Sacrifice In Some Religions, a Global Perspective
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Abstract

This article covers sacrifice in some selected religions. Sacrifice is a vital part of religions, it is a way to commune with the divine and to draw their attention to man. Sacrifice is one of the ways man devote themselves to the gods. The existence of the gods depends on man's devotion to them and sacrifice revitalize the gods and enable them to fulfill the requests that man made to them. The article covered African religions, Hinduism and Buddhism, Roman religions and Judeo-Christian religions. There are different ways of sacrificing in these religions but one common thing is their intention to seek the face of the divine. The method adopted in the study is analytical.

Introduction

Sacrifice is one of the fundamental themes in Religion. The act of sacrifice is performed in all cultures. It can be performed at both communal and individual levels. Sacrifice means literally making something holy (sacer in Latin), setting it aside from all common usage and handing it over exclusively to the gods. A holy place is one reserved for a god where he has his residence: in the normal course of events men may not trespass there (Ogilvie, 1969). In worship, the believer chose out something special and gave it to the gods. The basic difference between a sacrifice and a present is that what was given by way of sacrifice had to contain the principle of life. It need not be animal. In some cultures, most of the offering made to the

gods in family cults were: wine and kola, flowers, cakes. But animals were the most effective and the most conspicuous.

The thought lying behind the choice of animal sacrifices was understandable. The gods were essentially gods of activity- they did things, such as controlling childbirth and repelling disease. If the gods' vitality was not sustained and renewed, that activity would be weakened and they would no longer be able to function effectively. Crops would fail or disease would spread because the relevant gods did not have enough vigour to perform their tasks even if they wanted to. The existence of the gods depends to an appreciable extent on man's devotion to them. The worshipper is praying that his sacrifice may revitalize the god and so enable him to fulfill the requests that are made to him. Of all living things animals are the most obviously vigorous and therefore the most potent sacrifice (Ogilvie,1969).

Purpose of Sacrifice

There are many reasons why people sacrifice, this story is one example. Nding'uri an old farmer that had a soul richly endowed, a man of wisdom and respect. He preserved the culture of his nation and observed all the property rituals. Many a time he would sacrifice a goat and pour a little beer on to the ground for the good spirits, asking them to deliver him from evils that might have been caused by his own failings or brought into the homestead through the ill-will of wicked spirits. One day a strange pestilence attacked the village. The pestilence destroyed all his possessions and struck at his goat in its special pen. He was not happy because he has been sacrificing to the good spirits.

Early one morning, before dawn, he went to a certain cave where the evil spirits dwelt. At the entrance to the cave he was met by a spirit in the shape of an ogre. The bad spirit asked him: "why have you come to my cave with empty hands? Does a man take an empty basket to the market if he is planning to barter his wares? Have you been abandoned by the spirits to whom you have always sacrificed? Do you think that we ourselves don't

like sacrifices and some beerto wash down the meat?" He replied that it was poverty that brought him there. The bad spirit said, but I heard you possess a rich soul. Nothing good is ever born of perfect conditions. I will give you riches. But you must give me your soul, and you must never again sacrifice to the good spirits, for good and evil have never been friends. Nding'uri asked himself: what is a soul? Just a whispering voice. He told the bad spirit: "Take my Soul." The bad spirit said to him: "I have taken possession of it. He was told to observe certain laws and do certain things. He became rich afterwards (Wa Thiong'o, 1987). This story show that there are good and bad spirits in the environment. Poor parents work strenuously in manual labour to earn money to sacrifice (or pay) for their children's education.

African traditional religion functions at the level of individual and the community, prayers in this religion can be personal as individual circumstances desires. Prayers can also occur in a communal situation. Song, dance and sacrifice can function at both communal and individual levels. The primary purpose is to ensure 'the continuous benevolence of the deities (Insoll, 2004).

The practice of making sacrifices and offerings is found all over Africa. By this practice material or physical things are given to God and other spiritual beings. This act marks the point where the visible and invisible worlds meet, and shows man's intention to project himself into the invisible world. People make sacrifices and offerings of almost any animal or object. The distinction between sacrifices and offerings is this: sacrifices involve the shedding of the blood of animals, or birds; offerings do not involve blood but concern the giving of all other things, such as food stuffs, water, milk, honey or money (Mbiti, 1982).

The kind of situation that calls for a sacrifice may include: insect pests invasion, epidemics, drought and destructive floods. Since these affect the community, it is the community which then sacrifices an animal. Such animals are carefully chosen to make sure that they are acceptable to God. The oracle specify the colour, and if they are domestic animals they

have to come from an upright owner. Wild animals are also sacrificed, for personal and family needs. Such family needs may concern health, marriage problems, remembering the departed and requests for prosperity. Domestic animals such as goats, sheep, fowls, are sacrificed by family head.

Communal sacrifices and offerings are normally made at shrines, or in sacred groves, or other holy places such as hills, Lakes and water falls. Personal sacrifices and offers are normally made in or near the home, street corners, and in some areas people have shrines in their homes for this purpose. They may also be made in public places of sacrifice, or as the ritual elders may direct. Prayers always accompany offerings and sacrifices, so that the purposes of the sacrifice or offering may be declared (Mbiti, 1992).

Among some people shrines are located in specific places, those places are reserved for a god. The Nupe people do not have sacred places located for shrine. The shrines in Nupe are moveable, when there is development it can be relocated. The Nupe perform special sacrifices in the house or on the grove of their ancestors. They also perform sacrifice to anonymous souls of the dead. This is done in informal fashion, when one drinks beer; then a small libation is poured on the ground, for a soul (Kuci in Nupe Language). The Nupe man sacrifice because of ill-health, drought, because his horse was sick, and after receiving command from a diviner (Nadel, 1970). Edo people sacrifice to ancestors in their home. Sacrifice to personal gods are performed in the home where the shrines are situated. The community gods are sacrificed to in the street corners or on the way to the farm where the shrines are located. The sacrifices involve slaughtering of animals such as goat, fowls or wild animal in case of sacrifice performed on the way to the farm. Blood sacrifices most often consisted of the ritualistic killing of domestic animals. Blood would be poured on the ground (shrine), a tree, or a shrine to honour the gods and goddesses or ancestors demanding appeasement. The animal was normally cooked and eaten as communion with the deity (Tishken, 2014).

Sacrifice in Hinduism and Buddhism

Fire sacrifice is common in Hinduism and Buddhist religious traditions. Fire sacrifice was the means of communion between humanity and the gods. The ritual may have begun as a simple hospitality rite, in which deities were invited to a celebration. Offerings were placed in the fire to be conveyed to the gods by Agni, the Lord of fire. There were two types of fire sacrifice: 'shranta' meaning public rites and 'grihya' meaning domestic rites.

The public rites are performed in the temples under the supervision of professional priests. The domestic rites required only one fire and could be performed by the householders themselves. The object of these rites was to gain material rewards on earth such as health, long life, the birth of sons, and wealth in the form of cattle. Simple offerings of cooked food were made daily at the household fire to Agni and the creator god Prajapati in the morning (Shattuck,1999).

The types of offerings made to deities differ between Brahmin- run temples and village folk traditions. Gods and goddesses who live in large temples usually receive vegetarian offerings of alcohol and blood sacrifices of chickens, goats, and sometimes buffalos. If a village deity gains a wider following and is adopted into a priestly temple tradition, substitutions like coloured water instead of blood will be made for these non-vegetarian deities. The distinction between vegetarian and non- vegetarian deities does have exceptions, especially in the case of the Goddess who sometimes receives both kinds of offerings. During a festival, Devi may be represented in two forms, one a non- representational image, such as a pot of water, and the other a bronze murti. Blood sacrifices will be made to the pot, while the bronze image receives only vegetarian offerings. In this way, the folk traditions and the priestly practices are carried out side by side. Hinduism is a religion of the Hindu race or Indian.

Buddhism is a religion that originated in India and spread to other nations. The information here is about the Buddhists in Hong Kong. There is a strong belief in ghosts in this faith and the use of bronze sculpture to

represent the Buddha. They have hungry Ghost festival in the Chinese calendar. In their tradition, it is said that on the fourteenth day of the seventh Lunar month the gates of hell open and all the evil ghosts stalk the world. Believers burn offerings to appease their ancestors and ward off the evil spirits.

The kind of offerings made are mostly paper money and papier-mâché facsimiles of things like plasma screens and houses and cars. Things the spirits supposedly need on the other side. Sometimes people burn the real things like: air conditioner to an ancestor, and the entire car. In the morning what appear as a mist will be smoke from the fires hanging in the air like the ghosts themselves.

Women wear silk robe in some corners and burn real Hong Kong dollars. They keep small altars in their apartment with an ash can that they use to burn some items as sacrifice to the hungry ghosts. The odor of burnt plastic will be in the air. They burn an offering outside the door of their house in the morning and it was paper money. They also burn cell phone . They will kneel in front of their altar and burn the sacrifice to the ghosts. They use candle to light the real Hong Kong dollar (Connelly, 2009).

Sacrifice in Roman Religion

At all events animal sacrifice was a regular feature of Roman life, and is constantly mentioned in the pages of writers like Virgil and Livy. It is, therefore, worth seeing exactly what happened. In the temples of Rome itself sacrifice was made by both magistrates and state officials in the regular round of public festivals and also by private individuals at their own expense, either in fulfillment of a vow, as Juvenal once sacrificed two white Lambs to Juno Regina and Minerva and a young Ox to Jupiter Capitolinus which he had vowed for the safe return of his friend Catullus, or, more rarely, as an accompaniment to a prayer. The procedure in each case was much the same. The choice of victim was as Cicero says in (on the Laws 11,19), laid down in the manuals of the Pontifices and depended partly upon the god involved and partly upon the reasons for the sacrifice.

One invariable principle was that male animals were offered to gods and female to goddesses. Colour mattered as well: white for Juno and Jupiter, deities of the upper air, and black for the gods of the underworld; Lucretius speaks of men 'sacrificing black cattle and sending offerings to the gods below' and when Aeneas sacrifices to Anchises on the anniversary of his death he kills 'two black-backed Oxen' (Aeneid V,97, Ogilvie, 1969).

The ordinary Roman could find out what was the appropriate animal for his vow by asking at the temple of the deity concerned. In each temple there seems to have been a list which set out the sacrifices that its deity would accept. Faced with having to discharge a successful vow, he would begin by going to the temple to fix a convenient day with the custodian, arrange for the professional officiators to be in attendance, and hire a flute- player. There were standard fees for their services. They buy the required animals from cattle market. The animal had to be perfect, any deformity would be an insult to the god. The animal would be lead through the streets to the temple. It was a good sign if it went willingly to the slaughter. If, on the other hand, it struggled and tried to ran away, it was evidently an inauspicious animal which would not find favour with the gods. He would have to sell it back, buy another and start again. Safely arrived at the temple, he would had it over to the priests and the sacrifice proper would begin. Ancient temples were in many ways the opposite of modern Roman churches with a statue of the god, often gaudily decorated with jewels and precious ornaments.

When a Roman made his vow, he entered the cella (walled room at the centre of the temple in which stood the statue of the god) attached the wax tablets to the statue and then prayed facing the statue and stretching out his arms to it, or in moments of great emotion on his knees. The cella cannot accommodate all the blood sacrifices, normally where blood-sacrifices were offered, a stone altar was set up in front of the temple. In primitive times, a fresh altar was constructed from turfs for each sacrifice and a memory of this survived into the Augustan age and beyond in the practice of putting a single turf on top of the altar before a sacrifice. Roman

temples which had to cope with a constant succession of sacrifices would have had large permanent altars made of stone. The victim, then, was led before this altar on which a good fire had been lit and the ritual began. The priests and those who are offering the sacrifice wash their hands with holy water from a special stoup and dry them on linen cloths. Great importance was attached to cleanliness in sacrifice.

After the sacrifice, the animal was dismembered and dissected. The internal organs were removed for careful examination to ensure that the inside was as perfect as the outside of the victim. Any fault would invalidate the ceremony, especially since these organs were the most vital parts of the animal, the parts which were ear-marked for the god's consumption. The organs called 'exta', together sometimes with portions of the rest of the carcase, were cut up into small pieces and put on the altar for the gods to consume. They were dissolved in flames. The problem now remained of disposing of the rest of the meat. If it was a small animal, a goat it was difficult, but an Ox will feed up to a hundred people comfortably and the Romans were not great meat- eaters. Tacitus (Annals XIV, 24) comments on some troops who were driven by hunger to eat meat, which suggests that it was not a normal part of their diet. In a very few cases the entire carcase was burnt on the altar. This was called the 'Achaean rite' and is mentioned, in the detailed description of the secular Games of 17 B.C.

At most sacrifices the meat must have been eaten on the spot by the priest and the man who offered the sacrifice and his friends. There are kitchen in the vicinity of a temple where it could have been cooked, since the altar was too small, and also of a dining- room attached to the temple where a meal could have been eaten. At state sacrifices, the priest and the magistrates or even , if it was a great occasion, the senate and the whole people as well were invited to the feast. It is also possible that, except where it was specifically laid down that all the meat had to be consumed on the premises as in sacrifices to Hercules and Silvanus, some of the meat found its way back to the butchers and was sold to the ordinary public. St. Paul

devotes some time to the attitude of the Corinthians when faced with eating sacrificial meat from the market (1 Corinthians 8:1-13; Ogilvie, 1969).

Sacrifice was part of the Roman way of life. It was not always on the grand scale; many of the most devout sacrifices were of cakes or very small animals. But from childhood the Roman would have been brought up, in the circle of his family and in the wider sphere of public religion with its annual festivals and special ceremonies, to accept the idea that such offerings were acceptable to the gods.

Sacrifice in Judeo- Christian Tradition

The central act of Israelite worship, sacrifice, was always essentially the same, even though it took various forms. Sacrifice was a gift, but a gift to which God had an imperative right, since anything that man could offer him had first to come from the bountiful divine hand. "The Lord's are the earth and its fullness; the world and those who dwell in it" (Psalm 24:1, 50:9-13). In returning a part of God's property to him, man symbolically acknowledged God's right to it all. Sacrifice was the external expression of man's personal response to a personal God. In offering the Israelite did hope to obtain God's blessing. Genesis 4:1-16 show that sacrifice has been instituted in the ancient would and sacrifice must be offered in the proper spirit. In the sacrifice of Cain and Abel, Cain as a farmer, offered his farm products while Abel as a shepherd, offered fat Sheep. The book of Genesis 22:1-14 records the sacrifice of Isaac, in the story Abraham was willing to offer his son to God as a sacrifice out of obedience to the Lord. It was a burnt offering, Abraham built an altar and laid him on it, upon the wood. He wanted to slay his son, verses 11-12 when he heard a voice from heaven which commanded him not to lay his hand on the child. Immediately, a ram appeared caught in a thicket by his horns and he went and took the ram. He offered it as a burnt offering instead of his son, verse 13 (Cohn- Sherbok, 2003).

Leviticus 1-7 describes the various sacrifices as they were carried out in the post-exilic temple. The most solemn of the Israelite sacrifices was the

holocaust, in which the victim was completely burned. This is a sacrifice whose smoke "went up" to God. It was called a "complete" sacrifice (1 Sam.7:9, Deut.33:10; Psalm 51:21). The victim of the holocaust had to be an unblemished male animal or bird. The one making the offering laid his hand on the victim's head to signify that the sacrifice was to be offered in his name and for his benefit (expiation). The offerer then slit the throat of the victim, and the priest poured its blood around the altar. After the animal had been skinned, the pieces were washed and placed on the altar to be consumed in the flames (Lev. 5:7, 12:8).

Sacrifice in 1 Samuel 1:11-27, Hannah vowed to the Lord before conception in verse11, the Lord answered her prayer. She took the child to the priest at Shiloh, she offered a bull, an ephah of flour, and a skin of wine to the Lord. The child was left to dwell in the temple under the care of the priest Eli all his life. That is sacrifice of immolation. Eli sons became priests when he was old, Hophni and Phinehas offered sacrifices at Shiloh but they were greedy taking out of the offering made by the people to the Lord, before burning the rest (Sam.2:28-30).

Sacrifice at mount Carmel 1 kings 18:26- 39, Elijah and the Baal prophets Elijah sacrifice was consumed by the fire of the Lord. It was a sacrifice of oblation verse36.Sacrifice in the New Testament: The main effect of Christ's passion, death, and resurrection is the reconciliation of man to God. The idea of reconciliation underlies many of Paul's statements, but it is developed above all in 2 Cor. 5:18-20, Rom. 5:10-11, Col. 1: 20-21, Eph. 2:16. The fuller meaning of the public manifestation of Christ "in his blood" (Rom. 3:25) is understood only when a contemporary rabbinical axiom is recalled, that "there is no expiation of sins without blood" (Heb. 9:22). The axiom itself was based on Old Testament purification rites (Lev. 8:15, 19,24, 9:15-16). The idea was not that the blood so shed in sacrifice appeased Yahweh; nor was the emphasis on the shedding of the blood and the ensuing death a sort of recompense or price to be paid. Rather, the blood was shed either to purify and cleanse ritually objects dedicated to Yahweh's service (Lev. 16:15-19) or else to consecrate objects and persons to that

service (Exodus 24:6-8). The sprinkling with blood purified and consecrated a new, expiating the sins. The underlying reason is found in Lev. 17:11 "the life of the flesh is in the blood". Christ's blood, shed in expiation of man's sins, was a willing offering of his life to bring about the reconciliation of man with God and to give him a new means of union with God Eph. 2:13 (Fitzmyer, 1984).

The editor presented Rom. 12:1 in a sacrificial sense. Christ gave himself up for man, both the just and the unjust, a fragrant offering and sacrifice to God, Matt. 5:45-47, Eph. 5:1-2. The crowning point of his life was the giving of himself as a sacrifice of love for others. Every priest stands daily at his service, offering repeatedly the same sacrifices which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God (Hebrews 10:11-14, 18).

After Christ's sacrifice, Christian traditions do not offer blood sacrifices that involved burning like was done in the OT. However, there are different types of offering in churches, Christians give money, different kinds of gifts and some offer life animals.

Types of Sacrifices: Communion sacrifice was a thanksgiving offering effecting a union between God and the one making the offering. The ritual of the communion sacrifice is described in Lev. 3, and its characteristic feature lies in the fact that the victim is shared, with portions to God, the priest, and to the offerer.

Sacrifice of Expiation: There are two such sacrifices; the sin- offering and the sacrifices of reparation. The dignity of the one making sin offering (Lev. 4: 1-5, 13, 6:17-23) determined the victim to be sacrificed. This sacrifice is sometimes called a guilt offering Lev. 5:14-26, 7:1-7). The sacrifice of reparation was offered only for private individuals . Sacrifice of sin was offered when there is collective sin of the whole people. Sins embraces serious personal and moral crimes. The local crimes are patricide, incest, stealing of yams and sheep, bestiality, willful abortion and suicide by

hanging. The lesser offensesare fighting in the stream, women in their periods are forbidden to enter stream. Public expiatory sacrifices in an Ibo town or village used to assume special solemnity in the sacrifice of scape goats. The people could heap all its sins on a goat and then offer it to a spirit. The animal (victim) was tied with ropes and was dragged round the town to take away its sins (Arinze, 1970).

Thanksgiving Sacrifice: This is an expression of gratitude on the part of the recipient for favours received from the deity. For example, the birth of a child, good health, passing examination, and acquisition of wealth. Thanksgiving sacrifice may be personal or done collectively at a communal level. The sacrifice of this nature are performed at the prescription of the diviners. They are essentially appeasements to avoid the wrath of the Supernatural entities. After some people have obtained their heart requests, they will make a sacrifice of thanksgiving, which is mixed up with hopes of future protection. The object of most African worship are Supreme Being, the spirits, and the ancestors. The sense of nearness to them is in that order. The ancestors are regarded as nearest to man and as most interested in the family well-being. This explains why many families sacrifices of thanksgiving and good fellowship are directed to them. Among the Ibos a couple offers a sacrifice of thanksgiving to the spirit "Omumu", to whom the woman had made a special request for a child. If the baby is a boy a cook is the accepted victim, while a hen is given in the case of a baby girl (Basden, 1970).

Votive Sacrifice: This is required when favours are sought from the deities. The individual making the request usually offers a pledge (form of animal sacrifice), in return for requests granted. Such vows or pledges are irrevocable and failure to keep the bargain elicits grave calamity. In most cases, a minor sacrifice is performed prior to the granting of the request in anticipation of greater things to come (Eboigbe, 2009).

Sacrifice to the Evil Spirits: The evil spirits are capricious to the extreme, and delight in torturing the innocents. Some of the evil spirits are non-humans, but most of them are spirits of dead people; sacrificed persons, 'useless' or lazy unmarried people, people who were versed in crime and wickedness. These goblins, want gifts and propitiatory sacrifices. The people sacrifice such things as rotten eggs, sick chickens, lizards, bad cowries, rags, and burnt roasted maize (Jordan, 1970).

Communion Sacrifice

One of the great principles behind many social sacrifices is that of communion. Sacrifices may consist of libations of water, beer, and small quantities of food. Or they may take the form of killing an animal, pouring out the blood on the altar or the ground, and cooking the rest for the participants. In the latter case the ceremony is a sacramental communion.

Eating together establishes a bond of unity among men. Of the Ba-ila it is said, "Eating together means union in close relationship between equals" (Parrinder, 1976). The communion sacrifices to the family and tribal spirits grown out of human communal spirit, and are a sort of replica of it. The ancestors are members of the social organizationto which they belonged on earth, and even the nature gods have often links with the ancestral ranks. In many parts of Africa food and drinks are put on the ground for the ancestors before men partake of them. Sacrifice in which food is shared with spirits establishes a covenant between men and gods.

The portion of a flesh sacrifice that is given to the spirits is usually the blood, and sometimes also the fat and intestines. "The blood is the life". The blood contains the soul of the sacrifice, it soaks into the ground where life came and is absorbed by the spirits. When individuals make sacrifices the communion aspect is often prominent. Small gifts, like kola and other nuts, are commonly placed at shrines and groves and have a communal significance. The kola nut is a sign of friendship, if it is split in two and parts handed to friend,it binds him in a union. So if a god is given part of a Kola, the rest may be chewed by the worshippers (Parrender, 1974).

Two things interest me in Chinua Achebe's Arrow of God. They are the offer of one tuber of yam to Ulu (deity) as part of New Year Festival. The early Christians counteracted this feast by demanding the people to offer more than one yam in St. Mark's C.M.S. Church. The catechist urged the people of Umuaro to bring more than one yam that the custom demanded because if `a false god can eat one yam, the living God who owns the whole world should be entitled to eat more than one' (Achebe, 1986: 215).

Next is sacrifice offered along the roadside. The white men saw this sacrifice like they use to see others but were attracted to the one reported by Achebe in page 161. This author have never observe sacrifices made along the road to be interesting but the two white men were attracted to this one. Among the objects in the sacrifice were two fully grown cocks killed, yellowish palm fronds cut from palm tree, a clay bowl with lobes of kola-nut inside it and a piece of white chalk. They also saw an English coin (Florin), which they picked. Picking the coin was desecration of someone else's sacrifice (Achebe, 186: 161). What was usually seen in sacrifices are cowries. The white men saw this sacrifice as extravagant. This form of sacrifice can be referred to as expiatory that is, the sacrifice to ward off evil spirits. Sacrifice is a means of restoring and maintaining ontological order in the universe which is the sole purpose of religion.

Conclusion

This article discusses sacrifices from global perspective. In making sacrifice man give back to nature part of what he received from it. The religions discussed in this paper present sacrifice in different ways. The sacrifice system in African religions is more simple and are not performed in temples instead in shrines, outdoors and indoors. Hindu religion is close to African religions but their sacrifice is more of burning. Roman sacrifice is performed in temple premises. Christian perform sacrifices in Churches but the sacrifices are unlike the old testament times.

The Catholic Truth Society 'Simple Prayer Book' of the Roman Catholics contains the liturgy of the Eucharist in which Jesus body and blood, as an accepted sacrifice on the altar is believed to bring salvation to the whole world. The priest offers this sacrifice according to the Roman Catholic tradition. "The saint in a cloister sacrifices only material things. It is a small price to pay for the glory of his soul. He hoards his soul and gives up the world. But the industrialist took automobiles, silk pyjamas, a penthouse, and gave the world his soul in exchange. Who has sacrificed more- if sacrifice is the test of virtue? Who is the actual saint?" (Ayn Rand, 1993). Sacrifice in a popular sense means renunciation, self-denial for a motive. Sacrifice is the prime rule of life, sacrifice is noble, self-sacrifice is the ultimate virtue. Sacrificial act performed with right intention is a virtuous act, that is if a gift is given not for the purpose of gloating. Can a man sacrifice his integrity? His honour? His freedom? His convictions? These are a man's supreme possessions. The philosophy behind sacrifice is, where there is sacrifice, there is someone collecting the sacrificial offerings. Where there is service, there is someone served.

In Hebrews 10:5-10 Christ abolishes sacrifices of bull and goats, offerings and sin offerings, these were offered according to the Hebrew Laws. Christians are sanctified through the offering of the body of Jesus Christ once for all. However, sacrifices are made in the contemporary time which is considered under oblation and immolation. Man has received innumerable benefits from God and wishes to thank him. He may have offended God and seeks pardon for his sins in sacrifice. He also hopes to have his petitions granted. These ends – thanksgiving, propitiation and impetration – are also ends of sacrifice. They are, however, not primary but mediate and secondary, for they are all obtained through adoration (Arinze, 1970: 33).

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