



# St. Joseph Catholic Church

215 West 13th - Hays, Ks. 67601

## Comeau Catholic Campus Center

506 W. 6th - Hays, Ks. 67601



### Palm Sunday April 5, 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](mailto:stjoseph@stjoehays.com)

Web Page: [www.stj-church.com](http://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

# PALM SUNDAY

And when he entered Jerusalem the whole city was shaken and asked, "Who is this?" And the crowds replied, "This is Jesus the prophet, from Nazareth in Galilee." —Mt 21:10-11

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

**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 a Private Mass daily.  
Below are the Mass intentions for these Masses.*

**Sunday, April 5, 2020 - Palm Sunday**

Mt 21:1-11/Is 50:4-7/ Phil 2:6-11/Mt 26:14-27:66 or 27:11-54  
L/D Mem Gerald & Luetta Kaiser Family  
For the Parish

**Monday, April 6, 2020**

Is 42:1-7/Jn 12:1-11  
+Wendelin Schoendaller  
L/D Mem Tom & Deb Denning Family  
**Adoration 7:00am - 7:00pm**  
**Confessions 5:00pm**

**Tuesday, April 7, 2020**

Is 49:1-6/Jn 13:21-33, 36-38  
+Norbert F. Dreiling  
L/D Mem Gary & Sandra Wilson Family  
**Confessions 5:00pm**

**Wednesday, April 8, 2020**

Is 50:4-9a/Mt 26:14-25  
+Mary A. Schmeidler  
+Bonnie Lager  
**Adoration 7:00am - 7:00pm**  
**Confessions 5:00pm**

**Thursday, April 9, 2020 - Holy Thursday**

Ex 12:1-8, 11-14/1 Cor 11:23-26/Jn 13:1-15  
For the Parish

**Friday, April 10, 2020 - Passion of Our Lord**

Is 52:13-53:12/Heb4:14-16, 5:7-9/Jn 18:1-19:42

**Saturday, April 11, 2020 - Holy Saturday**

Gn 1:1-2:2 or 1:1,26-31a/Ex 14:15-15:1/Is 54:5-14/Is 55:1-11  
Bar 3:9-15; 32-4:4/Ez 36:16-17a, 18-28/Rom 6:3-11/Mt 28:1-10  
For the Parish

**Sunday, April 12, 2020 - Easter**

Acts 10:34a, 37-43/Col 3:1-4 or 1 Cor 5:6b-8/Jn 20:1-9  
+Willis Diehl  
L/D Mem Daniel & Emily Pfeifer Family

April 5, 2020 - Palm Sunday

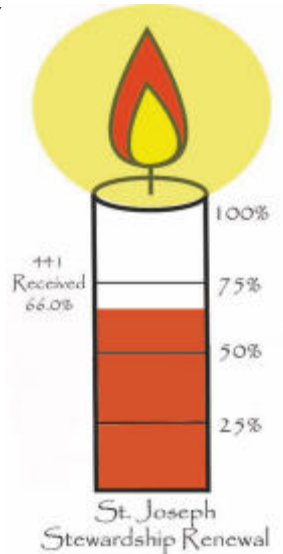
## STEWARDSHIP RENEWAL FORMS

*If you are continuing your ministry/  
ministries, you need to check the  
box next to your current ministries.*  
If you no longer want to continue,  
leave the box empty.

As of March 30th, out of the 668  
stewardship renewal forms that were  
sent out in January, **441** have been  
returned, which is **66.00%** of the  
parish.

A second mailing went out in March.  
Please be sure to return your forms  
the parish office.

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



## STEWARDSHIP OF TREASURE

Budgeted envelopes/offertory per week	\$21,250.00
Actual envelopes/offertory received 03/23/20-03/29/20	\$15,805.00
For this week, the collection is <b>ahead (behind)</b>	<b>(\$5,445.00)</b>
Budgeted envelopes/offertory thru 02/29/2020	\$736,666.68
Actual envelopes/offertory thru 02/29/2020	\$719,648.68
As of 02/29/2020 we are <b>ahead (behind)</b> budget for the fiscal year.	<b>(\$17,018.00)</b>

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 CATHOLIC CHURCH

215 West 13th, Hays, Ks. 67601

*Most Reverend Gerald "Jerry" Vincke*

*Bishop of Salina*

Parish office: 785-625-7356 - Fax: 785-625-7394

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### Choir Director

Carol Brull      785-625-9707      [rcbrull@ruraltel.net](mailto:rcbrull@ruraltel.net)

## ST. JOSEPH PARISH NEWS

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.

The palms for this weekend will be blest and placed on the tables in church for you to pick up as needed.

### The Lamb's Supper: The Bible and the Mass

#### Lesson Two: Given for You - The Old Testament Story of Sacrifice



### Lesson Objectives

1. To understand the biblical background to the Penitential Rite and the Gloria in the Mass.
2. To understand how God is worshipped in the Old Testament.
3. To understand the biblical notion of sacrifice as it is presented in the Old Testament.

### I. Introductory Rites

#### A. God's Mercy and Glory

In our first lesson, we saw how the Introductory Rites of the Mass draw us into the biblical world of worship.

We saw how the Mass was given to us by Jesus in order to "actualize" - make real in our lives - the salvation and new life promised in the pages of the Bible.

Those introductory rites continue with a confession of sins and a singing of God's praises. Our penitential prayers and the singing of the Gloria are shot through with biblical language and meaning.

The phrase "Lord, have mercy" appears often in Scripture, in both the Old and New Testaments (see **Sirach 36:12; Baruch 3:2; Psalm 51:1; Matthew 15:22; 17:15**). The Scriptures teach again and again that mercy is among God's greatest attributes (see Exodus 34:6; **Jonah 4:2**).

The "Gloria" is the prayer of the angels, sung on the first Christmas night (see **Luke 2:14**). To that angelic prayer, the Church has added echoes of the angelic songs the Apostle John heard in the heavenly liturgy (see **Revelation 15:3-4; 4:11; 5:11-14**). Again in the Mass we find ourselves praying and singing with the very words of Scripture. But there is an even deeper biblical dimension to this moment in the Mass.

The confession of sin, accompanied by the offering of sacrifices, was a staple of the Israelites' worship (see **Leviticus 5:5-6**). So was the giving of praise and glory to God (see Psalms 86:12; 147:12). In fact, we could say that at this moment of the Mass we enter into the very heart of biblical worship. In the next two lessons we will look in-depth at the way God is worshipped in the Bible.

In this lesson, we will look at worship in the Old Testament. In our next lesson we will look at how biblical worship culminates in the worship commanded by Jesus at the Last Supper - which we continue today in the Mass.

## B. Our Sacrifice

In a word, biblical worship is the offering of sacrifice. Our worship in the Mass is likewise a form of sacrificial offering. We hear this repeatedly in the Mass, although we may not notice it or fully understand what it means. For instance, after the priest prepares the altar, he addresses us with these words: "Pray, brethren, that our sacrifice may be acceptable to God, the Almighty Father."

We respond: "May the Lord accept the sacrifice at your hands for the praise and glory of His Name, for our good and the good of all His Church."

What is sacrifice? Generally speaking, to sacrifice is to make an offering to God of something of value - an animal, vegetable, food, drink or incense. This offering can have many meanings but underlying every sacrificial act is a recognition of the debt we owe to God as the source of life and blessing.

Sacrifice was a universal practice in the religions of the ancient world and it is of the essence of the religious devotion and practice found in the Bible.

## II. Origins of Worship

### A. The First Priest

The Bible never explains sacrifice or its origins. But we see it in practice from the first pages of Scripture.

Adam and Eve's children offer sacrifices - Cain from the fruits of the earth, Abel from the firstlings of his flock (see **Genesis 4:3-4**). Noah, too, seems to have inherited a tradition of worship that includes burnt offerings of animals (see **Genesis 7:2; 8:20**). Abraham, the father of the chosen people, responds to God's call by building an altar and offering sacrifices (see **Genesis 15:8-10; 22:13**). Throughout the early part of the Bible, Abraham's sons are frequently seen building altars and offering sacrifices (see **Genesis 26:25; 35:1-7**).

Of the sacrifices of Genesis, two are particularly important for our understanding of the Mass: that of the mysterious priest-king Melchizedek (see **Genesis 14:18-20**) and Abraham's in Genesis 22.

Melchizedek is the first priest mentioned in the Bible. He is a "priest of God Most High." He is also King of Salem, a land that would later be called "Jeru-salem," meaning "City of Peace" (see **Psalms 76:2**).

This combination of priest and king is rare in the Old Testament. But later we will see this designation applied to the royal son of David (see **Psalms 110:4**) and, in the New Testament, to Jesus (see Hebrews 7).

Melchizedek's sacrifice is also extraordinary in that it involved no animals. He offered bread and wine, as Jesus would at the Last Supper.

### B. Offering the Beloved Son

Melchizedek's sacrifice concluded with the priestly blessing of Abraham. And Abraham would later return to Salem to make his own offering.

At the mountain of Moriah, a site that would later be identified

with Jerusalem's Temple (see **2 Chronicles 3:1**), Abraham is asked to sacrifice his only beloved son, Isaac.

As we will see in our next lesson, in the story of the "binding" of Isaac, the New Testament writers saw a foreshadowing God's offering of his only beloved Son on the Cross (see **Genesis 22:12,16; John 3:16**).

Notice the language in the story told in Genesis 22. The words "his son" or "the boy" are used 11 times in 15 verses. The only words that Isaac speaks begin with the word, "Father." As if to drive home the point even further, the narrator of the story says, "Isaac spoke to his father..."

All of this will become even more important when we study our Lord's sacrifice in our next lesson.

## C. Passover Sacrifice

It is clear that by the time of their captivity in Egypt, sacrifice was central to the Israelites' worship.

Moses' original request to Pharaoh was permission to travel into the desert "that we may offer sacrifice to the Lord, our God" (see **Exodus 3:18; 5:3,8**).

And sacrifice marks the pivotal moment in Israel's history - the Passover which precipitates the people's exodus from Egypt.

The Passover story (see **Exodus 12:1-30**) is the defining drama of the Old Testament. It is crucial to understanding both the Crucifixion and the memorial of that event, the Mass.

Notice an echo of the story of Abraham and Isaac. God calls Israel "my son, my first-born" (see **Exodus 4:22**). At the Passover, God instructed each family to take an unblemished lamb, kill it, and sprinkle its blood on the door post with a branch of hyssop. Then they were to eat the lamb's roasted flesh along with unleavened bread and bitter herbs.

God promised that if the Israelites did this their first-borns would be spared - He would "pass over" their houses when He came to strike down the first-borns of Egypt. The sacrificial lamb died so that the first-born of the people - and God's first-born son, the nation of Israel - might live.

On the night of the first Passover, God fixed its observance as a "memorial feast" and a "perpetual institution" for future generations (see **Exodus 12:14,24**).

Moses commanded that the Passover memorial include a narrative recalling the reason for its institution - "When your children ask you, 'What does this rite of yours mean?' you shall reply, 'This is the Passover sacrifice of the Lord, who passed over the houses of the Israelites in Egypt; when he struck down the Egyptians, he spared our houses.'" (see **Exodus 12:26-27**).

When the Israelites reach Mount Sinai, they ratify their covenant with God with sacrifice (see **Exodus 24:3-8**).

Moses builds an altar with twelve pillars and orders that young bulls be sacrificed and their blood put in large bowls and splashed atop the altar. Then he writes down the words and ordinances of God in a "book of the covenant" that he reads aloud to the people.

When the people vow to live according to the words of the book, Moses sprinkles the sacrificial blood on the people, saying "This



is the blood of the covenant which the Lord has made with you in accordance with all these words of his." Following this, Moses and the elders eat a sacrificial meal in the presence of God.

This scene too will be important for our study of the Last Supper and the Mass. Daily sacrifice was the defining characteristic of the Israelites' worship as they entered the Promised Land.

In fact, much of the Law or Pentateuch (the first five books of the Bible) is devoted to ritual laws and regulations that set out in precise detail the ways in which Israelites are to offer their sacrifices (see for example, Leviticus 7-9; Numbers 28; Deuteronomy 16).

Sacrifices were to be offered at the "tent of meeting" - the portable shrine that housed the Ark of the Covenant, the site of God's glorious presence (see Exodus 25:8-22; Joshua 3:8-11).

The Ark contained signs of God's covenant (see Hebrews 9:4) - the tablets of the 10 commandments (see Exodus 40:20), Aaron's priestly staff (see Numbers 17:10) and some of the manna upon which the Israelites fed in the desert (see Exodus 16:32-34).

The ordination of Aaron and his sons as Israel's priests, along with the beginning of the daily sacrifices, is a crucial juncture of the Old Testament. At the tent of meeting, Aaron and Moses blessed the people and then made a sin offering, a burnt offering, and a peace offering, as prescribed by God. Then fire came forth from the Lord's presence and consumed the offering on the altar (see Leviticus 9:22-24; Exodus 29:38-42).

In the priestly offering of sacrifices, the goal of God's covenant is realized: "At the altar, I will meet the Israelites...I will dwell in the midst of the Israelites and will be their God" (see Exodus 29:43,45).

#### **D. Temple of the King**

When Israel becomes a kingdom under David and his son, Solomon, the Ark is given a permanent home in the Temple.

The Ark is restored to Jerusalem in joyous religious feast marked by the sacrificial offerings of seven bulls and seven rams and priestly blessings (see 1 Chronicles 15:1-16:3; 2 Samuel 6:11-19).

The Temple was built according to a divine blueprint (see 1 Chronicles 28:19). God told Solomon it was to be "My house of sacrifice" (see 2 Chronicles 7:12).

In a scene very similar to what we saw with the inauguration of the daily sacrifices, the dedication of the Temple was marked by fire from heaven coming down upon the altar and the people prostrating themselves in adoration (see 2 Chronicles 7:1-4). On that day, the king and the people offered 22,000 oxen and 120,000 sheep.

From that moment forward, Israel's sacrificial life was centered around the Temple. Like his father, Solomon offered priestly sacrifices in accordance with Moses' laws (see 2 Chronicles 7:4; 8:12). Indeed, Israel's monarch was compared to the priest-king Melchizedek (see Psalm 110).

The Temple, according to tradition, was built in "Salem" where Melchizedek was high priest and king (see Psalms 76:3). It was also said to be built on same mount, Moriah, where Abraham had offered his son and where God had sworn His oath to save all the nations (see 2 Chronicles 3:1; Genesis 22:2,18).

### **III. House of Sacrifice**

#### **A. Seasons of Sacrifice**

The Temple liturgy brought together all the strains of sacrifice that had gone before. Israel's ritual life consisted of a variety of sacrificial offerings:

- ◆ The Holocaust - an entire animal burnt on the altar as a "sweet smelling oblation to the Lord" (see Leviticus 1:3-17; 6:8-13).
- ◆ The Cereal or Grain Offering - milled wheat mixed with oil and incense and usually offered in conjunction with other sacrifices (see Leviticus 2:1-16; 6:14-23; Numbers 6:14-17; 28:3-6).
- ◆ The Peace Offering - an animal sacrifice in which the fatty parts and kidneys are burnt on the altar and the meat is consumed by the offerer and the priests (see Leviticus 3:1-17; 7:11-36).
- ◆ The Sin Offering - an animal (young bull, goat, lamb, turtle-doves, etc.) offered to atone for sin and to purify the sinner (see Leviticus 4:1-5:13; 6:24-30).

The Guilt Offering - a ram offered in atonement for desecration or some offense against a neighbor (see Leviticus 5:14-6:7; 7:1-10). Israelites measured their days, their weeks, and their years by sacrifices.

Each day began and ended with sacrifice - one lamb as a holocaust, flour and oil, and a libation of wine (see Exodus 29:38-42; Numbers 28:3-8; Ezra 3:5; Nehemiah 10:34). Every seventh day, on the Sabbath, these sacrifices were doubled (see Numbers 28:9-10).

At the beginning of every month, Israel celebrated the New Moon Feast, offering God holocausts, cereal offerings, a sin offering and a libation (see Numbers 28:11-15). Each new year was celebrated as Rosh Hashanah with ritual sacrifices (see Numbers 29:1-6).

And Israel's calendar included other annual celebrations, each marked by specifically prescribed ritual sacrifices - the Feast of Booths or Tabernacles (see Numbers 29:12-38; Leviticus 23:33-43); the Feast of Pentecost (see Numbers 28:26-31); and the Day of Atonement, known in Hebrew as Yom Kippur (see Numbers 29:7-11; Leviticus 23:26-32).

The liturgical center of Israel's year remained the Feast of Passover (see Numbers 28:16-25; Leviticus 23:4). In the time of Jesus, more than 2 million pilgrims from around the world would throng Jerusalem.

Josephus, the first-century Jewish historian, reported that on Passover in the year A.D. 70, roughly 40 years after the Crucifixion, the Temple priests offered 256,500 lambs in sacrifice (Wars of the Jews, Book 6, Chapter 9, no. 3)



## 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.



**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

## 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](http://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.

## STEWARDSHIP REFLECTIONS



We begin this Holy Week with the reading of the Lord's Passion from the Gospel of Matthew. It is fitting that during this week we intensely focus our minds and hearts on the steps of our Savior as He laid down His very life for us. But let us also examine the seemingly small acts of stewardship by some who encountered Jesus during this most eventful week.

One occurred when Jesus gave instructions about the room where He would celebrate the Passover. Jesus said, "Go into the city to a certain man and tell him..." "In your house I shall celebrate the Passover with my disciples." While we do not know this man's name, we do know he agreed to this request — he shared the material gift of his home and the gift of hospitality. Because of his good stewardship, his own home became the site of the institution of the Eucharist!

There was also Simon the Cyrenian, who offered the gift of his physical strength, helping the Lord to carry His Cross. Consider, too, the actions of Joseph of Arimathea — he generously shared a material gift of the tomb that was his, and he gave the gift of service to our Lord by giving Him a proper burial. Then there were the "two Marys" who gave Jesus the gift of their time. Keeping watch in tender vigil after His death, they "remained sitting there, facing the tomb."

Each of these were simple acts of good stewardship, yet God used them in mighty ways. God invites each of us, too, to cooperate with Him in small ways through the sharing of our time, talents and material gifts. Small gifts can become mighty deeds when placed in God's service.

— *Stewardship Reflections by Catholic Stewardship Consultants*

Though Israel's Law required that priests make the sacrifices in the Temple on behalf of individual Israelites and the nation, these sacrifices were nonetheless deeply personal affairs.

Imagine having to take an unblemished animal from your own flock, travel to the Temple, kill it, skin and gut it, and present it to the priest to be burnt on the altar. That was the reality of sacrifice in Israel.

### B. What Sacrifice Means

Why did God institute sacrifice as the means of worshipping Him?

Certainly, God did not "need" sacrifices, as the prophets and psalmists make clear (see Psalm 50:9-13).

Early on, God seems to have required Israel to make certain kinds of animal sacrifices to teach the people a lesson and to purge them of their worship of false idols.

Moses seemed to recognize this when he told Pharaoh the Egyptians would be gravely offended by the Israelites' sacrifices (see Exodus 8:25-27). The three animals that God commanded Israel to sacrifice - cattle, sheep and goats - were all considered deities by the Egyptians.

God, in effect, was asking Israel to ritually slaughter the "gods" the Israelites once served in Egypt. Sacrifice was to be a form of penance for the Israelites' idolatry (see Joshua 24:14; Ezekiel 20:7-8; Acts 7:39-41).

There were other meanings attached to the sacrifices of Israel as well.

As we observed in considering the "guilt" and "sin" offerings, sacrifice often served as an act of renunciation and sorrow for sins. The "blood" of the animal symbolized the life of the one offering the sacrifice. Recognizing that his sins deserved death, the person offered the animal's life in place of his own. Elsewhere, sacrifice was a "gift" that acknowledged God's sovereignty over creation.

By making a sacrifice from the first-fruits of the earth and their flocks, worshippers were giving a part of themselves - something they needed to live - to thank God for His blessings (see Leviticus 23:10-14; Deuteronomy 26:1-11; Exodus 13:1-2; Numbers 3:11-13, 44-51).

### C. The Thank Offering

In the Temple liturgies reflected in the Book of Psalms and in the prophets' writings we see a growing understanding - that holocausts were not all that God required; that He demanded an "interior" or "spiritual" sacrifice as well.

Spiritual sacrifice was not opposed to animal sacrifices. Ideally, the sacrifices the Israelites offered in the Temple were to reflect their offering of themselves with a contrite and humble spirit to do God's will.

For the prophets, however, there was a "disconnect" between the sacrifices the people offered in the Temple and the condition of their hearts.

Isaiah said their lack of faith and justice made their offerings "worthless" (see Isaiah 1:10-16; also Amos 4:4-6; Malachi 1:10, 13-14).

Jeremiah reminded them that God did not command holocausts upon freeing the people from Egypt. Instead he desired His people to walk in His ways and listen to His voice (see Jeremiah 7:21-24; Micah 6:6-8).

Over time, Israel came to see that love, not sacrifice, is what God truly desires (see Hosea 6:6).

Psalm 40 specifically mentions the animal sacrifices, grain offerings (oblation), holocausts and sin offerings. God did not want or seek these, the psalmist sings. Rather, He wants "ears open to obedience" and hearts that delight in doing God's will.

Psalm 40:1-11 is classified as one of the todah (pronounced tow-DAW) psalms (for example, Psalms 18; 30; 32; 41; 66; 69; 118; 138).

Todah is a Hebrew word that means "thank offering" or "thanksgiving." In fact, it is often translated by the Greek word eucharistia, which is where we get our word, "Eucharist."

Many of the psalms were written to accompany the offering of the todah sacrifice, a specific type of "peace offering" involving a sacrificial meal of bread, meat and sometimes wine, offered with friends and family in the Temple (see Leviticus 7:1-21).

A person made this "sacrifice of thanksgiving" and offered the "cup of salvation" (see Psalm 116:13-14, 17-18) for having been delivered by God from some life-threatening circumstance - a serious illness, persecution, or any mortal danger.

In singing the todah psalms, the worshipper glorifies God and celebrates the new life granted to him by God's saving deeds.

Psalm 69 is a good example of a todah psalm. It begins with a plea for God's help ("Save me, O God!"), includes a long lament about the afflictions the believer faces, and ends by glorifying God with thanksgiving, praising His name and exhorting others to hope in the Lord.

Psalm 22, which Jesus prayed on the Cross, is another todah psalm. The psalm starts with a cry of dereliction ("My God, my God, why have You forsaken me?"), recounts the torments at the hands of evildoers, and concludes on a note of triumph - praising God for hearing and saving the psalmist.

Many other psalms were composed as "processional hymns" to accompany the Israelites' sacrifices in the Temple. And they, too, disclose a similar "inner meaning" of these sacrifices.

In these psalms, sacrifice is joined with praise to God for delivering the Israelites from their foes and oppressors (see Psalms 54:6-7; 66:5-9, 13-20; 107:21-22; 116: 3-4, 8-9, 17-18).

In offering praise and thanks, the worshipper was pledging to give His life to God in thanksgiving: "I am bound, O God, by vows to you; your thank offerings I will fulfill. For you have rescued me from death...that I may walk before God in the light of the living" (see Psalms 56:12-13; 40:6-8; 51:16-17; 50:14, 23; 141:2).

Later Old Testament texts even offered "role models" for the sacrifice of the heart that God requires (see 1 Samuel 15:22; Proverbs 21:27; Sirach 34:18-19).



Isaiah prophesies God sending a "servant," who will offer his life for the people (see **Isaiah 42:1-4; 49:1-6; 50:4-9; 53:11**) This servant is compared to a sacrificial lamb upon whom God "laid...the guilt" of all the people. Crushed for the sins of the people, pierced for their offenses, he "gives his life as an offering for sin" (see **Isaiah 53:1-11**).

In the heroic witness of its martyrs, Israel also developed a notion of people freely handing themselves over in obedience to God's law and to make atonement for the sins of the nation (see **2 Maccabees 6:12-7:40**).

#### D. Everywhere They Bring Sacrifice

Sacrifice moves in the direction of praise and spiritual worship in the Old Testament. But sacrificial worship is not expected to disappear from Israel.

Even the prophets, who sharply criticize the Israelites' for their hypocrisy, saw a place for sacrifice in a new and everlasting kingdom of David (see **Jeremiah 17:25-26; 33:16-18**). Isaiah even foresaw "an altar to the Lord" in the land of Israel's arch-nemesis, Egypt. In the kingdom to come, he said, even the Egyptians would offer sacrifices and oblations and fulfill vows to the Lord.

On the threshold of the New Testament, in the final book of the Old Testament canon, Malachi prophesies the same thing - but on a far grander scale. He sees people the world over bringing sacrifice to God:

"For from the rising of the sun, even to its setting, My name is great among the nations. And everywhere they bring sacrifice to My Name, and a pure offering." (see **Malachi 1:11**).

#### IV. Study Questions

1. What is the first sacrifice recorded in the Bible?
2. Who is the first priest mentioned in the Bible?
3. Why did Moses originally ask Pharaoh for permission to leave Egypt?
4. What did the Ark of the Covenant contain? Where was the Ark housed when Israel became a kingdom?
5. What are the five basic types of sacrifice prescribed in the Old Testament?
6. What is the todah sacrifice?

#### For prayer and reflection:

- Do you understand your worship in the Mass as a form of sacrifice?

Try preparing for Sunday Mass by reading some of the todah psalms (for example, **Psalms 22; 69; and 116**). See if this helps to deepen your appreciation of the Mass.

- Do you understand life as an offering of obedient sacrifice to God?

Read and pray over Psalms 40 and 50 and the story of the Maccabean martyrs (see **2 Maccabees 6:12-7:40**). Ask for the strength to make yourself an ever more acceptable offering to the Lord.

**Saint Michael the Archangel...** defend us in battle, be our defense against the wickedness and snares of the devil. May God rebuke him, we humbly pray; and do thou, O Prince of the heavenly host, by the power of God, cast into Hell Satan and the other evil spirits who prowl about the world seeking for the ruin of souls. 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](mailto: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](mailto:reportabuse@salinadiocese.org)); and an Abuse Response Online Submission Form ([www.salinadiocese.org/safety-security](http://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 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 April 4th & 18th.

**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](mailto: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 left at the parish office or placed in the weekend collection. Your generosity is very much appreciated!

## 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](http://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](http://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](mailto:stjoseph@stjoehays.com).

## CORONAVIRUS PRAYER

Jesus Christ, 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.

Heal those who are sick with the virus. May they regain their strength and health through quality medical care.

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

Heal us from our pride, which can make us claim invulnerability to a disease that knows no borders.

Jesus Christ, healer of all, stay by our side in this time of uncertainty and sorrow.

Be with those who have died from the virus. May they be at rest with you in your eternal peace.

Be with the families of those who are sick or have died. As they worry and grieve, defend them from illness and despair. May they know your peace.

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. May they know your protection and peace.

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. May they know your peace, as they work together to achieve it on earth.

Whether we are home or abroad, surrounded by many people suffering from this illness or only a few, Jesus Christ, stay with us as we endure and mourn, persist and prepare. In place of our anxiety, give us your peace.

Jesus Christ, heal us.

## 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



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### 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 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.



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