



St. Joseph Catholic Church

215 West 13th - Hays, Ks. 67601



Comeau Catholic Campus Center

506 W. 6th - Hays, Ks. 67601

EASTER SUNDAY

April 12, 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

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Email: stjoseph@stjoehays.com

Web Page: www.stj-church.com

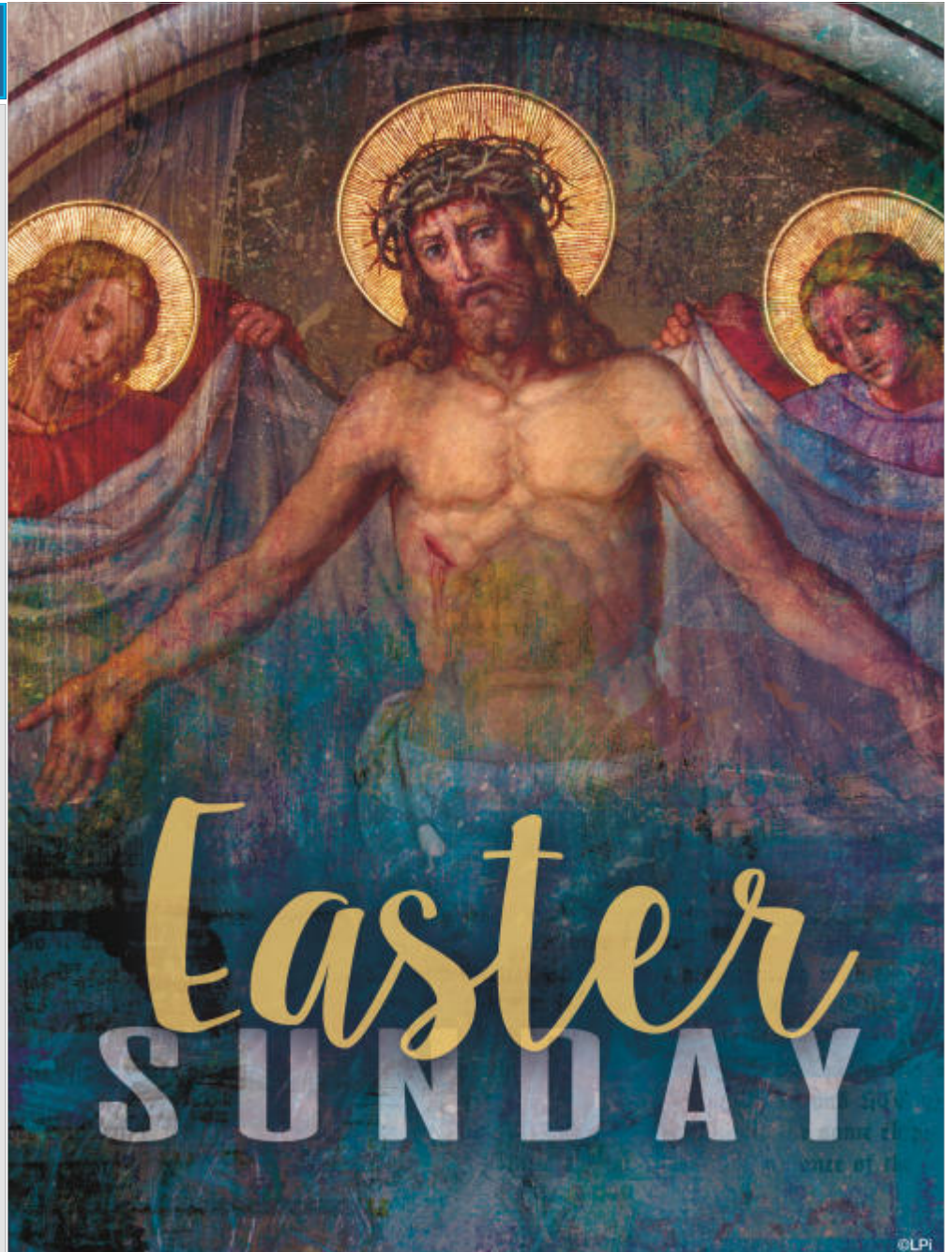
Office Hours

Mon.- Thurs. 8:00am - 5:00pm

Fri. 8:00 a.m. - noon

Office Closed Saturday, Sunday,

Holy Days/Holidays



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

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



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

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

Monday, April 13, 2020

Acts 2:14, 22-33/Mt 28:8-15
No Intentions Today

Tuesday, April 14, 2020

Acts 2:36-41/Jn 20:11-18
+Gary W. Erickson
+Mike Schippers

Wednesday, April 15, 2020

Acts 3:1-10//Lk 24:13-35
+George Deslongchamp
+Eddie Schmeidler

Thursday, April 16, 2020

Acts 3:11-26/Lk 24:35-48
+Robert Malir
L/D Mem Mark & Gloria Brake Family

Friday, April 17, 2020

Acts 4:1-12/Jn 21:1-14
L/D Mem Mitch & Julie Weber Family
For President Trump

Saturday, April 18, 2020

Acts 4:13-21/Mk 16:9-15
Vocations
Vern & Lori Giebler

Sunday, April 19, 2020 - Divine Mercy Sunday

Acts 2:42-47/1 Pt 1:3-9/Jn 20:19-31
For the Parish
+Bonnie Lager



**Frs. Brian, Ryan and the Parish Staff
would like to wish you a safe and Happy Easter**

Pastor's Notes

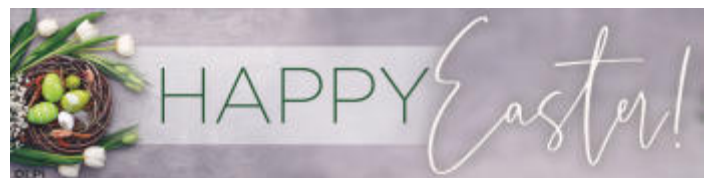
Fr. Brian Lager

Χριστὸς ἀνέστη! Ἀληθῶς ἀνέστη! Christ is Risen! Indeed, He is Risen! This is how early Christians would greet one another in recognition of the saving work of Jesus through His resurrection. In these days in which we have been ordered to stay home as much as possible in order to help prevent the spread of covid-19 we may find ourselves in a bit of a slump, or depressed, or in desolation for the lack of human contact other than the family that we live with. In no way does this take away from our celebration of Easter Sunday and we don't celebrate Easter for just one day, but for 50 days! In a particular way for eight days, the octave of Easter.

Although our Holy Week liturgies were not celebrated in their normal way, I hope that this Holy Week has been memorable. Remembered not in that we were at home with one another, but in some way awakened to the Passover that was celebrated on that night in Egypt. I pray you were able to be together as a family, read the readings for the Holy Thursday Liturgy, and discuss with your family what is taking place. I pray that Good Friday was one in which work was set aside and we felt the depths of Christ on the cross as we entered into His death. I pray you felt the absence of Christ in his burial in the tomb on Holy Saturday when He awaited the third day. I pray that this Easter is the greatest Easter of your life truly recalling the resurrection and the meaning it places in our lives!

The new life that springs from the Easter Liturgy after the absence of the Gloria, the Alleluia, flowers, and limited music brings us great hope in this season of uncertainties. Our Liturgies during the Easter season take on a more festive tone and I hope that our lives exude that festivity and we carry it into the world to be shared by all. We may feel somber with the restrictions that have been placed upon us, but we still ought to extend our charity towards one another. A simple hello can brighten one's day, just stay six feet apart!

Let us continue to keep one another in prayer during this time. Please know that you are in our prayers as well. Christ is Risen! Indeed He is Risen!



ST. JOSEPH CATHOLIC CHURCH

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

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Choir Director

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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. If you need the anointing of the sick please don't hesitate to call and leave a message.

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

First Communion and RCIA Candidates entrance into the Church will be postponed until further notice.

The Lamb's Supper: The Bible and the Mass

Lesson Three: One Sacrifice for All Time



Lesson Objectives

To understand the death of Jesus Christ on the cross as a sacrifice.

To see the parallels between the Old Testament sacrifices and the sacrifice of Christ on the cross.

To understand how that sacrifice is re-presented to us in the Mass.

I. Worthy Is the Lamb

A. The Titles of Jesus

Jesus is given many titles in Scripture.

He is called "the Anointed" (see [Acts 4:26](#)) and "the Christ" (see [Acts 3:20](#)). Frequently he is referred to as "Lord," "Master," "Teacher."

He is called "Lion of Judah" ([Revelation 5:5](#)), "High Priest" (see [Hebrews 3:1](#)), "Son of God" (see [Mark 1:11](#)), and "King of the Jews" (see [Mark 15:2](#); [15:26](#)).

Such titles acknowledge Jesus as God, King, and head of the Church in heaven and on earth.

But in the Bible's final book, he is called - no less than 28 times - the Lamb: "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength, honor and glory and blessing" ([Revelation 5:12](#)).

It is a very curious description. In a way, it is the opposite of the other titles used to describe Jesus. While the other titles connote power and majesty, His description as a "Lamb" calls to mind weakness, powerlessness.

But it reflects a basic belief found in the New Testament - a belief that we continue to profess in each Mass.

Every time we celebrate the Eucharist, the priest prays: "Behold, the Lamb of God, who takes away the sins of the world. Happy are those who are called to His supper."

These words combine two verses from Scripture: John the Baptist's description of Jesus (see [John 1:29,36](#)), and the angel's words about the heavenly feast in the Bible's last book (see [Revelation 19:9](#)).

B. The Lamb of God

Why do we call Him a Lamb?

Because of all the many sacrifices the Israelites offered, one in particular stood out as the most important sacrifice on the calen-

dar: the Passover, which celebrated Israel's deliverance from bondage in Egypt (see Exodus 12).

Central to the celebration of the Passover was the sacrifice of an unblemished lamb, and the eating of its roasted flesh.

As we will see in this lesson, in calling Jesus the Lamb, the New Testament wants to call to mind this Old Testament sacrifice.

The image of Jesus as the Lamb expresses the Christian belief that in His death on the cross, Jesus was offered in sacrifice - as the lamb was sacrificed by the Israelite families before the Exodus.

In professing that Jesus is the lamb of God in our celebration of the Eucharist, we are recalling His sacrificial death on the cross. But more than that, we are, as we will see, "re-presenting" that sacrifice.

II. Jesus, the Final and Perfect Sacrifice

A. Jesus and Isaac

The New Testament sees Jesus as the Lamb of a new Passover.

But more than that, the New Testament presents His sacrifice on the cross as the final and perfect sacrifice that all the sacrifices of the Bible point to and look forward to.

As we noted in our last lesson, in the story of the "binding" of Isaac, the New Testament writers saw a foreshadowing of God's offering of his only beloved Son on the Cross (see Genesis 22:12,15; **John 3:16**).

And it's not hard to find parallels in the two events:

A father sacrifices his only beloved son. After Ishmael was banished to the wilderness (see Genesis 21:9-14), Isaac was Abraham's only hope of posterity - "your son Isaac, your only one, whom you love" (see **Genesis 22:2**).

The Gospel of John uses the same language to describe the offering of Jesus. "God so loved the world that He gave His only Son" (see **John 3:16**).

The Book of Hebrews says that Abraham was ready "to offer his only son" and that he had faith that God would raise Isaac from the dead (**Hebrews 11:17-19**).

And it is interesting, isn't it, that "on the third day," Isaac was rescued from death (see Genesis 22:4,11-12).

In addition to the parallel of a father offering his only son in the hope of resurrection, there are other parallels to point out.

Abraham took the wood for the holocaust and laid it on his son Isaac's shoulders (**Genesis 22:6**).

Jesus also is depicted as "carrying the cross himself" (see **John 19:17**), although, weakened by brutal beatings, he was unable to bear the weight of it the whole way (see Mark 15:21).

The victim goes willingly to his own sacrifice. Although in artwork, Isaac is often portrayed as a young boy, Jewish and Chris-

tian commentators pointed out that Isaac could not have been an unwilling victim.

He was a strong young man who could carry enough wood for a large sacrifice, and Abraham was well over a hundred years old. If Isaac had resisted at all, Abraham would not have been able to overcome him.

Like Christ, they believed, Isaac made himself an offering to God, as Jesus freely laid down his own life (see **John 10:18**) in obedience to His Father's will (**Mark 14:36**).

The sacrifice is in the mountains of Moriah. God told Abraham to "go to the land of Moriah" and sacrifice Isaac "on a height that I will point out to you" (**Genesis 22:2**).

Ancient tradition held that Solomon built the Temple on the spot where Abraham sacrificed Isaac (see **2 Chronicles 3:1**). The place where Abraham was willing to offer his own son became the place where God's people made all their offerings.

Golgotha, outside of Jerusalem, is also associated with the mount of Moriah. And there God himself offered His own Son.

God himself provides the victim for the sacrifice. When Isaac asked his father, "where is the sheep for the holocaust?" Abraham answered, "God himself will provide the sheep for the holocaust" (**Genesis 22:7-8**).

He turned out to be right: when God's angel had stopped him from sacrificing Isaac, Abraham found a ram ready to be sacrificed instead (see **Genesis 22:10-13**).

For the final sacrifice, God provided as the new Lamb His only Son. As Paul said: He "did not spare His own Son but handed Him over for us all" (see **Romans 8:32**).

As we saw in the previous lesson, the binding of Isaac was a kind of pattern for the later sacrifice of the Passover, where once again a lamb took the place of the beloved firstborn son.

And, as we'll see, the New Testament writers were also careful to point out how closely the death of Jesus paralleled the Passover sacrifice.

B. Jesus the Passover Lamb

"For our paschal lamb, Christ, has been sacrificed" (**1 Corinthians 5:7**).

From the very beginning, Christians have seen Christ's death on the cross as the final Passover sacrifice. In most of the languages Christians speak, the word for Easter comes from the root pasch-, which comes from the Hebrew word for Passover. (English is the rare exception: our word Easter comes from an old pagan spring festival.)

That's why we continue to call Jesus the "Lamb of God," and that's why Christ appears as a Lamb in the symbolic visions of Revelation.

The Gospel writers point out obvious parallels to show us that

Christ is the definitive Passover sacrifice:

The trial and execution of Jesus took place during the Passover festival (see **Luke 22:1-2**). All four Gospel writers take care to note the setting.

John gives us the added detail that Pilate handed Jesus over to be crucified at "about noon" on the day of preparation (see **John 19:14-16**).

John, the only one of the Gospel writers to note this detail, had priestly connections (see John 18:16, where John is "the other disciple" who knew the high priest).

He knew very well that the priests began to slaughter the Passover lambs at the sixth hour (that is, at noon) on the day of preparation. Clearly he means to show us that Jesus is the Passover Lamb being led to the slaughter.

None of Jesus' bones were broken. The soldiers had intended to break the legs of all the crucified criminals to make them die faster. But Jesus was already dead when the soldiers came to Him (see **John 19:31-36**). One of the soldiers pushed a lance into His side to make sure. His bones were not broken.

The fact is so significant to John that he feels compelled to assure us that "an eyewitness has testified, and his testimony is true: he knows that he is speaking the truth, so that you also may [come to] believe" (**John 19:35**).

Just to make sure we get the point, John tells us that "this happened so that the scripture passage might be fulfilled: 'Not a bone of it will be broken' " (**John 19:36**).

The "scripture" he refers to is in the instructions for preparing the Passover lamb: "You shall not break any of its bones" (**Exodus 12:46**; see also **Numbers 9:12** and **Psalms 34:20**).

A hyssop branch with a sponge soaked in sour wine was lifted up to Jesus on the cross (see **John 19:29**). Hyssop branches were used for sprinkling the blood of the Passover lamb (see **Exodus 12:22**).

But Jesus was not only the sacrificial victim. The sacrifice was not offered by the soldiers who beat and killed Jesus: they intended only to kill a man, not to offer a sacrifice.

No, it was Jesus Christ who offered himself as the sacrifice. As our High Priest (see Hebrews 3:1), Jesus "handed himself over for us as a sacrificial offering to God for a fragrant aroma" (**Ephesians 5:2**).

Paul's words remind us of **Exodus 29:18**, where the sacrifice is being offered to consecrate Aaron's sons as priests.

What Paul intends to convey is that Christ is at once the Lamb offered in sacrifice and the High Priest who offers that sacrifice.

C. Jesus and the Todah

As we noted in our last lesson, the sacrifice of thanksgiving, or todah, was one of the most important aspects of worship at the Temple in Jerusalem.

The todah was offered in thanksgiving for deliverance from some grave danger. A good example of a todah psalm is Psalm 22. We recognize the first verse instantly: "My God, my God, why have You forsaken me?" - the words Jesus shouted from the cross (see **Mark 15:34**).

It sounds like a cry of despair. But if we know the whole psalm - and the Jews who stood at the foot of the cross certainly would have known the whole psalm - we know that it ends in triumph. The psalmist praised God for his deliverance. In adopting this psalm as among His last words, Jesus was not voicing despair but triumph: In a loud voice, He declared the certainty of God's salvation. The todah offering was a sacrificial meal shared with friends. It included an offering of bread and wine. In fact, it resembled the sacrifice the king-priest Melchizedek shared with Abraham in thanksgiving for the rescue of the people of Salem (see **Genesis 14:18-20**).

Ancient rabbis taught that, after the coming of the Messiah, all sacrifices would cease except the todah, which would never cease to be offered throughout all eternity. Or, to use terms that would have been familiar to the millions of Greek-speaking Jews in New Testament times: After the coming of the Christ, all sacrifices would cease except the Eucharist. For the Greek word eucharistia, like todah, means "thanksgiving," and in fact some Jewish writers used eucharistia to translate the Hebrew todah.

III. Christ's Sacrifice and the Mass

A. Covenant Love

When Jesus turned to go to Jerusalem for the last time, He knew He was going there to die (see **Matthew 20:17-19**). His disciples knew it, too (**John 11:16**).

Jesus arrived in Jerusalem in time for the Passover, and he made plans to celebrate the Passover meal with his twelve disciples (see **Mark 14:12-16**).

Three of the four Gospel writers preserve Jesus' words and actions from that meal. Those words and deeds are still remembered in every Eucharistic celebration. This practice began early, as we can tell from Paul's letter to the Corinthians. There he recalls Jesus taking bread and wine, saying that they were His body and blood and adding: "This cup is the new covenant in My blood. Do this, as often as you drink it, in remembrance of Me." (see **1 Corinthians 11:23-26**).

In the accounts of Matthew and Mark, in giving His disciples the cup Jesus also says, "this is my blood of the covenant" (**Matthew 26:28**; **Mark 14:24**).

These words are a deliberate echo of a crucial sacrifice in Old Testament history - the sacrifice Moses offered to celebrate God's covenant with Israel following the Exodus from Egypt.

After Moses reads "the book of the covenant" and the people profess their faith in it, Moses takes the blood of sacrificial bulls and sprinkles it on the people. As he does so, he uses the words that Jesus quotes in the Last Supper: "This is the blood of the covenant which the Lord has made with you in accordance with all these words of His" (see **Exodus 24:5-8**).

Continued on page 8.....



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.

STEWARDSHIP REFLECTIONS

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



The great feast of Easter has begun, Christian stewards. Let us rejoice and be glad! Just as we embraced the discipline and fasting of Lent, let us fully embrace the joy and feasting that the next 50 days offer. We are called to be good stewards of the Easter season.

Our first reading, from Acts, gives instruction on how to do this. Here, St. Peter says that our Lord, "commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead... that everyone who believes in him will receive forgiveness of sins through his name."

How do we ordinary people preach and testify to all the God has done? By the way we live our ordinary lives — through the intentional use of our time, talents and treasure for the kingdom of God. Putting God and others ahead of ourselves in every aspect of our lives is the most eloquent preaching we can do. Boldly and joyfully embracing a stewardship way of life is our most powerful testimony.

As Christian stewards, we are the modern-day witnesses of an incredible miracle prompted by unfathomable love — the death and Resurrection of our Savior for us. Let us rejoice and be glad and let's make sure our lives are a testimony to this amazing grace!

— *Stewardship Reflections by Catholic Stewardship Consultants*

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.



Jesus and his disciples had been celebrating a traditional Passover meal. But Jesus introduced something new, something that recalled the bloody sacrifices of the Old Testament, but in form resembled the unbloody sacrifice of the today.

B. The Order of Melchizedek

The sacrifice offered at the Last Supper recalled that made by the priest-king Melchizedek – who likewise offered bread and wine (see **Genesis 14:18**).

The Book of Hebrews interprets Melchizedek as a sign that foreshadowed Christ.

The whole of Hebrews 7 is a meditation on what it means for Christ to be a priest "according to the order of Melchizedek" (see also **Hebrews 5:8-10**).

Like Melchizedek, Christ offers bread and wine; but His sacrifice is infinitely greater, because the bread and wine are His own body and blood.

More than that, He has given His followers a way of participating in that sacrifice. At that Passover meal, Jesus offered the first Mass.

And because of that, Christ's priesthood is infinitely greater than the old priesthood of Israel.

Those priests died, and their sacrifices could never save us from sin, but Christ lives forever, and His one sacrifice defeated sin and death for all time.

"The main point of what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in heaven, a minister of the sanctuary and of the true tabernacle that the Lord, not man, set up" (**Hebrews 8:1-2**).

C. One Eternal Sacrifice

The death of the Lord: this is what the Eucharist celebrates. We hear it at every Mass, but the first Christians could hardly have missed the irony.

Christ, our Lord, has been brutally tortured and slaughtered, and we celebrate that event in a ceremony called the Eucharist - that is, the "Thanksgiving."

Why are we thankful? Because Christ's death was not meaningless. It was a sacrifice offered for all of us. Our Eucharist, like the ancient today, is a sacrifice of thanksgiving for God's delivering us from death.

That the death of Christ on the cross was, strictly speaking, a sacrifice - that is, an offering of the same nature as the Old Testament sacrifices, though surpassing and fulfilling them all - was never doubted by the early Christians.

The entire letter to the Hebrews, for example, is filled with the image of Christ as at once High Priest and sacrifice.

Hebrews 9:13-14 compares the sacrifices of animals to the sacrifice of Christ, who "offered himself without blemish" as a pure sacrifice.

St. Paul also describes Christ's death as a sacrifice in many of his letters (see, for example, **Ephesians 5:2**; **2 Corinthians 5:21**).

We've seen how the Gospel writers, especially John, carefully point out the parallels between the Passover sacrifice and the death of Christ on the cross.

Finally, the image of the "Lamb who was slain" from Revelation makes no sense unless the Lamb was slain as a sacrifice.

This sacrifice of Christ on the cross is the final sacrifice, once and for all.

It happened at a definite time in history, and it will not happen again. All the Old Testament sacrifices looked forward to this one.

Again, we find this belief expressed in Hebrews.

The author explains that the Israelites offered the same sacrifices year after year, but those sacrifices could "never make [them] perfect" or righteous before God.

That's why they had to keep offering them. If the sacrifices could have wiped away their sins, there would have been no need to continue offering them.

"But in those sacrifices there is only a yearly remembrance of sins, for it is impossible that the blood of bulls and goats take away sins" (**Hebrews 10:1-4**).

None of the sacrifices Israel's priests offered could take away the sins of the people.

But Jesus offered himself as "one sacrifice for sins" and by this "one offering He has made perfect forever" not only the Israelites but all men and (**Hebrews 10:11-14**).

Only the one sacrifice of Christ could truly make us God's holy people, and His one sacrifice was made "once for all" (see **Hebrews 10:10**).

D. Representing the Cross

Then how can we call the Mass a sacrifice?

We can say that the Mass is a sacrifice because Christ instituted the Eucharist to make that final sacrifice available to us for all time.

Christ is not sacrificed again in the Mass. But because Christ is really present in the Eucharist, the Mass is a participation in His one great sacrifice.

The Mass re-presents that sacrifice, making it present to us and making us part of it. The sacrifice of Christ on the cross cannot happen again because it is still happening today in the Eucharist. The sacrifice is eternal, and every Mass is part of it.

Notice the difference between "re-presenting" and "representing."

In modern English, to say that one thing "represents" another usually means that the first thing stands for the second. A word represents the thing it names, and an elected official represents the people who elect him. But the word is not the thing, and the

elected official is not the people.

When we say that the Mass "re-presents" the sacrifice of Christ on the cross, however, we go back to the root meaning of the word.

The Mass presents that sacrifice again, making it present to us right now. All over the world, wherever the Eucharist is being celebrated, God's people are present at the one eternal sacrifice of the Lamb.

E. Priests Offering Sacrifice

Each member of God's people has been made a member of the "holy priesthood" of the Church (see **1 Peter 2:4-5,9**; **Revelation 1:6**) as Israel was once called "a kingdom of priests" (see **Exodus 19:6**)

Each of us is called to "offer spiritual sacrifices" (see **1 Peter 2:4-5**).

As Christ offered himself on the cross, we are called to offer our own bodies, our own lives in the Mass. United to Christ in baptism, we share in his priesthood. With him, we also offer ourselves as a sacrifice.

"I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship" (see **Romans 12:1**).

And in this spiritual worship we are united with all Christians everywhere who celebrate the same sacrament. We are also united with all the saints in heaven - all Christians, across time, sharing in one perfect sacrifice.

In fact, the Mass is heaven on earth, not figuratively but literally. That will be the subject of the next lesson: the surprising, even astonishing fact that, wherever Mass is being celebrated, heaven is there right now.

IV. Study Questions

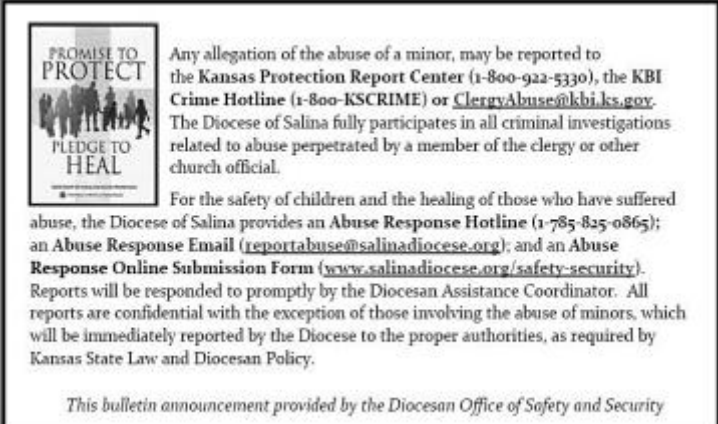
1. Why did Christian and Jewish interpreters conclude that Isaac must have gone willingly to his own sacrifice?
2. Why is it significant that Pilate sent Jesus to His death at "about noon" on the day of preparation?
3. To what Old Testament sacrifice do Jesus' words "my blood of the covenant" refer?
4. Why does John take such care to point out that none of Jesus' bones were broken?
5. How many times is the sacrifice of Christ offered?
6. What is the difference between "representing" and "re-presenting" Christ's sacrifice?

For prayer and reflection:

- ◆ Do you remember the story of the first Passover? (See Exo-

odus 12.) At Sunday Mass, try relating the Passover - the salvation of Israel's firstborn - to the drama of salvation being enacted in front of you.

- ◆ Do you "discern the body" in the Eucharist? Read **1 Corinthians 11:23-32** again. Consider reading the Passion narrative in John, especially **John 19:13-37**, as a preparation before Mass.



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 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 18th & 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 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.

PARISH CHOIR

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

WOMEN OF ST JOSEPH SCRIPTURE SHARING GROUP

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

Sacraments and Parish Information

ST. JOSEPH PARISH MEMBERSHIP:

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

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

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

FUNERAL

Please contact the parish office.

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

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

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

SACRAMENTAL RECORDS

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

PRAYER CHAIN REQUESTS

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

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.



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- 1 Visit your church website and click **Give Online**. Go to: stj-church.com
- 2 Set up your account.
- 3 Choose a payment option and customize your donation.



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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