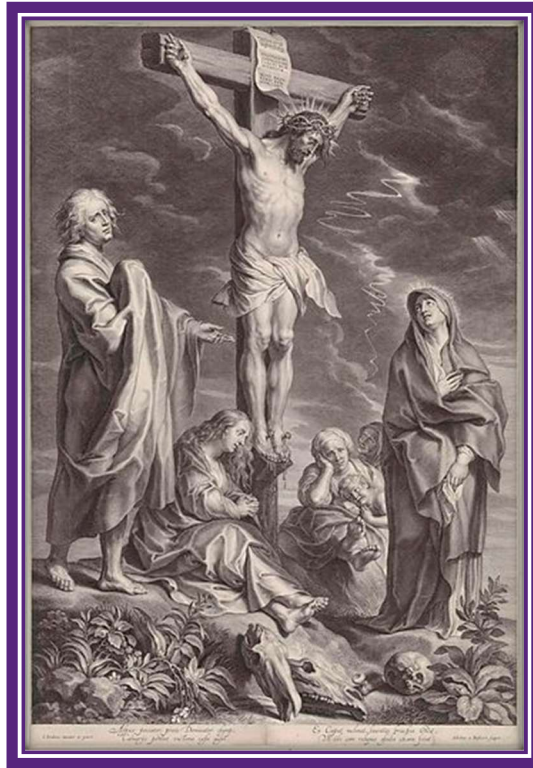


THE DISTRESS OF THE WHOLE UNIVERSE

(WHEN CHRIST DIED)



The [eight bead meditation](#) in the [Fifth Mystery of the Sorrowful Mysteries](#) in the classic booklet, “How to Say Your Rosary” by St. Louis De Montfort (Montfort Publications, 26 So. Saxon Avenue, Bay Shore, New York), states:

8. To honor the distress of the whole universe.

Meditating on this statement, it is so woeful to think that [the whole of creation plus a few souls under the foot of Jesus led by our Blessed Mother were overcome with grief](#) and beyond consolation at the last few moments of His life and eventual death. But the rest of humanity including those Pharisees, Sadducees, soldiers and maybe, curious on-lookers others on Calvary **did not realize** that this is it!

The salvation of mankind unfolding on the new Altar where the Priest and the Victim for the expiation of sins are One. Now the gates of Heaven would be open for mankind! The event waited for thousand of years by the prophets and the believers of God was now going to happen! So that the rest of unwary mankind living at that time would know of this climatic event, [the whole universe showed its distress](#). Then it happened!

From Matthew 27:^a

[45] Now from **the sixth hour** there was **darkness over the whole earth, until the ninth hour**.

[50] And Jesus again crying with a loud voice, yielded up the ghost.

[51] And behold the veil of the temple was rent in two from the top even to the bottom, and **the earth quaked, and the rocks were rent**.

[52] And **the graves were opened**: and many bodies of the saints that had slept **arose**,

[53] And coming **out of the tombs** after His resurrection, came into the holy city, and **appeared to many**.

Surely, a cataclysmic event like this would be conspicuous to all living around that area and would be remembered for decades.

Thirty years ago, I read an item of the cataclysmic earthquake that occurred at the death of Jesus, they figured it would be [more than 9 on the Richter scale](#) and was felt all the way to Rome. I even saw a picture of a humungous cave that was split in half. I could not find any of this writeup again after so many hours of

^a Douay-Rheims Catholic Bible, www.drbo.org True and faithful translation of the Latin Vulgate of St. Jerome. Rev. 1752

searching. The closes one I could lay my hands on is this blog from ChristianEvidence.org which is closest to that article I read. So I am giving it to you in **its entirety** for this truly proves the account of the Scriptures about Jesus Death.

IS THERE HISTORICAL EVIDENCE FOR THE DARKNESS & EARTHQUAKE AT THE CRUCIFIXION?^b

"And when the sixth hour had come, there was darkness over the whole land until the ninth hour." (Mark 15:33)



During the last three hours of Jesus' death on the cross, **an unusual darkness** struck the land. This darkness was most definitely a result of God's direct intervention, because **it can't have been a solar eclipse** for the following two reasons:

The maximum duration for a total solar eclipse is **seven minutes, not three hours**, and at the latitude of Jerusalem the maximum duration is **even less**.

A solar eclipse can occur only **at new moon**, but we know that Jesus was crucified at the time of Passover (Matthew 26:2; Mark 14:1–2,12; Luke 22:1–2, 7; John 13:1), and that the Passover is at the time of **full moon** (Exodus 12:1–11; Leviticus 23:5).

The New Testament records the three-hour darkness during Christ's crucifixion (Matthew 27:45, Mark 15:33, Luke 23:44–45).

But it is also confirmed by four other historians outside the Bible: Phlegon, Thallus, Africanus and Tertullian. These historians attempt to interpret the darkness as a direct effect of a solar eclipse which we know is scientifically **not** possible - but they wouldn't have known that in their time.

Evidence from Phlegon

Phlegon was a Greek historian who wrote an extensive chronology around AD 137. Phlegon provides powerful confirmation, identifying the year and the exact time of day. In addition, he writes of an earthquake accompanying the darkness, which is specifically recorded in Matthew's Gospel (Matthew 27:51):

"In the fourth year of the 202nd Olympiad (i.e., AD 33) there was 'the greatest eclipse of the sun' and that 'it became night in the sixth hour of the day [i.e., noon] so that stars even appeared in the heavens. There was a great earthquake in Bithynia, and many things were overturned in Nicaea.'"¹

Evidence from Africanus

Africanus composed a five volume History of the World around AD 221. He was also a pagan convert to Christianity. Africanus writes:

"On the whole world there pressed a most fearful darkness; and **the rocks were rent by an earthquake**, and many places in Judea and other districts **were thrown down**. This darkness Thallus, in the third book of his History, calls, as appears to me without reason, an eclipse of the sun. For the Hebrews celebrate the Passover on the 14th day according to the moon, and the passion of our Savior falls on the day before the Passover; but an eclipse of

^b Copied in its entirety but reformatted only, from: <https://www.christianevidence.net/2017/12/historical-evidence-darkness-earthquake.html> Thanks to the webmaster of this website for sharing this biblical, geological and historical evidence proving that Scriptures are always authentic in their historical and geological presentation.

the sun takes place only when the moon comes under the sun. And it cannot happen at any other time but in the interval between the first day of the new moon and the last of the old, that is, at their junction: **how then should an eclipse be supposed to happen when the moon is almost diametrically opposite the sun?** Let opinion pass however; let it carry the majority with it; and let this portent of the world be deemed an eclipse of the sun, like others a portent only to the eye. Phlegon records that, in the time of Tiberius Caesar, at full moon, there was a full eclipse of the sun from the sixth hour to the ninth—manifestly that one of which we speak. But what has an eclipse in common with **an earthquake, the rending rocks, and the resurrection of the dead, and so great a perturbation throughout the universe?** Surely no such event as this is recorded for a long period."²

Evidence from Thallus

Thallus wrote a history of the eastern Mediterranean world since the Trojan War. Thallus wrote his regional history in about AD 52.6. Unfortunately his original writings have been lost, however he is specifically quoted by Julius Africanus as in the quote above, and Africanus was a renowned third century historian. Africanus stated, 'Thallus, in the third book of his histories, explains away **the darkness** as an eclipse of the sun—unreasonably as it seems to me.'³

Thallus attempted to give a naturalistic explanation to the darkness during the crucifixion.

Evidence from Tertullian

An additional possible reference to the Darkness, is related by St. Tertullian (160-220), in his Apology addressed to the "rulers of the Roman Empire". He also writes of the Darkness at Christ's Crucifixion:

"And yet, nailed upon the cross, He exhibited many notable signs, by which **His death was distinguished from all others**. At His own free-will, He with a word dismissed from Him His spirit, anticipating the executioner's work. In the same hour, too, the light of day was withdrawn, when the sun at the very time was in his meridian blaze. Those who were not aware that this had been predicted about Christ, no doubt thought it an eclipse. You yourselves have the account of the world-portent still in your archives."⁴

Earthquake, April 3, 33 A.D

After three hours of darkness at midday on April 3, 33 A.D., Jesus died on the cross. Immediately, the curtain of the sanctuary of the temple was torn, a great earthquake occurred, and rocks were broken.

"And when Jesus had cried out again in a loud voice, he gave up his spirit. At that moment the curtain of the temple was torn in two from top to bottom. The earth shook, the rocks split, and the tombs broke open." (Matthew 27:50-51)

In Wadi Ze'elim, located above the southwestern shore of the modern Dead Sea exists an outcrop of laminated Dead Sea sediment. This sediment outcrop is a distinctive one-foot thick "mixed layer" of sediment that is tied strongly to the Qumran earthquake's onshore ground ruptures of 31 B.C. (see Figure 2 below).

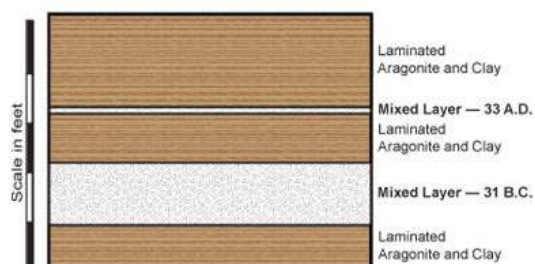


Figure 2. Sketch of the layering in a lake sediment deposit in Wadi Ze'elim, southwest corner of the Dead Sea

Thirteen inches above the 31 B.C. event bed is another distinctive “mixed layer” less than one inch thick. The sedimentation rate puts this second earthquake about 65 years after the 31 B.C. earthquake! (31 B.C. + 65 yrs. = **33 A.D**) There is direct physical evidence in the thin layer of disturbed sediment from the Dead Sea, of **an earthquake around 33 A.D**. The evidence also shows it likely to have been a magnitude 5.5.

Secular Geologist, Jefferson Williams of Supersonic Geophysical, and colleagues Markus Schwab and Achim Brauer of the German Research Center for Geosciences, researched the Dead Sea and revealed that at least **two major earthquakes occurred**: A widespread earthquake in 31 B.C. and a seismic event that happened sometime between the years 26 and 36. Thus, **this earthquake was clearly the one at Jesus' crucifixion**.

These are powerful evidences for the historicity of the darkness at Christ's crucifixion, and the earthquake. They were real historical events.

References:

<https://creation.com/darkness-at-the-crucifixion-metaphor-or-real-history>

<http://www.icr.org/article/greatest-earthquakes-bible/>

http://www.nbcnews.com/id/47555983/ns/technology_and_science-science/t/quake-reveals-day-jesus-crucifixion-researchers-believe/#.Wiu9sUqWaUk

<http://www.wall.org/~aron/blog/darkness-at-noon/>

Footnotes:

1 Maier, Paul. Pontius Pilate (Wheaton, Ill.: Tyndale House, 1968), p. 366. Phlegon's citation is a fragment from Olympiades he Chronika 13, ed. Otto Keller, *Rerum Naturalium Scriptores Graeci Minores*, 1 (Leipzig Teurber, 1877), p. 101.↵

2 Julius Africanus, *Extant Writings*, XVIII in *The Ante-Nicene Fathers*, ed. by Alexander Roberts and James Donaldson (Grand Rapids: Eerdmans, 1973), vol. VI, p. 130, as cited in Gary R. Habermas, *The Historical Jesus: Ancient Evidence for the Life of Christ*, (Joplin, MO: College Press Publishing Company), 1996.↵

3 Habermas, Gary. *The Historical Jesus*, pp. 196-7, College Press Publishing Company, 1996.↵

4 Tertullian, *Apologeticus*, Chapter 21, 19 cited in Bouw, G. D. (1998, Spring). The darkness during the crucifixion. *The Biblical Astronomer*, 8(84). Retrieved November 30, 2006 from [2]. Tertullian, *Apologeticus*, Chapter 21, 19↵



POST SCRIPT:

WHY WERE THERE SO MANY CONVERSIONS AFTER THE DEATH AND RESURRECTION OF JESUS?

It was because of the unprecedented **three hours of darkness, the big temblor and the dead coming to life** to tell their relatives and friends that they crucified the Son of God. Who in his or her right mind would not be scared when all these things happen suddenly! So they were talking about these events for days, months and years. That is why St. Peter always references **the Crucifixion of Jesus** in his statements – to remind them of these earth shattering and unnerving events. And once reminded of these events, they were converted, baptized and lived together and persevered as one flock of Christ. From the **Acts of the Apostles, Chapter 2**:

“[14] But Peter standing up with the eleven, lifted up his voice, and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words.

[15] For these are not drunk, as you suppose, seeing it is but the third hour of the day:

[21] And it shall come to pass, **that whosoever shall call upon the name of the Lord, shall be saved.**

[22] Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by Him, in the midst of you, as you also know:

[23] This same being delivered up, **by the determinate** counsel and foreknowledge of God, you by the hands of wicked men **have crucified and slain.**

[24] Whom God hath raised up, **having loosed the sorrows** of hell, as it was impossible that He should be holden by it.

[23] *"By the determinate": God delivered up His Son; and his Son delivered up Himself, for the love of us, and for the sake of our salvation; and so Christ's being delivered up was holy, and was God's own determination. But they who betrayed and crucified Him, did wickedly, following therein their own malice and the instigation of the devil; not the will and determination of God, Who was by no means the author of their wickedness; though He permitted it; because He could, and did draw out of it so great a good, viz., the salvation of man.*

[24] *"Having loosed the sorrows": Having overcome the grievous pains of death and all the power of hell.*

[36] Therefore let all the house of Israel know most certainly, that God hath made both Lord and Christ, this same Jesus, **Whom you have crucified.** (A reminder of the Crucifixion brings memories of those memorable events.)

[37] Now when they had heard these things, they had compunction in their heart, and said to Peter, and to the rest of the apostles: What shall we do, men and brethren?

[38] But Peter said to them: Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost.

[39] For the promise is to you, and to your children, and to all that are far off, whomsoever the Lord our God shall call.

[40] And with very many other words did he testify and exhort them, saying: Save yourselves from this perverse generation.

[41] They therefore that received his word, were baptized; and there were added in that day about **three thousand souls.**

[42] And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers.

[43] And fear came upon every soul: many wonders also and signs were done by the apostles in Jerusalem, and there was great fear in all.

[44] And all they that believed, were together, and had all things common.

[45] Their possessions and goods they sold, and divided them to all, according as everyone had need.

[46] And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart;

[47] Praising God, and having favour with all the people. And the Lord increased daily together such as should be saved.

Acts of the Apostles, Chapter 10:

[37] You know the word which hath been published through all Judea: for it began from Galilee, after the baptism which John preached,

[38] Jesus of Nazareth: how God anointed Him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with Him.

[39] And we are witnesses of all things that He did in the land of the Jews and in Jerusalem, **Whom they killed, hanging Him upon a tree.**

[40] Him God raised up the third day, and gave Him to be made manifest,

[41] Not to all the people, but to witnesses preordained by God, even to us, who did eat and drink with Him after He arose again from the dead;

[42] And He commanded us to preach to the people, and to testify that it is He who was appointed by God, to be Judge of the living and of the dead.

[43] To Him all the prophets give testimony, that by His name all receive remission of sins, who believe in Him.

[44] While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word.

[45] And the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the Gentiles also.

[46] For they heard them speaking with tongues, and magnifying God.

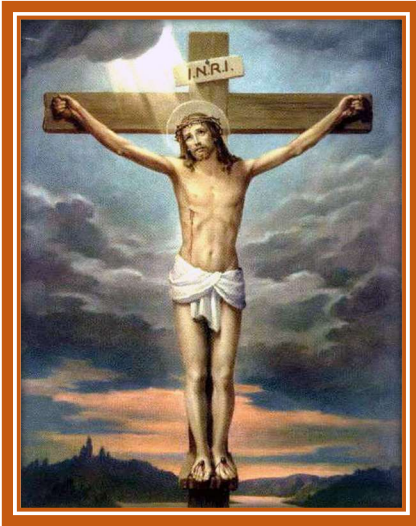
[47] Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost, as well as we?

[48] And he commanded them to be **baptized** in the name of the Lord Jesus Christ. Then they desired him to tarry with them some days.

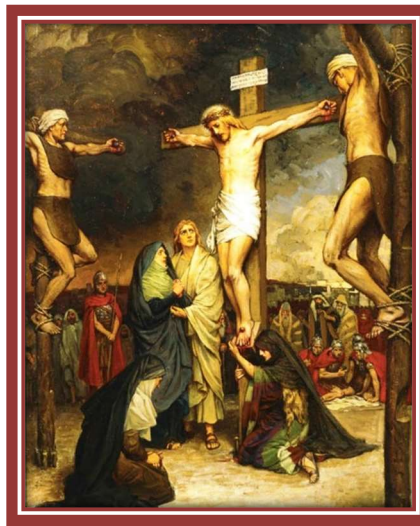
There still numerous passages in the Acts of the Apostles the people being reminded of the crucifixion of Jesus and the supernatural events that followed all of which led to more conversions and the eventual growth of the true and faithful church of Christ – **The (Traditional) Roman Catholic Church.** We added "Traditional" because the present modern church in Rome **does not have any semblance** to the one which Jesus founded and was nurtured and protected by the ancient fathers and faithful vicars of Christ up until 1962.

Following are the meditations on the **Fifth and Last Sorrowful Mystery** from “How To Say Your Rosary” by St. Louis Di Montfort. (Culled from the Book of Prayers, LordofPardon.org)

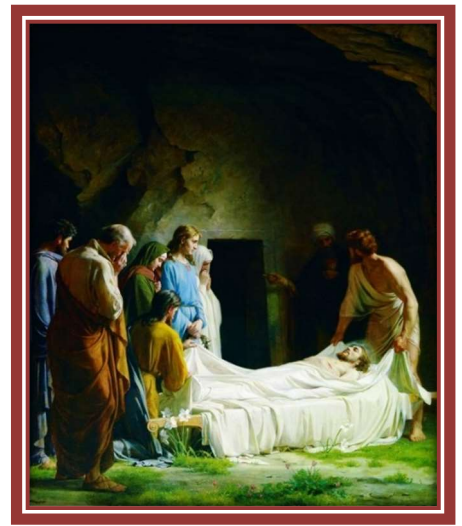
5. The Crucifixion and Death of Our Lord. (Crucifixionis et Mortem Domini Nostri.)



**“Father, forgive them
for they know not what they do.”**



At The Twelfth Hour, He Expired



The Burial of Jesus

And it was the third hour, and they crucified Him. And the inscription of His cause was written over: THE KING OF THE JEWS. And with Him they crucify two thieves; the one on His right hand, and the other on His left. And the scripture was fulfilled, which saith: And with the wicked He was reputed. (*Mark 15:25-28*)

Offerimus Tibi, Domine Jesu, hoc decennium in honorem Tuum Crucem et ignominiosus mortem Calvariae, et nos quaerere ex Te, per hoc mysterium, et per intercessionem sanctam Tuam Matrem, perseverantia justo, conversio pec-catorum et relevamen pauperum, sanctorum animas in Purgatorio. Amen.

IUSTITIA DEI, TERRIBILIS TAMEN AEQUA

Pater Noster...

We Offer Thee, O Lord Jesus, this decade in honor of Thy Crucifixion and ignominious death on Calvary and we ask of Thee, through this mystery and through the intercession of Thine and our Blessed Mother, the perseverance of the just, the conversion of sinners and the relief of the poor, holy souls in Purgatory. Amen.

**THE JUSTICE OF GOD -TERRIBLE BUT
EQUITABLE**

Our Father...

Meditations on Each Bead

1. Ad honorem quinque vulnerum Domini Nostri, et in Suum sanguinem qui effusus est in cruce.
2. Ad honorem Eius perforatum Cor et crucem, in qua crucifixus est.
3. Ad honorem clavis et lancea qui Eum pupugerunt, totte fel et aceto coactus accipere.
4. Ad honorem Christi in ignominia et infamia, quae passus sit crucifixus est, inter duos latrones.
5. Ad honorem et misericordia Eius Sancta Mater.
6. Ad honorem Eius septem ultimis verbis.

1. To honor the five wounds of Our Lord and His blood shed upon the cross.
2. To honor His pierced Heart and the cross upon which He was crucified.
3. To honor the nails and the lance that pierced Him, the gall and vinegar He was forced to take.
4. To honor Christ for the shame and infamy which He suffered in being crucified between two thieves.
5. To honor the compassion of His Holy Mother.
6. To honor His seven last words.

7. Ad honorem Domini nostri Jesus in Eius solitudinis et silentii.

8. Ad honorem angustia totius universi.

9. Ad honorem Eius crudelis et ignominious mortem.

10. Ad honorem Eius descensum a Cruce et Eius sepultura.

Ut verbi gratia, mysterio Crucem et Mortem Domini nostri descendere in animas nostras. Amen.

Mater Carissima, cum hoc Rosarium, commodo ligare et liberos nostros dilectos tuum Immaculatum Cor.

7. To honor our Lord Jesus in His abandonment and silence.

8. To honor the distress of the whole universe.

9. To honor His cruel and ignominious death.

10. To honor His descent from the Cross and His burial.

May the grace of the mystery of the Crucifixion and Death of our Lord come down into our souls. Amen.

Dearest Mother, with this Rosary, please bind our children and our loved ones to thy Immaculate Heart.

Glory be... Tibi laus...(7X), O My Jesus... Mother of God... St. Michael... Hail! Holy Queen!