



OLD CATHOLIC CHURCH - 375 HARRISON BLVD.
OGDEN, UT 84404 - (801) 394-0204

Where *ALL* are welcome to His table

El boletín está disponible en Español tanto en nuestro sitio web en Glory2God.org o una copia impresa puede encontrarse en la mesa cuando entras el santuario

October 2017

Editor's Corner

Confirmation

I had the pleasure of receiving confirmation this month. I have always felt the presence of the Holy Spirit in my life. Knowing that you receive several gifts of the Holy Spirit with confirmation I was anxious to have it done. There are 7 gifts we receive.

1. **Wisdom** - Wisdom is the first and highest gift of the Holy Spirit because it is the perfection of the theological virtues of faith. Through wisdom, we come to value properly those things which we believe through faith. The truths of Christian belief are more important than the things of this world, and wisdom helps us to order our relationship to the created world properly, loving Creation for the sake of God, rather than for its own sake.
2. **Understanding** - Understanding is the second gift of the Holy Spirit, and people sometimes have a hard time understanding (no pun intended) how it differs from wisdom. While wisdom is the desire to contemplate the things of God, understanding allows us to grasp, at least in a limited way, the very essence of the truths of the Catholic faith. Through understanding, we gain a certitude about our beliefs that moves beyond faith.
3. **Counsel** - Counsel, the third gift of the Holy Spirit, is the perfection of the cardinal virtue of prudence. Prudence can be practiced by anyone, but counsel is supernatural. Through this gift of the Holy Spirit, we are able to judge how best to act almost by intuition. Because of the gift of counsel, Christians need not fear to stand up for the truths of the Faith, because the Holy Spirit will guide us in defending those truths.
4. **Fortitude** - While counsel is the perfection of a cardinal virtue, fortitude is both a gift of the Holy Spirit and a cardinal virtue. Fortitude is ranked as the fourth gift of the Holy Spirit because it gives us the strength to follow through on the actions suggested by the gift of counsel. While fortitude is sometimes called *courage*, it goes beyond what we normally think of as courage. Fortitude is the virtue of the martyrs that allows them to suffer death rather than to renounce the Christian Faith.
5. **Knowledge** - The fifth gift of the Holy Spirit, knowledge, is often confused with both wisdom and understanding. Like wisdom, knowledge is the perfection of faith, but whereas wisdom gives us the desire to judge all things according to the truths of the Catholic Faith, knowledge is the actual ability to do so. Like counsel, it is aimed at our actions in this life. In a limited way, knowledge allows us to see the circumstances of

our life the way that God sees them. Through this gift of the Holy Spirit, we can determine God's purpose for our lives and live them accordingly.

6. **Piety** - Piety, the sixth gift of the Holy Spirit, is the perfection of the virtue of religion. While we tend to think of religion today as the external elements of our faith, it really means the willingness to worship and to serve God. Piety takes that willingness beyond a sense of duty so that we desire to worship God and to serve Him out of love, the way that we desire to honor our parents and do what they wish.
7. **Fear of the Lord** - The seventh and final gift of the Holy Spirit is the fear of the Lord, and perhaps no other gift of the Holy Spirit is so misunderstood. We think of fear and hope as opposites, but the fear of the Lord confirms the theological virtue of hope. This gift of the Holy Spirit gives us the desire not to offend God, as well as the certainty that God will supply us the grace that we need in order to keep from offending Him. Our desire not to offend God is more than simply a sense of duty; like piety, the fear of the Lord arises out of love.

I am still exploring these gifts, and I can see the differences they are making in my life. But I received another gift that was unexpected and took me by surprise when I first experienced it. I was more in line with loving as Christ loves. It is no secret the love I have for animals. For a number of years now I have posted on Facebook animals that were looking for homes, animals that were lost, stories of horrific abuse which included petitions to be signed asking the judicial system to impose the stiffest penalty allowed by law. I have been asked many times why I read these stories. My answer has always been that if these poor animals had to endure the abuse, the least I could do was to bear witness to their suffering.

The day after my confirmation I opened my Facebook postings as usual. The first story was about a dog who was an owner surrender in a high kill shelter. Whenever it is an owner surrender, the animal can be put down at any time because of lack of space. To look at the picture it could have been a dog sleeping in a kennel. But what I felt when I looked at the picture was the dog's sadness, confusion and a lack of hope. He didn't understand why the person he loved had left him in this foreign place. The second story was about a dog being abused by city workers. It was posted in the hopes that someone would recognize the individuals so they could be reported. I only saw a brief moment of the video and did not see any of the actual abuse, but I had to close it immediately. I couldn't stand the thought of what I might see. In talking with the Bishop it is not unusual to experience these types of things. Part of what you receive is the love of Christ flowing through you and it can make any situation where you have strong emotional ties more intense. I am getting use to my reaction to these things. I find I respond differently to them than I did before. I use to not say much of anything because I didn't want to feed on the negative comments that people make on these posts. Now I pray for the abuser that they will see the errors of their ways and will repent of what they have done and seek God. And if they choose to not do that I pray that they feel the full wrath of God for hurting what I consider to be God's innocents. Not surprisingly I don't get the comments on the posts that I use to get. I don't think people know how to react to my prayers. I think they are filled with their own anger and this is a convenient target to project it upon.

I am anxious to see what lies ahead for me. I am also anxious to experience these new feelings and new realities that I have. Some of it is very good and some of it is hard. But I wouldn't trade it for anything in the world.

Sisters' Love

The Wonder of Fall

By Mother Rachael

There is an intimacy about this time of year, when the last of summer air begins to fold into the beginning of Fall. Something so mystical and wonderful to behold that often, in the busy and do of life, I tend to miss. Yet my eyes are drawn to the hills. To the mountain peaks where the first glancing touches of Fall begin to seed and soon to embrace all the trees and brush, whether pine or aspen. Every living thing experiences this intimacy and

finds a surplus of grace.

God, how wonderful are your works. Season after season you give us glory. Rain and snow, soft rain and roaring winds, everything has its reason and every season, has its gentle glory because all of it is part of you.

When the dawn begins to stir and the light begins its rise, I find a kind of quiet peace in this. And I find that no matter my mood, the crisp feel of air against my skin, gives me unbounded hope, for a greater good to come. And I smile at the mystery around me, and sigh knowing this is not my home. Where you are God, is where my soul longs to be.

There is a tender mercy that God pours out when the skies turn their peach and rose, often lavender and white to a shimmering gold in blue waiting on the full rise of sunlight to sweetly enfold the peaks. It is here, where I am caught unaware, that God speaks and my soul responds, my spirit shines like the noonday sun, held gently in His Palm, like a rose petal fallen from the rose, yet not crushed, but, quietly made whole into the rose of what it was and will be again in the Spring.

God where you are is where I long to be. And one day, on your call, and not sooner, I shall rise to be with you, and the worries and cares of the world will become an intimacy I share with you, God, and I am free.

There is a love born of dawn, that day waits for and night finds repose.

This day is made for rejoicing in the intimate grace of God's great glory.

How I Came to Glory to God Old Catholic Church and Why I Stayed

We are going to start a new column in the newsletter. I will invite various individuals to write a piece telling us how they came to visit Glory to God Old Catholic Church and why they stayed. This first article I am doing my story to give people an idea of what they want to write about.

For about 18 months prior to coming to the parish I was having major medical problems. I could not leave my house on my own. I had to have someone help me to the car and just to walk. I spent 95% of that time alone with only my dog Reba as my only company. Most of the visitors I did have were home health care workers. During that time, I had doctors insisting I had things that I knew they were wrong about and wanting to do treatments I knew I did not need. Through it all I could see God's hand moving in my life, creating obstacles to keep doctors from performing unnecessary treatments and eventually leading me to doctors who could help me. To say I was starved for fellowship with others is an understatement. I knew that when I could get to a place where I could drive, I would go to church. I knew I wanted to go to the church I had attended before with Father Jim. It had not been a Catholic Church at the time. I had always been uninterested in going to a Catholic Church because I assumed it would be similar to a Mormon church and I knew I wasn't interested in that. But from the first Mass I felt like I was at home. So I kept coming back. I found the members to be very welcoming and loving. At the time, it was just what I needed.

I saw that a bible study was being offered so I signed up for the class. The course was on Mary. Being raised in the Mormon church, the only thing I ever heard about Mary was that she was the virgin mother of Christ. Other than that she was never talked about. I was astonished at all the things I learned about Mary, and through her, about Jesus. I had always believed in Jesus but He was someone who was very far away from me, someplace out there in the hemisphere. There but really unreachable. As I moved forward in the Bible study I found myself developing a personal relationship with Jesus. As I learned more about the early church, it made sense to me. It felt like if there was a "true" church, this was it. How much closer could you get to Jesus' original message than through the apostles who had known him personally and carried His message forward. Christ was no longer someone who was unreachable. He walked with me daily in my life. I was baptized and gave up my life to be a servant of the Lord. My life has never felt so fulfilling and I have never felt more dedicated and focused in the direction I am moving in. To say that my life has been saved by Glory to

God Old Catholic Church is an understatement and true in so many ways. I will always be grateful to the welcome and acceptance I felt from that first visit. It has changed my life in so many powerful ways.

If you would like to share your story, please contact me by either a text message or a phone call to Doni at (801) 879-6955.

We would love to hear from you. If you have something you would like to see put in the newsletter please contact Doni at either her phone at 801-879-6955 or her email at DoniGloryToGod@aol.com

Coming Later this month – I was amazed at how many people wanted to buy the shirts with the church logo on it at the yard sale. I didn't bring a lot of extra shirts with me so we were not able to sell them. But coming later this month is an online church store where you will be able to order t-shirts of different colors and styles as well as personalized gifts such as ornaments, tile boxes and more, all printed with your image on them. All proceeds from these sales will go directly to Glory to God to assist the parish in their ministry goals. A link will be found on the church web site as well as being listed in this newsletter

No Fail Pie Crust

Growing up I heard lots of horror stories about people making pie crusts that were very temperamental. You had to have the water temperature just right. The dough had to be the right temperature when it was rolled out. I never understood why making pie crust was so hard. That's because I used my Mother's recipe. It is actually a recipe for a Danish pastry dough. But it makes a pie crust that is super flakey and can't fail (trust me, I have unintentionally tried several times.)

1 C Crisco shortening (I have thought of trying butter in place of the Crisco but have never done so yet.)

2 C All purpose flour

½ tsp salt

6 Tbls water

Combine flour and salt. Add Crisco and water. Using a pastry cutter, mix all ingredients together. It is important to use all 6 Tbls of water. If the dough is too sticky, add additional flour (I don't know why, I was just always told this so I always did it. I have never had the dough too sticky.) Roll the pie out with a rolling pin. Makes either two 9" shells or one 9" double shelled pie. If you are coking empty shells, be sure to use a fork to pierce the sides and the bottoms of the shells so the shell does not shrink. For shells, bake at 425 degrees for 10 minutes or until the crust starts to brown. For a filled pie, bake according to the directions for the pie.

For a special treat you can make pie crust cookies. Simply roll out the crust as evenly as possible. Cut it into squares. Pour cinnamon and sugar on the top. Place on a grease cookie sheet and bake for 10 mnutes at 425 degrees. If you are making thicker cookies, bake a little longer to insure they are done in the middle.

Calendar of Events

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 9:00 Mass 11:00 Mass Monthly Birthday celebration in Murphy Hall after 11:00 Mass	2	3	4	5	6 6:00 Bible Study	7 4:15 Rosary 5:00 Mass
8 9:00 Mass 11:00 Mass	9	10	11	12	13 6:00 Bible Study	14 Animal blessings on front lawn at noon. 4:15 Rosary 5:00 Mass
15 9:00 Mass 11:00 Mass Potluck in Murphy Hall following the 11:00 Mass	16	17	18	19	20 6:00 Bible Study	21 4:15 Rosary 5:00 Mass
22 9:00 Mass 11:00 Mass Pastor's breakfast 10 AM in Murphy Hall \$5 Donation	23	24	25	26	27 6:00 Bible Study	28 10:00 Quince 4:15 Rosary 5:00 Mass
29 9:00 Mass 11:00 Mass	30	31 Halloween				

Giving Service

As followers of Jesus we are expected to give service to those in need. The following is a list of homeless shelters in the area. If you contact the numbers listed below they can give you information as to the volunteers they need.



[Lantern House - Division of St Anne's Center](#)

[Ogden, UT 84401](#)

[\(801\) 621-5036](#)

St Annes main new hub for homeless in Ogden



[St. Anne's Center Homeless Shelter](#)

[Ogden, UT 84401](#)

[\(801\) 621-5036](#)



[Ogden Rescue Mission](#)

[Ogden, UT 84401](#)

[\(801\) 399-3058](#)

Homeless Shelter, rehab program, medical clinic



[Weber Housing Authority Ogden](#)

[Ogden, UT 84401](#)

[\(801\)399-8691](#)

Housing Authority, Low Income Affordable Housing, Public Housing



[Homeless Veterans Fellowship Ut Ogden](#)

[Ogden, UT 84401](#)

[801-392-7662](#)

Transitional Housing

Next month we will include animal shelters and rescues.

Prayer Requests

Please remember to continue to hold up Alice Kendrick in your prayers as she is recovering from her surgery.

Did you know we have a text messaging system for listing prayer requests? The same system is used for praying Novenas as a parish. If you have a smart phone and would like to be included in the prayer requests please email your name and phone number to DoniGloryToGod@aol.com. If you don't have a smart phone but would still like to participate send your email address to the same email. If you have a prayer request you would like passed onto the list you can either call Doni at 801-879-6955 or send an email to the above address.

Cannibalism?

By Doni Mason

In the early days of the Catholic church, the Romans, gentiles and Jews thought we were cannibals because we “ate the body and drank the blood” of Christ. I can’t find where I read it but apparently Rome sent individuals to observe our services to determine if we were a danger to them. The report given was that we appeared to be safe. “They sang songs, ate unleavened bread with little flavor, sipped some wine, sang more songs and then left.”

Throughout history there has been a lot of discussion for non-Catholics about whether or not we are cannibals. Even though it is recognized that we are not eating actual flesh, because we don’t look at the Eucharist as a simple representation of the body and blood of Christ, but see it as being a transfiguration into the exalted body and blood of Christ, the question of cannibalism still comes up today. If you do a search on the internet for cannibalism and catholic you can find discussions on the topic as well as articles explaining why we are not cannibals. The best short one I found stated that:

*The Eucharist is, of course, not the consumption of dead flesh, but of the Living, Risen and Glorified Christ. It is shocking, to be sure. Indeed, **if the Eucharist does not shock you, you’re not awake.** But it is not immoral and it is not cannibalism for it is not seeking the ends that cannibalism seeks and it is instituted by the living God to give us His divinized human life, not to make us idolaters and desecrates.*

<http://threeminuteapologetics.blogspot.com/2011/05/if-catholics-believe-that-eucharist-is.html>

Certainly, Jesus met with resistance and questions when he taught about consuming his flesh and blood. In John 6:51-58, 60-62, and 66 (NIV) we read:

***51** I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world.”*

***52** Then the Jews began to argue sharply among themselves, “How can this man give us his flesh to eat?”*

***53** Jesus said to them, “Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. **54** Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day. **55** For my flesh is real food and my blood is real drink **56** Whosoever eats my flesh and drinks my blood remains in me, and I in them. **57** Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. **58** This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever feeds on this bread will live forever.”*

***60** On hearing it, many of his disciples said, “This is a hard teaching. Who can accept it?”*

***61** Aware that his disciples were grumbling about this, Jesus said to them, “Does this offend you? **62** Then what if you see the Son of Man ascend to where he was before! **63** The Spirit gives life; the flesh counts for nothing. The words I have spoken to you—they are full of the Spirit^e and life.*

***66** From this time many of his disciples turned back and no longer followed him.*

At one point Christ used the word “trogane” which meant to gnaw on a bone like a dog would. He was very serious about what he was saying and it is from this text that we draw our beliefs that the Eucharist becomes the **Body, Blood, Soul and Divinity** of Christ.

It is no wonder that many of the Jews had a challenging time accepting this. In Leviticus 17:14 (KJV) the Jews were given the law of a prohibition of consuming the blood of any creature:

For it is the life of all flesh; the blood of it is for the life thereof: therefore, I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

So having this understanding of Jewish tradition and law, how did the apostles, disciples and women make the leap to consuming the body and blood of Jesus when partaking of the Eucharist?

If you look at the Jewish traditions surrounding the Passover, you will find there is a part when they are talking about the Exodus from Egypt, and the speaker is to talk as though he was currently being delivered from the Egyptians. So the disciples, apostles and women were use to the concept of stepping out of time when partaking of the Passover (or Seder) meal.

In addition, Jews had to eat the meat from the sacrificed lamb as a part of the meal. If there was meat left over, it was to be burned, but the entire lamb had to be consumed in one form or another.

At the Last Supper, which was a Passover meal, we are told:

Shortly before Jesus was crucified, He ate one final Passover dinner with His disciples which we refer to as the Last Supper. Jesus said,

"And he said to them, 'I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God'" (Luke 22:15).

Jesus had often tried to talk to them about His death and the manner in which He would die. But now the time had come and this was their last feast together.

The Bible says that He took bread and gave each of them some and then said,

"This is my body given for you; do this in remembrance of me" (Luke 22:19b).

And He took wine and shared with them. He said,

"This cup is the new covenant in my blood, which is poured out for you" (Luke 22:20).

He told them several things in these short statements. He wanted them to know that He was going to die a sacrificial death for sin, that it was going to be His blood that paid the blood sacrifice, that He was to establish a new covenant and to replace the Old Covenant that the Jews had lived under for so long, and He wanted them to remember this celebration feast and commemorate it in the future to remind followers of His sacrificial death for them.

<http://www.allaboutjesuschrist.org/jesus-and-the-last-supper-faq.htm>

The disciples did not understand what Jesus was telling them until after he had risen from the dead. Now seeing Christ as the sacrificial lamb, they understood that the eating of the bread and drinking the wine was a part of the new covenant and in order to have eternal life they had to partake of the bread and wine in remembrance of him. But this still doesn't explain why catholics view this as a transfiguration into the actual body and blood of Christ.

To understand this you need to look at the power of words. Father Jim recently gave a message talking about how the words we hear molds a part of who we are. The opposite is also true. The words we say about others can affect how they perceive themselves. Being the Son of God, Jesus words were even more powerful. When he spoke, the words were made manifest. When he told Lazarus to come out of the tomb, he arose and came forward. He told the lame man to take up his bed and go home and the man arose and walked.

So we believe that Christ's directive that the host and wine are His body and blood is a literal transfiguration. Christ himself is not there to cause the transfiguration, but whomever is preparing the Eucharist is acting ***In persona Christi*** which is a Latin phrase meaning ***"in the person of Christ"***. So it is just as if Christ, Himself, were giving you the host and the wine, thus making it literally the body and blood of Christ. If you remember the comments about the Passover made earlier, it was accepted by the Jews that a person could act in the

persona of someone who had actually experienced the Exodus from Egypt. This allowed the early Catholics to accept others stepping forward and acting as Christ.

This is not an act of transformation, but one of transfiguration. If you look up the definition of these words in a Webster dictionary, transformation means to change in composition or structure (such as water to either steam or ice). Transfiguration, on the other hand is defined as an exalting, glorifying, or spiritual change. Every crumb from every Eucharistic wafer goes through transfiguration. It is why the individual serving the Eucharist wipes any crumbs remaining from the host into the wine so that all is consumed. It is also why some people prefer the wafers placed directly in their mouths instead of in their hands. They don't want to risk the loss of any crumbs (either method is totally acceptable. It is a matter of personal preference.)

In a later article I will explore the poetic and totality of how the crucifixion of Jesus matches perfectly with the Passover celebration. For now, I want to clarify a question I had about what appeared to be a conflict in the written accounts of the crucifixion. We are told in the gospels that Christ shared a Passover meal with the disciples, what is now referred to as the last supper. Based on Jewish tradition, the Passover lamb was slaughtered in the day and the blood from the lamb was spread on the door posts so the Angel of Death would "Passover" that house and not take the first borne son. So, we know that the Passover sacrifices had already been made. Yet we are also told, depending on the version of the Bible you are reading, that Christ died at 3 PM or at the Ninth hour (the first is Roman time and the second is Jewish time) just as the priests were sacrificing the lambs. According to Brant Pitre:

The Perpetual Sacrifice in the Temple: 9a.m. and 3 p.m.

So, is there any cultic significance to the *hour* of Jesus' passion and death? Did Jesus' death on Calvary correspond to any sacrifices in the Temple?

I would suggest there is, and that it is the Synoptic evangelists who have brought this out. For while the Synoptic Gospels make it explicit that the Passover lambs were slaughtered twenty-four hours *before* Jesus' death (cf. Mark 14:12; Luke 22:7), there was one *other* sacrifice that was going on in the Temple when Jesus was crucified on Good Friday: the *perpetual sacrifice*, known as the ***Tamid***.

Strangely, this sacrifice, which is forgotten by almost everyone, was arguably the most memorable of all the Jewish sacrifices, since it happened every day, twice a day. According to the Torah itself, twice a day, in the morning and the evening, an unblemished male lamb was to be sacrificed in the sanctuary, and offered along with an unbloody sacrifice of flour and wine (see Num 28:1-8; Exod 29:38-42).

Now, although the Old Testament does not say exactly when the morning and evening sacrifice took place, according to ancient Jewish sources outside the Bible, *the morning offering of the Tamid took place at 9 a.m., while the evening offering took place at 3 p.m.* (See Mishnah, *Tamid* 3:7; Josephus, *Antiquities* 14.4.3; Philo, *Special Laws*, 1:169).

The New Tamid

With that information in mind, go back to the Synoptic accounts of Jesus' death on Good Friday. Remarkably, the Gospel of Mark makes very clear that Jesus' passion and death coincided with the offerings of the perpetual sacrifice:

And it was the third hour (9a.m.), when they crucified him (Mark 15:25).

And when the sixth hour had come, there was darkness over the whole land until the ninth hour (3 p.m.). And at the ninth hour, Jesus cried with a loud voice, "Eloi, Eloi, lama

sabacthani?" which means, "My God, my God, why hast thou forsaken me?"... And Jesus uttered a loud cry, and breathed his last. (Mark 15:33-37)

Notice that Mark twice states that Jesus expired at the ninth hour, 3 o'clock. Why the emphasis? Apart from historical accuracy, what is Mark trying to communicate?

I would suggest that *both* chronological references are meant to tie Jesus' passion and death to the perpetual sacrifice being offered in the Temple: the bloody sacrifice of the unblemished lambs and the unbloody sacrifice of cakes and wine. In other words, Mark is showing us that Jesus is the *true Tamid*, the *true perpetual sacrifice*, who replaces the atoning power of the Temple cult. Perhaps this is why he stresses the effect of Jesus' death on the Temple:

"And Jesus uttered a loud cry and breathed his last. And the veil of the Temple was torn in two, from top to bottom." (Mark 15:37-38)

In short, there is no reason to strain to connect the hour of Jesus' death with the Passover lambs that had been offered Thursday afternoon. For there was another sacrificial lamb, that was directly linked to atonement, which was being offered at the very hours of his crucifixion and death.

Now, I should probably stop here. But since it's Good Friday, I'll make one last point.

What Were the Jews in the Temple Praying for when Jesus Died?

According to ancient Jewish tradition, as found in the Mishnah and Talmuds, the daily Tamid was not just about sacrifice; it was also accompanied by *prayers*, which Jews everywhere would say while the sacrifices were being offered in the Temple. According to these traditions, a series of blessings, commonly known as the "Eighteen Benedictions," were being said by Jews everywhere *in union with the Tamid* (*b. Ber. 26b; Gen. R. lxviii*). Remarkably, the Rabbis claim that this was taking place even during the Second Temple Period (see Babylonian Talmud, *Ber. 33a, Meg. 17b*)--with the exception of the benediction against the "heretics," which the Rabbis say was added by Gamaliel II at Yabneh after the destruction of Jerusalem in 70A.D. (see *b. Ber. 28b*).

Now, before you balk at the idea of using Talmudic traditions to reconstruct Second Temple practices, recall that the New Testament itself tells us that Jesus own followers would go up to the Temple *at the hours of the perpetual sacrifice* to pray. This is explicit in the book of Acts:

Now Peter and John went up to the Temple at the hour of prayer, the ninth hour (=3p.m.) (Acts 3:1; cf. 2:15).

The question is: What prayers were Jews saying while the Tamid was being sacrificed in the first century? On the one hand, we could say, 'we don't have any idea'. On the other hand, ancient Jewish tradition, provides a rather concrete answer: it tells us that the Eighteen Benedictions were being prayed at that time.

What is striking about these prayers is this: If these ancient Jewish traditions are correct--and I realize that this is disputed--then what follows below are the kind of things the Jews in the Temple would have been praying for while the Tamid was being sacrificed and while Jesus was dying on the Cross:

1. According to Jewish tradition, at 9a.m. and 3p.m., the Jews in the Temple would have been praying for *redemption*:

"Look upon our affliction and plead our cause, and redeem us speedily for your name's sake, for you are a mighty redeemer. Blessed are you, O Lord, the redeemer of Israel." (7th Benediction)

2. According to Jewish tradition, at 9a.m. and 3p.m., the Jews in the Temple would have been praying for *the forgiveness of sins*:

"Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed; for you pardon and forgive. Blessed are you, O Lord, who is merciful and always ready to forgive." (6th Benediction)

3. According to Jewish tradition, at 9a.m. and 3p.m., the Jews in the Temple would have praying for *the coming of the Messiah*:

"Speedily cause the offspring of your servant David to flourish, and let him be exalted by your saving power, for we wait all day long for your salvation. Blessed are you, O Lord, who causes salvation to flourish." (15th Benediction)

4. In fact, according to Jewish tradition, at 9a.m. and 3p.m., the Jews in the Temple would have been praying for *the resurrection of the dead*:

"You, O Lord, are mighty forever, you revive the dead, you have the power to save. You sustain the living with loving kindness, you revive the dead with great mercy, you support the falling, heal the sick, set free the bound and keep faith with those who sleep in the dust... Who resembles you, a king who puts to death and restores to life, and causes salvation to flourish? And you are certain to revive the dead. Blessed are you, O Lord, who revives the dead." (2nd Benediction)

In short, *if* these traditional prayers do in fact go back to the Second Temple period, then something remarkable emerges. For we find a plausible explanation for why Mark emphasizes Jesus' crucifixion and death as corresponding to the hours of 9a.m. and 3p.m.. *We find that ancient Jews were praying for the very things Christians believe were dispensed by Jesus on the Cross, at the very hour he was dispensing them.*

by Brant Pitre

<http://www.catholicfidelity.com/apologetics-topics/eucharist/was-jesus-really-crucified-with-the-passover-lambs-by-brant-pitre/>