

An Early Christian's Perspective on the Mysteries of the Rosary



April 27, 2018

This work is dedicated to my mother who has never stopped praying for me. She has shown me the way to Jesus is through his mother.



Ichthys^{1,2}

¹ **ΙΧΘΥΣ (ichthys)**, a Greek word meaning "fish" is an acronym for "Ιησοῦς Χριστός, Θεοῦ Υἱός, Σωτήρ" (Iēsous Christos, Theou Yios, Sōtēr; which translates into English as "Jesus Christ, Son of God, Saviour".

<https://en.wikipedia.org/wiki/Ichthys>

² The symbol of the fish was used by early Christian to recognize other Christians. A Christian would draw either the top or bottom line in the dust and if the other person was a Christian he or she would complete the symbol.

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Introduction

Mary has asked us to say the rosary and to consider the Mysteries of the Rosary from her point of view. She has also suggested that the scriptures make a useful reference for meditation as we say the Rosary. Since most of us don't have access to Jewish traditions, Jewish history, rabbinical teaching techniques, or the current research on the shroud; this document is provided as a background on the Mysteries of the Rosary. It is grounded in the scriptures by supplementing the combined narratives from the gospels. It is intended to serve as reference; to provide the historical background to the events surrounding the various Mysteries.

The Rosary is not intended to be just series of repetitions of Hail Marys. The Rosary is meditative prayer. The Hail Mary said reverently is supposed to be as a mantra allowing the mind to reflect on the Mystery. Did you ever notice how much your mind wanders while you say the rosary in a group? Wouldn't it be better to have the mind reflecting on the appropriate Mystery? To do that requires an understanding of the Mystery.

The structure of this book is such that the context of each of the Mysteries is presented in a fashion similar to a Scriptural Rosary.³ Each Mystery is then followed by one or more reflections on the Mystery. The reflections are intended to provide examples so that you can learn to make the Rosary your own personal source of growth in communication with Mary and Jesus. Your personal reflection takes the Mystery as a starting point. Fr. Doug Lorig has provided an excellent example of a theme-based set of reflections on the Luminous Mysteries. He has shown how to say a Rosary for Peace.

To get the most out of the Rosary one needs to first understand what was happening, the context, to form a basis for meditation. Let me begin with an example of a short story from scripture that you are familiar with:

On another Sabbath He [Jesus] entered the synagogue and was teaching; and there was a man there whose right hand was withered. The Scribes and the Pharisees were watching Him closely to see if He healed on the Sabbath, so that they might find reason to accuse Him. But He knew what they were thinking, and He said to the man with the withered hand, "Get up and come forward!" And he got up and came forward. And Jesus said to them, "I ask you, is it lawful to do good or to do harm on the Sabbath, to save a life or to destroy it?" But they kept silent. After looking around at them with anger, grieved at their hardness of heart, He said to him, "Stretch out your hand!" And he did so; and his hand was restored. The Pharisees went out and immediately began conspiring with the Herodians against Him, as to how they might destroy Him (Mt 12:10-14, Mk 3:1-6, Lk 6:6-11).

An extreme reaction to curing on the Sabbath don't you think?⁴ Jesus knows that He is being setup by the Scribes and Pharisees. They want to categorize Jesus as a sinner. (The word "accuse" that is used also means "categorize".) They want to be able to discount the things that Jesus is saying which make them uncomfortable. Jesus knew what was happening and decides to make the situation into a learning experience for the people in the synagogue:

Remember that the man with the withered hand has not asked to be healed. He is just listening to Jesus speak. Jesus asks him to come to the front so that He can more readily make his point. He then asks the Scribes and Pharisees: "I ask you, is it lawful to do good or

³ A Scriptural Rosary is a Rosary during which a scriptural verse is read between each Hail Mary.

⁴ Adapted from James Alison's *Jesus the Forgiving Victim*, Kindle edition pg 356

to do harm on the Sabbath, to save a life or to destroy it?" Jesus is referring to Moses' sermon in which he explains the law (Deut 11:26-28). A sermon that has been memorized word for word by everyone present. Jesus implies that to not do the good, is to do harm. The Scribes and Pharisees are getting a new interpretation on the words of Moses. A new interpretation that they realize is exactly correct.⁵ The Scribes and Pharisees were going to categorize Jesus as someone that can be ignored because he did not keep the law. Instead, Jesus has just pointed out that according to that same law, they are the ones failing to keep the law because they are not asking, even begging, Jesus to cure the man. The trap they set for Jesus has just rebounded onto themselves. They are the ones not keeping the law!

They choose to remain silent because to answer Jesus, they either have to publicly deny Moses (condemning themselves in the eyes of all present) or they have to ask Jesus to cure the man. Jesus is angered at their lack of response, but He isn't finished yet, his teaching moment has just begun.

The rabbis used a variety of teaching techniques to convey a message so that it can be easily remembered. One of the common ones was "enactment", a technique in which the rabbi enacts a scene from the Torah. Since everyone in the synagogue has memorized the entire Torah word for word, it only takes a few words to set the stage so that everyone "gets the message". Mark sets the stage for us, the reader of the story, by saying that Jesus was angered at the hardness of their hearts. Who in the Torah was known for hardness of heart? Pharaoh. Who stretches out his arm before Pharaoh? Moses. Who tells Moses to stretch out his arm? Yahweh. What happens when Moses stretches out his arm? Miracles, which confound Pharaoh.

Thus, when Jesus tells the man to stretch out his arm, Jesus is enacting a scene from Exodus, where He is playing the role of Yahweh, the man with the withered arm is playing Moses, and the Scribes and Pharisees are forced into playing Pharaoh. Everyone present in the Synagogue understands that Jesus is doing way more than just curing the man. He is demonstrating that the Scribes and Pharisees, just like Pharaoh, are bullies who care nothing for the people. Only Jesus didn't call them bullies who use the law as a weapon, Moses just did! Moses did it with a major miracle as an explanation point.

The Scribes and Pharisees were the face of the religion to all the people in the synagogue. They are the ones who kept all 613 commandments and taught the law and the prophets. Yet Jesus had no use for them as they served only themselves. Jesus uses their trap to show them to be bullies who use the law as a weapon. Do you think any of them ever went back to that synagogue? Now, it makes sense that the Scribes and Pharisees were so upset that they joined with the Herodians to figure out how to destroy Jesus. That short vignette, that is given in all the synoptic Gospels, now takes on a much deeper meaning because you now know the context that the evangelists all presumed you already knew.

The next time you hear the story of the man with the withered hand, read as the Gospel, you will know and recall the whole story without hearing all the detail provided here. This book is intended to provide the context for each of the Mysteries of the Rosary. So that subsequent

⁵ Only a rabbi can interpret scripture. If Jesus were not known to be an authorized rabbi the scribes and Pharisees would have stopped him right there.

Rosaries can then be reflections on the context without the need to review the contextual details.

This book will provide you with a look at the Mysteries of the Rosary with the context that an early Jewish Christian would have had. The context is based on some notions shared by the early Christians that you will find woven through out.

1. The message that excited the early Christians was not the forgiveness of sins. It was that through Jesus' death and resurrection, Jesus established the Kingdom of God on earth. The concept is best articulated by Pierre Teilhard de Chardin, in The Phenomenon of Man, where he said: "You are not a human being in search of a spiritual experience. You are a spiritual being immersed in a human experience." Thus, God can be thought of as a farmer who is raising a crop of spiritual beings. The physical universe is his farm. God always knew that we as human, "spiritual", beings would fail miserably, if left to ourselves. God knew that He would have to come into humanity to show us how to love, how to be like Him. He knew that if He did that, we would ultimately do what He asked Adam and Eve to do in the garden of Eden, "to till it and keep [protect] it" (Gen 2:15). So, God, in the person of his son Jesus, came into humanity to (re-)establish the **Kingdom of God** on earth. Only then, with Jesus' message of "Love each other as I have loved you" could the earthly garden for the raising of spiritual beings become the productive garden that God wanted it to be. When Jesus sent the Holy Spirit to the early Christians (both Gentile and Jew) they became very aware of the spiritual reality of which they were a part: "My kingdom is not of this world" (Jn 18:36). When they saw the signs worked by the Apostles in the name of Jesus they had tangible validation of the truth of the message.
2. The Old Testament points to the New Testament beginning already with Genesis. In fact, beginning with the first word in the Bible: "In the beginning" which in Hebrew is **בְּרֵאשִׁית** "Barasheet". In Hebrew every letter is also a number and a picture word. The first two letters of Barasheet are the Hebrew letters **בְּ** Bet and **רֶשֶׁת** Resh. By combining these two letters, the Hebrew word **בָּר** "Bar" is formed, which means "son of". For example, the phrase "Simon bar Jonah" means: Simon, son of Jonah, where the Hebrew word "bar" means "son". So "In the beginning", "**בְּרֵאשִׁית**":

1. **בְּ** Bet & Resh = Son of;
2. **א** Aleph = God, the first;
3. **שׁ** Shin = To destroy;
4. **י** Yod = By his effort or hand; and
5. **ת** Tav = The cross

If all 6 Hebrew letters in the word Barasheet are used to construct a sentence from the meaning of each letter, the following statement is created:

"The Son of God will be destroyed (or killed) by His own hand (or by his own effort) on the cross."

Now, why is this so significant? Because God made sure that His word (the Hebrew Scriptures) contain the truth, which is that Jesus Christ is the Son of God and that, from the beginning, it was determined by God, that His Son, Jesus Christ, would die on the cross for our transgressions. Indeed, according to the New Testament (Rev 13:8), Jesus is "the Lamb who was slain from the creation of the world." Even the very

name of God: “ יהוה “, “Yahweh” when translated from the pictogram is "Behold the Hand, Behold the nail." ⁶

In Genesis 5 we find the genealogy from Adam to Noah. Each name can be traced to the original roots⁷ in order to see the meaning of the name, which every Jewish Christian would have known.

Name	Meaning
Adam	Mankind
Seth	Appointed
Enosh	Mortal, Feeble, Frail
Kenan	Sorrow
Mahalalel	God who is praised
Jared	Shall come down
Enoch	Teaching
Methuselah	His death shall bring
Lamech	Despairing
Noah	Comfort

Read the meanings as two sentences from Adam to Noah: Mankind (is) appointed (to) mortal(ity), feeble(ness), frail(ity), and sorrow. God who is praised shall come down [in the person of his Son] teaching (that) his death shall bring the despairing comfort.

Noah's son Shem was the only righteous first-born son all the way back to Adam. Shem became the King of Salem⁸ which was later renamed Jerusalem. As king of Salem he was also called Melchizedek: Prince of Peace. After Abraham defeated the four kings thus saving Jerusalem. Melchizedek, a priest of God Most High, initiated the Todah (Gen 14:18-19). The Todah⁹ is a thanksgiving offering of bread and wine that is offered in thanksgiving for a deliverance from great peril. The Messiah was to be a priest of the order of Melchizedek (Ps 110:4), a priesthood handed down from father to son, in which the priest was also prophet and king.

3. God wanted Moses to convey to his people some truths that He wanted them to never forget. Those truths form the very basis of salvation history. So, he made them a list of festivals to be celebrated every year (Lev 23:4-43): Passover, Unleavened Bread, First Fruits, Pentecost, Trumpets, Atonement, and Tabernacles. He called them “holy convocations, my appointed feasts” (Lev 23:2). Convocation in Hebrew “קָרָא”, (transliterated: “kaw-raw”), has two meanings and God meant both: a convocation and a dress rehearsal.

A **convocation** is when all the Israelite men, were to convene in the place designated for the worship of Yahweh: the place where the Ark of the Covenant resided (Deut 16:6). Prior to David that place varied between Bethel (Jug 20:27), Shiloh (1Sam 1:3), seven months (1Sam 6:1) in the hands of the Philistines in Ashdod, in the temple of Dagon (1Sam 5:2), Kiriath-jearim (1Sam 7:3) and later Gibeon, in the house of Obed-edom

⁶ Dr. Kenneth Stevenson: NAZAH: White Linen and the Blood Sprinkling

⁷ <http://www.khouse.org/articles/2000/284/>

⁸ Salem (Σάλαμ) is the Greek word for Peace

⁹ Hebrew = “Todah”; English = “Thanksgiving”, Greek = “Eucharistia”

(2Sam 6:11). After David, it was Jerusalem. “Three times a year all your men must appear before the LORD your God at the place he will choose: at the Feast of Unleavened Bread, the Feast of Weeks and the Feast of Tabernacles” (Deut 16:16). Women and children went to Jerusalem for Passover which is a family feast but were only required to go to Jerusalem for Tabernacles on a Sabbatical, Shmittah year – years divisible by 7 (Deut 31:10-13). They did not need to attend the other Feasts. (The holy family went to Jerusalem every year for Passover (Lk 2:41).)

A **dress rehearsal** implies that the feasts are prophecies of something beyond itself. These feasts form the cornerstone of the practice of the Jewish faith.

Jesus was Jewish, and the Jewish faith is focused on the Feasts of the Lord. Jesus said: “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.” (Mt 5:17-20). It is easy to understand how Jesus fulfilled the prophets, but how do you fulfill the law unless there is prophecy in the law: the law defines the Feasts of the Lord and requires that they be celebrated every year. Jesus has already fulfilled 5 of the seven feasts. He fulfilled each of them on the day of the feast! Because God is just, that is to say, God does not forget his promises, Jesus will also fulfill the two remaining feasts.

The Feasts in date sequence, according to the Jewish Temple, solar/lunar Religious Calendar:

Passover (Pesach) is celebrated on the 14th day of the first month, Nissan. It is a remembrance of the sacrifice of an unblemished, male lamb; whose blood saved the 1st born sons of the Israelites. It is in fact a dress rehearsal for the sacrifice of God’s First-Born Son, the Lamb of God, to save all men.

Unleavened Bread (Chag Matzot) begins on the 15th of Nissan with the Seder Meal which was both the sacrificial meal for the Paschal lamb and a Todah offering of unleavened bread and wine in thanksgiving for the deliverance, about to be provided, by the blood of the paschal lamb: the angel of death would see the blood on the door posts and lintel of the homes of those who had participated in the Seder meals, and pass over their house (Ex 12:21-23). The word “Todah” means “thanksgiving”. Todah in the Greek is “Eucharistia”. The Seder is a dress rehearsal for the Eucharist: a Todah, Eucharistic, offering of bread and wine in thanksgiving for the deliverance [from sin] accomplished through the blood of the Lamb of God. The Last Supper, a Seder meal, was initiated on the 15th of Nisan, according to the Essene calendar. God uses both calendars! The Last Supper was an “un-bloody” sacrifice; as the Essenes were not allowed to offer sacrifice in the temple. It was completed on the cross, with the completion of the Seder ritual’s consumption of the 4th cup and the declaration of the Nirtzah “It is finished”. That happened right before the death of the Paschal lamb, the Lamb of God, on the Feast of Passover: Nissan 14 on the Temple calendar! Jesus, the Lamb of God, had been selected by the people on Lamb Selection Day as the lamb for sacrifice for all the people.

First Fruits (Reishit Katzir) is the celebration of the first fruits of the harvest. It is an acknowledgement that God continues to provide for us. Jesus is the first fruit of the resurrection, opening the Kingdom of God and demonstrating that

God continues to provide for us for all eternity (1Cor 15:20). First Fruits was the third day: Passover Eve (the day the Lamb of God died on the cross) is the first day; the first day of Unleavened Bread (the Seder) is the second day; and First Fruits is the third day. First Fruits was the day Jesus rose from the grave. So, in answer to the question: Where does it say in scripture that the Messiah must die and rise on the third day? Although most scholars will quote Hos 6:2, it is specifically in the fulfillment of Passover and First Fruits! (Lev 23:1-14).

Pentecost (Shavuot) means 50 days and is the 50th day after First Fruits. It is a memorial of the day God himself came down on Mount Sinai in a cloud of fire and smoke and a blast of God's trumpet (Ex 19:18-19), to ratify the covenant with his people. It is a dress rehearsal for the day the Holy Spirit comes down as flames of fire on the disciples, with a noise loud enough to draw a crowd of over 3,000 to the Cenacle, to ratify the new covenant written in our hearts.

Trumpets (Rosh Hashanah) is celebrated on the 1st day of the 7th month. The feast celebrates God judgement: when all the world is judged before God's throne.¹⁰ It is unfulfilled but thought to be the warning or illumination when everyone will see themselves as God sees them. The first of the two events that must yet be fulfilled before the Messiah returns is that the Gospel must have reached all men. If you think about it the only way that can happen is with the warning, a supernatural event in which all men recognize the truth. It is interesting to note that it is the only event that happens to everyone in the world on the same day. If you think about it there is no time when it is the same day everywhere in the world, but Trumpets is also a 2-day feast, oh what a coincidence!

Atonement (Yom Kippur) is the holiest day of the year. It is celebrated on the 10th day of the 7th month. It is unfulfilled. It is thought to be when the Jewish nation will acknowledge Jesus as the Messiah. The second event, that must happen before the end, is the conversion of the Jews. That is not meant to be the personal conversion of every Jew but rather the acknowledgement by the Jewish people, the nation of Israel, that Jesus was the Messiah.

Tabernacles (Succot), the Feast of "God with us", in Hebrew "Emanuel", is on the 15th day of the 7th month. It is the feast that celebrates God's physical presence with the Israelites in a pillar of cloud by day to guide them on their way and by night in a pillar of fire to give them light during the Exodus (Ex 13:21). It is a dress rehearsal for the birth of Jesus when God came to live among his people as the Light of the World, the Source of Living Water, born in a sukkah (stable), inspected by Levitical Shepherds and found without blemish thus set aside for sacrifice on Passover: the Lamb of God!

It is interesting to note that just as it says in scripture the first shall be last and the last shall be first (Mk 10:21). Tabernacles was the first of the Feasts to be fulfilled and the last in the list on the Jewish lunar, solar calendar. The establishment of Tabernacles as the date of Jesus birth from scripture and its

¹⁰ Rabbi Arthur Hertzberg: [Judaism p190](#)

reasonableness according to extra biblical sources is covered in detail at the start of the [Joyful Mysteries](#).

Jesus said that when the fig tree blooms (Israel becomes a nation) this generation will not pass away before all will be accomplished (Mt 24:32-34). I suspect He was referring to his work of fulfilling the Feasts of the Lord. Note: These feasts do not necessarily refer to the 2nd coming or the end of the world. Oh, and the fig tree bloomed in 1948.

4. The story of Jesus's birth, life, and death is the story of the Lamb of God. You will discover that the story of Jesus birth is the story of the birth of the Lamb of God. When Jesus began his ministry, John the Baptist called out: identifying Jesus as the Lamb of God. When Jesus began Holy Week, He came into to Jerusalem as the Lamb of God and was chosen by the people as the lamb for the sacrifice for all people on Passover. On Friday morning, while the sacrificial lamb was tied to the altar in the temple, Jesus, the Lamb of God, was nailed to the altar on which He would die. As the Lamb for the sacrifice, for all the people; Jesus was the first lamb to die: The Lamb of God! Jesus' death and resurrection initiated the Kingdom of God on earth. It was the day the revolution began.¹¹

The narratives point out dates that things happened which conflict with the dates on which we celebrate some feasts. The actual dates are provided because knowing the dates make the rest of the narrative make more sense. It resolves apparent conflicts and omissions of details in scripture¹². It is not recommended here that we change the religious calendar. It is not important that we use the right date, it is important that we celebrate the event. An example for this rationale is Mary's birthday. We celebrate Mary's birthday on September 8th, nine months after we celebrate the feast of the Immaculate Conception. Mary, however, told the children at Medjugore that she would be celebrating her 2000th birthday on August 5th in 1984¹³. The children complained that her birthday was September 8th. Mary simply said I have two birthdays.

Just in case you think you know the story and don't need to read this. Here is a game of 20 questions. All the answers are in the text of this book but to make it easy to check your answers they are in order in the Appendix. If you can get them all correct I applaud you. However, if you can't that is why this book exists. You can't love what you don't know. This is provided to allow you to learn without having to spend the years required to dig it out yourself. The quiz:

Here are 20 questions about the Passion and Death of Jesus that will demonstrate to them how much they know about it. (answers are below)

1. What was Caiaphas doing while Jesus came into Jerusalem on Palm Sunday?
2. What were the Essene children doing while Jesus cleaned the temple?
3. What day of the week was the Last Supper?
4. Why did the people in the front of the crowd fall over each other when Jesus approached in the Garden?

¹¹ The Day the Revolution Began by N.T. Wright

¹² For example: St. Luke didn't need to tell us how Mary got to Elizabeth's house, just that she left right away. There was a caravan leaving for Jerusalem the very next day.

¹³ http://www.medjugorje.com/download/booklets.html?task=view_item&item=96

5. How many trials (opportunities to be freed) did Jesus have?
6. How many blows was Jesus given during the scourging?
7. What was the name of the woman who wiped the face of Jesus? (Hint: it wasn't Veronica.)
8. What was the given name of the man who was released by Pilate instead of Jesus? (Hint: it wasn't Barabbas.)
9. What does barabbas mean?
10. How many times did Jesus fall while carrying the cross? (Hint: it wasn't three.)
11. What were the names of the men crucified with Jesus?
12. Which Psalm did Jesus name while on the cross?
13. Which of the apostles' mother were at the crucifixion, while they hid?
14. What were the mother's names?
15. What did Jesus say after He finished the Last Supper?
16. Which of Jesus' wounds did Padre Pio say hurt the most?
17. What was the name of the centurion who pierced Jesus' side with a lance?
18. What does INRI stand for?
19. What is the Hebrew equivalent and what does it spell?
20. With what was the shroud bound to Jesus' body?

The narratives have the scriptural references in a smaller font imbedded in the narrative. Material that may be new to the reader is provided with references (footnotes) so that the reader may review the source materials or review background comments. In the narratives for each of the Mysteries there are frequent asides denoted with a **blue font**. These are provided to stimulate prayerful thought inspired by the events described. Each mystery begins with “**Our Father**” which is an invitation to say the Lord’s Prayer. Throughout each narrative there are 10 “**(HM-#)**” which are provided to allow you to say a rosary while the reading the document without having to have a rosary in hand. HM = Hail Mary and each narrative ends with “**(HM-10, GB, OMJ)**”: the tenth Hail Mary followed by the Glory Be and Fatima Prayer (Oh My Jesus). The words to each of the prayers can be found in the [appendices](#).

Once you have read the Mysteries you can use the Biblical Rosary Summaries at the end of the Mysteries as a source for future Scriptural Rosaries. The summary represents a recap so that the short statements bring back to mind the entire context without re-reading the detail. All the truths necessary for my salvation are contained in the Mysteries of the Rosary. If we focus on the Rosary, the story of the birth, life, teaching, and death of her son, Mary will take care of us as her own children, we have nothing to fear! Consider this a kind of users’ manual for the weapon that is the Rosary. A weapon needed in the storm we find ourselves in.

There are many appendices at the end of book that provide such things as a more detailed explanation of calendars, names, and a review of the principle physical relics of the crucifixion: The Shroud of Turin and The Sudarium of Oviedo.

The rosary is one of the most cherished prayers of our Church. Introduced by the Creed¹⁴, the Our Father, three Hail Mary’s and the Doxology (“Glory Be”), [and since 1917 the Fatima Prayer] and concluded with the Salve Regina. The rosary involves the recitation of five decades each consisting of the Our Father, 10 Hail Mary’s, the Doxology, and the Fatima Prayer. During this recitation, the individual meditates on the saving mysteries of our Lord's life and the faithful witness of our Blessed Mother.

Journeying through the Joyful, Sorrowful, [Luminous], and Glorious mysteries of the rosary; the individual thinks about our Lord's Incarnation, his life and message, passion and death and his resurrection from the dead. In so doing, the rosary assists us in growing in a deeper

¹⁴ All the prayers used in a rosary are found in the appendix: [Prayers of the Rosary](#)

appreciation of these mysteries, in uniting our life more closely to our Lord, and in imploring his graced assistance to live the faith. We also ask for the prayers of our Blessed Mother, who leads all believers to her Son.

In 2002, Pope St. John Paul II wrote a letter regarding the rosary. In this letter, which was entitled The Most Holy Rosary, Pope St. John Paul II announced the addition of the Luminous Mysteries to the traditional mysteries of the rosary.

The Luminous Mystery Rosary or the Mysteries of Light, as they are also called, focus on the public life of Jesus: the years He was preaching, spanning the time between his baptism and his passion and death. They are called the Mysteries of Light because Jesus is the light of the World. Jesus as the light is mentioned several times in St. John's Gospel.

"And the light shines in the darkness: and the darkness has not overcome it. There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light. The true light that enlightens every man was coming into the world." (Jn 1:5-9)

"While I am in the world, I am the light of the world" (Jn 9:5) You will also discover that Jesus was conceived and born on the Jewish Festivals of Light.

Pope St. John Paul II felt that it was important to add these mysteries to the rosary because there was a gap between the childhood of Jesus that is meditated upon during the Joyful Mysteries and the suffering and death of Jesus that is meditated upon during the Sorrowful Mysteries.

He also added them to revive interest in the Rosary which in his words illustrates an "ocean of joy and of light, of suffering and of glory" in the lives of Jesus and Mary.¹⁵

The fact that our Church continues to include the Feast of the Holy Rosary on the liturgical calendar testifies to the importance and goodness of this form of prayer. Archbishop Fulton Sheen said, "The rosary is the book of the blind, where souls see and enact the greatest drama of love the world has ever known; it is the book of the simple, which initiates them into mysteries and knowledge more satisfying than the education of other men; it is the book of the aged, whose eyes close upon the shadow of this world, and open on the substance of the next. The power of the rosary is beyond description."¹⁶

Credits

The Shroud images shown in this document (used with permission from Barry Schwartz) is the photographic image used by the team of scientist who studied the Shroud of Turin in 1978. It is a negative image of a shroud that contains a mirror image of a man crucified according to Roman custom but who was separately scourged over his entire body and was crowned with thorns. The man is just under 6 ft. (1.8 m) tall, very tall in an age where the average man was under 5' 6" (1.68 m). The man weighed about 185 lbs. (84 kg). It is important to note that the image on the Shroud itself is a mirror image. The picture shown in this document (following the Sorrowful Mysteries) is a negative of the negative image on the Shroud. That makes it a positive image allowing all the wounds to be visible. The image you see is as if walking up to Jesus and looking at him as He lay in the tomb.

¹⁵ <http://www.how-to-pray-the-rosary-everyday.com/luminous-mystery-rosary.html>

¹⁶ Fr. **William Saunders** October 6, 1994 issue of "The Arlington Catholic Herald."

Fr. Sherman Orr, pastor of Elizabeth Ann Seaton Parish in Wichita, KS, has been directing my journey, focusing my study, with annual retreats for the past 20 years.

I have learned so much from Scott Hahn's bible studies and books that it is not possible to provide the appropriate references or even identify where I have quoted him. His talks on the 4th Cup pointed me to the solution of the fulfillment of Un-Leavened Bread.

Arthur Eedle's historical research in Seven Steps to Bethlehem provided the details necessary for the historical validation of the events mentioned in Luke's Gospel.

The dates shown in this document are based on the Kaluach – Hebrew/Civil Calendar version 3.2.43.25. With the exception that the calendar prior to 1 AD which is shown at the end of this document, was taken from the android application HEB-DATE.

Caveat

The information presented here will either have footnotes or it is based on what has been gleaned from commentaries, from other sources, or logical deduction. For example: Scot Hahn said the Kings of Israel were all considered "sons of God" by adoption. I don't remember which CD, audio tape or book it was from, but I have also heard it from the pulpit as recently as this morning in the homily on Nathaniel's calling to follow Jesus. There are also things that I have deduced based on human nature. We know from scripture that Mary said: "How can this be for I do not know man?" (Lk 1:34). Mary's answer implies a vow of celibacy. It leaves no opening for a future relationship with a man. A vow of celibacy for Essenes was frequent enough that going to Wikipedia for "Essenes" you will find a reference to it. One didn't have to formally be an Essene to join the prayer chain for the Messiah. The rest of the story of the Joyful Mysteries is deduced from human nature, history, and the practice of the Jewish religion.

I am not a Biblical commentator. I do not care which Gospel was written first or which evangelist used what source material. The Bible is the inspired word of God however it came to be written. The Israelite people of Jesus's day memorized the Torah (the first 5 books of our Bible) word for word. Many had also memorized other parts of the Tanakh¹⁷. In retelling a story, it was viewed as extremely necessary to get it exactly word for word as it was received. So, one listened carefully and repeated it over and over until it was part of them: word for word. I doubt that the scripture scholars that debate over which Gospel came first, and which evangelist copied each other, will ever find "Q" because it is in the soul of the early Jewish Christians.

When I have a problem with the wording, such as ..." behold, from now on all generations will call me **blessed.**" (Lk 1:48) which does not fit the humility of Mary, I go back to the original language in this case to discover that the Greek word used is better translated as "fortunate".

I find the context filled with coincidences and I have always felt that there is no such thing as a coincidence. When the number of coincidences starts stacking up such that the probability gets ridiculous I consider it a "God thing". The names of the patriarchs from Adam to Noah is a God thing. The context of Jesus's birth is a "God thing". So much so, that it seems to me that dating of Jesus' birth has been something the devil just doesn't want done. The objections are numerous and yet if you read what Josephus wrote you can deduce that Herod died between

¹⁷ The Tanakh, also called the Masoretic Text, is a combination of the Torah, Nevi'im (Prophets) and Ketuvim (Writings). Basically, it is the Hebrew Bible in the original Hebrew and Aramaic

January 10th and April 15th of 1 BC so Jesus can be born in 2 BC when Mary, according to Mary, had just turned 15¹⁸.

¹⁸ Mary told the visionaries in Medjugorje in July of 1984 that she would be celebrating her 2000th birthday on August 5 so the children had a birthday party for her. That means she was born on August 5, 17 BC (remember there was no year 0: the year before 1 AD was 1 BC)

April 27, 2018



Joyful Mysteries

Think of the events from Mary's point of view

The date of Jesus' birth: The fulfillment of Tabernacles

Luke tells us that John the Baptist began his ministry in the 15th year of Tiberius Caesar (Lk 3:1), who reigned from September 17, 14 AD¹⁹ to 37 AD. That means his 15th year began on September 17, 28 AD and ended at his 15th anniversary which would have been Sept. 17, 29 AD.

John was the son of a priest. John would have been trained as a priest. A priest began his ministry at age 30. We also know that Jesus was 30 when He was baptized by John and began his ministry (Lk 3:23), about 6 months after John began his ministry. So, if John was 30 by September 17, 29 AD then he was born in 2 BC or late 3 BC. There was no year 0. So, if he was born in 2 BC, he was 1 in 1 BC; 2 in 1 AD; and 30 in 29 AD. Thus, John would have most likely been conceived in 3 BC.

We know from scripture that Zechariah was serving in the temple during his divisions "normal" course of service when the angel appeared to him (Lk 1:11). Normal course of service means he was not serving during one of the common weeks. We know that he was of the division of Abijah (Lk 1:5) which is the eighth division. There were 24 divisions (1Chr 24:7-18), and each served for a week twice a year. 24 divisions twice a year is 48 weeks. There are 51 weeks (50 weeks and 4 days) in a year on the Jewish calendar. In a leap year there is an additional 4 weeks and 2 days. The temptation is to consider that the extra weeks were all common weeks or that the rotation continued during the leap year but paused during the festival weeks of Passover, Pentecost and Tabernacles, when all men were required to be in Jerusalem.²⁰ However Gemara Suka 55b-56a and Rambam Hilchos Klei Hamkidash 4:4-6 indicate that during the festivals all Kohanim, priests, could serve in the service that was specific to the holiday. They were selected by lot for that service. They would all share from the Lechem Hapanim, the showbread, and the two breads of Shavuot, the leavened bread offered at Pentecost, but other sacrifices were brought by the mishmar, the division of priests, of that week²¹. Thus the weeks served by each division shifted from year to year. That means a division could over time serve in any of the weeks. The Division of Jehoiarib was serving on the 9th of Av in 70 AD when the temple was destroyed.^{22, 23} Working backwards on the temple calendar from the 9th of Av in 70 AD (through 3800 weeks) we can find when the courses were serving²⁴. There are only 2 cases to consider:

¹⁹ Tiberius Caesar did not become emperor until September 17th even though Augustus died on August 19, 14 AD. See: Tiberius roman emperor at <http://Britannica.com>

²⁰ There is some controversy over whether the weeks of the leap year were common weeks. That cannot be the case as to travel just from Nazareth to Jerusalem took 6 days so priests living away from Jerusalem would be en route when the designated priest examined the barley to see if it was a leap year. That would then imply that either the traveling priest had to return home or stay in Jerusalem for a month which is not logical.

²¹ Gemara Suka 55b-56a seems to imply that the priests assigned that week continued to serve and would complete their normal rotation in spite of the additional priests. It makes no difference as there were 216 common weeks between Av of 70 AD and Tammuz of 3 BC. That is exactly 9 rotations: oh, what a coincidence!

²² Talmud Mishnah (b. Ta'an 29a). Av 9 fell on Saturday, August 4th in 70 AD

²³ Josephus Wars 6.4.5

²⁴ <http://jerrysclub.org/download/Documents/Shroud/CoursesOfPriests.pdf>

1) John was conceived Shevat 19, 3758 (Jan 6, 3 BC) which would imply that Jesus was born on Nisan 15, 3759²⁵. That might explain why the caravansary was full (there was no room in the inn).

2) John was conceived Tammuz 23, 3758 (July 7, 3 BC) which implies that Jesus was born on Tishrei 15, 3760 (Sept 13, 2 BC). That explains: why the caravansary was full; why Jesus was born in a stable and laid in a manger; why shepherds were sent to the manger; and how the Feast of Tabernacles was fulfilled, and even fulfills the Feast of Chanukah.

We know that Mary conceived right away since, when Mary arrived in Ein Kerem seven days later, Elizabeth knew she was pregnant. We could then assume that Elizabeth likewise conceived right away, especially since Zechariah was given great incentive to believe what the Angel told him: to make his point the Angel struck him mute (Lk 1:20) since he didn't initially believe. Scripture tells us that Zechariah served the rest of his week before returning home (Lk 1:23). If Elizabeth conceived on Tammuz 23, 3758, the night Zechariah returned home; then Av, Elul, Tishrei, Cheshvan, and Kislev were the 1st thru 5th months of her pregnancy. Tevet is Elizabeth's 6th month. If the Archangel Gabriel appeared to Mary on Tevet 2 then 278 days later (within the limits of normal gestation for a human, during the 40th week²⁶), Mary gave birth on the 15th of Tishrei: The Feast of Tabernacles, The Feast of God with Us, The Feast of Emanuel. That means the Incarnation occurred on the 8th day of Chanukah. The number 8 stands for new beginnings and dedication to God:

- Sukkoth lasts 8 days,
- Boys are circumcised on the 8th day,
- Temple dedication took 8 days.

The 8th day of the celebration of the re-dedication of the Temple, after the temple had been polluted by Antiochus Epiphanies, marked a new beginning in the relationship between the Israelites and Yahweh. That year, 3 BC, it was truly a new beginning in man's relationship with God: God became man! The Feast of Tabernacles and the 8th day of Chanukah are the two celebrations of light in the Jewish religion. On the eighth day of Chanukah all eight candles on the menorah are lit. On that day Jesus, the light of the world, was conceived. On the Feast of Tabernacles four giant menorahs were constructed in the court of women in the temple and lit²⁷. The light from the four giant menorahs could be seen all over Jerusalem, making it light all night long, and the light from the 75' menorahs could be seen in Bethlehem where Jesus, the light of the world, was born²⁸.

All that being said, we could have simply looked at scripture. The Jewish tradition has been that Elijah would return on Passover, Nisan 15. The angel told Zechariah John would have the

²⁵ Bethlehem was a town of about 400 people. It was, at that time, the center for sheep production for the priest in the temple. It had a caravansary which is an inn with a walled in courtyard. The courtyard was used to protect pack animals and their owner's property from wild animals and thieves. Poor people slept on the ground inside the courtyard with the pack animals while the wealthy slept in the inn. For the inn to be full means there had to be a very large celebration going on in Jerusalem which was 5 miles away. Travelers to Jerusalem would have stayed there if they expected the inns in Jerusalem to be full. There was nothing but sheep to attract people to stay in Bethlehem, but Jerusalem was only an hour away.

²⁶ <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3777570/> normal time 268 days to 280 days

²⁷ <http://www.jewishroots.net/library/holiday-articles/illumination-of-the-temple-ceremony.html>

²⁸ Which celebration of light was greater: The 8 candles on every menorah in 2 million homes throughout the world or 4 75' menorahs each fueled by a barrel of oil with wicks made of rolled up priestly garments? Jesus' birth required the public manifestation while the incarnation was the more significant event (my opinion).

spirit of Elijah (Lk 1:17), so he would be born on Passover. Jesus fulfills all the Feasts of the Lord, so He also fulfills the Feast of Tabernacles with his birth on Tishrei 15. Tabernacles celebrates God's physical presence with the Israelites, in the pillar of cloud by day and the pillar of fire by night during the Exodus and is also called the feast of Emanuel "God with us".

That being said we have established from scripture the date of Jesus birth. There should be no further. The biggest obstacle to dating Christ birth is the belief that because Herod's son began his reign in 4 BC, Herod must have died in 4 BC. Thus, Jesus must have been born before Herod died. However, Herod was reduced from a "friend" to a "subject" by Cesar Augustus in 4 BC²⁹ for sending troops into Arabia. He did not die! He then had to share his reign with his chosen heir, Antipater³⁰.

Antipater considered his two younger half-brothers who were of "Royal", Hasmodean, descent a potential threat. He connived to have them executed for treason. Then Antipater plotted to kill Herod, so he would not have to wait to have control of the kingdom. His plot was discovered and exposed. Since Herod had been demoted, he had to get Varus, governor of Syria, to hear the case. (That would be difficult to do while dead.) Varus found Antipater guilty and left the punishment up to Herod. Herod ordered him executed³¹. Herod then decided to split the kingdom between his three remaining sons: Archelaus, Antipas, and Philip. Their reigns were antedated to when Herod was demoted to show the continuity of reign. Coins confirm that antedating was common. Herod died 3 years after Antipater was executed³².

Josephus gives two indications of the length of the rule of Herod: 1) He says Herod had a reign of 37 years from the time he was proclaimed king by the Romans and; 2) He says he reigned for 34 years after the death of Antigonus, which happened shortly after Herod took Jerusalem.³³ Herod took Jerusalem late in 36 BC (after the fast which occurs from the 3rd through the 9th of Tishrei (the 17th through the 23rd of September in 36 BC): Josephus says Herod captured Jerusalem 27 years to the day that Pompey committed his abominations, which happened in 63 BC. He also said it was on the occasion of the 185th Olympiad which began in July of 36 BC.³⁴ Both clearly give 36 BC for Herod's capture of Jerusalem. If we use the common accession method of counting years of rule³⁵, a practice the Jews copied from the Babylonians, the date to start his 34 years is on the 1st of Tishrei in 35 BC or on the 1st of Nisan in 35 BC (the beginning of the Temple year following the capture of Jerusalem). So, Herod's 34th year of rule would start with the 1st of Tishrei and end with the 1st of Tishrei in 1 BC or would start with the 1st of Nisan in 2 BC and end with first of Nisan in 1 BC. Now 34 years after 35 BC would give 1 BC for the death and end of the reign of Herod. Because Josephus points out the fast that occurs from the 2nd to the 10th of Tishrei, it is likely he was using the Judean tradition of accession dating beginning the years with the Secular Calendar rather than the Northern kingdom tradition of non-accession dating beginning with the Religious calendar.

²⁹ Antiquities' of the Jews, Josephus Flavius Book 16, Chapter 9:3

³⁰ Herod's sons were king in name only. Herod retained his power and his sons the title

³¹ Antiquities of the Jews, Josephus Flavius Book 17 Chapter 7

³² http://www.ancient.eu/Publius_Quintilius_Varus/

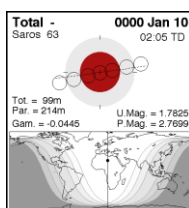
³³ Antiquities of the Jews, Josephus Flavius Book 17 Chapter 8

³⁴ Antiquities of the Jews Book 14 Chapter 16

³⁵ https://en.m.wikipedia.org/wiki/The_Mysterious_Numbers_of_the_Hebrew_Kings

Josephus also tells us that “Herod...burned...Matthias, who raised a sedition, with his companions alive. And that very night there was an eclipse of the moon.”³⁶ Herod died soon after the total eclipse of the moon as indicated by Josephus. The eclipse occurred on Jan. 10, 1 BC.³⁷

Eclipse #	Jul Date	Time	Type	Umbral Magnitude	Duration	Lat	Lon
04821	Jan 10, 1 BC	02:04:40	Total	1.7825	98.8	22N	16E



Luke also ties the birth of Jesus to a census taken while Quirinius was governor of Syria (Lk 2:2). This has caused problems because Quirinius reigned from 6 to 9 AD. But considering that: “there was found near Tibur (Tivoli) in AD.1764 a fragment of marble known as the Lapis Tiburtinus, with part of an inscription, which is now preserved in the Lateran Museum of Christian Antiquities, as one of the important monuments bearing on the history of Christianity:



The inscription records the career and honors of a Roman official who lived in the reign of Augustus, and who survived that emperor. He conquered a nation; he was rewarded with two Supplicationes and the Ornamenta Triumphalia, i.e., the gorgeous dress of a triumphing general, with ivory scepter and chariot, etc.; he governed Asia as proconsul; and he twice governed Syria as legatus of the divine Augustus.

Though the name has perished, yet these indications are sufficient to show with practical certainty (as all the highest authorities are agreed -- Mommsen, Borghesi, de Rossi, Henzen, Dessau, and others), that the officer who achieved this splendid career was Publius Sulpicius Quirinius. His government of Syria in 6-9 AD, was therefore his second tenure of that office. He had administered Syria at some previous time. Is not this earlier administration the occasion to which Luke refers?³⁸

³⁶ Antiquities of the Jews, Josephus Flavius Book 17 Chapter 6 verse 4

³⁷ <http://eclipse.gsfc.nasa.gov/LEcat5/LE-0099-0000.html> : [04821](#) 0000 Jan 10 02:04:40 (note: NASA uses a year 0 in the eclipse list but since there was no year 0 that year is actually 1 BC.)

³⁸ Arthur Eedle, Seven Steps to Bethlehem page 81 and <http://www.torahtimes.org/writings/roman-governors-of-syria/article.html>

“Here again, however, we are confronted with a serious difficulty. The supreme authority on the subject, Mommsen, considers that the most probable date for Quirinius's first government of Syria is about BC.3-1.”³⁹ That serious difficulty evaporates when we realize that Jesus was born in 2 BC not sometime before 4 BC as was assumed by Mommsen and others.

³⁹ http://biblehub.com/library/ramsay/was_christ_born_in_bethlehem/chapter_11_quirinius_the_governor.htm and <http://www.ccel.org/ccel/ramsay/bethlehem.iv.vii.html>

Annunciation - December 9, 3 BC/Tevet 2, 3759⁴⁰

The true light, that enlightens every man, was coming into the world." (Jn 1:5-9).

Our Father

Mary lived in the temple from the time she was weaned until she was twelve.⁴¹ She was trained in the spirit of the law and prophets: philosophically an Essene. The Essenes prayed, fasted, and denied themselves pleasures, as a sacrifice, to beseech God to send the Messiah. Mary, along with many other Essene men and women, committed herself to a vow of celibacy as part of a "prayer chain" to bring the Messiah.^{42,43} Mary's private prayer was to be allowed to be the handmaid of the mother of the Messiah⁴⁴. Thus, she learned to weave and sew providing the items needed for service in the temple while learning skills necessary to be a handmaid.⁴⁵ To protect her wish to maintain her vow of celibacy, the priests, with the consent of Mary's father⁴⁶, betrothed Mary to Joseph who had also committed himself to lead a life of celibacy. Mary's betrothal was arranged by the priests. The kiddushin, the betrothal ceremony, was celebrated before she left the temple, when she turned 12. With the betrothal Joseph committed himself to provide for Mary's support after she was no longer supported by her father. At twelve, Mary could no longer stay in the temple,⁴⁷ so she returned to Nazareth to rejoin her family. At that same time, Joseph relocated from Bethlehem to Nazareth to be close to Mary whom he was now committed to protect and to provide for after she no longer lived with her parents.⁴⁸

Mary turned 14 on August 5, 3 BC.⁴⁹ On December 9, 3 BC, Mary is 4 months past her 14th birthday. A betrothal with intent to consummate the relationship usually only lasted a year unless one of the betrothed was under age: 12 for a girl, 13 for a boy. Mary has been betrothed 2 years and 4 months after becoming of age, well beyond the normal time between the

⁴⁰ In the Hebrew Calendar Tevet 2, 3759 is the 8th day of Chanukah. Chanukah celebrates the re-dedication of the Temple after it had been profaned in 139 BC. The Israelites began the annual celebration of Chanukah the following year in 138 BC.

⁴¹ Proto Evangelium of James. chapter 5ff;

⁴² <https://en.wikipedia.org/wiki/Essenes>

⁴³ According to church Fathers, such as St. Gregory of Nyssa and St. Augustine, Mary had previously taken a vow of lifelong celibacy. Ignatius Study Bible, Luke 1:34 commentary

⁴⁴ Mary took a vow of celibacy, so she did not expect to be the mother of the Messiah. She was trained in the temple in weaving and sewing (tradition has it she wove the tunic that Jesus wore to the crucifixion and sewed the strip back onto the shroud after the Resurrection). As a celibate maid so trained, she would have expected to earn her own livelihood as a handmaid. Having dedicated her life to the coming of the Messiah her highest aspiration would have been to be the handmaid of the Mother of the Messiah.

⁴⁵ Tradition has it that Mary wove the tunic without seam worn by Jesus to his death. It is also tradition that Mary sewed the strip of cloth that was cut from the shroud back onto the shroud after the resurrection. Children serving in the temple were taught skills that were required in support of temple functions including weaving and sewing. Specifically, the priests offering sacrifice were required to wear a tunic woven without seam.

⁴⁶ An uncommitted young woman at that time was essentially the property of her designated guardian. A woman could not make a vow without her spouse, father, or guardian's consent. If Mary had not been betrothed and her father (who was older) died, Mary could be given in marriage despite her wish to remain celibate. This would typically be done to relieve the guardian of the cost of supporting her.

⁴⁷ A woman who was menstruating was unclean by virtue of the bleeding. So only a young girl or a woman who has gone through menopause could live in the temple.

⁴⁸ If Joseph had already lived in Nazareth he would not have been known to the priests. Thus, he likely would not be considered as a candidate to be betrothed to Mary. If you are picking someone to remain celibate it is better to pick someone who you know has demonstrated the desire and willingness to remain so.

⁴⁹ http://www.medjugorje.com/download/booklets.html?task=view_item&item=96

kiddushin, betrothal, and the nisu'in, the husband taking his bride to his home.^{50,51} When a couple is betrothed they are committed to each other, but each remains with his or her own family. (HM-1)

December 9th, Tevet 2, was the last day of Chanukah that year. While at the local well drawing a pitcher of water, Mary sensed a presence, heard a voice, and seeing no one she became frightened and fled to her home.⁵²

There, the Archangel Gabriel appeared to her saying: "Hail Mary full of grace! The Lord is with you (Lk 1:28). Do not be afraid, Mary, you have found favor with God (Lk 1:30)".

Grace is what draws us to God. This is the only time in scripture that an angel greets someone by title in addition to a personal name⁵³ and the angel is also indicating that Mary is already completely drawn to God. (HM-2)

Mary was greatly troubled and wondered what sort of greeting this might be (Lk 1:29).

Gabriel says: "Behold you will conceive and bear a son and you will name him Jesus" (Lk 1:31). (Yeshua: 'Yahweh saves').⁵⁴ "He will be great and will be called 'Son of the Most High', and the Lord God will give him the throne of David his father, and he will rule over the house of David forever, and of his kingship there will be no end" (Lk 1:32-33).

That is the Messiah! Mary is to be the mother of the Messiah! (HM-3)

But both she and Joseph have vowed to live a life of celibacy. Mary asks: "How can this be, since I have no relations with a man? [I am under a vow of celibacy⁵⁵]" (Lk 1:34). (HM-4)

The angel tells Mary: "The Holy Spirit will come upon you and the power of the Most High will overshadow you. Therefore, the child to be born will be called holy, the Son of God." (Lk 1:35). (HM-5)

God himself is to Father the Messiah! Mary's vow of celibacy is key to her selection (Is 7:14). There can be no possibility of another father. (HM-6)

Gabriel continued: "Even Elizabeth your relative is going to have a child in her old age, and she who was said to be unable to conceive is in her sixth month. For no word from God will ever fail (Lk 3:36-37)."

Mary's child is to be the long-awaited Messiah, the Son of God! How could Mary have said anything but yes? There is one rather large problem: Joseph, her betrothed. When Mary is found to be pregnant, Joseph can denounce her, and she will be stoned for adultery. Mary's response is one of complete surrender to God: her heart's only desire is to do God's will. To even consider the consequences is to attempt to control, which is against the complete surrender to God's will.⁵⁶

Mary says: "Behold I am the handmaid of the Lord; let it be done to me according to your word." And the angel departed from her (Lk 1:38). (HM-7)

⁵⁰ http://www.chabad.org/library/howto/wizard_cdo/aid/476770/jewish/The-Betrothal.htm

⁵¹ <http://www.jewfaq.org/marriage.htm>

⁵² Protoevangelium of James (11): "And she took the pitcher, and went out to fill it with water. And, behold, a voice saying: Hail, thou who hast received grace; the Lord is with thee; blessed art thou among women! And she looked around, on the right hand and on the left, to see whence this voice came. And she went away, trembling, to her house, and put down the pitcher"

⁵³ Ignatius Study Bible Luke 1:28 commentary

⁵⁴ The name *Jesus* is the Latin form of the Greek "*Iesous*", which in turn is the transliteration of the Hebrew word "*Yeshua*". *Yeshua* means "*Yahweh saves*." <http://www.newadvent.org/cathen/08374x.htm>

⁵⁵ Mary statement leaves no room for a future relationship with a man: she is under a vow of celibacy.

⁵⁶ Fr. Dolindo Ruotolo: Surrender Novena Day -2

God's plan for salvation was dependent on a human. With Mary's "Yes" came the Incarnation: God assumed human nature! God entered his own creation! Jesus is both God and is fully man.

As God's plan unfolds, it is Tevet 2, the last (8th) day of the celebration of Chanukah. The number 8 signifies new beginnings. The feast of Chanukah celebrates the re-dedication of the temple after it had been profaned by the Syrian armies under Antiochus Epiphanes. It took 8 days to complete the re-dedication. For the people of Israel, that 8th day, in 3623, 139 BC, represented a new beginning in their relationship with Yahweh. In the year 3759, 3 BC, on that same day, it was in fact another very new beginning in God's relationship with man! God has become man! That day, the completion of Chanukah, was called the little celebration of light and was closely tied to the big celebration of light during the Feast of Tabernacles. That day the true light that enlightens every man came into the world. (HM-8)

God has answered Mary's prayer, Joseph's prayer, the prayers of all the Essenes, and of all Israel! What joy she must feel! (HM-9)

Elizabeth got it right when she said: "Happy is she who believed that there would be a fulfillment of what was spoken to her from the Lord" (Lk 1:45). Share Mary's joy! (HM-10, GB, OMJ)⁵⁷

Reflections on the Annunciation

"And the angel departed from her" ⁵⁸

I consider it important to focus also on the final sentence of Luke's Annunciation narrative: "And the angel departed from her" (Lk 1:38). The great hour of Mary's encounter with God's messenger—in which her whole life is changed—comes to an end, and she remains there alone, with a task that truly surpasses all human capacity. There are no angels standing around her. She must continue along the path that leads to many dark moments—from Joseph's dismay at her pregnancy, [the flight into Egypt, the journey back to Jerusalem in search of her son], to the moment when Jesus is said to be out of his mind (Mk 3:21; Jn 10:20), right up to the night of the cross.

How often in these situations must Mary have returned inwardly to the hour when God's angel had spoken to her, pondering afresh the greeting: "Rejoice, full of grace!" And the consoling words: "Do not be afraid!" The angel departs; her mission remains, and with it matures her inner closeness to God, a closeness that in her heart she is able to see and touch .

Why would God become part of his creation?

We are spiritual beings immersed in a physical experience, constrained by time. You, Father, chose this physical experience as the mechanism to raise spiritual beings that are made in your image and likeness. From all eternity, You planned to come into your own creation to show us how to be like You. You knew man would fall. You wanted us to learn to love. You wanted us to choose to love. You wanted us to learn that there is no greater love than to lay down your life for someone. As the father of us all You knew the way to teach us was to teach

⁵⁷ That Mary said "Yes" was important but when you look at the mysteries from Mary's perspective to say "no" would make her whole life a lie.

⁵⁸ Jesus of Nazareth, The Infancy Narratives, Kindle edition (loc 488-501) by Pope Emeritus Benedict

by example; so, You, in the person of your son, became man to give us the example. You wanted us to learn to see beyond ourselves. We need to be shown. Give me the grace to learn. Give me the gifts of the Holy spirit so I can help to draw others to you.

Why was I blessed to be shown God's love while others have not?

God has a plan for each of us. We each have a role to play. God has given me a task that requires the gifts he has given me. Help me, Mary, to do what God has planned for me. Give me the guidance to see the direction I must go. Lead me to your Son for if I stay close to him I will be safe. Mary help me to realize that everyone has a role to play in God's plan. Help me to see Jesus in everyone. God loves us all the same and each has been given what is required. We are all brothers on a similar journey. After all the greatest human that ever lived, other than Jesus, who was also God, was you Mary, who aspired to be a handmaid! In the spiritual dimension, greatest is determined by love; not power, fame, or wealth!

Mary's love for God allowed her to risk life: Trust

When I love, make a sacrifice for someone, there is no guarantee that the beloved will accept my gift. Jesus, when you sacrificed yourself on the cross, you knew not everyone you loved would accept your sacrifice. You were willing to take the heart break of rejection you loved us so much. Mary, you loved God so much, you were willing to risk anything, simply because it was your Love, God, who asked. Mary's trust in God was such that she did not even need to consider the consequences. It was God's will, that was enough!

Prayer as more than words

Mary, you were completely drawn to God even as a little girl. Your whole life was made into a prayer as you took a vow a celibacy. Prayer is communicating with God or the saints in heaven. We can also communicate with more than words. Just as a picture is worth a 1000 words, an action is worth a 1000 pictures. Help me to love without seeking recognition as you did. Help me to do things for others without them knowing they have ever been done. Cleaning up a mess (pet or child made a mess) before anyone knows it has ever happened and then never mentioning it. Doing chores that belong to others to make their job lighter. Every act of love is a prayer in action. Help me to be grateful for all that has been given me, remind me to thank God for the gifts of the Holy Spirit. Remind me to be grateful to others. It makes someone feel good to receive acknowledgement of their contributions. As we are all members of the Mystical body any act of gratitude is an act of gratitude to your son. Never let me forget that your special ones are closest to your son. That an act of kindness to one of the special ones whether infant, aged or handicapped is a prayer you will never forget.

Coincidences

The Annunciation happened on the last, 8th day of Chanukah. That feast celebrates the re-dedication (new beginning) of the people's relationship with God. The number 8 stands for new beginnings. God became human on that day.

Mary wanted to go to help Elizabeth and there were visitors from Jerusalem who would be returning home after Chanukah. Nazareth was an out of the way place. Caravans to Jerusalem were not a regular occurrence.

The Festival of Lights

The 8th day of Chanukah, on which all the lights on the Menorah are lit is closely tied to the Feast of Tabernacles at which there were four giant Menorahs lit in the Court of the Women in the temple to symbolize the light provided by the pillar of fire during the Exodus. The light could be seen all over Jerusalem and the glow was even visible in Bethlehem. What a coincidence that the Light of the World would also be conceived on the eighth day of Chanukah and 40 weeks later be born on the Feast of Tabernacles.

Visitation - approximately 12/16/-3 to 3/19/-2 about 3 months (Lk 1:56)

A Love Story

Our Father

As Mary reflected on the words of the angel, she realized the angel had given her a sign in the pregnancy of Elizabeth. Gabriel had said: “Elizabeth, your relative, has also conceived a son in her old age, and this is the sixth month for her who was called barren; for nothing will be impossible for God” (Lk 1:36-37). (HM-1)

Mary rejoiced for Elizabeth. Aunt Elizabeth⁵⁹ lived only 6 miles (9.6 kilometers) from the temple where Mary lived for 8 years. Being childless, Elizabeth devoted care and attention to the children in the Temple. During her stay in the Temple, Mary saw much more of her aunt than she did of her parents, who lived 90 miles (145 kilometers) away. Mary knew how much her own child would mean to Elizabeth. As she thought about Elizabeth, Mary also realized that Elizabeth, because of her age, would need help during the last months of her pregnancy and she was already in her sixth month. Mary was delighted at the thought of helping Elizabeth. She had to go to Elizabeth! Now Elizabeth needed her!

It was the last day of Chanukah, an 8-day Feast, one of the few that does not require travel to Jerusalem. Chanukah was an opportunity for people from Jerusalem to travel to spend the holiday with friends and relatives who did not live in Jerusalem. (On the other holidays, Passover, Pentecost, and Tabernacles, everyone had to come to Jerusalem). There were likely visitors from Jerusalem in Nazareth who would be returning to Jerusalem right after the feast, on Tuesday December 10th, the 3rd of Tevet. We are told that “Mary made haste” (Lk 1:39) so, Mary likely joined that caravan going from Nazareth back to Jerusalem, leaving the following morning. Elizabeth lived in Ein Karem, Israel, which is about 5 miles (8 kilometers) west of Jerusalem. Mary only went with the caravan as far as the turn off to Ein Karem, which is about 2 miles (3.2 kilometers) from Ein Karem. “Mary entered the house of Zechariah and greeted Elizabeth.⁶⁰ When Elizabeth heard Mary’s greeting, the infant leapt in her womb (Lk 1:40-41), and Elizabeth, filled with the Holy Spirit, realized that Mary was the mother of the Messiah. (HM-2)

Elizabeth cried out in a loud voice; “Most blessed are you among women and blessed is the fruit of your womb. And how does this happen to me that the mother of my Lord should come to me?” (Lk 1:41-43). Elizabeth knows!

Mary followed the sign given by the angel Gabriel and is rewarded with confirmation of the angel’s message! Now, suddenly Mary has someone with whom to share her joy! God has not



http://www.bible-history.com/maps/palestine_nt_times.html

⁵⁹ Elizabeth was a “relative”, either an aunt or an older cousin. Elizabeth was married to Zechariah, a Levite (a priest) and Luke indicates that Elizabeth was also descendant of Aaron, a levite (Lk 1:5). Mary’s father was of the house of Judah. Thus it is likely that Elizabeth was related to Mary through her mother, Ann.

⁶⁰ The route taken was likely Nazareth to the Kings road just east of Caesarea then south on the kings road to the first turn toward Jerusalem just south of Lydda. That route was paved most of the way and over flatter terrain as well as slightly shorter than going up toward the Sea of Galilee and then south along the Jordan river road or easier than going overland straight to the Jordan river and then south.

only filled Mary with joy at the Annunciation, He wants Mary to experience the full measure of joy, so He has now provided someone to share it with. Someone who also has great joy to share: Elizabeth was barren and now she is pregnant and in her 6th month (Lk 1:37). Elizabeth has just recently come out of seclusion (Lk 1:24) and somehow Mary already knows and has come all the way from Nazareth to help her. Joy is not complete until it is shared. (HM-3)

Notice also that Mary turns everything to God. Mary immediately proclaims how great God is: “My soul magnifies the Lord and my spirit rejoices in God my savior, for He has regarded the humility of his handmaid. For behold henceforth all generations will call me fortunate;⁶¹ for He who is mighty has done great things for me, and holy is his name. And his mercy is on those who fear him from generation to generation. He has shown strength with his arm, He has scattered the proud in the conceit of their hearts, He has put down the mighty from their thrones, and has exalted the lowly; He has filled the hungry with good things, and the rich He has sent empty away. He has helped his servant Israel in remembrance of his mercy, as He spoke to our fathers, to Abraham and his posterity forever” (Lk 1:46-55).

When did I last turn a complement to God’s glory where it truly belongs? When did I last give glory to God? (HM-4)

It is important to realize the humility of Mary. She did not consider herself a candidate to be the mother of the Messiah. Mary truly considered herself just a handmaid who loved God and her people. She loved so much that she had committed to make her whole life a prayer to bring the Messiah into the world. Now she is to be the instrument that brings him into the world. (HM-5)

Elizabeth is also someone with whom Mary can share her concerns as well as her joy. As Mary thinks about her situation she turns to Elizabeth for advice. Mary has shared the story of the angel’s visit with Elizabeth. Thus, Elizabeth knows that Joseph isn’t aware of it and that there was no mention of Joseph during the angels visit. Mary had a deep love and respect for Joseph. She does not want Joseph to be hurt nor does she know how to tell him. Mary and Elizabeth surely talk about the approach to telling him and concluded that it was a problem best left for God. They would not presume to know the rest of God’s plan! It is the height of arrogance to attempt to do God a favor. They would simply trust God to handle it. (HM-6)

Mary would meet her betrothed, Joseph, for Passover. As Mary’s betrothed, Joseph would have been expected to join Mary’s extended family to celebrate the Passover Seder meal. He probably traveled from Nazareth with Mary’s parents for the festival in Jerusalem.

Mary’s extended family: relatives, friends and neighbors numbered at least 70: men, women, and children. The minimum number required to consume a year-old lamb was 10 adult males (males over 13) with their immediate families, while the average number was 20 adult males. A year-old male lamb weighed from 70 to 100 lbs. (32 to 45 kg). A small lamb weighing

⁶¹ When she says “All generations will call me blessed,” the Greek actually says “All generations will call me ” ΜΑΚΑΡΙΟΥΣΙΝ [(makarioustin) bless’d: meaning happy or fortunate] as opposed to “All generations will call me ΕΥΛΟΓΗΜΕΝΟΣ ” [(eulogEmenE) bles-sed: meaning holy]. Unfortunately, English makes it difficult to distinguish when both English words have the same spelling but different meanings and it has just been used with the other meaning (Blessed - ΕΥΛΟΓΗΜΕΝΟΣ ” [(eulogEmenE) bles-sed: meaning holy] is the fruit of your womb).

70 lbs. (32 kg) produced 27 lbs. (12 kg) of meat.⁶² The entire lamb needed to be consumed. Anything left over had to be burnt.



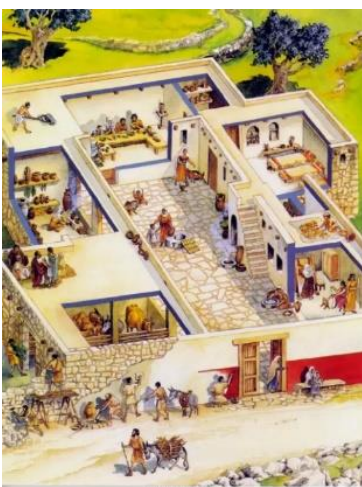
One-year old Male Lamb

Joseph has not seen Mary for at least 3 months. By Passover Mary was in her 15th week⁶³ (see the 4th month), enough to tell on a woman who was accustomed to fasting: a regular practice for a devout Israelite. Mary was likely self-conscious and Joseph was perceptive enough to recognize the problem. Mary saw the confusion and pain in Joseph's face. There was nothing she could say.



Stages of Pregnancy

Elizabeth was overcome by the stress of the situation: seeing Joseph as he looked at Mary, watching Mary as Joseph looked at her, trying to protect Mary, trying to communicate to Joseph the integrity of Mary, but Mary is obviously pregnant, and yet Elizabeth cannot address the obvious. The combination of the stress of Mary's situation and the stress of Passover Meal preparations: three meals for the extended family, 70 plus people, to be prepared before sun down was likely enough stress to cause Elizabeth to go into labor and deliver early!⁶⁴ That would have distracted Joseph and the rest of the family. (HM-7)



<http://blog.adw.org/2014/07/what-were-typical-homes-like-in-jesus-time/>

After Elizabeth's baby is born and the Seder meal finished, things began to settle down. Joseph laid down for the night in a common area (likely the roof) with the rest of the extended family.⁶⁵

His thoughts return to Mary and her situation. Mary left suddenly 3 months ago, had she been attacked? He was hurting. He felt betrayed. Then he considered the consequences to Mary. It was not his child, so if he denounced her she would likely be stoned to death as an adulteress. Over the two and a half years that he has known Mary, he has grown to love her. Mary was such a good, kind, and loving girl. She had an incredible love of God. It was difficult to understand how this could have happened. He could not let such a one be stoned. If instead he just submitted a writ of divorce to the Great Sanhedrin,⁶⁶ then she would be a repudiated woman and free to marry the

father of her child, if that was what she wanted. But, because he had not divorced her for

⁶² <http://www.thefatewe.com/how-much-meat-do-you-get.html> Lamb Data

⁶³ The Hebrew / Gregorian calendar, for the years from 3 BC through 1 BC, are in this document at this [link](#).

⁶⁴ Elizabeth was not due until April 9th and it was only March 22nd. Luke says that Mary stayed with Elizabeth about 3 months (Lk 1:56). If Elizabeth had gone full term Mary would have stayed over 4 months and it makes no sense to consider that Mary would have left Elizabeth when Elizabeth was in her 9th month.

⁶⁵ Passover was a Sabbath regardless of the day of the week on which it fell. Therefore, Joseph would have stayed the night since he could not travel more than 2000 cubits (about a 1000 yards, 914 meters) on a Sabbath.

⁶⁶ The Great Sanhedrin met daily in Jerusalem and he was going to be in Jerusalem for at least a week. At that time a man could obtain a divorce for any reason by just submitting the writ of divorce to the Sanhedrin.

adultery, people would think that he was the father. He would be considered a “deadbeat” father and be scorned and possibly shunned for casting Mary off while she was with child. As shameful as that would be, he could not leave Mary subject to the law (stoning). Joseph chose to divorce Mary privately rather than to make an example of her (Mt 1:19). He chose to give up his own reputation for Mary. Joseph chose to take on “Mary’s guilt”, just as Jesus has taken on our guilt. There is no greater love than to give up your life for someone (Jn 15:13).

Joseph fell asleep, praying over the problem, but his decision has been made. An angel appeared to him in a dream. It must have been a dream as only Joseph, in a crowded room, saw or heard the angel and yet it was so real that Joseph was wide awake at the end and could not doubt its reality.

The angel said: “Joseph son of David, do not fear to take Mary, your wife, for what is conceived in her is of the Holy Spirit: she will bear a son and **you** will name him Jesus, ‘Yahweh saves’, for He will save his people from their sins” (Mt 1:20-21).

Naming Jesus was an adoptive act. Joseph was to adopt Jesus as his own son. The Angel had asked Joseph if he would take Mary into his home and be the father to Jesus.

I wonder if Joseph slept at all the remainder of the night. Joseph pondered the implications of being a father to the Messiah, a father to the Son of God! He had thought, with his vow of celibacy, he would never get to experience the joy of fatherhood. He had thought that, even though he was a descendant of David, he was not worthy to even be considered to be in line for the fatherhood of the Messiah. He took the vow of celibacy as a prayer to bring the Messiah. Now the Messiah was not only coming, He was coming into Joseph’s care! His sorrow has turned to great joy: his prayer for the Messiah has been answered. Mary is not an adulteress, she is the mother of the Messiah! He can hardly wait for Mary to awake.

Consider the joy in the house on the following morning, the morning following the Seder Supper. Mary and Joseph shared the stories of their respective angelic visits: “Mary, an angel came to me last night...” Think of the flood of relief and joy that poured over Mary at those words!

Elizabeth and Zechariah are now parents of a son, just as the angel had told Zechariah. They are now also overwhelmed with relief and delight at the sight of Mary and Joseph together: hand in hand and grinning from ear to ear! One look at the joy on Mary’s face and Elizabeth knows that Joseph is also part of God’s plan.

Mary’s parents are told that they will be grandparents after all, of the Messiah! **(Remember Mary’s father had to give his permission for Mary to take a vow of celibacy.) (HM-8)**

The Seder celebration has a custom of setting an extra place at the table for Elijah, because of the tradition that Elijah would return on Passover. That year, with the birth of John the Baptist, whom the angel Gabriel told Zechariah had the spirit of Elijah (Lk 1:17), Elijah did return for the Seder meal on Passover of 2 BC.

Normally the father of the groom determines when a marriage for a betrothed couple will be formalized: the nisu’in is celebrated under the wedding canopy. Hence the saying “Only the Father knows the day and the hour” (Mt 24:36). The father determines the day and the hour based on the couple’s behavior. **Think about that in the context of Mt 24:36. (HM-9)**

But if Joseph was 30 years old then he alone could decide when the nisu’in is celebrated. Joseph and Mary likely celebrated it that same day, while together with the extended family in Jerusalem. Zechariah, a priest, has known Mary’s situation for three months. He gladly

officials at the ceremony (with someone reading the words for him as is normally done even today for a priest or minister who lost his speech to a stroke).

Since John was born on Passover, his circumcision would have taken place on Passover Yizkor.⁶⁷ Circumcisions took place on the 8th day even if it fell on a Sabbath. Mary and Joseph would have stayed for the celebration. They would not have left for home until Nissan 23.⁶⁸

And it happened that on the eighth day they came to circumcise the child, and they were going to call him Zechariah, after his father. But his mother answered and said, "No, he will be called John."

And they said to her, "There is no one among your relatives who is called by that name." And they made signs to his father, as to what he wanted him called.

Zechariah asked for a tablet and wrote as follows: "His name is John." And they were all astonished and at once his mouth was opened and his tongue loosed, and he began to speak in praise of God. Fear came on all those living around them; and all these matters were being talked about in all the hill country of Judea. All who heard them kept them in mind, saying, "What then will this child turn out to be?" For the hand of the Lord was certainly with him.

And his father Zechariah was filled with the Holy Spirit, and prophesied, saying: "Blessed be the Lord the God of Israel, for He has visited us and accomplished redemption for his people, and has raised up a horn of salvation for us in the house of David his servant [a prophecy concerning Jesus] - as He spoke by the mouth of his holy prophets from of old - Salvation from our enemies, and from the hand of all who hate us; to show mercy toward our fathers, and to remember his holy covenant. The oath which He swore to Abraham our father, to grant us that we, being rescued from the hand of our enemies, might serve him without fear, in holiness and righteousness before him all our days.

"And [concerning his own son] you, child, will be called the prophet of the Most High; for you will go on before the Lord to prepare his ways; to give to his people the knowledge of salvation through the forgiveness of their sins, because of the tender mercy of our God, with which the Sunrise will visit us, to shine upon those who sit in darkness and the shadow of death, to guide our feet into the way of peace." (Lk 1:57-79). [Jesus is the dawn from on high, the "Sunrise", who will visit us bringing 'life', 'light', and 'peace'⁶⁹]⁷⁰

After sharing such a powerful experience as that which occurred throughout the Feast of Passover; Mary and Joseph did not leave until they had made plans to return in the fall when they would be relocating to Bethlehem, a suburb of Jerusalem.⁷¹ Both Mary and Joseph knew that Micah had prophesied that the Messiah would be born in Bethlehem (Mic 5:2), Joseph's home town. Even if they hadn't remembered it, Zechariah would surely have reminded them.

⁶⁷ Yizkor is a memorial service (one of three each year) held for all those who have recently died. It is possible that the caravan from Nazareth would be delayed a day if several wanted to stay for the memorial service.

⁶⁸ Mary would have arrived at Elizabeth's home on or about Dec 16 and would have left on March 19th with Elizabeth and Zechariah for the Passover celebration in Jerusalem. Thus, Mary remained about 3 months.

⁶⁹ Oxford Bible Commentary Edited by John Barton and John Muddiman, Lk 1:59-80 p928

⁷⁰ Mary had to have been there for the memory of the words of Zechariah to have been preserved.

⁷¹ They did not return to Nazareth after Mary's Purification and were found in Bethlehem by the Magi. There was no reason for Mary to travel to Bethlehem if they were not relocating; as women were considered property thus her presence would not have been required for Joseph to register for the tax. It was not a Shemitah year so Mary was not required to go to Jerusalem for the Feast of Tabernacles.

Knowing Mary was carrying the Messiah; Zechariah would have reviewed all the scriptural prophecies relating to the Messiah.

Mary and Joseph had been betrothed for almost 3 years. Mary has been away from home, Nazareth, for just over three months and returns a married woman. Joseph's family is from Bethlehem where the wedding would have normally been held. No one in Nazareth would have expected a wedding in Nazareth.

Mary and Joseph left Nazareth for Bethlehem 3 weeks before Jesus' birth, the last week of August. They then fled from Herod by going from Bethlehem to Alexandria, Egypt.⁷² The Holy Family did not return to Nazareth for almost 8 months. They did not return to Nazareth until after Passover in 1 BC, returning from Jerusalem with the caravan from Nazareth on Sunday, April 15th, 1 BC. The timing of Jesus birth versus the formalization of the marriage would simply never have arisen. [\(HM-10, GB, OMJ\)](#)

Reflections on the Visitation

Mary's initial thought was service

Mary, your initial reaction to the angel's message was to go and help Elizabeth. You immediately decided to go take a 90 mile, 6-day walk to help someone. My reaction would be: "Good for her, I'll bet she is excited." Teach me to focus on service for that too is prayer. It is taking an active part in the Mystical Body of your son. Help me to recognize opportunities to serve.

Turn the praise back to God

Mary, when Elizabeth recognized you as the mother of the Messiah, your first reaction was to turn the praise to God. You turned Elizabeth's focus directly to God. Help me to keep in mind that all things come from God and all praise belongs to God. If I am given the gift to accomplish something it is only because God has first given me both the opportunity and the skills necessary to accomplish it. I have simply been blessed to be his instrument.

Do not presume to do God a favor

God can do anything. He does not need me to do anything for him. If he wants something he will ask directly or through one of his messengers (angels). Most often though, He provides both an opportunity through a series of coincidences and a compulsion to do what He is asking. If he has not asked, it is not time and He may even block my attempts to do so. It is presumption to think that God needs me to do something. It is likely not possible to be more arrogant. Lord give me the grace to recognize that when you have not presented the opportunity it is simply not time. Give me the wisdom to recognize when it is time. Give me the humility to accept that I am not finished. Give me the grace to see what still needs to be done. Thank you, Lord for what you have provided already. God has given me the desire, so I must change my prayer to one of "Show me what I must do to be ready."

⁷² The Holy Family likely went to Alexandria, Egypt. It was on a trade route. There were frequent caravans moving between Jerusalem and Alexandria and there had been a thriving Israelite community there for over 300 years. There seventy Hebrew scholars created the Septuagint, the first translation of the old testament books into Greek.

Mary was given a sign by Gabriel

When Mary went to Ein Kerem to see Elizabeth she was also responding to the sign given her by Gabriel. For her effort she was rewarded with confirmation of all that the angel had said, since Elizabeth realized she was carrying the Messiah. Elizabeth's words: "Happy is she who believed that there would be a fulfillment of what was spoken to her from the Lord" (Lk 1:45) were fulfilled at that very moment.

Joseph was not told until he had decided to give his life for Mary

Joseph, God chose to wait until you had decided what to do about Mary, before He let you in on his plan. I think He wanted you to know that you had in fact chosen to give yourself for Mary. He wanted you to know you had freely chosen love. Help me to love. Keep me aware of my choices in the little things of the day. Picking up some trash on the floor, putting something left out away, taking out the trash, a word of encouragement, an acknowledgement of the effort of another, and doing what needs to be done are also acts of love. You lived a life in the background, always there, always providing, always loving. Help me to imitate you. God has shown me that in doing things for love, that are never mentioned, God will not be out done in generosity: Peace reigns, the Kingdom of God comes. I wish I knew more about you, Joseph. I love the staircase you built in Santa Fe. That was something beautifully done and then you simply left, asking for no acknowledgement or payment.

Nativity - September 13, 2 BC/Tishrei 15, 3760

The birth of the Lamb of God

Our Father

That summer there came a decree, from Caesar Augustus, that the entire world should be taxed.⁷³ Joseph, being from the house of David and intending to relocate to his home town, Bethlehem, now also had to go to Bethlehem to register for the poll tax (Lk 2:1-3). The census during the reign of Quirinius⁷⁴ required all to travel to their own city sometime during the fall and winter months: when harvest was over. Harvest completion was marked by the Feast of Tabernacles, Sukkoth, an 8-day feast, beginning on Tishrei 15.

The Feast is in remembrance of God's physical presence with the Israelites in the pillar of cloud and fire, during the Exodus (Ex 13:21). It is also called the Feast of God with us, in Hebrew: "Emanuel". (HM-1)

The Israelites lived in a booth, called a sukkah, during the Exodus. They were accompanied during their journey by the physical presence of God in the Pillar of cloud by day and a Pillar of fire by night. They were also provided water from the rock that accompanied them during the Exodus. Thus there are three components to the celebration of Tabernacles: lights, water, and booths:

1. The Illumination of the Temple Ceremony⁷⁵ in which four oil fed lamps, seventy-five-foot Menorahs, provided light to the entire city all night long just as the pillar of fire provided light during the Exodus (Jesus is the light of the world).
2. The Joyous Water-Drawing Ceremony.⁷⁶ On Sukkoth, water was also poured over the altar in a special ceremony. This ritual engendered such joy that it was celebrated with music, dancing and singing all night long. It celebrates the fact that during the Exodus water flowed from the rock that accompanied them during their journey (Jesus is the source of living water.⁷⁷)



Expensive sukkah



Exodus encampment



Minimum sukkah



Holy Land Caravansary

⁷³ The Romans levied a poll tax that taxed every individual (taxing the poor as well as the rich) and a land-tax that was paid only by property owners. Every 14 years the Romans levied the land tax and the poll tax was levied half way between the land taxations. William Thomas Arnold, The Roman System of Provincial Administration to the Accession of Constantine the Great page 172

⁷⁴ It has now been established that Quirinius served as governor two times the first from 3 to 1 BC and the 2nd from 6 to 9 AD.

⁷⁵ <http://www.jewishroots.net/library/holiday-articles/illumination-of-the-temple-ceremony.html>

⁷⁶ http://www.chabad.org/holidays/JewishNewYear/template_cdo/aid/1971019/jewish/The-Joyous-Water-Drawing-Ceremony.htm

⁷⁷ The rock was Jesus (1Cor 10:4) and that is why Moses was punished for striking the rock twice. (Nm 20:11)

3. Tabernacles is also called Shelters or Booths because during the entire eight days, all Israelites are required to live in shelters, called sukkot, like they did during the Exodus. The sukkot are tents for the wealthy but for the common people, like a carpenter and his wife, it was a kind of lean-to. A sukkah must have at least 3 sides, allow the stars to be visible, and have a cover of branches: a leaky thatched roof. If it rains you are supposed to get wet! (HM-2)

Joseph needed to go to Jerusalem for the Feast of Tabernacles as it is a convocation during which every Israelite male over 13 was required to go to the designated place of worship: Jerusalem. Bethlehem is a suburb of Jerusalem, just 5 miles (8 kilometers) to the south. Although it is only 70 miles (113 kilometers) from Nazareth to Jerusalem the route the caravan would take was 92 miles (148 kilometers) to avoid going through Samaria.

Travel arrangements were complicated by the fact that a large group, most of whom are on foot, could only travel 15 miles (24 kilometers) per day⁷⁸ and Jerusalem was 92 miles (148 kilometers) away via the Kings Road. That meant a 6-day trip. Normally you would begin a 6-day trip on Sunday and arrive on Friday in time for the Sabbath. The Feast of Tabernacles, the 15th of Tishrei, was always a Sabbath and that year it fell on the Sabbath so for the 92-mile (148 kilometer) trip one would need to leave on the 9th. But the 10th of Tishrei was always a Sabbath since it was Yom Kippur, the Day of Atonement, the holiest day the year. Then the 8th that year was a Sabbath and the 1st and 2nd was the Feast of Trumpets also a Sabbath. Unless you wanted to spend a Sabbath or two in a caravansary you were going to have to leave on the 24th of Elul (August 24th). Thus, there were probably 2 caravans from Nazareth that year. The first on the 24th of Elul enabling the travelers to spend all the feast days in Jerusalem and the second caravan would have left on the 7th of Tishri (September 5th) giving those travelers an extra ten days to finish the harvesting, but their trip was 8 days instead of 6. The additional 2 days were spent in a caravansary joined in prayer with other travelers. It can be noted that a group with mounts (donkeys, horses, or camels) could easily make 25 miles (40 kilometers) per day making the journey in 4 days but everyone would need to be mounted. A group with no children or elderly could travel 20 miles (32 kilometers) in a day, making the journey in 5 days.

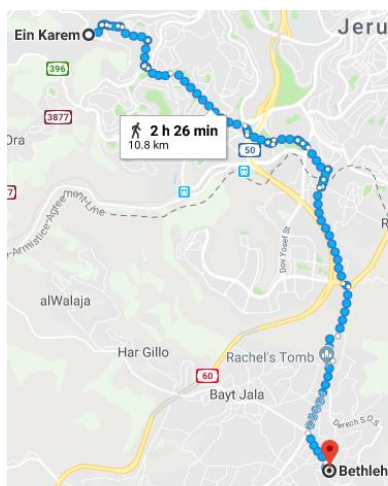
Mary and Joseph joined the first caravan, as that provided them the safety of travel in a caravan with their possessions, since they were moving to Bethlehem. It also allowed them to spend the feasts of Rosh Hashanah and Yom Kippur in Jerusalem with Elizabeth and Zechariah as they had planned. Mary and Joseph loaded their possessions onto a donkey cart⁷⁹ and joined their neighbors traveling in the caravan from Nazareth to Jerusalem. During the 6-day journey from Nazareth the caravan stopped for the night at caravansaries: inns with a central courtyard. The central courtyard was intended for the pack animals: camels, mules, donkeys, horses, and oxen that were used to transport the travelers and their baggage. The courtyard provided security for the travelers' property from wild animals and bands of thieves. The poor travelers stayed in the courtyard with the animals while the wealthy rented space in the inn.

⁷⁸ A caravan can only travel at the speed of the slowest traveler. Even today caravans in Pakistan traveling on foot typically cover 15 miles (24 km) per day: Fr Greg Rice missionary

⁷⁹ Although they were poor, Joseph had to have brought his tools and even with what little they possessed it could not be carried. As a carpenter Joseph would have had to travel to find and harvest the wood he would be using. That required a donkey cart. That they were moving can be seen from the fact that they were still in Bethlehem when they were found by the Magi sometime after the presentation of Jesus which was 40 days after his birth.

The courtyard usually contained a mini market providing provender for the pack animals and food and supplies for the travelers. (HM-3)

Mary and Joseph likely separated from the caravan at the turn off to Ein Karem just as Mary had done when she went to help Elizabeth. They still had 2 weeks before the baby was due and they haven't seen Elizabeth and Zechariah since John was circumcised and Zechariah regained his speech. They remained with Elizabeth and Zechariah through the first of the holidays. They planned to leave Ein Karem for Bethlehem on the 14th of Tishrei, Friday the 12th of September, and set up their sukkah in Bethlehem thereby spending the eight-day Feast of Tabernacles with Joseph's family. Joseph planned on preparing their house⁸⁰ while they were living in the sukkah as was required during the eight-day feast. They set out on Friday morning for the 6.75-mile trip to Bethlehem. (A donkey cart can travel 3 mph and can travel for 10 hours/day).⁸¹ At 3 miles (4.8 kilometers) per hour traveling by themselves the trip would only have taken about 2.5 hours. They were traveling along the south side of Jerusalem never more than a few miles (kilometers) from Jerusalem which would have been safe traveling.



Travelers without family or friends in Jerusalem, upon arriving in environs of Jerusalem, set up their sukkot in the central courtyard of the caravansaries with the pack animals and baggage. This allowed them to leave their property in the caravansary and go to the Temple or market, as was required, without fear of losing their property. With the courtyards filling up with sukkot even the caravansaries as far away as Bethlehem filled quickly. For the next 8 days, no one lived inside! The Greek word for "caravansary" which is used by Luke in his Gospel has been translated into English as "inn".

Arriving at the caravansary in Bethlehem early Friday afternoon, Joseph discovers the courtyard is already full of sukkot (there is physically no room in the "inn", the caravansary courtyard, to set up a sukkah). (HM-4)

Joseph has family in Bethlehem, so he seeks them out to set up his sukkah with theirs and at the same time to arrange for assistance for Mary who was now beginning labor. It is suggested that rather than use Joseph's sukkah, they use one of the nearby stables⁸². The stables were only used to protect new born lambs from the cold weather. The stables are currently empty since the temple flocks are still in pasture.⁸³

⁸⁰ Joseph had only been in Nazareth for 3 years. He likely had property in Bethlehem and maybe even a house. Joseph traveled to Jerusalem for the Feast of Pentecost 50 days after Passover. Knowing he would be relocating to Bethlehem he likely made arrangements for the relocation at that time.

⁸¹ Texasmilitaryforcesmuseum.yuku.com/topic/904/travelguidelines-for-man-and-beast#.Viuz0mt5mK1

⁸² The choice to stay in the caravansary was probably based on the fact they wanted security for all their possessions without imposing on family, while Joseph prepared their new home. The stable was big enough to also house the donkey and their belongings as was the caravansary courtyard.

⁸³ The Sadducees, the priestly family, controlled all the pasture lands around Bethlehem. It was only September so the flocks would remain in the surrounding pastures until winter set in so they would not consume the vegetation near the city until the weather turned cold. New born lambs were vulnerable to the weather for two weeks.

Joseph's sukkah does not provide the required privacy for giving birth. The stable qualifies as a sukkah, provides privacy, and is much warmer than Joseph's lean-to. Joseph's family is there to assist Mary with the birth of Jesus. (HM-5)

When my daughter had her first child, a son, as she lay in the hospital bed holding her son, she looked up at me and said: "I didn't think it was possible to love a human being this much!" Worn out from hours of labor, hair in dis-array, with no makeup, her face radiated with so much joy, I have never seen her so beautiful!

Consider the joy felt by both Mary and Joseph. They also know that their little baby boy is the long-awaited Messiah! The baby is God's Son. God's own son is the answer to their prayer for the Messiah! (HM-6)

Their joy is magnified when shepherds arrive⁸⁴ with news that a host of angels had appeared and that the angels were singing praise to God. The shepherds explain that the angels told them where to find the child (Lk 2:8-16). Mary and Joseph are now sharing their joy with the shepherds! (HM-7)

The shepherds to whom the angelic host appeared had been tending the temple flocks. The Sadducees had a monopoly on Paschal lambs. The Sadducees' flock had more than 600,000 sheep and goats. They controlled all the pasturage for 6 or 7 miles (10 or 11 kilometers) in all directions from Bethlehem. When a ewe gave birth, a Levitical⁸⁵ shepherd inspected the lamb. If it was a male without blemish both the ewe and the lamb were moved to a separate flock and especially cared for. The lamb was destined for the Paschal sacrifice in the Temple. The shepherds, likely all Levites, were sent by the heavenly hosts to the stable in Bethlehem to inspect God's First Born, Mary's first born: The Lamb of God! (HM-8)

Jesus is Mary's first born, born in a stable used by the Levitical shepherds to protect new born Paschal Lambs from the weather. He is inspected by the Levitical shepherds and found without blemish! How else could the Lamb of God be born?

Mary's child is born in Bethlehem which means "House of Bread". Where else would the Bread of Life be born?

Jesus is born on the Feast of Emanuel, the Feast of God with us! When else would He who is God, is now with us, and is even called Emanuel (God with us) by Isaiah (Is 7:14), be born?

Jesus is conceived and born on the two Jewish celebrations of light. How else should the "Light of the World" be brought into the world?

The joy experienced by Mary and Joseph at the birth of Jesus, the source of living water, is the exception to the saying in the Talmud: "He who has not seen the Water-Drawing Celebration has never seen joy in his life."⁸⁶

Mary had much to ponder in her heart. (Lk 2:19) (HM-9)

This gives additional meaning to the words of Jesus to Pilate when He said: "for this I was born" (Jn 18:37). Jesus was a first born, born in a stable used for the temple flocks to protect the new born lambs, inspected by the Levitical shepherds, found without blemish, and thus set aside from his birth for a Paschal sacrifice: The Lamb of God. (HM-10, GB, OMJ)

⁸⁴ The shepherds likely did not leave right away as it was the Sabbath. They would have remained with the sheep until relieved the following day. They would have had no trouble finding the Holy Family as the requirement to remain in a sukkah was an 8 day requirement.

⁸⁵ Only a Levite could make the determination that a lamb was unblemished

⁸⁶ Talmud, sukkah 53

Reflections on the Nativity

God's Providence

Mary, how many hundreds of millions of people read the story of the birth of your son and thought: Why was Joseph so late that there was no room in the inn? Why was there no one, in a culture that valued highly "providing assistance to travelers", to take you in so that you could have your baby in the warmth and privacy of a home? God had a plan! Your son was born in a stable used for the temple flocks to protect new born lambs from the weather. He was inspected by the Levitical shepherds and found without blemish thus marked for sacrifice on Passover as the Lamb of God. All these things happened by the Providence of God not just for those living when you lived but also for us living 2000 years later. Luke says you pondered these things in your heart. Did you see the connections? I take my life on the surface, based only on what my own senses perceive, one day at a time. It is inconceivable to me that my life too is part of God's plan. My part may be small but it is a part of his plan. The only requirement is that I love. Love is action not feeling! I must reach out to those with whom I come in contact. When I submit myself to become God's instrument He will use me in ways that I will only understand after I die. What a joy to look forward to.

Coincidences?

We see coincidences all the time. We run into a friend at a store or are thinking of someone and they call. There is math for that: it is called probability. What is the probability that if I go into a store I will see someone I know? That is a fairly high probability, I know a lot of people. When you combine two independent events: "What is the probability I meet someone in the store I know, who was at Mass this morning?" The number of possible successful outcomes is now significantly reduced because most of the people I know were not at Mass this morning and I don't know all the people who were at Mass this morning. However sometimes the series of coincidences (the number of events) gets to be so long it becomes obvious that this was planned: Linda always stops at the store, on her way home from Mass, to pick up a gallon of milk so she has fresh milk for her kids. If I meet her at the store after Mass the probability was 100%. When the probability of accidental happening gets so small and yet it happens that implies that it was planned! Jesus is the Lamb of God. Lambs are frequently born in stables. New born lambs are inspected by Levitical shepherds. Unblemished lambs are sacrificed. What is the probability that Jesus would also be born in a stable, inspected by Levitical shepherds, and die on Passover? Oh, and that He would be known as the Lamb of God and that He would be born on the feast of "God with Us", the feast of Emanuel, that the Light of the World would be conceived and born on the two celebrations of light, that the Source of living water would be born on the day of the Joyous Water Drawing Ceremony? It was planned that way! Help me Lord to see your hand in the coincidences in my life.

Presentation - October 22, 2 BC/Cheshvan 24, 3760

Jesus meets his Father

Our Father

On the 8th day, September 20th, Tishrei 22, Jesus was circumcised at the local synagogue and given the name prescribed to both Mary and Joseph by the angel Gabriel.

After the Feast of Tabernacles, when the requirement to live in a sukkah ended, Joseph moved his small family into a home where they would be found by the magi (Mt 2:10). (HM-1)

When a woman gives birth to her first child, if it is a boy, then he must be redeemed by the father. The ceremony of redemption of a first born by his father is termed a Pidyon Haben. It takes place on the 30th day after the birth (for Jesus that would have been: October 12nd, Cheshvan 14th). The offering for redemption, five shekels (Nm 18:15-16), is not mentioned in the New Testament but Joseph understood his role as adoptive father and we are told that they had performed everything according to the law of the Lord (Lk 2:39). (HM-2)

A woman, who becomes pregnant and gives birth to a son, is ceremonially unclean for seven days, just as during her monthly period. Then the woman must wait thirty-three more days to be purified from her bleeding. She must not touch anything sacred or go to the sanctuary (Lev 12:2-4). The mother does not attend the Pidyon Haben. At the end of this period of purification the woman was required to make a sacrifice of a year-old lamb for her purification and a turtle dove or pigeon for sin (Lev 12:6). If she could not afford that, then a sacrifice of two turtle doves could be made (Lev 12:8).⁸⁷ (HM-3)

Mary and Joseph went to the temple to make the required sacrifice for Mary's purification (Lk 2:22). Mary, like any woman who has given birth while the father is away, wanted to take Jesus to his Father, Yahweh.

As Mary and Joseph entered the temple, after Mary's purification in one of the many baths located just outside the temple, Simeon approaches (Lk 2:27). Simeon recognized Jesus as the Messiah, he takes Jesus into his arms saying: "Lord, now let your servant depart in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the sight of all peoples, a light of revelation to the gentiles, and glory for your people Israel" (Lk 2:29-32). (HM-4)

Simeon^{88,89} follows Mary and Joseph into the temple and is thus present when they introduce Jesus to his Father: "Yahweh, your Son!" Consider the joy felt by Mary and Joseph as they presented Jesus to his Father. (HM-5)

Mary also rejoices with Anna, an 84-year-old widow of the tribe of Asher, who recognizes Jesus and goes off telling everyone who was looking forward to the redemption of Jerusalem (Lk 2:38).

⁸⁷ Simeon Ben Hillel was known for providing the two turtle doves required for the purification out of his own pocket when a woman came to the temple for purification and did not have the money for the doves. That Simeon encountered Mary and Joseph may not have been an accidental encounter. He may have been pointed out to Mary and Joseph as a source of funds for Mary's purification.

⁸⁸ Journal of Bible and Religion Vol. 34, No. 1, Jan., 1966 Does the Simeon of Luke 2 Refer to Simeon the Son of Hillel www.jstor.org/stable/1460564 A Cutler - 1966 "Simeon and Hillel's son without any kind of surname (patronymic or other) ...

⁸⁹ www.jewishencyclopedia.com/articles/7698-Hillel. Simeon was likely Simeon Ben Hillel the grandfather of Gamaliel. Simeon lived 120 years, dying in 10 AD. He was noted for both believing in the eminent arrival of the Messiah and teaching the requirement for love of God and neighbor.

Both Simeon and Anna (Lk 2:36) filled with the Holy Spirit, have recognized not Mary and Joseph but the child and give glory to God! (HM-6)

Consider the joy Mary felt when strangers exclaimed over her new born. Even more so, the joy she felt when her child is recognized for being special. Jesus is recognized as the Messiah even as an infant! (HM-7)

As they were leaving the Temple Simeon blessed them and said to Mary: “Behold this child is destined for the rise and fall of many in Israel, and to be a sign that will be contradicted and you yourself a sword will pierce so that the thoughts of many may be revealed” (Lk 2:33-35).

Mary holds her son close to her heart as she realizes that Simeon’s prophecy will come because of her son. (HM-8)

Simeon has witnessed what he perceives to be a dedication to temple service. Mary and Joseph did not make a sacrifice for the redemption of Jesus after presenting him to his Father so from Simeon perspective Jesus, the Messiah, has just been dedicated to the service of God. Since Mary and Joseph must have forgotten to record the dedication, Simeon was happy to take care of that for them⁹⁰. (HM-9)

Mary⁹¹ and Samuel⁹² (1Sam 1:28) were presented to God by their parents because they each were God’s answer to a fervent prayer for a child. They were intentionally dedicated to God’s service in the temple, by their parents, even before conception!

Both Samuel and Mary, dedicated to the temple, were brought back to the temple to stay when they were weaned (able to live without their mother) but it was not required to bring the male child until he became of age because his dedication was for life.

God initiated Jesus’ conception. Mary had no intention of dedicating Jesus to the Temple. Mary and Joseph knew Jesus was to be the Messiah. They were simply bringing Jesus to his Father. (HM-10, GB, OMJ)

Reflections on the Presentation

Joseph and Mary acknowledge the Fatherhood of God

When a woman whose spouse is on military deployment gives birth, the first thing she wants to do is bring their child to his father. Mary, you were no different. By law you could not go into the temple for 40 days. You were an hour away from the temple, but you could not go. You were completely drawn to God as Gabriel testified. Now you were holding your son, God’s Son! Joseph has adopted Jesus at God’s request and he too wants to be with you as you brought to God his own son. Just from a human perspective it had to be an incredibly joyful moment. From a spiritual perspective, it was indescribable, even unimaginable!

Joy tempered with sorrow

⁹⁰ Jesus assumed his mother knew that He had to stay in the temple. The only reason He would have had to stay was because He was recorded as dedicated to Temple service. Mary would not have forgotten such a dedication, so when she brought her son to the temple to meet his Father, she had no intention of dedicating Jesus to Temple service. Someone else must have recorded the dedication. Simeon became the head of the Sanhedrin in 9 AD when his father died. Not knowing the relationship between Jesus and his Father, Simeon is the likely candidate for having mistaken Jesus introduction to his Father for a dedication to temple service.

⁹¹ Proto Evangelium of James. Joachim chapter 1; Anna chapters 3 & 4

⁹² New Jerusalem Bible Luke 2:22 commentary; Navarre Bible, Pentateuch commentary Lev 27:1-34 page 514

The presentation was a complex event. It was at the same time a Joyful Mystery and one of your sorrows. It filled you with incredible joy to be able to introduce your son to his Father. Your joy was amplified when Simeon and Anna recognized Jesus as the Messiah. As a new mother, all praise directed to your son was shared by you. You were on such an incredible high when, as you were about to leave, Simeon brought you down: "A sword will pierce your soul!" These were words you immediately recognized to be prophetic. It made you want to hold your child close to your heart because you knew it meant the sword would come because of your son. There would be those who would resent, even hate, your son.

As Joseph took you by night to Egypt you began to see just how much the world could hate; then you were told about the children in and around Bethlehem who were killed as Herod attempted to kill your son.⁹³ Many were children you had met in your brief stay in Bethlehem. They were the children of the mothers with whom you had shared the joys of new motherhood. Your heart was ripped apart. You felt all the pain of those 20 mothers. Your child was safe but theirs were gone! Lord give me the grace to accept the losses that must come. Allow me the wisdom and compassion to be able to console those who feel the pain.

Joseph is the Adoptive Father of God's Son

Joseph was told by the angel to name the baby Yeshua, "Yahweh saves". Naming is an adoptive act. The angel was telling Joseph to adopt Jesus as his own son. Joseph took Jesus to a Synagogue and made the offering of 5 shekels to redeem Mary's first born. Joseph knew that Jesus was conceived by the action of the Holy Spirit and that Jesus would grow up to become the Messiah. Joseph, you were a carpenter who swore to live a life of celibacy as a prayer to bring the Messiah. Now your son is God's son! What must it have been like to hold God? To hold him in your arms and rock him to sleep? He must have fallen when he was learning to walk and you held him when he cried. God cried in your arms! You taught Jesus to be a carpenter. You taught God! You learned humility from your son. So, you chose to always remain in the background. You chose to love and to serve providing for Mary and Jesus. Teach me to love as you loved. Help me to provide for my family.

⁹³ The population of Bethlehem at the time of Jesus was about 400. There were an additional 200 people living in the vicinity of Bethlehem. One half were female so there were about 300 males. Half the population is typically below the age of twenty so the average number of children would have been 7.5 per year of age. Thus, there would have been about 20 babies 2 years old and under slaughtered at Herod's command. The sign in the heavens seen by the magi began in September of 3 BC and continued until June of 2 BC. So if the sign implied the newborn king was born in September of 3BC he could already be 15 months old. Herod would rather error on the side of caution so he ordered all males 2 and under to be killed.

Adoration of the Magi – November - December, 2 BC / Kislev to Tevet, 3760

Our Father

We all associate the “3 Kings” with the Nativity; [the arrival of the kings is a mystery in the Franciscan Crown rosary](#).⁹⁴ The magi didn’t arrive until after the presentation. (Mary’s offering was two doves: they had not received any gold). The actual number of magi is unknown. What we know about the Magi is the gifts of gold, frankincense, and myrrh which remind us of Isaiah 60:6. (HM-1)



Their origin was from the East. It is thought from either Seleucia (Babylon was destroyed in 325 BC and a new capital city, Seleucia, was established 27 miles (43 kilometers) to the North) or possibly Persepolis if Cyrus or Darius had moved the wise men back to Persia. It took 4 months for a large caravan to travel from Babylon to Jerusalem.⁹⁵ It was 1090 miles (1754 kilometers). It is 1420 miles (2285 kilometers) from Persepolis to Jerusalem. A small group on camels would average 25 miles (25 kilometers) a day carrying up to 300 lbs. (136 kg) per camel for a few days. For a longer trip the average was closer to 18 miles (29 kilometers) a day. Thus, the trip would have taken a minimum of 72 days from Seleucia and 94 days from Persepolis, allowing for 1 day of rest for every 6 days of travel for the camels and men. (HM-2)

Beginning on Tishri 1 (September 11, 3 BC), the Jewish New Year of 3759 and throughout 2 BC, 3760, there occurred a rare triple conjunction of Jupiter (the king planet, through its retrograde motion) and Regulus (the king star) they intersected on 9/11/3 BC, 2/6/2 BC, and 5/7/2 BC. The Magi likely interpreted this rare triple conjunction as a giant neon sign in the heavens blinking KING-KING-KING. This all began at the Jewish New year and all within the constellation of Leo (the lion, a symbol of the tribe of Judah). So, it heavily symbolized a Jewish King from the tribe of Judah, a clear indication for those familiar with the Messiah.⁹⁶ (HM-3).

“Attempts to identify the Christmas star with a planetary conjunction, comet, or supernova are futile. The protoevangelium of James (21:3), Ephrem the Syrian in his commentary on the Diatessaron, and Chrysostom in his commentary on Matthew all rightly recognize the so-called star does not stay on high but moves as a guide and indeed comes to rest very near the infant Jesus. Matters become clear when we recall that the ancients generally believed stars to be

⁹⁴ https://en.wikipedia.org/wiki/Franciscan_Crown The Franciscan Crown Rosary Mysteries are the Annunciation, the Visitation, the Birth of Jesus, the Adoration of the Magi, the Finding of Jesus in the Temple, the Resurrection, and the Assumption.

⁹⁵ http://www.southportpc.org/old_pdf/ezra_nehemiah04.pdf

⁹⁶ <http://BethlehemStar.net> (caution this site also talks about the sign of the virgin in the heavens which by definition could not be seen since the constellation is clothed with the sun.)

animate beings, and the Jews, in particular, identified them with angels (Job 38:7). The Arabic Gospel of the Infancy, 7 and Theophylact must be right in identifying the magi's star with an angel, and one may compare the angelic guide of the Exodus (Ex 23:20, 23; Ex 32:34)⁹⁷ (HM-4)

All this symbolism of a Jewish king from Judah was enough to get the well-versed Magi moving to Jerusalem, but you can understand why the average citizen of Jerusalem missed it.⁹⁸ (HM-5)

The wise men were of the group of scholars that was originally formed and led by the prophet Daniel in Babylon. Daniel left an inheritance for the Messiah and instructed the other scholars in how to determine the date of the Messiah's birth based on the stars (Nm 24:17). His instructions to them were to pass the task down through the generations of scholars until the appointed time and then to take the inheritance to the new born Messiah. The triple conjunction of Jupiter and Regulus indicated the time was near. Leaving for Jerusalem on the first day of the following Jewish new year would have them arriving in Bethlehem in late November or December depending on whether they came from Seleucia or Persepolis and how long they were delayed in Jerusalem. (HM-6)

Daniel had been shown the heavens at the time of the Messiah's birth and told them what to look for in the sky. Daniel had also been shown the number of years that would pass before the coming of the Messiah. Armed with the time frame to start looking and what to look for; the Magi found in the sky the formation foretold by Daniel and headed off to Jerusalem as instructed by Daniel⁹⁹. (HM-7)

The Magi would have arrived in Jerusalem sometime in November or December of 2 BC saying: "Where is He who has been born King of the Jews? For we saw his star in the east and have come to worship him." That they have come to worship the new born king implies that they were worshipers of Yahweh and followers of Daniel. When Herod the king heard this, he was troubled, and all Jerusalem with him. Gathering together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. They said to him, "In Bethlehem of Judea; for this is what has been written by the prophet Micah: 'And you, Bethlehem, land of Judah, are by no means least among the leaders of Judah; For out of you shall come forth a ruler who will shepherd my people Israel.'" (Mic 5:2).

While in Jerusalem seeking direction from the priests and scribes, Simeon likely told the Magi to ask for Mary and Joseph when they got to Bethlehem. (HM-8)

Then Herod secretly called the magi and determined from them the exact time the star appeared (the first conjunction of Jupiter and Regulus). And he sent them to Bethlehem and said, "Go and search carefully for the Child; and when you have found him, report to me, so that I too may come and worship him." After hearing the king, they went their way; and the star, which they had seen in the east, went on before them until it came and stood over the place where the Child was. When they saw the star, they rejoiced exceedingly with great joy. After coming into the house, they saw the Child with Mary his mother; and they fell to the ground and worshiped him. Then, opening their treasures, they presented to him gifts of gold,

⁹⁷ The Oxford Bible Commentary Edited by John Barton and John Muddiman: Matthew 3 p849

⁹⁸ <http://www.bethlehemstar.com/setting-the-stage/>

⁹⁹ In my humble opinion all the symbolism of the Star of Bethlehem, and the events of the birth of the Lamb of God as well as the symbolism and physical evidence remaining from the crucifixion were lost on those living during Jesus' lifetime. Those things were from the beginning directed to those of us living today that we would be able to see the Hand of God in the events of the past.

frankincense, and myrrh. And having been warned by God in a dream not to return to Herod, the magi left for their own country by another way. (Mt 2:1-12)

Herod would have figured out that the Magi weren't coming back by the end of December. The triple conjunction began on 9/11/-3. It was now 12/-2 so if the baby was born on 9/11/-3 he would already be over a year old so to be safe he ordered the death of all boys in and around Bethlehem that were under 2 years old.¹⁰⁰

Herod died sometime between the total lunar eclipse that occurred on January 10, 1 BC and March 25, 1 BC. (HM-9)

God recognized that Mary and Joseph would need money to pay for the trip to and from Egypt as well as to pay for the redemption of Jesus when he was 12. God provides. (HM-10, GB, OMJ)

Reflections on the Adoration of the Magi

The End from the Beginning and Artistic Contrasts

There are several elements which anticipate the stories end. Here as there the issue is Jesus' status as the King of the Jews. Here as there the Jewish leaders gather against him. Here as there, plans are laid in secret. And here as there Jesus' death is sought. So, the end is foreshadowed in the beginning. But there are also artistic contrasts. Here a light in the night sky proclaims the Messiah's advent. There the darkness during the day announces his death. Here Jesus is worshipped and there He is mocked. Here it is prophesied that Jesus will shepherd his people Israel; there it is foretold that Jesus, the shepherd, will be struck and his sheep scattered. Here there is great rejoicing; there we find mourning and grief.¹⁰¹

Why would they bring gold, frankincense, and myrrh?

Isaiah speaks of the coming of the light and that Gentiles would come on camels bringing gold and incense. Both frankincense and myrrh are incense. Jesus, like Melchizedek, was priest, prophet, and king; and He was both God and man. Jesus would choose to sacrifice himself for us. Gold is a gift for a king. Frankincense is a gift for an offering of a smell pleasing to God. Myrrh is a gift of an incense used for embalming. What did Mary and Joseph do with the gifts? Is that where the money for the redemption of Jesus came?

Why did God provide the celestial symbolism?

Mary, I suspect that you didn't notice the celestial symbolism. Yet God so arranged the events that it is obvious that it had to be planned. It was another thing God did for us living 2000 years later so that we would believe.

¹⁰⁰ Population of Bethlehem was about 400 and the population of surrounding area an additional 200. One half were female so there were 300 males. One half were under 20 so 150 or 7.5 per year. Thus about 15 baby boys were killed. Mary would have met many of the mothers in her brief time in Bethlehem. Think of pain she felt upon learning of their loss.

¹⁰¹ The Oxford Bible Commentary Edited by John Barton and John Muddiman: Matthew 3 p849

Finding in the Temple – April 5th, 12/Nissan 25, 3772

A foreshadowing of Jesus' death and resurrection

Our Father

The Passover Festival in 3772 (12 AD) would have ended on Nisan 22 (a Sabbath) so the caravan from Nazareth would have departed for their return on the 23rd of Nisan. Mary and Joseph discovered Jesus was missing on that day (April 3rd). Their return to Jerusalem would have been on the 24th of Nisan (April 4th) and they would have found Jesus on the morning of the 25th of Nisan which is April 5th on the Gregorian Calendar. The finding in the temple has traditionally been considered a foreshadowing of the death and resurrection of Jesus. In fact, it happened on the Gregorian Calendar on the same days as Jesus' death, April 3rd, and Resurrection, April 5th. (HM-1)

This mystery is both one of Mary's sorrows and a Joyful Mystery. Being one of Mary's sorrows is an indication of how much Mary and Joseph were hurt because Jesus stayed behind in the Temple. To hurt one's parents is a sin and Jesus didn't commit a sin! We are missing something! (HM-2)

When Jesus was introduced to his Father as an infant (at the time of Mary's Purification); Simeon, a leading Pharisee, recognized Jesus as the Messiah as the family entered the temple and saw what he assumed to be Mary presenting Jesus for dedication to temple Service and so Jesus was recorded as dedicated to temple service. Then, unless He was redeemed, when he became of age, turned 13, he had to stay in the temple just as Samuel stayed in the temple.

It says in the Torah: The Lord said to Moses, "speak to the children of Israel and say to them: If anyone vows to give himself or one of his family members to the full service of the Lord, and circumstance changes so that he cannot keep his vow, he shall pay a redemption price to be freed from that vow. The value of an adult male from twenty to sixty years old is to be set at fifty pieces of silver; for an adult female at thirty pieces of silver; for a young male from five to twenty years at twenty pieces of silver ..." (Lev 27:1-5). (HM-3)

"If anyone making such a vow is too poor to pay the required amount, he must present himself or the other family member to the priest who will make an adjustment of the redemption price according to what the man can afford." (Lev 27:8). (HM-4)

Jesus was 12 years old when he stayed behind in the temple (Lk 2:42). An Israelite boy becomes of age at 13. The family traveled together each year to Jerusalem for Passover, Nissan 15 (Lk 2:41).

Simeon lived at least until 10 AD¹⁰² and would have remembered Jesus and looked for his coming to the temple each year at Passover. Simeon would have been looking forward to the day that Jesus would be coming under his care and likely asked Jesus each year, from the time Jesus started his education, if He was staying. Simeon had explained to Jesus that it had been arranged by his parents when He was presented as an infant, an event that, he Simeon, had personally witnessed. Simeon may even have shown Jesus where his dedication was recorded. During each visit, after Jesus had begun his education, Simeon would have spent time with Jesus to observe his progress. Simeon at some point would have told Jesus that He had to be in residence before He turned 13. If Simeon died in 10 AD Jesus would have last seen Simeon

¹⁰² There is a question as to the date Simeon died the genealogical records indicate that he may have lived until 20 AD. <https://www.geni.com/people/Rabbi-Simeon-ben-Hillel-HaNasi/600000001288296458#/tab/overview>

when he was 10. Now at 12, knowing his family would not return to Jerusalem before his birthday, Jesus had to stay.

Since his parents had presented him He logically assumed that they planned for him to be dedicated to the Temple and knew that He would need to stay. (HM-5)

Mary and Joseph had presented Jesus to his Father. They did not however intend to dedicate him for temple service; but there was no legal distinction. The dedication had been recorded by Simeon. They needed to redeem Jesus. When Mary finds Jesus, she says: "Son, why have you done this to us?" (Lk 2:48). Mary didn't realize that Simeon had recorded the dedication for her and the corresponding legal implications. (HM-6)

Jesus responds: "Why were you looking for me?" He was doing what the law required. "Didn't you know that I must be in my Father's house?" (Lk 2:49). There was no sin: Jesus could not leave. What must Mary have thought and felt? Her son was 12 years old and his family left him; without even saying "Good-by"! (HM-7)

At his response, the Holy Spirit opens Mary's mind, she understands: Mary had been committed to the Temple, so she also knew the requirements for the young men. Jesus must be redeemed (released from temple service) before He becomes of age or be committed to temple service for life. Mary presented Jesus, so she had to release him from temple service while she could; before He was responsible for himself! At the same time, Mary realized the pain she had caused her son by leaving without saying anything. That hurt more than the pain of his loss. Mary was sinless but still human. Neither she nor Joseph checked for Jesus when they left or at any time during the 15 miles (24 kilometers) traveled that day¹⁰³. The devil was delighted when they started out without Jesus. The devil insured continuous distractions throughout the day. [The lesson for us is to not lose sight of Jesus.](#) (HM-8)

Luke says that Mary and Joseph did not understand what Jesus said to them (Lk 2:50).¹⁰⁴ Mary and Joseph didn't comprehend the intensity of the hatred the priests and scribes would have for Jesus. If they had not redeemed Jesus, the devil would have prompted a priest or scribe to check and they would have found that Jesus was dedicated to the temple as an infant. Jesus would have been forcibly made into a temple slave. Remember, we are in the middle of a spiritual battle and the enemy, the devil, knows far more than we do. Our only recourse is to stay close to Jesus. Jesus was doing both what the law required and what was necessary in God's plan. (HM-9)

Mary and Joseph are overjoyed that they have their son back and that He will remain with them.

It is apparent that Jesus did not use his divinity, or He would have known that Mary wasn't aware. Jesus was totally focused on his humanity. Jesus was like us in everything but sin (Heb 2:17). That means he had to go to school to learn and needed to study. He grew up as a normal (although exceptional) Jewish child, adolescent, and young man. Jesus obtained knowledge by studying; beginning as was custom at age 4 and continuing his education through a formal program of study to become a rabbi, until, at age 30 He was given "authority". Authority meant that he could make new interpretations of scripture. The scribes could only read existing

¹⁰³ Even today caravans in Pakistan traveling on foot typically cover 15 miles (24 km) per day: Fr Greg Rice missionary

¹⁰⁴ This narrative is the only explanation as to why Luke calls Mary's purification, the Presentation of Jesus. It was a Presentation of Jesus but not one intended by Mary or Joseph. When Mary told the story to Luke, she with 20x20 hindsight would have realized it was Jesus' Presentation but Jesus had already been redeemed as a first born by Joseph 10 days before.

interpretations. All rabbis also learned a trade. Jesus was a carpenter, taught by Joseph. Jesus followed the law. He would have completed all the requirements to make new interpretations of scripture. [\(HM-10, GB, OMJ\)](#)

Reflections on the Finding in the Temple

Jesus did not use his divinity.

If Jesus had used his divinity He would have known that Mary and Joseph were not aware of the requirement for Jesus to remain in the temple. Knowing and allowing them to be hurt as they were, would be sinful. Scripture tells us Jesus was like us in everything but sin. Jesus did work miracles but so have many saints. Jesus did raise the dead but so did Elisha and Peter. Jesus knew the hearts of people but so did Padre Pio (he wouldn't absolve a woman until she confessed having an abortion). Both Padre Pio and Jesus' mom bi-located, Jesus didn't do that but He did say you will do still more than I have done. Mary, while I am afraid of anything miraculous because of my own ego, I believe in miracles and still petition you and your son to intervene in the lives of us still on earth.

There is a spiritual battle going on.

Mary, you were only 27 when you were confronted with the realization that your son was missing. You checked with all your neighbors and discovered that Jesus had not been with the caravan at all. He was still in Jerusalem. The wait until daybreak to begin the trip back to Jerusalem was horrible. That next day ended in frustration. You were back in Jerusalem and had checked with all your relatives and friends where Jesus might have gone and it is nightfall again. Once again you must wait until morning. I know you were praying for your son. Praying that you would find him safe. Did you begin to suspect that the spiritual battle had begun again? The devil had struck another blow: distracting you throughout the first day's journey.

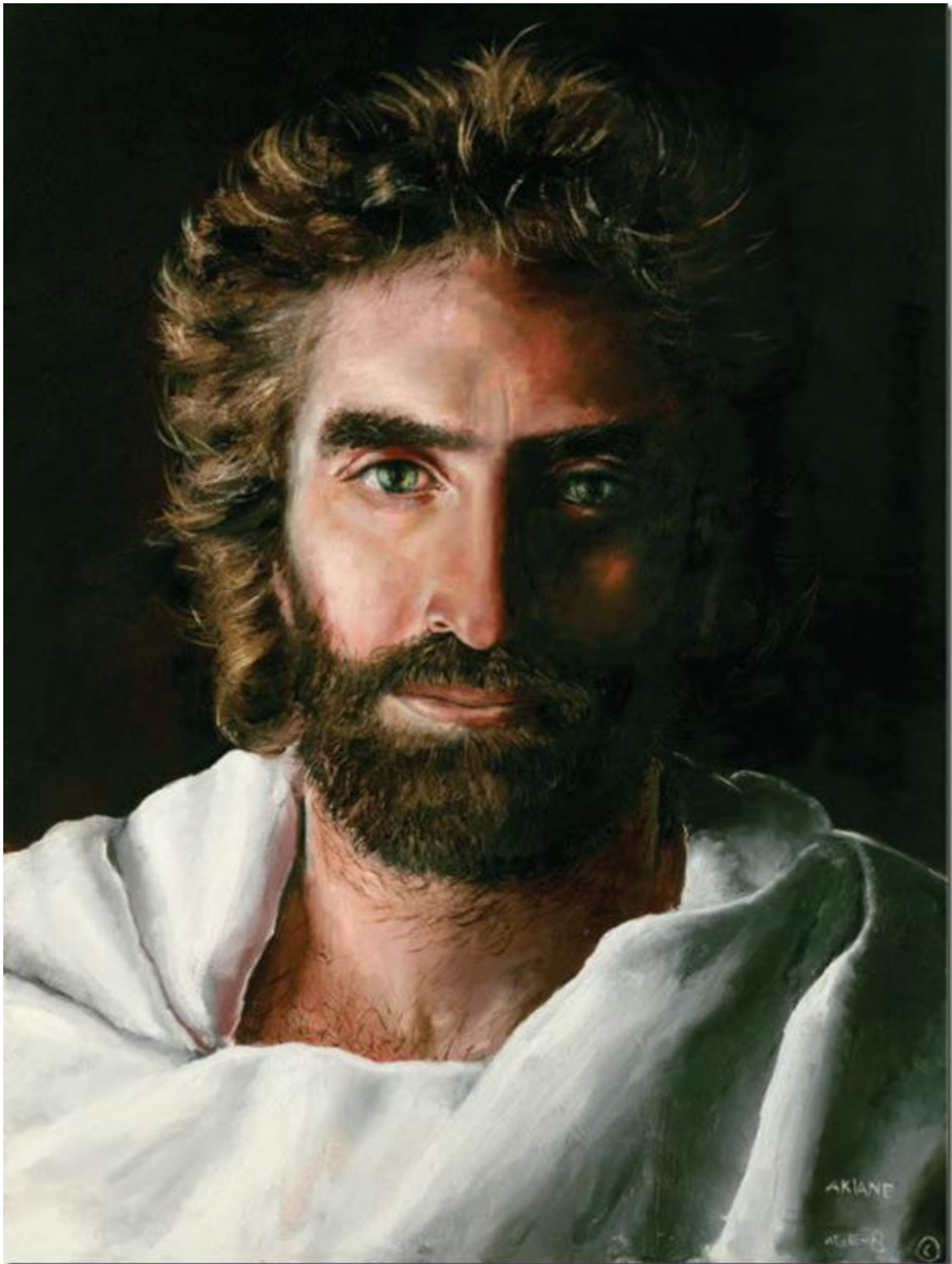
When you found Jesus and asked him why He had done this you were stunned by his answer: "Why were you looking for me? Didn't you know that I must be in my father's house." Suddenly you realize Jesus must be redeemed! But you know you never intended to dedicate Jesus to temple service. Yet you must redeem Jesus since you presented him! At that point, you probably realized you were once again in the middle of a "God thing" although you can't see the whole picture: the foreshadowing of Jesus' death and resurrection as well as preventing a future move by Satan to hinder Jesus' mission. You are grateful that the solution is simple: redeem Jesus and you can go home. Mary help me to see the things that I don't understand as just that: "God things". Help me to trust as you did, that God is in control and that He directs events according to a picture beyond my ability to see. Did you wonder if this was the sword that Simeon was referring to? I'll bet you knew in your heart this was not it.

In the presentation joy is followed by sorrow and now sorrow is followed by joy.

The Presentation and the Finding in the Temple are both Joyful Mysteries and one of your Seven Sorrows. The Presentation was joyful until Simeon prophesied that a sword would pierce your soul: joy followed by sorrow and now the Finding in the Temple is intense sorrow followed by intense joy. Jesus is found safe and will return home. My life is like that too. There is both joy and sorrow. Thank you for the joy, thank you for sharing the joy with me. Help me through

the sorrows that must also come. Sorrow is always associated with loss and nothing in this life except love will last. All though even love can be rejected which brings sorrow. Give me the courage to love without worry about rejection.

There is only one life. It will soon be past. Only what's done for love will last.



April 27, 2018

Luminous Mysteries

Jesus is baptized

A prefiguration of Jesus Passion and Death

"This is my beloved Son (Ps 2:7) in whom I am well pleased (Is 42:1)." (Mt 3:17, Mk 1:11, Lk 3:22).

Our Father

Jesus began his life as the Lamb of God. Now as He begins his ministry, John the Evangelist makes us aware that Jesus is accepting his role as the Lamb of God: God's suffering servant.

(HM-1)

John the Evangelist begins his gospel with creation references: "In the beginning was the word [Jesus] and the word was with God and the word was God. He was in the beginning with God. All things came to be through him, and without him nothing came to be. In him was life, and the life was the light of men. The light shines in the darkness and the darkness has not overcome it." (Jn 1:1-5). John is affirming the divinity of Jesus and setting the stage for the new creation that is brought about by Jesus. (HM-2)

John, the Evangelist, introduces John the Baptist¹⁰⁵ and his mission to prepare for the coming of the Messiah (Jn 1:6-27). "There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light but came to bear witness to the light. The true light, that enlightens every man, was coming into the world." (Jn 1:5-9).

John exclaims: "I am the voice of one crying in the desert; make straight the way of the Lord." (Is 40:3, Mt 3:3, Mk 1:3, Jn 1:23). "I have baptized you with water, for repentance, but the one who is coming after me is mightier than I. I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire." (Mt 3:11). (HM-3)

Despite protests of his own unworthiness (Mt 3:4), John baptizes Jesus in the Jordan¹⁰⁶. Jesus' baptism is his acceptance and beginning of his mission as the Lamb of God, God's suffering servant. He has accepted this baptism of death for the remission of sins. Afterwards a voice from Heaven announces: "This is my beloved Son (Ps 2:7) in whom I am well pleased (Is 42:1)." (Mt 3:17, Mk 1:11, Lk 3:22). (HM-4)

John bore witness to him and cried, "This was He of whom I said, "He who comes after me ranks before me, for He was before me." (Jn 1:15). The heavens were split apart (just as at the beginning of Moses' Exodus the Red Sea was split).¹⁰⁷ John testifies: "I saw the Spirit come down like a dove from the sky and remain on him." (Jn 1:32, Lk 3:21). Isaiah had said of the Messiah: "There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him." (Is 11:1-2). John proclaims Jesus is the Son of God since He is the one on whom the Spirit descended (Jn 1:34). (HM-5)

¹⁰⁵ On the 1st day John is beginning his new creation account when John begins his Ministry likely shortly after Passover in 29 AD. John turned 30 on Passover.

¹⁰⁶ On the next day John baptizes Jesus. That was likely right after the end of the Feasts of Tabernacles on Tishrei 23, October 8. Note that day is in a biblical creation context meaning a period of time not a calendar day.

¹⁰⁷ Catechism of the Catholic Church page 536.

In this heavenly manifestation, occurring at Jesus' baptism, is instituted the sacrament of **Baptism**. The **Trinity** is manifested: the voice of the Father is heard as the Spirit descends upon the Son. (HM-6)

John the Baptist is baptizing in the Jordan proclaiming a baptism of repentance. Seeing Jesus, as He approaches,¹⁰⁸ John cries out: "Behold the Lamb of God who takes away the sins of the world." (Jn 1:29). John the Baptist makes a prophetic statement that refers to Jesus as a sacrificial lamb, and that acknowledges Jesus as the Suffering Servant. (HM-7)

Jesus' baptism marks the beginning of Jesus' public ministry and is recorded in all four Gospels. Peter and his brother Andrew, James and his brother John were disciples of John the Baptist. John the Evangelist tells us that Andrew and another disciple (James or John?), were with John the Baptist when Jesus walked by (Jn 1:35-36). In addition, Simon, Jude, and James the less were cousins of Jesus and may also have accompanied Jesus, a new rabbi who has just become of age and may now begin his ministry, as He went out to see John.

Already in the first chapter of the Gospel of John, John the Evangelist has made it very clear that Jesus is Divine (Jn 1:14); Jesus is the Messiah (Jn 1:41); Jesus is the Son of God (Jn 1:34); and Jesus is God's sacrificial lamb (Jn 1:29,36). (HM-8)

John the Baptist is a Levite. Like Samuel, Jesus is not a Levite. Brought by adoption into order of Levi, Samuel became a priest with Eli's laying on his hands. Jesus became a priest with John's laying on of hands. Jesus has his priesthood not of the order of Levi but of the order of Melchizedek¹⁰⁹ (Ps: 110:4).¹¹⁰ That priesthood is handed down from father to son: "**This is my beloved Son in whom I am well pleased.**" (Mt 3:17, Mk 1:11, Lk 3:22). (HM-9)

Jesus was 30 years old at this time (Lk 3:23). That is the age at which a rabbi could begin his ministry (Nm 4:1-3). Jesus began his ministry with a 40-day retreat in the desert where He was tempted by the devil (Mt 4:1, Lk 4:1). (HM-10, GB, OMJ)

Reflections on the Baptism of Jesus:

A foreshadowing of his baptism unto death

Like their mothers, Mary and Elizabeth, Jesus and John were associated in the plan of God. John had a specific role to play as the forerunner announcing the arrival of the Messiah and proclaiming a baptism of repentance. By the hand of John, Jesus is baptized in waters that symbolize his upcoming death, and as he rises from the water, the Spirit descends and the Father's voice is heard echoing across the Jordan. This mystery of Jesus' baptism offers a glimpse of that other baptism he will undergo on the cross—a total submersion into sin and death, two abominations that never should have been, but that man's free will brought into the world. By this baptism, Jesus is saying that he is ready to take it all on, that he is not afraid of our sin, and that he will do this for us because he loves us. In this mystery, Mary can help us to face our own challenges, especially the ones we fear most. Perhaps it is a long-postponed

¹⁰⁸ Jesus at this point was likely returning from his 40 days in the desert.

¹⁰⁹ <http://www.jewishencyclopedia.com/articles/13541-shem> and <http://www.hebrew4christians.com/Scripture/Parashah/Summaries>

¹¹⁰ Melchizedek, priest of God Most High, is Shem, Noah's first born Son. Shem was the only righteous first born son all the way back to Adam. Shem actually out lived Abraham. Check it out in Genesis! Shem was the King of Salem (Jerusalem). When Shem blessed Abraham he passed on to Abraham priesthood which he had received from Noah. Priesthood passed all the way down from Adam. Abraham then passed it on to Isaac and which Israel (Jacob) bought from his brother Esau.

confession, or an overdue reconciliation with a family member, or an act of honesty about something we would rather leave in the shadows. She can teach us to plunge into those cold waters with the confidence that we will rise again, made stronger and purer by the Father's grace.

Do little things exceedingly well for love of me.

In the reality of daily living we do little things constantly. But how about the little things of the Spirit: that one step farther, that true smile that comes from the depth of your heart and not only from your lips? When you are numb with tiredness and your body wants only to sit, and suddenly in the crowd you see a sad person, how about that one little touch?

The inner power of the Spirit makes you get up and extend your hand to that person and say, "Good night, sleep well, I will really pray for you. I know without 'knowing,' that you are sad." Suddenly the face of that other person lights up. Then when you get home, don't forget to "do little things well for love of Me." Don't forget to pray, if only a little: "Lord, I don't know her name, but you know her name. Cheer her." Then you can go to sleep.

That's very little, but it too must be done well. This mandate is not only physical; that is to say it's not only that I must arise. It's deeply spiritual, regarding the hidden life of the Spirit.

The Little phrase is like a misty horizon that under the sun or the fire of the Spirit, extends in depth. Each one of those words calls you until the end of your life. Only when you are laid into the grave will you know the dimension of the road and the country you have traveled. It's much bigger than the distance between earth and moon, in fact it's infinite.

***For Peace*¹¹¹**

John the Baptist baptized Jesus even though He did not need it. Jesus lived his life – the joys, the daily routine, his mission, and sufferings always in the presence of his Father. Tuned precisely to his Father's will, his baptism was not for himself, a baptism of necessity; but it was rather a necessity for us – that we might follow his Way to the Father. He was giving us the invitation: "Follow Me."

Peace of heart is the result of applying love in all of our relationships; with God, others, and even the natural world. Love when applied in our daily life draws the Holy Spirit. He is the one who brings peace.

You can do little to make the whole world peaceful, but you can BE peace in your small part of it. St. Seraphim of Sarov said: "Attain Peace and you will save a thousand around you." Peace opens hearts to God. In this decade of the Rosary I pray that we the baptized, can become peace - like a candle that says: "Follow Me."

¹¹¹ Peace reflections from the reflections of Fr. Doug Lorig

The Wedding Feast at Cana

Remember Jesus' words: "What is this between you and me?" Jesus won't refuse his mother!

Our Father

In John chapter 1, "Behold the Lamb of God who takes away the sins of the world," says John the Baptist. In John chapter 2, the Lamb goes to a wedding feast! John climaxed his book of Revelation, which had already been written, by inviting all of us to the Wedding Supper of the Lamb (Rev 19:9). In John's gospel, the wedding feast foreshadows the Wedding Supper of the Lamb. (HM-1)

The transformation of water into wine represents the replacement of the Jewish ceremonial washings and symbolizes the entire creative and transforming work of Jesus.^{112,113}

Jesus' Mother was at a wedding in Cana to which Jesus and his disciples were also invited (Jn 2:2). The typical wedding celebration lasts several days and is hosted by the groom's family: the groom's mother was from Cana. Three of the apostles were from Cana: Simon the Canaanite¹¹⁴, his brother Jude, and Nathanael. A wedding of any one of these would explain why the disciples were invited. Since Mary was at the wedding (not invited like Jesus and the disciples) it is likely she was part of the groom's family: the wedding is for a relative.¹¹⁵

Joseph's brother, Clophas, had 2 sons by his first wife: Simon and Jude. Simon became the 2nd bishop of Jerusalem after his step brother, James, was martyred.¹¹⁶ Jude was also known as Thaddeus, "Good Heart", to differentiate him from Judas Iscariot¹¹⁷ (Mt 13:55-56, Mk 6:3). The brothers were nephews by marriage to Mary and likely one or the other was the groom at the wedding. When Clophas died, Joseph took in Clophas' family as was the custom among the Jews. Then when Joseph died, it left Aunt Mary as the closest living relative on the father's side of the groom's family.¹¹⁸ (Mt 13:55) (HM-2)

During the wedding feast, they ran out of wine. Mary turned to Jesus: "They have no wine." (Jn 2:3). Jesus replied: "Woman¹¹⁹, what is this between you and me? My hour has not yet come." (Jn 2:4). That sounds like a rebuke to us, but "What is this between you and me?" is a biblical idiom that means: our relationship or this situation is such that you know that whatever

¹¹² Introduction to the Gospel of John, New American Bible Revised Edition

¹¹³ All the water used for ceremonial washings became wine!

¹¹⁴ Matthew the half-brother of James the less who is the step brother of Simon and Jude identifies Simon and Jude as being from Cana (Mt 10:2-4)

¹¹⁵ Joseph had a brother named Clophas who had two sons, Simon and Jude, before his wife died. Clophas then married Alpheas' widow, Mary. Mary was also Alpheas' 2nd wife. Alpheas had had at least one son, the apostle Matthew, with his first wife. Mary gave birth to two sons by Alpheas: James, the Apostle James the Less (Lk 6:15, Acts 1:13) the first bishop of Jerusalem, and Joses. All four lists of apostles place James son of Alpheas then Simon and Jude, the sons of Clophas at the end of the list, right before Judas (Mt 10:2-4, Mk 3:13-19, Lk 6:12-16, Acts 1:13-14). Matthew and Acts place Matthew right before James the less. Luke fixed his first list in Acts. For detail source references on Jesus family see <http://www.ewtn.com/library/ANSWERS/MARYCLEO.HTM>

¹¹⁶ Eusebius of Caesarea, Church History, Book III, ch. 11.

¹¹⁷ The Feast of Saints Simon and Jude uses the Common of Apostles implying both were apostles in addition to being brothers.

¹¹⁸ Isn't it a coincidence that 2000 years later the groom's family still picks up the tab for the alcohol at the reception?

¹¹⁹ Jesus' use of 'Woman' in reference to his mother should always take us back to Genesis and her role as the new Eve. Jesus is acknowledging Mary's role in redemption by allowing her to initiate his public manifestation of his divinity.

you ask me I will do.¹²⁰ It is accepted by Abraham, when he bought the tomb for Sara (Gen 23:15). Notice; Mary did not question Jesus but told the waiters to do whatever Jesus said.

This is another example of Jesus' focus on his humanity. If He had used his divinity, He would have seen the parallel with Moses and understood his Father's will. In his obedience to his mother the divine is accomplished through his humanity! (HM-3)

The first of Jesus' miracles is to turn water into wine, just as the first miracle of Moses was to turn water into blood, (Gen 7:17) so Jesus turns it into the blood of the grape as it called in Genesis (Gen 49:11). Parallels between Moses and Jesus exist throughout Jesus' life to make it clear to the Israelites [and the rest of us] that Jesus was the Messiah. Moses had said to the Israelites: "The Lord your God will raise up for you a prophet like me from among you, from your brethren. Him you shall heed." (Deut 18:15). (HM-4)

God uses the family relationship as a metaphor all throughout the bible. Marriage requires the free gift of oneself to another. It is based on freedom, if either party is coerced in any way it is not a marriage. Love cannot be forced. It must be freely given. It is as close as most of us will be to being like God who is "Love". (HM-5)

Marital Love is a conscious decision and commitment to work for the happiness of the spouse. It is a decision to place the spouse's need, the spouse's happiness, before one's own. Because we are human and not divine that kind of love requires the two pillars of love: repentance fueled by humility and forgiveness fueled by mercy. The impediment to both humility and mercy is pride. It is pride that prevents us from asking for forgiveness: saying "I am sorry" or even admitting that I was wrong (the only unforgivable sin); and it is pride that prevents us from forgiving. Forgiving: that means forgetting or really "letting go" of past hurts. (To "forgive" but "not forget" is to not forgive.) (HM-6)

Marriage is a covenant relationship: a relationship bound with an oath. Violation of an oath brings a curse. *So, if I have taken an oath to put my spouse's happiness ahead of mine, when I examine my conscience do I consider the times, when I put myself first, as a violation of my oath? Before I go to sleep at night do I think about how I made my spouse happy today? Or do I refuse to think I have done anything wrong?*

The spouses are to be so close, that together they are charged to both "create" and nurture new life! In fact, if either party is not open to children it is not a marriage.

God makes covenants with his people. Violations of his covenant, idolatry, God even calls adultery. (HM-7)

Jesus, speaking of marriage, said: "That is why a son leaves his family and the two become one." (Mt 19:5). The Trinity is one. It is family: Father, Son, and Holy Spirit. There is a reason that the commandment to honor your father and mother immediately follows the commandments that define our relationship with God. Our parents provide the first example of love that we receive: they introduce us to God.

¹²⁰ The Greek text of the Jewish expression is τί ἐμοὶ καὶ σοί (ti emoi kai soi) which is literally rendered: "What to me and to thee?" What this expression does is to denote a relationship between the one who is asking and the one who is asked. In effect it is something that someone says when they are reluctant to do what the asker wants but, based on their respect for the one who asks, they agree to do it. Maybe the closest English expression is, "What is that between friends?" or "You don't even have to ask!" The same Greek expression is translated as "What do you want with me/us" in 1Kng 19:20, Mt 8:28-34, Mk 1:23-28, MK 5:6, Lk 4:31-37, Lk 8:26-39 in each case the individual using the expression is acknowledging that he will/must do whatever has been asked but is asking for leniency or some other condition be granted.

That is why the devil works so hard to destroy the family! The destruction of the family began in earnest with the introduction of contraceptives: introducing the notion that sex is primarily for enjoyment (focus is on self); not for the creation and nurturing of new life¹²¹ (focus on other). That does not mean that it must be only for the creation of new life but that we must always be open to it. It also means each should be focused on the spouse. Jesus' attendance and miracle establishes **Matrimony** as a sacrament. (HM-8)

We have been taught that a sacrament is an outward sign instituted by Jesus to give grace. Grace is that which draws us to God, who is love. The marriage relationship teaches us to love. There we begin to learn that the key is to conquer pride because pride is what inhibits our relationship with our spouse: an outward sign of our relationship with God. God is love and in his relationship with us, God provides the mercy on his side of the relationship. We need only the humility to seek forgiveness after first admitting that we have need for forgiveness. (HM-9)

Mary said to the waiters: "Do whatever he tells you." (Jn 2:5). That is what Mary continues to say to us: Do whatever He tells you."

There were six stone water jars, each holding 15 to 20 gallons. Jesus bids the waiters to fill the jars with water, and then draw some out and take it to the chief steward. The chief steward said to the groom: "Every man serves the good wine first but you have saved the good wine until now." (Jn 2:6-10).

Mary asked for wine and Jesus provided the "good wine". Remember Jesus' words: "What is this between you and me?" Jesus won't refuse his mother! Mary would not let the groom be embarrassed by running out of wine at his wedding. She knew what was needed. As He died on the cross, Jesus gave her to us to be our mother. Mary is our most powerful advocate! Invite her to be part of your life. (HM-10, GB, OMJ)

Reflections on the Wedding at Cana

Who is this man?

The wedding in Cana is the first moment when Jesus performs a public miracle – an act of power that makes people start asking the crucial question: "Who is this man?" Mary is there with him, with her discreet and serene presence. When the wine runs short, she approaches Jesus with an implicit request that she knows will have tremendous consequences: "They have no wine." Mary knows that if he works this miracle now, their hidden life together will never be the same, that he will leave Nazareth for Capharnum¹²² and begin his public ministry. It is a sacrificial request inspired by the Holy Spirit, and Jesus acts on it because he perceives the Father's will behind her words. In fact, his hour has come. He works the miracle, and the great mystery of his identity begins to attract attention. In our lives too, there are moments when other people with their needs and requests are actually the voice of God speaking to us, asking us to take a step that perhaps we know will have big consequences. Perhaps the timing is inconvenient, or we would rather not get involved. But that inconvenient request could be God's way of imploring us to step into an important mission in his plan. In this mystery, Mary can gain us the grace to "do whatever He tells you."

¹²¹ *Humanae Vitae* Pope Paul VI

¹²² Capharnum is in territory of Zebulun and Naphtali which were the first of the tribes to be deported. Jesus began his mission of re-uniting the 12 tribes with those same tribes.

Love, love, love, never counting the cost

I barely dare to touch that because, speaking for myself, I have counted the cost very often. As God knows, I have cried out, “Lord, that is impossible!” To love means to surrender to every situation, no matter how horrible and impossible. To love means to surrender to every person, no matter how terrible or obnoxious. It means to stand naked with the naked crucified Christ in the market place where people may spit at you or push you.

But doing this has the power to make the other surrender to God. Our love, when it is without counting the cost, leads the other toward God. Our love makes straight the paths of the Lord. It’s making straight the paths of the Lord with our bare hands and bare feet, sometimes through brambles. Torn and broken, we still keep moving so that other people can follow this little path without being scratched. No matter what the price, we make a road to Christ for the other. It’s life in the Spirit.

There can be no self-pity in the person who makes straight the way of the Lord. No matter how hard it is to love and love and love again, always the Fire and the Wind are there, so you resolutely enter the brambles. Then after you’ve made about six steps, or perhaps only three, a tremendous Wind comes like a tornado and — whoosh! there are no brambles, for they are torn from the path. All God asks is an act of faith made with love and he will do the rest.

When our heart is open to that Gospel we must preach, a shadow falls over us: Someone Else is walking beside us. Faith brings Christ right next to us. As we surrender to “Love without counting the cost,” immediately we see Golgotha. We hear, “I thirst!” and we understand what love is. Dimly, that is, for who can understand God?

I too am called to accomplish the divine through my humanity

God has a plan. I am part of that plan. When I love I am contributing to that plan. Mary, I would hate to die and discover all the times I had inhibited God’s plan by my failure to love or worse contributed to the damnation of someone. Mary, I know that in the past I have failed miserably to love. I know that in God’s love he has forgiven me. Please beg your spouse to give me fear of offending the Lord so that I seek out opportunities to love and flee from seeking to serve myself.

Through obedience I too am working to accomplish God’s plan

When I am obedient to authority, I am doing God’s will for me. All authority comes from God (Rm 13:1).

For Peace

Jesus works his first miracle at his mother’s request – at a wedding in the little town of Cana. Hospitality was deeply engrained in the culture, and Mary did not want the family to be embarrassed by running out of wine. We also read that this miracle gave Jesus’ disciples such a sublime experience that they began to believe in him - it was as if a page had turned.

Mary’s heart had room for everyone, and was quick to ask for Jesus’ help. He told her it was not time, which tells us she was asking for extraordinary action on his part. There were no

Circle K stores in that dusty little town. Such an action would begin to unveil his Person and Mission. That is exactly the effect this miracle had on the disciples.

Jesus knew such a miracle would bless some, but offend others – thinking maybe of the Pharisees. Mary's humble, "Do whatever He tells you", shows us the confidence she had in him, and in her discernment that it was indeed time.

This miracle initiates a new phase in Jesus' Mission – one in which the cross was writ large. The Prince of Peace recognizes that peace has a price: it will cost him everything. We who pray for peace must be willing to pay the price of it – the widening of our hearts to include everyone – even THEM.

The Kingdom of God

"What does God require of you but to do right, to love steadfastly, and to walk humbly with your God." (Mic 6:8)

"You are not a human being in search of a spiritual experience. You are a spiritual being immersed in a human experience."¹²³

Our Father

Jesus instituted the sacrament of the **Anointing of the Sick** when He sent the 12 out 2 by 2 to announce the coming of the Kingdom, preach repentance, and anoint with oil those who were sick (Mt 10:6-7, Mk 6:13).

But what is the Kingdom that they were announcing? The Kingdom of God is the Mystical Body of Christ. It is each member fulfilling God's will in his or her life by participating in the Divine: that is by joining God's love for creation and for each other; and then by doing what love requires. (HM-1)

The Kingdom of God is a spiritual kingdom, it resides in the spiritual dimension: "My kingdom is not of this world" (Jn 18:36). It is perceivable in the physical world when we surrender ourselves to God and love one another: Our Father in heaven, ... may your kingdom come, ... [and] your will be done...

"Unless a man is born again of water and the Spirit, he cannot enter the kingdom of heaven" (Jn 3:5). We need to awaken to the spiritual reality, to begin life anew in the spiritual dimension. In other words: we need to acknowledge the existence of God, a spiritual being, and begin to discover the spiritual reality that we are part of. A reality that also includes both angels and demons engaged in a war between the forces of God and the demons in which we ourselves are the prize, for which they are fighting.

The demons envy us and so they want us to share in their misery, while the angelic forces love us, seeing in us the image and likeness to God, they want us to share in the kingdom of God. The devil knows he cannot win. His objective is to inflict on God as much pain as he can. He does that by turning souls of men away from God. Each soul lost inflicts a hole in God's heart that will last for eternity.

"Whoever does not accept the kingdom of God as a little child will not enter into it" (Mk 10:15). A child accepts reality with wonder and awe not skepticism. (HM-2)

God can be thought of as a farmer and the universe is his farm. He raises beings in his own image and likeness (Angels and Humans): "God said let us make man in our own image, in the likeness of ourselves." (Gen 1:26).

God is love: since we can love, therefore we are in his image. When we love, we are being like God, we are in God's likeness.

- Love requires freedom (free will). Free will allows us to establish our priorities (I can choose chocolate over vanilla)
- Love is choosing to place someone else before myself. (I choose to give you the chocolate and take vanilla for myself.) It means sacrificing for the benefit of the beloved.
- A sacrifice is choosing to satisfy another's need before satisfying my needs.
 - There is a natural priority of needs.
 - Self-preservation (which requires: oxygen, food, water, clothing, shelter, and sleep)

¹²³ Pierre Teilhard de Chardin The Phenomenon of Man

- Self-actualization or self-fulfillment (which requires: sanitation, healthcare, education, and contribution - work)
- Socialization (which requires: self-control - politeness, consolation, peace-making, protection, and support)
- Self-gratification (now we are at chocolate and vanilla)
- To satisfy a more basic need is a greater act of love: to save a life (the gift of a kidney or bone marrow is better than a gift of chocolate).
- To give from need is a far greater act of love than to give from surplus. Remember the old woman who put two pennies in the treasury? (MK 12:41). She put the needs of God's house before her own survival.
- There is no greater love than to give up one's life for someone. (Jn 15:12-13). It is a gift from need, I only have one life, and it is a gift of the highest priority: self-preservation. (HM-3)
- We are social creatures so we have many relationships. Love implies a relationship between us and our beloved.
 - We are free to prioritize our relationships. We must have a relationship with God first, with our spouse, our family, our community, our country, our animals, our environment. Whom do I serve? Each of these relationships carry responsibilities. Do I live up to my responsibilities? The Jewish notion of righteousness is living up to the responsibilities of our relationships.
 - We cannot love what we do not know. We prioritize our relationships by our quest for knowing. [With whom do I communicate?](#)

Every Kingdom has laws. The Kingdom of God has two fundamental laws:

1. Love God with your whole heart, mind, and strength (hence the prioritization of the relationship with God as the highest priority).
2. Love your neighbor as Jesus loved us. (Jn 13:34) [He gave the highest honor at the Last Supper to his enemy, He gave his life for each of us.] (HM-4)

A "value" is a standard of behavior; a judgement of what is important in life. God provided us with an initial set of values: The Ten Commandments¹²⁴ (Ex 20:2-17, Deut 5 6-21). They were given in priority sequence:

1. The first group addresses our relationship with God: divine worship (#1-3)
 - Monotheism
 - Respect & Honor God
 - Acknowledge the primacy of our relationship to God weekly
2. The second group addresses our relationship with those who introduced us to God, Love (our parents/family) (#4)
 - Filial responsibility
3. The third addresses our relationship to each other (#5-8)
 - Respect Life
 - Respect the Family
 - Respect property rights

¹²⁴ When dealing with children we say "don't steal" but the intent is to teach them "to value personal property". It also would therefore apply to damaging property, vandalism (defacing), and littering.

- Be grounded in Truth: seek the truth and let your yes be yes and no be no (Mt 5:37)
4. The last addresses ourselves
- Sensual detachment (pleasure must not be our goal)
 - Material detachment (material things must not be our goal)

Every Kingdom has overseers. All authority comes from God (Rm 13:1) and we must obey all authority unless to do so would violate one of the fundamental laws or values of God stated above.

There is no greater arrogance than to presume to do God a favor. When we announce there are too many people or not enough resources, we are really announcing we know better than God! It is our duty to conserve resources and improve production of the food and water supply. It is not however, our place to limit or destroy God's crop.

As St. John Paul II says: "Everything flows through the family". It flows through the family because the family is the preferred mechanism for nurturing God's crops. God is still a farmer! The family is where we first learn to love, and it can therefore be called the school of love.¹²⁵ I am here to grow spiritually: to learn to love. To do that I need the school of love, both as a student and as a teacher.

The media, which attempts to control our values, promotes individualism (self worship), power (control), fame ("it is about me"), wealth, and pleasure. Contrast that with the values we are given: monotheism (divine worship), surrender ("Thy will be done"), humility (I have been blessed by God"), material detachment, and sensual detachment.

The worst things you can do to a farmer is destroy his crops (war, abortion), render them infertile (birth control, sterilization, trans-gender), destroy the means of nurturing the crops (the break-up of the family), or pollute the crop (promote the media's value set): it seems our very culture is at war with God! We are truly in a spiritual battle. [Whose side am I on? \(HM-5\)](#)

We like someone who pleases us, who makes us feel good. We love someone only when we place them ahead of ourselves in our priorities, when we sacrifice for the one we love. We can only truly acknowledge to ourselves that we love someone when we have denied ourselves for the benefit of that person.

We must be careful not to buy back love: when I place someone before myself, denying myself, I can easily buy it back by telling the person or even someone else what I have done. When I do that; I didn't love, I bought gratitude or admiration with my self-denial. That is why Jesus said: "Don't let your right hand know what your left hand is doing" (Mt 6:3).

God gives us children to teach us to love. There is so much a parent does for the children for which there is no return.

When we love (sacrifice something for the beloved) we are like God.

Everyone should re-read the Good Samaritan parable and look at what love cost the Samaritan. Would I make the same sacrifice for someone I don't know and who holds me in contempt?

The first of God's commandments is to love God. How can I love God? He has everything! He doesn't need anything. All He wants is my love! Think of your relationship with your son or daughter. What joy do you get when your child speaks to you; when he/she thanks you; when they just want to be with you. Think of the joy you get when you see your child imitating you in

¹²⁵ The School of Nazareth: A Spiritual Journey with St. Joseph Day 19

word or deed. It is in the same way that we can show God our love. We are God's children. Nothing makes a parent happier than to see the children love each other and love what the parent loves. Conversely nothing pains the parents more than seeing their children be selfish and hurting each other. Love what God loves; all creation and especially each of us.

You can't love what you don't know. We have an obligation to get to know God: ask him questions; read the bible and commentaries; read the lives and writings of the saints. (HM-6)

Scripture tells us that the kingdom is already among us but that God has allowed the enemy to put his followers in the world alongside Jesus' followers [the parable of the wheat and the weeds (Mt 13:24-30), the parable of the drag net (Mt 13:47-50), the parable of the sheep and the goats (Mt 25:31-46)]. Jesus told us what differentiates the two: by their fruits you will know them (Mt 7-16). There are twelve fruits (Fruits of the Holy Spirit): charity, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control, **modesty, generosity, and chastity** (Gal 5:22-23).¹²⁶

In addition Jesus describes in parables those who will be in the kingdom: they are **humble** [poor in spirit (Mt 5:3), like little children (Mt 18:3)]; **detached** [blessed are the poor (Lk 6:20)]; **obedient** [does the will of my father (Mt 12:50)]; **long suffering** [hunger and thirst for justice (Mt 5:6)]; **patient** [blessed are those who are persecuted (Mt 5:10), who go through many hardships (Acts 14:19-28)]; **generous** [feed the hungry (Mt 25:35), clothe the naked (Mt 25:36)]; **compassionate** [welcome strangers (Mt 25:36, Heb 13:12), care for the ill (Mt 25:30), visit the imprisoned (Mt 25:36)]; **forgiving** [a king and his unforgiving servant (Mt 18:21-35), by the measure you use you will be measured (Mt 7:2), the prodigal son (Lk 15:11-32)]; and who actually "**Love your enemies, and pray for those who persecute you.**" (Mt 5:43-48). *Is that me?*

We know that we are all connected [the Mystical Body (Jn 15:5-8, Eph 4:4-13)] and that the kingdom grows: spreading just by us being faithful followers [mustard seed (Mt 13:31-32, Mk 4:30-32, Lk 13:18-19) and yeast (Mt 13:33, Lk 13:20-21)]. *Just as we have been impacted by many who will never know how they changed us: moving us closer to or away from God; so, we are impacting others. Which direction?* (HM-7)

The kingdom is of such great value [treasure in the field (Mt 13:44) and fine pearl (Mt 13:45-46)] that it behooves us to leave everything (Mt 19:21, Lk 5:11), not looking back (Lk 9:62); once we are committed to God's Kingdom. *(Our possessions have us: the more we have the more we are consumed. Think of the time you spend taking care of your clothes, your yard, your house, and your car.) Am I ready for commitment?*

I am here on earth to grow and mature spiritually to prepare myself for birth into the full participation in the spiritual dimension. Why should I focus on anything that I can't take with me at my birth into the spiritual dimension?

God created the heavens and the earth. The devil and his minions created hell. God who is love created all that is good. (HM-8)

We are free to choose to love God and all his creation: to participate in the Divine by joining God's love for creation. We join our love with God's just as parents, in their love for each other, join in their love for their children. (HM-9)

When we love, we allow the indwelling of the Trinity: Father, Son, and Holy Spirit within our hearts. Where there is love, there is God. Theosis is union with God. We participate in the divine (are united with God) when we choose to do whatever Love requires. We pray: "Thy Kingdom come". It comes when I begin to live the new commandment: "**Love one another**" (Jn

¹²⁶ The fruits in purple type are omitted in several of the Greek and Latin manuscripts

13:34); when my focus shifts away from myself toward others. That means living up to the responsibilities of my relationships: to God, spouse, family, community, and environment. “They will know you are my followers by the way you love one another (Jn 13:35).”

Heaven is the Kingdom of God! Through our death, we follow Jesus on his Exodus: into his kingdom. [Can anyone recognize me as Jesus' follower? \(HM-10, GB, OMJ\)](#)

Reflections on the Proclamation of the Kingdom and the Call to Conversion

Response to Jesus' call

One of the ways that God reaches man is through words. The spoken word—and even the written word that seems to leap off of the page when we read it—has the power to pierce and move hearts. And when that word is full of truth, it has a mysterious resonance in the heart, a kind of magnetic attraction for the soul that is truly hungry for what is right, true, and good. When Christ came to proclaim the Kingdom of God, he made a series of appeals to the heart—invitations to a life of greater poverty, simplicity, honesty, and wholehearted service. Some perceived the beauty of that call and rose up to follow it. Others did not. Why? Perhaps some became entrenched in their own supposed righteousness, so burdened by the need to maintain appearances that they cannot rise up in response to the call. The accessories of success keep them weighted down. Others are so hungry for God, in some cases, so humiliated by life, that they feel entirely free to let go of everything, even their pride. Others are simply pure of heart, focused on what is good and not on self at all. There are so many reasons why some do and some do not follow Jesus, and He alone knows the story of each soul. Where do we stand? What does He see in our hearts? In this mystery, we can ask Mary to show us the way to get closer to that eternal Kingdom where obedience sets us free.

Preach the gospel with your life - listen to the spirit and he will lead you

“Preach the Gospel” doesn’t mean that we be great preachers of Sacred Scripture, or scholars. It simply means that we live it. Here is our greatest difficulty. I speak for myself. Christ said, “Love your enemies and pray for those who hurt you.”

There is absolutely nothing in this world that Christ has not touched simply by saying, “Love God, love your neighbor and each other.” Everything is subject to the immense Gospel of the love of God, who became one of us. Love did that. Out of the little country of Palestine, most of it arid and desert, came light and a solution to every problem from now until the parousia.

But we close our ears to the Gospel. Because, indeed, it calls us to empty ourselves until there is nothing left of ourselves. For us to walk around in the world for a while feeling empty is devastating emotionally! It’s only after a little while that we perceive that Christ is filling us. It’s a sort of death. Those of us who in God’s grace have experienced that for a moment, know that the price of preaching the Gospel is terribly high, intensely high.

Yet into these difficulties comes joy. The difficulties seem hard and they are. The cross of Christ was hard and so is our life. Yet suddenly, through the goodness of our Father, we’re given the Spirit. He enters into our family with a song, with the words of the Father which come to us through his Son. The Holy Spirit has the capacity to crack those words open and to make pleasurable what seemed intolerable.

Suddenly the painful process of growing in faith, emptying oneself, carrying each other's crosses and identifying with the other is lifted up like a song. Into the ears of our soul come words of the Holy Spirit, that Word of Fire who illuminates and warms. The words of that Wind pick us up and bring us right to the mountaintop without touching the ground. Instead of angels, he himself carries us lest we fall or hurt our feet.

The media defines our culture.

The media feeds us with a set of values by providing examples of beautiful, humorous, charming people who show us they have achieved happiness and success while portraying the values being pushed by the media. When we watch the shows and buy the advertised products we vote with our money on our agreement of the media assessment of values: self-love, money, fame, power, and pleasure!

For Peace

Jesus came to invite us into the Kingdom of God – which in the end means inviting us to be sons and daughters by adoption in Christ – sharing, with him, intimately, the life of the Trinity. Jesus is In the Trinity by nature – we are invited to be WITH the Trinity by adoption. St. Paul teaches us this, and the private prayer of the Priest when he adds water to the wine in the Chalice affirms it: “By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity.

The Kingdom of God extends the presence and reign of Christ to the entire creation – everyone and everything in it. When I love God, all of the OTHERS, and the whole created world, I help bring the whole created order to fulfillment. St. Paul says the entire created world groans for salvation in Christ – for wholeness and completion in Christ.

When I love all that God has made, I build the Kingdom. When I retreat into selfishness I diminish the Kingdom. The goal is fulfillment and completion in Christ. The work that gets that done is love. If I really want peace in my heart and in the world, I absolutely have to do the work. In a way, our religion then becomes love, and peace.

Happiness in Heaven

As spiritual beings we are placed on earth to grow and mature spiritually, just as our physical being physically grow and then matures. All growth is painful: does anyone want to go through puberty again? We are called by Jesus to take up our cross daily and follow him if we are going to mature spiritually. We can look around and see people who stopped physical maturing because of a tragic event: a loss of a parent or as a child who was sexually molested or abused during puberty who is now unable to establish a relationship with a member of the opposite sex. So also, we can stop maturing spiritually. We are given opportunities to grow spiritually (crosses to bear) and we will continue to be given crosses to allow us to practice loving. After we die and get to heaven we know we will be as happy as we can be, we know we will be completely happy for all eternity. So, stop for a moment and look at us from God's point of view: if you place a gallon jug on the table beside a jigger and fill both vessels with water to the point that adding another drop to either vessel will cause it to overflow that drop. We can see that both vessels are completely full. Just so our spiritual growth determines the size of the

vessel we take into eternity: our capacity for happiness. Which would you rather go into eternity with; a jigger or a 55-gallon drum? It all depends on our spiritual growth!

Transfiguration

A Prefiguration of the Resurrection and the Kingdom of God

Our Father

“Truly, I say to you, there are some standing here who will not taste death before they see the Son of man coming in his kingdom.” (Mt 16:28). “And after six days Jesus took Peter, James and John up a high mountain¹²⁷ to pray.” (Mt 17:1). (HM-1)

Jesus was transfigured before them: “His face became as dazzling as the sun, his clothes as radiant as light.” (Mt 17:1-9, Mk 9:2-8, Lk 9:28-3). (HM-2)

This was to fortify their faith to withstand the coming tragedy of the Passion. Jesus foresaw the scandal of the cross, and prepared them for it by allowing them to experience the Kingdom of God; witnessing this manifestation of his glory. (HM-3)

Moses and Elijah (representing the Law and the prophets of the Old Testament) were conversing with Jesus about his exodus from Jerusalem which He was about to accomplish (Mt 17:1-9, Mk 9:2-8, Lk 9:28-36). (HM-4)

His exodus is another parallel between Moses and Jesus. Moses led the Israelites out of slavery to Egypt in his exodus and took them to the promise land. Jesus leads all of us out of slavery to self and leads us into the Kingdom of God. Moses’ exodus was in the physical realm while Jesus’ exodus is in the spiritual realm. “Do not think I have come to destroy the law or the prophets... but to fulfill them.”¹²⁸ (Mt 5:17). (HM-5)

Peter said to Jesus: “Lord it is good that we are here. If you wish I will make three tents here, one for you, one for Moses, and one for Elijah.” (Mt 17:4)

At that moment from a cloud came a voice: “This is my beloved Son, listen to him.” (Mt 17:5, Mk 9:7, Lk 9:35). (God is making sure we get the point!) (HM-6)

Peter, James, and John share the experience so they know it is real! They see Jesus speaking with two men who they understand are Moses and Elijah, both of whom they know to be dead. Jesus admonishes them not to tell the vision to anyone until the Son of Man rises from the dead (Mt 17:9, Mk 9:9). The voice tells them to listen to Jesus! They are receiving a powerful experience that proves that life doesn’t end with death. Jesus is telling them that He will come back from the dead! (HM-7)

This miracle is unique among others that appear in the Canonical gospels: the miracle happens to Jesus himself.¹²⁹ St. Thomas Aquinas considered the Transfiguration “the greatest miracle” because it complements baptism and shows the perfection of life in heaven.¹³⁰ (HM-8)

In Christian teachings, the Transfiguration is a pivotal moment, and the setting on the mountain is presented as the point where human nature meets God: the meeting place for the temporal and the eternal, with Jesus himself as the connecting point, acting as the bridge between heaven and earth.¹³¹ Peter, James, and John have seen the Son of man coming in his kingdom (Mt 16:28). (HM-9)

Am I ready to follow Jesus on his exodus? Jesus’ exodus is through the cross! Jesus even said “Whoever wants to be my disciple must deny himself, take up his cross daily and follow me.” (Mk

¹²⁷ Mount Tabor which is North and East of Nazareth.

¹²⁸ Fulfill the “law”? The Feasts of the Lord, defined in the law are prophetic, and are fulfilled by Jesus: 5 down and 2 to go.

¹²⁹ Kari Barth Church Dogmatics ISBN 0-567-05089-0 page 478

¹³⁰ Nicholas M. Healy, 2003 Thomas Aquinas: Theologian of the Christian life ISBN 978-0-7546-147202 page 100

¹³¹ Transfiguration by Dorothy A. Lee 2005 ISBN 978-0-8264-7595-4 page 2

8:34-35, Lk 9:23). He also showed me as He showed Peter, James, and John that it means life after death! ([HM-10](#), [GB](#), [OMJ](#))

Reflections on the Transfiguration

A prefiguration of the Resurrection

In the Transfiguration, another moment of supernatural light bursts through and shatters the ordinary appearances of business-as-usual. Jesus allows them to see the dazzling light of glory, and to hear the Father's voice attesting to his Son. If Jesus' baptism prefigured his Passion and Death, the Transfiguration prefigures his Resurrection into glory. In the shining face of Jesus, the new Moses, the apostles see the glory that will be waiting for them too, once the sufferings of this life are through. Peter wanted to set up tents on the mountain, but he had it all backwards. They were not meant to dwell in that experience; it was meant to dwell in them, as a memory that would travel with them like a torch to enlighten the hard times ahead. In our lives too, sometimes we find ourselves nostalgic for our own mountain-top experiences, wishing we could return to bask in that blissful glow. But like Peter, we've got it all backwards. Those moments are given to us as an encouraging memory to spur us on in hard times, as a glimpse of the greater joy that lies ahead of us. In this mystery, Mary can help us remember that no matter how deep and shadowed the valleys—discouragement, depression, confusion, loneliness, anxiety— the light of heaven is real and there is much to look forward to. The best is yet to come.

Jesus wasn't changed.¹³²

At the transfiguration of Jesus, it wasn't Jesus who was changed. The eyes of Peter, James, and John were opened to allow them to see Jesus as He really is in the Kingdom. They were opened to allow them to perceive the reality in the spiritual dimension as Jesus spoke with Moses and Elijah. Lord open my eyes to the spiritual dimension.

Pray always I will be your rest.

He says to us, "Go without fear into the depth of men's hearts. I shall be with you." Suddenly this dimly-seen Figure becomes luminously clear and envelops us in his embrace. No matter what state we may be in, if we abandon ourselves we shall rest on his breast as did the apostle John.

Now this is real joy! He will be our rest at all times if only we follow his words. Let us be little, and not too literal. In his infinite mercy, God doesn't wait until we become perfect in every letter of his Little Mandate. As we put ourselves into what appears to us as the "cold water" of this mandate, he is already our rest, and that also means our strength.

Resting in the arms of God is supreme prayer. Resting in the arms of God is having one's ears opened by God, and once this happens, our point of view falls apart like a house built on sand. Then we become another house, built on the rock of his love. All this doesn't happen in a day!

¹³² Bishop Steven Lopes

Like him, we must walk in the heat of a Palestinian day. We have to go through everything he did. But we know something that nobody knew in his day. We know that we live in his resurrection, and that he will temper this heat and quiet the wind of our emotional storms and help us in everything, if we let him.

For Peace

Baptism is the beginning of our life in the heart of the church, and Transfiguration in Christ is the fulfillment of that beginning. Jesus' Transfiguration not only pulled the curtain back so Peter, James, and John could see as much of the Glory of God as they were able to stand, but also shows the reality of the transfiguration of our own souls – we get an idea of how noble the future of the believer really is in God's design! It begins to dawn on us that we have too small a vision where God is concerned.

It has been said that Jesus of Nazareth, his divinity hidden beneath a robe of humility, was crucified and buried and that the one who emerged from the tomb in a glorious explosion of light was the Christ – Eternal God, whose Spirit fills the entire universe. Sort of an uncreated big bang! Something not found in creation, but only in the Triune One.

The Christ, the great and holy Other, the one we cannot look upon without falling to the ground – this Lord Jesus Christ is the very one who bends over us like a mother over her child – like a hen over her chicks – like our beloved, who longs for our love and glorification in eternal life. This is the Peace that is beyond all human concepts and understanding. Peace is not passive – the lack of strife – but entrance into the Mystery of God Himself.

The Events of Holy Week in the year 33. The year Jesus died.

To understand what happened during Holy Week we need to pause our meditations on the Rosary to pick up some back ground on the feast of Passover and relate them directly to what was happening in the year 33. It is important to know that Jesus fulfilled Passover in all aspects. The Evangelists didn't need to go into these details because everybody knew them. Two thousand years later we are missing a lot.

Passover is a family feast. The population of Jerusalem swelled from 200,000 to over 2 million for the period beginning 5 days before Passover to the day following the end of the days of unleavened bread (Shvii Pesach).

20 percent of the population were Essenes. The Essenes followed a solar calendar developed by Enoch while the rest of the population followed a solar/lunar calendar. While most of the Essenes recognized the legitimacy of the temple and paid the Temple tax they were excluded from animal sacrifices.¹³³ Thus the Essene celebration of the Seder meal did not include a sacrificed animal and the corresponding requirement to consume the entire animal.

The other 80% of the population arrived in sufficient time to acquire their lamb; the required 4 days prior to the sacrifice of the lamb.

Lamb Selection Day: Palm Sunday - March 29th; Nissan 9th (for the Temple Passover)

On the tenth day of the first month of the year (five days before Passover), every family was required to choose a lamb for Passover, according to the instructions given by God to Moses: "Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats." (Ex 12:3-5). [A year-old male runs from 70 to 100 lbs. (32 to 45 kg). A 70 lbs. (32 kg) male will produce 27 lbs. (12 kg) of meat while a 100 lb. (45 kg) lamb will produce 39 lbs. (18 kg) of meat.¹³⁴] Josephus tells us the normal group for Passover consisted of 20 people. He was of course only counting the men (males over 13 years old). So, with 20 males probably 15 are married and each has an average of 4 children (grandparents' kids are grown so actually the families are larger). You would have 30 parents and 10 teen agers and 46 children for a group of 86 people. They would be eating between 27 and 39 lbs. (12 to 18 kg) of meat. Figure a ¼ lb. (.11 kg) for the children (11.5 lbs or 5.2 kg) and a ½ lb. (.22 kg) for the teenagers and adults (20 lbs. or 9 kg). It works out. A small group could consist of 10 (men) but anything smaller had to be combined with another group. All the leftovers had to be burnt.

Take care of them (the lambs) until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight. Care must be taken not to break any of the bones (Ex 12:46).

Jewish historians record that the lambs were brought from the fields of Bethlehem, in the south, up to Jerusalem and through the Northeast gate of the city by the pool of Bethesda,

¹³³ http://www.academia.edu/950457/Josephus_on_Essene_Sacrifice

¹³⁴ <http://www.thefatewe.com/how-much-meat-do-you-get.html> Lamb Data

called the “Sheep’s Gate”. Because the flocks of Bethlehem were owned by the Sadducees, only these sheep and goats were allowed to be sacrificed on Passover – for the purpose of filling their coffers. So that the families could comply with the instructions from Exodus 12, the lamb that would be offered by the high priest on behalf of the people was chosen the afternoon of the 9th.^{135,136} The high priest would go out the Damascus Gate into the fields to the north of Jerusalem to select his lamb (the best of all the lambs) for the sacrifice. His lamb was sacrificed for the whole people. The people would wait in the city until he returned with the selected lamb. Then they would wave palm branches and sing out “Hosanna” (God Save us!) as he came into the city. This signified the people’s acceptance of the lamb chosen to be sacrificed for the people.

That day, the 9th, came to be called, "Lamb Selection Day." On that day in Jerusalem, several hundreds of thousands of people would be entering the city so that they would be there to choose their lamb on the following day, the lamb that their family would sacrifice.

In Mark 11, it says Jesus and his disciples approached Jerusalem from Bethphage, east of Jerusalem. He entered the city through the Golden (Eastern) Gate. The prophet Ezekiel had prophesied that the Messiah would enter through the Golden gate (Ez 44:1-3). Zechariah says that the Messiah would enter the city riding a donkey and its foal (Zech 9:9, Is 40:9) which is also prophesied in Gen 49:11. As Jesus approached the city He was recognized by a group of zealots. They saw the miracle worker fulfilling two Messianic prophecies! They began shouting their battle cry: “Hosanna”; which as stated above means “God Save Us”. They were hoping Jesus, the miracle worker, would be their savior from the Romans. After all Jesus was an established miracle worker and He was coming into Jerusalem through the Golden gate just as Ezekiel had foretold and He was riding a donkey and its foal just as Zechariah and Genesis had foretold.

Meanwhile, Caiaphas had just left the city through the Damascus gate, the next gate to the North and West of the Golden Gate, to select a lamb to be the sacrificial lamb that he would offer for the people. The people were waiting with palm fronds to shout Hosanna (God Save us) when Caiaphas returned with the lamb. Their shouting and palm waving would signify their acceptance of the lamb as the sacrifice for all. When they heard the shouting of “Hosanna” coming from the Golden gate (the next gate to the right) they hurried to the Golden gate, thinking Caiaphas had returned that way. When they saw Jesus, and were told of the fulfilled prophecies, they joined the chorus in the celebration of Jesus, the Messiah!

However, Jesus was not entering the city as a conquering Messiah but rather as the Lamb of God. With their shouting and waving of palm fronds they formally selected Jesus, the Lamb of God, to be their sacrifice on Passover. When Caiaphas returned with his lamb, there was no one to meet him. The people had already selected the Lamb of God!

Jesus, a first-born male, born in Bethlehem in a stable used for the protection of Paschal lambs, inspected by the Levitical shepherds, and found without blemish was offering himself as the sacrificial lamb, on Lamb Selection Day! He fulfilled the prophecies of Zech 9:9 and Gen

¹³⁵ <http://www.fishingtheabyss.com/archives/137>

¹³⁶ The High Priest was to select the best of lambs for the sacrifice for the people so he would be the first to select his lamb: on the day before the rest of the people selected their lambs.

49:11 by riding down into the city on a donkey with her colt, through the Eastern gate also fulfilling Ez 44:1–3. He came as the Lamb who would be sacrificed for the sins of all mankind.¹³⁷

That evening¹³⁸ He went to a suburb, Bethany, and at the home of Simon the Leper had dinner. Martha, Mary, and Lazarus were present. While at dinner Mary poured expensive ointment over Jesus. When Judas complained, Jesus said that she was anointing his body for burial, beforehand.

Judas surely thought that Jesus had blown it. He came into to Jerusalem amid shouts and jubilation. The people were ready to make him king. Instead He wept over the city and then left going back to Bethany.

Maybe Judas should force Jesus to take action.

Cleaning Day Monday of Holy Week - March 30th; Nissan 10th; Essene Nissan 13th

The Essene Passover celebration was an un-bloody celebration just as Seder meals are today. The Essenes were not allowed to offer sacrifice in the Temple. Their Passover celebration would begin on Monday with cleaning day, followed on Tuesday as preparation day, with Passover and Unleavened Bread on Wednesday. The Essene Celebration would begin at sunset Tuesday with the Seder Meal.

During Passover, all Israelites were supposed to go to Jerusalem. Jerusalem was normally a city of 200,000. During Passover, the city grew to about two and a half million people of which Josephus says 20%, about 500K, were Essenes. The law of hospitality required that everyone have a place to stay. There were no hotels or motels. There were caravansaries, but they couldn't handle anywhere near the volume. The visitors joined other families living in Jerusalem. Thus, every home had 4 or 5 additional families joining them for Passover. Most families did not need to join with their neighbors to share a lamb as was specified by Moses. The host family got the lamb on the 10th for themselves and their guests who would be arriving over the next few days. Preparation day (the day before the feast) was consumed preparing food for two days. Unleavened Bread, Nissan 15, was a Sabbath regardless of the day on which it fell. Sabbath rules applied: no fire could be started, and no cooking could be done. All the food to be consumed was cooked on preparation day and so you cleaned the preceding day. Monday, was cleaning day for the Essenes. Thursday was cleaning day on the Temple calendar. Cleaning Day became incorporated into the religious practices. Mom would hide bread crumbs throughout the house and the children would help mom to clean; gathering all crumbs found, while cleaning, into baskets. When mom decided that all the crumbs had been found (the house was clean) the children took the baskets of crumbs to a neighborhood bonfire, so the crumbs could be burned. The removal of the leaven (bread crumbs) from the home by the children stood for the removal of sin from their father's house.

¹³⁷ <http://jacobsjourneyhome.blogspot.com/2012/04/palm-sunday-lamb-selection-day.html>

¹³⁸ Both Matthew (Mt 26:2) and Mark (Mk 14:1) say it was 2 days before Passover and John says it was 6 days before Passover (Jn 12:1). It needs to be noted that it was Sunday evening but Monday had started at sunset so the Essene Passover was in two days (on Tuesday evening) and the Temple Passover was in 6 days (on Friday evening): both are correct if John is referring to before Sunset Sunday and Matthew and Mark are referring to an event that took place after sunset on Sunday.

Monday was also the day that 80% of people went to the temple to buy the lamb for the Passover sacrifice. It was the big day for the Sadducees. That day they sold approximately 100,000 lambs at a premium since they were unblemished, male lambs.

As Jesus came into the city on Monday he passed a fig tree that had no fruit. He then cursed the fig tree. Jesus, like other prophets, used prophetic actions as well as prophetic speech. His cursing the fig tree, the symbol of the Jewish political establishment (the Jewish State), and its subsequent withering showed the Apostles that the Israelite rulers (the fig tree) had failed to do what God wanted – they produced no fruit. Thus, God had cursed their leadership: they and their temple would be destroyed!

When Jesus drove out the money-changers (Mt 21:12-13), the sons of Ananas were apparently among them, if not the most important ones. This money changing business normally took place in the Royal Stoa, but it would appear that, on this occasion [the day every family group had to acquire a lamb for the paschal sacrifice], the market had spilled over from the Stoa beyond the soleg or balustrade into the holy area, and so profaned it. When Jesus in that same passage quoted God's words: "My house shall be called a house of prayer" (Is 56:7, Jer 7:11), he would not have referred to the Royal Stoa, but to the sacred 500 cubit square precinct.¹³⁹ As to Jesus' accusation that the merchants had made it "a den of thieves", there is abundant confirmation in the sources of the extortionate prices charged to those who bought sacrificial animals or who needed to change their money to pay the Temple tribute. Who would have had permission to do so inside the area of the soleg, if not the sons of the high priests exclusively. The high priestly family of Ananas was very powerful and Ananas used nepotism to get his sons in the most important offices of the Temple, thereby controlling the Temple treasures as well. The Talmud calls some of these priests "great hoarders of money".¹⁴⁰

Jesus went into the Temple and made a whip. He turned over the money changers tables and drove the sellers out of the temple saying you have made my Father's house into a den of thieves. Jesus cleaned his father's house on cleaning day! Jesus was removing the sin from his Father's house; while the Essene children were removing the sin (leaven) from their father's homes. Even John's gospel which describes a cleansing of the temple at the beginning of Jesus' ministry has Jesus cleaning it on cleaning day in preparation for Passover.

Since the priest, in addition to the money from the sale of the lambs, took a commission from the money changers and sellers of other sacrificial items (wine, bread, oil), cleansing the temple put pressure on the priest to deal with the "Problem of Jesus" who is now both testing the authority of the Sadducees and affecting profits! The people coming from all over the known world were bringing their local currency. Currency that needed to be changed into the temple currency, the shekel, (at a profit). It can be noted that the first time Jesus cleaned the temple, likely on Temple cleaning day on April 4, 30 AD, was not on the day the lambs were being sold. That first cleaning, while annoying, would not have been a big deal.¹⁴¹

Judas Iscariot, one of the twelve went to the chief priests and said: "What are you prepared to give me if I hand him over to you?" They paid him thirty silver pieces, and from then onwards he began to look for an opportunity to betray him (Mt 26: 14-16, Mk 14:10-11, Lk 22:3-6, Jn 13:2).

¹³⁹ Mishnah Middot 2.1

¹⁴⁰ <https://www.ritmeyer.com/2012/08/28/the-palace-of-Ananus-the-high-priest/>

¹⁴¹ On the Essene calendar in 30 AD Passover was on April 27, and on the Temple calendar it was on April 6.

Holy Thursday (Tuesday) March 31th; Nissan 11th; Essene Nissan 14th

As we prepare to focus on the Passion of Jesus in the sorrowful mysteries we need to address the elephant in the room: It is not possible that the Last Supper, a Seder Meal, took place on Thursday. It never says that it did in scripture. Consider the following:

- Jewish law required that an entire year old male lamb be consumed at the Seder Meal anything left over had to be burnt. A small lamb produced 27 lbs. (12 kg) of meat. Therefore, for the Seder meal to have a sacrificed lamb each of the apostles would have had to eat more than 2 lbs. (.9 kg) of meat!
- A capital trial could not be started on a Friday as a capital trial required two days and the Sanhedrin never met on the Sabbath.
- John's Gospel says Jesus died on Preparation Day. The Seder Meal occurs after sunset after Preparation Day. How could the Last Supper occur after Jesus already died?
- The body on the Shroud was washed – the blood from the scourging was washed off therefore it was not life blood like the blood from the crown of thorns and the crucifixion. He died on Friday, but He was not scourged on Friday! He did not attend the Last Supper Thursday after having been scourged.
- The Sanhedrin would not have met on Friday, a festival eve – yet three gospels speak of the meeting of the Sanhedrin after Jesus was arrested and before He was condemned by Pilate. He could not have been arrested Thursday night / Friday morning.
- How would Pilate's wife have even known that Jesus was before Pilate if Jesus was initially brought before Pilate Friday morning?
- Mark says Jesus was crucified at 9 am: not enough time for at least 6 trials, scourging, crowning with thorns and still walk to Calvary. Even if we use John's close to 12 pm there still isn't enough time.

The solution to the dilemma is provided when we realize that there were two celebrations of Passover every year. One by the Essenes on their solar calendar and one by the temple calendar. That is what Matthew and Mark mean by the 1st day (Mt 26:17, Mk 14:12). The first of two celebrations not the first day of a seven-day feast. (There were seven days on which no leaven could be in the house.) The 7-day feast started with the Seder meal and ended with Shvii Pesach 7 days later. Once we accept that the Jesus celebrated his Last Supper on the Essene calendar a lot of things make sense: The apostles didn't have to eat 27 lbs. (12.2 kg) of meat: there was likely lamb served but it was not a sacrificed lamb that needed to be consumed or burnt. The Essene celebration of the Seder Meal was a bloodless sacrifice celebrated Tuesday evening after sunset. Now there is enough time for all the events of Holy Week.

Thus, the events of Holy Week are shown:

Day of Week	Gregorian	Temple	Essene	Event
Sunday	March 29, 33	Nisan 9, 3793	Nisan 12	Temple Lamb Selection Day, Jesus enters Jerusalem
Monday	March 30, 33	Nisan 10, 3793	Nisan 13	Essene Cleaning Day, Jesus cleans the Temple
Tuesday	March 31, 33	Nisan 11, 3793	Nisan 14	Essene Preparation Day, Last Supper, Agony in Garden
Wednesday	April 1,33	Nisan 12, 3793	Nisan 15	Essene Passover; Arrest, Ananus' house, Sanhedrin T1 & T2, Pilate T3 and Herod T4 (T= Trial)
Thursday	April 2,33	Nisan 13, 3793	Nisan 16	Temple Cleaning Day, Pilate T5, Scourging
Friday	April 3,33	Nisan 14, 3793	Nisan 17	Temple Preparation Day, Crowning with Thorns, Pilate T6, Crucifixion
Saturday	April 4,33	Nisan 15, 3793	Nisan 18	Temple Passover (Sabbath)
Sunday	April 5,33	Nisan 16,3793	Nisan 19	Temple First Fruits: Resurrection

Last Supper: March 31, 33; Nissan 12, 3793; Essene's Nissan 15th

The Institution of the Eucharist

Our Father

For the Jews, sacrificed objects needed to be consumed, some by just the priest, and others by those making the sacrifice. What was not consumed by the participants must be burnt. The objective of sacrifice was not simply the killing of animals but the communion of the participants in the offering: the sharing in the consumption of the sacrificed object. God's relationship with the Israelites is a covenant relationship, a family bond. Families eat together. The objective of sacrifice was establishing, re-enforcing, or re-establishing the covenant relationship, to allow the participants to "draw near" to God¹⁴².

The Todah is one of the sacrifices of the Israelites, dating back to Melchizedek. After Abraham had defeated the four kings, Melchizedek, a priest of God Most High and King of Salem (Jerusalem), offered a sacrifice of bread and wine, in thanksgiving for the deliverance of Salem and then blessed Abraham (Gen 14:17-18).

An Aaronite, Temple, priest could only serve from age 30 to 50 whereas the Messiah was to be a priest forever (Ps 110:4). He was to be a priest of the order of Melchizedek (Ps 110:4). That priesthood was passed down from father to son.¹⁴³ At his baptism Jesus received his priesthood as the voice from heaven announced: "This is my beloved Son (Ps 2:7) in whom I am well pleased (Is 42:1)." (Mt 3:17, Mk 1:11, Lk 3:22) and the Holy Spirit descended in the form of a dove. (Jn 1:32, Lk 3:21).

A Todah is a sacrifice of unleavened bread and wine that is accompanied by thanksgiving hymns and is offered by someone who has been delivered from great peril. An old rabbinic teaching says: "In the coming Messianic age all sacrifices will cease, but the thank offering [Todah] will never cease."¹⁴⁴ "Todah" is the Hebrew word for "thanksgiving". The word "Eucharist" is from the Greek word "Eucharistia" which also means "thanksgiving".

The Seder Meal was a special celebration in that it was both a sacrificial meal in which the sacrificed pascal lamb was consumed but it was also a Todah, a thanksgiving sacrifice, of unleavened bread and wine in thanksgiving for the deliverance that would be provided by the blood of the sacrificed lamb: the angel of death would see the blood and pass over the house, thus saving the first born sons of the Israelites.

The key to the Seder is the communion in the thanksgiving sacrifice: the Todah. Sacrificed animals could only be sacrificed, killed, in the temple; so, if you could not get to Jerusalem or you were an Essene and could not sacrifice in the temple, you still celebrated the Seder meal as the Thanksgiving Sacrifice, the Todah. You could and normally would eat lamb at the meal just as is done at Seder meals today. The point here is that the key to a Seder meal is the communion in, the consumption of, the sacrificial unleavened bread and wine, the thanksgiving

¹⁴² The word offering in Hebrew "qorbanot" comes from the root Qof-Reish-Beit, which means "to draw near," and indicates the primary purpose of offerings: to draw us near to G-d. <http://www.jewfaq.org/qorbanot.htm>

¹⁴³ Melchizedek, priest of God Most High, is Shem, Noah's first-born Son. Shem was the only righteous first-born son all the way back to Adam. Shem actually out lived Abraham. Check it out in Genesis! Shem was the King of Salem (Jerusalem). When Shem blessed Abraham he passed on to Abraham priesthood which he had received from Noah. Priesthood passed all the way down from Adam. Abraham then passed it on to Isaac and which Israel (Jacob) bought from his brother Esau.

¹⁴⁴ Pesiqta, as quoted in Hartmut Gene, *Essays On Biblical Theology* (Minneapolis: Augsburg Publishing House 1981, 133. And The menorah Journal p824

sacrifice in thanksgiving for the deliverance provided by the blood of the sacrificial, Paschal, lamb!

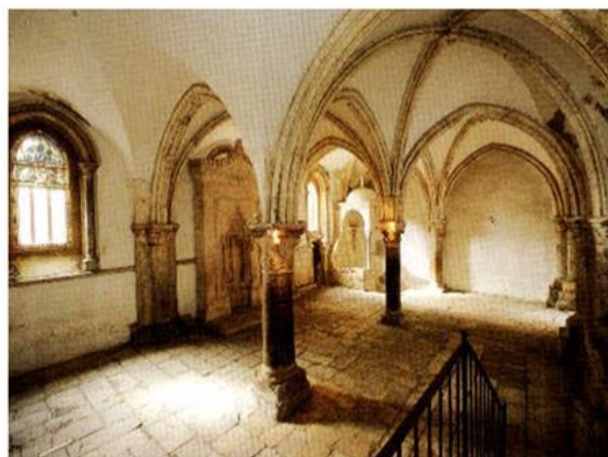
The synoptic gospels¹⁴⁵ all indicate that the last supper was a Passover meal (a Seder Supper). John's Gospel says that the Last Supper was before the Feast of Passover (Jn 13:1) and that Jesus died on Preparation Day (Jn 19:31). Thus, the Last Supper could not have been a Seder Supper. We now know from the Qumran scrolls there is no conflict: there were two Passovers celebrated every year: by two calendars!¹⁴⁶ That is what Matthew, and Mark meant by "1st day" (Mt 26:17, Mk 14:12): the first of two celebrations, not the first day of a 7-day feast.

The Paschal Lamb was consumed (eaten) at the Seder Meal and anything left over was burnt. Thus, the sacrifice of the Paschal Lamb on the afternoon of Nisan 14 preceded the Seder Meal celebrated on the 15th of Nisan that same evening. (The date changed at sunset.)

For the Seder Meal to be a dress rehearsal for the Eucharist there must be a Seder Meal before the temple sacrifice of the Paschal Lamb which is the dress rehearsal for the sacrifice of the Lamb of God. For this God utilized the Essenes' solar calendar. All things come from God, even the calendars. God uses both his lunar/solar (Temple) and his solar (Essene) calendars.

(HM-1)

Following the Essene solar calendar, the Seder Meal would have been Tuesday evening after sunset. When the apostles asked Jesus where to prepare the Passover meal, He told Peter and John (Lk 22:7) "Go into the city and you will meet a man carrying a pitcher of water. Follow him and say to the owner of the house that he enters: 'The Master says where is the room for me to eat the Passover with my disciples?' He will show you a large upper room furnished with couches, all prepared. Make preparations for us there." (Mk 14:12-14, Lk 22:9-13).



The man was easily identifiable since men did not carry water.¹⁴⁷ That was women's work. They followed him to the Essene Quarter, the southeast corner of the city, to a house now called the cenacle, that had been built over the tomb of David.

The Last Supper, a Seder Meal, is on the Essene's 15th of Nisan as it should be, but that was on the 12th of Nisan by the temple calendar.

The Essenes were not allowed to offer animal sacrifices in the temple because they had different rites for cleaning the sacrificial animals.¹⁴⁸ The Last Supper was therefore a bloodless celebration: there was no sacrificed animal that must be fully consumed, just as Seder meals are today. There was therefore no requirement to consume an entire lamb. Thus, a meal with only the apostles present, as is traditionally held to be the case, is possible. (HM-2)

"I have eagerly desired to eat this Passover with you before I suffer" (Lk 22:15).

¹⁴⁵ The Gospels of Matthew, Mark and Luke

¹⁴⁶ http://w2.vatican.va/content/benedict-xvi/en/homilies/2007/documents/hf_ben-xvi_hom_20070405_coena-domini.html

¹⁴⁷ Since many Essenes took a vow of celibacy, such an individual would have no wife therefore no woman to carry the water so a Man carrying water was most likely an Essene and he did in fact take them into the Essene quarter of Jerusalem.

¹⁴⁸ http://www.academia.edu/950457/Josephus_on_Essene_Sacrifice

The celebration of the Seder is in four parts:

1. It begins with an initial blessing and the eating of the bitter herbs which symbolize the bondage in Egypt. After which they drink the first of four cups of wine.
2. They then recite Exodus 12, the story of the Exodus, and then sing Psalm 113, the little Hallel. After which they drink the second cup of wine.

Jesus probably washed the feet of the apostles at this point (It says Jesus returned to the table after washing the apostles' feet (Jn 13:12)).

During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray him; Jesus, knowing that the Father had put everything into his power, and that He had come from God and was returning to God, got up from supper, and took off his outer garments. He took a towel and tied it around his waist. Then He poured water into a basin and began to wash the disciples' feet and to dry them with the towel around his waist.

He came to Simon Peter, who said to him: "Master are you going to wash my feet?"

Jesus answered and said to him, "What I am doing you do not understand now, but you will understand later."

Peter said to him, "You will never wash my feet!"

Jesus answered him: "Unless I wash you, you have no inheritance with Me."

Simon Peter said to him: "Master, then not only my feet, but my hands and head as well."

Jesus said to him: "Whoever has bathed has no need except to have his feet washed, for he is clean all over; so, you are clean, but not all."

For He knew the one who would betray him; for this reason, He said, "Not all of you are clean."

So, when He had washed their feet, and put his garments back on and reclined at table again, He said to them, "Do you realize what I have done for you? You call me 'teacher' and 'master'; and rightly so, for indeed I am. If I therefore, the master and teacher, washed your feet, you ought to wash one another's feet. For I gave you an example to follow so that as I have done for you, you should also do. Amen, amen, truly, I say to you, no slave is greater than his master, nor any messenger greater than the one who sent him. If you understand this, blessed are you if you do it. (Jn 13:1-17)

3. The main course is eaten. The lamb and bread are consumed. The third cup is consumed. (Jesus probably announced that He was to be betrayed at this point after eating the main course but before drinking the 3rd cup. Mark describes it: "As they reclined at table and were eating, Jesus said, 'Amen, I say to you, one of you will betray me, one who is eating with me'" (Mk 14:18).)

From now on I am telling you before it happens, so that when it happens, you may believe that 'I Am'. Amen, amen, I say to you, he who receives the one I send receives me; and whoever receives me receives him who sent me." (Jn 13:19-20)

When Jesus had said this, He became troubled in spirit, and testified and said, "Truly, truly, I say to you, that one of you will betray me." (Jn 13:22). I do not speak of all of you. I know those whom I have chosen. But so that the Scripture might be fulfilled: 'The one who eats my food has raised his heel against me.' (Ps 41:10). Jesus continued: "The son of Man indeed goes, as is written of him, but woe to that man by whom the Son of man is betrayed. It would be better for him if he had never been born." (Mt 26:24, 25, Mk 14:21, Lk 22:22)

The disciples began looking at one another, at a loss to know of which one He was speaking. Deeply distressed the apostles began to ask, one after another: "Surely it is not I" (Mk 26:23).

There was reclining on Jesus' bosom (on his right), one of his disciples, whom Jesus loved.

So, Simon Peter gestured to him, and said to him, "Tell us who it is of whom He is speaking."

He, leaning back thus on Jesus' bosom, said to him, "Lord, who is it?"

Jesus then answered, "That is the one for whom I shall dip the morsel [sop] and give it to him."

So, when He had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot. After eating the morsel, Satan entered him. Judas said to Jesus "surely it is not I, Rabbi? Jesus answered: "You have said so." (Mt 26:25) Jesus said to him, "What you do, do quickly."

Now no one of those reclining at the table knew for what purpose He had said this to him. For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast"¹⁴⁹; or else, that he should give something to the poor. So, after receiving the morsel he went out immediately; and it was night (Jn 13:21-30).

For the Master to share the sop was a sign of love and deep friendship. Jesus wanted John to know how much He loved his betrayer, despite knowing what he was about to do. He was showing John what it is to love your enemy: "Love one another as I have loved you." (Jn 13:34). (HM-3)

When Judas had left, Jesus said: "Now is the Son of Man glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself, and He will glorify him at once. My children, I will be with you only a little while longer. You will look for me, and as I told the Jews, 'Where I go you cannot come,' so now I say it to you. I give you a new commandment: love one another. As I have loved you, so you also should love one another. This is how all will know that you are my disciples, if you have love for one another." (Jn 13:31-35).

Jesus reiterated: "This is my commandment, that you love one another as I have loved you. Greater love has no man than this: that a man lay down his life for his friend." (Jn 15:12-13). Jesus is about to do just that: allowing himself to be tortured and killed so that we can have everlasting life. (HM-4)

It was during the third part that Jesus instituted the **Eucharist**, He took bread, blessed it and said: "Take and eat, this is **My Body**." (Mt 26:26). Taking the 3rd of 4 cups of wine (called the "Blessing Cup" (1Cor 10:16) or the "Cup of Redemption"), Jesus said: "Drink from it, all of you, for this is **My Blood**. This cup is the new covenant in My Blood, shed for you." (Mt 26:28, Lk 22:20, 1Cor 11:25). "Do this in remembrance of me." (Lk 22:19, 1Cor 11:24). [Thus, instituting **Holy Orders**]. The consumption of the bread, Jesus' body, and the wine, Jesus' blood, is the beginning of the gift of Jesus' life for his friends. He has separated his body and blood;

¹⁴⁹ The Feast cannot refer to the Seder they are currently eating, that doesn't make sense. It must therefore mean the temple Seder celebration they were expecting to have 2 evenings later.

offering them as the communion in the new covenant that He is now establishing. Whoever eats my flesh and drinks my blood remains in me and I in him." (Jn 6:56).

Jesus said: "I will not drink again from the fruit of the vine until the Kingdom of God comes." (Mt 26:29, Mk 14:25, Lk 22:18). Jesus is saying He won't take the 4th cup until his work is finished. That is: finishing the Last Supper will be his last act before death. The Kingdom comes at his death. (HM-5)

Then Jesus said to them: "All of you will have your faith shaken, for it is written: 'I will strike the shepherd, and the sheep will be scattered.'" (Zech 13:7)

Peter said to him: "Even though all will have their faith shaken mine will not be."

Jesus said: "Simon, Simon, behold Satan has demanded to sift you all like wheat. But I have prayed that your faith may not fail; and once you have turned back, you must strengthen your brothers." (Lk 22:31-32)

Then Jesus said to him: "Amen I say to you this very night before the cock crows twice you will deny me three times." (Mk 14:28).

But he vehemently replied: "Even though I should have to die I will not deny you" and they all spoke similarly.

4. The great Hallel is sung, the fourth cup is consumed, and the Nirtzah ends the Seder. As we will see this time it didn't happen that way.

The Eucharist is a sacrifice inasmuch as it is offered up, and a sacrament inasmuch as it is received. (HM-6)

It is interesting to note that the original Seder meal, the night before the Exodus, was a thanksgiving offering in thanksgiving for a deliverance that was about to take place. The destroyer had not yet passed over the houses where the Seder supper had been celebrated and the blood of the lamb placed with a hyssop branch on the lintel of the door.

The Last Supper, a Seder Supper, was a "Eucharistic", "Todah", "Thanksgiving" offering in anticipation of the deliverance that was about to take place after the 4th cup was taken from the hyssop branch on the cross: deliverance by means of the blood from the sacrifice of the Lamb of God via crucifixion. At every Eucharistic Celebration, the sacrifice of Calvary is made present because the Eucharist was finished not in the upper room but on the cross. (HM-7)

Every Eucharist we celebrate is a thanksgiving (Todah) for the deliverance we have received by means of the crucifixion. The Seder Supper which is celebrated by the Israelites in remembrance of Passover is a dress rehearsal for the Eucharistic meal which we share in remembrance of Jesus' sacrifice. The Eucharist like the Seder Supper transcends time and is always celebrated in the present. (HM-8)

Jesus has shown us through many Eucharistic miracles¹⁵⁰ that the bread and wine are truly transformed into his Body and Blood. The most notable of the Eucharistic miracles¹⁵¹ are the ones that occurred in:

¹⁵⁰ There are 133 recognized Eucharistic miracles: <http://www.ncregister.com/site/article/polish-eucharistic-miracle-in-legnica>

¹⁵¹ <https://aleteia.org/2017/06/15/4-incredible-eucharistic-miracles-that-defy-scientific-explanation/>

Eucharistic Miracles

Lanciano¹⁵², Italy (ad 750),

In the 8th century, a priest had doubts about the real presence of Christ in the Eucharist. One day during Mass, after the consecration, the bread and wine turned visibly into flesh and blood. In 1970-1971 and again in 1981, a scientific investigation was led by the scientist Odoardo Linoli, professor of anatomy and pathological histology and in chemistry and clinical microscopy. He was assisted by Prof. Ruggero Bertelli of the University of Siena.

They concluded that the flesh is cardiac tissue which contains arterioles, veins, and nerve fibers. The blood type (in unison with all other approved Eucharistic miracles) was discovered to be type AB. According to Zenit, the “Higher Council of the World Health Organization (WHO) appointed a scientific commission to verify the Italian doctor’s conclusions. The work was carried out over 15 months with a total of 500 examinations... [and confirmed] science’s inability to explain the phenomenon.”

Buenos Aires¹⁵³, Argentina (10/18/1996),

On October 5, 1999, in the presence of the Cardinal’s representatives, scientist Dr. Ricardo Castañón Gómez took a sample of the bloody fragment and sent it to New York for analysis.

One of these scientists was Dr. Frederic Zugibe, the well-known cardiologist and forensic pathologist. He determined that the analyzed substance was real flesh and blood containing human DNA. Zugibe, testified that “the analyzed material is a fragment of the heart muscle found in the wall of the left ventricle close to the valves. This muscle is responsible for the contraction of the heart. It should be borne in mind that the left cardiac ventricle pumps blood to all parts of the body. The heart muscle is in an inflammatory condition and contains a large number of white blood cells. This indicates that the heart was alive at the time the sample was taken. It is my contention that the heart was alive, since white blood cells die outside a living organism. They require a living organism to sustain them. Thus, their presence indicates that the heart was alive when the sample was taken. What is more, these white blood cells had penetrated the tissue, which further indicates that the heart had been under severe stress, as if the owner had been beaten severely about the chest.

A later analysis of the results from the Buenos Aires miracle and that of the Lanciano miracle over a millennium earlier, found the tissue samples had the same DNA.¹⁵⁴

Tixtla, Mexico (10/21/06)

The scientific research conducted between October 2009 and October 2012 released the following statement:

¹⁵² <http://www.therealpresence.org/eucharst/mir/lanciano.html>

¹⁵³ <http://www.catholiccompany.com/blog/pope-francis-eucharistic-miracle-in-argentina>

¹⁵⁴ <http://www.catholicherald.co.uk/commentandblogs/2017/06/15/how-eucharistic-miracles-show-christs-blood-type/>

“The reddish substance analyzed corresponds to blood in which there are hemoglobin and DNA of human origin.

Two studies conducted by eminent forensic experts with different methodologies have shown that the substance originates from the interior, excluding the hypothesis that someone could have placed it from the exterior.

The blood type is AB, similar to the one found in the Host of Lanciano and in the Holy Shroud of Turin. A microscopic analysis of magnification and penetration reveals that the superior part of the blood has been coagulated since October 2006.

Moreover, the underlying internal layers reveal, in February 2010, the presence of fresh blood.

The event does not have a natural explanation.”

Legnica, Poland¹⁵⁵ (Christmas 2013),

On 25th December, 2013, during the distribution of the Holy Communion, a consecrated host fell to the floor and then was picked up and placed in a water-filled container (vasculum). Soon after, stains of red color appeared. The former Bishop of Legnica, Stefan Cichy, set up a commission to observe the phenomenon. In February 2014, a tiny red fragment of the host was separated and put on a corporal. The Commission ordered to take samples in order to conduct the thorough tests by the relevant research institutes.

After the investigations, the Department of Forensic Medicine stated: “In the histopathological image, the fragments of tissue have been found containing the fragmented parts of the cross striated muscle. (...) The whole (...) is most similar to the heart muscle with alterations that often appear during the agony. The genetic researches indicate the human origin of the tissue.”

The flesh that was the bread is still present from all four miracles and the blood that was the wine is still present from the Lanciano miracle. The Lanciano, Buenos Aries, and Legnica flesh has been tested and shown to be human heart tissue. The bread from the miracle in Argentina and Poland underwent testing at multiple independent laboratories and all labs reported that it was human heart tissue from someone who had been tortured. The flesh from Argentina was also shown to be “living” heart tissue! Four of the five samples¹⁵⁶ show blood type AB positive¹⁵⁷. The fifth wasn’t typed. AB positive is the same blood type that is on both the Shroud of Turin and the Sudarium!¹⁵⁸ **(HM-9)**

The ritual of the Seder meal prescribes a very specific set of prayers and actions. Paul makes a point of telling us that it was the Blessing Cup, the third cup, that Jesus consecrated and then we are told that they sang a hymn (Mk 14:26). The full Hallel (Ps 113 to 118) was sung right

¹⁵⁵ <http://www.catholic.org/news/hf/faith/story.php?id=68497>

¹⁵⁶ The Legnica, Poland tissue was not examined for blood type: <http://www.ncregister.com/site/article/polish-eucharistic-miracle-in-legnica>

¹⁵⁷ AB+ blood occurs in about 5% of the world population - <http://www.redcrossblood.org/learn-about-blood/blood-types> The probability of all six being randomly AB positive is .000000015 (less than 1 chance in 100,000,000).

¹⁵⁸ The Shroud, called a medieval forgery, based on carbon dating in 1983 (to much fanfare by the Lord of the Air (EP 2:2)). That resulted in extensive research which has proven that the carbon dating was in error and the shroud does date to the 1st century.

before the fourth cup of the Seder Meal. Then they left! Jesus and his disciples left the last supper after drinking the blessing cup but before taking the 4th cup (the “Cup of Acceptance” or the “Cup of consummation”): leaving the Paschal meal unfinished! The Seder meal traditionally ends with the Nirtzah: a simple statement that the meal has been completed.^{159,160} That too didn’t happen until later. ([HM-10, GB, OMJ](#))

Reflections on the Last Supper

Holding his heart in his hands

The Eucharist is the greatest gift given to man... and probably one of the least appreciated. In this Last Supper—a supper that the disciples do not fully realize will be their last—Jesus opens his heart with such a deep yearning to give himself to his beloved ones. The disciples know that they are loved, but they have no idea how much. They do not yet realize that he is literally holding his heart in his hands and breaking it in front of them, offering it to them to eat. They are doing their best, but they cannot understand it all now. The Holy Spirit will help them to understand, little by little, through their own experience of loving others as Jesus has loved them. In our lives too, we grow in our ability to understand the mystery of the Eucharist only insofar as we learn to love others. There is a shell of egotism around the heart—sometimes camouflaged under the name of a virtue (detachment, prudence, giving others their space, not getting emotionally involved)—and as long as that shell is there, the heart will never be broken. But neither will it grow as it could. In the Eucharist, Jesus loves to the extreme. He does not protect his heart, but lays it on a paten as a free gift. Some souls have responded in love for him. But others have abused the gift of that heart, breaking it with their sins and sacrileges. Mary, the first heart to be broken by love, can teach us not to be afraid to learn to love like Jesus: taking the first step, risking rejection, giving people a chance, offering a sincere friendship... In this mystery, we can ask her for the courage to love others without fear.

Be hidden be a light to your neighbor’s feet, I shall be with you.

How can you be hidden when you are a light to your neighbor’s feet? That’s very simple. A lantern carried along a path in the night is taken for granted. There is a photo from my days of rural nursing that I cherish very much. A little boy carried the lantern, Father carried the Blessed Sacrament, and I trudged behind them, for one of my patients was dying.

Nobody paid any attention to that little light. It was so commonplace to carry a lantern from the house to the barn to milk the cows in early morning, and so on, that in a sense the lantern was hidden. It was that ‘invisible’ thing that everybody takes for granted, like one’s fork and knife and plate at meals.

¹⁵⁹ The “Go the Mass is ended” a Nirtzah is still part of the Mass

¹⁶⁰ <http://www.reformjudaism.org/passover-customs-and-rituals>

I myself have experienced that one can be hidden while being a light. You may be a celebrity but still hidden, because of your desire to be hidden. That's deep. St. Joseph is a great example, the second greatest saint of all, and he remains hidden. As he lived his life completely for others, Joseph became smaller and smaller and his hiddenness grew. Yet he provides light for all who wish to be a servant of others!¹⁶¹

No One Takes My Life From Me.¹⁶²

Jesus celebrated the Passover without a [sacrificed] lamb and without a temple; yet, not without a lamb and not without a temple. He himself was the awaited Lamb, the true Lamb, just as John the Baptist had foretold at the beginning of Jesus' public ministry: "Behold, the Lamb of God, who takes away the sin of the world!" (Jn 1: 29).

And he himself was the true Temple, the living Temple where God dwells and where we can encounter God and worship him. His Blood, the love of the One who is both Son of God and true man, one of us, is the Blood that can save. His love, that love in which he gave himself freely for us, is what saves us. The nostalgic, in a certain sense, ineffectual gesture which was the sacrifice of an innocent and perfect lamb, found a response in the One who for our sake became at the same time Lamb and Temple.

Thus, the Cross was at the center of the new Passover of Jesus. From it came the new gift brought by him, and so it lives on forever in the Blessed Eucharist in which, down the ages, we can celebrate the new Passover with the Apostles.

From Christ's Cross comes the gift. "No one takes [my life] from me, but I lay it down of my own accord". He now offers it to us.

The paschal *haggada*, the commemoration of God's saving action, has become a memorial of the Cross and Resurrection of Christ - a memorial that does not simply recall the past but attracts us within the presence of Christ's love.

Thus, the *berakah*, Israel's prayer of blessing and thanksgiving, has become our Eucharistic celebration in which the Lord blesses our gifts - the bread and wine - to give himself in them. Let us pray to the Lord that he will help us to understand this marvelous mystery ever more profoundly, to love it more and more, and in it, to love the Lord himself ever more.

For Peace

What would the Catholic Church be without the Mass! Our prayer, our food, our divine medicine, our irreplaceable worship, our offering of creations work, struggle and sufferings, our praise and thanksgiving for all of God's providence, what would the Church be without the Mass? The Holy sacrifice washes away our sins, and for the grave ones following sincere Confession, the Bread of Life and the cup of Salvation restore in our weary souls the flow of Divine "sap" to our little branch of the Vine that is Christ.

In this mystery, we pray for peace in the world, in our hearts, in our family, in our country, at our work, with our neighbor, even with our enemies – and really, especially with our enemies. In the Mass, we lift up to God all of the wars and divisions on our planet. Like creation's own blood, mixed into the wine of our chalices, the Holy Spirit transforms it into the Blood of Christ, for the healing of our wounded world – for the healing of our wounded souls.

¹⁶¹ The School of Nazareth: A Spiritual Journey with St. Joseph Day 21

¹⁶² Homily of His Holiness Benedict XVI

Praying for peace is not enough – we must become peace. Then, as St. Seraphim of Sarov said, we will save a thousand souls around us.

An Un-bloody sacrifice

It is interesting that Jesus, God, arranged the sequence of events such that the last Supper was celebrated on the Essene's Seder meal. This took advantage of the Essene's un-bloody Seder celebration to put the focus on Jesus's ultimate sacrifice for all as a Todah, a Eucharistic sacrifice not the animal sacrifice that was celebrated once for all on Passover.



Sorrowful Mysteries

Agony in the Garden: March 31 - April 1, 33/Nissan 12, 3793

Jesus' Exodus begins

Our Father

And He came out and proceeded as was his custom over the ravine of the Kidron, to the Mount of Olives; and the disciples also followed him (Jn 18:1). They came to a garden, a place named Gethsemane; and He said to them: "Pray that you may not enter into temptation." (Lk 22:40).

Jesus tells his disciples: "Stay here, while I go over there and pray." (Mt 26:36).

Entering the garden with Peter, James, and John; Jesus says: "My soul is sorrowful unto death; remain here and watch with me." (Mt 26:38, Mk 14:34).

Jesus asked for prayer! Jesus also asked them to keep watch (likely so that He would not be surprised at the arrival of Judas). And He went a little beyond them, about a stone's throw, and fell to the ground, praying, that if it were possible, the hour might pass him by. (HM-1)



Garden of Gethsemane

His sweat becomes as drops of blood falling to the ground (Lk 22:44). That is a medical condition called hematidrosis brought on by extreme stress. Hematidrosis causes the sweat glands to rupture making the sweat bloody and causes the onset of traumatic shock, the body's self-destruct mechanism, wherein the air spaces in the lung (alveoli) rupture and the air tubes (bronchi) spasm. The ruptured alveoli can no longer oxygenate the blood. The lungs begin to fill with the fluid from the ruptured cell tissue. This will, if the stress and/or pain does not cease, ultimately cause

the individual to "drown"¹⁶³ in cell tissue.

Fear that is anguish based on the unknown, is from the devil. Jesus does not fear his passion; because the torment is not unknown. He knows exactly what is coming and that knowledge is causing the stress.¹⁶⁴ (HM-2)

Jesus was saying, "Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will." (Mk 14:36).

That cup was the 4th cup, the "Cup of Acceptance" that He had omitted from the Seder meal: the cup He would drink from the cross. Jesus came back to where He had left Peter, James, and John and found them sleeping.

He said to Peter, "Simon, are you asleep? Could you not keep watch for one hour?" (Mt 26:40). "Keep watching and praying¹⁶⁵ that you may not come into temptation; the spirit is willing, but the flesh is weak."

¹⁶³ The ruptured alveoli no-longer oxygenate blood cells and their liquid fills the lungs preventing remaining alveoli from contacting the oxygen.

¹⁶⁴ Hematidrosis is frequently found in veteran soldiers before an impending battle.

¹⁶⁵ Notice Jesus again differentiated watching and praying. He was asking his closest friends to stand guard to alert him of the arrival of the crowd.

He went away again a second time and prayed, saying, “My Father, if this cannot pass away unless I drink it, your will be done.”

Again, He came and found them sleeping, for their eyes were heavy, and they did not know what to answer him. He left them again, and went away and prayed a third time, saying the same thing once more. (Mk 14: 42-44). This time an Angel came to console him. (Lk 22:43)

Three times He is tempted and all three times He turns to his father. All three times He submits his will to his father’s will. He chooses three times to undergo torture and death! “There is no greater love than to lay down your life for a friend.” (Jn 15:13).

Jesus came back to the apostles the third time, and said to them, “Are you still sleeping and resting? It is enough; the hour has come; behold, the Son of Man is being betrayed into the hands of sinners. Get up, let us be going; look, the one who betrays Me is at hand!” (Mk 14:43-46).

The sleeping disciples had exhausted themselves in fear of what might be coming. Jesus lets them know they are not supporting him; but He is gentle about it. He understood. (HM-3)

Now Judas, who was betraying him, also knew the place, for Jesus had often met there with his disciples. Judas then, joined by the temple guards, their officers, servants of the priests (who were sent by the chief priests), and the elders of the people, came there with lanterns, torches, swords and clubs (Jn 18:1-3, Mt 26:47). The group are all Jews and they know that Jesus is a great prophet. They are very hesitant to come forward being familiar with the story of King Ahaziah’s attempt to arrest Elijah (2Kng 1): two captains and their groups of 50 men sent by King Ahaziah were destroyed by fire at the word of the prophet.

Now Judas had given the crowd leaders a signal, saying, “Whomever I kiss, He is the one; seize him and lead him away under guard.”

Upon arriving, Judas immediately went to Jesus, saying, “Rabbi!” and kissed him.

Jesus said to him: “Judas, are you betraying the Son of Man with a kiss?” (Lk 22:48). “Friend, do what you have come for.”

The crowd is afraid of Jesus. Jesus, knowing all the things that were coming upon him, steps forward right in front of the crowd, asking: “Whom do you seek?”

They answer: “Jesus of Nazareth”.

Jesus responds: “I AM.”¹⁶⁶

At Jesus’ response, the ones in front, in fear at both Jesus’ use of God’s name and the boldness of Jesus stepping toward them, take a step back, thinking of the fire of Elijah. The step back causes them to fall over those in the back who were still moving forward.

After they get back to their feet, Jesus asks again: “Whom do you seek?”

When they reply, Jesus answers: “I told you ‘I AM’; if you seek me, let these men go.” This was to fulfill the word which He spoke: “Of those whom You have given Me, I lost not one.” (Jn 18:4-9).

Meanwhile Peter has jumped up, drawn a sword, and cut off the ear of Malchus, the high priest’s slave (Jn 18:10).

Jesus calls out: “No more of this!” (Lk 22:51).

¹⁶⁶ The original Greek εγώ εἰμι [egó éimi] is translated “I Am” many editions of the Bible have added “he” on their own.

Jesus then said to Peter: “Put your sword back into its sheath. For all those who take up the sword shall perish by the sword. Do you think that I cannot appeal to my Father, and He will at once put at my disposal more than twelve legions¹⁶⁷ of angels? How then will the Scriptures be fulfilled¹⁶⁸, which say that it must happen this way? (Mt 26:52-54). Shall I not drink the cup the Father has given me?” (Jn 18:11).

Jesus is being arrested and his focus remains on the cup of acceptance! (HM-4)

Notice that while Jesus is stopping Peter and curing Malchus nobody in the crowd is reacting to Peter’s attack. Apparently, no one wants to be the first aggressor toward the prophet!

Jesus heals Malchus (Lk 22:49-51) and sees to it that his disciples are not also taken (Jn 18:8-9). The crowd has been attacked by Peter and yet they are so afraid of Jesus that even though Jesus makes it easy for them: “No one takes my life from me” (Jn 10:18). They do exactly as Jesus has said: after all, they just watched Jesus re-attach an ear and heard Jesus tell Peter he has access to 60,000 angelic warriors (the sources of the fire that consumed the two captains and the 100 men).

And Jesus said to the chief priests¹⁶⁹ and officers of the temple [guard] and elders who had accompanied the crowd, “Have you come out with swords and clubs to arrest Me, as you would against a robber? I sat teaching in the Temple day after day and you never laid a hand on me.” (Mt 26:55, Lk 22:52); but this hour and the power of darkness are yours.” (Lk 22:53)

And the disciples all left him and fled. (HM-5)

So, the temple guards, the commander, and the officers of the Jews arrested Jesus, bound him, and led him to Ananus first (Jn 18:13); for he was father-in-law of Caiaphas, who was high priest that year. Now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of the people. (Jn 18:14)

Simon Peter was following Jesus, and so was another disciple. Now that disciple was known to the high priest. He entered with Jesus into the court of the high priest, but Peter was standing at the door outside. So, the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in.

Then the slave-girl who kept the door said to Peter, “You are also one of this man’s disciples, aren’t you?”

He said, “I am not.”

Now the slaves and the officers were standing there, having made a charcoal fire, for it was cold and they were warming themselves; and Peter was also with them, standing and warming himself. (Jn 18:15-18) He then sat down with the officers to see the outcome (Mt 26:58).

The high priest questioned Jesus about his disciples, and about his teaching. Jesus answered him, “I have spoken openly to the world; I always taught in synagogues and in the

¹⁶⁷ A legion is 5000 soldiers: https://en.wikipedia.org/wiki/Roman_legion or officially 5240 <http://www.unrv.com/military/legion.php>

¹⁶⁸ Jesus is referring to Is 53: 4-12 the suffering servant

¹⁶⁹ Chief priests were likely Sadducees who are descendants of Aaron, and are differentiated from the current high priest, Caiaphas, and the past high priest, Ananus, who as a past high priest retained the title. <https://www.gotquestions.org/chief-priests.html>

temple, where all the Jews come together; and I spoke nothing in secret. Why do you question me? Question those who have heard what I spoke to them; they know what I said"¹⁷⁰ (Jn 18:19).

When He had said this, one of the officers standing nearby struck Jesus, saying, "Is that the way You answer the high priest?"¹⁷¹ (Jn 18:22).

Jesus answered him, "If I have spoken wrongly, testify of the wrong; but if rightly, why do you strike Me?" (Jn 18:19-23)

So, Ananus, once he received word that a quorum of the Sanhedrin was assembled at Caiaphas' palace, sent him bound to Caiaphas the high priest (Mt 26:67, Mk 14:53, Jn 18:24).

Simon Peter again followed the crowd as it moved to the high priest's palace. There was a fire there also, so, Peter stood beside it warming himself. One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, said: "Did I not see you in the garden with him?"

Peter denied it again, and immediately a rooster crowed.

And after a little while the bystanders were again saying to Peter: "Surely you are one of them, for you are a Galilean too."

But he began to curse and swear: "I do not know this man you are talking about!"

While Peter was still speaking, the cock crowed a second time and Jesus turned and looked straight at Peter. And Peter remembered how Jesus had made the remark to him: "Before a rooster crows twice, you will deny Me three times." And he went outside and wept bitterly. (Mt 25:69-75, Mk 14:66-72, Lk 22:54-62, Jn 18:15-18 & 25-27). [If Peter denies Jesus when under stress; how much more, should I be praying not to undergo a test? \(HM-6\)](#)

At Caiaphas' palace the Sanhedrin first condemned Jesus to death. To condemn Jesus required a trial on two successive days.¹⁷² Matthew and Mark describe the first trial.

Now the chief priests and the whole Council kept trying to obtain false testimony against Jesus, so that they might put him to death. They did not find any, even though many false witnesses came forward.

But later on, two came forward, and said: "This man stated, 'I am able to destroy the temple of God and to rebuild it in three days.'"

The high priest stood up and said to Jesus: "Do You not answer? What is it that these men are testifying against You?"

But Jesus kept silent (Mt 26:59-62).

During that first trial, various false witnesses have come forward but their testimony is conflicting, finally, two witnesses actually agree and Jesus ignores them. In frustration, the high priest said to Jesus: "I adjure you by the living God, tell us if you are the Christ, the Son of God." (Mt 26:63).¹⁷³

Not able to convict Jesus with false witnesses, Caiaphas uses a double meaning to trap Jesus. Caiaphas knows the Christ (Messiah) was to be a son of David: which made him a "son of

¹⁷⁰ It was illegal to question the accused. Conviction required two witnesses.

¹⁷¹ It was illegal to strike the accused.

¹⁷² The Mishnah (which in written form dates from 200 AD) lays out the judicial procedures in the Jewish code of law. It forbids a night session of the court and pronouncement of a verdict of condemnation at the same session at which testimony was received both of which should have invalidated the trial.

¹⁷³ That Caiaphas sought a confession from Jesus, even to the point of placing him under oath, should have nullified the proceedings. The Torah allows no use of admissions or confessions in or out of court. (Deut 19:15) [The Jewish Encyclopedia, Accusatory and Inquisitorial Procedure, p. 163]. http://essene.com/History&Essenes/s_Jewish_Trial.htm

God” as all the Davidic kings were sons of God by adoption. The high priest puts Jesus under oath (Jesus must answer) and since he knows that Jesus is in fact the Messiah he knows that Jesus will answer in the affirmative. (HM-7)

Jesus acknowledges that He is the Messiah and the Son of God: “You have said so” [what you say is true], and then He provides two Messianic quotes: “but I tell you: from now on you will see the ‘Son of Man seated at the right hand of the Power’ (Ps 110:1) and ‘coming on the clouds of heaven’ (Dn 7:13)” (Mt 26:64).¹⁷⁴

The high priest tore his robes¹⁷⁵ and accuses Jesus of blasphemy: claiming to be the “Son of God” (Mt 26:65). Caiaphas thinks he has trapped Jesus. They all agree he deserves to die: the first trial.¹⁷⁶ (HM-8)

Although striking the accused was illegal under Jewish law, the soldiers felt free to strike Jesus once He has been condemned. Now that they are safe, they are repaying Jesus for the fear they had felt earlier. The men who were holding Jesus in custody were mocking him and beating him, and they blindfolded him and were asking him, saying, “Prophecy, who is the one who hit You?” And they were saying many other things against him, blaspheming (Lk 22:63-65). The scribes and priest in their hatred of Jesus make no attempt to stop them. (Mt 26:67-68, Mk 14:65, Lk 22:63-65, Jn 18:22).

While the Israelites measured the day from sunset to sunset, the Temple measured it from sunrise to sunrise. The difference was due to the serving priests’ need to finish the sacrifices that were still in process after sunset. The change in serving priest occurred at sunrise. Needing two trials, on successive days, to legally condemn Jesus to death; they rationalized the days based on the temple day since the first trial ended before sunrise and the charge was now blasphemy.

Later the same morning the Great Sanhedrin met as was normal on Wednesday. The Great Sanhedrin met daily. It did not meet on the Sabbath, festivals, or festival eves.¹⁷⁷ Friday would be a festival eve. Jesus could not have been taken before the Sanhedrin on Friday! During the Wednesday morning meeting, the Sanhedrin held the second trial required to put a man to death (Mt 27:1, Mk 15:1, Lk 22:66). (HM-9)

Luke’s account of the trial is an account of the second trial. During that trial, they didn’t bother with the witnesses they get directly to the point: they said: “If you are the Messiah, tell us.”

Jesus replied to them: “If I tell you, you will not believe, and if I question you, you will not respond. But from this time on the Son of Man will be seated at the right hand of the power of God.”

They all asked: “Are you the Son of God, then?” (Lk 22:70).

To which Jesus answers: “You say that I am.”

¹⁷⁴ Note that in acknowledging that He is the Son of God and the Messiah, He does so by referring to himself as the Son of man. He is reminding us that He is both God and man.

¹⁷⁵ Lev 21:10 prohibited the high priest from tearing his clothes.

¹⁷⁶ The Sanhedrin was not allowed to render a unanimous verdict of Guilty. *Mishnah, Sanhedrin 4:1(f)*

http://essene.com/History&Essenes/s_Jewish_Trial.htm

¹⁷⁷ <http://www.jewishvirtuallibrary.org/jsource/Judaism/Sanhedrin.html>

Then they said: “What further need have we for testimony? We have heard it from his own mouth.”¹⁷⁸ (Lk 22:66-71). [\(HM-10, GB, OMJ\)](#)

Reflections on the Agony in the Garden

Can you not spend one hour with me?

The surest way to fall asleep is to start a rosary. It is far better than any sleeping pill. If I focus on just saying the Hail Mary's I can usually get through the rosary but that isn't what the rosary is about. We are asked to think about the Mysteries while we say the Hail Mary's. During your agony in the garden you asked for prayer and everyone fell asleep. I am willing to try but without your help I can't stay awake either. My mind wanders over all the events of the day just passed and the day to come. My focus shifts from you to me. Even you asked your Father to find another way to do what you knew had to be done, but you then said “Your will be done”. Lord I know that if I submit to your will everything will turn out for the best but it is so hard to trust. It is so hard to surrender to you, to stop trying to control everything. Your will is usually that I grow up and growing up usually hurts! Lord thank you for the Holy Spirit. Ask him to give me the knowledge to see your will, the wisdom to understand what I need to do, and the fortitude to stay awake and face the growth I need to make to learn to love as you love.

Jesus loves in spite of our betrayals?

Did Jesus love Peter any less because he denied him? Jesus knew Peter would do it and simply asked Peter to care for his church. Did Jesus love Zacchaeus or Matthew any less because they were tax collectors. Jesus loves me as I am but because He loves me, He calls me to become something more. He calls me to become what God intended for me. Mary help me to understand your son. Teach me to respond to that kind of love. Help me to learn to love as Jesus loves, so I too can help to bring others to your son.

Do I judge others or let love trump the law?

Jesus, you are to be the judge but when you encountered sinners you didn't judge them you loved them, healed them and then told them to go and sin no more. If you won't judge how can I. Help me to see you in everyone I meet. Each person is precious to you. You have created each for a unique purpose. Help my encounter with each person to further each along the path to fulfilling your plan for them.

¹⁷⁸ Matthew carefully points out the violations of Jewish law during the trial of Jesus from striking the accused, skipping the defense of the accused and others already pointed out in this narrative. There are sources who will claim that the trial was legal because Jesus as a Mesith a magician who was leading the people astray, enticing them to follow other Gods. The normal law would be set aside in such a case but John is careful to point out the real reason He was arrested: “It is better for one man to perish than for the nation to be suppressed.” (Jn 18:14)

The Trial of Jesus

The Jews had a great regard for life. When there was a capital offense, two trials were required before someone could be condemned to death. The second trial began the day following the first trial and had to start over from scratch. Only when someone had been condemned twice was he executed. The book of Daniel describes what was supposed to happen when someone was condemned: Suzanna was tried and found guilty on the basis of two witnesses. But because someone spoke up in her defense on the way to her execution, they rushed back to re-try her, even though the someone was a young boy. If you look carefully at the Gospels three of them mention that Jesus was taken before the Sanhedrin in the morning (the second trial.) In fact, while John only describes events at Ananus' house, Matthew and Mark describe the first trial at Caiaphas' palace, and Luke describes the second trial.

There is an ongoing debate about the legality of the trial of Jesus. There are those who maintain that Jesus was tried as a Mesith. A Mesith is a someone who subverts the nation by causing the people to worship some other god. Such an individual is tried without any of the benefits of or protection normally provided the accused under the law. For this to be the case Jesus would have had to be found guilty under the law of that charge. Pilate said to the Jews: "You brought this man to me as one who incites the people to rebellion, and behold, having examined him before you, I have found no guilt in this man regarding the charges which you make against him. No, nor has Herod, for he sent him back to us; and behold, nothing deserving death has been done by him" (Lk 23:13-15). That statement may imply the Jesus was found guilty of being a Mesith; but the charge was both ludicrous and irrelevant so that both Pilate and Herod ignored it. However, Jesus was also tried and condemned for blasphemy; as Pilate was told: "We have a law and by that law he ought to die, because he has made himself the Son of God" (Jn 19:7).

What likely happened was that the Sanhedrin originally intended to try Jesus as a Mesith. His arrest and trial would only be legal if He was by tried as a Mesith. The witnesses kept contradicting each other so that after several hours they had nothing on which to condemn Jesus as a Mesith. So, as Matthew states: "Now the chief priests and the whole Council kept trying to obtain false testimony against Jesus, so that they might put him to death. They did not find any, even though many false witnesses came forward" (Mt 26:59-60). Thus, they failed to be able to condemn him as a Mesith. Then Caiaphas used a double meaning to trap Jesus.

Caiaphas knows the Christ (Messiah) was to be a son of David: which made him a "son of God" as all the Davidic kings were sons of God by adoption. The high priest puts Jesus under oath (Jesus must answer) and since Caiaphas knows that Jesus is in fact the Messiah he knows that Jesus will answer in the affirmative. Now for the high priest to put Jesus under oath and demand the answer to his question should have had the whole proceeding thrown out but the trial has begun as a trial for a Mesith for which that would actually be legal. When Jesus responds Caiaphas tore his garment, which was illegal in itself (Lev 21:10) and screamed "blasphemy!" Because everyone heard Jesus' response they are now all witnesses to what they are calling Blasphemy.

Caiaphas has changed tactics to charge and condemn Jesus for Blasphemy. Since the members of the Sanhedrin who are present are now all witnesses to the Blasphemy. They have no problem finding Jesus guilty of that charge. However, the charge of Blasphemy requires a trial on the next day to support condemnation. By rationalizing the use of the Temple calendar,

they can have the second trial later in the morning at which they will condemn Jesus to death (Mt 27:1, Mk 15:1, Lk 22:66).

Jewish law provided that a final decision for acquittal could come on the first day but a decision for condemnation could only come after a 2nd trial on the next day, except in the case of a trial for a Mesith. Blasphemy is of course a crime against the Temple, so they rationalized the use of the Temple calendar.

Many of the events of the trials, provided us by the Evangelists, were provided because the described events or interactions, rendered the trials invalid and should have resulted in the acquittal of Jesus. Some examples:

1. Questioning the accused by Ananus (Jn 18:19). Note that Jesus said to Ananas: "Why do you question me? (Jn 18:19) It was illegal to do so!
2. Striking the accused (Jn 18:22).
3. Capital cases are to begin with the case for the defense¹⁷⁹.
4. Only in a trial for a Mesith does it begin with the case for the prosecution. They began as a trial for a Mesith and did not start over when they had failed to convict, and tactics changed.
5. They never had the case for the defense at either trial.
6. The High Priest questioned Jesus (Mk 14:55). Talmudic law prohibits direct questioning of the defendant. The Talmud indicates that a man does not belong only to himself; just as he has no right to cause physical harm to others, so he has no right to inflict injury on himself. This is why it was determined that the confession of the defendant had no legal consideration. This rule, which has its own formal substantiation, served courts for centuries as a powerful weapon against attempts to extract confessions by force or persuasion. Not only can no man be forced to incriminate himself through his own testimony, but self-incrimination has no significance and is unacceptable as evidence in court.¹⁸⁰ That Caiaphas sought such a confession from Jesus, even to the point of placing him under oath, is ordinarily seen as nullifying the proceedings.¹⁸¹
7. At face value, Caiaphas' statement that we have no further need of witnesses, should have also invalidated the trial. Mishnaic law specifies the need for two or three qualified witnesses agreeing as to what had been seen or heard.¹⁸² However Caiaphas may have been referring to the fact that all the assembled members of the Sanhedrin are witnesses to the blasphemy.
8. In capital cases the Sanhedrin was not allowed to render a unanimous verdict of guilty¹⁸³, yet we are told "they all condemned him as deserving death" (Mk 14:64).

¹⁷⁹ Mishnah, Sanhedrin 4.1(e)

¹⁸⁰ Adin Steinsaltz, *The Essential Talmud*, pp. 167-168

¹⁸¹ *The Jewish Encyclopedia*, Accusatory and Inquisitorial Procedure, p. 163

¹⁸² *The Jewish Encyclopedia*, Capital Punishment, p. 556

¹⁸³ Mishnah, Sanhedrin 4:1(f)

Scourging – April 2, 33/ Nissan 13, 3773

"He was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed." (Is 53:5)

Our Father

Jesus was taken to Pilate later Wednesday morning. The Jews intended for him to die Wednesday or Thursday thereby avoiding the Temple Passover Festival. They could not allow his disruption of temple commerce to go unpunished, thereby undermining the authority of the priests. They led Jesus to the Praetorium, but the Scribes and priest did not enter so that they would not become un-clean (Jn 18:28). Therefore, Pilate went out to them and said: "What accusation do you bring against this Man?"

They answered and said to him: "If this Man were not an evildoer, we would not have delivered him to you." (Jn 18:29-30)

So, Pilate said to them: "Take him yourselves, and judge him according to your law."

The high priest then informs Pilate that they have found Jesus guilty of a capital crime under their law and have thus condemned him to death. By Roman law, they cannot execute Jesus, so they are asking Pilate to execute him. The Jews said to Pilate: "We are not permitted to put anyone to death," to fulfill the word of Jesus which He spoke, signifying by what kind of death He was about to die. (Jn 18:31) (HM-1)

Pilate informs the Jews that under Roman law they do not condemn a man without first examining him.

Pilate takes Jesus inside and bluntly asks: "Are you a king of the Jews?" (Mt 27:11, Mk 15: 2, Lk 23:3, Jn 18:33).

Jesus answers: "Do you say this on your own or have others told you about me?" Jesus wants to clarify for Pilate that this was a claim made by the Jews not by Rome.

Pilate answered: "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" (Jn 18:35).

Jesus responds: "I am a King, but my kingdom, [the Kingdom of God], is not of this world."

Jesus then points out his kingship is non-violent thus no threat to Rome: "If my kingdom did belong to this world, my attendants [would] be fighting to keep me from being handed over to the Jews. But as it is my kingdom is not here."

Pilate said to him: "Then you are a king?"

Jesus answered: "You say I am a king. For this I was born [as a first-born male in a stable used for the paschal lambs, inspected by the Levitical shepherds, and found without blemish thus selected for the paschal sacrifice: for his crucifixion, He was born the Lamb of God. He was also selected by the people, on lamb selection day, as the Paschal Lamb for this Passover!] and for this I came into the world, to testify to the truth. [Jesus' message, the truth, is the Kingdom of God]. Everyone who belongs to the truth [the Kingdom of God] listens to my voice."

Pilate said to him, "What is truth?" (Jn 18:33-38).

Little does Pilate know that before him stood the Way, the Truth, and the Life (Jn 14:6). (HM-2)

After examining Jesus, Pilate realized that Jesus was innocent of everything but being hated by the high priest. Pilate said to the chief priests and the crowds: "I find no guilt in this man" (Lk 23:4).

But they kept on insisting, saying: "He stirs up the people, teaching all over Judea, starting from Galilee even as far as this place" (Lk 23:5).

When Pilate heard that, he asked whether the man was a Galilean. And when he learned that Jesus belonged to Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem at that time (Lk 23:6-7). Jesus was probably taken to Herod Wednesday afternoon. Herod was delighted to see Jesus for he had wanted to see him for a long time, because he had been hearing about him and was hoping to see some sign performed by him. Herod interrogated Jesus at length (Lk 23:8-9) trying to get him to work a miracle but he failed to get Jesus to even respond to him. The chief priests and the scribes were standing there, accusing him vehemently. And Herod, with his soldiers, after treating him with contempt and mocking him, dressed him in a gorgeous robe and sent him back to Pilate Wednesday evening.

Now Herod and Pilate became friends with one another that very day; for before they had been enemies with each other (Lk 23:10-11).

Herod had killed John the Baptist; he was not about to kill another prophet. He would leave that to Pilate.

Jesus was likely held overnight under guard near the praetorium. Dressed in an expensive robe and not yet judged by Pilate, the soldiers would have showed him some respect.

In the meantime, Pilate had gone home and tells his wife about the holy man the high priest wants to have executed. They conclude the priests are envious of Jesus (Mk 15:10). (HM-3)

On Thursday morning upon arrival at the praetorium Pilate finds that Jesus has been returned by Herod and the Jewish leaders are back demanding his execution before the Friday festival. But Pilate can "find no guilt in him." (Lk 23:4, Jn 19:4-6). Pilate needs to identify a capital offense if he is to condemn Jesus.

Pilate summoned the chief priests and the rulers and the people: He tells the Jews that there is no capital offense; that even Herod found him innocent of any capital crime (Lk 23:13) "You brought this man to me as one who incites the people to rebellion, and behold, having examined him before you, I have found no guilt in this man regarding the charges which you make against him. No, nor has Herod, for he sent him back to us; and behold, nothing deserving death has been done by him. Therefore, I will punish him and release him." (Lk 23:13-16) (HM-4)

A messenger then interrupts as Pilate's wife has sent him a note. The note tells him: "Have nothing to do with the holy man for I have suffered much over him today in a dream." (Mt 27:19).

Pilate wants to figure out how to save Jesus. He thinks that a solution may be to appeal to the crowd: for he knows that the priests fear the crowds (Mk 12:12). If he has Jesus scourged, then maybe the Jews' envy will be satisfied and they will stop demanding that He be crucified. Pilate realizes that he needs to satisfy their envy or releasing Jesus will just cause the priests to find another way to kill him.

A scourging should also elicit sympathy from the crowds. Pilate may then be able to release Jesus on Passover as the festival prisoner release. Pilate announces that he is having Jesus scourged (Lk 23:16, Jn 19:1). (HM-5)

Pilate informed the soldiers that they should not kill Jesus because he wants to release him Friday. Jesus was likely scourged Thursday afternoon. The scourging was done by two men each using a flagellum. The lead balls on the leather strips were made to bruise and at the same time to tear the skin. (HM-6)

While Jewish law restricted the number of blows in a scourging to 39 (Deut 25:3), Roman law had no such restriction. The objective of the soldiers was to mark his entire body below his head¹⁸⁴. Looking at Jesus on the Shroud we can see that they succeeded.



A member of the team that studied the shroud in 1978 counted the markings: 135 lashes. The shroud image as shown in this document (following the Sorrow Mysteries) is in black and white, it is yellow and brown on the original. But consider the purple bruising on his body that resulted from each of the strokes of the flagellum! With each stroke, 6 lead balls traveling more than a hundred miles an hour (161 kilometers an hour) strike his body!¹⁸⁵ Anywhere, below his neck, that was not bleeding was bruised.

(HM-7)

The scourging beginning at the ankles and moving up to the shoulders would cause penetration of the skin (bleeding) with trauma to the nerves, muscles, and skin; reducing the victim to an exhausted condition, with shivering, severe sweating, frequent seizures, and a craving for water.¹⁸⁶ When they finished, Jesus was bleeding or purple from his ankles to his shoulders.

Those who died from scourging died from traumatic shock that was accelerated by blows of the lead balls to the chest. Traumatic shock causes the rupture of the alveoli in the lungs¹⁸⁷. Direct blows to the chest bruises the ribs and physically damages the alveoli, thereby accelerating the progress of traumatic shock. If you compare the ventral and dorsal images of the Shroud, (shown following the Sorrowful Mysteries), you should notice that there were fewer blows to the chest. That was required to keep Jesus alive as requested by Pilate. (HM-8)

A detail examination of the Shroud of Turin shows the marks from the scourging are very distinct. They are not obscured by blood. It has thus been established that Jesus' body was washed prior to burial and that the bloodshed from the scourging was washed off^{188, 189}: **Jesus could not have been scourged on Friday!**

After the scourging, Jesus was likely placed in a dry cistern 12 to 15 ft. deep with smooth sides. Jesus was lowered into the cistern with a rope looped around his chest and pulled up to his arm pits. The cistern had no sewage facilities causing Jesus to spend the night standing in sewage with the other criminals. (HM-9)

Meanwhile that evening Pilate sent a message to the priests, summoning them to the praetorium on Friday morning to resolve the issue of Jesus (Lk 23:13). Had Pilate not ordered the priest, they would not have come back until at least Monday. The priests didn't want to execute Jesus on Friday or Saturday because of Passover and Sunday was the Feast of First

¹⁸⁴ Marking his body meant turning it bloody or purple. It meant placing the blows so close to gether that the body was red or purple from the neck down.

¹⁸⁵ The crack of a whip is the end of the whip breaking the sound barrier at 600mph. A baseball pitcher throws at about 90-100mph. A BB gun pellet travels at 150 ft / second, (45.7 m /second), (100 miles per hour), (160 km per hour). 135 lashes * 6 BB's per lash= 810: Equivalent to being shot 810 times with a BB gun in addition to 135 lashes with a 3 strap whip.

¹⁸⁶ Pierre Barbet Revisited by Frederick T. Zugibe, M.D., Ph.D. <https://www.shroud.com/zugibe.htm>

¹⁸⁷ Boxers have died from traumatic shock caused by repeated blows to the chest.

¹⁸⁸ Jewish burial practices require that the body be washed prior to burial. However, when the individual died a violent death any fluid that flowed out as a result of the trauma that caused death is life blood and must not be washed off. If there was life blood on the clothing, the clothing could not be removed and was buried with the body. If a person lived until the next day, then it was not considered life blood and must be washed off. (<http://www.shrouduniversity.com>)

¹⁸⁹ The Jewish Way of Death and Mourning by Maurice Lamm (1969)

Fruits. It was not religious conviction that would deter them but rather the fear that the crowds from the rest of Judea and Galilee, who loved and admired Jesus, would riot (Mk 14:2).

When they were summoned by Pilate on Thursday evening, the high priest realized that Pilate would attempt to release Jesus to the crowds on Friday. So, the high priest ordered everyone to pass the word to be at the praetorium in the morning and that the priests wanted [Jesus] Barabbas released (Mk 15:12). They didn't even need to mention Jesus the Nazarene. [\(HM-10, GB, OMJ\)](#)

Reflections on the Scourging

He gave him no answer

Jesus responded to the Jews and Pilate's questions but not to Herod. "He gave him no answer" (Lk 23:9).

Two wrongs don't make a right; it identifies a coward

Pilate knew that you were guiltless. He knew that the high priest out of envy sought your death. Rather than respond like Gallio (Acts 18:12-17); Pilate sought to placate the Jews by having you scourged and then crowned with thorns. That led ultimately to a confrontation in which out of fear of a conflict that could lead to his own loss of status; he allowed you to be executed. How many times out of fear of offending someone have I failed to do your will? Our culture today has made that which is wrong right and that which is right wrong just as you said it would do. Help me to be motivated by fear of offending You; rather than fear of those who are offended by the truth. Give me the wisdom to be able to love the sinner while hating the sin. Make me your instrument to draw people back to you.

Jesus spent the night with Barabbas, Dismas, Gestus, and others, only one responded

You spent Thursday night in the cistern with the other prisoners. You could not lay down as there was nowhere on your body that was not bruised and cut, except the bottom of your feet and your head. The floor was covered with sewage with the only clean spaces occupied by someone else. As you stood in the dark you spoke with the others present. As the newest person dropped into the cistern you were probably questioned by those already present. You must have struck up a conversation with Dismas because you made a huge impact on him. All the others present heard the conversation you were having with him but only Dismas responded. Please give me the grace to respond to you in whatever disturbing disguise you come to me in.

Crowning with Thorns - April 3, 33/ Nissan 14, 3793

"I gave my back to those who beat me, my cheeks to those who plucked my beard; my face I did not shield from buffets and spitting." (Is 50:6)

Our Father

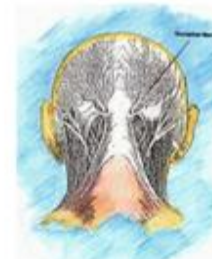
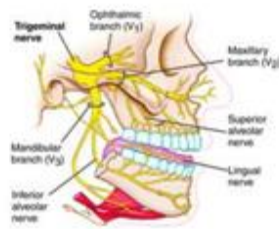
Jesus was scheduled by Pilate to be brought out the first thing Friday morning, so he could effect his release. He was taken from the prison (cistern) before the morning briefing; so as not to risk a delay should soldiers need to be lowered into the pit to put the rope on him to lift him out or worse needed to clean him off before taking him to Pilate because he had fallen. Jesus was thus present when the cohort met for its normal morning briefing. The soldiers on night duty were going off shift and the soldiers coming on duty were getting briefed: the whole cohort¹⁹⁰ (Mt 27:27, Mk 15:16-19), never less than 480, nor greater than 1000 men, was present. It was at this briefing early Friday morning that the soldiers decided to have fun at the expense of the "King of the Jews." Jesus was crowned with thorns (Mt 27:29). (HM-1)



The soldiers formed a crude crown (more like a cap) from thorns of the Christ's Thorn Jujube (*Zizyphus Spina* species). It was spring, and the new growth was supple and easily woven together to form a painful equivalent to the laurel wreath shown on Caesar's head; but with thorns approximately one inch (25 mm) in length. They put a purple robe on him and forced the crown down onto on Jesus' head.

In his bound hands, they place a reed, as a scepter, in mockery of his kingship. Kneeling before him in derision, they spit on him (Is 50:6), and cry out: "Hail, King of the Jews!"

Taking the wild sugar cane, *Saccharum biflorum*, from his hand they strike him on the head (Mt 27:28-30), driving the thorns further into his scalp and then they pull a few hairs from his beard. (There is missing hair on the right side just under his lip.) The cap of thorns digs into the trigeminal nerve (which carries facial pain sensation to the brain – think exposed nerve: like a root canal without anesthetic) and into the greater occipital nerves (causing extreme headaches) especially as he was struck with reeds, contributing to traumatic shock:



¹⁹⁰ A cohort was a tenth of a legion. A legion had 5000 men. A cohort had 6 centurions.=

Head wounds bleed profusely. The wounds from the thorns were still leaking blood when Jesus died 8 hours later. That would indicate that the thorns were continually being pushed into the nerves as He turned his head or leaned back while on the cross; keeping the wounds from closing. We have all felt the pain of a thorn or splinter but consider that the splinter is going right into a nerve where the nerve bundle enters the brain! (HM-2)

The soldiers incurred what was thought to be a minimal risk in torturing Jesus. The soldiers could torture any prisoner; with the exception that if the prisoner was condemned to death he had to be alive to be executed. The execution was both a state event and an example to the people. If a tortured, condemned prisoner died before execution; one of the torturers would take his place and an execution would still be held. The risk was thought to be minimal as the soldiers were told that Pilate intended to release Jesus. (HM-3)

Jesus was then taken to Pilate at the appointed time. Pilate's strategy to release Jesus is to satisfy the envy of the priests and scribes by showing them a beaten and humiliated man while at the same time obtaining the sympathy of the crowd. (HM-4)

When Jesus arrived, Pilate was moved at the sight of Jesus scourged and crowned with thorns. He took him before the people and unintentionally spoke to the crowd in the words of the prophet Zechariah saying: "Behold the Man" (Zech 6:12).

The verse in Zechariah says: "Behold the man whose name is Branch; and he shall grow up in his place, and he shall build the temple of God" (Zech 6:12). "Branch" is the primary symbol of the Messiah used also by Isaiah: "There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots" (Is 11:1); and Jeremiah: "See the days are coming when I will raise up a righteous branch for David; as King, he shall govern wisely, he shall do what is right in the land" (Jer 23:5).

A typical rabbinical teaching technique is to start a quote: "Behold the Man" and everyone fills in the rest of the quote: "whose name is branch....".

Pilate said: "Behold the Man."

And the priests and scribes, knowing the next line, all heard: "Behold the Messiah." (HM-5)

The high priest had put Jesus under oath during his trial and then asked Jesus specifically if He was the Messiah. When Jesus answered, they had screamed: "Blasphemy!"

Pilate is looking to elicit sympathy for Jesus and to satisfy the blood lust of the scribes and priests, but Pilate unknowingly calls Jesus the Messiah. Instead of getting sympathy, Pilate enflamed the hatred of the scribes and priests. (HM-6)

Not realizing what he had just done, Pilate then offered to release Jesus as the customary prisoner released during the festival. However, the crowd was primarily temple sympathizers, organized by the priests: it was after all preparation day and the devout Israelites were at home preparing for Passover. Led by the scribes and priests the crowd did as they were instructed and screamed for Barabbas.

The name Barabbas means "son of the father" (a name for a man who does not know his father's name). The crowds were then given a choice between Jesus, "the son of an unknown father," and Jesus (Mt 27:16), "the Son of God the Father." Jesus Barabbas was released (Mt 27:18). (HM-7)

Pilate still wanted to release Jesus, so he said: "Then what shall I do with Jesus" (Mk 15:12)

The crowd, led by the scribes and priests, yelled: "Crucify him."

Pilate said: "Take him yourselves and crucify him, for I find no crime in him." (Jn 19:6).

The high priest answered Pilate: “We have a law and by that law he ought to die, because he has made himself the Son of God.” (HM-8)

When Pilate heard these words, he was even more afraid. Pilate went back into the praetorium and asked Jesus: “Where are you from?”

But Jesus didn’t answer.

Pilate said: “You will not speak to me? Don’t you know that I have the power to release you, and the power to crucify you?”

Then Jesus responded: “You would have no power over me unless it had been given to you from above; therefore, he who delivered me to you has the greater sin.” (Jn 19:7-11).

Jesus chooses to allow events to play out. Jesus had an opportunity to plead his case but makes no attempt to do so: “No one takes my life from me” (Jn 10:18). (HM-9)

Pilate sought to release Jesus but the high priest cried out: “If you release him you are no friend of Caesar because He claims to be king and we have no king but Caesar.” (Jn 19:12).

Now that’s a threat! Pilate will now have to formally acknowledge the kingship of Jesus or there is no crime against Rome to justify his execution. Pilate in frustration sat down on the judgment seat at a place called “The Pavement”, but in Hebrew, “Gabbatha” (Jn 19:13). When Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he washed his hands in front of the crowd saying: “I am innocent of this Man’s blood; see to that yourselves.”

And all the people said: “His blood shall be on us and on our children!” (Lk 23:24-26)

Thus, Pilate relented to the will of the priests and scribes (Mt 27:24). Jesus was led off to be crucified.

In a murder for hire who is to blame? Beware of anyone who blames only the Jews or only the Romans: both are guilty! I too am guilty: it was also for my sins that he died. Remember Jesus had said: “No one takes my life from me. I lay it down of my own accord” (Jn 10:18).

Pilate is faced with a choice: risk his position in a political confrontation or sacrifice his conviction that Jesus does not deserve to die. When I am faced with a choice between the world and its pleasures and my convictions; how will I choose? (HM-10, GB, OMJ)

Reflections on the Crowning with Thorns

Who prompted Pilate to say: “Behold the Man”?

Was it a coincidence that Pilate said exactly the wrong thing? I don’t think so. The devil was so consumed with hatred for you he must have figured that was exactly the thing that would insure your ultimate condemnation. Was it a coincidence that the high priest realized that Pilate would attempt to release Jesus and then ordered a crowd to be present? Lord the devil is so much smarter than I, that I must keep asking you to protect me. Don’t let me stumble into the traps he sets for me. Don’t let me through weakness become a tool of the devil. Thank you for my guardian angel.

He who delivered me to you has the greater sin. Who is “he”?

You said to Pilate: “He who delivered me to you has the greater sin.” Who is “he”? Was it Judas who delivered you to the Jews or was it Caiaphas who engineered a trial to find you guilty

of blasphemy? Or was it me along with all who have sinned? I am awed by your refusal to defend yourself. You resolutely set about allowing yourself to be arrested, beaten, scourged, and crowned with thorns and then still refused to defend yourself. My ego is so big I can't conceive of allowing anyone to accuse me of something I did not do; let alone allow myself to die the cruelest death there is without any protest. Help me to awaken to the spiritual dimension so that I can begin to see as you see. Help me to see beyond the physical.

Carrying the Cross - April 3, 33/Nissan 14, 3793

If anyone would come after me let him deny himself and take up his cross and follow me. (Mt 16:24, Mk 8:34, Lk 9:23)

Our Father

The scourging that was the “normal part of crucifixion” occurred just prior to carrying the cross piece (patibulum). The condemned will die by torture: so much pain that the person dies by drowning in his own cell tissue (the burst aveoli). Crucifixion could take days, so to



accelerate death on the cross, the condemned was scourged primarily on the back and chest to inflict maximum pain as well as to damage the alveoli thus accelerating traumatic shock. Jesus however, being the only person known to have suffered a full body scourging and a crowning with thorns, prior to crucifixion, had already been more thoroughly scourged and the soldiers now had a vested interest in keeping Jesus alive. The soldiers escorting Jesus to Golgotha know how much Jesus bled during the crowning of thorns and they have

seen the bruising and blood caked on his body from the earlier scourging. They are worried that Jesus won't even make it to Golgotha; less than a mile away. He was not scourged Friday because if He had been scourged, then there would be life blood on his back from the scourging. (HM-1)

One condemned to death on the cross had the patibulum tied to his extended hands and positioned on his back across his shoulders. He then had to carry the patibulum, weighing between 50 and 75 lbs. (22.7 and 34 kg)¹⁹¹ (depending on the size, type of wood,¹⁹² and how dry the wood was), to the place of execution. (HM-2)

Jesus meets the weeping women and says: ‘Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, “Happy are the barren, and the wombs that never bore, and the breasts that never nursed.” Then they will begin to say to the mountains: “Fall on us”; and to the hills: “Cover us.” For if they do this when the wood is green, what will happen when it is dry?’ (Lk 23:26-31). (HM-3)

Jesus as a prophet is warning the women that if the high priest does this to the innocent (Jesus) then the guilty will surely be burned, as in fact happened when Jerusalem was destroyed in 70 AD.

Note that the destruction of Jerusalem was less than a generation from Jesus' crucifixion. We legalized the killing of the innocent in 1973. (HM-4)

The Stations of the Cross indicate that Jesus met his mother along the way to Golgotha. There is no mention in any ancient texts of her specifically meeting Jesus as He carried the cross, but it is possible she was with the weeping women. We do know that Mary was present

¹⁹¹ <http://www.woodweb.com/cgi-bin/calculators/calc.pl> Assuming a cedar patibulum of 6' 6" x 8" x 4" with 25% moisture. (Northern White Cedar – the lightest cedar versus Eastern Red – the heaviest cedar)

¹⁹² (the tradition of 3 different types of wood on the cross makes sense: Pine, Cedar, and Cypress – the upright, the patibulum, and the titulus.) Research done on a piece of the relic found by St. Helen by Charles Rohault de Fleury in 1870 indicate that piece was pine. St Helen's technique for identifying the true cross was laying a cripple on the wood that was uncovered. When she was cured, Helen declared that was the true cross. The technique would likely imply that what they were uncovering was uprights. <http://www.thecompassnews.org/2015/09/what-wood-was-christs-cross-made-from/>

at the foot of the cross; the question is one of timing. When did she arrive, after Jesus or with Jesus? It makes no difference: the meeting, whenever it occurred, caused untold anguish to both. Mary sees her son; beaten and bloody. The anguish felt at seeing a loved one suffer when there is nothing that can be done to alleviate the pain is incredible and yet it is even worse when the one suffering is completely innocent. Mary sees Jesus' physical suffering and Jesus sees Mary's anguish. (HM-5)

The bruises on Jesus' knee and the skin scraped off his nose show that he fell once. Falling with his arms tied to the patibulum insured that He would land on his face. When he fell¹⁹³, the weight of the patibulum falling onto Jesus' shoulders may have damaged the nerves in his shoulder. Jesus' face is now covered with dirt, mud, blood, sweat and spittle. (HM-6)

When Jesus fell, the soldiers become very concerned that he may die. The soldiers rush to remove the heavy patibulum from his shoulders and back. Rather than take the time to untie the ropes or try to lift both Jesus and the patibulum, a soldier uses his sword to hack through the ropes. Freeing Jesus from the patibulum they began to help him to his feet.

Normally a civilian would not be allowed near the condemned. However, since they need to get Jesus to the cross before He dies, anything that helps is going to be allowed. Bernice, the woman who had the hemorrhage cured by touching the hem of Jesus' garment, steps forward and wipes Jesus' face with her veil. Tradition calls her Veronica but that is just Latin for "true image" which is what the soldiers, who saw it, reported to Pilate. There was a "true image" of the man's face on her veil. The story of Veronica does not come from the gospels but rather from the annals of Pilate (which is sometimes called the gospel of Barnabas): not inspired writing but an historical document.¹⁹⁴ (HM-7)

That the soldiers forced Simon of Cyrene to help Jesus carry his cross indicates the level of concern. They feared that Jesus may die before being crucified. (Mt 27:32, Mk 15:21, Lk 23:26). The patibulum was placed on Jesus and Simon's shoulders. The patibulum's weight that Jesus now had to carry was now between 30 and 40 lbs (14 and 18 kg)¹⁹⁵. Instead of carrying it across his back which crossed over the cuts on his shoulder from the scourging, the edges of the beam now dig into the cuts from the scourging and begin to tear into the shoulder muscles.

When St. Padre Pio was asked in 1947 by Karol Wojtyła, St. John Paul II, which of Jesus' wounds hurt the most he responded without hesitation: "The wound in the shoulder from carrying the cross."¹⁹⁶

Cutting the ropes to remove Jesus from the cross-piece, meant Jesus' hands would be nailed to the cross when He got to the place of execution (the rope pieces are now too short to re-tie).

The bumpy, uphill road to Golgotha added to the hypovolemia (insufficient blood plasma). Body fluids are escaping as perspiration, reducing the fluids available for plasma. Jesus' veins are beginning to collapse. (HM-8)

¹⁹³ The wounds on the shroud show that he fell once. There is skin scraped on one knee from one fall. The Stations of the cross have Jesus falling three times but that could not have happened. There is no physical evidence to support three falls. The risk to the soldiers was so great they had Simon help Jesus after the first fall.

¹⁹⁴ <http://www.shroud.com/pdfs/iannone2.pdf>

¹⁹⁵ Jesus was 6 inches (152 mm) taller than Simon so he carried slightly less weight.

¹⁹⁶ <http://catholicism.org/devotion-to-the-shoulder-wound-of-christ.html> and <http://caccioppoli.com/Close%20encounters%20of%20the%20special%20kind%20of%20Padre%20Pio%20with%20Jesus'%20Passion,%20receiving%20wounds%20on%20the%20hands,%20feet,%20side,%20shoulder,%20and%20an%20invisible%20crown%20of%20thorns.%20Examinations.html>

The placard (*Titulus*) that Pilate had had written, which would be placed on the cross, was carried in front of the condemned as he carried the cross piece (Jn 19:19-20). It announced the crime for which the prisoner was being punished. It read: "Jesus the Nazarene, King of the Jews". Nazareth is the Hebrew word for "Branch town". Thus, it can be read: "Jesus the Branch, King of the Jews" reminding us again of Zechariah's "Behold the man whose name is Branch" (Zech 6:12)!

The placard was written in:

Hebrew יֵשׁוּעַ הַנְּצֵרֶת וְהַמֶּלֶךְ הַיְהוּדִים

Latin **I**esus **N**azarenus **R**ex **I**udæorum

Greek Ἰησοῦς **v**αζωραῖος **β**ασιλεὺς Ἰουδαίων

- Hebrew: **Y**eshua **H**aNatzeret **V**'HaMelech **H**ayehudim [YHVH - which in Hebrew spells the name of God: "I Am"]. *It should be noted that Hebrew is read from right to left as shown in the Hebrew script above but it has been written here as a transliteration so we can pronounce it from left to right.* ¹⁹⁷
- Latin: **I**esus **N**azarenus **R**ex **I**udæorum [INRI - which is on the top of our crucifixes]; and in
- Greek: **i**Esous ho **n**azOraios ho **b**asieus tOn **i**oudaiOn" [INBI];

Jesus in frustration when arguing with the Pharisees had said: "When you have lifted up the Son of Man then you will know that I am" (Jn 8:28).

Now the Titulus has YHVH: "I am" just as Jesus foretold. (HM-9)

The priests objected to Pilate's wording not so much because it clearly proclaimed Jesus the Messiah (Jn 19:21) but that it proclaimed that Jesus was God! Pilate however would not/could not change it because the kingship of Jesus was the crime for which He was condemned. Anyone can claim to be king, that is not a crime, but being a king is a crime against Rome. (HM-10, GB, OMJ)

¹⁹⁷ Relics from the Crucifixion by J. Charles Wall indicates that the actual Titulus was 10" long and was etched into the wood. The scribe who did the etching actually etched all three languages from right to left. Although it may very well be the titulus the story around it is suspect. It is claimed that the titulus was still attached to the cross when identified by St Helen, which would imply no one after Jesus was crucified on the upright. That is difficult to believe and renders the story on St. Helen's method for determining which cross was the one Jesus was crucified on ludicrous.



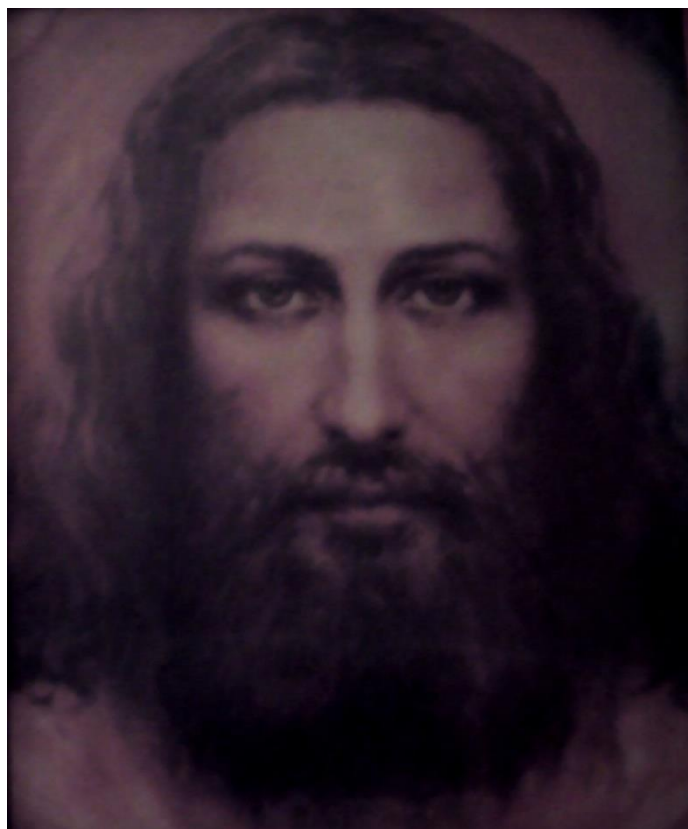
Reflections on Carrying the Cross

Veronica voluntarily came to Jesus aid without fear of the repercussion to herself.

Without thought for herself, Bernice took off her veil and stepped forward and wiped your face. She did it because the mud and blood on your face had obscured your vision. She did it because it was the right thing to do. It was so bold that the soldiers stepped back and allowed her to help. Give me the wisdom to see the right thing to do and the fortitude to imitate Bernice and just do it. It is so easy to rationalize: we can't touch the condemned, we will get hit or worse arrested. I am more like the rest of the crowd who stays behind the line or worse just stays away while babies are aborted and women ruin their lives because they have been lied to. Have mercy on all those who are in agony because of an abortion.

Jesus said we must pick up our cross daily.

My cross is the things I hate to do. It is the things I do only when I have to. Yet you, Jesus, chose as your cross the most painful suffering possible. Help me to see the value in the little crosses you gave me. Help me to choose to follow your example. Help me to see the beauty in the trials that come my way. Padre Pio said the wound that hurt the most was the wound from carrying the cross. Yes Lord I can relate to that, although my cross is nothing compared to yours but please help me to carry my cross it gets so heavy sometimes.



Lenticular image derived from the face on the Shroud
Painted by Ariel Aggemian in 1935

Crucifixion - April 3rd, 33/Nissan 14th, 3793

The Exodus of a Priest, Prophet, and King

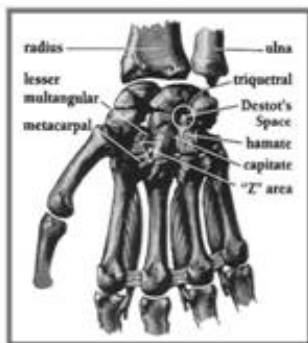
"There were many who were appalled at him, his appearance was so disfigured, beyond that of any man, and his form marred beyond human likeness." (Is 52:14)

Our Father

Criminals were crucified naked to increase their shame, degradation, and vulnerability. The soldiers stripped Jesus of his garments and divided them between themselves. Jesus' tunic was woven without seam, making it rare and thus valuable, so they cast lots for it (Ps 22:18; Mt 27:36; Mk 15:24; Lk 23:34; Jn 19:23-24). A tunic woven without seam is what Moses prescribed to be worn by the high priest¹⁹⁸ as he ascended the altar to offer sacrifice (Ex 28:31-32). Jesus ascended Golgotha to offer himself as the sacrificial victim for the Paschal offering: "No one takes my life from me" (Jn 10:18). He went to his crucifixion dressed as the High Priest! Jesus is the true High Priest offering himself, the Lamb of God, on the cross. (HM-1)

Jesus was almost 6 inches (152 mm) taller than the average man of his day. The upright portion of the cross was permanently fixed into the ground, so it could be reused and would be stable (not fall over with the writhing of the condemned).¹⁹⁹ There was a notch in the upright into which a corresponding notch in the patibulum would be placed and the two pieces securely held together with a rope (allowing for reuse of the patibulum as well as the upright). So, the height of the cross was fixed, and Jesus was 6 inches (152 mm) too tall and his arms were too long. To compensate they stretched his arms as far as possible before nailing him to the patibulum.²⁰⁰ That way his body would not hang down as far. A 4½ inch (114 mm) nail was driven into each of his hands at an angle so that it entered low on his palm and exited on the back of his wrist. (The same way you would put a nail in the wall to hold a heavy picture.) A nail driven as shown below into the "Z" area of the hand will separate the small bones in the hand without breaking them (Ex 12:46, Nm 9:12).²⁰¹

Driven exactly as in the picture of the woman's hand below, a nail would have prevented tearing since it nails the wrist to the wood of the cross and the entire hand is above the nail.



¹⁹⁸ Josephus, Ant. III. 6, 4.

¹⁹⁹ Wood was scarce and thus expensive. However much the priests may have wanted to burn the crosses that wasn't going to be allowed. Neither were the soldiers going to dig a fresh hole every time someone was to be executed.

²⁰⁰ This fact precludes the notion of predrilled holes in the patibulum as the reason for stretching the body.

²⁰¹ In Jn 19:31-37 John makes the point of telling us that "not a bone shall be broken" to fulfill the prophecy in PS 34:20.



While Dr. Frederick T. Zugibe, M.D., Ph.D. was studying the shroud, he had a patient come in after accidentally having a large needle driven through her hand. He was amazed that not only did it exit exactly where the exit wound was on the shroud; it also entered exactly where Padre Pio and St Francis of Assisi had the entry wounds on their hands. When x-rayed it showed that no bones were broken and as nails would easily have held the weight of the body on the cross.

The nail exits at the back of the wrist as shown on the shroud. The large iron nails driven through each hand into the cross, as shown above, will damage the sensory branches of the median nerve resulting in one of the most exquisite pains ever experienced: known medically as causalgia. (Notice that the thumb is touching the middle finger. Touch your own middle finger with your thumb as shown in the picture above and then turn your hand over and notice that your thumb is hidden below your hand exactly as shown on the shroud.) Once the hands were nailed to the patibulum the four soldiers lifted the patibulum and set it onto the notch in the upright.²⁰² Jesus' head and body bumps against the upright as they secure the patibulum, driving the thorns deep into the occipital nerves while forcing the movement (twisting) of the thorn in the trigeminal nerve. Jesus cannot hold himself up for more than a few seconds with the torn muscle, his arms stretched out almost horizontal, and nerve damage in his shoulders. The full weight of his body on the weakened shoulders dislocates the shoulders²⁰³ his head bumps hard again as his shoulders dislocate and his body drops, leaving his arms at a 70-degree angle from vertical.²⁰⁴ Once the soldiers have secured the patibulum to the upright, the soldiers then lift his legs and place his feet against the upright. With his left leg, slightly more bent, so that his left foot is on top of his right; a single nail is driven through both of his feet.²⁰⁵

The hours on the cross, with pressure of the weight of the body on the nails through the hands and feet cause episodes of excruciating agony every time Jesus moves. The unrelenting pains of the chest wall from the scourging are felt with every breath, the excruciating headaches are exacerbated every time the back of his head touches the cross driving the thorns still further into the occipital and trigeminal nerves, the torn muscle and the dislocated shoulder sends searing pain every time he moves or tries to lift himself. The combination of pain is more than a human body can bear so the body continues to respond with ever deepening traumatic shock. (HM-2)

The first thing Jesus did from the cross was to forgive those who were crucifying him: "Father, forgive them for they know not what they do" (Lk 23:34). Sin unknowingly committed carries the least guilt. Jesus has already forgiven them and now he is begging his Father to also

²⁰² Think Lincoln logs

²⁰³ http://www.shroudofturinexhibition.com/Shroud_of_Turin_exhibition/Biblical_Injuries_of_Jesus_1.html 11. Dislocation page 8

²⁰⁴ Pierre Barbet Revisited by Frederick T. Zugibe, M.D., Ph.D. <https://www.shroud.com/zugibe.htm>

²⁰⁵ Tradition holds that Jesus was nailed to the cross at the same time as the Pascal Lamb was tied to the altar. The event is shown by Mark as 9 AM which was the time the Pascal lamb was normally bound to the altar where as John states that it was closer to noon. John is stating the actual time Jesus was crucified while Mark is pointing us to the Pascal Lamb. Since so many priest followed Jesus to his crucifixion it is likely both are right.

forgive! Jesus set an example of forgiveness. **Failure to forgive only keeps us out of heaven. There is no conflict in heaven, so I can't enter heaven if I hold anything against someone else; lest I encounter them in heaven! It does not affect the person we have not forgiven. The issue is my pride! (HM-3)**

Jesus was on the cross somewhere between 3 and 6 hours. Mark is saying that Jesus was nailed to the cross at the same time the selected Paschal Lamb was tied to the altar in the temple (that normally happened at 9 am). John says it was closer to noon. Because the priests were at the praetorium and then followed Jesus to Calvary, they likely didn't get the lamb tied to the altar on time. John was there on Calvary, so he is referring to the time Jesus was crucified while Mark is simply pointing us to the Paschal Lamb: like the Paschal lamb is tied to the altar; so also, the Lamb of God, is nailed to the cross: the altar on which the Lamb of God will be sacrificed.

During that time on the cross Jesus was taunted by the priests. Those passing by were hurling abuse at him, wagging their heads, and saying: "Ha! You who are going to destroy the temple and rebuild it in three days, save Yourself, and come down from the cross!" In the same way the chief priests also, along with the scribes, were mocking him among themselves and saying, "He saved others let him save himself, if he is the Christ of God, his chosen one!" (Lk 23:35). "Let this Christ, the King of Israel, now come down from the cross, so that we may see and believe!" (Mk 15:27-32). "He trusts in God; let God rescue him now, if He delights in him; for He said I am the Son of God." (Mt 27:43).

Gestus, one of the criminals who was hanged there, was also hurling abuse at Jesus. Saying: "Are You not the Christ? Save Yourself and us!" (Lk 23:39).

But the other criminal, Dismas²⁰⁶, answered, and rebuked him saying: "Do you not even fear God, since you are under the same sentence of condemnation? And we indeed are suffering justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong." And then he said: "Jesus, remember me when You come in Your kingdom!"

That is an incredible leap of faith until you remember that Dismas spent the night with Jesus in the cistern! Jesus' focus while in the cistern wasn't on himself. He was reaching out to Dismas. Jesus responded: "This day you will be with me in paradise" (Lk 23:40-43). **(HM-4)**

As Jesus was nearing the end, He took care of his mother saying: "Woman, behold your Son. Son, behold your Mother" (Jn 19: 26-27).

That is one of the more powerful arguments that Jesus was an only child. For what child, would entrust his mother to someone else's care if he had siblings. That would be an incredible insult to his siblings! Jesus' use of the word "woman" is to let it be known that his reference to his mother is also in her role as the new Eve, the mother of the human-race. He gives his mother to all of us and He gives us to his mother.

Now consider that you are watching your son die, being murdered, being tortured, by those who are supposed to be leading us to God. Then your son looks at you and despite his own suffering; he is concerned that you are taken care of! **(HM-5)**

Jesus is experiencing traumatic shock. His lungs are filling with pleural fluid, ruptured alveoli. Each time He speaks it gets more difficult. Each time there is less oxygen capacity in his lungs and so He has to expand his diaphragm and chest still further when he speaks, to get

²⁰⁶ Dismas & Gestas are named in the Gospel of Nicodemus

enough air flowing over his vocal cords to be heard. Expanding his diaphragm and chest means lifting himself with torn muscles and enduring the pain of expanding bruised ribs.

When Jesus said on the cross "Eli, Eli lema Sabachthani" (Mt 27:46, Mk 15:34); He was naming a traditional prayer that we know today as Psalm 22.²⁰⁷ In Psalm 22 David describes Jesus' crucifixion, three hundred years before the first man was ever crucified, and a thousand years before Jesus was crucified. Jesus was not calling out "My God, My God why have you forsaken me." Mark and Matthew both give it to us as Jesus said it: in Hebrew (the name of the Psalm) not in Aramaic, the language Jesus spoke (which, of course, the evangelists translated to Greek). Both Mark and Matthew want us to know Jesus is referring to the prayer, so they give us the name of the prayer in Hebrew just as Jesus said it. Jesus' switch to Hebrew caught those nearby completely off guard some even thought that Jesus was calling to Elijah (Mt 27:47, Mk 15:35).

Psalm 22 describes exactly what has just happened: "All who see me mock me saying: 'He trusted in the Lord; let the Lord deliver him'... all my bones are out of joint... dogs²⁰⁸ are round about me... they have pierced my hands and feet... they stare and gloat over me... they divide my garments among them, and for my clothing they cast lots..."; and yet the prayer ends triumphantly with David proclaiming deliverance: "...And I [David] will live for the Lord; my descendants will serve you. The generation to come will be told of the Lord, that they may proclaim to a people yet unborn the deliverance you have brought" (Ps 22:28-32). **Deliverance by means of a crucifixion is to be proclaimed to all generations!** The psalm has described the anticipated deliverance that is referred to in the Eucharistic (Todah) sacrifice during the Last Supper at which Jesus has introduced the New Covenant in his blood! Jesus now has us focused. With just four words, "Eli, Eli lema Sabachthani", He has taken us with him back to the Last Supper and the New Covenant. Now He will finish the Last Supper! He is now about to provide the deliverance for which we are giving thanks in the Todah! (HM-6)

When Jesus left the last supper, He had not finished the Seder meal. He left out the 4th cup: the "Cup of Acceptance" (Mt 26) and the Nirtzah. When He prayed in the garden "Father, if it be possible, take this cup from me" (Mt 26:39, Lk 22:42), and when He said to Peter: "Shall I not drink the cup the Father has given me?" (Jn 18:11); He was referring to the 4th cup which He had not yet drunk.

Jesus knowing that everything had now been completed, in order to completely fulfill the scriptures²⁰⁹ said: "I thirst" (Jn 19:28). They held up a hyssop branch to which was attached a sponge that had been dipped in a mixture of vinegar (sour wine) and wine (Jn 19:29). (Hyssop was used on Passover to put the blood of the lamb, the means of deliverance, on the lintel and doorposts (Ex 12:22).)

Jesus drank the wine, the 4th cup, from the hyssop branch; and said: "It is finished" (Jn 19:30). "It is finished" is both the Nirtzah that ends the Seder meal²¹⁰ and is also what the priest says when he has struck the sacrificial lamb the killing blow. Jesus is both Priest and victim! He finished the Last Supper on the cross: tying together the Essene's "un-bloody" Seder celebration (the Todah as dress rehearsal for the Eucharist: an un-bloody sacrifice) with the

²⁰⁷ Some editions of the Old Testament have a different numbering system for Psalms: it could appear as Psalm 21

²⁰⁸ Dogs is a euphemism for someone who takes physical pleasure in seeing the nakedness and suffering of others

²⁰⁹ The commentaries will refer you to Psalms but Jesus was more than likely referring to Lev 23:6 and John is indicating that Jesus' statement was deliberate and calculated not just because He is thirsty: Jesus wants to fulfill Unleavened Bread.

²¹⁰ <http://www.reformjudaism.org/passover-customs-and-rituals>

Temple Passover celebration (the animal sacrifice as the dress rehearsal for the sacrifice of the Lamb of God.) The Kingdom of God has arrived, Jesus is finished (Mt 26:29, Mk 14:25, Lk 22:18)!

Jesus said: "Father, into your hands I commend my spirit." (Ps 31:5, Lk 23:46) and died as the Passover victim, at the same time, that the priests began sacrificing the Paschal lambs (Mt 27:46, Mk 15:34, Lk 23:44).²¹¹ The Lamb selected as the offering for the people on Lamb Selection Day was always the first lamb sacrificed.

God arranged for there to be two Passovers celebrated. On the first, the Essene "unbloody" Seder meal, beginning on the Essene Feast of un-leavened bread would be the dress rehearsal for the Eucharist with Jesus as the priest for the Todah and ending coincident with the Temple sacrifice of the Lamb of God. The second would enable the remembrance of Passover, on which the High Priest sacrificed a lamb, selected by the people, on Lamb Selection Day, to save their first-born sons; to be the dress rehearsal for the sacrifice of God's first-born son, with Jesus as both the priest and the victim, the Lamb of God, to save all men! (HM-7)

Jesus began his life as the Lamb of God: a first-born male, born in a stable used to protect new born lambs from the weather, inspected by the Levitical shepherds, found without blemish' thus set aside to be sacrificed at Passover. At the start of his ministry He was proclaimed the Lamb of God by John the Baptist. With his baptism, He accepted his role as suffering servant. He began Holy Week as the Lamb of God: selected by the people as the lamb to be sacrificed for the people. Just as the Paschal lamb was attached to the altar, Jesus was nailed to the cross. Jesus died as the Lamb of God so that through his blood all men would be delivered from the bondage of sin.

By the time Jesus died, it had been unnaturally dark for 3 hours²¹² (Mk 15:33) and as He died the earth quaked. The centurion cried out "This truly was the Son of God" (Mk 15:39).

The curtain that separates the Holy of Holy's from the rest of the Temple was torn from top to bottom: profaning the Temple (Mk 15:38). Only the high priest could venture into the Holy of Holies and then only on the Day of Atonement, Yom Kippur, the holiest day of the year, (one of the Feasts of the Lord).²¹³

When an Israelite expressed extreme sorrow, he tore his garment from top to bottom. Caiaphas tore his garment when he heard Jesus admit to being the Son of God. God himself tore his garment, expressing his extreme sorrow, when his son Jesus died on the cross! (HM-8)

The ultimate cause of death is forensically determined to be from a combination of traumatic shock (torture) and hypovolemia.²¹⁴ There has been so much pain, that so many alveoli have ruptured, which when combined with the loss of blood, causes there to be not enough oxygen provided to his brain to sustain life.

²¹¹ Preparation Day was on Friday which meant that the killing of the Paschal Lambs would normally have begun at 2pm rather than 3pm. It is thought that because so many priests were at the crucifixion everything was delayed to the normal hour of 3pm.

²¹²The event is attested to in Olympiades by Phlego Trallianus: "In the fourth year of the 202nd Olympiad, [32-33 AD] a failure of the sun took place greater than any previously known, and night came on at the sixth hour of the day [noon], so that stars actually appeared in the sky; and a great earthquake took place in Bithynia and overthrew the greater part of Niceaea" Although the Olympiades are lost to history; seven historians directly quote the above: Eusibius, The Chronicon Alexandrinum, Syncellus, Jerom, Anastasius Bibliothecarius, The Historia Miscella and Freculphus Lexoviensis. The most interesting part of the account is that stars were visible! Anywhere the sun was darkened by volcanic ash would also have the stars obscured. Something very large passed slowly between the earth and the sun such that it took almost three hours to pass.

²¹³ The Holy of Holy's which should have contained the Ark of the Covenant was empty and had been since Jerimiah hid it.

²¹⁴ Frederick T. Zugibe, M.D., Ph.D. [Babbet Revisited](#)

After Jesus died at 3 pm his face was immediately covered with the [sudarium](#)²¹⁵, a linen cloth (Jn 20:7). This was allowed by the Romans because upon death the criminal's debt was paid; so, to end the embarrassment of the family, the criminal's face could be covered. Covering the face of the deceased is a tradition still practiced today.

The linen cloth does not contain an image of Jesus' face. It has blood, sweat, and pleural fluid from his head, face and lungs. The cloth is the other cloth that was folded up in the corner of the tomb (Jn 20:7). Any piece of clothing or cloth that had life blood on it had to be buried with the deceased. The cloth is currently in Oviedo Spain.

Joseph of Arimathea went to Pilate to obtain his body (Mk 15:43) and Pilate, surprised that He could have already died, sent for the centurion to be sure that Jesus was dead (Mk 15:44). Once assured, he then gave Joseph permission to remove the body from the cross. His body was placed in the arms of his mother. (see [Pierced by a Lance in this document.](#))

Mary immediately covered Jesus and then held him for about an hour²¹⁶ while Joseph of Arimathea and Nicodemus left to get burial linen and spices.

Shortly after Joseph of Arimathea left Pilate, the priests came to Pilate to request that no one be left on a cross after sunset: 8pm local time (Jn 19:31).

Pilate then instructed a centurion to break the legs of those who were crucified. Breaking the legs radically increases the level of pain since their legs are supporting most of their weight.

When the soldier, the centurion Longinus,²¹⁷ came to Jesus, He was lying in the arms of his mother, with his face covered, his body rhythmically moving as Mary breathed. Longinus could not tell if Jesus was dead or alive.

To follow his orders, rather than break Jesus' legs (which would not be lethal to a man already removed from the cross) Longinus stabbed Jesus in his side and into his heart to ensure that Jesus was dead.²¹⁸ Blood and water burst from the pierced pericardium²¹⁹ (Zech 12:10-11, Zech 13:1, Jn 19:34) flowing back out of the entry wound and across his back, as well as up his esophagus and out his nose and mouth. The water was edema caused by the cellular break down of the alveoli. Mary cried out for the first time that day when her dead son was brutally stabbed as she held him in her arms. (HM-9)

Jesus had to be in the tomb before sunset. Rigor Mortis had already begun by the time Jesus was wrapped in the [shroud](#) as his knees are still bent, as they were on the cross. The shroud was an expensive linen cloth (a Herringbone weave) that was exactly 8 cubits by 2 cubits. John along with Joseph of Arimathea, Mary, Nicodemus, Mary Magdalene, Mary the mother of James, Salome (Mk 15:40) the mother of the sons of Zebedee (Mt 27:56), and Joanna the wife of Chuza carefully, lovingly washed the dirt, sweat, spit, and blood (that was not life blood)

¹³⁶ Forensic scientists have testified that the blood splatter pattern on the Sudarium matches the wounds on the Shroud and could only have come from the same man. The blood type AB positive of the blood on the Sudarium matches the blood found on both shroud and the blood in the Eucharistic miracles in Lanciano, Buenos Aires, Tixtla, and Legnica.

²¹⁶ Scientific analysis of the blood stains on the sudarium shows the body positions prior to burial. His body was taken down from the cross and placed in a slightly inclined position for about one hour and then it was moved to the burial site.

²¹⁷ Gospel of Nicodemus / Acts of Pilate

²¹⁸ The flow of blood and pleural fluid on the shroud and sudarium shows that Jesus was not on the cross. In addition, the lance could not have pierced his heart, entering between the 5th and 6th rib, if He was still on the cross. If the Sacred Heart of Jesus was pierced, it happened in his mother's arms!

²¹⁹ When Jesus' heart stopped beating the only force on the blood was gravity, so the blood in his head drained back down into his heart stretching it like a water balloon. When the lance pierced his heart, it exploded just like a water balloon sending a combination of blood and pleural fluid back out the entry wound and up the unobstructed pathway to his nose and open mouth.

from Jesus' body to prepare him for burial. They did not have time to place the spices and anoint the body so some of the women volunteered to return on Sunday to complete the burial preparations.

His feet were placed at the bottom of the 14-foot-long shroud and the linen was then folded over his head, taken down the front of his body, back under his feet and tied to his body with a single strip of cloth at the ankles, then looped around his knees, waist, and neck before being tied back to itself.

That strip of cloth was cut from the side of the shroud and has subsequently been sewed back onto the shroud.

Consider the pain Mary felt as they rolled the stone over the entrance to the tomb. ([HM-10](#), [GB](#), [OMJ](#))



(Based on forensic analysis of the image on the Turin Shroud.)²²⁰

²²⁰ Ricci, Giulio. *Via Crucis Secondo la Sindone* (Rome: Centro Romano di Sindonologia, 1972) p. 78

Reflections on the Crucifixion

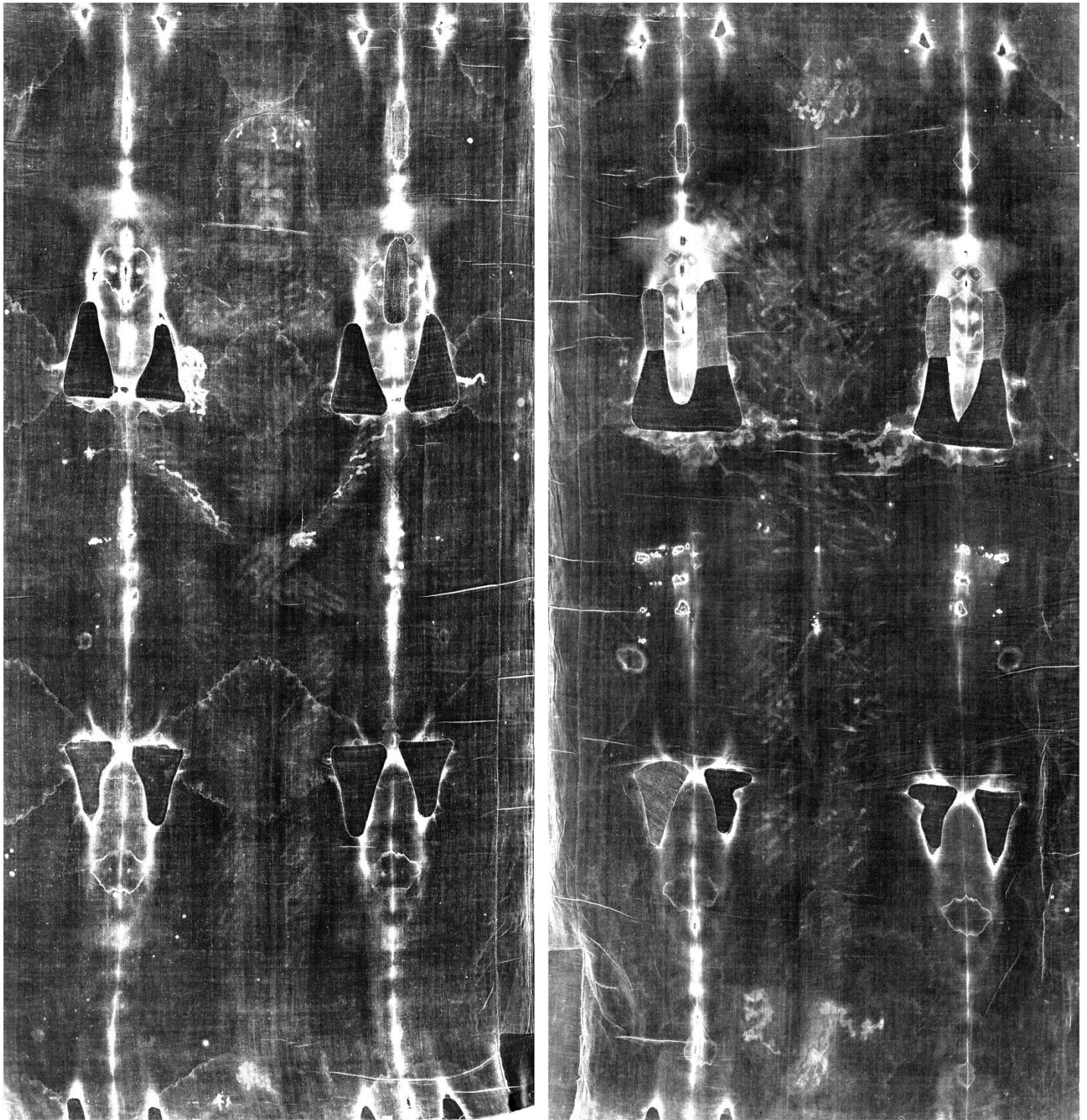
Jesus did not complain; like a lamb to its slaughter

Jesus, you did not complain at all. Yet unlike the lamb led to the slaughter you knew what was going to happen. I on the other hand complain whenever I don't get what I want. Every word you uttered from the cross hurt incredibly. Each time you spoke it hurt still more. Your lungs were filling with fluid making it progressively more difficult to obtain enough air to breathe let alone to speak. You had to lift yourself to breathe in to get the volume of air required to speak, which expanded your bruised ribs. That further ripped the torn muscle and pulled the dislocated shoulders. Mary, you were there being crushed with sorrow as your son felt the pain of breathing deeply but you longed for every word from his mouth. I can't comprehend the pain. His body was your body his pain your pain. When the centurion pierced Jesus' heart the lance knocked you over.

Eli, Eli lema Sabachthani

Lord, I get angry when someone says you cried out "My God, my God, why have you forsaken me." You directed the events of your crucifixion saying: "No one takes my life from me". (Jn 10:18) You deliberately paralleled the sacrificial lamb, being nailed to the cross at the same time the paschal lamb was tied to the altar, dying at the same time the paschal lamb was sacrificed. You even went so far as to speak the name of the psalm which is Hebrew rather than say "My God, my God, why have you forsaken me." And yet there are those who want you to have felt forsaken. You are the strongest most directed man that ever lived. Choosing to undergo crucifixion, death from torture, so that I never need to feel abandoned. You were reminding all who would listen, that you were about to provide deliverance from sin for all!

I know that you also named the psalm, so that you could be a consolation for those who feel abandoned but I would rather everyone realize your strength and determination. I guess that is why you are you and I am just a human trying to imitate you. Please Lord grant me the grace to appreciate what you have done for me. Give me the strength and determination to follow you into your kingdom.



Glorious Mysteries

Resurrection: April 5, 33/Nissan 16, 3793

Our Father

The body of Jesus is placed in the tomb on the evening of Good Friday. His soul descends into the realm of the dead, Sheol (limbo), to announce to the just the tidings of their redemption. (HM-1)

Jesus' body was not in the tomb more than 40 hours as the Shroud shows that putrefaction had not set in. Tradition holds that Jesus died at 3pm on Friday and rose at 3am on Sunday (36 hours later). (HM-2)

At the moment of the resurrection, the earth quakes as the angel rolls back the stone. The guards flee.

The priests in the temple knew that Jesus had said He would rise on the third day. Fearing the body of Jesus would be taken, the chief priests had placed guards at the tomb (Mt 27:62-66). When in fact Jesus rose and the guards reported it; the reaction of the priests was exactly what Jesus had said it would be: "If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead." (Lk 16:31).

The priest paid the guards: "Tell people, 'His disciples came by night and stole him away while we were asleep.'" (Mt 28:13).

It is interesting that the priest remembered Jesus' words, but the apostles and disciples didn't. The disciples reacted with confusion and fear to seeing Jesus. (HM-3)

The fact of the resurrection is preserved on the shroud. The researchers that studied the shroud speculated that the image on the shroud was formed by a burst of high frequency light. In 2012 it was finally demonstrated how the image was formed on the shroud.²²¹ Comparative test on linen have shown that the image on the shroud will be formed by a 10 nanosecond burst of 193 nanometer radiation using 16MW/cm²/pulse with a 9Hz repetition rate. Such radiant energy produces the markings on linen that match the markings on the Shroud. That means that at the moment of resurrection there was within 10 billionths of a second, 9 pulses of radiant energy, (each of 16 million Watts), [enough power to provide electricity to 12000 homes for 10 billionths of a second] simultaneously radiated from every cm² on his body as his body vacated the shroud and left it lying as it was positioned in the tomb.²²² (HM-4)



²²¹ Vatican Insider July 4, 2012 [The Holy Shroud: One Big Bang and the body was gone](#)

²²² High speed photographs of in vitro fertilization show that there is a flash of light at the moment the sperm enters the egg: <http://www.iflscience.com/health-and-medicine/human-eggs-spark-moment-fertilization/> . The human egg is a single cell. When Jesus' re-entered his body it was a 6' (1.8m) tall 185 lb (84kg) man with billions of cells and his spirit was both human and divine hence a flash strong enough to scorch the shroud.

That explains why John's gospel says: "The disciple looked at the linens and believed" (Jn 20:8). The linens hadn't been moved! That the linens had not been moved is also shown by the fact that there is no smearing of the blood and body fluids in contact with the linen; which would have occurred if the linens had been removed from the body: dried blood clings to the bandage. (HM-5)

The choice of wave length, duration, and power used to test the linen was not arbitrary: it is the wave length, duration, and power that are produced when matter and anti-matter collide.²²³ The Italian physicist pointed out that Jesus' resurrected body was physical and should obey the laws of physics. The only way in physics to explain how the body got out of the shroud is antimatter annihilation. Thus, the physicist picked the parameters for the test on the shroud.

Tradition holds that Jesus first appeared to his mother, Mary, right after the resurrection; sharing first with her the glory of the resurrection as she had shared with him the passion and shame of the cross. (HM-6)

Then just before dawn Mary Magdalene, Joanna the wife of Chuza, and Mary the mother of James came to anoint the body of Jesus and are amazed and frightened to find the tomb open (Mt 28:1, Mk 16:1, Lk 24:1, Jn 20:1). They run to tell Peter. When Mary Magdalene returns, an angel calms her fears: "He is not here. He has risen as He said." (Mt 28:6, Lk 24:6). (HM-7)

Peter and John run to the tomb when they entered the tomb John saw that the linen clothes (Shroud) were lying there and the linen cloth (Sudarium) lying rolled up by itself exactly as He had left them when they closed the tomb, and he believed; for as yet they did not know the scripture, that He must rise from the dead. (Jn 20:4-9)²²⁴.

Two of the disciples, Cleopas and an unnamed disciple (the tradition in the Eastern Church is that the unnamed disciple was in fact Luke) were heading home to Emmaus after celebrating Passover in Jerusalem. They were arguing about everything that had happened there, when Jesus joined them as they walked along. But their eyes were prevented from recognizing him.

And He said to them, "What are these words that you are exchanging with one another as you are walking?"

And they stood still, looking sad. One of them, named Cleopas, answered and said to him, "Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?"

And He said to them, "What things?"

And they said to him, "The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people, and how the chief priests and our rulers delivered him to the sentence of death and crucified him. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened. But also, some women among us amazed us. When they were at the tomb early in the morning, and did not find his body, they came, saying that they had also seen a vision of angels who said that He was alive. Some of those who were with us went to the tomb and found it just exactly as the women had said; but him they did not see."

²²³ <https://mirabilissimo100.wordpress.com/2012/08/11/sindone-miracolo-in-linea-con-la-fisica/>

²²⁴ That is the fact that the Feasts of the Lord were all prophecies that would be fulfilled by the Messiah.

And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into his glory?" Then beginning with Moses and with all the prophets, He explained to them the things concerning himself in all the Scriptures²²⁵.

And they approached the village where they were going, and He acted as though He were going farther. But they urged him, saying, "Stay with us, for it is getting toward evening, and the day is now nearly over."

So, He went in to stay with them. When He had reclined at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them.

Then their eyes were opened, and they recognized him; and He vanished from their sight. They said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?"

And they got up that very hour and returned to Jerusalem and found the apostles. There they found gathered together the eleven and those who were with them.

They discovered that Jesus had also appeared to Mary Magdalene and they were saying: "The Lord has really risen and has appeared to Simon." (HM-8)

They began to relate their experiences on the road and how He was recognized by them in the breaking of the bread.

While they were telling these things, He himself stood in their midst and said to them, "Peace be to you." But they were startled and frightened and thought that they were seeing a spirit. And He said to them, "Why are you troubled, and why do doubts arise in your hearts? See my hands and my feet, that it is I myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have." And when He had said this, He showed them his hands and his feet. While they still could not believe it because of their joy and amazement, He said to them, "Have you anything here to eat?" They gave him a piece of a broiled fish; and He took it and ate it before them.

Now He said to them, "These are my words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled." Then He opened their minds to understand the Scriptures, and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in his name to all the nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending forth the promise of my Father upon you; but you are to stay in the city until you are clothed with power from on high."²²⁶ (Lk 24:13-35). (HM-9)

²²⁵ When Jesus explained the scriptures to Luke and Clophas on the way to Emmaus and later that evening to the gathered apostles and disciples in Jerusalem one of the things He surely would have pointed out, that they could not have yet understood is that the Feasts of the Lord were all prophecies that would be fulfilled by the Messiah.

²²⁶ In saying that Messiah would suffer and rise on the third day according to the scriptures Jesus is likely referring to Leviticus 23. Each of the Feasts of the Lord are prophetic and each has been fulfilled by Jesus. The Feast of Passover celebrates the rescue of the Israelites and the beginning of the Exodus marked by the sacrifice of a lamb to save the first born of the Israelites was fulfilled by the Messiah who was selected by the people on Lamb selection day and sacrificed on Passover marking the Exodus of Jesus from Jerusalem. The Feast of First Fruits was fulfilled by the resurrection of Jesus on the third day as testified by St. Paul in first Corinthians chapter 15 verses 20 to 22.

The feast of First Fruits, one of the Feasts of the Lord, is always celebrated on the 1st day of the week following Passover (Lev 23:15). First Fruits celebrates the offering of the first crops harvested to God. St Paul says: "But Christ has indeed been raised from the dead: the first fruits of those who have fallen asleep. For since death came through a man; the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive." (1Cor 15:20-22). With his resurrection, Jesus fulfilled the Feast of First Fruits. [\(HM-10, GB, OMJ\)](#)

Reflections on the Resurrection

Even when faced with evidence they didn't believe

In the parable of Lazarus (Lk 16:19-31) Jesus said that even if someone were to rise from the dead they would not be convinced. When the soldiers that were guarding the tomb, reported that the earth quaked, angels had rolled back the stone, and Jesus was no longer in the tomb the priest still didn't believe. The priests and officials were so committed to their position that they could not believe even in the face of evidence. To believe would be to acknowledge the sacrilege and murder that they had committed. Lord it is so easy to go down that path. It is so easy to become so committed to a way of life, a way of rationalization, that I can't repent because to repent I would have to face the horror of what I have done.

You have once again provided us with physical evidence of your resurrection in the shroud and Sudarium. You have also provided us with physical evidence of your real presence in the Eucharist. Please Jesus through the graces provided in this rosary melt the heart of someone. Draw him or her back to you. Give me please, the fear of offending God such that I can avoid slipping away.

What will it take me to recognize Jesus?

Clophas and Luke didn't recognize you until you blessed and broke the bread. Mary Magdalen didn't recognize you until you said her name. I receive you every day and I don't recognize you in the people you send my way. St. Theresa of Calcutta said you came to her in distressing disguises. Help me to recognize you in those who come needing a word of encouragement, an affirmation, or maybe just an acknowledgement. It is amazing what a simple smile can do. Help me to focus on others so that I don't miss an opportunity to greet you with a smile.

All things written about Me in the Law, the Prophets, the Psalms must be fulfilled.

Written in the Law of Moses are the Feasts of the Lord. You have fulfilled five of the seven. Why don't we celebrate the other two?

Ascension: May 14/Iyyar 25

Our Father

Jesus first ascended into heaven on the day of his Resurrection, Sunday. Jesus said to Mary Magdalene don't hold on to me, I have not yet ascended to the Father (Jn 20:17). (HM-1)

Jesus returned to earth and repeatedly appeared to the apostles and others for forty days after his Resurrection to prove He has truly risen from the dead and to prepare the apostles for their ministry. He appeared to the disciples on each Sunday. (HM-2)

Jesus institutes the sacrament of **Reconciliation** when he says to them "Whose sins you forgive are forgiven and whose sins you retain are retained." (Jn 20:23). (HM-3)

Thomas who missed seeing Jesus on the day He rose from the dead was with the others the following Sunday when Jesus appeared to them. Jesus invites Thomas to put his hand in Jesus' side and his finger into the nail marks. Thomas exclaims "My Lord and my God." (Jn 20:28).

To which Jesus replies: "Blessed are those who have not seen and have believed." (Jn 20:29). (HM-4)

He commissions the apostles to preach the gospel to the ends of the earth (Mk 16:15) and promises to be with them forever (Mt 28:20). He will not leave them orphans, but promises to send the Holy Spirit to enlighten and strengthen them (Lk 24:49). (HM-5)

Those 40 days must have been bitter sweet for Mary. On the one hand, she knew the glory that awaited her son in heaven. She knew that the ascension was a required part of our salvation, but she also knew that it meant separation from Jesus. Jesus had to leave us so that we would begin to listen and respond to the Holy Spirit who dwells within us. (HM-6)

John's gospel does not mention the Ascension but rather ends as it began with a focus on the divinity of Christ. "In the beginning was the Word." At the end of John's Gospel, John tells the story of Peter, James, John, Thomas and Nathanael who were out fishing:

Simon Peter, and Thomas called Didymus [twin], and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples were together. Simon Peter said to them, "I am going fishing."

They said to him, "We will also come with you." They went out and got into the boat; and that night they caught nothing.

But when the day was now breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. So, Jesus said to them, "Children, you do not have any fish, do you?"

They answered him, "No."

And He said to them, "Cast the net on the right-hand side of the boat and you will find a catch."

So, they cast, and then they were not able to haul it in because of the great number of fish. Therefore, that disciple whom Jesus loved said to Peter, "It is the Lord." So, when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped for work), and threw himself into the sea. But the other disciples came in the little boat, for they were not far from the land, but about one hundred yards (91 meters) away, dragging the net full of fish.

When they got out on the land, they saw a charcoal fire already laid and **fish** placed on it, and bread. Jesus said to them, "**Bring some of the fish** which you have now caught."

Simon Peter went up and drew the net to land, full of large fish, a hundred and fifty-three; and although there were so many, the net was not torn.

Jesus said to them, "Come and have breakfast." None of the disciples ventured to question him, "Who are You?" knowing that it was the Lord. Jesus came and took the bread and gave it to them, and the fish likewise (both the original fish and the fish from the catch that was also grilled) (Jn 21:2-11).

They had fished all night and caught nothing. John points out to us that the catch Jesus provided was exactly 153 fish. Jesus also had an additional fish that had already been filleted and was on the grill and that he had provided them breakfast of both the original fish in addition to some of the fish they had brought from the catch. Thus, there were 154 fish in total. Today that means nothing to us, but every Israelite knew that there were 154 *sedarim* in the Torah²²⁷: The Word of God. Jesus was showing the apostles that He is the Torah, He is the Word. John is ending the Gospel story as he had begun it, with a reference to Jesus as the Word. (HM-7)

In Greek there are three words for love: "agapeo" which is pure ascetical love, "phileo" which is brotherly love, and "eros" which is erotic love. Notice the words Jesus and Peter use during their exchange:

So, when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love [agapeo] Me more than these?"

Peter said to him, "Yes, Lord; You know that I love [phileo] You."

Jesus said to him, "Tend my lambs." He said to him again a second time, "Simon, son of John, do you love [agapeo] Me?"

Peter said to him, "Yes, Lord, You know that I love [phileo] You."

Jesus said to him, "Shepherd my sheep." He said to him the third time, "Simon, son of John, do you love [phileo] Me?"

Peter was grieved because He said to him the third time, "Do you love [phileo] Me?" And he said to him, "Lord, You know all things; You know that I love [phileo] You." Jesus said to him, "Tend my sheep. (Jn 21:15-17)

Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go." Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, "Follow Me!"

Jesus kept asking for pure love and Peter kept responding with brotherly love. Since Peter had denied Jesus three times, Jesus has Peter affirm his love for Jesus three times. (HM-8)

On the fortieth day after the resurrection, Jesus proceeds to Mt. Olivet, the Mount of Olives, accompanied by his Mother and the apostles and disciples. Extending his pierced hands over all in a last blessing, He ascends into heaven. As He ascends a cloud takes him from their sight (Acts 1:9-10).

²²⁷ See Footnote 11 at http://www.chabad.org/library/article_cdo/aid/1770486/jewish/What-Is-the-Difference-Between-a-Sidra-and-a-Parshah.htm Thus, we find reference in Talmudic literature to 154 or 175 *sedarim*, (Sofrim, *ibid.*,) which is roughly the total amount of weeks in three or three-and-a-half years.

An angel said to the disciples: "This Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven." (Acts 1:11).

The disciples leave Mt. Olivet and "return to Jerusalem with great joy" (Lk 24:52).

The master had to go away for a while to receive his kingship. When He returns will he find that I have made a return on the talents he gave to me? (HM-9)

Jesus said when you see the fig tree (the symbol of the Jewish political establishment, the Jewish State) bloom ... This generation will not pass away before all will be accomplished (Mt 24:32-35, Lk 21:29-33). Israel, the fig tree, became a nation in 1948 (bloomed). (HM-10, GB, OMJ)

Reflections on the Ascension

Jesus had to leave us so that we would begin to listen and respond to the Holy Spirit.

Mary, Jesus left so that I would learn to listen to the Holy Spirit who dwells within my heart. Please open my eyes that I might see and open my ears that I might hear. Teach me how to listen. Teach me how to pray that I might draw closer to your son. Teach me to make use of the gifts of the Holy Spirit. Help me to see the opportunities to love. Keep me from being blinded by things.

When He returns will he find that I have made a return on the talents he gave to me?

This is a scary question. Mary, guide me to do the things necessary to make the return God seeks from me. Jesus has given me so much I want to be able to provide a return for him. Show me Mary. Guide me along the way.

Descent of the Holy Spirit: May 24/Sivan 6

Our Father

The apostles are gathered in the upper room where Jesus had held the Last Supper (Acts 2:1). They are praying with Mary the Mother of Jesus. (HM-1)

A sound comes from heaven like the rush of a mighty wind, and it fills the whole house (Acts 2:2). The Holy Spirit descends on each of them in the form of tongues of fire (Acts 2:3). (HM-2)

The sacrament of **Confirmation** is established as Jesus' promise to send the Holy Spirit is fulfilled. Filled with the Gifts of the Holy Spirit, (wisdom, understanding, counsel, knowledge, fortitude, piety, and fear of offending the Lord (Is 11:2))²²⁸ they are enlightened and strengthened to spread the gospel. Having lost all fear of the Jewish leaders, the apostles boldly preach Christ crucified. (HM-3)

It was the Feast of Pentecost, a convocation, a dress rehearsal, when all Israelite men were to go to Jerusalem. There were, in Jerusalem for the convocation, devout men from every nation under heaven (Acts 2:5).

Pentecost is the feast in remembrance of God descending on the mountain in thunder (noise) and fire to ratify the covenant with the Israelite people (Gen 19:16-20). (HM-4)

The Bible reports sudden startling events during this celebration: the sound of a great rushing wind, something like flames hovering about the disciples. Just as strange, the disciples began to speak, but not in their native Aramaic or Hebrew. They spoke in languages they had not learned. They were understood by countless foreign visitors to the city. (Acts 2:6)

It was the Holy Spirit that provided the noise that caused the crowd to form in the first place. It was the Holy Spirit that prompted those people to investigate the noise. It was the Holy Spirit that enabled each man to hear what the apostles were saying in his native tongue. The Holy Spirit also opened the hearts of the people to accept the message of the crucified Christ. (HM-6)

The Cenacle (the room where the Last supper was held) is in the Essene Quarter of Jerusalem. Peter didn't go to the temple on Pentecost, he just went outside. That day Peter goes forth to preach and baptizes three thousand (Acts 2:41).²²⁹ (HM-7)

Those three thousand were probably all Essenes. They were the devout Israelites. The New Testament doesn't even mention the Essenes because they were "us". The description of the life of the first Christians in Acts in which they "hold everything in common and each has what is needed" (Acts 4:32-35) is a description of the communal life of the Essenes as described by the historian Josephus.²³⁰ The message of the Crucified Christ spread throughout world as those devout Israelites returned home. (HM-8)

The Holy Spirit comes gently and makes himself known as He approaches. The Spirit comes with the tenderness of a true friend and protector to save, to heal, to teach, to counsel, to strengthen, to console. The Spirit comes to enlighten the mind first of the one who receives him, and then, through him, the minds of others as well.²³¹ (HM-9)

²²⁸ Piety is not included in the Isaiah reference as it was considered part of fear of the Lord.

²²⁹ The baptisms probably took place at the entrance to the temple where there were many 'baths' for ritual cleaning before entering the temple.

²³⁰ Josephus Wars of the Jews Book II Chapter 8:3

²³¹ St. Cyril of Jerusalem Sermon on the Holy Spirit

That year the Feast of Pentecost was not a dress rehearsal. It was God the Holy Spirit descending amid noise and tongues of fire to formalize the new covenant written in our hearts (Jer 31:33, Heb 10:16)! The feast of Pentecost is the birthday of the Church, for on that day the new covenant is ratified by the Holy Spirit. [\(HM-10, GB, OMJ\)](#)

Reflections on the Descent of the Holy Spirit

Jesus said “ask and you will receive “... Have I asked?

Wisdom, understanding, counsel, knowledge, fortitude, piety, and fear of offending the Lord: I need piety to ask for the gifts of the Holy Spirit. I need the Holy spirit to gain knowledge of God and his Son, then I need to understand. When I know and understand, then with fortitude I can begin to share: calling for wisdom and counsel to bring the life and light of Christ to others. God will not force himself upon me; I must ask.

How do I listen to the Holy Spirit?

In order to listen, I need to learn to be quiet. I find it so hard to shut up and listen. My mind is always going and then suddenly I am asleep. Teach me to listen. Teach me to rest in God.

Assumption

Our Father

The Blessed Mother goes to live with John, the beloved disciple. (HM-1)

Mary lives many years on earth after the death of Christ. Tradition held that all the apostles except Thomas were present when she died. James was the first apostle to die and he was martyred sometime just before Passover in 44 AD (Acts 12-2). Mary would have been 59 in August of 43 AD: 10 years after Jesus ascended into heaven. There are multiple ages given for Mary at the time of her dormition, depending on which mystic you follow. The Eastern Church says she was 59 when she was assumed into heaven.

She was a source of consolation and strength to the apostles. As she had nourished the infant Jesus, so she nourishes spiritually the infant Church. (HM-2)

According to the account of "St. John the Theologian of the Dormition of the Holy Mother of God";²³² Mary, knowing she was soon to be taken into heaven prayed to be with the apostles one last time.

Mary's prayer was answered and all the apostles including Paul and many of the disciples were gathered to Mary from all over the known world. All the apostles were present except Thomas, who would arrive on the third day. Mary is wholly overcome in a rapture of divine love. She is thought to be dead and so she is placed in a tomb²³³. On the third day after her burial the apostles go to the tomb and at the request of St. Thomas open the tomb to find only fragrant lilies. Jesus does not permit the sinless body of his Mother to decay in the grave. (HM-3)

The belief in the Assumption of Mary flows from the belief in her Immaculate Conception. (HM-4)

Catholics believe that if Mary was preserved from sin by the free gift of God, she would not be bound to experience the consequences of sin (death) in the same way we do. Mary's assumption shows the result of this freedom from sin: the union of her whole being with her Son, Jesus Christ; with God, at the end of her life. (HM-5)

That belief is ancient, dating back to the apostles themselves. What was clear from the beginning was that there were no relics of Mary to be venerated, and that an empty tomb stood on the edge of Jerusalem near the site of her death. (HM-6)

Jesus came to establish a new creation. In the new creation, there is a new Adam, Jesus; a new Eve, Mary; a new Covenant, established at the last supper; a new Exodus, the Crucifixion; and a new Ark of the Covenant, Mary the dwelling place of God himself. Mary, as the Ark of the New Covenant, would not be allowed to be destroyed by decay and thus was taken into heaven. (HM-7)

St. Juvenal, Bishop of Jerusalem, at the Council of Chalcedon (451 AD), made known to the Emperor Marcian and Pulcheria, who wished to possess the body of the Mother of God, that Mary had died in the presence of all the Apostles, but that her tomb, when opened, upon the

²³² <http://www.instituteofcatholicculture.org/wp-content/uploads/2013/06/The-Dormition-Assumption-of-Mary-Text.pdf>

²³³ ***"The Blessed Virgin Mary did not die; She ascended to Heaven with Her body and soul" -Message from five year old Gilles Bouhours given to Pope Pius XII during a special private audience May 15th, 1950 exactly three months prior to Pius XII issuing the dogma of the Assumption.*** <http://www.mysticsofthechurch.com/2017/08/little-gilles-bouhours-6-year-old-who.html>

request of St. Thomas, was found empty; wherefrom the Apostles concluded that the body was taken up to heaven.

In all, the Patristic Fathers defended the Assumption on two counts:

1. Since Mary was sinless and a perpetual virgin, she could not suffer bodily deterioration, the result of Original Sin, after her death
2. Also, if Mary bore Christ and played an intimate role as his mother in the redemption of man, then she must likewise share body and soul in his resurrection and glorification.²³⁴ (HM-8)

Consequently, it seems impossible to think of Mary, the one who conceived Christ, brought him forth, nursed him with her milk, held him in her arms, and clasped him to her breast, as being apart from him in body, even though not in soul, after this earthly life. Since our Redeemer is the Son of Mary, He could not do otherwise, as the perfect observer of God's law, than to honor, not only his eternal Father, but also his most beloved Mother. And, since it was within his power to grant her this great honor, to preserve her from the corruption of the tomb, we must believe that He really acted in this way.

We must remember especially that, since the second century, the Virgin Mary has been designated by the holy Fathers as the new Eve, who, although subject to the new Adam, is most intimately associated with him in that struggle against the infernal foe which, as foretold in the protoevangelium, (Gen 3:15) would finally result in that most complete victory over the sin and death which are always mentioned together in the writings of the Apostle of the Gentiles (Rm 5-6; 1Cor. 15:21-26, 54-57). Consequently, just as the glorious resurrection of Christ was an essential part and the final sign of this victory, so that struggle which was common to the Blessed Virgin and her divine Son should be brought to a close by the glorification of her virginal body, for the same Apostle says: "When this mortal thing hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory." (1Cor 15:54). (HM-9)

Hence the revered Mother of God, from all eternity joined in a hidden way with Jesus Christ in one and the same decree of predestination²³⁵, immaculate in her conception, a most perfect virgin in her divine motherhood, the noble associate of the divine Redeemer who has won a complete triumph over sin and its consequences, finally obtained, as the supreme culmination of her privileges, that she should be preserved free from the corruption of the tomb and that, like her own Son, having overcome death, she might be taken up body and soul to the glory of heaven where, as Queen, she sits in splendor at the right hand of her Son, the immortal King of the Ages.

"The Blessed Virgin Mary did not die; She ascended to Heaven with Her body and soul" was the message from Our Lady given to five-year-old Gilles Bouhours to be taken and given only to Pope Pius XII during a special private audience May 15th, 1950 exactly three months prior to Pius XII issuing the dogma of the Assumption. (HM-10, GB, OMJ)

Reflections on the Assumption

*Padre Pio's Tribute to Mary*²³⁶

²³⁴ <http://www.ewtn.com/faith/teachings/marvc3c.htm>

²³⁵ Bull *Ineffabilis Deus*, loc. cit., p. 599.

²³⁶ <http://divinefiat.blogspot.com/2017/08/padre-pios-tribute-to-assumption-of.html>

“Come sister, my delight, my spouse, come! [cf. Cant. 4, 8ff.] Come O beloved of my heart, the time of your groans on earth is finished; come O spouse, and receive from the Father, from the Son, and from the Holy Spirit the crown that has been prepared for you in Heaven!”

This loving invitation was manifested to Most Holy Mary by means of the burning love that made her desire ever more ardently to see her Son and be united to Him. Her heart told her that her longings were finally to be satisfied, and totally happy she prepared herself to leave this earth. Already it seemed she could hear the angelic harmonies coming towards her. However, her heart was torn between her divine Son who was in Heaven, and her other adopted sons still on earth – the apostles. As a tender Mother, she wished to bless them before departing this world. God, in order to render her passage completely blissful, wanted to satisfy her desire - and in a short time the apostles, who were dispersed in various parts of the world in order to preach the Gospel, were carried by invisible hands to the humble house of Mary. She was greatly pleased by their arrival, and revealed to them that she was soon to be united with her son Jesus.

The apostles, upon hearing that Mary would soon leave them, reacted like children who stood to become orphans, and they burst forth in sorrowful lamentations. She took steps to console them, assuring them that she would not completely abandon them, but would continue to assist and help them from Heaven. They did not leave her alone even for a moment, and Mary in response to the sighs that they were raising up to Heaven, braided wise counsels with words of comfort as she addressed the desolated apostles.

Now what tongue can fittingly describe the triumphant entrance of Mary into Heaven? If the celebrations that are prepared here down below arouse such admiration and great enthusiasm as to move and attract the thoughts of so many people, what can possibly be said of the triumphs prepared by God Himself for His very own Mother? Saint Anselm affirms that the Redeemer wished to ascend into Heaven before His Mother not only to prepare a throne worthy of her Queenship, but also to render more triumphant and glorious her entrance into Heaven, to arrive there and encounter Himself along with all the angels and the blessed of Paradise. Thus, Saint Peter Damian does not hesitate to affirm that the Assumption of Mary into Heaven was more glorious than the Ascension of Jesus Christ, since only the angels came to greet Him, but with Most Holy Mary, not only the angels came to meet her, but also the saints and at the head of all, that same Jesus Christ.

Mary shook off the sleep of death which had deprived her of the angelic melodies. The celestial spirits burst open the tomb which had received her body; her divine Son stretched forth His hand, and Mary followed Him, all majestic and bright like the rising sun. Sweetly and calmly she rose from the earth, up towards the clouds and the celestial spheres, to the boundaries of the home of the Blessed. The gates of Heaven opened and the Mother of God entered in. As soon as the saints in Heaven saw her arrayed in the splendor of her beauty, with great festivity and joy they surrounded her, greeting her and honoring her with lofty titles. Offering their homage by prostrating themselves at her feet, by mutual consent they proclaimed her as their Queen. The heavenly celebration was joined by the Most Holy Trinity; the Father welcomed her as His favored one, inviting her to partake of His power.

Mary’s desire is to bring us to Jesus. The fastest way to Jesus is through Mary.

Mary, you keep pointing us to your son. One cannot say a rosary without coming in contact with your son. Help me to keep saying the rosary. Help me to come to know your son.

Coronation

Our Father

Throughout the history of the Davidic monarchy none of the kings were monogamous. As a result, none of the wives carried the title of Queen.²³⁷ It was the mother of the king who was the most influential female in the king's life and the mother had a throne at the right hand of the king (1Kng 2:19). She was the Queen. It is fitting then that Mary assumes her place as Queen since she is the mother of Christ the King. (HM-1)

Avoiding the negative connotations of status and power associated with royalty, the Eastern Church celebrates instead the Glorification of Mary. (HM-2)

St. Augustine described the Trinity by saying the Father who knows all has a perfect knowledge of himself. An image of himself so complete and so perfect that the image is itself God: The Son of God. The Son and the Father love each other so much that they each give to the other all of themselves. The giving is so perfect that the mutual gift as conceived by both the Father and the Son is identical. It is God: the un-created Immaculate Conception, who proceeds from both the Father and the Son; also known as, the Holy Spirit.²³⁸ (HM-3)

As Jesus was to be born in the flesh, He required a mother; so together the Trinity created the Immaculate Conception. Mary at Lourdes identifies herself: "I am the Immaculate Conception." (HM-4)

The Eastern Church fathers recognized that as "Theotokos" (God Bearer) Mary has participated in the Divine life of God in a way far exceeding that which anyone else can do. We are all called to participate in the Divine but there is only one God Bearer. (HM-5)

The motherhood of Mary in the economy of grace lasts without interruption, from the consent which she gave in faith at the annunciation, and which she unhesitatingly bore under the cross, even to the perpetual consummation of all the elect. For after being assumed into heaven, she has not put aside this saving function, but by her manifold intercession, she continues to win the gifts of eternal salvation for us.

Mary is sinless, the created Immaculate Conception, the spouse of the Holy Spirit, the site of the Incarnation, the Theotokos, the Mother of the Son of God, the Ark of the Covenant, and the Mediatrix of all grace and by her own words to Mirjana Soldo: "The first Tabernacle". (HM-6)

There can be no other candidates for the Queen of Heaven. Mary shares so fully in the glory of Christ because she shared so fully in his suffering. Her sharing in Jesus' suffering was so complete she also has the title of Co-Redemptrix. This does not mean that Mary's participation in our redemption is equal to Jesus' but that she participated in our redemption. Being free from sin herself, she joined all her suffering with her son's.

As Mary enters heaven, the entire court of heaven greets with joy this masterpiece of God's creation. More than we can ever know the hearts of Jesus and Mary overflow with joy at this reunion. (HM-7)

Mary is crowned by her divine Son as Queen of Heaven and Earth. (HM-8)

²³⁷ In fact, the only queen to reign in Judea was Athaliah, the grandmother of Joash. She murdered (or so she thought) all of her grandchildren so she could reign. She reigned for 6 years until she was killed and her grandson Joash brought to the throne.

²³⁸ Writings of St. Maximilian Kolbe

In the Book of Revelations, John says he sees the Ark of the Covenant and then describes the great sign in the sky: a woman clothed with the sun with the moon at her feet and on her head a crown of 12 stars²³⁹ (Rev 11:19-12:1). Only in heaven will we know the great majesty of that coronation, and the joy it gave to the angels and saints. Even the angels, who by nature are greater than humans, hail Mary as their queen. Only in heaven will we see how central the role of Mary is in the divine plan of redemption. (HM-9)

The angels and saints longed for the coming of her whose heel crushes the head of the serpent. Mary pleads our cause as a most powerful queen and a most merciful and loving mother. (HM-10, GB, OMJ)

Reflections on the Coronation

Mary's role today

Mary, you are appearing in so many places and to so many people. Your message is the same, pray, fast, draw closer to your son. We have reached the year of the 100th anniversary of your appearance at Fatima. We know Jesus said when you see the fig tree bloom this generation will not pass away before all will be accomplished. I think Jesus was referring to the fulfilling of the Feasts of the Lord. The fig tree bloomed in 1948 next year will be the 70th anniversary. I hope and pray that this world will turn toward your son. Mary please pray for me that I will hold steadfast to you and your son.

²³⁹ The described sign made up of the constellation Virgo, with the moon at her feet, the sun shining through her dress, and crowned with the nine stars in the constellation Leo along with the planets venus, mercury, and mars will be in the sky on 2017/09/23 at 5 am Mountain Standard time.

Biblical Rosary Summaries

The Joyful Mysteries

Annunciation

1. Mary committed herself to a vow of celibacy as part of a “prayer chain” to bring the Messiah.
2. Mary’s private prayer was to be allowed to be the handmaid of the mother of the Messiah.
3. On Monday Tevet 2, December 9²⁴⁰, the last day of Chanukah, Archangel Gabriel appeared to her saying: “Hail Mary full of grace! The Lord is with you. Do not be afraid, Mary, you have found favor with God” (Lk 1:28).
4. Gabriel says: “You will conceive and bear a son and you will name him Jesus” (Lk 1:31), [Yeshua: ‘Yahweh saves’]. “He will be great and will be called ‘Son of the Most High’, and the Lord God will give him the throne of David his father, and he will rule over the house of David forever, and of his kingship there will be no end” (Lk 1:28-33).
5. Mary asks: “How can this be, since I have no relations with a man?” [I am under a vow of celibacy] (Lk 1:34).
6. Gabriel responds: “The Holy Spirit will come upon you and the power of the Most High will overshadow you. Therefore, the child to be born will be called holy, the Son of God.” (Lk 1:35).
7. Mary replies: “Behold I am the handmaid of the Lord; let it be done to me according to your word. And the angel departed from her” (Lk 1:38).
8. With Mary’s “Yes” came the Incarnation: God assumed human nature! God entered his own creation!
9. Chanukah that year marks a radically new beginning in the relationship between man and God. The Light has come into the world.
10. God has answered Mary’s prayer, Joseph’s prayer, the prayers of all the Essenes, and of all Israel! What joy she must feel!

Visitation

1. Gabriel had given Mary a sign: “Elizabeth, your relative, has also conceived a son in her old age, and this is the sixth month for her who was called barren; for nothing will be impossible for God” (Lk 1:36-37).
2. Mary traveled with a caravan leaving Nazareth the next morning for Jerusalem, staying with the caravan until reaching the turn off to Ein Karem on the seventh day.
3. When Elizabeth heard Mary’s greeting, the infant leapt in her womb (Lk 1:40), and Elizabeth cried out in a loud voice: “Most blessed are you among women and blessed is the fruit of your womb. And how does this happen to me that the mother of my Lord should come to me?” (Lk 1:42-43).

²⁴⁰ December 9th was also the date Mary chose to begin the apparitions under the name of our Lady of Guadalupe.

4. By following the sign given by Gabriel, Mary is rewarded with a confirmation of the angel's message. Responding with the Magnificat (Lk 1:46-55), Mary turns everything to God.
5. Mary and Elizabeth decide it would be presumptuous to say anything to Joseph, since the angel did not mention him.
6. Joseph joins Mary's extended family celebration of Passover in Jerusalem and realizes Mary is pregnant.
7. Elizabeth, under stress because of Mary's situation, goes into labor and gives birth to a son. A son who had the spirit of Elijah (Lk 1:17), just as the Angel had told Zechariah, and who arrived on Passover for the Seder meal fulfilling the expectations of the Jews as to the timing of Elijah's return.
8. Joseph retires for the night and begins to pray about Mary's situation. He decides to take Mary's guilt on himself to save her life. Then the angel appears to Joseph saying: "Joseph son of David, do not fear to take Mary, your wife, for what is conceived in her is of the Holy Spirit: she will bear a son and you [will adopt him and] will name him Jesus ['Yahweh saves'], for He will save his people from their sins" (Mt 1:20-21).
9. Early the following morning Joseph and Mary share the stories of their respective angelic visits.
10. They formalize their marriage, celebrating the nisu'in and plan on returning for the fall festivals when they would be relocating to Bethlehem, where they knew the messiah was to be born.

Nativity

1. Because they are moving to Bethlehem, on August 24th, Elul 24th, Mary and Joseph pack their belongings and join a caravan traveling from Nazareth to Jerusalem for the Fall Feasts (Trumpets, Atonement, and Tabernacles).
2. They spend each of the five nights enroute in a caravansary courtyard with the animals and they spend Trumpets and Atonement in Jerusalem with Elizabeth and Zechariah.
3. On September 12, Tishrei 14, they travel from Ein Karem to Bethlehem to be there for the 8-day Feast of Tabernacles and the birth of their son. When they arrive, they discover the caravansary in Bethlehem is already full of sukkot.
4. They use, instead of Joseph's sukkah, an empty stable that was used only during the winter to protect new-born lambs from the weather.
5. On September 13th, Tishrei 15th, the Feast of Tabernacles ("God with us" or "Emanuel"), Jesus is born.
6. Four 75' Menorahs lighted the night sky from the temple, creating a light visible all the way to Bethlehem, while Jesus, the light of the world, was born in a stable.
7. Angels appear to Levitical shepherds who are tending the temple flocks (Lk 2:9-14).
8. The shepherds come to the stable, used to protect new born lambs, to see the new born Messiah (Lk 2:15-16).

9. Jesus, Mary's first born, was inspected by the Levitical shepherds, found without blemish, and thus set aside for the Pascal Sacrifice: The Lamb of God.
10. Jesus, the Light of the World, is conceived (on the last day of Chanukah) and born (on the Feast of Tabernacles): the two celebrations of light.

Presentation

1. Joseph moves the Holy Family into their new home in Bethlehem.
2. On October 12th, Joseph redeems Jesus, Mary's first born, at the local synagogue.
3. Mary, like any other mother who has given birth while the baby's father is away, wants to introduce Jesus to his father.
4. On October 22nd, Mary is purified with the offering specified for poor families.
5. After purifying herself in one of the baths at the entrance to the temple, Mary and her family enter the temple. Simeon recognizes Jesus as the Messiah and taking Jesus into his arms exclaims: "Lord, now let your servant depart in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the sight of all peoples, a light of revelation to the gentiles, and glory for your people Israel" (Lk 2:29-32).
6. Mary and Joseph present Jesus to God his Father: "Yahweh, your Son".
7. Anna, an 84-year-old widow of the tribe of Asher, also recognizes Jesus as the one who will provide the redemption of Jerusalem (Lk 2:38).
8. Simeon tells Mary: "Behold this child is destined for the rise and fall of many in Israel, and to be a sign that will be contradicted and you, yourself, a sword will pierce so that the thoughts of many may be revealed." (Lk 2:34-35)
9. While rejoicing at the introduction of her son to his Father and the fact that her son is recognized as the Messiah even as an infant, Mary holds him close to her heart since she also realizes that Simeon's prophecy will occur because of her son.
10. Simeon Ben Hillel had recognized Jesus as the Messiah and assumed that Mary and Joseph had presented Jesus as an offering to God. Realizing that Mary and Joseph left without recording the dedication, he records Jesus as dedicated to temple service on their behalf.

Adoration of the Magi

1. The number of Magi is unknown. We say three because there were three gifts: gold, frankincense, and myrrh which remind us of Isaiah 60:6 (Is 60:6).
2. The Magi were from the East: either Seleucia (Babylon was destroyed in 325 BC and a new capital city, Seleucia, was established 27 miles (27 Km) to the North) or possibly Persepolis if Cyrus or Darius had moved the wise men back to Persia.
3. Thus, the trip would have taken a minimum of 72 days from Seleucia and 94 days from Persepolis, allowing for 1 day of rest for every 6 days of travel for the camels and men.
4. The Magi were likely disciples of Daniel whose inheritance they were bringing to the Messiah.

5. Daniel told them approximately when the sign would happen so they could begin to watch the sky.
6. The sign they were looking for likely began on Tishri 1 (September 11, 3 BC), the Jewish New Year of 3759 and throughout 2 BC, when there occurred a rare triple conjunction of Jupiter (the king planet, through its retrograde motion) and Regulus (the king star): they intersected on 9/11/3 BC, 2/6/2 BC, and 5/7/2 BC.
7. The Magi would have arrived in Jerusalem sometime in November or December of 2 BC saying: "Where is He who has been born King of the Jews? For we saw his star in the east and have come to worship him." That they have come to worship the new born king implies that they were worshipers of Yahweh and followers of Daniel.
8. While in Jerusalem seeking direction from the priests and scribes, Simeon likely told the Magi to ask for Mary and Joseph when they got to Bethlehem.
9. Herod secretly called the magi and determined from them the exact time the star appeared.
10. God recognized that Mary and Joseph would need money to pay for the trip to and from Egypt as well as to pay for the redemption of Jesus when he was 12. God provides.

Finding in the Temple

1. The loss and finding of Jesus in the temple is a foreshadowing of Jesus' death and resurrection. The events occur on the same days, on the Gregorian calendar, as his death and resurrection.
2. To hurt one's parents is a sin and Jesus didn't commit a sin! We are missing something!
3. At Mary's purification, Simeon, a rabbi and leading Pharisee, had recognized Jesus as the Messiah and saw what he assumed to be Mary presenting Jesus for dedication to temple Service and so Jesus was recorded, by Simeon on behalf of Mary and Joseph, as dedicated to temple service.
4. God, of course, knew this would happen and provided for it in the Torah: "If anyone vows to give himself or one of his family members to the full service of the Lord, and circumstance changes so that he cannot keep his vow, he shall pay a redemption price to be freed from that vow." (Lev 27:2)
5. Simeon lived until he was 120 years old, dying in 10 AD. He would have looked for Jesus every year at Passover, asking if this was the year he would be staying. The visit with Simeon would have become a routine part of the family Passover. He would have told Jesus that his parents dedicated him for Temple service and that he had to be in residence by the time he turned 13.
6. When Jesus was 12 after the Passover Festival, Mary and Joseph left for home, assuming Jesus was with the other boys in the caravan.
7. The devil insured both Mary and Joseph were preoccupied all day.
8. Mary and Joseph discover Jesus did not join the caravan and must wait until morning to return to Jerusalem. Not finding Jesus with friends they must again wait until morning to check in the temple.

9. When Mary finds Jesus, she says: "Son, why have you done this to us?" (Lk 2:48).
10. Jesus responds: "Why were you looking for me?" [He was doing what the law required.]
"Didn't you know that I **must** be in my Father's house?" (Lk 2:49). There was no sin: Jesus could not leave. What must Mary have thought and felt? Her son was 12 years old and Mary and Joseph had apparently left him, to spend the rest of his life in the temple; without even saying "Good-by"! What joy to have him back!

The Luminous Mysteries

Jesus is Baptized

1. John begins his gospel, paralleling the creation story to initiate the story of the new creation brought about by Jesus.
2. John the Baptist proclaims: "I have baptized you with water, for repentance, but the one who is coming after me is mightier than I. I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire" (Mt 3:11, Acts 13:24-25).
3. John baptizes Jesus in the Jordan. Afterwards a voice from Heaven announces: "This is my beloved Son (Ps 2:7) in whom I am well pleased (Is 42:1)" (Mt 3:17, Mk 1:11, Lk 3:22).
4. The heavens were split apart (just as at the beginning of Moses' Exodus the Red Sea was split). John testifies: "I saw the Spirit come down like a dove from the sky and remain on him" (Jn 1:32, Lk 3:21). John proclaims Jesus is the Son of God since He is the one on whom the Spirit descended (Jn 1:34).
5. In this heavenly manifestation, occurring at Jesus' baptism, is instituted the sacrament of **Baptism**. The **Trinity** is manifested: the voice of the Father is heard as the Spirit descends upon the Son.
6. As Jesus approaches, after his trial in the desert, John sees him and calls out: "Behold the Lamb of God who takes away the sins of the world" (Jn 1:29). John the Baptist makes a prophetic statement that refers to Jesus as a sacrificial lamb, and that acknowledges Jesus as the Suffering Servant of Isaiah.
7. Jesus' baptism marks the beginning of Jesus' public ministry and is recorded in all four Gospels. Peter and his brother Andrew, James and his brother John were all disciples of John the Baptist. Any combination of them may very well have been present at Jesus' baptism. In addition, Simon, Jude, and James the less were cousins of Jesus and may also have accompanied Jesus, a new rabbi who has just become of age and may now begin his ministry, as He went out to see John.
8. Already in the first chapter of the Gospel of John, John the Evangelist has made it very clear that Jesus is Divine (Jn 1:14); Jesus is the Son of God (Jn 1:34); Jesus is God's suffering servant, the lamb of God (Jn 1:29,36); Jesus is the Messiah (Jn 1:41); Jesus is the Messiah (Jn 1:41).
9. With John the Baptist's laying on his hands, Jesus has his priesthood conferred, not of the order of Levi but of the order of Melchizedek (Ps: 110:4). That priesthood is handed down from father to son: "This is my son in whom I am well pleased" (Mt 3:17, Mk 1:11, Lk 3:22).
10. Jesus was 30 years old at that time (Lk 3:23). That is the age at which a rabbi could begin his ministry (Nm 4:1-3).

Wedding Feast at Cana

1. In John's gospel, the wedding feast, occurring on the 7th day of the "New Creation", foreshadows the Wedding Supper of the Lamb (Rev 19:9).

2. The transformation of water into wine represents the replacement of the Jewish ceremonial washings and symbolizes the entire creative and transforming work of Jesus.
3. The brothers, apostles, St. Simon and St. Jude, were nephews by marriage to Mary and likely one or the other was the groom at the wedding.
4. During the wedding feast, they ran out of wine. Mary turned to Jesus: "They have no wine" (Jn 2:3). Jesus replied: "Woman, what is this between you and me? My hour has not yet come" (Jn 2:4).
5. This is another example of Jesus' focus on his humanity. If He had used his divinity, He would have seen the parallel with Moses and understood his Father's will. In his obedience to his mother the divine is accomplished through his humanity!
6. God uses the family relationship as a metaphor all throughout the bible.
7. The Marriage Oath, to love your spouse, implies a conscious decision to place the spouse's need, the spouse's happiness, before one's own. Because we are human that kind of love requires the two pillars of love: repentance fueled by humility and forgiveness fueled by mercy.
8. With Jesus' presence and miracle, Jesus institutes the sacrament of **Matrimony**. It is a covenant relationship: a relationship bound with an oath. Violation of an oath calls a curse down on oneself.
9. The devil works to destroy the family because the family is where we learn to love, to be like God. His efforts to destroy the family began in earnest with the introduction of contraceptives: introducing the notion that sex is primarily for enjoyment (focus is on self); not for the creation and nurturing of new life.
10. Mary said to the waiters: "Do whatever he tells you" (Jn 2:5). That is what Mary continues to say to us: Do whatever He tells you. Mary is our most powerful advocate! Invite her to be part of your life.

The Kingdom of God

1. Jesus instituted the sacrament of the **Anointing of the Sick** when He sent the apostles out to announce the coming of the Kingdom, preach repentance, and anoint with oil those who were sick (Mt 10:6-7, Mk 6:13).
2. "You are not a human being in search of a spiritual experience. You are a spiritual being immersed in a human experience." "What does God require of you but to do right, to love steadfastly, and to walk humbly with your God" (Mic 6:8).
3. "My kingdom is not of this world" (Jn 18:36). It is only perceivable in the physical world when we surrender ourselves to God and love one another.
4. "Unless a man is born again of water and the Spirit, he cannot enter the kingdom of heaven" (Jn 3:5). We need to awaken to the spiritual reality, to begin life anew in the spiritual dimension.
5. "Whoever does not accept the kingdom of God as a little child will not enter into it" (Mk 10:15). A child accepts reality with wonder and awe not skepticism.

6. God is love: since we can love, therefore we are in his image. When we love, we are being like God, we are in God's likeness.
7. Every Kingdom has laws. The Kingdom of God has two fundamental laws:
 - a. Love God with your whole heart, mind, and strength.
 - b. Love your neighbor as Jesus loved us. (Jn 13:34) [He gave the highest honor at the Last Supper to his enemy, He gave his life for each of us.]
8. A "value" is a standard of behavior; a judgement of what is important in life. God provided us with an initial set of values: The Ten Commandments (Ex 20:2-17, Deut 5 6-21). They were given in priority sequence. The media, which attempts to control our values, promotes individualism (self-worship), power (control), fame ("look at me"), wealth, and pleasure. Contrast that with the values we are given by God: monotheism (divine worship), surrender ("Thy will be done"), humility ("I have been blessed by God, look at God"), material detachment, and sensual detachment.
9. Every Kingdom has overseers. All authority comes from God (Rm 13:1) and we must obey all authority unless to do so would violate one of the fundamental laws and values of God stated above.
10. God is a farmer raising spiritual beings. The worst things you can do to a farmer is destroy his crops (murder, war, abortion), render them infertile (birth control, sterilization, gender modification), destroy the means of nurturing the crops (the break-up of the family), or pollute the crop (promote the media's value set): it seems our very culture is at war with God! We are truly in a spiritual battle. [Whose side am I on?](#)

Transfiguration

1. "Truly, I say to you, there are some standing here who will not taste death before they see the Son of man coming in his kingdom" (Mt 16:28). "And after six days Jesus took Peter, James and John up a high mountain to pray" (Mt 17:1).
2. Jesus was transfigured before them: "His face became as dazzling as the sun, his clothes as radiant as light" (Mt 17:1-9, Mk 9:2-8, Lk 9:28-3).
3. Jesus foresaw the scandal of the cross and prepared them for it by allowing them to experience the Kingdom of God; witnessing this manifestation of his glory.
4. Moses and Elijah (representing the Law and the prophets of the Old Testament) were conversing with Jesus about his exodus from Jerusalem which He was about to accomplish (Mt 17:1-9, Mk 9:2-8, Lk 9:28-36).
5. Moses led the Israelites out of slavery to Egypt in his exodus. Jesus leads all of us out of slavery to self. Moses' exodus was in the physical realm while Jesus' exodus is in the spiritual realm.
6. "Do not think I have come to destroy the law or the prophets... but to fulfill them" (Mt 5:17).
7. Peter said to Jesus: "Lord it is good that we are here. If you wish, I will make three tents here: one for you, one for Moses, and one for Elijah" (Mt 17:4)
8. At that moment from a cloud came a voice: "This is my beloved Son, listen to him" (Mt 17:5, Mk 9:7, Lk 9:35).
9. The Transfiguration is a pivotal moment, and the setting on the mountain is presented as the point where human nature meets God: the meeting place for the temporal and

the eternal, with Jesus himself as the connecting point, acting as the bridge between heaven and earth.

10. **Am I ready to follow Jesus on his exodus?** Jesus' exodus is through the cross! Jesus even said: "Whoever wants to be my disciple must deny himself, take up his cross daily and follow me" (Mk 8:34-35, Lk 9:23).

The Last Supper

1. For the Jews, sacrificed objects needed to be consumed. The Todah is one of the sacrifices of the Israelites, dating back to Melchizedek. It is a sacrifice of unleavened bread and wine that is accompanied by thanksgiving hymns and is offered by someone who has been delivered from great peril.
2. The Seder was a special celebration in that it was both a sacrificial meal in which the sacrificed paschal lamb was consumed but it was also a Todah, a thanksgiving sacrifice, of un-leavened bread and wine in thanksgiving for the anticipated deliverance that would be provided by the blood of the sacrificed lamb: the angel of death would see the blood and pass over the house.
3. For the Seder, the Feast of Unleavened Bread, to be a dress rehearsal for the Eucharist, there must be a Seder Meal before the temple sacrifice of the Paschal Lamb which is the dress rehearsal for the sacrifice of the Lamb of God. For this God utilized the Essenes' solar calendar.
4. Jesus washed the feet of his apostles and announced that He would be betrayed. To show John what it means to love your enemy, Jesus gave the highest honor to Judas as a demonstration of the new commandment He was giving the apostles: "Love one another as I have loved you" (Jn 13:34).
5. Jesus took bread, blessed it and said: "Take and eat, this is **My Body**." (Mt 26:26). Taking the 3rd of 4 cups of wine called the "Blessing Cup" (1Cor 10:16), Jesus said: "Drink from it, all of you, for this is **My Blood**. This cup is the new covenant in My Blood, shed for you" (Mt 26:28, Lk 22:20, 1Cor 11:25). [Instituting the **Eucharist**] "Do this in remembrance of me" (Lk 22:19, 1Cor 11:24) [Instituting **Holy Orders**.]
6. Jesus said: "I will not drink again from the fruit of the vine until the Kingdom of God comes" (Mt 26:29, Mk 14:25, Lk 22:18).
7. The Last Supper, a Seder Supper, was a "Eucharistic", "Todah", "Thanksgiving" offering in anticipation of the deliverance that was about to take place after the 4th cup was taken from the hyssop branch on the cross: deliverance by means of the blood from the sacrifice of the Lamb of God via crucifixion. At every Eucharistic Celebration, the sacrifice of Calvary is made present because the Eucharist was finished not in the upper room but on the cross.
8. Jesus has shown us through many Eucharistic miracles that the bread and wine are truly transformed into his Body and Blood. The most notable of the Eucharistic miracles are the ones that occurred in: Lanciano, Buenos Aires, Tixtla, and Legnica.
9. The ritual of the Seder meal prescribes a very specific set of prayers and actions. Paul makes a point of telling us that it was the Blessing Cup, the third cup, that Jesus

consecrated and then we are told that they sang a hymn: the full Hallel (Ps 113 to 118) (Mk 14:26).

10. Jesus and his disciples left the last supper after drinking the blessing cup but before taking the 4th cup (the "Cup of Acceptance"): leaving the Paschal meal unfinished! The Seder meal traditionally ends with the Nirtzah: a simple statement that the meal has been completed. That too didn't happen until later.

The Sorrowful Mysteries

The Agony in the Garden

1. Jesus went to the Garden of Gethsemane.
And He came out and went to the Mount of Olives; and the apostles also followed him (Jn 18:1). He went a little beyond them, about a stone's throw, and fell to the ground, praying that if it were possible, the hour might pass him by.
2. His began to sweat Blood.
His sweat becomes as drops of blood falling to the ground (Lk 22:44). That is a medical condition called hematidrosis brought on by extreme stress.
3. Jesus prayed three times.
Saying, "Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will." (Mk 14:36). That cup was the 4th cup that He had omitted from the Seder meal: the cup He would drink from the cross.
4. Judas arrived.
Then, joined by the temple guards, their officers, servants of the priests, and some of the elders of the people, Judas came there with lanterns, torches, swords and clubs (Jn 18:1-3, Mt 26:47).
5. Peter cut off Malchus' ear.
Peter has jumped up, drawn a sword, and cut off the ear of Malchus, the high priest's slave (Jn 18:10). Jesus calls out: "No more of this!" (Lk 22:51). Jesus then said to Peter: "Put your sword back into its sheath. For all those who take up the sword shall perish by the sword. Do you think that I cannot appeal to my Father, and He will at once put at my disposal more than twelve legions of angels? How then will the Scriptures be fulfilled, which say that it must happen this way?" (Mt 26:52-54). "Shall I not drink the cup the Father has given me?" (Jn 18:11). Jesus heals Malchus (Lk 22:49-51) and sees to it that his disciples are not also taken (Jn 18:8-9).
6. This hour and the power of darkness are yours.
Jesus said to the chief priests and officers of the temple [guard] and elders who had accompanied the crowd, "Have you come out with swords and clubs to arrest Me, as you would against a robber? I sat teaching in the Temple day after day and you never laid a hand on me." (Mt 26:55, Lk 22:52); but this hour and the power of darkness are yours." (Lk 22:53)
7. Peter denies Jesus.
Peter and John followed Jesus to Ananus' house. John who was known to the high priest was allowed to enter. John then arranged to bring Peter inside. Peter denied that he was Jesus' disciple when asked by the slave girl at the entrance (Jn 18:15-18). Peter joined the crowd as it moved to Caiaphas' palace. A relative of the one whose ear Peter cut off, said: "Did I not see you in the garden with him?" Peter denied it and immediately a rooster crowed. After a little while the bystanders were again saying to Peter: "Surely you are one of them, for you are a Galilean too." But he began to curse and swear: "I do not know this man you are talking about!" While Peter was still speaking, the cock crowed a second time and Jesus turned and looked straight at Peter. And Peter remembered how Jesus had made the remark to

him: “Before a rooster crows twice, you will deny Me three times.” (Mt 26 69-75; Mk 15-66-72; Lk 22:54-61; Jn 18:15-17,25-27).

8. The witnesses fail to convict Jesus.

During that first trial, various false witnesses have come forward, but their testimony is conflicting, finally, two witnesses agree, and Jesus ignores them.

9. Caiaphas tries to trap Jesus.

In frustration, the high priest said to Jesus: “I adjure you by the living God, tell us if you are the Christ, the Son of God” (Mt 26:63). Not able to convict Jesus with false witnesses, Caiaphas uses a double meaning to trap Jesus. Caiaphas knows the Christ (Messiah) was to be a son of David: which made him a “son of God” as all the Davidic kings were sons of God by adoption. The high priest puts Jesus under oath (Jesus must answer) and since he knows that Jesus is in fact the Messiah he knows that Jesus will answer in the affirmative. Jesus answers: “You have said so”, and then He provides two Messianic quotes: “but I tell you: from now on you will see the ‘Son of Man seated at the right hand of the Power’ (Ps 110:1) and ‘coming on the clouds of heaven’ (Dn 7:13)” (Mt 26:64). And Caiaphas tore his robes accusing Jesus of blasphemy.

10. The second trial.

Later the same morning the Great Sanhedrin met as was normal on Wednesday. During that trial, they didn’t bother with the witnesses they get directly to the point: they said: “If you are the Messiah, tell us.” Jesus replied to them: “If I tell you, you will not believe, and if I question you, you will not respond. But from this time on the Son of Man will be seated at the right hand of the power of God.” They all asked: “Are you the Son of God, then?” (Lk 22:70). To which Jesus answers: “You say that I am.” Then they said: “What further need have we for testimony? We have heard it from his own mouth” (Lk 22:66-71).

Scourging

1. Jesus was taken to Pilate later Wednesday morning.

The Jews intended for him to die Wednesday or Thursday thereby avoiding the Temple Passover Festival. They could not allow his disruption of temple commerce to go unpunished, thereby undermining the authority of the priests.

2. Pilate asked: What accusation do you bring against this Man?”

The Jews responded: “If this Man were not an evildoer, we would not have delivered him to you” (Jn 18:29-30). But Pilate said: “Take him yourselves and judge him according to your law.” To which the high priest said: “We are not permitted to put anyone to death,” to fulfill the word of Jesus which He spoke, signifying by what kind of death He was about to die. (Jn 18:31)

3. Pilate questions Jesus.

Pilate takes Jesus inside and bluntly asks: “Are you a king of the Jews?” (Mt 27:11, Mk 15: 2, Lk 23:3, Jn 18:33). Jesus replies that his Kingdom is not of this world.

4. Jesus then points out his kingship is non-violent thus no threat to Rome:

“If my kingdom did belong to this world, my attendants [would] be fighting to keep me from being handed over to the Jews. But as it is my kingdom is not here” (Jn 18:36).

5. Pilate realizes Jesus is innocent.

- After examining Jesus, Pilate realized that Jesus was innocent of everything but being hated by the high priest. Pilate said to the Jews: "I find no guilt in this man" (Lk 23:4). But they kept on insisting, saying: "He stirs up the people, teaching all over Judea, starting from Galilee even as far as this place" (Lk 23:5).
6. Jesus is sent to Herod.

When Pilate heard that Jesus was a Galilean, he sent him to Herod, who was also in Jerusalem at that time (Lk 23:6-7). Jesus was taken to Herod Wednesday afternoon. Herod was delighted to see Jesus. He interrogated Jesus at length trying to get him to work a miracle, but he even failed to get Jesus to respond to his questioning (Lk 23:8-9). The chief priests and the scribes were accusing him vehemently. Herod and his soldiers treated Jesus with contempt and mocked him. Herod then had the soldiers dress Jesus in a gorgeous robe and take him back to Pilate (Lk 23:11) Wednesday evening.
 7. He is innocent therefore I will punish him and release him.

The following morning, Pilate summoned the chief priests and the rulers and the people: He tells them: "You brought this man to me as one who incites the people to rebellion, and behold, having examined him before you, I have found no guilt in this man; regarding the charges which you make against him. No, nor has Herod, for he sent him back to us; and behold, nothing deserving death has been done by him. Therefore, I will punish him and release him" (Lk 23:13-16). Pilate is interrupted by a messenger with a message from his wife: "Have nothing to do with the holy man for I have suffered much over him today in a dream" (Mt 27:19).
 8. Jesus receives 135 blows to mark his entire body.

Pilate informed the soldiers that they should not kill Jesus because he wanted to release him Friday. Jesus was scourged Thursday afternoon by two men each using a flagellum. The lead balls on the leather strips were made to bruise and at the same time to tear the skin. While Jewish law restricted the number of blows in a scourging to 39 (Deut 25:3), Roman law had no such restriction. The objective of the soldiers was to mark his entire body below his head. It took 135 blows.
 9. Jesus spends the night in a cistern.

After the scourging, Jesus was likely placed in a dry cistern 12 to 15 ft. deep with smooth sides. Jesus was lowered into the cistern with a rope looped around his chest and pulled up to his arm pits. The cistern had no sewage facilities causing Jesus to spend the night standing in sewage with the other criminals.
 10. The High Priest realizes Pilate will attempt to release Jesus.

When, on Thursday evening, the temple officials were summoned by Pilate to appear the first thing Friday morning, the high priest realized that Pilate would attempt to release Jesus to the crowds on Friday. So, the high priest ordered everyone to pass the word to be at the praetorium in the morning and that the priests wanted [Jesus] Barabbas released (Mk 15:12). They didn't even need to mention Jesus the Nazarene.

Crowning with Thorns

1. Jesus is taken to the morning briefing.

- Jesus was scheduled by Pilate to be brought out the first thing Friday morning, so he could affect his release. He was taken from the prison (cistern) before the morning briefing. It was at this briefing early Friday morning that the soldiers decided to have fun at the expense of the "King of the Jews."
2. Jesus was crowned with thorns (Mt 27:29).
The soldiers formed a crude crown from thorns of the Christ Thorn Jujube. It was more like a cap but with thorns approximately one-inch (25 mm) long. They put a purple robe on him and forced the crown down onto on Jesus' head. In his bound hands, they place a reed, as a scepter, in mockery of his kingship. Kneeling before him in derision, they spit on him (Is 50:6), and cry out: "Hail, King of the Jews!" (Mk 15:18).
 3. The thorns pierce major nerves going into the brain.
The cap of thorns digs into the trigeminal nerve. [The trigeminal nerve carries facial pain sensation to the brain: think exposed nerve. It was like a root canal without anesthetic]. The crown's thorns also pierced the greater occipital nerves (causing extreme headaches) especially as he was struck with reeds. All this pain contributed to the ongoing traumatic shock. The wounds from the thorns were still leaking blood when Jesus died 8 hours later. That would indicate that the thorns were continually being pushed into the nerves as He turned his head or leaned back while on the cross; keeping the wounds from closing.
 4. Prisoner torture was a routine practice.
The soldiers incurred what was thought to be a minimal risk in torturing Jesus. The soldiers could torture any prisoner; with the exception that if the prisoner was condemned to death he had to be alive to be executed.
 5. Jesus was then taken to Pilate at the appointed time.
Pilate's strategy to release Jesus is to satisfy the envy of the priests and scribes by showing them a beaten and humiliated man while at the same time obtaining the sympathy of the crowd.
 6. Behold the Man.
Pilate, moved at the sight of Jesus, said to the crowd: "Behold the Man", an unintentional quote from Zechariah (Zech 6:12) (Jn 19:5).
 7. Pilate enflames the hatred for Jesus.
Pilate is looking to elicit sympathy for Jesus and to satisfy the blood lust of the scribes and priests, but Pilate unknowingly called Jesus the Messiah. Instead of getting sympathy, Pilate enflamed the hatred of the scribes and priests.
 8. Pilate tries to release Jesus.
Pilate then offered to release Jesus as the customary prisoner released during the festival. However, the crowd was primarily temple sympathizers, organized by the priests. Led by the scribes and priests, the crowd did as they were instructed and screamed for [Jesus] Barabbas.
 9. Pilate asks: "Then what shall I do with Jesus?" (Mk 15:12).

Pilate still wanted to release Jesus, so he said: "Then what shall I do with Jesus?" To this the crowds yelled: "Crucify him." So, Pilate said: "Take him yourselves and crucify him, for I find no crime in him." (Jn 19:6). A chief priest answered Pilate: "We have a law and by that law he ought to die, because he has made himself the Son of God." That scared Pilate, so he asked Jesus: "Where are you from?" But Jesus didn't answer so Pilate said: "You will not speak to me? Don't you know that I have the power to release you, and the power to crucify you?" Then Jesus responded: "You would have no power over me unless it had been given to you from above; therefore, he who delivered me to you has the greater sin" (Jn 19:7-11).

10. Pilate washed his hands.

Pilate sought to release Jesus, but the high priest cried out: "If you release him you are no friend of Caesar because He claims to be king and we have no king but Caesar" (Jn 19:12). Pilate in frustration sat down on the judgment seat (Jn 19:13). When Pilate saw that he was accomplishing nothing, still worse he was starting a riot, he washed his hands in front of the crowd saying: "I am innocent of this Man's blood; see to that yourselves." All the people said: "His blood shall be on us and on our children!" (Lk 23:24-26). So, Jesus was led off to be crucified.

Carrying the Cross

1. The soldiers need to keep Jesus alive.

The scourging that was the "normal part of crucifixion" occurred just prior to carrying the cross piece (patibulum). Jesus however has already been scourged and the soldiers now have a vested interest in keeping Jesus alive.

2. Jesus is led off to be crucified:

They placed the patibulum on Jesus shoulders, weighing between 50 and 75 lbs. (22 and 34 kg).

3. Jesus meets the weeping women.

Jesus meets the weeping women (probably including his mother) and says: 'Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, "Happy are the barren, and the wombs that never bore, and the breasts that never nursed." Then they will begin to say to the mountains: "Fall on us"; and to the hills: "Cover us." For if they do this when the wood is green, what will happen when it is dry?' (Lk 23:26-31).

4. Mary sees her son; beaten and bloody.

The anguish felt at seeing a loved one suffer when there is nothing that can be done to alleviate the pain is incredible. Mary sees Jesus' physical suffering and Jesus sees Mary's anguish.

5. The bruises on Jesus' knee and the skin scraped off his nose show that he fell once.

Falling with his arms tied to the patibulum insured that He would land on his face. Jesus' face is now covered with dirt, mud, blood, sweat and spittle.

6. The cross is removed from Jesus' back.

Cutting the ropes to remove Jesus from the cross-piece, meant Jesus' hands would be nailed to the cross when He got to the place of execution (the rope pieces are now too short to re-tie).

7. Bernice, the woman who had the hemorrhage cured by touching the hem of Jesus' garment, steps forward and wipes Jesus' face with her veil.

Tradition calls her Veronica but that is just Latin for "true image" which is what the soldiers, who saw it, reported to Pilate. There was a "true image" of the man's face on her veil.

8. Simon of Cyrene helps Jesus.

That the soldiers forced Simon of Cyrene to help Jesus carry his cross indicates the level of concern. They feared that Jesus may die before being crucified. (Mt 27:32, Mk 15:21, Lk 23:26). The patibulum rubbing the open wounds on the shoulder now begins to tear the shoulder muscle, compounding the damage to the shoulders caused by the scourging and the patibulum falling on Jesus.

9. Jesus is inflicted with his greatest pain.

When Padre Pio was asked in 1947 by Karol Wojtyla [Woytila], St John Paul II, which of Jesus' wounds hurt the most he responded without hesitation: "The wound in the shoulder from carrying the cross."

10. The placard is nailed to the cross.

The placard (*Titulus*) that Pilate had had written, which would be placed on the cross, was carried in front of the condemned as he carried the cross piece (Jn 19:19-20). It announced the crime for which the prisoner was being punished. It read: "Jesus the Nazarene, King of the Jews". Nazareth is the Hebrew word for "Branch town". Thus, it can be read: "Jesus the Branch, King of the Jews" reminding us again of Zechariah's "Behold the man whose name is Branch" (Zech 6:12)! In the Latin the initialism, INRI, is what is shown on our crucifixes. In Hebrew it is an acronym, YHVH, which is the name of Yahweh.

Crucifixion

1. Jesus is stripped of his garments:

Criminals were crucified naked to increase their shame, degradation, and vulnerability. The soldiers stripped Jesus of his garments and divided them between themselves. Jesus' tunic was woven without seam, making it valuable, so they cast lots for it (Ps 22:18; Mt 27:36; Mk 15:24; Lk 23:34; Jn 19:23-24). A tunic woven without seam is what Moses prescribed to be worn by the high priest as he ascended the altar to offer sacrifice (Ex 28:31-32).

2. Jesus is crucified:

The upright portion of the cross was permanently fixed into the ground, so it could be reused and would be stable. There was a notch in the upright into which a corresponding notch in the patibulum would be placed and the two pieces securely held together with a rope. The height of the cross was fixed, and Jesus was 6 inches (152 mm) too tall and his arms were too long. To compensate they stretched his

arms as far as possible before nailing him to the patibulum. A 4½ inch (114 mm) nail was driven into each of his hands at an angle so that it entered low on his palm and exited on the back of his wrist. The nails driven through each hand into the cross will damage the sensory branches of the median nerve resulting in one of the most exquisite pains ever experienced: known medically as causalgia. The four soldiers lifted the patibulum and set it onto the notch in the upright. Jesus' head and body bumps against the upright as they secure the patibulum, driving the thorns deep into the occipital nerves while forcing the movement (twisting) of the thorn in the trigeminal nerve. Jesus cannot hold himself up for more than a few seconds with the torn muscle, his arms stretched out almost horizontal, and nerve damage in his shoulders. The full weight of his body on the weakened shoulders dislocates the shoulders, his head bumps hard again as his shoulders dislocate and his body drops, leaving his arms at a 70-degree angle from vertical. Once the soldiers have secured the patibulum to the upright, the soldiers then lift his legs and place his feet against the upright. A single nail is driven through both of his feet. The hours on the cross, with pressure of the weight of the body on the nails through the hands and feet cause episodes of excruciating agony every time Jesus moves. The unrelenting pains of the chest wall from the scourging are felt with every breath He inhales and the strain on the dislocated shoulders is felt every time he lifts himself to exhale. The excruciating headaches are exacerbated every time the back of his head touches the cross driving the thorns still further into the occipital and trigeminal nerves, the torn muscle and the dislocated shoulders sends searing pain every time he moves or tries to lift himself. The combination of pain is more than a human body can bear so the body continues to respond with ever deepening traumatic shock. Jesus was on the cross somewhere between 3 and 6 hours. He is nailed to the cross at the same time the Paschal lamb is tied to the altar in the temple. The Lamb of God, is nailed to the altar, on which He will be sacrificed.

3. Jesus forgives his executioners:

The first thing Jesus did from the cross was to forgive those who were crucifying him: "Father, forgive them for they know not what they do" (Lk 23:34). Sin unknowingly committed carries the least guilt. Jesus has already forgiven them and now he is begging his Father to also forgive!

4. Jesus is taunted by scribes, priests, and one of the criminals but supported by the good thief:

During that time on the cross Jesus was taunted by the scribes, priests and by Gestus, one of the criminals who was also crucified, saying: "Are You not the Christ? Save Yourself and us!" (Lk 23:39). The other criminal, Dismas, rebuked Gestus, saying: "Do you not even fear God, since you are under the same sentence of condemnation? And we indeed are suffering justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong." And then Dismas said: "Jesus, remember me when You come in Your kingdom!" Jesus responded: "This day you will be with me in paradise" (Lk 23:40-43).

5. Jesus gives his mother to us:

- As Jesus was nearing the end, He took care of his mother saying: "Woman, behold your Son. Son, behold your Mother" (Jn 19: 26-27). That is one of the more powerful arguments that Jesus was an only child. For what child, would entrust his mother to someone else's care if he had siblings. That would be an incredible insult to his siblings! Jesus' use of the word "woman" is to let it be known that his reference to his mother is also in her role as the new Eve, the mother of the human-race. He gives his mother to all of us and He gives us to his mother.
6. Jesus brings our focus back to the Last Supper's Todah Sacrifice
- When Jesus said on the cross "Eli, Eli lema Sabachthani" (Mt 27:46, Mk 15:34); He was naming a traditional prayer that we know today as Psalm 22. Jesus was not calling out "My God, My God why have you forsaken me." Psalm 22 describes exactly what has just happened: "All who see me mock me saying: 'He trusted in the Lord; let the Lord deliver him'... all my bones are out of joint... dogs are round about me... they have pierced my hands and feet... they stare and gloat over me... they divide my garments among them, and for my clothing they cast lots..."; and yet the prayer ends triumphantly with David proclaiming deliverance: "And I [David] will live for the Lord; my descendants will serve you. The generation to come will be told of the Lord, that they may proclaim to a people yet unborn the deliverance you have brought" (Ps 22:28-32). **Deliverance, by means of a crucifixion, is to be proclaimed to all generations!** The psalm has described the anticipated deliverance that is referred to in the Eucharistic (Todah) sacrifice during the Last Supper at which Jesus has introduced the New Covenant in his blood! Jesus now has us focused. With just four words, "Eli, Eli lema Sabachthani", He has taken us with him back to the Last Supper and the New Covenant. Now He will finish the Last Supper! He is about to provide the deliverance for which we are giving thanks in the Todah!
7. Jesus finishes the Last Supper:
- When Jesus left the last supper, He had not finished the Seder meal. He left out the 4th cup: the "Cup of Acceptance" (Mt 26) and the Nirtzah. When He prayed in the garden "Father, if it be possible, take this cup from me" (Mt 26:39, Lk 22:42), and when He said to Peter: "Shall I not drink the cup the Father has given me?" (Jn 18:11); He was referring to the 4th cup which He had not yet drunk. Jesus knowing that everything had now been completed, in order to completely fulfill the scriptures said: "I thirst" (Jn 19:28). They held up a hyssop branch to which was attached a sponge that had been dipped in a mixture of vinegar (sour wine) and wine (Jn 19:29). (Hyssop was used on Passover to put the blood of the lamb, the means of deliverance, on the lintel and doorposts (Ex 12:22).) Jesus drank the wine, the 4th cup, from the hyssop branch; and said: "It is finished" (Jn 19:30). "It is finished" is both the Nirtzah that ends the Seder meal and is also what the priest says when he has struck the sacrificial lamb the killing blow. Jesus is both Priest and victim! He finished the Last Supper on the cross: tying together the Essene's "un-bloody" Seder celebration (the Todah as dress rehearsal for the Eucharist: an un-bloody sacrifice) with the Temple Passover celebration (the animal sacrifice as the dress rehearsal for the sacrifice of the Lamb of God.) The Kingdom of God has arrived, Jesus is finished (Mt 26:29, Mk 14:25, Lk 22:18)!
8. Jesus dies:

Jesus said: "Father, into your hands I commend my spirit." (Ps 31:5, Lk 23:46) and died as the Passover victim, at the same time, that the priests began sacrificing the Paschal lambs (Mt 27:46, Mk 15:34, Lk 23:44). The Lamb selected as the offering for the people on Lamb Selection Day was always the first lamb sacrificed. By the time Jesus died, it had been unnaturally dark for 3 hours (Mk 15:33) and as He died the earth quaked. The centurion cried out "This truly was the Son of God" (Mk 15:39). The curtain that separates the Holy of Holy's from the rest of the Temple was torn from top to bottom: profaning the Temple (Mk 15:38). Only the high priest could venture into the Holy of Holies and then only on the Day of Atonement, Yom Kippur, the holiest day of the year. When an Israelite expressed extreme sorrow, he tore his garment from top to bottom. Caiaphas tore his garment when he heard Jesus admit to being the Son of God. God himself tore his garment, expressing his extreme sorrow, when his son Jesus died on the cross!

9. Jesus is taken down from the cross and his side is pierced while lying in his mother's arms:

After Jesus died at 3 pm his face was immediately covered with the [sudarium](#). Joseph of Arimathea went to Pilate to obtain his body (Mk 15:43) and Pilate, surprised that He could have already died, sent for the centurion to be sure that Jesus was dead (Mk 15:44). Once assured, he then gave Joseph permission to remove the body from the cross. His body was placed in the arms of his mother. Mary immediately covered Jesus and then held him for about an hour while Joseph of Arimathea and Nicodemus left to get burial linen and spices. Pilate then instructed a centurion to break the legs of those who were crucified. When the soldier, the centurion Longinus, came to Jesus, He was lying in the arms of his mother, with his face covered, his body rhythmically moving as Mary breathed. Longinus could not tell if Jesus was dead or alive. To follow his orders, rather than break Jesus' legs (which would not be lethal to a man already removed from the cross) Longinus stabbed Jesus in his side and into his heart to ensure that Jesus was dead.

10. Jesus is buried:

John along with Joseph of Arimathea, Mary, Nicodemus, Mary Magdalene, Mary the mother of James, Salome (Mk 15:40), the mother of the sons of Zebedee (Mt 27:56), and Joanna the wife of Chuza carefully, lovingly washed the dirt, sweat, spit, and blood (that was not life blood) from Jesus' body to prepare him for burial. His feet were placed at the bottom of the 14-foot-long shroud and the linen was then folded over his head, taken down the front of his body, back under his feet and tied to his body with a single strip of cloth at the ankles, then looped around his knees, waist, and neck before being tied back to itself.

The Glorious Mysteries

Resurrection

1. The body of Jesus is placed in the tomb on the evening of Good Friday. His soul descends into the realm of the dead, Sheol (limbo), to announce to the just the tidings of their redemption.
2. Jesus' body was not in the tomb more than 40 hours as the Shroud shows that putrefaction had not set in. Tradition holds that Jesus died at 3pm on Friday and rose at 3am on Sunday (36 hours later).
3. At the moment of the resurrection, the earth quakes as the angel rolls back the stone. The guards flee.
4. The priest paid the guards: "Tell people, 'His disciples came by night and stole him away while we were asleep.'" (Mt 28:13).
5. The fact of the resurrection is preserved on the shroud. The researchers that studied the shroud speculated that the image on the shroud was formed by a burst of high frequency light. In 2012 it was finally demonstrated how the image was formed on the shroud.
6. Tradition holds that Jesus first appeared to his mother, Mary, right after the resurrection; sharing first with her the glory of the resurrection as she had shared with him the passion and shame of the cross.
7. Jesus joins Cleopas and Luke on the road and explains the scriptures to them.
8. They recognize Jesus in the breaking of the bread (Lk 24:31).
9. He opened the minds of the apostles and disciples to understand the Scriptures, and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in his name to all the nations, beginning from Jerusalem." (Lk 24:46)
10. With his resurrection, Jesus fulfilled the Feast of First Fruits (1Cor 15:20).

Ascension

1. Jesus first ascended into heaven on the day of his Resurrection, Sunday. Jesus said to Mary Magdalene don't hold on to me, I have not yet ascended to the Father (Jn 20:17).
2. Jesus returned to earth and repeatedly appeared to the apostles and others for forty days after his Resurrection to prove He has truly risen from the dead and to prepare the apostles for their ministry.
3. Jesus institutes the sacrament of **Reconciliation** when he says to them "Whose sins you forgive are forgiven and whose sins you retain are retained." (Jn 20:23).
4. Jesus invites Thomas to put his hand in Jesus' side and his finger into the nail marks. Thomas exclaims "My Lord and my God." (Jn 20:28). Jesus responded: "Blessed are they who have not seen and have believed" (Jn 20:29).
5. He commissions the apostles to preach the gospel to the ends of the earth (Mk 16:15) and promises to be with them forever (Mt 28:20).

6. Those 40 days must have been bitter sweet for Mary. On the one hand, she knew the glory that awaited her son in heaven. She knew that the ascension was a required part of our salvation, but she also knew that it meant separation from Jesus.
7. Jesus had to leave us so that we would begin to listen and respond to the Holy Spirit who dwells within us.
8. John ends with a reference to Jesus as the word, the Torah. He tells of the fishing trip for which Jesus provides the same number of fish as there are sedarim in the Torah.
9. Before Jesus ascends He asks Peter three times if he loves him since Peter denied him three times.
10. On the fortieth day after the resurrection, Jesus proceeds to Mt. Olivet, the Mount of Olives, accompanied by his Mother and the apostles and disciples. Extending his pierced hands over all in a last blessing, He ascends into heaven. As He ascends a cloud takes him from their sight (Acts 1:9-10).

Descent of the Holy Spirit

1. The apostles are gathered in the upper room where Jesus had held the Last Supper (Acts 2:1). They are praying with Mary the Mother of Jesus.
2. A sound comes from heaven like the rush of a mighty wind, and it fills the whole house (Acts 2:2). The Holy Spirit descends on each of them in the form of tongues of fire (Acts 2:3).
3. Filled with the Gifts of the Holy Spirit, (wisdom, understanding, counsel, knowledge, fortitude, piety, and fear of offending the Lord (Is 11:2)) they are enlightened and strengthened to spread the gospel. Having lost all fear of the Jewish leaders, the apostles boldly preach Christ crucified.
4. It was the Feast of Pentecost, a convocation, a dress rehearsal, when all Israelite men were to go to Jerusalem. There were, in Jerusalem for the convocation, devout men from every nation under heaven (Acts 2:5).
5. It was the Holy Spirit that provided the noise that caused the crowd to form in the first place. It was the Holy Spirit that prompted those people to investigate the noise. It was the Holy Spirit that enabled each man to hear what the apostles were saying in his native tongue.
6. The Holy Spirit also opened the hearts of the people to accept the message of the crucified Christ.
7. That day Peter goes forth to preach and baptizes three thousand (Acts 2:41).
8. The Holy Spirit comes gently and makes himself known as He approaches. The Spirit comes with the tenderness of a true friend and protector to save, to heal, to teach, to counsel, to strengthen, to console. The Spirit comes to enlighten the mind first of the one who receives him, and then, through him, the minds of others as well.
9. That year the Feast of Pentecost was not a dress rehearsal. It was God the Holy Spirit descending amid noise and tongues of fire to formalize the new covenant written in our hearts (Jer 31:33, Heb 10:16).

10. The feast of Pentecost is the birthday of the Church, for on that day the new covenant is ratified by the Holy Spirit.

Assumption

1. The Blessed Mother goes to live with John, the beloved disciple.
2. Mary lives many years on earth after the death of Jesus. Tradition held that all the apostles except Thomas were present when she was thought to have died.
3. Mary is wholly overcome in a rapture of divine love. She is thought to be dead, so she is placed in a tomb.
4. On the third day after her burial the apostles go to the tomb and, at the request of St. Thomas, open the tomb to find only fragrant lilies. Jesus does not permit the sinless body of his Mother to decay in the grave.
5. The belief in the Assumption of Mary flows from the belief in her Immaculate Conception: if Mary was preserved from sin by the free gift of God, she would not be bound to experience the consequences of sin (death) in the same way we do.
6. It seems impossible to think of Mary, the one who conceived Christ, brought him forth, nursed him with her milk, held him in her arms, and clasped him to her breast, as being apart from him in body, even though not in soul, after this earthly life.
7. Since our Redeemer is the Son of Mary, He could not do otherwise, as the perfect observer of God's law, than to honor, not only his eternal Father, but also his most beloved Mother. And, since it was within his power to grant her this great honor, to preserve her from the corruption of the tomb, we must believe that He really acted in this way.
8. The Virgin Mary has been designated by the holy Fathers as the new Eve, who, although subject to the new Adam, is most intimately associated with him in that struggle against the infernal foe which, as foretold in the protoevangelium (Gen 3:15), would finally result in that most complete victory over the sin and death.
9. Consequently, just as the glorious resurrection of Christ was an essential part and the final sign of this victory, so that struggle which was common to the Blessed Virgin and her divine Son should be brought to a close by the glorification of her virginal body.
10. "The Blessed Virgin Mary did not die; she ascended to Heaven with her body and soul" was the message from Our Lady given to five-year-old Gilles Bouhours to be taken and given only to Pope Pius XII during a special private audience May 15th, 1950 exactly three months prior to Pius XII issuing the dogma of the Assumption.

Coronation

1. Throughout the history of the Davidic monarchy none of the kings were monogamous. As a result, none of the wives carried the title of Queen.
2. It was the mother of the king who was the most influential female in the king's life and the mother had a throne at the right hand of the king (1Kng 2:19). She was the Queen. It is

fitting then that Mary assumes her place as Queen since she is the mother of Christ the King.

3. As "Theotokos" (God Bearer) Mary has participated in the Divine life of God in a way far exceeding that which anyone else can do. We are all called to participate in the Divine but there is only one God Bearer.
4. Mary is sinless, the created Immaculate Conception, the spouse of the Holy Spirit, the site of the Incarnation, the Theotokos, the Mother of the Son of God, the Ark of the Covenant, and the Mediatrix of all grace and by her own words to Mirjana Soldo: "The first Tabernacle".
5. Mary shares so fully in the glory of Christ because she shared so fully in his suffering. Her sharing in Jesus' suffering was so complete she also has asked to be given the title of Co-Redemptrix.
6. As Mary enters heaven, the entire court of heaven greets with joy this masterpiece of God's creation. More than we can ever know the hearts of Jesus and Mary overflow with joy at this reunion.
7. Mary is crowned by her divine Son as Queen of Heaven and Earth.
8. In the Book of Revelations, John says he sees the Ark of the Covenant and then describes the great sign in the sky: a woman clothed with the sun with the moon at her feet and on her head a crown of 12 stars²⁴¹ (Rev 11:19-12:1).
9. Only in heaven will we know the great majesty of that coronation, and the joy it gave to the angels and saints. Even the angels, who by nature are greater than humans, hail Mary as their queen. Only in heaven will we see how central the role of Mary is in the divine plan of redemption.
10. The angels and saints longed for the coming of her whose heel crushes the head of the serpent. Mary pleads our cause as a most powerful queen and a most merciful and loving mother.

²⁴¹ The described sign made up of the constellation Virgo, with the moon at her feet, the sun shining through her dress, and crowned with the nine stars in the constellation Leo along with the planets Venus, Mercury, and Mars was in the sky over Jerusalem on 2017/09/23 at from 1 to 4pm.

Appendices

Rosarium Virginis Mariae

Pope John Paul II wrote in his apostolic letter, *Rosarium Virginis Mariae* (The rosary of the Virgin Mary):

“The Rosary, reclaimed in its full meaning, goes to the very heart of Christian life; it offers a familiar yet fruitful spiritual and educational opportunity for personal contemplation, the formation of the People of God, and the new evangelization.”

“The most important reason for strongly encouraging the practice of the Rosary is that it represents a most effective means of fostering among the faithful that commitment to the contemplation of the Christian mystery which I have proposed in the Apostolic Letter [Novo Millennio Ineunte](#) as a genuine “training in holiness”.

“The Rosary, precisely because it starts with Mary's own experience, is an exquisitely contemplative prayer. Without this contemplative dimension, it would lose its meaning, as Pope Paul VI clearly pointed out: “Without contemplation, the Rosary is a body without a soul, and its recitation runs the risk of becoming a mechanical repetition of formulas, in violation of the admonition of Christ: ‘In praying do not heap up empty phrases as the Gentiles do; for they think they will be heard for their many words’ (Mt 6:7). By its nature the recitation of the Rosary calls for a quiet rhythm and a lingering pace, helping the individual to meditate on the mysteries of the Lord's life as seen through the eyes of her who was closest to the Lord. In this way the unfathomable riches of these mysteries are disclosed”.

“The history of the Rosary shows how this prayer was used in particular by the Dominicans at a difficult time for the Church due to the spread of heresy. Today we are facing new challenges. Why should we not once more have recourse to the Rosary, with the same faith as those who have gone before us? The Rosary retains all its power and continues to be a valuable pastoral resource for every good evangelizer.”

“To pray the Rosary is to hand over our burdens to the merciful hearts of Christ and his Mother. Twenty-five years later, thinking back over the difficulties which have also been part of my exercise of the Petrine ministry, I feel the need to say once more, as a warm invitation to everyone to experience it personally: the Rosary does indeed ‘mark the rhythm of human life’, bringing it into harmony with the ‘rhythm’ of God's own life, in the joyful communion of the Holy Trinity, our life's destiny and deepest longing.”

“Listening and meditation are nourished by silence. After the announcement of the mystery and the proclamation of the word, it is fitting to pause and focus one's attention for a suitable period of time on the mystery concerned, before moving into vocal prayer. A discovery of the importance of silence is one of the secrets of practicing contemplation and meditation. One drawback of a society dominated by technology and the mass media is the fact that silence becomes increasingly difficult to achieve. Just as moments of silence are recommended in the Liturgy, so too in the recitation of the Rosary it is fitting to pause briefly after listening to the word of God, while the mind focuses on the content of a particular mystery.”

“Although the repeated Hail Mary is addressed directly to Mary, it is to Jesus that the act of love is ultimately directed, with her and through her. The repetition is nourished by the desire to be conformed ever more completely to Christ, the true programme of the Christian life.”

“The Church has always attributed particular efficacy to this prayer, entrusting to the Rosary, to its choral recitation and to its constant practice, the most difficult problems. At times when Christianity itself seemed under threat, its deliverance was attributed to the power of this prayer, and Our Lady of the Rosary was acclaimed as the one whose intercession brought salvation.”

"The Rosary can be recited in full every day, and there are those who most laudably do so. In this way it fills with prayer the days of many a contemplative, or keeps company with the sick and the elderly who have abundant time at their disposal. Yet it is clear – and this applies all the more if the new series of mysteria lucis is included – that many people will not be able to recite more than a part of the Rosary, according to a certain weekly pattern. This weekly distribution has the effect of giving the different days of the week a certain spiritual “colour”, by analogy with the way in which the Liturgy colors the different seasons of the liturgical year."

“Many of the problems facing contemporary families, especially in economically developed societies, result from their increasing difficulty in communicating. Families seldom manage to come together, and the rare occasions when they do are often taken up with watching television. To return to the recitation of the family Rosary means filling daily life with very different images, images of the mystery of salvation: the image of the Redeemer, the image of his most Blessed Mother. The family that recites the Rosary together reproduces something of the atmosphere of the household of Nazareth: its members place Jesus at the center, they share his joys and sorrows, they place their needs and their plans in his hands, they draw from him the hope and the strength to go on.”

In the apostolic letter, John Paul II also highly recommends reading [Supremi Apostolatus Officio](#), Pope Leo XIII's 1883 encyclical on devotion of the Rosary.

The Power of the Rosary

On August 6, 1945 a B-29 Super fortress bomber, Enola Gay, which took off from the Pacific island of Tinian, dropped an atomic bomb over Hiroshima, Japan. At 8:15, the deadly atomic bomb exploded with “blinding flash of bluish-white light, which seared the sky,” reached a temperature of 9,000°F (around 5,000°C) and “leveled almost everything within a radius of more than 3 kilometers.” The bomb’s “explosive force of 20,000 tons of TNT” killed outright 78,000 people and approximately 175,000 more died of radiation poisoning. But the deadly blast which ushered the atomic age did not affect the church of Our Lady of Assumption near the center of the blast. Seven Jesuit priests also survived the blast without suffering any major injury or radiation effects. Among them were Frs. Hubert F. Schiffer, Hugo Lassalle and Kleinsorge.

Two-hundred scientists made investigations for several years in search for scientific explanation about the phenomenon experienced by the Jesuit priests however Father Schiffer, during the 1976 Eucharistic Congress in Philadelphia, said their house was different. They recited the rosary every day for special protection.

The Hiroshima bombing occurred on August 6, 1945, while that of Nagasaki followed on August 9. The priests in the Franciscan Friary established by Saint Maximilian Kolbe were also unharmed.

During the pontificate of Pope Pius V, the naval forces of Turkey threatened to invade Europe. Alarmed by the impending danger, the pope prayed for enlightenment, then called all

European leaders to unite and form an army. He gave every soldier a rosary. On September 30, 1571, a fleet of about 5,000 men, went to battle against the mighty 30,000 Turkish fleet in the Battle of Lepanto, which was won by the Church on October 7, 1571. Saint Pius V, to honor the Blessed Mother, established October 7 as a commemorative feast for Our Lady of the Rosary. The victory of Lepanto is just one of the many glorious battles attributed to the power of the rosary.

The defeat of the Dutch in the Philippines in 1646 is also recognized in Church history as a “victory for the rosary.”

On March 15, 1646, a “formidable flotilla” of Dutch Protestant ships arrived in the port of Manila. This brought anxiety to Spanish and Filipinos who had only two merchant ships. Fr. Jean de Conca, OP, taught the sailors how and why they should pray the rosary in choruses during the encounters. From March to October they did, and what was humanly impossible happened: The Protestant fleets were destroyed and only 15 of the 200 Christian men perished. The victory was considered important because it saved Catholicism in the Philippines.

‘Rosarium’ of Special Graces

The Blessed Virgin Mary made 15 promises to those who pray the rosary, to Saint Dominic, Blessed Alan de la Roche, OP, and Saint Louis de Montfort, OP. Mary emphasized that there is no limit to the power of the rosary for it is “man’s crown of merit during lifetime, a crown of peace during death and a crown of glory in heaven.”

In the 12th century, the religious orders recited together the 150 Psalms in the Bible every week. The non-readers who wanted to pray, too, made a string of 150 knots to pray the Psalms to honor Jesus and his Mother. It was called the Psalter.

To greet Our Lady, the episodes in the Annunciation and the Visitation, the Hail Mary (Lk 1:28, 42), is recited.

The salutations were considered as roses (rosarium) of spiritual graces the Virgin Mary bestows on her children.

Each Hail Mary is a salutation equivalent to a rose to form a crown for the Lady which the Blessed Mother returns as a crown of spiritual graces to those who pray the rosary fervently.

The rosary was revealed to Saint Dominic in 1214, when he went into a forest near Toulouse, France, for three days of prayer and penance on how to convert sinners and the heretical sect of Albigenses, who believed the “duality of good and evil and Jesus as a rebel against the cruelty of an omnipotent God.

The Blessed Mother accompanied by three angels appeared to Saint Dominic, and told him to preach the Angelic Psalter.

Saint Dominic, with burning zeal, went straight to the cathedral. Unseen angels rang the church bells to gather the people.

During his Homily, a storm broke out, the earth shook and the sun darkened, accompanied by thunder and lightning.

The picture of the Blessed Mother came to life and she raised her arms thrice toward heaven.

The people of Toulouse were converted and “renounced their false beliefs.”

Saint Dominic preached about the rosary and instituted the Confraternity of the Holy Rosary in his lifetime. However, after a century, the rosary was “like a thing buried and forgotten.”

In 1460 Blessed Alan restored devotion to the rosary after a reproach from Jesus.

While saying Mass, Jesus spoke to him in the Sacred Host. “How can you crucify me again so soon.... You have all the learning and understanding that you need to preach my Mother’s rosary and you are not doing so.”

Tradition holds that when Mary gave the Rosary to St. Dominic and Blessed Alan de la Roche that she made 15 promises to those who devoutly pray the Rosary. These promises are:

1. Whosoever shall faithfully serve me by the recitation of the Rosary shall receive signal graces.
2. I promise my special protection and the greatest graces to all those who shall recite the Rosary.
3. The Rosary shall be a powerful armor against hell; it will destroy vice, decrease sin and defeat heresies.
4. It will cause good works to flourish; it will obtain for souls the abundant mercy of God; it will withdraw the hearts of men from the love of the world and its vanities, and will lift them to the desire for Eternal Things. Oh, that souls would sanctify themselves by this means.
5. The soul which recommends itself to me by the recitation of the Rosary shall not perish.
6. Whosoever shall recite the Rosary devoutly, applying himself to the consideration of its Sacred Mysteries shall never be conquered by misfortune. God will not chastise him in his justice, he shall not perish by an unprovided death; if he be just he shall remain in the grace of God, and become worthy of Eternal Life.
7. Whoever shall have a true devotion for the Rosary shall not die without the Sacraments of the Church.
8. Those who are faithful to recite the Rosary shall have during their life and at their death the Light of God and the plenitude of his Graces; at the moment of death they shall participate in the Merits of the Saints in Paradise.
9. I shall deliver from purgatory those who have been devoted to the Rosary.
10. The faithful children of the Rosary shall merit a high degree of Glory in Heaven.
11. You shall obtain all you ask of me by recitation of the Rosary.
12. All those who propagate the Holy Rosary shall be aided by me in their necessities.
13. I have obtained from my Divine Son that all the advocates of the Rosary shall have for intercessors the entire Celestial Court during their life and at the hour of death.
14. All who recite the Rosary are my Sons, and brothers of my Only Son Jesus Christ.
15. Devotion to my rosary is a great sign of predestination (of going to heaven).

The Prayers of the Rosary

The Apostles Creed

While the present form of the Apostles' Creed first appeared in the 6th century in the writings of Caesarius of Arles (d 542), it can be traced in one form or another back to Apostolic times. Rufinus' Commentary on the Apostle's Creed (ca 407) contains the prayer in a form very

close to what we have today. The Creed can also be found in a letter to Pope Julius I (340 AD) and even earlier in a circa 200 document containing the Roman baptismal liturgy. It appears that originally this Creed was a baptismal creed summarizing the teachings of the Apostles and was given to the catechumens when they were baptized. Instead of the continuous prayer as we have it today, each line was rather in the form of a question to which the catechumen gave assent indicating he both understood and believed. This form is similar to the form found in the Easter Liturgy for the renewal of the Baptismal promises. Eventually this question and answer style was modified into the prayer form as we have it today.²⁴² Note that the word Catholic means universal:

I believe in God, the Father Almighty, Creator of Heaven and earth; and in Jesus Christ, his only Son Our Lord, Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into Hell; the third day He rose again from the dead; He ascended into Heaven, and sits at the right hand of God, the Father almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting. Amen.

The Our Father

The Our Father is taken right out of scripture. The "Our Father" as we say it in church is a very old English translation that uses many words that are now only used in that prayer. It is ok to use a more understandable translation when you are not praying in public:

Our Father in heaven, may your name be held holy, may your kingdom come, may your will be done on the earth as it is in heaven. Give us this day our heavenly bread. Forgive us our sins as we forgive those who have sinned against us. Lead us out of temptation and deliver us from the evil one. (Mt 6:9-13)

The Hail Mary

(repeat the Hail Mary three times once for the gift of faith, once for hope, and once for charity.)

This prayer is also a Biblical prayer. The first part is composed of the Archangel Gabriel's praises of Mary found in the Gospel of St. Luke. That is why this prayer is sometimes called the Angelic Salutation. The Hail Mary prayer is divided into three sections:

1. The words of the Angel Gabriel found in Lk 1:26-28, "And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel said unto her: **Hail, full of grace, the Lord is with thee: blessed art thou among women.**"
2. The words of St. Elizabeth found also in Lk 1:40-45, "And she entered into the house of Zachary and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost. And she cried out with a loud voice and said: **Blessed art thou among women and blessed is the fruit of thy womb.** And whence is this to me that the mother

²⁴² SOURCE: Thesaurus Precum Latinarum
<http://www.preces-latinae.org/thesau...ostolorum.html>

of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord." and finally...

3. The words of the Church: In the first part, you can see that God's messenger, Gabriel praises Mary's holiness and closeness to God. When Elizabeth proclaims that Mary is blessed among women, she is telling how special Mary truly is. Through Mary, Jesus entered the world. Because she said "yes" to God, Jesus was able to come and save all. This is the way God choose to become man, through Mary. The final phrases of the prayer are the prayer of the Church. At the Council of Ephesus in the year 431 the Church declared that this phrase was worthy to use when praying. You are asking Mary to go to present your needs to God on your behalf and to unite you to God. Because of her closeness to God in her relationship with her son, she can obtain blessings for you. These pieces were put together and formed the Hail Mary prayer and was in common use as early as the year 1196²⁴³.

Hail Mary (**HM**) full of grace, our lord is with you. Blessed are you among women, and blessed is the fruit of your womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

The Glory Be

As early as the year 300 Catholics began using the phrase, "Glory be to the Father, and to the Son, and to the Holy Spirit". This phrase became popular for two reasons. The first reason is because it is fitting to praise God in this form following the example Jesus gave when He instructed his followers go out and baptize and secondly to defend and promote the belief in the Blessed Trinity. In the year 529 the second part of the prayer was added. "As it was in the beginning, is now, and ever shall be, world without end." This phrase was added to confirm that there truly are three Persons in one God. That the Son and the Holy Spirit were one with the Father in the beginning, now and always will be.²⁴⁴ The change from "as it was in the beginning" to "as it always was" has been made to emphasize that is has always been: there was no beginning.

Glory be (**GB**) to the Father, to the Son, and to the Holy Spirit as it always was, is now, and always will be world without end. Amen

The Fatima Prayer

The Fatima Prayer was brought about when Mary appeared to three shepherd children during May 13th through October 13th 1917 in Fatima, Portugal. The Mother of Jesus' purpose for these visits was to save souls from Hell and to warn us of the coming tragedies that would happen if we didn't repent and change our ways. During the July 13th appearance, Mary showed the children a vision of Hell. Mary told them, "**Pray, pray very much because many souls go to Hell.**"

²⁴³ <http://www.how-to-pray-the-rosary-everyday.com/fatima-prayer.html>

²⁴⁴ <http://www.how-to-pray-the-rosary-everyday.com/glory-be-prayer.html>

Lucia, the oldest of the three children described hell as a "sea of fire in which we saw the souls in human forms, men and women, burning, shouting, and crying in despair."

Mary said to the children, "You have seen Hell where sinners go when they don't repent." Hell is a real place and this dogma, which must be accepted as truth, is referred to more than 100 times in the Bible such as:

- And if your right eye causes you to sin, pluck it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell. And if your right hand causes you to sin, cut it off, and throw it away: for it is better that you lose one of your members than that your whole body go to hell. (Mt 5:29-30)
- And do not fear those that kill the body, but cannot kill the soul; but rather fear him that can destroy both soul and body in hell. (Mt 10:28)



Figure 1 Our Lady of Fatima

Mary wanted to remind us of the so-called Four Last Things: Death, Judgment, Heaven, and Hell. If you keep in mind that these four last things are just as certain as death and taxes, surely you will strive to live a holier life so that you will make it to Heaven.

After showing the children Hell, Mary expressly asked for the Fatima Prayer to be recited.²⁴⁵ She said, "Each time you say the Rosary, my children, say after each decade:

Oh my Jesus (**OMJ**), forgive us our sins, save us from the fires of Hell, and lead all souls to Heaven, especially those in most need of your mercy.

Salve Regina (Hail Holy Queen)

At the end of the Mysteries of the Rosary recite the Hail Holy Queen.

The "**Salve Regina**", also known as the **Hail Holy Queen**, is a Marian hymn and one of four Marian antiphons sung at different seasons within the Christian liturgical calendar of the Roman Catholic Church. The *Salve Regina* is traditionally sung at Compline in the time from the Saturday before Trinity Sunday until the Friday before the first Sunday of Advent. The *Hail Holy Queen* is also the final prayer of the Rosary.

The work was composed during the Middle Ages most probably by German monk Hermann of Reichenau and originally appeared in Latin, the prevalent language of Western Christianity until modern times. Traditionally it has been sung in Latin, though many translations exist. These are often used as spoken prayers.²⁴⁶

Hail, Holy Queen, Mother of Mercy, our life, our sweetness and our hope, to thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears; turn, then most gracious Advocate, thine eyes of mercy towards us, and after this, our exile, show unto us the blessed fruit of thy womb Jesus. O clement, O loving, O sweet Virgin Mary! Pray for us, O holy Mother of God, that we may be made worthy of the promises of Christ.

²⁴⁵ <http://www.how-to-pray-the-rosary-everyday.com/fatima-prayer.html>

²⁴⁶ http://en.wikipedia.org/wiki/Salve_Regina

Historical Background

Jesus and Mary were Jewish and the festivals and practices of their faith influenced much of their lives. So, to understand the mysteries of the rosary it helps to know a little about the Jewish faith and traditions as practiced by Jesus, Mary and Joseph.

Calendars

What do calendars and measures of time have to do with the rosary? Nothing, unless you would like to understand when something happened and what impact that had on Salvation History. You will see in the Joyful mysteries that when you know when in time Jesus is born on the Temple calendar it totally changes our understanding of the events narrated in scripture. Suddenly it makes sense that there was no room in the inn, that Jesus was born in a stable, and that the angels appeared to the shepherds. It had to be that way! Suddenly you will see that even from his birth Jesus is the Light of the World, the Source of Living Water, and the Lamb of God.

Temple Calendar²⁴⁷

The calendar was very important, as the Feasts of the Lord, established by Moses in Leviticus (part of the Torah) were considered Divine Appointments. They were the specific times when God wanted to meet with the people. Those reoccurring appointments must be kept on the correct day. The Israelite's solar/lunar calendar considers the rotation of the earth a day. Yahweh ordered the days into weeks, with a week consisting of 7 days. The rotation of the moon defines a month, and the rotation of the earth around the sun a year. On average, the moon revolves around the Earth in about 29½ days. The Earth revolves around the sun in about 365¼ days, that is, about 12.4 lunar months. Thus, a month has either 29 or 30 days and there are either 12 or 13 months in the Temple calendar. Each month begins on the day of the new moon. Each year began on the first day of the month following the barley crop reaching a point when it was "Abib" (became yellow and brittle):



For the temple, each month began with the sighting of the new moon. The priests used the fact that barley only had one crop per year; so, if the crop was not ready (Abib) for harvesting at the end of the 11th month then an additional month was added to the year. Barley was used based on the requirement to both support the feast of First Fruits with a barley wave offering and the fact that Exodus occurred during the month of the Abib.

Prior to Ezra months were not named they were simply numbered.

²⁴⁷ <http://www.jewfaq.org/calendar.htm>

Month	Hebrew	Transliteration	Days
1.	ניסן	Nissan	30
2.	אייר / אייר	Iyar	29
3.	סיון / סיון	Sivan	30
4.	תמוז	Tammuz	29
5.	אב	Av	30
6.	אלול	Elul	29
7.	תשרי	Tishrei	30
8.	מרחשוון / מרחשון	Cheshvan	29 or 30
9.	כסלו / כסליו	Kislev	30 or 29
10.	טבת	Tevet	29
11.	שבט	Shevat	30
12L.	אדר א'	Adar I	30
12.	אדר א' / אדר ב'	Adar / Adar II	29

The days of the week are

Hebrew ²⁴⁸	Transliteration	English	
יום ראשון	Yom Rishon	First Day	Sunday
יום שני	Yom Sheini	Second Day	Monday
יום שלישי	Yom Shlishi	Third Day	Tuesday
יום רביעי	Yom R'vi'i	Fourth Day	Wednesday
יום חמישי	Yom Chamishi	Fifth Day	Thursday
יום שישי	Yom Shishi	Sixth Day	Friday
יום שבת	Yom Shabbat	Sabbath	Saturday

There was both a religious calendar and a secular calendar. The religious calendar begins on the 1st of Nissan. The Feasts of the Lord are based on the religious calendar. The secular calendar begins on the 1st of Tishrei. The year on the Jewish calendar is the count of the years since the creation of Adam based on the text in the bible and the secular calendar. However, there is some argument among Jewish scholars as to exactly what the current year should be. The year values shown in this document is from the Calendar used for all the dates shown here.²⁴⁹ The Israelites held that every 7th year was a Sabbatical year or Shemithah year. During that year, there was to be no farming done, debts were to be forgiven and slaves released. In addition, on the Shemithah year the Torah was to be read aloud on the feast of Tabernacles and all women and children were to accompany the men to the designated place of worship for the Feast of Tabernacles.

On the 29th of Adar a priest examined the barley in the fields outside Jerusalem. If it was Abib, the next day was Nisan 1. If it was not Abib, the next day was the 30th of Adar I, the leap month. If a particularly dry year caused the barley to be late and a leap year was declared there

²⁴⁸ Hebrew is written from right to left. Thus ילם is moY pronounced Yom

²⁴⁹ Kaluach 3.2 which is available for free at <http://kaluach3.software.informer.com/3.2/>

could be 3 years before the next leap year. The barley served to keep the calendar correct. There is a 19-year cycle for leap years: 1,2,**3**,4,5,**6**,7,**8**,9,10,**11**,12,13,**14**,15,16,**17**,18,**19** where each bolded year is a leap year. A cycle began in the year 3 AD so 2 AD (year 19), 1 BC (year 17), and 4 BC (year 14) are leap years. Shortly after the destruction of the temple it was decided to simply follow the observed cycle and not pay attention to the barley since the Jews had spread all over the known world and communicating with the diaspora that it was to be a leap year was problematic.

There are occasionally minor adjustments made to keep Yom Kippur (Tishrei 10) from falling on a Friday or Hoshanah Rabad (Tishrei 21) from falling on a Saturday. When that could potentially occur, an extra day is added to Cheshvan or subtracted from Kisleb the previous year and then reversed the following year.

Essene Calendar

The Essene's calendar is based on the book of Enoch (Jubilees 6:30) and Noah's solar year in the ark. It is a solar calendar in which there are always 12 months in a year. There are 4 quarters of 30, 30, and 31-day months. The Essene calendar maintains the focus on the week as primary to the month. The Essenes added an additional week to the 12th month every 7th year. They also added an additional week (making two extra weeks in the 12th month) every 49th year and every 70th year:

1. Nissan (30 days)
2. Iyyar (30 days)
3. Sivan (31 days)
4. Tammuz (30 days)
5. Av (30 days)
6. Elul (31 days)
7. Tishrei (30 days)
8. Cheshvan (30 days)
9. Kisleb (31days)
10. Tevet (30 days)
11. Shevat (30 days)
12. Adar (31 days)

The focus on the week of the Essene calendar meant that a date, say the 15th of Nissan, would always fall on the same day of the week: Wednesday. So, if your birthday was on Tuesday it was always on Tuesday.

In the year 2015 the Gregorian, Israelite, and Essene calendars were all back to the same position as they were in the year 33, the year Jesus was crucified and rose from the dead.

With controversy, over when the feast of the Resurrection is celebrated, the issue could be harmoniously resolved by making the determination based on the Essence calendar. Jesus rose from the dead, on Nissan 19 on the Essene calendar which will always fall on a Sunday, the 1st day of the week. After all Jesus celebrated the feast of unleavened bread on the Essence calendar why can't we celebrate the Resurrection on the Essene calendar?

Time

Any part of a unit of time was considered that time. A minute into an hour was 1 hour, an hour into a day was one day. Jesus was in the tomb 31 elapsed hours, but he was in the tomb 3 days: He was buried right before sunset Friday, the first day, He was in the tomb from sunset Friday through sunset Saturday, the second day, and He rose at 3am on Sunday the third day. By the same token a year on the temple calendar has 51 weeks even though it has 50 weeks and 4 days.

Names

Jewish people did not have surnames until the time of Napoleon. If there was more than one person with the same name, they used a variety of temporary surnames to differentiate

- The father's name: Simon bar Jonah (Simon son of Jonah), Nathaniel is also called Bartholomew (which means son of Talmi).
- The name of the city of origin: Jesus the Nazarene or Judas Iscariot (Kerioth in Palestine). Judas was always referred to in the New Testament by his place of origin or his father's name, bar Simon, to differentiate him from Judas son of Clophas. Clophas was the brother of Joseph, the spouse of Mary the mother of Jesus. Simon the Canaanite was also used to differentiate Simon son of Clophas from Simon Peter.
- A descriptive adjective: St. Jude (Judas son of Clophas) was sometimes called Thaddeus which means "good heart" again to differentiate him from Judas Iscariot. Simon the zealot, aka Simon the Canaanite, also differentiated Simon son of Clophas from Simon Peter "rock".
- The son of a prostitute would be known as son of the father (bar abba). Thus, the man released instead of Jesus the Nazarene, who was also named Jesus, was called Barabbas.

A significant event in one's life that marked a change in a person warranted a name change: Saul became Paul (Acts 13:9), Simon became Peter (Jn 1:42), and Jacob became Israel (Gen 35-10).

Jesus' name is a transliteration of the Greek: Ἰησοῦς "Iesous" which in turn is the transliteration of the Hebrew יֵשׁוּעַ Yeshua. It means Yahweh saves and is the same name as Joshua who was Moses' aid. (Remember it was Joshua who led the Israelites into the promise land and Jesus who leads us into the Kingdom of God.)

Burial Customs

Jewish burial customs required that a body be washed prior to burial. However, life blood could not be washed off. Life blood was defined as any fluid that came from the body as a result of trauma to the body that occurred on the day of death. If life blood was on a person's clothing, the clothing could not be removed. If life blood got on a piece of cloth (possibly used as a compress to stop the bleeding) it must be buried with the individual. If however, the individual lived until the next day (after sunset), then any fluid shed the previous day was not life blood²⁵⁰.

²⁵⁰ <http://shroud2000.com/ArticlesPapers/Article-JewishBurial.html>

The Missing Years

Education

Although Holy Scripture does not mention any events in Jesus' life after his birth other than the episode at age 12 in the temple; we can deduce what was happening in his life based on the fact that he lived in Nazareth and began his ministry as a rabbi at age 30.

Education for a child in the first century began at age 3 or 4 at Beit Sefer, the "House of the Book", (elementary school) with the child learning to read and write the Torah. They began memorizing the Torah with lots of practice at home (one didn't have a take home scroll of the Torah). The children each had a slate so writing space was very limited. They were educated at the local synagogue by a scribe or rabbi.

At age 10 they began Beit Talmud, the "House of Learning", (middle school) still at the local synagogue instructed by a rabbi. From age 10 to 13 they studied the Oral interpretations of the Torah. During that time, they memorized parts of the Tanakh (Joshua and Malachi). They also learned rhetorical debating as a technique to force the student to demonstrate a knowledge of more than just the facts but also an understanding and application of the acquired knowledge. At age 14 they were focused on fulfilling the commandments (all 613 of them).

Jesus was found in the temple among the teachers listening to them and asking questions (rhetorical debating) and all who heard him were amazed at his understanding and his answers (Lk 2:40).

The students who excelled to this point were placed in Beit Midrash, the "House of Study", (secondary school). At Beit Midrash, they studied the Rabbinic interpretations of the Torah, (that would become the Talmud). Beit Midrash lasted until, at age 18, the student began to learn a trade and most married. Rabbi's needed to be self-sufficient as most synagogues were too poor to pay them enough to support themselves, let alone a family. Rabbis tended to travel from place to place since small villages could not support a tradesman: tent maker, carpenter, potter, tailor, and so forth, for more than a few jobs.

The best of the best at age 20 apprenticed themselves, became Talmid, to a Master Rabbi. They followed, studied, and imitated the Master Rabbi. At age 30 those who remained could be granted authority by the Master Rabbi. With authority, the new rabbi could introduce new interpretations of scripture. When Jesus was asked "By whose authority do you do these things?" (Mt 11:28, Lk 20:2), they were asking him to whom he had been Talmid. Jesus said if you tell me if John's baptism was from heaven or from men I will tell you; but they responded that they did not know. So now we can only speculate on who could have been his teacher.

Rabbis used similar methods of interpreting and teaching Scripture. For example, the great teachers used a technique today called *remez* or *hint*, in which they used part of a Scripture passage in discussion assuming their audience's knowledge of the Torah would allow them to deduce for themselves the fuller meaning. Jesus used this method often. When the children sang Hosanna to him in the Temple and the Sadducees demanded Jesus quiet them, he responded with a quote from Psalm 8: "From the lips of children and infants you have ordained praise." Their anger at Jesus is better understood when you realize that the next phrase in the Psalm adds the reason why children and infants would praise: "because of the enemies of God who would then be silenced" (Ps. 8:2). In other words, the priests realized Jesus was implying they were God's enemies! Jesus also used the technique in his comments to Zacchaeus (Lk 19:1-

10). Jesus said: "For the Son of Man came to seek and to save what was lost" (Lk 19:10). The background to this statement is in Ezekiel (Ez 34:11). God, angry with the leaders of Israel for scattering and harming his flock, states that He himself will become the shepherd and will seek the lost ones and deliver (save) them. Based on this, the people of Jesus' day understood that the Messiah to come would "seek and save" the lost. By using this phrase, knowing the people knew the Scripture, Jesus said several things. To the people, he said "I am the Messiah and God no less." To the leaders (whose influence kept Zacchaeus out of the crowd) He said: "you have scattered and harmed God's flock." To Zacchaeus He said: "you are one of God's lost sheep, He still loves you."

Paul was also a rabbi. He used the *remez* so frequently that Scott Hahn admonishes his students that whenever Paul quotes the Old Testament you must go to the reference and obtain a clear understanding of the context. Only then can you understand what is Paul is saying. (It was studying Paul in the light of the "remez" that led Scott to conclude that Martin Luther was taking Paul out of context where ever he disagreed with the Catholic Church and subsequently led to the conversion of both Scott and his wife.)

Jesus was a rabbi. 13 times in the New Testament Jesus is called a rabbi (Mt 26:25,49; Mk 9:5; Mk 11:21; Mk 14:45; Jn 1:38,49; Jn 3:2,26; Jn 4:31; Jn 6:25; Jn 9:2; Jn 11:8). He was called rabbi by his disciples, lawyers (scribes), ordinary people, the rich, Pharisees, and Sadducees. Jesus would have gone through all the training required to become a rabbi. Makes you wonder to whom he was Talmid! I wonder if both Jesus and John the Baptist were Talmid to John's father Zechariah²⁵¹? It makes Jesus' response to those asking him who gave him authority very interesting. If they had responded that John's baptism was from heaven, Jesus could have said that his authority was the same as John's. That would have been true on two levels as both would have been from Zechariah and both would have been from God himself!

Jesus' Family

We all know that the Holy family consisted of Jesus, Mary and Joseph. Joseph had a brother Clophas.²⁵² Clophas was married twice. With his first wife, he had two boys: Simon and Jude, and some daughters. After his first wife died he married Mary the widow of Alpheus. When Alpheus died, he left Mary with a stepson, Matthew, and two sons of her own: James and Joset as well as some daughters. Clophas now had a large family. Matthew the son of Alpheus who was older left home and eventually became a tax collector, until he was asked by Jesus to follow him. Clophas and Mary lived together with four boys, Simon and Jude, James and Joseph and a number of girls. When Clophas died, Joseph took in Clophas' family as was custom among the Jews. With the joined families, the confusion over Jesus' family is understandable: thus, Jesus' brethren (cousins): Simon son of Clophas (aka Simon the Canaanite, Simon the Zealot, and the 2nd bishop of Jerusalem), Jude (aka Thaddeus), James (aka James the less, 1st bishop of Jerusalem) and Joseph (aka Joset), and their sisters (Mk 6:3). Mary the mother of Jesus now lived with her sister [in law] Mary (Jn 19:25).

²⁵¹ Although Zechariah was a Levite which would imply he was a Sadducee; his beliefs would have been more aligned with the Pharisees as it would be hard for him to not believe in angels after an encounter with one left him unable to speak. Rabbis were not normally priests but a priest could be a rabbi. Zechariah as both a priest and a Master Rabbi would have assured the finest training and preparation for both John and Jesus.

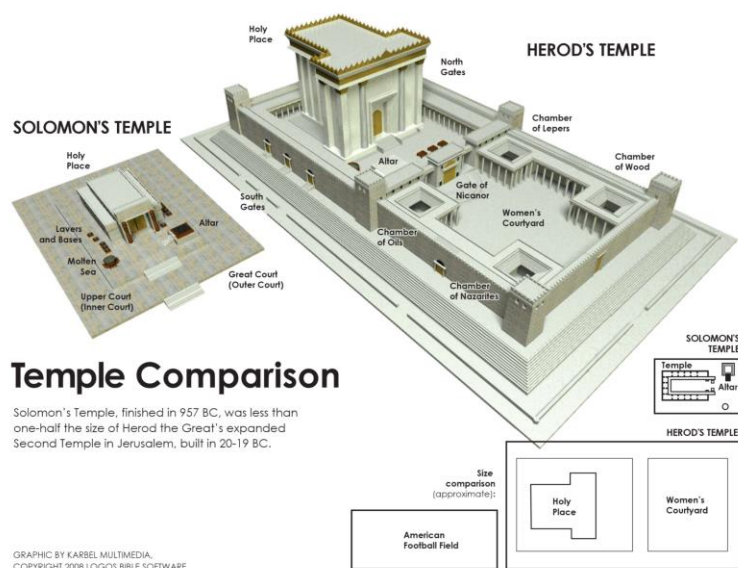
²⁵² <http://www.ewtn.com/library/ANSWERS/MARYCLEO.HTM>

Messianic Expectations

The list of prophecies fulfilled by Jesus would be very long. The following list seems to be the expectations of the people in Jesus' day. Number 1 and 3 were the only ones the authorities were interested in and only in an earthly political context. No one was expecting the suffering servant of Isaiah.

1. Reuniting the 12 tribes; (Galilean ministry)²⁵³
2. Initiating a new Exodus that would include the gentiles (Free all, from slavery to self; and lead all, into the Kingdom of God.)²⁵⁴
3. Establishing a Kingdom that would last forever and which would be ruled with justice (The Kingdom of God (Jer 23:5))
4. Be a Priest, Prophet, and King (like Melchizedek)
5. Heal the blind, deaf, mute, and lame; (Is 35:5-6)
6. Free the captives (possessed) (Is 61:1)
7. Be the Son of God (Ps 2:7) (Prov 30:4) (Dn 7:14-14)

The Temple

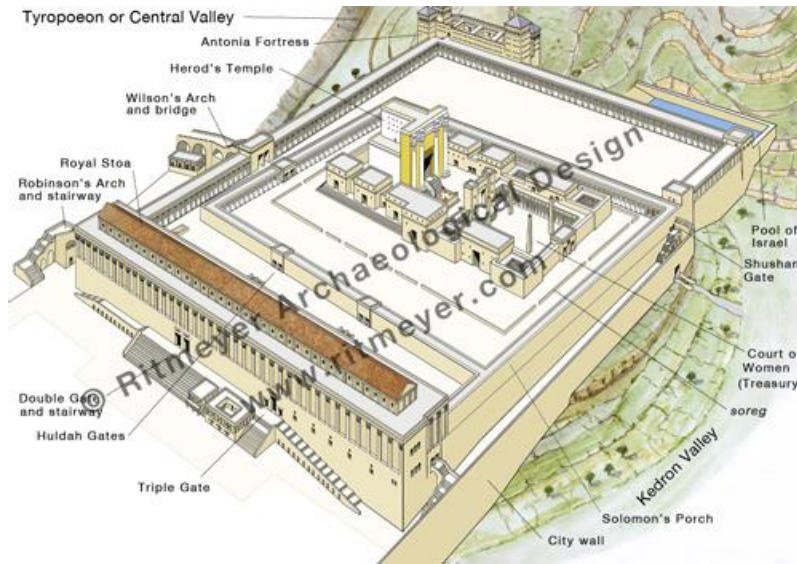


Herod not only rebuilt the Temple, he also placed it within a much larger structure. A colonnaded hall, known as the Royal Stoa, graced the whole length of the Southern Wall. Constructed in the shape of a basilica with four rows of forty columns each, it formed a central nave in the east end and two side aisles. The central apse was the place of meeting for the Sanhedrin, the supreme Jewish Council. The main part of this building was used for the changing of money and purchase of sacrificial animals.²⁵⁵

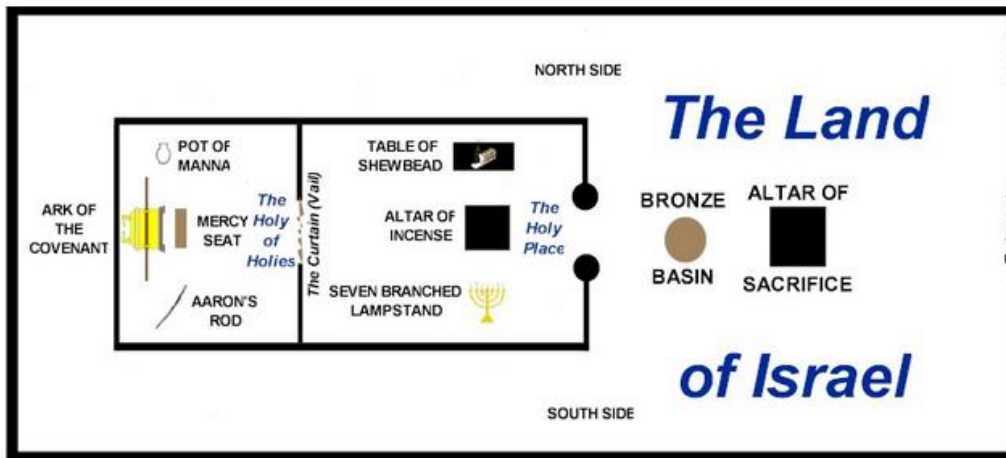
²⁵³ That is why most of Jesus's ministry was in Galilee. The leaders only counted the wealthy. They were deported by Assyria. Many of the poor remained in Galilee.

²⁵⁴ The notion of the New Exodus that includes the gentiles comes from Deut 30:1-6 and Is 40-55 with Mt 8:10-12

²⁵⁵ <https://www.ritmeyer.com>



The Holy Place, the tall building in the center of the soleg was just west of the court of the Women. The Ark of the covenant which was hidden by Jeremiah was not in the Temple during Jesus' time so effectively the Holy of Holies was empty. The Holy Place contained the altar of Incense, the Table of Shewbread, and the Seven Branched Lampstand. Thus, Zechariah went into the Holy Place and offered incense on the Altar of Incense when the Angel appeared to him.



From a Christian's perspective the Altar of Incense stood for God the Father, the Table of Shewbread stood for God the Son, and the Lampstand God the Holy Spirit



Altar of Incense



Table of Shewbread



Lampstand

Political Situation

Jewish Rulers

The Jewish High Priests in Jerusalem during the time of Christ²⁵⁶ were :

1. [Joshua ben Sie](#), 3 BC - ?
2. [Joazar ben Boethus](#) (restored), ? - 6 AD
3. [Ananus ben Seth](#), 6-15
4. [Ishmael ben Fabus](#), 15-16
5. [Eleazar ben Ananus](#), 16-17
6. [Simon ben Camithus](#), 17-18
7. [Joseph Caiaphas](#), aka Joseph ben Keifa²⁵⁷, 18-36 (son-in-law of Ananus ben Seth)
8. [Jonathan ben Ananus](#), 36-37
9. [Theophilus ben Ananus](#), 37-41
10. [Simon Cantatheras ben Boethus](#), 41-43
11. [Matthias ben Ananus](#), 43
12. [Elioneus ben Simon Cantatheras](#), 43-44
13. [Jonathan ben Ananus](#), 44 (restored)

You will notice that Ananus was high priest from the year 6 through 15. Joseph Caiaphas began his reign in the year 18 and was High Priest for 18 years. Ananus controlled the Temple through his own rule and that of 5 sons and a son in law; for all but about 6 years between 6AD and 44 AD.²⁵⁸ Ananus was extremely wealthy. The fact the Luke calls both Ananus and Caiaphas high priest implies that at the least he was high priest Emeritus and actually controlled the temple.

Righteousness and the Conflict with the Officials

²⁵⁶ Wikipedia 'List of High Priests of Israel'

²⁵⁷ Caiaphas is Hebrew for 'son of Keifa'

²⁵⁸ Josephus Antiquities 20:9:1

The devout Jews did not aspire to be saints but to righteousness. Jesus said, the greatest of the commandments is to Love God with all your mind, heart, and strength and then love your neighbor as yourself. Love implies a relationship between the individual and the beloved. If there is no relationship, there can be no love. Righteousness, to the Jew, defines the requirements for participation in a relationship. Being social creatures, we have an implied relationship between each other individually and collectively (relationship to our community). We also have a relationship with animals, land, and all of creation (the environment).

Jesus caused the priests and scribes a problem as they only wanted a relationship with the law not with each other. They felt that in keeping the 613 precepts of the law they did not have to do anything else. That of course left them free to serve themselves.

Caiaphas knew that Jesus was the Messiah: Jesus entered the city riding a donkey and its foal (Zech 9:9 and Gen 49:11) through the Eastern gate (Ez 44:1-3). He hated Jesus. Jesus frequently accused the Scribes, Pharisees, and Sadducees of being God's enemies. Jesus upstaged Caiaphas on Palm Sunday (Lamb Selection Day): all the people, waiting for the return of Caiaphas with the lamb selected for the Passover sacrifice to be offered for the people; instead selected Jesus by waving palm fronds and shouting Hosanna. They selected Jesus (the Lamb of God) as the Lamb for the sacrifice. Jesus cleaned out the Temple the next day, the Essene cleaning day. While the Essenes removed leaven (sin) from their fathers' houses; Jesus removed the sin from his father's house. It was also the day on which the Sadducees sold 100,000 paschal lambs. The cleaning of the temple caused a loss of revenues and the anger of the money changers who were either the relatives of the high priest(s) or were paying the priests a commission.

Jesus referred to himself as the "Son of Man" a reference to the Messiah (Dn 7:13-14, Enoch 46:1-6, Enoch 48:1-6, Ezekiel (1-47)). Jesus was not shy about proclaiming his divinity. Jesus did refer to himself by the name of God when he said: "When you have lifted up the Son of Man, then you will realize that **I am**" (Jn 8:28), "I tell you, before Abraham was, **I am**" (Jn 8:58) and twice in the garden of Gethsemane Jesus steps forward right in front of the crowd, asking: "Whom do you seek?" to which they respond: "Jesus of Nazareth" and Jesus responds: "I AM." (Jn 18:6)

Jesus is called "Son of God" by others (Angel Gabriel (Lk 1:35), demons – unclean spirits (Mt 4:3, Mt 4:6, Mt 8:29, Lk 4:41, Mk 3:11), John the Baptist (Jn 1:34), Nathanael (Jn 1:49), the apostles (Mt 14:33), Martha (Jn 11:27), and the centurion (Mt 27:34, Mk 15:39)). He indirectly referred to himself as the Son of God (Jn 3:18, Jn 5:25, Jn 10:36, Jn 11:4).

Jesus used "Son of Man" when referring to himself to place the focus on his humanity as the Messiah. Jesus frequently referred to himself as "I am": God to focus on the unity of the Trinity. "Have I been with you so long, and yet you still do not know me, Phillip? He who has seen me has seen the Father." (Jn 14:9)

Caiaphas did not believe that Jesus was the Son of God. He looked at Jesus as man that he could trap into blasphemy. The real problem between Jesus and the elders is summarized by Moses in his last discourse: Which is better to obey the law and do evil by not doing good or to do the good? The elders loved the law because then they did not have to love their neighbor. Jesus came to show us the Father. The Father is Love. The Father desires mercy (love) not sacrifice (the law). The scribes and priests would not accept a nonpolitical Messiah. They hoped that killing this Messiah would abort the mission of this Messiah and thus force God to send another Messiah to fulfill the Messianic prophecies

Demographics

Jesus, as the Messiah, also had a mission to restore and reunite the 12 tribes of Israel. That is why most of his ministry was in Galilee. When the Northern and Southern kingdoms were deported by the Assyrians and the Babylonians only the rich and the metal workers were deported. In the Northern Kingdom, many of the commoners fled into Judea when the Assyrians swept across the Northern Kingdom killing all. They returned on the heels of the Assyrians. The majority of the population in the Southern Kingdom, Judea, was commoners that were left on the land. There were devout Israelites from all the tribes of Israel throughout both Galilee and Judea.

There were four philosophical groups in Jerusalem during the time of Christ: Pharisees, Sadducees, Hellenist, and Essenes.

1. The Pharisees stressed the importance of following the letter of the law using a literal interpretation (they specialized in using the letter of the law to get around the law). A typical example would be the practice of hiding lunches every 2000 cubits between your home and where you wanted to travel on the Sabbath. The location of the lunch is an extension of your home so traveling from home to lunch, and from lunch to lunch is totally appropriate on the Sabbath.
2. The Sadducees did not believe in angels or life after death, they were the priests who ran the temple. They had a monopoly on providing the lambs for sacrifice in the temple.
3. The Hellenist combined the Jewish religion with the Greek Culture. The prophets were continually preaching against the abuses of syncretism: attempting to merge the worship of Yahweh with other cultures.
4. The Essenes followed the spirit of the law and the prophets.

The New Testament mentions all these groups except the Essenes. It doesn't mention the Essenes because they were "us". The New Testament points out the others to differentiate them from "us". There were at least two types of Essenes one type considered the temple profaned because it was built by an Edomite and run by a very corrupt priesthood. They lived in communes and did not worship in the temple. The other group recognized that the priesthood was corrupt, and Herod was an Edomite but neither caused the temple to be anything other than God's house. They paid the temple tax and went to the temple for worship. They were however not allowed to offer animal sacrifice in the temple.

Sacrificial Lambs

The sacrificial lambs and goats were raised in the pastures around Bethlehem. Josephus indicates that there were 100,000 lambs/goats sacrificed at Passover. That would imply there were also 100,000 ewes born every year which required 200,000 ewes to produce the lambs. Since it takes on average a ram for every 25 ewes²⁵⁹ it will require 8000 rams to produce the lambs. With 200,000 sheep under 1-year-old there were in addition 100,000 male lambs that were 1-year-old. So, the minimum flock would be 508,000 sheep but was probably much larger. Grazing land supports 5 sheep per acre (12 sheep per hectare). Assuming a total flock of just the 508,000 it would require a minimum of 101,600 acres (41,116 hectares) of

²⁵⁹ www.sheep101.info/201/ramrepro.html

pasturage. That is 159 square miles (412 square kilometers). 159 square miles (412 square kilometers) defines a circle with a radius of 7 miles (11.25 Km). Bethlehem is only 5 miles (8 kilometers) from the temple in Jerusalem. Basically, all the pasturage around Bethlehem was controlled by the Sadducees!

The Levites that were descendants of Aaron were either priests, shepherds or tradesmen. If you could not handle the educational requirements to be a priest, you became a shepherd.

The sheep had to be moved frequently or they would over graze the area, eating all the roots so that the pasture became bare ground. Sheep do not need to be sheltered (stabled) since they have their own wool coats. During the night, they are frequently held in a sheepfold to protect them from predators and keep them from wandering off. Sheep give birth throughout the year. The newborn lambs do require protection during the first few weeks of life, until their coat grows out. With a flock producing in excess of 200,000 lambs per year there would be approximately 550 births per day. Thus, the shepherds built both sheepfolds and stables near Bethlehem. They did not move the flocks to the area around Bethlehem until the cold of winter, so the rest of the flock would not over gaze the area near the city. It also allowed the shepherds to enjoy the warmth provided in the city during the coldest nights of the winter.

Pierced by a Lance

The following is opinion based on the logic outlined in the following narrative.

Tradition holds that the only time Mary cried out was when Jesus was pierced in his side by the centurian Longinus.

Studies of the shroud indicate that the lance went in between the fifth and sixth rib and pierced the pericardium which casued a minor explosion as the pericardium would have been under pressure (like a water balloon bursting). The fluid from the heart and lungs exploded both out the entry wound in the side and up the esophagus and out through his nose and the open mouth.

Jesus died of traumatic shock. That is when the alveoli (the cells that transfer oxygen from the air into the blood cells) in the lungs burst, it fills the loungs with fluid (called adema or plueral fluid). Traumatic shock is the body's self distruct mechanism in response to torture. The extent of the pain was so great that so many of the aveoli had burst that both lungs filled with pleural fluid (cell tissue). There were not enough alveoli left to provide sufficient oxygen to the brain. The natural reflex when we can't get oxygen is to open the mouth to get more air. On the Shroud we can see that Jesus' mouth has been shut and his eyes closed with something placed on each eye. (Unfortunately the artist lines drawn on the right side of the figure below were not removed prior to overlaying the image on the shroud. As a result it appears on the left side image that there are eyelashes on Jesus' eyes whereas they are not really visible on the shroud. On the shroud the eyes are being held shut with something indistinguishable.)



Sudarium Shroud overlay

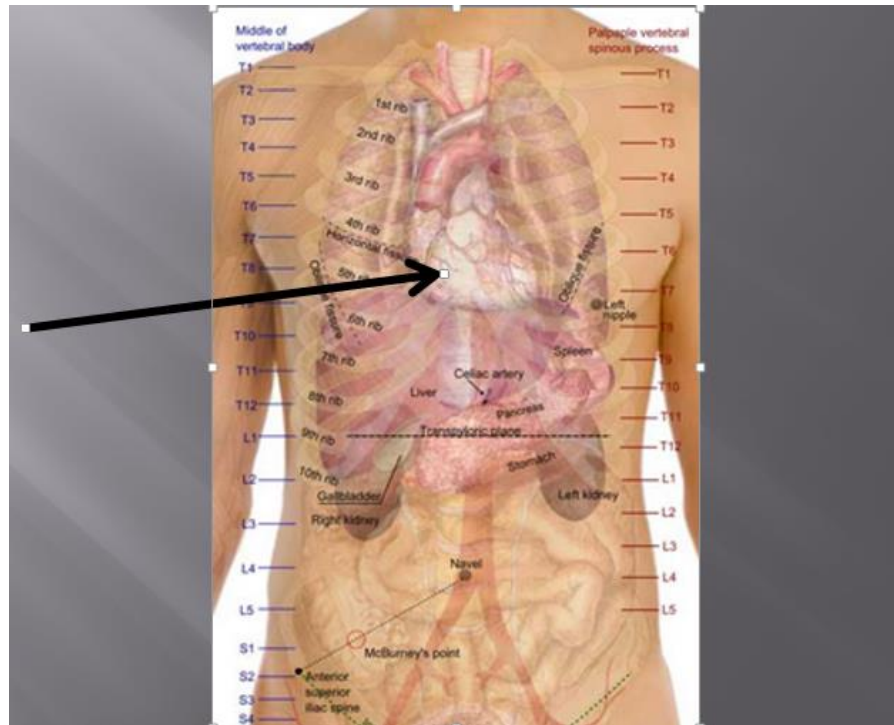
When the image on the shroud is overlaid with the stains on the sudarium, except for the fact that the mouth was open when the stains were made on the sudarium (drop the lower lip to the unstained area on the right side image); it is clear that the predominant flow of fluid is to the left side of his face and actually upward! It needs to be noted that there are two distinct stains. The first indicated by the dark stains around the nose and mouth. These occurred earlier and are darker because they had a different ratio of blood to pleural fluid. The earlier stain had also dried some before the larger lighter stain was formed. The larger stain is primarily pleural fluid coming from the lungs under pressure.

It is likely that the first event occurred when Jesus was removed from the cross. As the abdomen fell against the shoulder of John, Nicodemus, or Joseph of Arimathea when the nails were removed from his hands, the compression of the abdomen would have forced some fluid up his esophagus and out his open mouth. The amount of fluid is predicated on the physical displacement created by the compression of the abdomen. The heart was not beating.

Since Jesus was already dead in both cases the flow was only influenced by gravity. Jesus's head could not have been vertical for the second event. It had to have been horizontal (actually tipped back) and turned to the left and then turned to the right. By looking at the shroud we see that the flow of blood and pleural fluid from his side wound is downward for only 6 to 8 inches (152 to 203 mm) and is primarily to the right and behind his back. When we look at the back we see the flow actually goes clear across his back and pools on his left side. That could only have happened if he was horizontal at the time his side was pierced!

With a look at the anatomical figure of the body (shown below) we can see the direction the lance had to follow to pierce the pericardium when entering between the 5th and 6th rib. Remember that Jesus was almost 6 feet tall and his feet would have been at least a foot off the

ground as he hung on the cross which would have put the 5th and 6th ribs at least five feet off the ground.



Anatomical figure of the body

For the centurian to have pierced his side he would have had to hold the lance with both hands and stabbed at a level equal with his own head. The average man of the time was just less than 5' 6". Why would a professional soldier have done that when the entry of the lance from below the sternum with an upward blow would have been much easier and much more accurate? It should also be noted that Roman soldiers were all trained to fight right handed. The Roman legions fought in a tight formation which required all to fight right handed. Since the lance wound is on the right side it is extremely awkward for the centurian to have made an accurate thrust if Jesus was still on the cross. A right handed soldier would have put the lance into Jesus' left side or up under the sternum.

It is inconcievable that with that much fluid none of it would have flowed vertically down his stomach and onto his legs or down his back and onto his legs. The fluid was life blood and would not have been washed off.

But if Joseph and Nicodemus had already removed Jesus from the cross and laid him in his mother's arms slightly turned to his left toward her body with his head turned to the left toward his mother and tilted back, the blow would have been the natural one on the right side and the result would have been exactly what we see on the shroud and the sudarium!



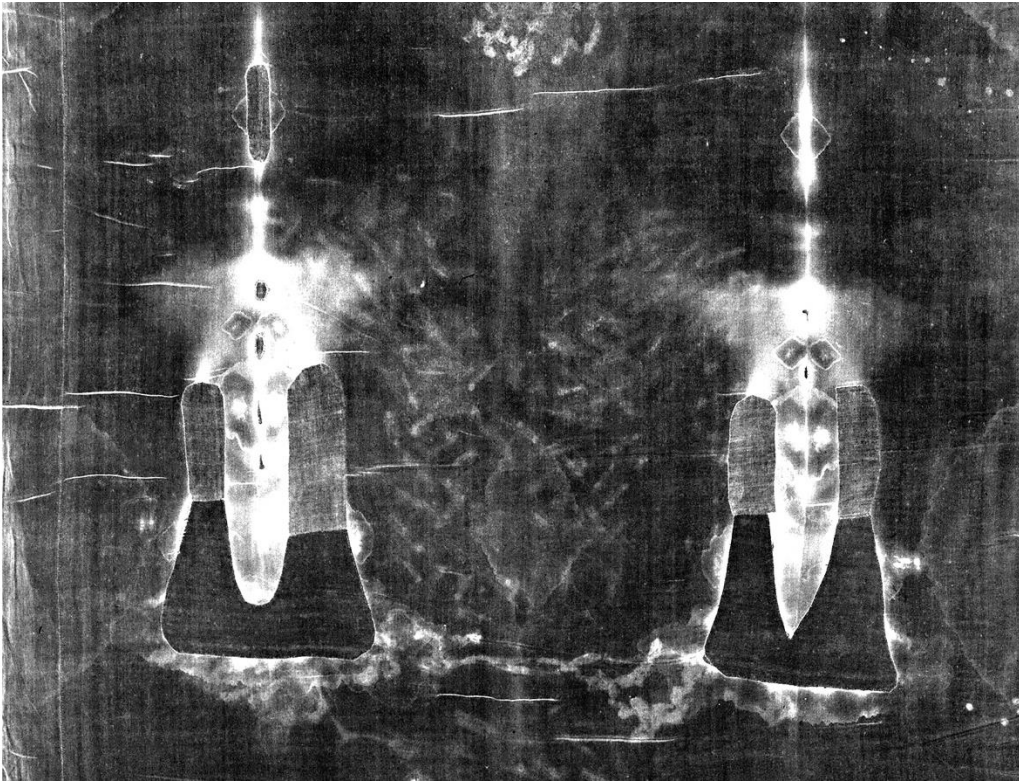
David's Pieta

Jesus's face was covered with the sudarium so Mary was not looking at his face. She likely had her eyes closed. When the blow came Mary would have cried out in surprise as the force of the blow would probably have knocked her over (causing the turning of Jesus' head shown on the fluid flow on the sudarium.)

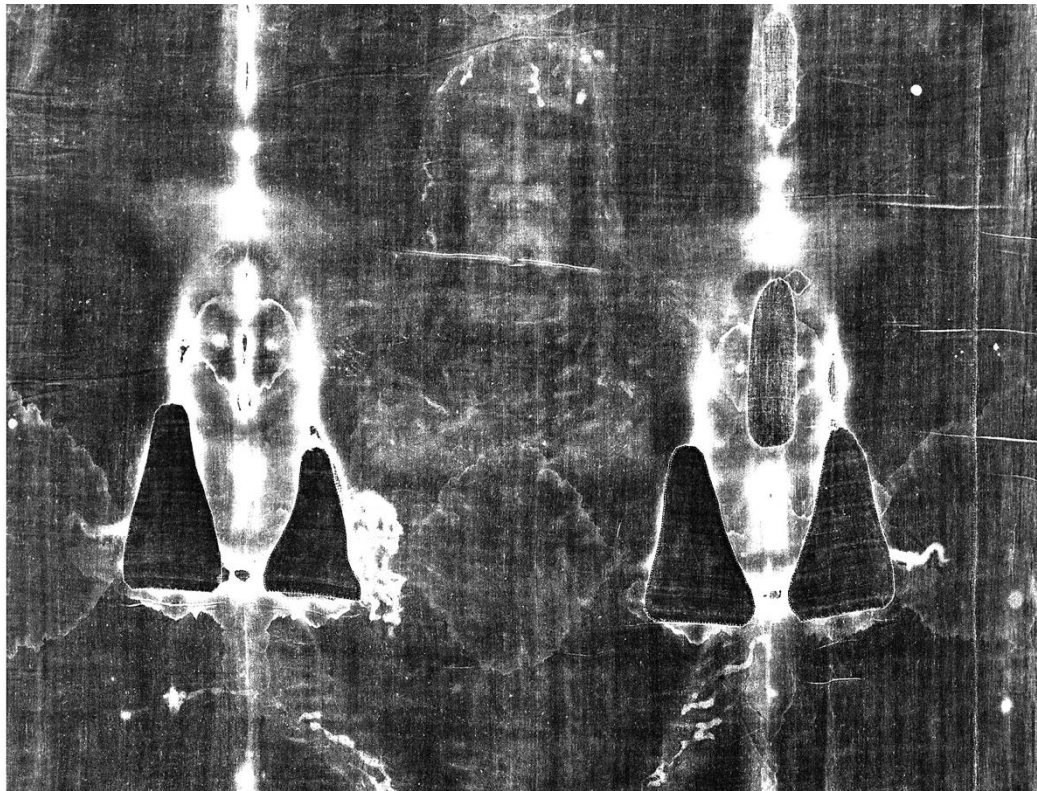
If Jesus was no longer on the cross breaking his legs would not have caused his death. Breaking the legs of the other two on the cross will accelerate their death from torture since they can't avoid putting weight on the broken legs; thereby greatly increasing the level of pain on an on going basis. If one is not on the cross breaking the legs will hurt but if held immobile the pain is manageable.

The centurion could not see Jesus's face since it was covered. He either would have to trust that someone gave them permission to remove Jesus from the cross, as he was known to be dead; or suspect that maybe Jesus' friends simply covered his head when he lost consciousness and then removed him from the cross with the intent of nursing him back to health later. A centurion was not going to take any chances. His instructions were to make sure they were all dead. Breaking legs is only fatal if you are on the cross. He had to pierce Jesus' heart.

We are left then with the objection that in John's gospel it clearly indicates that Joseph of Arimathea went to Pilate after Jesus was pierced by a lance. But it was John's gospel! John has no interest in the sequence of events. John is telling us first of the indignities and torture inflicted on Jesus and then he tells us of his burial. John has no more interest in event sequence at the end of his gospel than he did at the beginning when Jesus is baptised on the 2nd day and 4 days later goes to a wedding at Cana while the other gospels clearly indicate that after his baptism Jesus went on retreat for 40 days into the desert and did not begin selecting his disciples until after He returned. John is telling us a theological story not describing historical events. Look at the physical evidence and decide for yourself!



Shroud view of Jesus' back



Shroud view from the front

The Shroud of Turin



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Introduction to the Shroud

The shroud is a linen cloth with a herringbone weave of a type that was in use among the Essenes during the 1st century. It measures exactly 2 cubits (.91 meter) (3 ft 7 in) by 8 cubits (3.66 meters) (14 ft, 3 inches). Such cloths were used as a burial cloth. It has an image of an

April 27, 2018

adult male just under 6 feet (1.8 meter) tall, weighing about 185 lbs (84 kg). The man has long hair pulled back into a pony tail and a long beard. The long hair and beard could denote a Nasserite as it was the custom of Israelites under a Nasserite vow to neither cut their hair nor trim their beard. The individual on the Shroud has been identified as of Semitic origin. He has been crucified according to Roman custom; however, he has also worn a crown of thorns and has endured a separate scourging over his entire body below his neck. A full body scourging is usually fatal. There are no other documented cases where an individual has endured both a full body scourging, a crucifixion, as well as a crowning with thorns (The signature of Jesus the Nazarene). He has also experienced a stab wound on the right side between the 5th and 6th rib that occurred after death.

The shroud is the most studied historical artifact in the world. The image is a negative.



Negative Facial Image



Original Facial Image

The negative image shows the blood on the forehead forming an epsilon while the original image shows the same blood stain as the letter E: the mirror image what appeared on Jesus' forehead.

The shroud itself has suffered burns and water damage over the years and has been repaired and restored multiple times.

Early History

There are a variety of versions of the early history of the shroud prior to 1349. The most plausible begins with King Akbar of Edessa writing a letter to Jesus asking him to come to Edessa. The king had leprosy and had been told that Jesus could cure leprosy. He sent the letter by his fastest runner with the added request that if Jesus could not come would the runner at least draw a picture of Jesus so that he could see what He looked like. The runner arrived on the day we call Palm Sunday and Jesus was occupied. After Pentecost the Apostles

decided that they would send the Apostle Thaddeus also known as Jude to the king in Edessa. In response to the king's request for a picture Jude would take the shroud, folded to show just the original facial image as shown in the figure above.

King Akbar was cured of his leprosy and became Christian along with the whole "city state". Edessa was in fact the earliest center of Christianity, while Akbar lived. When Akbar died his son reverted to paganism and the priests folded the shroud and hid it in an earthen ware jar in a secret room in the city wall. The room was then sealed. The shroud remained in the wall for 400 years because the new king killed those who hid the shroud for not disclosing its location so that he could destroy it.

There was severe flooding in Edessa in 544 and much damage was done to the city wall. After the flooding subsided repairs began on the wall. While masons were scraping the damaged mortar off the wall some fell into the wall instead of off the wall. An examination was made and several earthenware jars were discovered. One of the jars contained the shroud. Christianity was by this time flourishing again in Edessa. The priests knew that the shroud had been hidden somewhere in centuries past. They were delighted to be in possession of it again. It was incorporated into the liturgy.

Word began to spread and from that point forward pictures of Jesus show him with a beard. Sometime later the emperor in Constantinople decided that a small city like Edessa should not have such a valuable relic. It should be in a large important city like Constantinople. Thus in 944 he sent an army to besiege Edessa until the people in Edessa agreed with him: which they eventually did after they got hungry enough.

A special display mechanism was made for the shroud that would allow the shroud to be raised up to show the face of Christ at an appropriate time during special liturgies. When the 4th crusade started one of the crusaders wrote a letter home that described seeing the shroud during a liturgy. As we know the crusaders got trounced in Jerusalem and on their way home in 1204 they decided to take their frustrations out on Constantinople and thereby liberate numerous relics and riches. After the sacking, the Patriarch of Constantinople wrote to the pope asking for his relics back, especially the shroud. The pope asked the leaders of the crusade what had happened to the shroud and was told that it had not been seen. It was believed that Otto de la Roche had the shroud and he bequeathed it to the Knights Templar. Then in 1357 Geofroi de Charny mysteriously procured the shroud.



From that point forward its whereabouts are fully documented. The King Akbar version of events is preferred because:

1. The letter from the king is part of the apocrypha.²⁶⁰
2. It is known that Thaddeus aka Jude went to Edessa.
3. There is pollen from both Edessa and Constantinople on the shroud.
4. The shift in the paintings of Jesus occurred with the recovery of the shroud from the jar:
 "In the late sixth century, the portrayal of Jesus as a mature and bearded man suddenly achieved ascendancy over all other depictions of him, and two eminent scholars, completely without any reference to the Turin Shroud, concluded that this ascendant portrayal derived from an archetype image. Hans Belting, an eminent modern art historian, believes that this archetype was selected from "a convenient repertory" of extant Jesus images and that its unremarkable origin was concealed behind legends of miraculously-produced acheiropoietos [not made by the hand of man] images. On the other hand, the estimable eighteenth-century historian, Edward Gibbon, believes that this archetype was itself a recently discovered acheiropoietos image which was propagated by Christians, desirous of establishing a standard likeness for Jesus, "in the camps and cities of the Eastern empire". This archetype is identifiable through artistic and textual evidence."²⁶¹
5. The letter from the crusader describing the shroud in Constantinople is real.
 "In 1203, a Flemish knight named Robert de Clari, fighting with the Fourth Crusade then camped in Constantinople, noted that a church within the city's Blachernae Palace put on a very special exhibition every Friday. On display wasn't just the holy image of the face of Jesus, but the actual cloth in which Christ had been buried. In 1205 de Clari composed a more detailed account: 'There was a Church which was call[ed] My Lady Saint Mary of Blachernae, where there was the shroud (syndoinos) in which Our Lord had been wrapped, which every Friday, raised itself upright so that one could see the form (figure) of Our Lord on it, and no one either Greek or French, ever knew what became of this shroud (syndoinos) when the city was taken [by the Crusaders].'"²⁶²
6. The letter from the Patriarch of Constantinople to the pope is real.
7. There is water damage on the shroud from the storage in the earthenware jar.

Markings

There have been a number of events over time that caused additional markings on the shroud:

- Stitching the edge back onto the shroud
- Fold lines
- Water damage from storage in an earthenware jar
- Fire damage as recorded in the Pray Codex
- Fire damage from the Chambery fire of 1532

²⁶⁰ <http://www.pseudepigrapha.com/LostBooks/lettersJesusAbgarus.htm>

²⁶¹ Jack Markwardt, "Modern Scholarship and the History of the Turin Shroud," p.24
<http://www.shroud.com/pdfs/stlmarkwardtpaper.pdf>

²⁶² Gibson, David; McKinley, Michael, p. 219, Finding Jesus: Faith. Fact. Forgery: Six Holy Objects That Tell the Remarkable Story of the Gospels (St. Martin's Press. Kindle Edition 2015)

- Water damage from the Chambery fire
- Samples removed for destructive carbon dating

There are in addition to the original body markings:

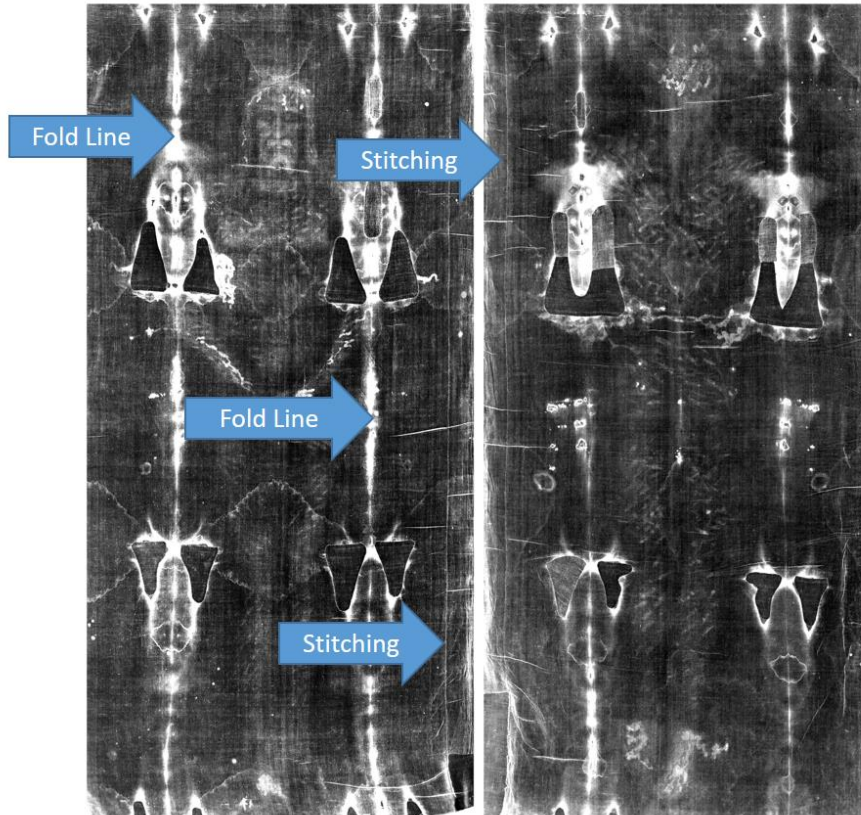
- Blood
- Scourging marks
- Head wounds from the crown of thorns
- Nail wounds in the hands and feet
- Lance wound in the side

Stitching

The earliest foreign marking is from where a strip of cloth was removed from the side of the shroud and used to bind Jesus' body into the shroud:



The strip was very professionally sewn back onto the shroud with a stitch that has only been used by Essenes from Masada (37 BC) until the end of the 1st century. It is on the shroud and runs the full length of the linen just 4 inches (102 mm) from the edge. The tradition is that Mary the Mother of Jesus sewed the strip back onto the shroud and would have done it before her nephew Thaddeus took the shroud to Edessa shortly after Pentecost.



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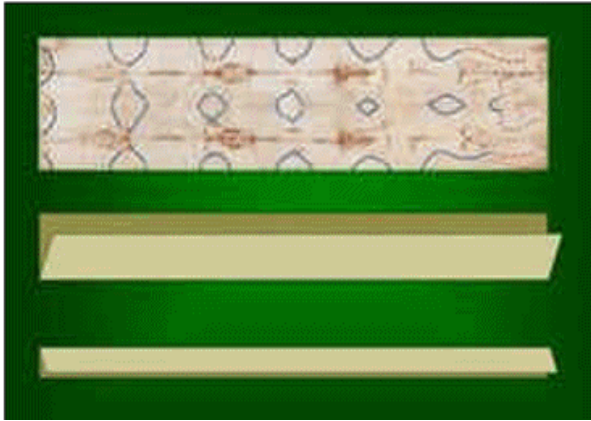
Fold Lines

From the time of the Apostles the shroud was folded to allow the face to be the only visible image on the shroud. This is thought to be in deference to sensibilities in that it is a burial cloth. To center the face on the cloth, each side was folded back about 9 inches (228 mm) from the edge. This left the shroud about 25 inches (635 mm) wide. The shroud was then folded in half at the middle and then folded repeatedly from the top and bottom until only the face remained. Having so folded the cloth the outside edges where the cloth was repeatedly handled caused the markings to be rubbed away. The markings on the shroud are very similar to a scorch in that they are on the very surface of the fabric. Thus, the image can be rubbed off with too much handling.

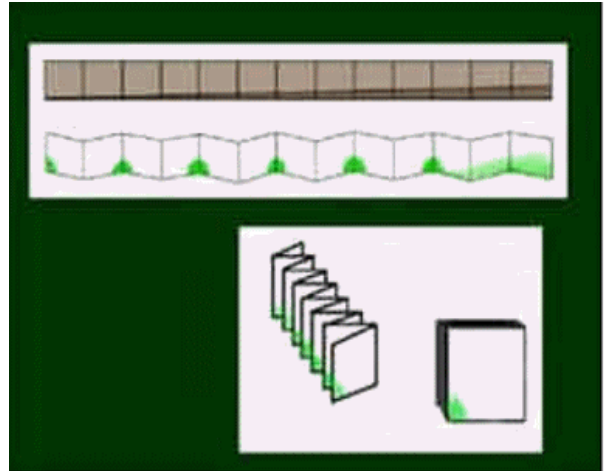
Water Damage

There is no physical evidence remaining of the source of the water damage but the hypotheses of the storage in an earthenware jar that collected water is easy to test and produces results that match the markings on the shroud:

Step 1 Fold the shroud as shown below:



Step 2 Continue folding as shown below



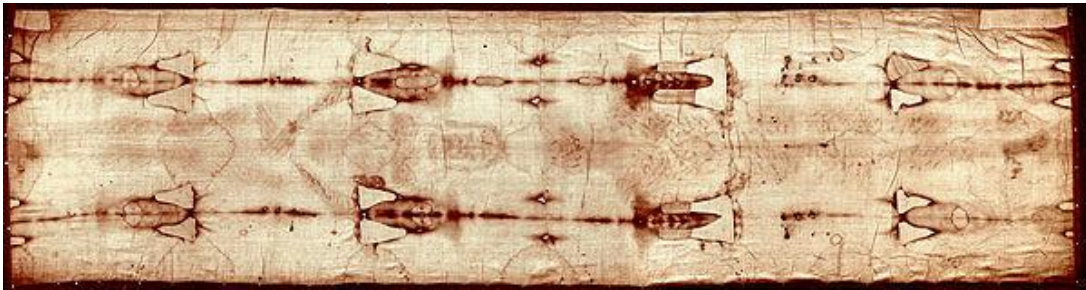
Step 3 Gather the cloth as shown below:



Step 4 Place in an earthenware jar as shown below



Step 5 Compare to the marks on the shroud

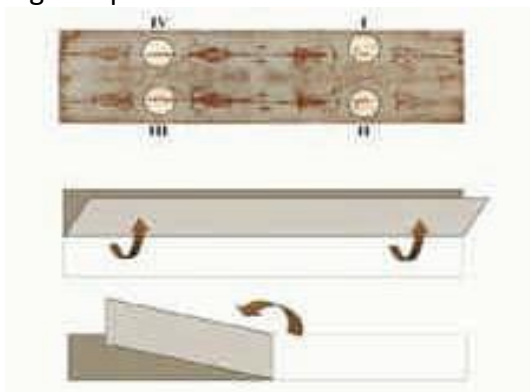


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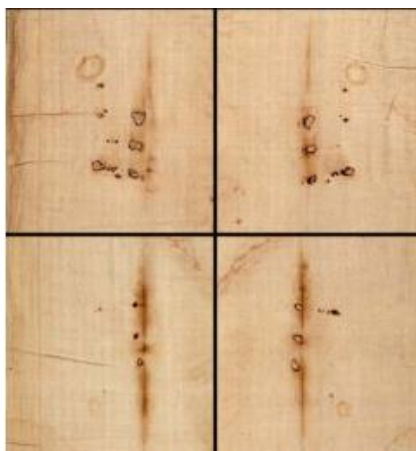
Fire Damage as shown on the Pray Codex

There is in the National Library of Budapest a manuscript referred to as the “Pray Codex” named for Jesuit priest György Pray, who discovered it in 1770. It is the oldest example of Hungarian literature in existence and was produced circa 1192-1195 CE.²⁶³ The Pray Codex is not a great work of art. However, it is an important marker in the history of the Shroud for it establishes the existence of the Shroud years before the earliest date allowed by the controversial 1988 carbon dating.

The actual cause of the “L” shaped burns is unknown but we know it occurred before the publication of the manuscript in 1192 since the burns are shown in the image contained in the manuscript. Using the following fold pattern:

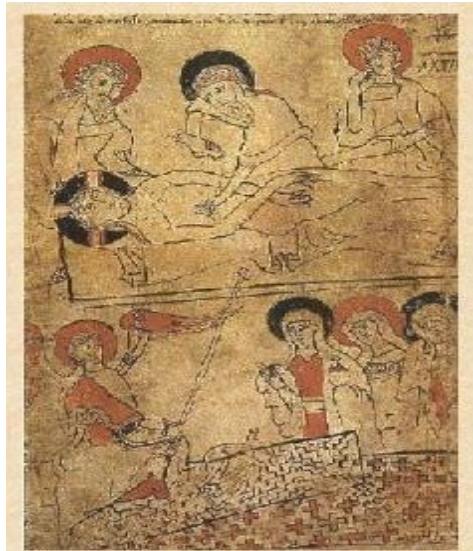


We can take the corresponding layers of the shroud to view layers of the burn.



The Pray Codex portrays the burial of Jesus:

²⁶³ De Wesselow, supra note 7



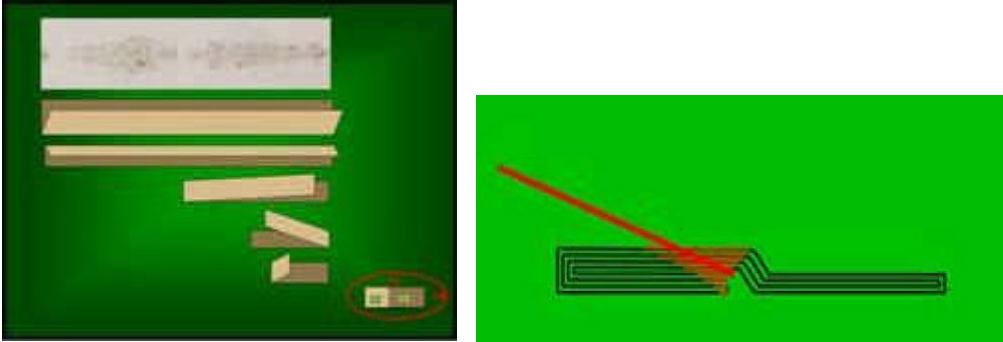
A close up of the lower portion of the images shows the burn marks:



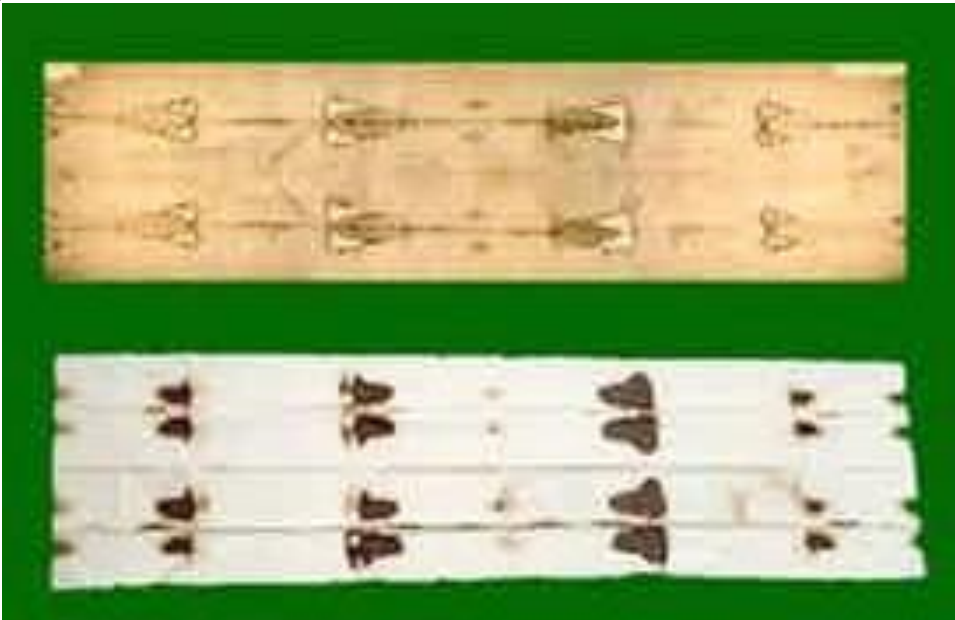
Damage from Chambery Fire

The Chambery Fire in 1532 occurred when the candles during a funeral melted the silver lining on a casket and the molten silver fell onto the lid of the reliquary holding the shroud. The lid caught fire and part of it fell into the reliquary.

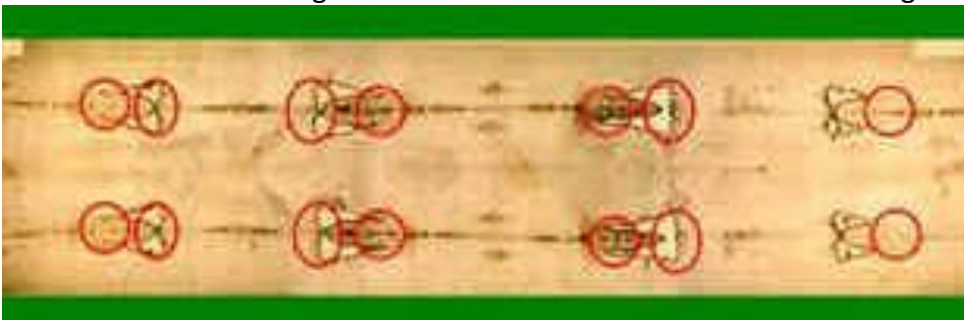
The shroud was folded as shown here:



When the hypothetical situation was tried experimentally the results as compared to the original are as follows:



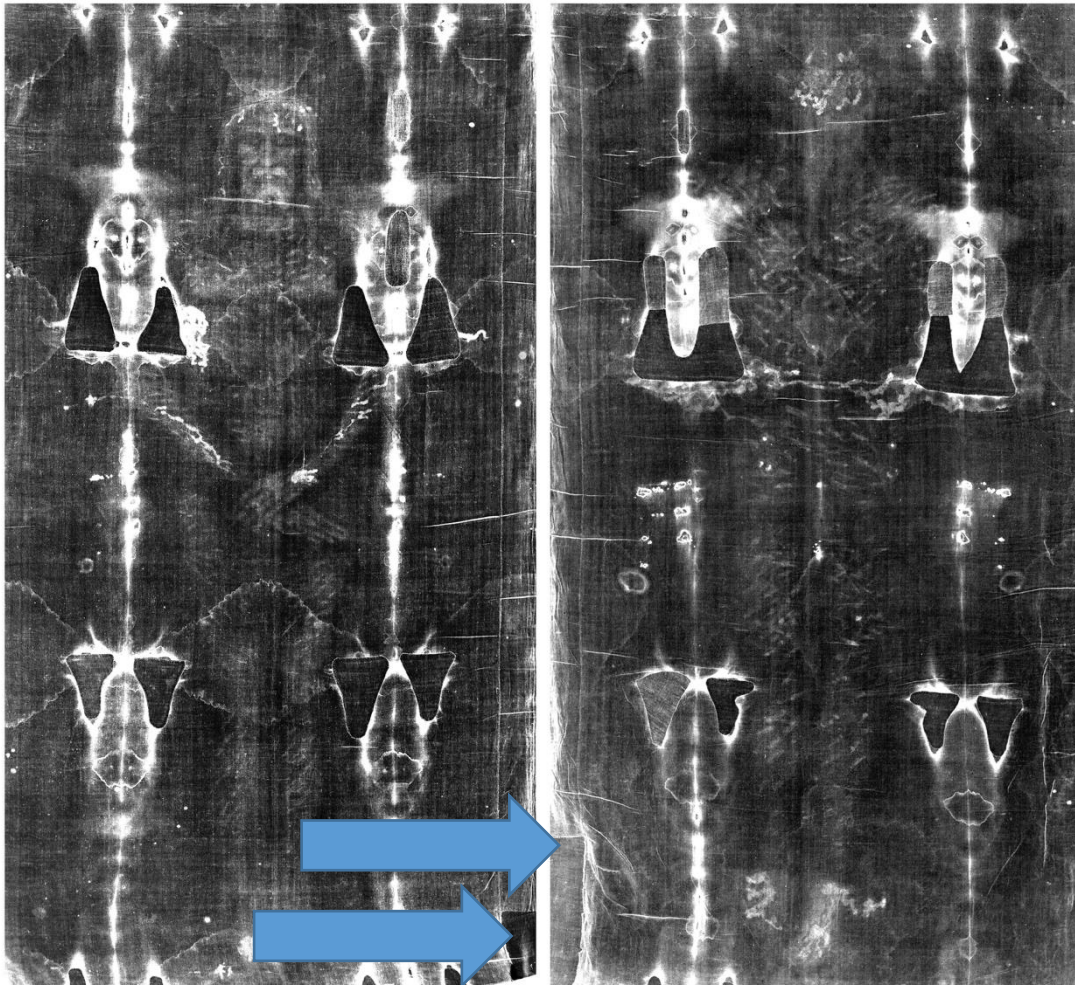
When the fire was extinguished there was a minimum of water damage:



The red areas indicating the extent of the water damage from putting out the fire.

Sample Removal

During the scientific investigation that began in 1978 the removal of a sample for carbon dating was authorized:



Wounds

Facial Wounds

There is swelling to his right cheek, just below the eye. There is also swelling in the shape of a half moon just above the mouth on the right side. The bridge of the nose is very swollen and the navel septum has deviated away from the central line. One nostril has become wider than the other. The beard has been pulled out at the center of the chin and below the right side of his mouth. (Is 50:6).

Scourging

The scourging was done by two men each using a flagellum. The lead balls were designed to bruise and at the same time to tear the skin. The leather strips were each a different length so that the lead balls could not land on each other: each would strike the body.



While Jewish law restricted the number of blows in a scourging to 39 (Deut 25:3), Roman law had no such restriction. The objective of the soldiers was to mark his entire body below his head. Looking at Jesus on the Shroud we can see that they succeeded. A member of the team that studied the shroud in 1978 counted the markings: 135 lashes. The shroud image as shown in this document is in black and white, it is yellow and brown on the original. But consider the purple bruising on his body that resulted from each of the strokes of the flagellum! With each stroke, 6 lead balls traveling in excess of a hundred miles (161

Kilometers) an hour strike his body!²⁶⁴ Anywhere, below his neck, that was not bleeding was bruised.

The scourging would cause penetration of the skin (bleeding) with trauma to the nerves, muscles, and skin; reducing the victim to an exhausted condition with shivering, severe sweating, frequent seizures, and a craving for water. Those who died from scourging died from traumatic shock that was accelerated by blows of the lead balls to the chest. Traumatic shock causes the rupture of the alveoli in the lungs. Direct blows to the chest physically damages the alveoli thereby accelerating the progress of traumatic shock. If you compare the ventral and dorsal images of the Shroud, you should notice that there were fewer blows to the chest. That was required to keep Jesus alive as requested by Pilate.

A detail examination of the Shroud of Turin shows the marks from the scourging are very distinct. They are not obscured by blood. It has thus been established that Jesus' body was washed prior to burial and that the bloodshed from the scourging was washed off: Jesus could not have been scourged on Friday!^{265 266}

²⁶⁴ The crack of a whip is the end of the whip breaking the sound barrier at 600mph. A baseball pitcher throws at about 90-100mph. A BB gun pellet travels at 150 ft / second, (45.7 m /second), (100 miles per hour), (160 km per hour). 135 lashes * 6 BB's per lash= 810: Equivalent to being shot 810 times with a BB gun in addition to 135 lashes with a whip.

²⁶⁵ Jewish burial practices require that the body be washed prior to burial. However when the individual died a violent death any blood that flowed from the trauma that caused death is life blood and must not be washed off. If there was life blood on the clothing, the clothing could not be removed and was buried with the body. If a person lived until the next day then it was not considered life blood and must be washed off. (<http://www.shrouduniversity.com>)

²⁶⁶ The Jewish Way of Death and Mourning by Maurice Lamm (1969)

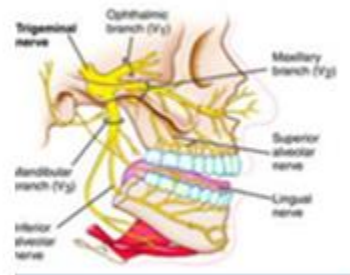
Crowning with Thorns

The soldiers formed a crude crown (actually more like a cap) from thorns and placed it on Jesus' head. The thorns were of the *Zizyphus Spina* species and were approximately one inch (25 mm) in length.

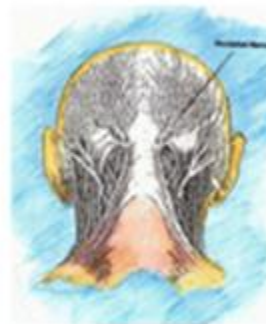
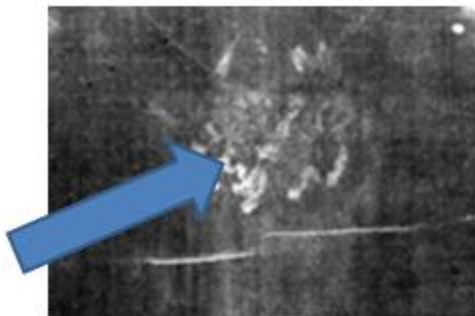


Christ Thorn *Zizyphus Spina*

The cap of thorns digs into both the trigeminal nerves (which carry facial pain sensation to the brain) and the greater occipital nerves (causing extreme headaches) especially as he was struck with reeds contributing to traumatic shock:



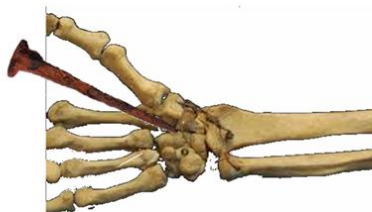
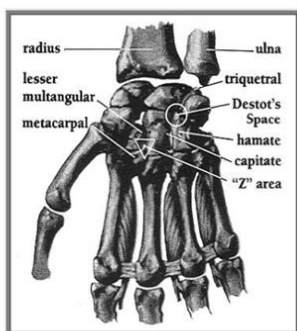
Trigeminal Nerves



Greater Occipital Nerves

Head wounds bleed profusely. The wounds from the crown of thorns were still leaking blood after Jesus died 8 hours later. That would indicate that the thorns were continually being pushed into the nerves as He turned his head or leaned back while on the cross.

Crucifixion

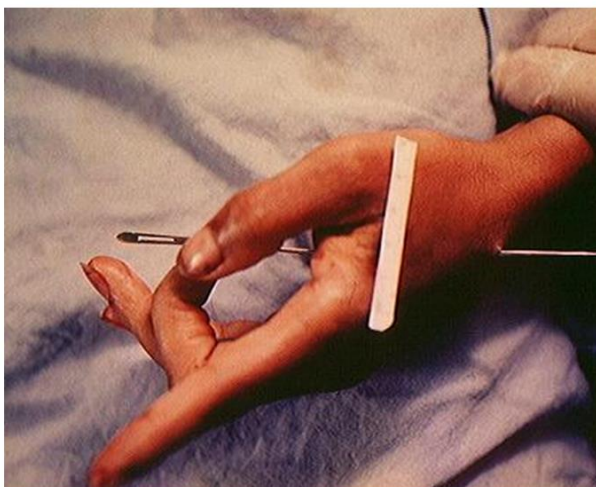


Anatomy of Hand / Position & direction of Nail

4.5 inch nail: First Century Roman nails from a collection donated by Peter and Janet Coleman



Nails used in crucifixion



Similar Wound

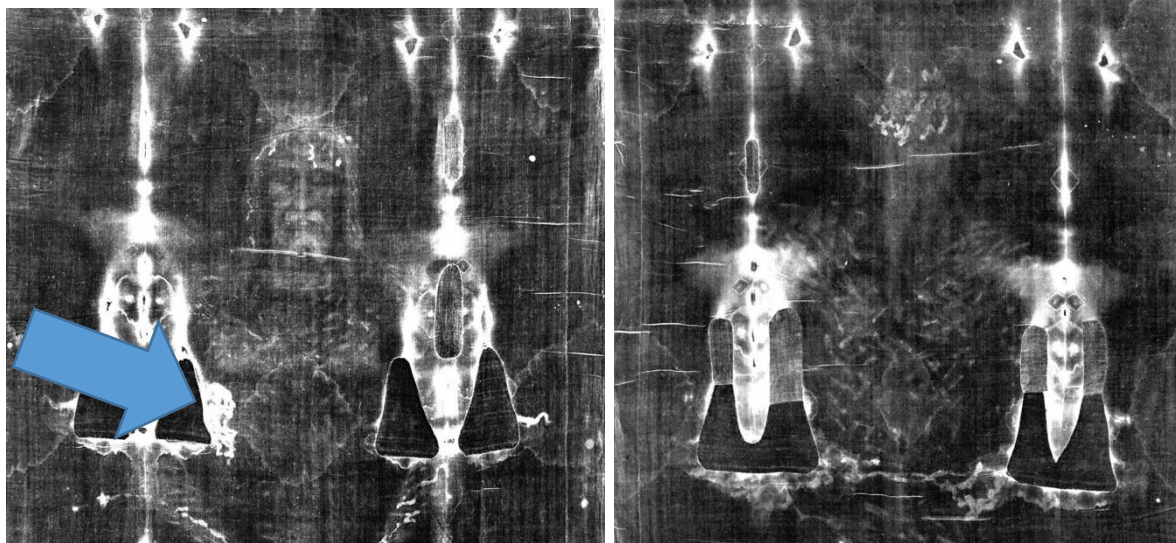
While Dr. Frederick T. Zugibe, M.D., Ph.D was studying the shroud, he had a patient come in after accidentally having a large needle driven through her hand. He was amazed that not only did it exit exactly where the exit wound was on the shroud; it also entered exactly where Padre Pio and St Francis of Assisi had the entry wounds on their hands. When x-rayed it showed that no bones were broken and as nails would easily have held the weight of the body on the cross.

Jesus was nailed to the cross through his hands and feet. The nail was driven into his hands at an angle so that it entered low on his palm and exited on the back of his wrist. (The same way you would put a nail in the wall to hold a heavy picture.) A nail driven as shown above into the "Z" area of the hand will separate the small bones in the hand without breaking them (Nm 9:12)²⁶⁷ and a nail driven at that angle would have prevented tearing since it exits at the back of the wrist as shown on the shroud. The large square iron nails driven through each hand into the cross, as shown above, will damage the sensory branches of the median nerve resulting in one

²⁶⁷ In Jn 19:31-37 John makes the point of telling us that "not a bone shall be broken" to fulfill the prophecy in PS 34:20.

of the most exquisite pains ever experienced: known medically as *causalgia*. A single nail was driven through both of his feet, with his left leg slightly bent so that his left foot was on top of his right. The hours on the cross, with pressure of the weight of the body on the nails through the hands and feet would cause episodes of excruciating agony every time Jesus moved. These episodes, the unrelenting pains of the chest wall from the scourging, and the excruciating headaches exacerbated every time the back of his head touched the cross driving the thorns into the occipital nerve would greatly worsen the state of traumatic shock.

Side wound



When the soldier, the centurion Longinus,²⁶⁸ came to Jesus, now lying in the arms of his mother; rather than break his legs as ordered (which would not be lethal to a man already removed from the cross), the centurion stabbed Jesus in his side and into his heart²⁶⁹ (see [Pierced By a Lance](#) in this document for discussion)

Repairs and Restorations

The first repair done on the shroud was sewing the side strip back onto the shroud. It was done sometime in the 1st century by an Essene seamstress. Since the shroud was taken to Edessa after Pentecost it may have been done right after the resurrection.

Sometime around 1300 the frayed ends on the strip that had been removed to bind the body into the shroud were repaired. The handiwork was so well done it was not detected until chemical analysis revealed the foreign threads.

Shortly after the Chambery fire, in 1534, Poor Clair nuns sewed patches to cover the holes from the fire and thus prevent further damage

A modern day restoration was done in 2002 to the consternation of scientist afraid of contamination to the historical fabric.

²⁶⁸ Gospel of Nicodemus / Acts of Pilate

²⁶⁹ The flow of blood and pleural fluid on the shroud shows that Jesus was not on the cross. In addition the lance could not have pierced his heart if He was still on the cross. If the Sacred Heart of Jesus was pierced it happened in his mother's arms!

Testing and Analyses

Extensive scientific testing and analysis was done on the shroud. The results of which are presented here in alphabetical order:

Anthropological

The individual whose image is on the shroud was found to be a Sephardic Jew.

Biological

The blood type of the individual wrapped in the shroud is AB+. DNA testing was not possible as blood frequently does not contain a complete set of DNA and the shroud has had too many people handling it over nearly 2000 years. That is there is too much contamination to know whose DNA was found.

Carbon Dating

Initial results published in 1983 showed the shroud to date to the early 1300s. It was shown to be flawed in 2002 when chemical analysis showed the samples used for carbon dating were contaminated by foreign fibers.

“Art historian Thomas de Wesselow wrote this about the carbon dating of the Shroud: ‘The carbon dating of the Shroud will probably go down in history as one of the greatest fiascos in the history of science. It would make an excellent case study for any sociologist interested in exploring the ways in which science is affected by professional biases, prejudices and ambitions, not to mention religious (and irreligious) beliefs.’²⁷⁰ By calling it a fiasco, he may have understated his case. [Grave Injustice](#) explains how the carbon dating labs sabotaged the protocols for the carbon dating process and eliminated the plans for concurrent scientific examination by the Shroud of Turin Research Project ("STURP").²⁷¹ STURP conducted the only comprehensive scientific examination of the Shroud in 1978. STURP proposed a new series of tests to the Vatican in 1982, which included carbon dating by seven laboratories including Oxford, Tucson and Zurich and four others. Harry Gove was director of one of the seven labs: Nuclear Structure Research Laboratory at the University of Rochester. ... He wrote a memoir that included vivid description of the efforts by the C14 labs to exclude STURP from any further examination in the process. [In it], he clearly documented a conflict of interest. Michael Tite was selected to referee the activities of the three C14 labs at the same time he was seeking an appointment at one of them (Oxford).²⁷² There are five individuals who played central roles in debunking the carbon dating tests: Sue Benford, Joe Marino, Barrie Schwartz, Ray Rogers (with several scientist-associates) and Pam Moon. Sue Benford and Joe Marino were a husband and wife team who first developed the hypothesis that the corner of the Shroud had been subject to repairs by a method of invisible reweaving, obtained expert advice that they were correct and then reported the same to Shroud conference in Orvieto, Italy. Schwartz published the results on the Shroud.com webpage and received an angry telephone call from Ray Rogers who angrily asked what he was doing publishing something from the "lunatic fringe" and that he

²⁷⁰ De Wesselow, Thomas, *The Sign: The Shroud of Turin and the Secret of the Resurrection* (p. 172). (Penguin Group New York, 2012) (Cited hereafter as “de Wesselow”)

²⁷¹ A Grave Injustice minutes 5:54-17:57

²⁷² Harry E Gove. *Relic, Icon or Hoax?: Carbon Dating the Turin Shroud* (Kindle Location 3492). Kindle Edition

could prove them wrong in "five minutes." Schwartz told Rogers that if he could do it, he would publish it on Shroud.com. Rogers did not call back in five minutes, it was several hours. His report was just two words: "They're right." Rogers, who was suffering from end stage cancer, devoted the last three and a half years of his life to research and examination of fibers from the Shroud, including some from the sample area. He passed away in 2005. There was controversy and skeptics who denied the validity of Ray's work. In 2014, Pam Moon obtained the copy of a picture of the Oxford sample and obtained expert opinions that verified the work of Rogers. The C14 tests were thoroughly rebutted – not for the quality of the C14 tests but because the samples were taken from the ‘worst possible place.’”²⁷³

Chemical

The chemical tests showed that there were foreign fibers in the sample area from a re-weaving that was done in early 1300s.

According to Professor Giulio Fanti of the University of Padua, the electron microscopy analyses show how **“the peculiar structure, size and distribution of the nanoparticles cannot be artifacts made over the centuries on the fabric of the Shroud.”** Many fanciful reconstructions of the Turin Shroud being a painted object are once again denied.” Additionally, Fanti says, “the wide presence of creatinine particles bound to ferrihydrite particles is not a situation typical of the blood serum of a healthy human organism. Indeed, a high level of creatinine and ferritin is related to patients suffering of strong polytrauma like torture. **Hence, the presence of these biological nanoparticles found during our experiments point a violent death for the man wrapped in the Turin shroud.”**

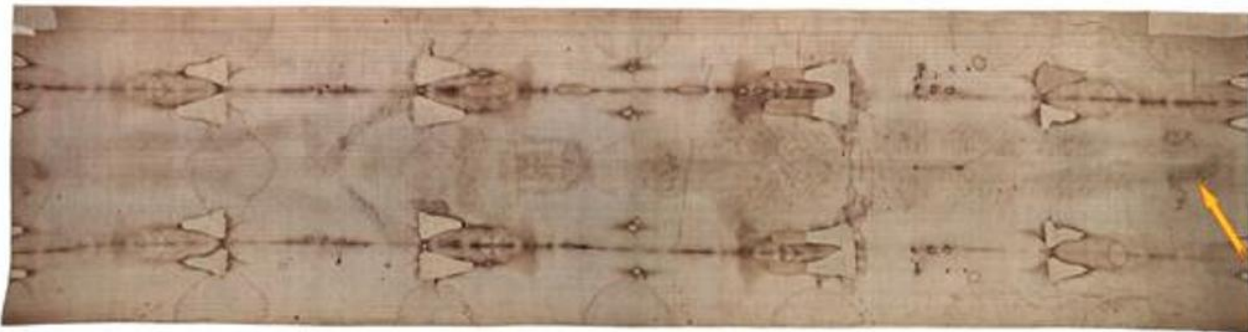


Image of the Shroud in which the imprint of the front and back of a human figure is visible. The yellow arrow on the right indicates the region from which the fiber object of the study published on PlosOne was extracted.

This conclusion - states the research paper signed also by Liberato De Caro and Cinzia Giannini of IC-CNR, “is based on the experimental evidences of our atomic resolution studies and referring to recent medical studies on patients who suffered strong polytrauma and torture”. Carlino concludes, **“The nanoparticles attached to the linen fibers have recorded a scenario of great suffering, whose victim was then wrapped up in the funeral cloth.** These findings could only be revealed by the methods recently developed in the field of Electron Microscopy.”

²⁷³ <http://www.shroud.com/pdfs/klotzselfie.pdf>

The result of the research, conducted by prestigious science centers, is of great interest and confirms the hypotheses advanced by previous investigations, such as those carried out by biochemist Alan Adler in the 1990s. **There is no longer any doubt that the Shroud has wrapped the body of a man tortured and killed in the same manner as described in the Gospels for the Crucifixion of Jesus.**²⁷⁴

Forensics

Forensic testing showed that the cause of death was traumatic shock (torture). It was also determined that the individual on the shroud suffered Roman crucifixion, and was crowned with thorns of the *Zizyphus Spina* species. The individual was scourged 135 times with a roman flagellum. It also showed 148 points of identity between the sudarium and the shroud.

Pollen

The pollen testing searched for pollen on the linen from plants which are indigenous to an area no more than 100 miles (160 km) in diameter. The only such pollens identified were from areas in and around: Jerusalem, Edessa, Constantinople, Southern France, and Italy.

Textile

The textile analysis showed that the stitch used in sewing the side strip back onto the shroud was only used by the Essenes from the time of Masada until the end of the 1st century. It also identified the Herringbone weave used to weave the shroud.

A Summary of STURP's Conclusions²⁷⁵

No pigments, paints, dyes or stains have been found on the fibrils. X-ray, fluorescence and microchemistry on the fibrils preclude the possibility of paint being used as a method for creating the image. Ultra Violet and infrared evaluation confirm these studies. Computer image enhancement and analysis by a device known as a VP-8 image analyzer show that the image has unique, three-dimensional information encoded in it. Microchemical evaluation has indicated no evidence of any spices, oils, or any biochemicals known to be produced by the body in life or in death. It is clear that there has been a direct contact of the Shroud with a body, which explains certain features such as scourge marks, as well as the blood. However, while this type of contact might explain some of the features of the torso, it is totally incapable of explaining the image of the face with the high resolution that has been amply demonstrated by photography.

The basic problem from a scientific point of view is that some explanations which might be tenable from a chemical point of view, are precluded by physics. Contrariwise, certain physical explanations which may be attractive are completely precluded by the chemistry. For an adequate explanation for the image of the Shroud, one must have an explanation which is scientifically sound, from a physical, chemical, biological and medical viewpoint. At the present, this type of solution does not appear to be obtainable by the best efforts of the members of the Shroud Team. Furthermore, experiments in physics and chemistry with old linen have failed to reproduce

²⁷⁴ <http://www.lastampa.it/2017/07/11/vaticaninsider/eng/inquiries-and-interviews/shroud-new-study-there-is-blood-of-a-man-tortured-and-killed-c1jdACNkktID9YBPS4kFXM/pagina.html> An article detailing the discovery findings and measurements was published in the American journal PlosOne and titled "New Biological Evidence from Atomic Resolution Studies on the Turin Shroud"

²⁷⁵ <http://shroud.com/78conclu.htm> Shroud of Turin Research Project (STURP)

adequately the phenomenon presented by the Shroud of Turin. The scientific consensus is that the image was produced by something which resulted in oxidation, dehydration and conjugation of the polysaccharide structure of the microfibrils of the linen itself. Such changes can be duplicated in the laboratory by certain chemical and physical processes. A similar type of change in linen can be obtained by sulfuric acid or heat. However, there are no chemical or physical methods known which can account for the totality of the image, nor can any combination of physical, chemical, biological or medical circumstances explain the image adequately.

Thus, the answer to the question of how the image was produced or what produced the image remains, now, as it has in the past, a mystery.

We can conclude for now that the Shroud image is that of a real human form of a scourged, crucified man. It is not the product of an artist. The blood stains are composed of hemoglobin and also give a positive test for serum albumin. The image is an ongoing mystery and until further chemical studies are made, perhaps by this group of scientists, or perhaps by some scientists in the future, the problem remains unsolved.

Proofs of Authenticity

The Shroud has been shown to be an ancient textile. The carbon dating which had thought to show it was from 1300s has been shown to be faulted by contaminated samples.

The image formation is not that of an artist as there is an absence of paint and the only successful attempt to reproduce the markings came from very high frequency radiant energy.

The image is a negative and the concept of reversing light and dark while drawing a mirror image was unheard of until the invention of photography.

The presence of human blood on the shroud versus the markings (the blood was on the shroud before the rest of the markings.)

The peculiar structure, size and distribution of the nanoparticles of creatinine bound to ferrihydrite particles cannot be artifacts made over the centuries on the fabric of the Shroud.

The pathology of the wounds is consistent with the wounds of crucifixion and shows the signature wounds of Jesus the Nazarene.

The wounds on the hands and side are counter to the traditional depiction of the wound of Christ.

The forensic match points between the Sudarium and the shroud.

The pollen grains show the shroud has been exposed to the open air only in the locales identified with the history of the shroud.

There are multiple historical references to the shroud.

The reference to the shroud with its unique burn marks in the Pray manuscript.

The shroud shows a burial that is consistent with early Jewish burial customs. *

* Jewish burial customs required that a body be washed prior to burial. However, life blood could not be washed off. Life blood was defined as any fluid that came from the body as a result of trauma to the body. If life blood was on a person's clothing, the clothing could not be removed. If life blood got on a piece of cloth (possibly used as a compress to stop the bleeding)

it must be buried with the individual. If, however, the individual lived until the next day (after sunset), any fluid shed the previous day was not life blood.²⁷⁶

Image formation

In 2012 a physicist named Baldakki determined how the image was formed on the shroud.²⁷⁷ Comparative test on linen have shown that the image on the shroud will be formed by a 10 nanosecond burst of 193 nanometer radiation using $16\text{MW}/\text{cm}^2/\text{pulse}$ with a 9Hz repetition rate. Such radiant energy produces the markings on linen that match the markings on the Shroud. That means that at the moment of resurrection there was within 10 billionths of a second, 9 pulses of radiant energy, (each of 16 million Watts), [enough power to provide electricity to 12000 homes] simultaneously radiated from every cm^2 on his body as his body vacated the shroud and left it lying as it was positioned in the tomb. The choice of wave length, duration, and power used to test the linen was not arbitrary: it is the wave length, duration, and power that are produced when matter and anti-matter collide. Jesus' resurrected body could pass through walls and locked doors. That total displacement of matter and subsequent reconstruction at a different location is also an effect of antimatter annihilation. In his resurrected body Jesus could and did relocate at will.

The Sudarium

Introduction

The Sudarium is a 33" x 21" handkerchief used to cover the face of criminal immediately after death. This was allowed by the Romans because upon death the criminals debt was considered paid and the family need suffer no more from the shame of having a family member as a criminal that was crucified naked.

The Sudarium was the "other cloth" that was lying folded in the corner of the tomb when Peter and John entered the tomb.



²⁷⁶ <http://shroud2000.com/ArticlesPapers/Article-JewishBurial.html>

²⁷⁷ Vatican Insider July 4, 2012: [The Holy Shroud: One Big Bang and the body was gone](#)

Providence

The history of the Sudarium is clearer than the history of the shroud:

- 22-614 The Sudarium remained in Jerusalem until Jerusalem was sacked in 614
- 614-615 It was in Alexandria until it was about to be sacked
- 615 It entered Spain in Cartagena
- 615 It was taken to Seville
- 657–718 It was taken to Toledo
- 718-present It was taken to Oviedo where it has remained to this day.



Forensics

The Sudarium contains AB+ blood, perspiration, and pleural fluid.

It shows 3 positions for the head:

1. Vertical from the time Jesus died until He was taken down from the cross.
2. 45 degree angle for about an hour as He was laid in his mother's arms after being removed from the cross and before being taken to the tomb.
3. Horizontal as he was laid in the tomb.

There are 148 matches between the man in the shroud and the man whose head was covered by the sudarium. (It only requires 48 matches to be considered a match in a modern day court of law.)



The Sudarium was wrapped around the head as shown below:



Photo © Jorge Manuel Rodriguez & the Centro Espanol de Sindonologia

Answers to the Introduction Quiz

1. What was Caiaphas doing while Jesus came into Jerusalem, on Palm Sunday?
Caiaphas was choosing the best of the lambs to be offered for the people on Passover. (And Jesus, the Lamb of God, was selected by the people as the lamb for the sacrifice by waving palm branches and shouting Hosanna.)
2. What were the Essene children doing while Jesus cleaned the temple?
Removing the leaven, sin, from their father's homes.
3. On what day of the week was the Last Supper?
Tuesday evening or technically Wednesday on the Essene Calendar since Wednesday began at sunset.
4. Why did the people in the front of the crowd fall over each other when Jesus approached in the Garden?
They knew Jesus was a great prophet and they also knew the story in 2nd Kings Chapter 1 of King Ahaziah's attempt to arrest Elijah.

April 27, 2018

5. How many trials (opportunities to be freed) did Jesus have?
6: (at Caiaphas' Palace, before the Sanhedrin, before Pilate, before Herod, before Pilate again - after which He was scourged, before Pilate again - at which He was condemned)
6. How many blows was Jesus given during the scourging?
135 (counted by a Shroud team member)
7. What was the name of the woman who wiped the face of Jesus? (Hint: it wasn't Veronica.)
Bernice (see the annals of Pilate or the gospel of Barnabus)
8. What was the given name of the man who was released by Pilate instead of Jesus? (Hint: it wasn't Barabbas.)
Jesus (Mt 27:16 or its footnote some versions only put the name in the footnote)
9. What does barabbas mean?
Son of the father, a name used for a man who does not know the name of his father, the son of a prostitute or a man conceived by rape.
10. How many times did Jesus fall while carrying the cross? (Hint: it wasn't three.)
Once, look at the shroud there is only one knee bruised.
11. What were the names of the men crucified with Jesus?
Dismas and Gestus (see the annals of Pilate or the gospel of Barnabus)
12. Which Psalm did Jesus name while on the cross?
Psalm 22
13. Which of the apostles' mother were at the crucifixion, while they hid?
James the son of Zebedee and James the younger
14. What were the mother's names?
Mary the sister (in law) of Mary the mother of Jesus, and Salome the Mother of the sons of Zebedee (James and John).
15. What did Jesus say after He finished the Last Supper?
"Father into your hands I commend my spirit." - the Last supper was finished on the cross with the Nirtzah: "It is finished."
16. Which of Jesus' wounds did Padre Pio say hurt the most?
The wound on the shoulder from carrying the cross.
17. What was the name of the centurion who pierced Jesus' side with a lance?
Longinus (see the annals of Pilate or the gospel of Barnabus)
18. What does INRI stand for?
Jesus of Nazareth King of the Jews
19. What is the Hebrew equivalent and what does it spell?
YHVH, the name of God, which can also be "Behold the hand. Behold the nail."
20. With what was the shroud bound to Jesus' body?
A strip cut from the edge of the shroud.

Jewish/Gregorian Calendar from January 3 BC to December 1 BC

Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
JAN, 3 BC	30	12 31	13 1	14 2	15 3	16 4	17 5	18 SHEVAT, 3758	8. Abijah
	6	19 7	20 8	21 9	22 10	23 11	24 12	25	9. Jeshua
	3	26 4	27 5	28 6	29 7	01 8	02 9	03 ADAR, 3758	10. Shecaniah
	20	04 21	05 22	06 23	07 24	08 25	09 26	10	11. Eliashib
	27	11 28	12 29	13 30	14 31	15 1	16 2	17	12. Jakim
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
FEB, 3 BC	27	11 28	12 29	13 30	14 31	15 1	16 2	17	12. Jakim
	3	18 4	19 5	20 6	21 7	22 8	23 9	24	13. Huppah
	10	25 11	26 12	27 13	28 14	29 15	30 16	01	14. Jeshebeab
	17	02 18	03 19	04 20	05 21	06 22	07 23	08 ADAR, 3758	15. Bilgah
	24	09 25	10 26	11 27	12 28	13 1	14 2	15	16. Immer
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
MAR, 3 BC	24	09 25	10 26	11 27	12 28	13 1	14 2	15 ADAR, 3758	16. Immer
	3	16 4	17 5	18 6	19 7	20 8	21 9	22	17. Hezir
	10	23 11	24 12	25 13	26 14	27 15	28 16	29	18. Happizzez
	17	01 18	02 19	03 20	04 21	05 22	06 23	7 NISSAN, 3758	19. Pethahiah
	24	08 25	09 26	10 27	11 28	12 29	13 30	14	20. Jehezkel
	31	Pesash 15 1	16 2	17 3	18 4	19 5	20 6	21	Common
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
APR, 3 BC	31	15 1	16 2	17 3	18 4	19 5	20 6	21 NISSAN, 3758	Common
	7	22 8	23 9	24 10	25 11	26 12	27 13	28	21. Jachin
	14	29 15	30 16	01 17	02 18	03 19	04 20	05 IYYAR, 3758	22. Gamul
	21	06 22	07 23	08 24	09 25	10 26	11 27	12	23. Delaiah
	28	13 29	14 30	15 1	16 2	17 3	18 4	19	24. Maaziah
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
MAY, 3 BC	28	13 29	14 30	15 1	16 2	17 3	18 4	19 IYYAR, 3758	24. Maaziah
	5	20 6	21 7	22 8	23 9	24 10	25 11	26	1 -Jehoiarib
	12	27 13	28 14	29 15	01 16	02 17	03 18	04 SIVAN, 3758	2. Jedaiah
	19	05 20	Shavuot 06 21	07 22	08 23	09 24	10 25	11	Common
	26	12 27	13 28	14 29	15 30	16 31	17 1	18	3. Harim
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
JUN, 3 BC	26	12 27	13 28	14 29	15 30	16 31	17 1	18 SIVAN, 3758	3. Harim
	2	19 3	20 4	21 5	22 6	23 7	24 8	25	4. Seorim
	9	26 10	27 11	28 12	29 13	30 14	01 15	02 TAMMUZ, 3758	5. Malchijah
	16	03 17	04 18	05 19	06 20	07 21	08 22	09	6. Jijamin
	23	10 24	11 25	12 26	13 27	14 28	15 29	16	7. Hakkoz
	30	17 1	18 2	19 3	20 4	21 5	22 6	23	8. Abijah

Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
JUL, 3 BC	30	17 1	18 2	19 3	20 4	21 5	22 6	23 TAMMUZ, 3758	8. Abijah
	07	24 8	25 9	26 10	27 11	28 12	29 13	01	9. Jeshua
	14	02 15	03 16	04 17	05 18	06 19	07 20	08 AV, 3758	10. Shecaniah
	21	09 22	10 23	11 24	12 25	13 26	14 27	15	11. Eliashib
	28	16 29	17 30	18 31	19 1	20 2	21 3	22	12. Jakim
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
AUG, 3 BC	28	16 29	17 30	18 31	19 1	20 2	21 3	22 AV, 3758	12. Jakim
	04	23 5	24 6	25 7	26 8	27 9	28 10	29	13. Huppah
	11	30 12	01 13	02 14	03 15	04 16	05 17	06 ELUL, 3758	14. Jeshbeab
	18	07 19	08 20	09 21	10 22	11 23	12 24	13	15. Bilgah
	25	14 26	15 27	16 28	17 29	18 30	19 31	20	16. Immer
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
SEP, 3 BC	01	21 2	22 3	23 4	24 5	25 6	26 7	27 ELUL, 3758	17. Hezir
	08	28 9	29 10	Rosh Hashanah 01 11	Rosh Hashanah 02 12	03 13	04 14	05 TISHREI, 3759	18. Happizeez
	15	06 16	07 17	08 18	09 19	Yom Kippur 10 20	11 21	12	19. Pethahiah
	22	13 23	14 24	Succot 15 25	16 26	17 27	18 28	19	Common
	29	20 30	21 1	22 2	23 3	24 4	25 5	26	20. Jehezkel
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
OCT, 3 BC	29	20 30	21 1	22 2	23 3	24 4	25 5	26 TISHREI, 3759	20. Jehezkel
	06	27 7	28 8	29 9	30 10	01 11	02 12	03 CHESHVAN, 3759	21. Jachin
	13	04 14	05 15	06 16	07 17	08 18	09 19	10	22. Gamul
	20	11 21	12 22	13 23	14 24	15 25	16 26	17	23. Delaiah
	27	18 28	19 29	20 30	21 31	22 1	23 2	24	24. Maaziah
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
NOV, 3 BC	27	18 28	19 29	20 30	21 31	22 1	23 2	24 CHESHVAN, 3759	24. Maaziah
	03	25 4	26 5	27 6	28 7	29 8	01 9	02	1. Jehoiarib
	10	03 11	04 12	05 13	06 14	07 15	08 16	09 KISLEV, 3759	2. Jedaiah
	17	10 18	11 19	12 20	13 21	14 22	15 23	16	3. Harim
	24	17 25	18 26	19 27	20 28	21 29	22 30	23	4. Seorim
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
DEC, 3 BC	01	Chanukah 24 2	Chanukah 25 3	Chanukah 26 4	Chanukah 27 5	Chanukah 28 6	Chanukah 29 7	30 KISLEV, 3759	5. Malchijah
	08	Chanukah 01 9	Chanukah 02 10	03 11	04 12	05 13	06 14	07 TEVET, 3759	6. Jijamin
	15	08 16	09 17	10 18	11 19	12 20	13 21	14	7. Hakkoz
	22	15 23	16 24	17 25	18 26	19 27	20 28	21	8. Abijah
	29	22 30	23 31	24 1	25 2	26 3	27 4	28	9. Jeshua

July 7, Tammuz 24 – Conception of John the Baptist

Dec 9, Tevet 2 – Incarnation (the 8th day of Chanukah) The 8th signifies a new beginning while Chanukah is the feast celebrating the restoration of worship of Yahweh.

Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
JAN, 2 BC	29	22 30	23 31	24 1	25 2	26 3	27 4	28 TEVET, 3759	9. Jeshua
	05	29 6	01 7	02 8	03 9	04 10	05 11	06 SHEVAT, 3759	10. Shecaniah
	12	07 13	08 14	09 15	10 16	11 17	12 18	13	11. Eliashib
	19	14 20	15 21	16 22	17 23	18 24	19 25	20	12. Jakim
	26	21 27	22 28	23 29	24 30	25 31	26 1	27	13. Huppah
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
FEB, 2 BC	26	21 27	22 28	23 29	24 30	25 31	26 1	27 SHEVAT, 3759	13. Huppah
	02	28 3	29 4	30 5	01 6	02 7	03 8	04 ADAR, 3759	14. Jeshebeab
	09	05 10	06 11	07 12	08 13	09 14	10 15	11	15. Bilgah
	16	12 17	13 18	14 19	15 20	16 21	17 22	18	16. Immer
	23	19 24	20 25	21 26	22 27	23 28	24 1	25	17. Hezir
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
MAR, 2 BC	23	19 24	20 25	21 26	22 27	23 28	24 1	25 ADAR, 3759	17. Hezir
	02	26 3	27 4	28 5	29 6	01 7	02 8	03 NISSAN, 3759	18. Happizzez
	09	04 10	05 11	06 12	07 13	08 14	09 15	10	19. Pethahiah
	16	11 17	12 18	13 19	14 20 Pesash	15 21	16 22	17	Common
	23	18 24	19 25	20 26	21 27	22 28	23 29	24	20. Jehezkel
	30	25 31	26 1	27 2	28 3	29 4	30 5	01	21. Jachin
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
APR, 2 BC	30	25 31	26 1	27 2	28 3	29 4	30 5	01 NISSAN, 3759	21. Jachin
	06	02 7	03 8	04 9	05 10	06 11	07 12	08 IYYAR, 3759	22. Gamul
	13	09 14	10 15	11 16	12 17	13 18	14 19	15	23. Delaiah
	20	16 21	17 22	18 23	19 24	20 25	21 26	22	24. Maaziah
	27	23 28	24 29	25 30	26 1	27 2	28 3	29	1-Jehoiarib
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
MAY, 2 BC	27	23 28	24 29	25 30	26 1	27 2	28 3	29 IYYAR, 3759	1-Jehoiarib
	04	01 5	02 6	03 7	04 8	05 9 Shavuot	06 10	07 SIVAN, 3759	2. Jedaiah
	11	08 12	09 13	10 14	11 15	12 16	13 17	14	Common
	18	15 19	16 20	17 21	18 22	19 23	20 24	21	3. Harim
	25	22 26	23 27	24 28	25 29	26 30	27 31	28	4. Seorim
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
JUN, 2 BC	01	29 2	30 3	01 4	02 5	03 6	04 7	05 SIVAN, 3759	5. Malchijah
	08	06 9	07 10	08 11	09 12	10 13	11 14	120 TAMMUZ, 3759	6. Jjamin
	15	13 16	14 17	15 18	16 19	17 20	18 21	19	7. Hakkoz
	22	20 23	21 24	22 25	23 26	24 27	25 28	26	8. Abijah
	29	27 30	28 1	29 2	01 3	02 4	03 5	04	9. Jeshua

March 20, Nissan 15 – Birth of John the Baptist (Jews always leave a place for Elijah at the table as he will return on Passover)

Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
JUL, 2 BC	29	27 30	28 1	29 2	01 3	02 4	03 5	04 TAMMUZ, 3759	9. Jeshua
	06	05 7	06 8	07 9	08 10	09 11	10 12	11 AV, 3759	10. Shecaniah
	13	12 14	13 15	14 16	15 17	16 18	17 19	18	11. Eliashib
	20	19 21	20 22	21 23	22 24	23 25	24 26	25	12. Jakim
	27	26 28	27 29	28 30	29 31	30 1	01 2	02	13. Huppah
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
AUG, 2 BC	27	26 28	27 29	28 30	29 31	30 1	01 2	02 AV, 3759	13. Huppah
	03	03 4	04 5	05 6	06 7	07 8	08 9	09 ELUL, 3759	14. Jeshebeab
	10	10 11	11 12	12 13	13 14	15 15	16 16	17	15. Bilgah
	17	17 18	18 19	19 20	20 21	21 22	22 23	23	16. Immer
	24	24 25	25 26	26 27	27 28	28 29	29 30	Rosh Hashanah 01 TISHREI, 3760	17. Hezir
	31	Rosh Hashanah 02 1	03 2	04 3	05 4	06 5	07 6	08	18. Happizzez
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
SEP, 2 BC	Rosh Hashanah 31	02 1	03 2	04 3	05 4	06 5	07 6	08	18. Happizzez
	07	09 8	Yom Kippur 10 9	11 10	12 11	13 12	14 13	Succot 15	19. Pethahiah
	14	16 15	17 16	18 17	19 18	20 19	21 20	22	Common
	21	23 22	24 23	25 24	26 25	27 26	28 27	29	20. Jehezkel
	28	30 29	01 30	02 1	03 2	04 3	05 4	06 CHESHVAN	21. Jachin
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
OCT, 2 BC	28	30 29	01 30	02 1	03 2	04 3	05 4	06 CHESHVAN, 3760	21. Jachin
	05	07 6	08 7	09 8	10 9	11 10	12 11	13	22. Gamul
	12	14 13	15 14	16 15	17 16	18 17	19 18	20	23. Delaiah
	19	21 20	22 21	23 22	24 23	25 24	26 25	27	24. Maaziah
	26	28 27	29 28	30 29	1 30	1 31	2 1	3 KISLEV, 3760	1-Jehoiarib
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
NOV, 2 BC	26	28 27	29 28	30 29	1 30	2 31	3 1	4 KISLEV, 3760	1-Jehoiarib
	02	05 3	6 4	7 5	8 6	9 7	10 8	11	2. Jedaiah
	09	12 10	13 11	14 12	15 13	16 14	17 15	18	3. Harim
	16	19 17	20 18	21 19	22 20	23 21	24 22	Chanukah 25	4. Seorim
	23	Chanukah 26 24	Chanukah 27 25	Chanukah 28 26	Chanukah 29 27	Chanukah 30 28	Chanukah 1 29	Chanukah 2 TEVET	5. Malchijah
	30	03 1	4 2	5 3	6 4	7 5	8 6	9	6. Jijamin
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
DEC, 2 BC	30	03 1	4 2	5 3	6 4	7 5	8 6	9 TEVET	6. Jijamin
	07	10 8	11 9	12 10	13 11	14 12	15 13	16	7. Hakkoz
	14	17 15	18 16	19 17	20 18	21 19	22 20	23	8. Abijah
	21	24 22	25 23	26 24	27 25	28 26	29 27	1 SHEVAT, 3760	9. Jeshua
	28	02 29	3 30	4 31	5 1	6 2	7 3	8	10. Shecaniah

September 13, Tishrei 15 – Birth of Jesus , The Feast of God with Us (Emmanuel), The birth of the Lamb of God

October 12, Cheshvan 14 – Jesus' Pidyon Haben

October 22, Cheshvan 24 – Mary's Purification

Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
JAN, 1 BC	28	02 29	3 30	4 31	5 1	6 2	7 3	8 SHEVAT, 3760	10. Shecaniah
	04	09 5	10 6	11 7	12 8	13 9	14 10	15	11. Eliashib
	11	16 12	17 13	18 14	19 15	20 16	21 17	22	12. Jakim
	18	23 19	24 20	25 21	26 22	27 23	28 24	29	13. Huppah
	25	30 26	1 27	2 28	3 29	4 30	5 31	6 ADAR I, 3760	14. Jeshebeab
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
FEB, 1 BC	01	07 2	8 3	9 4	10 5	11 6	12 7	13 ADAR I, 3760	15. Bilgah
	08	14 9	15 10	16 11	17 12	18 13	19 14	20	16. Immer
	15	21 16	22 17	23 18	24 19	25 20	26 21	27	17. Hezir
	22	28 23	29 24	30 25	1 26	2 27	3 28	4 ADAR II, 3760	18. Happizzez
	29	05 1	6 2	7 3	8 4	9 5	10 6	11	19. Pethahiah
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
MAR, 1 BC	29	05 1	6 2	7 3	8 4	9 5	10 6	11 ADAR II, 3760	19. Pethahiah
	07	12 8	13 9	14 10	15 11	16 12	17 13	18	20. Jehezkel
	14	19 15	20 16	21 17	22 18	23 19	24 20	25	21. Jachin
	21	26 22	27 23	28 24	29 25	1 26	2 27	3 NISSAN, 3760	22. Gamul
	28	04 29	5 30	6 31	7 1	8 2	9 3	10	23. Delaiah
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
APR, 1 BC	28	04 29	5 30	6 31	7 1	8 2	9 3	10 NISSAN, 3760	23. Delaiah
	04	11 5	12 6	13 7	14 8 Pesash	15 9	16 10	17	Common
	11	18 12	19 13	20 14	21 15	22 16	23 17	24	24. Maaziah
	18	25 19	26 20	27 21	28 22	29 23	30 24	1 IYYAR, 3760	1 -Jehoiarib
	25	02 26	3 27	4 28	5 29	6 30	7 1	8	2. Jedaiah
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
MAY, 1 BC	25	02 26	3 27	4 28	5 29	6 30	7 1	8 IYYAR, 3760	2. Jedaiah
	02	09 3	10 4	11 5	12 6	13 7	14 8	15	3. Harim
	09	16 10	17 11	18 12	19 13	20 14	21 15	22	4. Seorim
	16	23 17	24 18	25 19	26 20	27 21	28 22	29	5. Malchijah
	23	01 24	2 25	3 26	4 27	5 28 Shavuot	6 29	7 SIVAN, 3760	Common
	30	08 31	9 1	10 2	11 3	12 4	13 5	14	6. Jjjamin
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
JUN, 1 BC	30	08 31	9 1	10 2	11 3	12 4	13 5	14 SIVAN, 3760	6. Jjjamin
	06	15 7	16 8	17 9	18 10	19 11	20 12	21	7. Hakkoz
	13	22 14	23 15	24 16	25 17	26 18	27 19	28	8. Abijah
	20	29 21	30 22	1 23	2 24	3 25	4 26	5 TAMMUZ, 3760	9. Jeshua
	27	06 28	7 29	8 30	9 1	10 2	11 3	12	10. Shecaniah

Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
JUL, 1 BC	27 06	28 07	29 08	30 09	1 10	2 11	3 12	TAMMUZ, 3760	10. Shecaniah
	04 13	5 14	6 15	7 16	8 17	9 18	10 19		11. Eliashib
	11 20	12 21	13 22	14 23	15 24	16 25	17 26		12. Jakim
	18 27	19 28	20 29	21 30	22 1	23 2	24 3	4 AV, 3760	13. Huppah
	25 05	26 06	27 07	28 08	29 09	30 10	31 11		14. Jeshebeab
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
AUG, 1 BC	01 12	2 13	3 14	4 15	5 16	6 17	7 18	8 AV, 3760	15. Bilgah
	08 19	9 20	10 21	11 22	12 23	13 24	14 25		16. Immer
	15 26	16 27	17 28	18 29	19 30	20 1	21 2	3 ELUL, 3760	17. Hezir
	22 03	23 04	24 05	25 06	26 07	27 08	28 09		18. Happizzez
	29 10	30 11	31 12	1 13	2 14	3 15	4 16		19. Pethahiah
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
SEP, 1 BC	29 10	30 11	31 12	1 13	2 14	3 15	4 16		19. Pethahiah
	05 17	6 18	7 19	8 20	9 21	10 22	11 23		20. Jehezkel
	12 24	13 25	14 26	15 27	16 28	17 29	18 30	1 TISHREI, 3761	21. Jachin
	19 02	20 03	21 04	22 05	23 06	24 07	25 08		22. Gamul
	26 09	27 10	28 11	29 12	30 1	31 2	1 3	2 Succot	Common
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
OCT, 1 BC	26 09	27 10	28 11	29 12	30 1	31 2	1 3	2 Succot	Common
	03 16	4 17	5 18	6 19	7 20	8 21	9 22		23. Delaiah
	10 23	11 24	12 25	13 26	14 27	15 28	16 29		24. Maaziah
	17 30	18 31	19 1	20 2	21 3	22 4	23 5	6 CHESHVAN, 3761	1. Jehoiarib
	24 07	25 08	26 09	27 10	28 11	29 12	30 1		2. Jedaiah
	31 14	1 15	2 16	3 17	4 18	5 19	6 20		3. Harim
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
NOV, 1 BC	31 14	1 15	2 16	3 17	4 18	5 19	6 20	7 CHESHVAN, 3761	3. Harim
	07 21	8 22	9 23	10 24	11 25	12 26	13 27		4. Seorim
	14 28	15 29	16 30	17 1	18 2	19 3	20 4	5 KISLEV, 3761	5. Malchijah
	21 05	22 06	23 07	24 08	25 09	26 10	27 11		6. Jijamin
	28 12	29 13	30 14	31 15	1 16	2 17	3 18		7. Hakkoz
Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Month	Division
DEC, 1 BC	28 12	29 13	30 14	31 15	1 16	2 17	3 18	4 KISLEV, 3761	7. Hakkoz
	05 19	6 20	7 21	8 22	9 23	10 24	11 25	Chanukah	8. Abijah
	12 26	13 27	14 28	15 29	16 30	17 31	18 1	2 TEVET, 3761	9. Jeshua
	19 03	20 04	21 05	22 06	23 07	24 08	25 09		10. Shecaniah
	26 10	27 11	28 12	29 13	30 14	31 15	1 16		11. Eliashib

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