Fr. Brian a call at 785-625-7356 for more information.

Catholic Charities are having their annual Baby Bottle Campaign this month, Please stop by the tables in back and by the doors and pick up a baby bottle as you leave. Please fill it with your change and leave it in the baskets at the end of the month. Catholic Charities uses these offerings to help with their many ministries here in Hays. Please be generous. Many thanks!

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 November 7th & 21st.

ITEMS NEEDED FOR NOVEMBER: All Canned Meat items, Ramen Noodles and Cereal items.

We will follow social distancing and mask guidelines as directed by our county. Patrons are asked to park their cars and enter through the usual doors near the gym, however PLEASE do NOT get out of your vehicle before the doors open at 9am in order to follow guidelines. Patrons will be directed into the cafeteria where you will remain in a group with the people you came with in your vehicle. When all spaces are filled, you may be asked to wait outside until someone else leaves.

Thank you for your cooperation and patience!

ST. JOSEPH DIAPER CLOSET

Donations Needed: Disposable Diapers: Sizes 1-6, esp. the larger sizes, Baby Wipes: fragrance free, monetary donations. Donated items can be left in the Food Pantry barrels located in the Kennedy Building, doors 25 & 26, from 8:00am - 3:00pm. Monetary gifts may be directed to St. Joseph - DIAPER CLOSET and mailed to the parish office or placed in the weekend collections. Your generosity is very much appreciated.

ST. JOSEPH'S WEEK IN A GLANCE: Nov. 1-7, 2020 C = Catholic Campus Center; KB=Kennedy Building; PO = Parish Office; SJ=St. Joe Church

SUN	1	MON	2	TUES	3	WED	4	THURS	5	FRI	6	SAT	7
<p>6:45-7:15am Confessions - SJ</p> <p>7:30am Mass - SJ</p> <p>9:00am Mass - CCC</p> <p>9:30-10:15am Confessions- SJ</p> <p>10:30am Mass - SJ</p> <p>Noon St. Joseph Cem. Blessing</p> <p>6:00pm Mass - CCC</p>	<p>6:30am Mass - SJ</p> <p>8:00am 2021 Mass Book Opens</p> <p>5:00pm Confessions - C</p> <p>5:45pm Mass - C</p>	<p>6:30am Mass - SJ</p> <p>5:00pm Confessions - C</p> <p>5:45pm Mass - C</p> <p>7:00pm Bible Class w/Fr. Brian</p>	<p>6:30am Mass - SJ</p> <p>5:00pm Confessions - C</p> <p>5:45pm Mass - C</p> <p>6:30-7:30pm Religious Education</p> <p>7:30pm Choir Practice</p>	<p>6:30am Mass - SJ</p> <p>5:00pm Confessions - C</p> <p>5:45pm Mass - C</p>	<p>6:30am Mass - SJ</p> <p>5:00pm Confessions - C</p> <p>5:45pm Mass - C</p>	<p>6:30am Mass - SJ</p> <p>12:10pm Mass - C</p>	<p>8:00am Mass - SJ</p> <p>9:00am - Noon Food Pantry Diaper Closet open</p> <p>3:30pm Confessions - SJ</p> <p>5:00pm Mass - SJ</p>						

WE CAN'T BE SILENT

Archbishop Charles J. Chaput, Bishop Emeritus of Philadelphia

In 1787, at the age of eighty-one, Benjamin Franklin addressed the Constitutional Convention: "I have lived, Sir, a long time, and the longer I live, the more convincing proofs I see of this truth: that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, Sir, in the sacred writings, that 'except the Lord build the House, they labor in vain that build it.' I firmly believe this; and I also believe that without his concurring aid, we shall succeed in this political building no better than the builders of Babel: We shall be divided by our little, partial, local interests, our projects will be confounded, and we ourselves shall become a reproach and byword down to future ages."

What he said is still true. As a nation, the United States is built on a religious anthropology. It presumes a moral architecture shaped deeply by biblical thought and belief.

Yes, Franklin was a Deist, and he's better known for his romantic escapades than for his religious piety. It's also true that classical and Enlightenment ideas played an important role in the founding. But the Enlightenment itself is inconceivable outside the Christian culture from which it emerged, and from which it borrowed its moral vocabulary.

What we believe—or don't believe—about God profoundly shapes what we believe about the nature of the human person and the purpose of human society. It follows that the more we remove God from our public life, the more we remove the moral vocabulary that gives our public institutions meaning. The more secularized we become, the more we undermine the common good and the more we feed the problems that are hurting us as a nation.

These are strong claims. But they were obvious to the founders, many of whom were Christian, and all of whom understood and respected the role of religious faith in sustaining a healthy republic. Politics is the arena wherein the struggle between truth and lies, justice and injustice, takes place. No nation's political life can be honest—and no government can serve the needs of its people—unless it welcomes the deepest convictions of its citizens into public debate.

In the American tradition, people have a duty to bring their beliefs to bear on every social, economic, and politi-

cal problem. That's not just a privilege, and it's not just a right. It's a duty. For American Christians, to do so is a demand of the Gospel and a practical expression of Christian love. Obviously, we have an obligation to respect the dignity of other people and their own basic rights as well. We're always bound to treat other people with charity, justice, and prudence. But that can never be an excuse for our own inaction or silence.

Unless we live our faith not just in our private behaviors but also in our public actions, including political involvement, we're living a lie. We're lying to ourselves, because we're not really serious about our faith unless we have the zeal and the courage to witness to it. And we're also cheating our fellow citizens. In a democracy, the best gift any of us can give to our country is the public witness of our convictions. Democracy depends on an honest, unashamed, public struggle of ideas. If we withhold our religious and moral beliefs from our political debates because of a misguided sense of good manners, we are not being "polite." On the contrary: We're stealing from the public conversation.

In Catholic moral tradition, patriotism is associated with the Fourth Commandment: *You shall honor your father and mother*, a duty that the Baltimore Catechism describes as "filial piety and patriotism." In other words, patriotism is a virtue, a genuinely noble thing, when it roots itself in a love for the best qualities in our homeland and our fellow citizens. This is why military service and public office are not just socially useful jobs but—at their best—good and honorable *vocations*.

Politics can be a rough and messy business, and free societies rarely look dignified. But that doesn't subtract from the importance of the law, which is tied intimately to the search for human justice and happiness. The messiness of politics doesn't diminish the urgency of our public witness, or the importance of the sacrifices we make as citizens in seeking the common good. The political process of electing good leaders and making good laws is a gift because it gives us a share in the authority that God delegates to men and women in building a just society.

In the Bible, the first three of the Ten Commandments govern our relationship with God. But the next seven outline our obligations to other people. The Epistle of James warns us that faith without works is dead (2:17), and urges us to be doers of God's word and not hearers

only (1:22). John's Gospel says that we will know the truth, and the truth *will make us free* (8:32)—not comfortable, and not respected, but *free* in the real sense of the word: able to see and do what's right.

To put it another way, in the Christian tradition, freedom is meant to be used in the service of others. Working to defend the dignity of human persons and the dignity of the human family is an obligation of our freedom. This is why helping the poor is so important. This is why laws that protect the unborn child, the immigrant, and the disabled are so vital. St. Augustine wrote that the state not governed by justice is no more than a gang of thieves. So it's here, in the search for justice, that the Catholic citizen engages the political world. As Benedict XVI said in his encyclical *Deus Caritas Est*, "justice is both the aim and the intrinsic criterion of all politics." In fact, "the just ordering of society and the State is the central responsibility of politics."

Therefore the "separation of Church and state" can never mean that religious believers should be silent about legislative issues, the appointment of judges, or public policy. It's not the job of the Church to run political candidates, but it's very much the job of the Church to help Catholics think and act in accord with their faith, whether they be voters or candidates themselves. It's very much the job of the Church to speak up for human dignity and all the best ideals on which the American experiment depends.

For Catholics, the civil order has its own sphere of responsibility and its own autonomy apart from the Church. But that doesn't mean that civil authorities are exempt from moral engagement and criticism, either by individual believers or by the Church as a body.

This fits comfortably with the vision of the founders. What they (and the text of the First Amendment) intended was to prevent the establishment of an official state church. They never intended, and never wrote into the Constitution, any prohibition against religious believers, religious leaders, or religious communities taking an active role in public issues and the political process. The idea of exiling religion from public debate would have made no sense to them.

Our history as a nation is steeped in religious imagery, convictions, and language. The idea that we can pull those religious roots out of our political life without hurting our identity as a nation is both imprudent and dangerous. The United States is nonsectarian, and that's important. But "nonsectarian" does not mean anti-religious, atheist, agnostic, or even fully secularized. Our public

institutions flow - in large part - from a *religious* understanding of human rights, human nature, and human dignity.

The Church can't be silent in public life and faithful to Jesus Christ at the same time. We need to remember that, in a democracy, working respectfully and firmly to form the public conscience violates no one's free will. Actively witnessing to our convictions and advancing what we believe about key moral issues in public life is not "coercion." It's an act of truth-telling. It's an act of honesty. It's vital to the health of every democracy.

It's worth recalling that the roots of the American experience are deeply Protestant, and that these roots go back a very long way, to well before the nation's founding. Catholics have little reason to remember the Puritans fondly. But whatever one thinks of the early colonists, no one can study John Winthrop's great 1630 sermon—written on the Atlantic Ocean as he led seven hundred souls to New England—without being moved by the zeal of the faith that produced it.

In "A Model of Christian Charity," he told his fellow colonists, "We are a company professing ourselves fellow members of Christ. . . . [We] must love one another with pure heart fervently. We must bear one another's burdens. . . . We must be willing to abridge ourselves of our superfluities, for the supply of others' necessities. . . . ?We must delight in each other; make others' conditions our own; rejoice together, mourn together, labor and suffer together, always having before our eyes our commission and community in the work, as members of the same body. So we shall keep the unity of [God's] spirit in the bond of peace. The Lord will be our God, and delight to dwell among us, as his own people. . . . [And so we] must consider that we shall be as a city upon a hill. The eyes of all people are upon us. So that if we shall deal falsely with our God in this work we have undertaken, and so cause him to withdraw his present help from us, we shall be made a story and a byword through the world."

That's not a bad summary of Christian discipleship.

It's common today—in fact, it's too common and too easy—to see Winthrop's vivid image of a "city upon a hill" as the root of American triumphalism. But that's not what he imagined or intended. Winthrop meant that we would be watched, and judged, by how much we loved each other. Like it or not, our nation's ideals are incoherent and unsustainable without their religious grounding. And as we lose that grounding, our problems become worse.

**2021 MASS INTENTION GUIDELINES
For St. Joseph Parish & Catholic Campus Center**

Our **2021** Mass Intention Book will open on **Monday, November 2nd at 8:00a.m.** The following is a list of guidelines for scheduling **Published Masses**:

1. St. Joseph Parishioners will be given a total of **three (3)** Masses to schedule for the 2021 year. **Two (2)** on a weekday and **one (1)** on a the weekend , Holiday/Holy day either at St. Joseph Church, Catholic Campus Center, or both places.
2. St. Joseph Parishioners can receive up to **six (6)** Masses **at the time of their death** to be said either at St. Joseph Parish or the Campus Center. **Two (2)** on a weekend and **four (4)** on a weekday.
3. If you are **NOT** a member of St. Joseph Parish you may schedule Masses at the Campus Center as long as they are available.
4. For those wishing to have more Masses then allowed, or for non-parishioners wanting to schedule Mass intentions, they may have the option of having their intentions placed in the "Unpublished Mass Book". These unpublished Masses will be sent to Victoria and said by the Capuchin friars. A stipend of **\$10.00 per Mass** is suggested.

You may use the form below to send in your Mass Intentions to the parish office. Please write in the date, Mass time and circle location (SJ= St. Joseph; C = Catholic Campus Center) and the intention of the Mass. Please include the contact information at the bottom of the page.

If your intention date has already been scheduled, the date closest to your date will be taken and you will be notified of the change.

If, toward the end of the year there are Masses still available, an announcement will be made in the bulletin so that parishioners may come in to schedule those remaining Masses.

Mass times available are:

St. Joseph Church
 Monday - Friday 6:30a.m.
 Saturday - 5:00 p.m.
 Sunday - 7:30 a.m. & 10:30 a.m.

Holy Days
 5:30 p.m. (Vigil)
(5:00pm Christmas Eve & New Years Eve)
 6:30a.m., 12:05p.m., 5:30p.m.



Catholic Campus Center
 Mon. - Thurs. - 5:45 p.m.
 Fri. 12:10 p.m.
(When in session)
 Sun. - 9:00 a.m. & 6:00 p.m.

Holy Days: 5:45 p.m.

Date _____ Mass Time _____ SJ/C Intention _____

Date _____ Mass Time _____ SJ/C Intention _____

Date _____ Mass Time _____ SJ/C Intention _____

Name _____ Phone _____

Address _____ E-mail _____

St. Joseph Church
Memorial of Deaths
November 1, 2019 - October 31, 2020

We Remember.....

During the month of November those who died have died over the past year from our parish.

Edward A, Schmeidler
Wendelin Schoendaller
Florence Kuhn
James J. Thyfault
Marvin D. Lang
Alice M. Staab
William J. Weber
Cora Lee Pfannenstiel
Carolyn Murphy
Virgil J. Staab
Francis S. Cook
Anselma Cook
Donald L. Dreiling

Joseph Wasinger
Catherine Wahlmeier
Richard Yose
Darrell McGinnis
Norman Ruder
Jeanette Kitchen
Terry Staab
Barbara Kisner
Vernon Kisner
Gladys Moore
Alice fisher
Clarence Legleiter
Kenneth A. Giebler

St. Joseph Cemetery Memorial Service

Please join us today, Sunday, November 1, 2020, at the St. Joseph Cemetery at 12:00pm as we remember our parishioners as well as those from Immaculate Heart of Mary and St. Nicholas of Myra.

Where: St. Joseph Catholic Cemetery

When: Today, Sunday, November 1st

Time: Noon

Prayer for all Souls Day

*Merciful Father,
hear our prayer and console us.
As we renew
our faith in Your Son,
whom You raised from the dead,
strengthen our hope
that all our departed brothers and
sisters will share in His resurrection,
who lives and reigns
with You and the Holy Spirit,
one God, for ever and ever.
Amen.*



REMEMBER ALL SOULS

November is the month devoted to praying for the poor souls in purgatory. There is often confusion about what the Church teaches about purgatory. I offer you this from Saint Pope John Paul II.

Before we enter into full communion with God, every trace of sin within us must be eliminated and every imperfection in our soul must be corrected

At the General Audience of Wednesday, 4 August 1999, following his catecheses on heaven and hell, the Holy Father reflected on Purgatory. He explained that physical integrity is necessary to enter into perfect communion with God therefore "the term purgatory does not indicate a place, but a condition of existence", where Christ "removes ... the remnants of imperfection".

1. As we have seen in the previous two catecheses, on the basis of the definitive option for or against God, the human being finds he faces one of these alternatives: either to live with the Lord in eternal beatitude, or to remain far from his presence. For those who find themselves in a condition of being open to God, but still imperfectly, the journey towards full beatitude requires a purification, which the faith of the Church illustrates in the doctrine of "Purgatory" (cf. *Catechism of the Catholic Church*, n. 1030-1032).

To share in divine life we must be totally purified

2. In Sacred Scripture, we can grasp certain elements that help us to understand the meaning of this doctrine, even if it is not formally described. They express the belief that we cannot approach God without undergoing some kind of purification.

According to Old Testament religious law, what is destined for God must be perfect. As a result, physical integrity is also specifically required for the realities which come into contact with God at the *sacrificial* level such as, for example, sacrificial animals (cf. Lv 22: 22) or at the *institutional* level, as in the case of priests or ministers of worship (cf. Lv 21: 17-23). Total dedication to the God of the Covenant, along the lines of the great teachings found in Deuteronomy (cf. 6: 5), and which must correspond to this physical integrity, is required of individuals and society as a whole (cf. 1 Kgs 8: 61). It is a matter of

loving God with all one's being, with purity of heart and the witness of deeds (cf. *ibid.*, 10: 12f.)

The need for integrity obviously becomes necessary after death, for entering into perfect and complete communion with God. Those who do not possess this integrity must undergo purification. This is suggested by a text of St Paul. The Apostle speaks of the value of each person's work which will be revealed on the day of judgement and says: "If the work which any man has built on the foundation [which is Christ] survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire" (1 Cor 3: 14-15).

3. At times, to reach a state of perfect integrity a person's intercession or mediation is needed. For example, Moses obtains pardon for the people with a prayer in which he recalls the saving work done by God in the past, and prays for God's fidelity to the oath made to his ancestors (cf. Ex 32: 30, 11-13). The figure of the Servant of the Lord, outlined in the Book of Isaiah, is also portrayed by his role of intercession and expiation for many; at the end of his suffering he "will see the light" and "will justify many", bearing their iniquities (cf. Is 52: 13-53, 12, especially vv. 53: 11).

Psalm 51 can be considered, according to the perspective of the Old Testament, as a synthesis of the process of reintegration: the sinner confesses and recognizes his guilt (v. 3), asking insistently to be purified or "cleansed" (vv. 2, 9, 10, 17) so as to proclaim the divine praise (v. 15).

Purgatory is not a place but a condition of existence

4. In the New Testament Christ is presented as the intercessor who assumes the functions of high priest on the day of expiation (cf. Heb 5: 7; 7: 25). But in him the priesthood is presented in a new and definitive form. He enters the heavenly shrine once and for all, to intercede with God on our behalf (cf. Heb 9: 23-26, especially, v. 24). He is both priest and "victim of expiation" for the sins of the whole world (cf. 1 Jn 2: 2).

Jesus, as the great intercessor who atones for us, will fully reveal himself at the end of our life when he will express himself with the offer of mercy, but also with the inevitable judgment for those who refuse the Fa-

ther's love and forgiveness.

This offer of mercy does not exclude the duty to present ourselves to God, pure and whole, rich in that love which Paul calls a "[bond] of perfect harmony" (Col 3: 14).

5. In following the Gospel exhortation to be perfect like the heavenly Father (cf. Mt 5: 48) during our earthly life, we are called to grow in love, to be sound and flawless before God the Father "at the coming of our Lord Jesus with all his saints" (1 Thes 3: 12f.). Moreover, we are invited to "cleanse ourselves from every defilement of body and spirit" (2 Cor 7: 1; cf. 1 Jn 3: 3), because the encounter with God requires absolute purity.

Every trace of attachment to evil must be eliminated, every imperfection of the soul corrected. Purification must be complete, and indeed this is precisely what is meant by the Church's teaching on *purgatory*. The term does not indicate a place, but a condition of existence. Those who, after death, exist in a state of purification, are already in the love of Christ who removes from them the remnants of imperfection (cf. Ecumenical Council of Florence, *Decretum pro Graecis*: DS 1304; Ecumenical Council of Trent, *Decretum de iustificatione*: DS 1580; *Decretum de purgatorio*: DS 1820).

It is necessary to explain that the state of purification is not a prolongation of the earthly condition, almost as if after death one were given another possibility to change one's destiny. The Church's teaching in this regard is unequivocal and was reaffirmed by the Second Vatican Council which teaches: "Since we know neither the day nor the hour, we should follow the advice of the Lord and watch constantly so that, when the *single course of our earthly life* is completed (cf. Heb 9: 27), we may merit to enter with him into the marriage feast and be numbered among the blessed, and not, like the wicked and slothful servants, be ordered to depart into the eternal fire, into the outer darkness where "men will weep and gnash their teeth" (Mt 22: 13 and 25: 30)" (*Lumen gentium*, n. 48).

6. One last important aspect which the Church's tradition has always pointed out should be repropounded today: the *dimension of "communio"*. Those, in fact, who find themselves in the state of purification are united both with the blessed who already enjoy the

fullness of eternal life, and with us on this earth on our way towards the Father's house (cf. CCC, n. 1032).

Just as in their earthly life believers are united in the one Mystical Body, so after death those who live in a state of purification experience the same ecclesial solidarity which works through prayer, prayers for suffrage and love for their other brothers and sisters in the faith. Purification is lived in the essential bond created between those who live in this world and those who enjoy eternal beatitude.

Pope Francis has recently said a Plenary or full indulgences traditionally obtained during the first week of November for the souls of the faithful in purgatory can now be gained throughout the entire month of November

St. Joseph Faith Formation	
St. Joseph Parish Faith Formation Calendar 20-21	
Nov. 4	Class: 6:30 - 7:30pm
Nov. 11	Class: 6:30 - 7:30pm
Nov. 18	Class: 6:30 - 7:30pm
FIRST RECONCILIATION & COMMUNION SCHEDULE	
Sun. Dec. 13	First Reconciliation 1:00pm St. Joseph Church
Wed. Apr. 7	First Communion Retreat 6:30pm - 7:30 p.m. St. Joseph Church
Wed. Apr. 28	First Communion Practice 6:30 p.m. St. Joseph Church
Sun. May 2	First Communion Mass 10:30 a.m. St. Joseph Church
CONFIRMATION SCHEDULE	
TBA	Confirmation Retreat
TBA	Letter to Bishop and Confirmation Paperwork
Sat. Mar. 13	Confirmation Practice,
Sun. Mar. 14	Confirmation Mass, 10:30a.m.



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- Nov 2 Fall Picture Retake Day – in uniform
- Nov 4 All Staff Mtg. 3:40 p.m. Virtual
- Nov 9 Home & School Mtg.
7:00 p.m. in LT or Virtual
- Nov. 10 November Birthday Mass
“B” Classes & Birthday Lunch

Cajetan Cash is a fundraising raffle that benefits Holy Family Elementary. Cajetan comes from Saint Cajetan, which is the patron saint of good fortune. Tickets are available for purchase thru November 20th. One winner will receive 50% of the proceeds (up to \$10,000). The suggested donation is \$10 per ticket. Contact any HFE student or visit hfehays.org to purchase your tickets. Drawing will be held LIVE on the HFE Facebook page at 3:00 PM on November 24th. Thank you for your support!

AN ELECTION PRAYER TO MARY

O Most Blessed Virgin Mary, Mother of Mercy, at this most critical time, we entrust the United States of America to your loving care.

Most Holy Mother, we beg you to reclaim this land for the glory of your Son. Overwhelmed with the burden of the sins of our nation, we cry to you from the depths of our hearts and seek refuge in your motherly protection.

Look down with mercy upon us and touch the hearts of our people. Open our minds to the great worth of human life and to the responsibilities that accompany human freedom.

Free us from the falsehoods that lead to the evil of abortion and threaten the sanctity of family life. Grant our country the wisdom to proclaim that God’s law is the foundation on which this nation was founded, and that He alone is the True Source of our cherished rights to life, liberty and the pursuit of happiness.

O Merciful Mother, give us the courage to reject the culture of death and the strength to build a new Culture of Life. Amen.

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Assistant Chaplain
 Fr. Matthew Cowan stjassociate@stjoehays.com
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CATHOLIC DISCIPLES
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CAMPUS GOINGS ON.....

- ◆ **Collection for Sunday, Oct. 26th - \$810.00**

A LOOK AT THE WEEK....

- ◆ **Sun.** Nov. 1 - 9am Mass, Coffee & Donuts after Mass
5pm Confession, 6pm Mass
- ◆ **Mon.** Nov. 2 - 5pm Confessions, 5:45pm Mass
- ◆ **Tues.** Nov. 3 - 5pm Confessions, 5:45pm Mass
- ◆ **Wed.** Nov. 4 - 5pm Confessions, 5:45pm Mass
Catholic Disciples Speaker - TBD
- ◆ **Thurs.** Nov. 5 - 5pm Confessions, 5:45pm Mass
- ◆ **Fri.** Nov. 6 - 12:10pm Mass



First Sunday of the month....

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HEARTLAND NEWS

The PERPETUAL ADORATION CHAPEL

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~ Time slots available ~

Friday 1:00 am, Friday 10:00 pm & 11:00 pm
 Wednesday 1:00pm - Saturday 5:00 pm Saturday 11:00 pm



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Lorraine Brungardt
 625-3021: (6am-12pm)

Yvonne Demuth
 628-2172, (12pm - 6pm)

Geri Rupp
 639-5588, (6pm - 12am)



Contact Mark Schuckman at 785-365-9947 or markschuckman@gmail.com for more information.



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

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