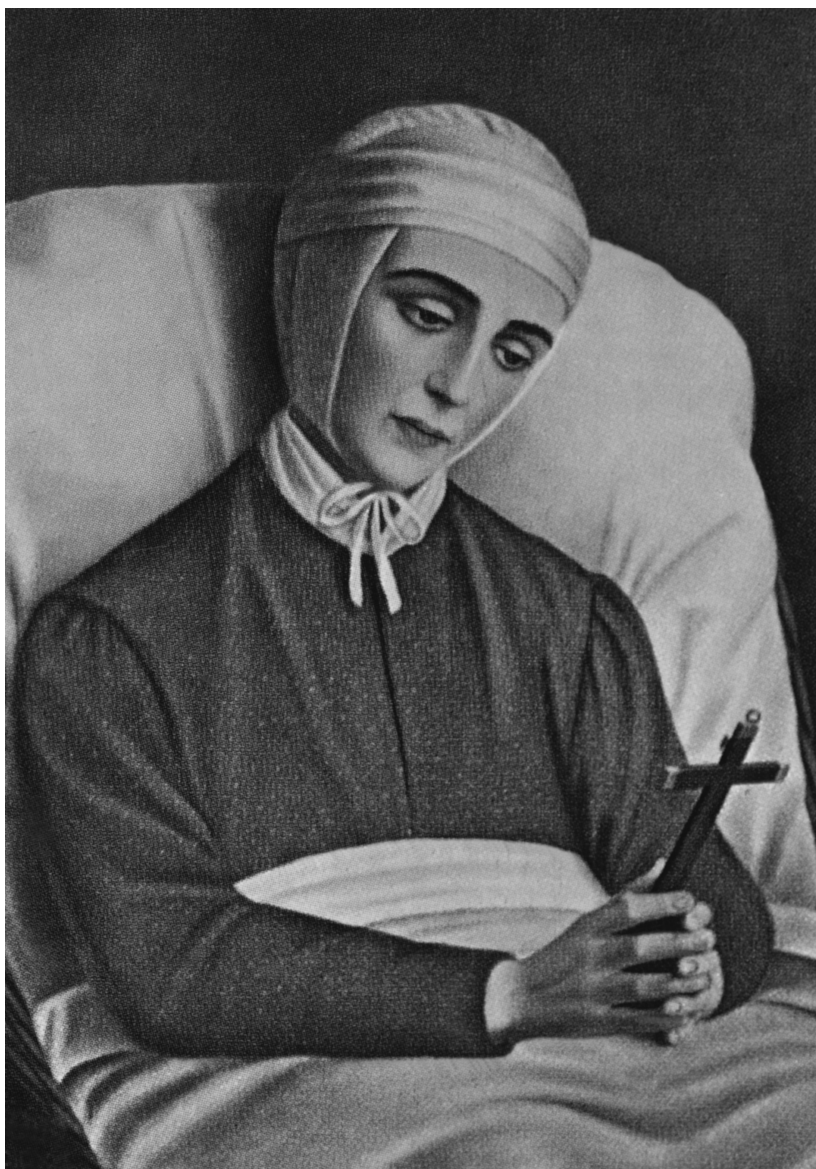


THE LIFE OF JESUS CHRIST

and

BIBLICAL REVELATIONS

Volume I



A.C. Emmerich

Blessed Anne Catherine Emmerich
1774-1824
Mystic, Stigmatist, Visionary and Prophet

THE LIFE OF JESUS CHRIST *and* BIBLICAL REVELATIONS

From the Visions of
Blessed Anne Catherine Emmerich
as recorded in the journals of Clemens Brentano

Arranged and edited by the Very Reverend
Carl E. Schmöger, C.SS.R.

Translated by an American Nun

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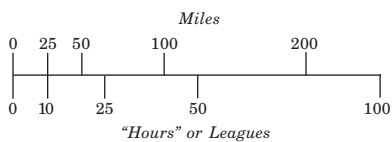
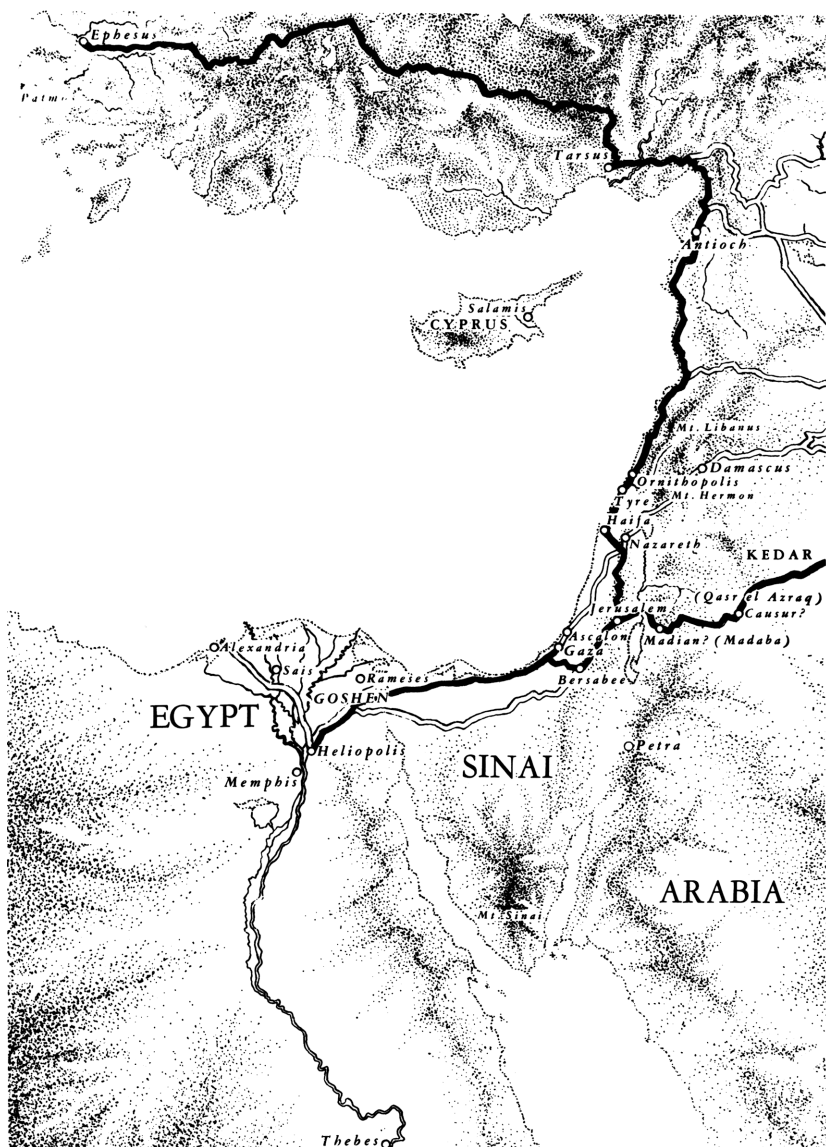
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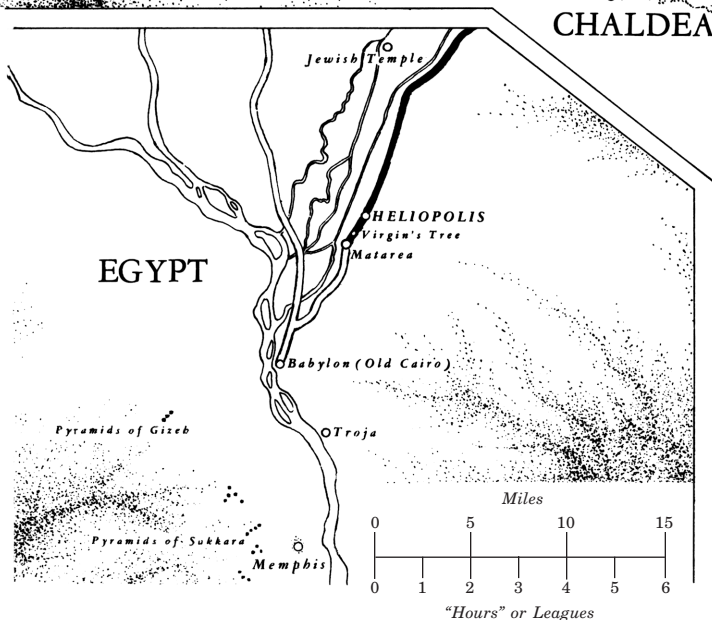
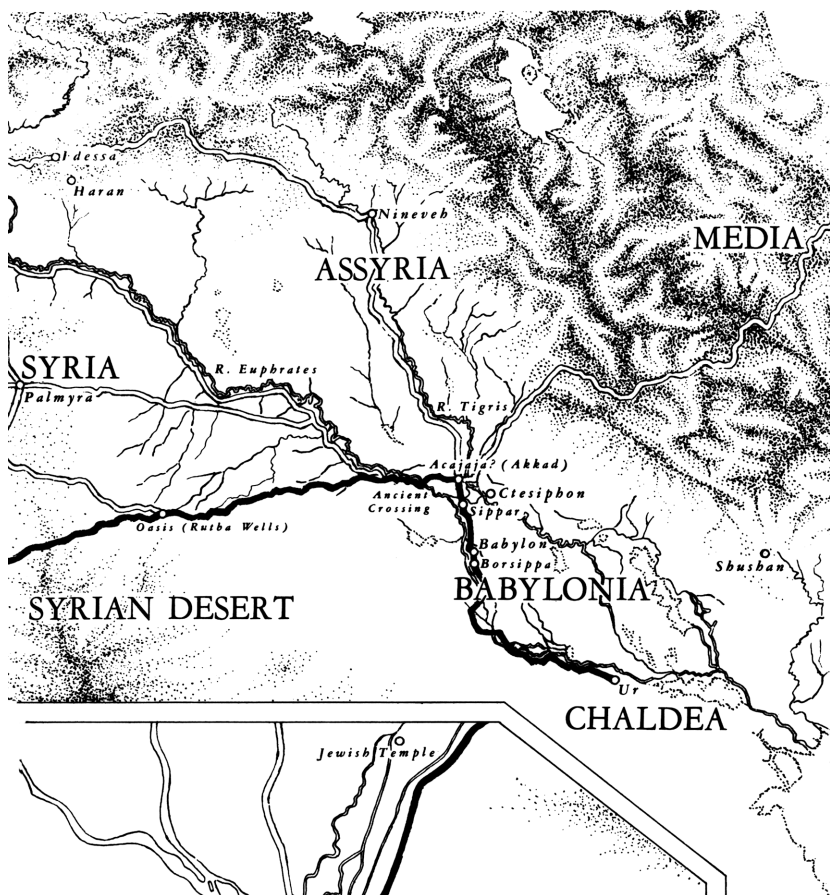
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“But there are also many other things which Jesus did; which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written.”

—St. John the Evangelist
(*John* 21:25)





Anne Catherine Emmerich

Anne Catherine Emmerich was born on September 8th, 1774, at Flamske, near Koesfeld, Westphalia, in West Germany, and became a nun of the Augustinian Order on November 13th, 1803, in the Convent of Agnetenberg at Dülmen (also in Westphalia). She died on February 9th, 1824. Although of simple education, she had perfect consciousness of her earliest days and could understand the liturgical Latin from her first time at Mass.

During most of her later years she would vomit up even the simplest food or drink, subsisting for long periods almost entirely on water and the Holy Eucharist. She was told in mystic vision that her gift of seeing past, present and future was greater than that possessed by anyone else in history.

From the year 1812 until her death, she bore the stigmata of Our Lord, including a cross over her heart and wounds from the crown of thorns. Though Anne Catherine Emmerich was an invalid confined to bed during her later years, her funeral was nevertheless attended by a greater concourse of mourners than any other remembered by the oldest inhabitants of Dülmen.

Her mission in life seems to have been to suffer in expiation for the godlessness that darkened the "Age of Enlightenment" and the era of the Napoleonic wars, a time during which she saw her convent closed and her Order suppressed by Napoleon.

During the last five years of her life the day-by-day transcription of her visions and mystical experiences was recorded by Clemens Brentano, poet, literary leader, friend of Goethe and Görres, who, from the time he met her, abandoned his distinguished career and devoted the rest of his life to this work.

The immense mass of notes preserved in his journals forms one of the most extensive case histories of a mystic ever kept and provides the source for the material found in this book, plus much of what is found in her two-volume definitive biography written by V. Rev. Carl E. Schmöger, C.S.S.R.

Preface

This book is the first and only English version of the combined Biblical visions of Blessed Anne Catherine Emmerich. The original was published in 1914 by Desclée, de Brouwer (Bruges, Belgium) as *The Lowly Life and Bitter Passion of Our Lord and Saviour Jesus Christ and His Blessed Mother, together with the Mysteries of the Old Testament*.

The text is that of the 4th German edition of the 1881 version of the Very Rev. Carl E. Schmöger, C.SS.R., a compilation of the three classic works: *The Life of Our Lord and Saviour Jesus Christ*, *The Bitter Passion of Our Lord Jesus Christ*, and *The Life of Mary*. The translation was made by an American nun, since deceased, who wished to remain anonymous.

The first edition was issued with the approval and warm recommendation of the following members of the American hierarchy: Cardinal Gibbons, Archbishops Gross, Feehan and Elder, and Bishop Toebbe. It also included testimonials from Michael Wittman, Bishop of Ratisbon, Dean Overberg, Sister Emmerich's spiritual director, Count Leopold von Stolberg, J. J. Goerres, Dom Prosper Guéranger and several others less well known in our day. To this list might be added the names of Claudel, the Maritains, Huysmans, Father Gerard Manley Hopkins, Leon Bloy . . . to name but a few who have written in glowing terms of the saintly "Bride of the Passion" who was privileged to bear the wounds of Him whose life she beheld in the prophetic eye of her spirit.

The publishers, in reprinting these volumes, do so in complete and willing conformity to the decrees of Pope Urban VIII respecting private revelations, persons not as yet canonized, and the prudence with

which all alleged supernatural phenomena not attested to by the Church must properly be regarded. The final decision in all such matters rests with the See of Rome, to which the publishers humbly submit.

Like other private revelations, Sister Emmerich's accounts of the life of Our Lord, His Blessed Mother, and other biblical personages should be treated with that respect and that degree of faith which they seem to merit when compared with the holy dogmas of our Faith as derived from Scripture and Tradition, as well as when compared with our knowledge of history, geography, and science. These revelations are not, of course, guaranteed free from all error, as are the Sacred Scriptures. The *Imprimatur* which these books bear simply means they have been judged by ecclesiastical authority to be free of error in matters of faith and morals. Nevertheless, these revelations show a remarkable harmony with what is known about the history, geography, and customs of the ancient world.

The visions of Anne Catherine Emmerich provide a wealth of information not found in the Bible. In these times of disbelief, when the Sacred Scriptures are so often regarded as symbolical narratives with little historical value, the visions of this privileged soul providentially confirm the Christian's faith in the rock-solid reality of the life of Our Lord Jesus Christ, of His words, His deeds, and His miracles.

In addition, Sister Emmerich's visions show how our sacred religious heritage goes back in an unbroken line all the way to the time of Adam, to the very beginning of the world—a line which no other religion but the Roman Catholic can claim. These revelations show how the Roman Catholic Church faithfully follows the teachings, and administers the Sacraments, of Jesus Christ Himself—which teachings and Sacraments are in turn the perfect fulfillment of the Old Testament religion.

This crucial fact, which has been almost totally

forgotten in our day, is nevertheless all-important in proving which is the one true religion established by Almighty God. The unbroken line of the Roman Catholic Church becomes obvious to all who read these accounts of the marvelous events which Anne Catherine Emmerich was privileged to behold. For this reason alone, they are priceless—a gift of Divine Providence to an unbelieving world.

May God guide these revelations into the hands of those who need them most. May they do immense good for souls, both in time and for eternity.

—The Publishers

January 31, 1986

Feast of St. John Bosco

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Foreword

THE LIFE OF CHRIST contained in these volumes is one of the most complete and one of the most extraordinary works on the subject ever published. It was witnessed in vision by a stigmatized German nun of the early 19th Century, Blessed Anne Catherine Emmerich, and for some periods of Our Lord's life it consists of an almost day-by-day description of the three years of His Public Ministry, combined with a life of Mary, events from the Old Testament and a history of the establishment of the Church by the Apostles.

During the hundred years after it was first published in Germany, *The Life of Our Lord and Saviour Jesus Christ* met with all but total neglect in English. The present version, the only complete translation ever to appear in our language, was out of print for over a generation and extremely rare. The first edition (published in 1914) received a very limited distribution and is not to be found in our libraries, bookstores or at second hand.

Besides dealing with the most profound mysteries of Judaism and Christianity, the narrative synchronizes the major events of the Gospels with the feasts, fasts and Sabbaths of the ancient Jewish calendar and liturgy. It includes biographies of the ancestors and relatives of the Holy Family, John the Baptist, the Apostles and minor disciples, Mary Magdalen, Judas and Lazarus—to mention only a few—as well as a veritable encyclopedia of information regarding the culture, customs, political and religious sects, architecture, geography, agriculture, even the weather conditions of first-century Palestine. Twenty major journeys of Christ are recorded in a detailed itineraria of the cities and towns of Galilee,

Samaria, Judea, Gilead and (in the Third Year) Cyprus, Chaldea and Egypt.

The person to whom this *Summa Biblica* was revealed was a peasant girl born of devout and very poor parents on a farm in Westphalia in 1774. She received little education. For a number of years she worked on the farm, then as a servant girl, and later became a seamstress. At the age of 28 she entered the Augustinian convent at Dülmen, a small country town a few miles from her birthplace, near Münster. Ten years later, in 1811, all religious communities in western Germany were suppressed on the order of Jerome Bonaparte and the nuns forced to separate and find refuge wherever they could.

Shortly before taking her vows, while she was still working in the world, Anne Catherine had received the visible stigmata of the bleeding Crown of Thorns on her head. A few months after the closing of the convent, a cross appeared on her breast, as well as the wounds of the Passion on her hands, feet and side. She was given shelter by charitable persons of the town and for the remaining years of her life was unable to leave her bed. Her life became that of a victim soul, voluntarily dedicated to suffering and acts of mystical reparation. She gradually lost the power to eat food and often could not even drink a few drops of water. Also, toward the end of her life she did not sleep. She became widely known, and the public manner of her life added greatly to her sufferings. Besides the great numbers who came to see her, not always from pious motives, there were two prolonged and scrupulous investigations made of her case, one by a deeply antagonistic civil commission, in which every conceivable—and futile—effort was made to heal her mysterious wounds and expose her as an imposter.

Among those who visited her was one of the leading literary figures of the day in Germany, the poet, Clemens Brentano. He was then at the height of a

brilliant and worldly career as the author of various published works. His meeting with Sister Emmerich had a profound and lasting influence on his life. He immediately grasped the importance of keeping a written record of her experiences, abandoned all other projects and, having obtained the permission of her spiritual director, settled himself in Dülmen. For the next five years, from the autumn of 1818 until the day of her death, February 9, 1824, he dedicated himself to the more or less continual daily task of recording her life and visions. The notes preserved in his Journals form one of the most extensive records of its kind ever kept and provided the source for the three published works combined in this version.

The period of the Emmerich revelations was one of the darkest hours in the history of Europe, the so-called Age of Enlightenment and the era of the Napoleonic wars. In the year Anne Catherine was born there appeared in Germany a work destined to be the first attack on Christianity of the rationalist school of historical criticism, Reimarus' *Apologia or Defense for the Reasonable Worshippers of God*. Its theme was the naked denial of the supernatural element in religion and the Bible as revelation. Two years later, in France, Voltaire published his *Bible at last Explained* and his *History of the Establishment of Christianity*. During the following century there continued to appear, for the most part in Germany, a whole flood of similar writings in which, under the appearance of scientific objectivity, Jesus Christ was explained as a minor historical figure, if not actually a myth, and the Church He had founded as the creation of deluded or calculating men.

In light of the period when they were revealed, it is seen that the historical content in the Emmerich visions and their emphasis upon the humanity of the Son of Man was profoundly allied to their spiritual mission. The purpose of private revelations, as defined

by St. Thomas, is not to prove or to add anything to the truth of Christian doctrine, but to offer men of a certain period and because of the circumstances of that period a direction for human action.

In this our 20th Century, their principal value lies, it would seem, in their ability to focus our attention on the myriad of explicit detail which Anne Catherine witnessed in vision—details of the various episodes and events of Christ's life which confirm and expand upon what we are given in the Gospels and which reveal many, many additional points which bear directly upon the establishment of our Religion and its many saintly practices, devotions, sacramentals, and liturgical events. The net effect of reading about these events, as the visionary was privileged to see them, is the confirming of our faith in what the Church teaches, as well as in her various practices and devotions. Living, as we are, in the last half of the 20th Century, we are witnessing a continual deterioration of belief in the Catholic Faith. What these revelations of Sister Emmerich achieve for us is to call us back to a firm and committed adherence to all that Holy Mother the Church teaches.

For the men of the 19th Century, on the other hand (and actually, for many in the 20th Century as well), the purpose of these revelations on the life of Christ, insofar as one is humanly able to judge them, was to point out, in authentic terms, the historic reality of the Incarnation and the Redemption. Its striking realism and almost incredible wealth of historical, archaeological, chronological and geographical detail were the necessary means to accomplish this purpose at a time when scholarship and the alleged demonstration of facts were being used to deny the fundamental dogma of Christianity, that God was made Man.

During the century that has passed, and to an even greater extent in the last fifty years, many significant advances have been made in the field of bib-

lical scholarship. Along with the opening up of the Holy Land to archaeological exploration, the systematic study of ancient history and languages, new translations of the Bible and many important discoveries of new evidence, has come a gradual accumulation of accurate information, and with it the demonstration in scientific terms of the historical validity of the Gospels and the reliability of early Christian tradition. Yet despite this invaluable accumulation, unequalled in any previous generation, the field is admitted by its leaders to be still in its infancy and in constant need of correction. As in every truly scientific advance, a great part of the modern achievement has been, not discoveries alone, but the elimination of earlier errors and the isolation of problems that yet remain. From the present objective viewpoint and with the help of present day knowledge it is possible, now more than ever before, to evaluate the historical content in the Emmerich revelations.

It must be noted that the Emmerich revelations are not directed towards the end of merely supplying us with historical data. Their purpose is also spiritual, for they are not written in the technical language of scholarship. They also contain a great deal of mystical, theological and symbolical material that cannot and ought not to be taken as historical fact. Furthermore, in their published form, they include many experimental and provisional arrangements of the material arising from the original problems of the narration and Brentano's later attempts to put it in proper order.

The narration was attended by many difficulties. There were interruptions, omissions, repetitions and an almost infinite complexity in the subject matter itself. Sister Emmerich's visions of the public life of Christ did not begin at the beginning of the First Year, but at a point not clearly defined towards the end of the Third. There were several gaps, one lasting six months, only partially restored later from

memory or repeated on dates out of sequence with the biblical period they referred to. In some cases the order was not determined by the historical chronology but by the liturgical seasons of the Church, to which Sister Emmerich's whole life was attuned in a mysterious manner. Many visions of the Third Year were repeated annually during the long period of Septuagesima, thus occurring and recurring on varying dates in the Christian calendar. Each year during Passiontide, Advent and Lent, on the feast days of saints, or in relation to her ceaseless mystical labors of reparation, she saw and related other scenes of a liturgical or symbolical sort interwoven with those of the life of the Saviour.

It is not difficult to understand, therefore, that for some eighteen years following Sister Emmerich's death, until the day of his own, the Pilgrim (the familiar name by which she called Brentano) engaged in repeated and never wholly successful attempts to organize the immense mass of writing he had preserved. Most of the material was never published by him. During his lifetime he brought out only *The Bitter Passion* (also known as *The Dolorous Passion of Our Lord Jesus Christ*), based largely on a special series of visions witnessed during Lent, 1823. At the time of his death he had nearly completed *The Life of Mary* (also known as *The Life of the Blessed Virgin Mary*), a work compiled from various visions, mainly of liturgical origin, which was put into final form and posthumously published by his relatives. The longest part of his record, the day-by-day cycle of the three years of the public life of Christ, was beyond his power to compose and he referred to it, significantly, as his "lockjaw." It is known that he remained dissatisfied with the final arrangement. As his life drew to a close he sought, in vain, to find someone qualified to complete the project, to whom he could impart the full knowledge of the problems as he alone knew them. After his

death the manuscripts passed into other hands and in 1858/60 the three-volume *Life of Our Lord and Saviour Jesus Christ* was published for the first time at Regensburg by the Very Rev. Carl Erhard Schmöger, C.S.S.R., in an edition based on the Journals as Brentano had left them. This edition has remained the standard and the source for the many subsequent editions and translations, including the present English version.

Some Things to Look For in These Volumes

The remarkable visions of Anne Catherine Emmerich light up innumerable aspects of the Faith, bringing to life many things which the reader may not have sufficiently appreciated. Our Lord's manner of healing and exorcising, His teaching on the connection between sin and physical maladies, His teaching on marriage and especially the role of the wife, Our Lord's attitude toward material possessions and the poor, the religious status of pagans and the way in which Our Lord presented His message to them—these are a few of the fascinating topics covered in these pages.

But beyond individual insights into one or another aspect of the Christian traditions, there are two central insights to be gained from these four books—insights of paramount significance regarding the very definition of the Christian religion. These are: 1) The Church which Jesus Christ founded was the Catholic Church, a Church identical in substance and even in detail with the Catholic Church of today; 2) The Church which Our Lord Jesus Christ founded was the perfect fulfillment of the religion of the Old Testament, going back all the way to the time of Adam—thus the Catholic religion is the one true religion established and approved by Almighty God from the very beginning of the world.

Anne Catherine Emmerich saw and heard Our Lord teaching doctrines which are the same as those taught by the Catholic Church of today. As she sets forth these doctrines, the Catholic of today will have no difficulty in recognizing as Catholic Christ's words on penance, marriage, prayer, mercy, the Bread of Life, humility, love of the poor, gratitude to God,

faith, avoiding the occasions of sin, amendment of life, Baptism, renunciation of all earthly things to follow Christ, and the punishment in store for those who do not accept Him and His teachings.

Moreover, Sister Emmerich clearly describes Our Lord as establishing a sacrificing priesthood, bishops, Sacraments, blessings, sacramentals (e.g., holy water, holy oils), the power of exorcism, the papacy, the Blessed Sacrament, and even the reservation of the Blessed Sacrament upon the altar. She saw Our Lord bringing His Apostles to His Mother to be adopted as her spiritual children, finally entrusting all Christians to her as He hung on the cross; and she saw Him celebrating the first Mass, on the evening of the Last Supper—with ceremonies strikingly similar to those of Holy Mass of today, including the ablution of the priest's thumb and forefinger after the Consecration, and the placing of a particle of the Sacred Host into the chalice. The reader is also struck by the concrete way in which Our Lord perpetuated His Church; for this purpose He ordained and commissioned the Apostles to preach His word and administer His Sacraments, this commission to begin with the descent of the Holy Ghost on Pentecost. All these elements were present in the Church from the very beginning. They were not added onto Christ's message by human invention at a later date; they came from Our Lord Himself.

These details show most clearly that Our Lord founded a *visible* Church. Truly, the entire Christian religion can be summed up in those words of St. John the Evangelist: "And the Word was made flesh, and dwelt among us." (*John* 1:14). Our Lord's name, "Emmanuel," means "God with us"—a fact which was true not only for the years of His life on earth but is still true today, by His Real Presence in the Holy Eucharist upon our altars.

Yet so many of the elements of Christ's religion, left to us by Our Lord Himself, are disregarded and

even attacked by those who claim that “the church” is something purely interior and invisible, existing solely in the hearts of individuals—individuals who want to accept Christ’s Word but yet who deny His Sacraments and who base their faith upon their own personal understanding of His Word. Sister Emmerich’s accounts, on the other hand, show that Our Lord continually demanded that His listeners accept *His divine interpretation* of the Holy Scriptures—and He sent His Apostles out to continue the true presentation of this teaching. (“He that heareth you, heareth me”—*Luke* 10:16). Indeed, the Pharisees themselves had the same Scriptures (Old Testament) as Our Lord, but they based their religion and teachings on their own human interpretations of them. For this sin Our Lord time and time again rebuked them severely.

Let no one fail to notice that the Catholic Church—and she alone—speaks to her hearers today in the very same terms used by Our Lord: You must hear My living voice telling you *My* divine explanation of the Scriptures. Even though the New Testament, as a book, did not exist in the early Christian days, Christ’s Church existed, nourished by the unwritten divine Tradition that had come down through the Apostles from Our Lord Jesus Christ Himself.

A second great insight to be gathered from these revelations is that while Our Lord was indeed the Founder of a new religion, this new religion was itself the accomplishment of the old religion, of the holy expectations of the Chosen People, the Patriarchs and Prophets, back through Noah all the way to the time of Adam, who was the first human being to receive an intimation of God’s Promised Redeemer. (*Gen.* 3:15). Our Lord Himself was the fulfillment of God’s Promise, and He left a Church, His Mystical Body, to continue that blessed fulfillment until the end of the world.

One of the great proofs that Our Lord came from

God and was the promised Messiah was His accomplishing of the Old Testament prophecies. The Old Covenant (or Old Testament) between God and man, begun with God's Promise to Abraham (*Genesis* 17), had been renewed time and again with animal sacrifices and the shedding of animal blood. But God had promised the Prophets (e.g., *Ezekiel* 37 and *Isaiah* 49) that He would one day establish a new covenant between Himself and His people. Moreover, the Prophet Malachias had prophesied that one day there would be a "clean oblation" (*Mal.* 1:11), a sacrifice offered from the rising to the setting of the sun, a sacrifice offered even among the Gentiles. In addition to Malachias' prophecy in word, the High Priest Melchisedech had foretold this new and perfect sacrifice by means of a deed, by offering to God bread and wine (which sacrifice is still mentioned today in the Holy Sacrifice of the Mass). And of course, Abraham's sacrifice of his son Isaac is the most famous prophetic deed, or "type," foreshadowing the perfect Sacrifice to come—that is, that of the father sacrificing his "only begotten son." (Abraham's sacrifice, too, is mentioned in the Mass today.)

When He came upon earth, Our Lord Jesus Christ, fully conscious of His authority, abolished the Old Covenant between God and man which had existed since Abraham (some 2,000 years before) and established a New Covenant, thus inaugurating an entirely new era in the history of the world. Watching Our Lord unfold this New Covenant through His teachings, and then seeing it draw to its consummation as He, the God-Man, seals it by shedding His Blood, first mystically, after the Last Supper, and then physically on Calvary, is one of the most striking experiences the reader will encounter in these entire four volumes.

With the benefit of hindsight, the Catholic of today watches in awe as Anne Catherine Emmerich describes the momentous events of the first Holy

Thursday and Good Friday, knowing—much more clearly than did the Apostles at that time—that on those two days was carried out the most epochal event in the history of the human race. “A new era, a new sacrifice, are about to begin,” Our Lord said on that first Holy Thursday night, “and they shall last till the end of the world.” As the reader sees the old religious forms (principally the Paschal supper) giving way to the new (Holy Mass and the Blessed Sacrament), those sonorous and weighty words of the *Tantum Ergo* come to mind: *Et antiquum documentum, Novo cedat ritui* (“Lo! o’er ancient forms departing, newer rites of grace prevail.”). To His ordained priests Our Lord gave the power and the command to perpetuate mystically His perfect sacrifice of His Body and Blood, the source and well-spring of all salvation, until He should come again at the end of the world.

The phenomena which accompanied Christ’s death on Calvary—the earthquake in Jerusalem and the rending of the Temple veil—were outward signs that the Old Covenant had just come to an end and that the most desired event in the history of mankind, the making of a New Covenant between God and man, a Covenant bringing salvation to all those who would be faithful to it, had finally taken place. For the first time since the sin of Adam, the Gates of Heaven were again opened to the members of the human race.

Henceforth God’s Chosen People would no longer be the Jews only; the Chosen People would now be all those, Jews and Gentiles alike, who would accept the New Covenant and its requirements: obedience to the New Law—that is, the teachings of Christ; and the New Sacrifice, that clean and perfect oblation of the Body and Blood of Christ Himself, as perpetuated in the Holy Sacrifice of the Mass. God’s Chosen People would now become known as “Christians,” and soon they would also begin to be

known by the name of "Catholics," that is, those who embrace that religion which is "*katholikos*," or universal, given by God as the one way of salvation for all men everywhere.

As Anne Catherine Emmerich describes the words and deeds of Our Lord during His public ministry, culminating with the events of Holy Week and Pentecost, one sees that He is clearly conscious of accomplishing the Mysteries of Salvation for which Patriarchs and Prophets had longed during many ages. He speaks of Abraham, of the Promise, the manna in the desert, the destroying angel, and of the prophecy of Malachias regarding the "clean oblation." Our Lord even visited the tomb of Abraham, the first Patriarch, the man with whom God had made the Old Covenant.

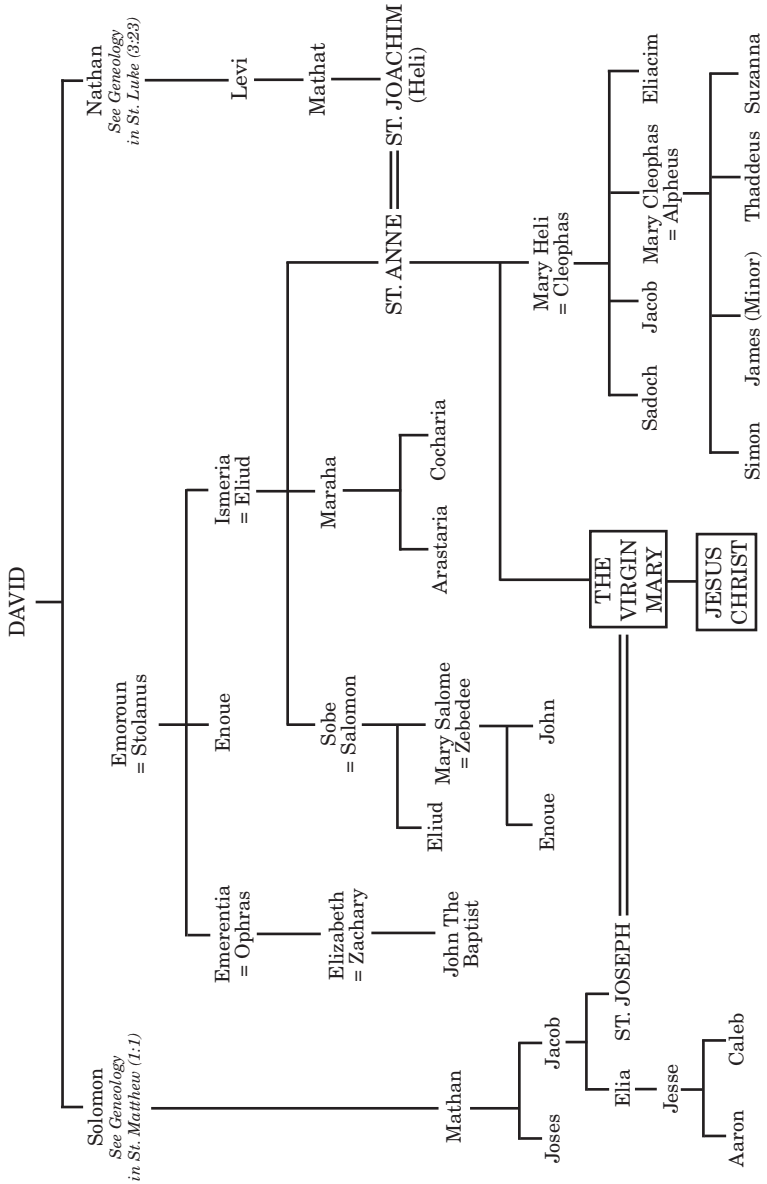
By God's Providence there are numerous "coincidences" of time and place, recorded in the visions of Anne Catherine Emmerich, which link the Old Testament events to their fulfillment in the deeds of Jesus Christ. For instance, Anne Catherine states (in agreement with a long Christian tradition) that Our Lord was crucified over the very spot on Mount Calvary where the bones of Adam lay buried; thus, the sin of Adam was repaired, four millenia later, over the very relics of him who had committed the Original Sin and thus brought about the fall of the human race. Likewise, the chalice used by Our Lord at the Last Supper was the very same one used by Melchisedech some 2,000 years previously in his prophetic sacrifice of bread and wine—a chalice which had come with Noah and his family in the Ark.

As one reads Anne Catherine Emmerich's accounts of the events of our salvation, the conviction grows that no aspect was accidental. God's eternal plan was perfect in every detail, and Our Lord carried out to the letter those things which had been foretold of Him. Through these revelations, one sees clearly that man's task is not the foolish one of cre-

ating for himself a religion after his own liking, but rather that he must submit in obedience to that religion given him by Almighty God: the Catholic religion—the one religion prepared for man from the time of Adam, brought from Heaven by the Son of God, and guaranteed to endure, to unite men with God, and to lead souls to Heaven, until the very end of time.

Deo Gratias.

GENEALOGY OF THE HOLY FAMILY



THE LIFE OF JESUS CHRIST

and

BIBLICAL REVELATIONS

Volume I

LIFE OF OUR LORD JESUS CHRIST

THE CREATION

Introductory Remarks

Of the visions of her childhood Sister Emmerich tells us: When in my sixth year I reflected on the first article of the Apostles' Creed, "I believe in God, the Father Almighty, Creator of Heaven and earth," there passed before my soul innumerable pictures of the creation of Heaven and earth. I saw the Fall of the angels, the creation of the earth and Paradise, that of Adam and Eve, and the Fall of man. I thought everyone saw this as we do other things around us, and I spoke of it freely to my parents, brothers, sisters, and playmates. But they laughed at me. They asked me whether I had a book containing all these things, and so I began to keep silence concerning them. I thought, though without much reflection, that perhaps it was not proper to speak on such subjects.

I had these visions by night and by day, in the fields, in the house, sitting or walking, and when engaged in all kinds of employments. One day at school, I happened to speak of the Resurrection, describing it differently from what we had been taught. I felt certain that everyone knew it just as I did. I did not dream that there was anything peculiar in my account of it. But the children gazed at me in wonder and laughed, while the master reproved me gravely, and warned me not to indulge such imag-

inations. My visions continued, but I kept them to myself. I was like a child looking at a picture book, explaining the pictures in its own way, but not thinking much about their meaning. They represented the saints or scenes from Sacred History, sometimes in one way, sometimes in another. They produced no change in my faith, they were merely my picture book. I gazed upon them quietly and always with the good thought: All to the greater glory of God! In spiritual things, I have never put faith in anything but what God the Lord has revealed to the Catholic Church for our belief, whether it be written or not. I have never believed so firmly what I have seen in vision. I looked upon the latter as I devoutly regard, here and there, the various Cribs at Christmas. I feel no annoyance at their difference in style, for in each I adore the same dear little Infant Jesus. And so it is with those pictures of the creation of Heaven, earth, and man. In them I adore God the Lord, the Almighty Creator of Heaven and earth.

1. Fall of the Angels

I saw spreading out before me a boundless, resplendent space, above which floated a globe of light shining like a sun. I felt that It was the Unity of the Trinity. In my own mind, I named It the ONE VOICE, and I watched It producing Its effects. Below the globe of light arose concentric circles of radiant choirs of spirits, wondrously bright and strong and beautiful. This second world of light floated like a sun under that higher Sun.

These choirs came forth from the higher Sun, as if born of love. Suddenly I saw some of them pause, rapt in the contemplation of their own beauty. They took complacency in self, they sought the highest beauty in self, they thought but of self, they existed but in self.

At first all were lost in contemplation out of self,

but soon some of them rested in self. At that instant, I saw this part of the glittering choirs hurled down, their beauty sunk in darkness, while the others, thronging quickly together, filled up their vacant places. And now the good angels occupied a smaller space. I did not see them leaving their places to pursue and combat the fallen choirs. The bad angels rested in self and fell away, while those that did not follow their example thronged into their vacant places. All this was instantaneous.

Then rising from below, I saw a dark disc, the future abode of the fallen spirits. I saw that they took possession of it against their will. It was much smaller than the sphere from which they had fallen, and they appeared to me to be closely crowded together.

I saw the Fall of the angels in my childhood and ever after, day and night, I dreaded their influence. I thought they must do great harm to the earth, for they are always around it. It is well they have no bodies, else they would obscure the light of the sun. We should see them floating around us like shadows.

Immediately after the Fall, I saw the spirits in the shining circles humbling themselves before God. They did homage to Him and implored pardon for the fallen angels.

At that moment I saw a movement in the luminous sphere in which God dwelt. Until then it had been motionless and, as I felt, awaiting that prayer.

After that action on the part of the angelic choirs, I felt assured that they would remain steadfast, that they would never fall away. It was made known to me that God in His judgment, in His eternal sentence against the rebel angels, decreed the reign of strife until their vacant thrones are filled. But to fill those thrones seemed to me almost impossible, for it would take so long. The strife will, however, be upon the earth. There will be no strife above, for God has so ordained.

After I had received this assurance, I could no longer sympathize with Lucifer, for I saw that he had cast himself down by his own free, wicked will. Neither could I feel such anger against Adam. On the contrary, I felt great sympathy for him because I thought: It has been thus ordained.

2. Creation of the Earth

Immediately after the prayer of the faithful choirs and that movement in the Godhead, I saw below me, not far from and to the right of the world of shadows, another dark globe arise.

I fixed my eyes steadily upon it. I beheld it as if in movement, growing larger and larger, as it were, bright spots breaking out upon it and encircling it like luminous bands. Here and there, they stretched out into brighter, broader plains, and at that moment I saw the form of the land setting boundaries to the water. In the bright places I saw a movement as of life, and on the land I beheld vegetation springing forth and myriads of living things arising. Child that I was, I fancied the plants were moving about.

Up to this moment, there was only a gray light like the sunrise, like early morn breaking over the earth, like nature awakening from sleep.

And now all other parts of the picture faded. The sky became blue, the sun burst forth, but I saw only one part of the earth lighted up and shining. That spot was charming, glorious, and I thought: There's Paradise!

While these changes were going on upon the dark globe, I saw, as it were, a streaming forth of light out of that highest of all the spheres, the God-sphere, that sphere in which God dwelt.

It was as if the sun rose higher in the heavens, as if bright morning were awakening. It was the first morning. No created being had any knowledge of it, and it seemed as if all those created things had been

there forever in their unsullied innocence. As the sun rose higher, I saw the plants and trees growing larger and larger. The waters became clearer and holier, colors grew purer and brighter—all was unspeakably charming. Creation was not then as it is now. Plants and flowers and trees had other forms. They are wild and misshapen now compared with what they were, for all things are now thoroughly degenerate.

When looking at the plants and fruits of our gardens, apricots, for instance, which in southern climes are, as I have seen, so different from ours, so large, magnificent, and delicious, I often think: As miserable as are our fruits compared with those of the South, are the latter when compared with the fruits of Paradise. I saw there roses, white and red, and I thought them symbols of Christ's Passion and our Redemption. I saw also palm trees and others, high and spreading which cast their branches afar, as if forming roofs.

Before the sun appeared, earthly things were puny; but in his beams they gradually increased in size, until they attained full growth.

The trees did not stand close together. Of all plants, at least of the largest, I saw only one of each kind, and they stood apart like seedlings set out in a garden bed. Vegetation was luxuriant, perfectly green, of a species pure, sound, and exempt from decay. Nothing appeared to receive or to need the attention of an earthly gardener. I thought: How is it that all is so beautiful, since as yet there are no human beings! Ah! Sin has not yet entered. There has been no destruction, no rending asunder. All is sound, all is holy. As yet there has been no healing, no repairing. All is pure, nothing has needed purification.

The plain that I beheld was gently undulating and covered with vegetation. In its center rose a fountain, from all sides of which flowed streams, crossing one another and mingling their waters. I saw in

them first a slight movement as of life, and then I saw living things. After that I saw, here and there among the shrubs and bushes, animals peeping forth, as if just roused from sleep. They were very different from those of a later day, not at all timorous. Compared with those of our own time, they were almost as far their superior as men are superior to beasts. They were pure and noble, nimble, and joyous. Words cannot describe them. I was not familiar with many of them, for I saw very few like those we have now. I saw the elephant, the stag, the camel, and even the unicorn. This last I saw also in the ark. It is remarkably gentle and affectionate, not so tall as a horse, its head more rounded in shape. I saw no asses, no insects, no wretched, loathsome creatures. These last I have always looked upon as a punishment of sin. But I saw myriads of birds and heard the sweetest notes as in the early morning. There were no birds of prey that I could see, nor did I hear any animals bellowing.

Paradise is still in existence, but it is utterly impossible for man to reach it. I have seen that it still exists in all its splendor. It is high above the earth and in an oblique direction from it, like the dark globe of the angels fallen from Heaven.

3. Adam and Eve

I saw Adam created, not in Paradise, but in the region in which Jerusalem was subsequently situated. I saw him come forth glittering and white from a mound of yellow earth, as if out of a mold. The sun was shining and I thought (I was only a child when I saw it) that the sunbeams drew Adam out of the hillock. He was, as it were, born of the virgin earth. God blessed the earth, and it became his mother. He did not instantly step forth from the earth. Some time elapsed before his appearance. He lay in the hillock on his left side, his arm thrown

over his head, a light vapor covering him as with a veil. I saw a figure in his right side, and I became conscious that it was Eve, and that she would be drawn from him in Paradise by God. God called him. The hillock opened, and Adam stepped gently forth. There were no trees around, only little flowers. I had seen the animals also, coming forth from the earth in pure singleness, the females separate from the males.

And now I saw Adam borne up on high to a garden, to Paradise.

God led all the animals before him in Paradise, and he named them. They followed him and gambled around him, for all things served him before he sinned. All that he named, afterward followed him to earth. Eve had not yet been formed from him.

I saw Adam in Paradise among the plants and flowers, and not far from the fountain that played in its center. He was awaking, as if from sleep. Although his person was more like to flesh than to spirit, yet he was dazzlingly white. He wondered at nothing, nor was he astonished at his own existence. He went around among the trees and the animals, as if he were used to them all, like a man inspecting his fields.

Near the tree by the water arose a hill. On it I saw Adam reclining on his left side, his left hand under his cheek. God sent a deep sleep on him and he was rapt in vision. Then from his right side, from the same place in which the side of Jesus was opened by the lance, God drew Eve. I saw her small and delicate. But she quickly increased in size until full-grown. She was exquisitely beautiful. Were it not for the Fall, all would be born in the same way, in tranquil slumber.

The hill opened, and at Adam's side arose a crystalline rock, formed apparently of precious stones. At Eve's, lay a white valley covered with something like fine white pollen.

When Eve had been formed, I saw that God gave something, or allowed something to flow upon Adam. It was as if there streamed from the Godhead, apparently in human form, currents of light from forehead, mouth, breast, and hands. They united into a globe of light, which entered Adam's right side whence Eve had been taken. Adam alone received it. It was the germ of God's Blessing, which was threefold. The Blessing that Abraham received from the angel was one. It was of similar form, but not so luminous. Eve arose before Adam, and he gave her his hand. They were like two unspeakably noble and beautiful children, perfectly luminous, and clothed with beams of light as with a veil. From Adam's mouth I saw issuing a broad stream of glittering light, and upon his forehead was an expression of great majesty. Around his mouth played a sunbeam, but there was none around Eve's. I saw Adam's heart very much the same as in men of the present day, but his breast was surrounded by rays of light. In the middle of his heart, I saw a sparkling halo of glory. In it was a tiny figure as if holding something in its hand. I think it symbolized the Third Person of the Godhead. From the hands and feet of Adam and Eve, shot rays of light. Their hair fell in five glittering tresses, two from the temples, two behind the ears, and one from the back of the head.

I have always thought that by the Wounds of Jesus there were opened anew in the human body portals closed by Adam's sin. I have been given to understand that Longinus opened in Jesus' Side the gate of regeneration to eternal life, therefore no one entered Heaven while that gate was closed.

The glittering beams on Adam's head denoted his abundant fruitfulness, his glory, his connection with other radiations. And all this shining beauty is restored to glorified souls and bodies. Our hair is the ruined, the extinct glory; and as is this hair of ours to rays of light, so is our present flesh to that

of Adam before the Fall. The sunbeams around Adam's mouth bore reference to a holy posterity from God, which, had it not been for the Fall, would have been effectuated by the spoken word.

Adam stretched forth his hand to Eve. They left the charming spot of Eve's creation and went through Paradise, looking at everything, rejoicing in everything. That place was the highest in Paradise. All was more radiant, more resplendent there than elsewhere.

4. The Tree of Life and The Tree of Knowledge

In the center of the glittering garden, I saw a sheet of water in which lay an island connected with the opposite land by a pier. Both island and pier were covered with beautiful trees, but in the middle of the former stood one more magnificent than the others. It towered high over them as if guarding them. Its roots extended over the whole island as did also its branches, which were broad below and tapering to a point above. Its boughs were horizontal, and from them arose others like little trees. The leaves were fine, the fruit yellow and sessile in a leafy calyx like a budding rose. It was something like a cedar. I do not remember ever having seen Adam, Eve, or any animal near that tree on the island. But I saw beautiful noble-looking white birds and heard them singing in its branches. That Tree was the Tree of Life.

Just before the pier that led to the island, stood the Tree of Knowledge. The trunk was scaly like that of the palm. The leaves, which spread out directly from the stem, were very large and broad, in shape like the sole of a shoe. Hidden in the forepart of the leaves, hung the fruit clustering in fives, one in front, and four around the stem. The yellow fruit had something of the shape of an apple, though more of the nature of a pear or fig. It had five ribs uniting in a

little cavity. It was pulpy like a fig inside, of the color of brown sugar, and streaked with blood-red veins. The tree was broader above than below, and its branches struck deep roots into the ground. I see a species of this tree still in warm countries. Its branches throw down shoots to the earth where they root and rise as new trunks. These in turn send forth branches, and so one such tree often covers a large tract of country. Whole families dwell under the dense foliage.

At some distance to the right of the Tree of Knowledge, I saw a small, oval, gently sloping hill of glittering red grains and all kinds of precious stones. It was terraced with crystals. Around it were slender trees just high enough to intercept the view. Plants and herbs grew around it and they, like the trees, bore colored blossoms and nutritious fruits.

At some distance to the left of the Tree of Knowledge, I saw a slope, a little dale. It looked like soft clay, or like mist, and it was covered with tiny white flowers and pollen. Here too were various kinds of vegetation, but all colorless, more like pollen than fruit.

It seemed as if these two, the hill and the dale, bore some reference to each other, as if the hill had been taken out of the dale, or as if something from the former was to be transplanted into the latter. They were to each other what the seed is to the field. Both seemed to me holy, and I saw that both, but especially the hill, shone with light. Between them and the Tree of Knowledge arose different kinds of trees and bushes. They were all, like everything else in nature, transparent as if formed of light.

These two places were the abodes of our first parents. The Tree of Knowledge separated them. I think that God, after the creation of Eve, pointed out those places to them.

I saw that Adam and Eve were little together at first. I saw them perfectly free from passion, each

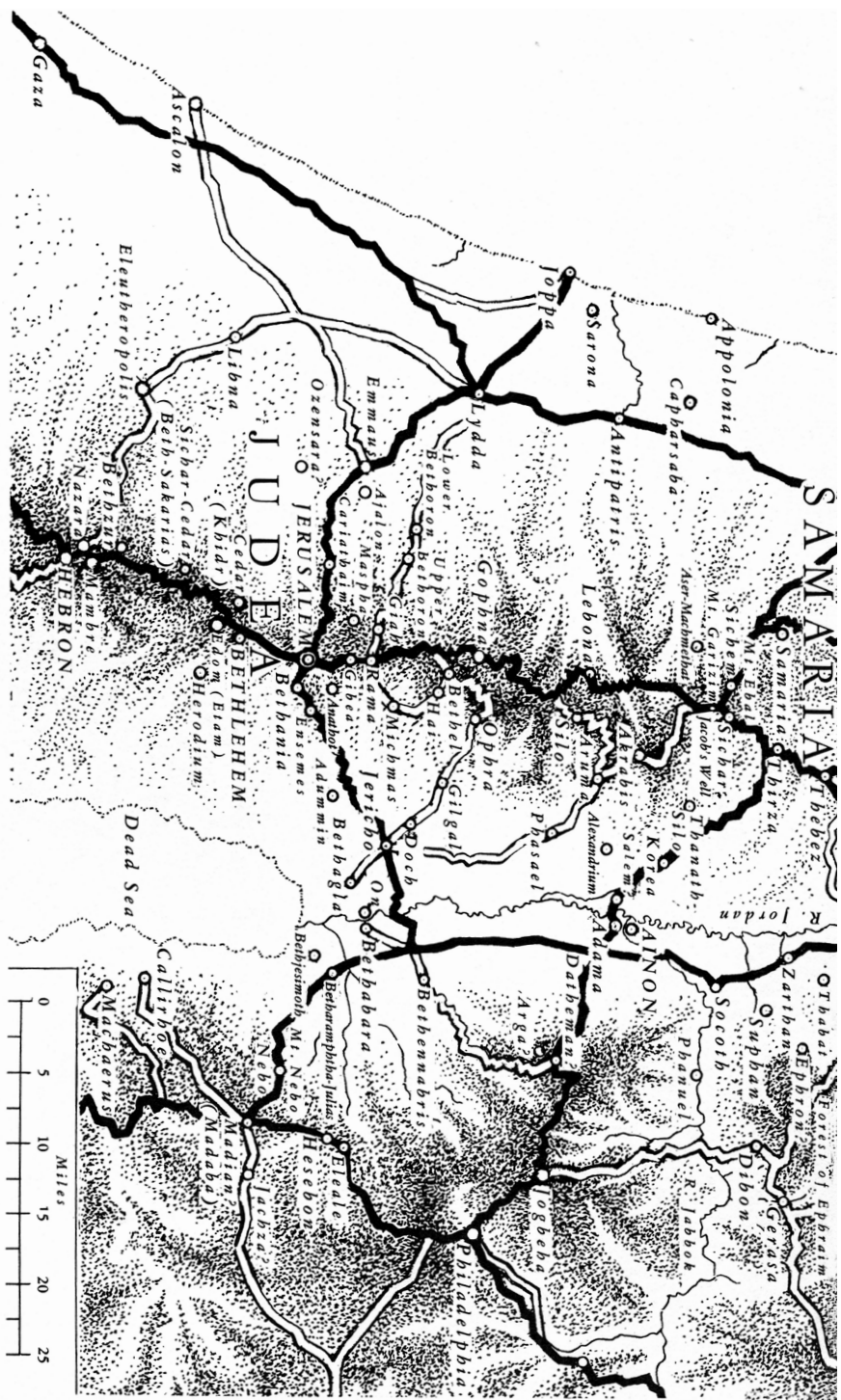
in a separate abode. The animals were indescribably noble-looking and resplendent, and they served Adam and Eve. All had, according to their kind, certain retreats, abodes, and walks apart. The different spheres contained in themselves some great mystery of the Divine Law, and all were connected with one another.

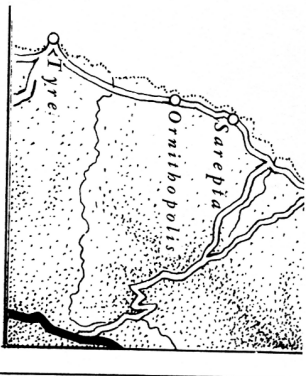
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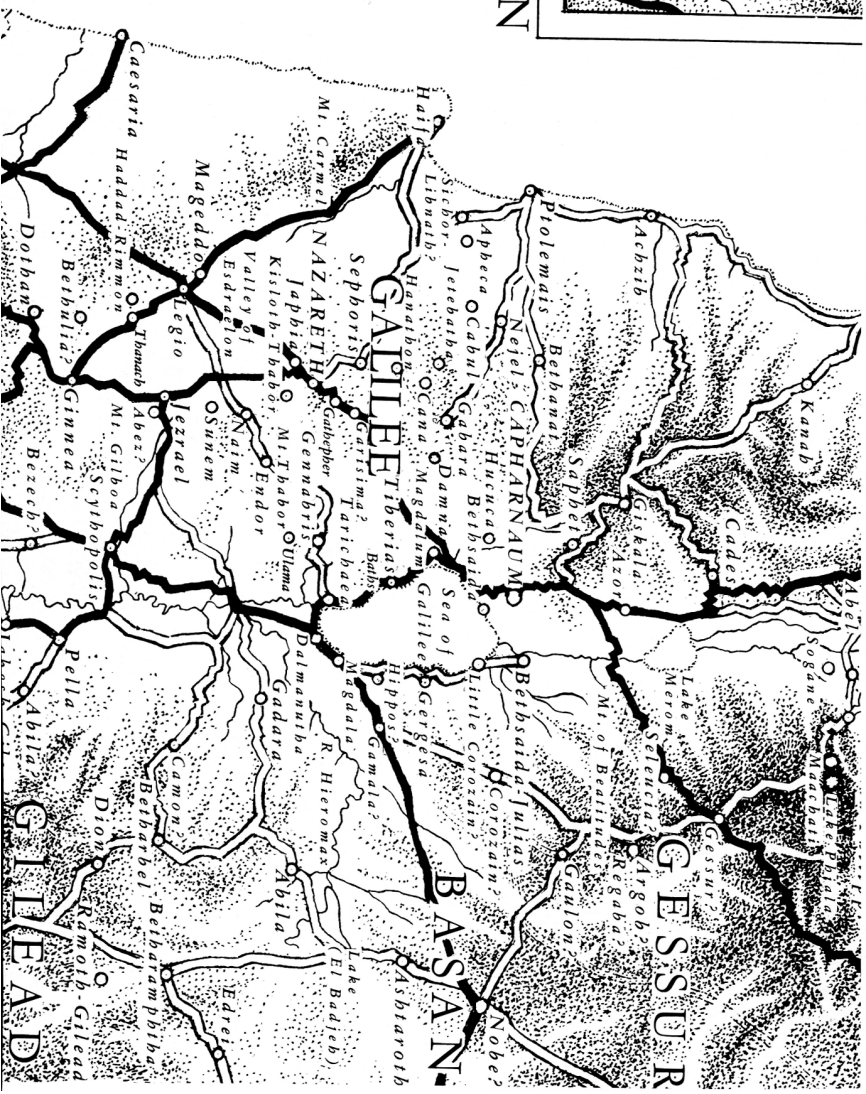
BIBLICAL REVELATIONS

Volume II





TYRE and SIDON



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JESUS IN THE DESERT. MARRIAGE FEAST OF CANA. JESUS CELEBRATES THE PASCH IN JERUSALEM FOR THE FIRST TIME

1. The Forty Days' Fast of Jesus

Accompanied by Lazarus, Jesus went to the inn belonging to the latter situated near the desert. It was just before the hour at which the Sabbath began. Lazarus was the only one whom Jesus had told that after forty days, He would return. From this inn He began His journey into the desert alone and barefoot. He went at first, not toward Jericho, but southward toward Bethlehem, as if He wished to pass between the residence of Anne's relatives and that of Joseph's near Maspha. But He turned off toward the Jordan, shunned the different cities and villages by taking the footpaths around them, and passed that place near which the Ark had once stood and at which John had celebrated the feast.

About one hour's distance from Jericho, He ascended the mountain and entered a spacious grotto. This mountain rises to the southeast of Jericho, and faces Madian across the Jordan.

Jesus began His fast here near Jericho, continued it in different parts of the desert on the other side of the Jordan, and after the devil had borne Him to the top of the mountain, concluded it where it had been commenced. From the summit of this mountain, which is in some parts covered with low brushwood, in others barren and desolate, the view is very extended. Properly speaking, it is not so high as

Jerusalem, because it lies on a lower level; but rising abruptly from low surroundings, its solitary grandeur is the more striking. The height that commands the whole plateau upon which stand the Holy City and its environs is the Mount of Calvary, the loftiest point of which is almost on a level with the highest parts of the Temple. On the south side, the nearest to Bethlehem, Jerusalem is flanked by rocks dangerously steep. There was no gate on this side, the whole being taken up by palaces.

It was night when Jesus climbed that steep, wild mountain in the desert now called Mount Quarantania. Three spurs, each containing a grotto, rise one above another. Jesus climbed to the topmost of all, from the back of which one could gaze down into the steep, gloomy abyss below. The whole mountain was full of frightfully dangerous chasms. Four hundred years before, a Prophet, whose name I forget, had sojourned in that same cave. Elias, also, had dwelt there secretly for a long time and had enlarged it. Sometimes, without anyone's knowing whence he came, he used to go down among the inhabitants of the surrounding district to prophesy and restore peace. About twenty-five Essenians one hundred and fifty years ago dwelt on this mountain. It was at its foot that the camp of the Israelites was pitched when, with the Ark of the Covenant, they marched around Jericho to the sound of trumpets. The fountain whose water Eliseus rendered sweet was not far off. St. Helena caused these grottoes to be transformed into chapels. In one of them, I once saw on the wall a picture of the Temptation. At a later period a convent arose on the summit of the mountain. I wondered how the workmen could get up there. Helena erected churches on numerous sacred spots. It was she who built the church over Mother Anne's birth-place two hours from Sephoris. In Sephoris itself Anne's parents owned a house. How sad that most of these holy places have gone to ruin, some even

lost to memory! When as a young girl I used to go before the day through the snows of winter to Coesfeld to church, I used to see all those holy places so plainly. And I often saw how good men, to save them from destruction, would cast themselves flat in the road before the destroying soldiers.

The words of Scripture: "He was led by the Spirit into the desert," mean that the Holy Spirit, who descended upon Jesus at the moment of His baptism when He allowed His Humanity to be, in some measure, visibly penetrated by the Divinity, impelled Him to go into the desert to prepare as Man in close communication with His Heavenly Father for His vocation to suffering.

Jesus, kneeling in the grotto with outstretched arms, prayed to His Heavenly Father for strength and courage in all the sufferings that awaited Him. He saw all in advance, and begged for the grace necessary for each. All His afflictions, all His pains passed before me in vision, and I saw Him receiving consolation and merit for every one. A cloud of white light, large like a church, descended and hovered over Him. At the end of each prayer spirits approached Him. When close to Him, they assumed a human form, offered Him homage, and presented to Him consolation and promises from On High. I saw then that Jesus here in the desert acquired for us all our consolation, all our strength, our help, our victory in temptation; purchased for us merit in struggle and conquest; gave value to our fasting and mortifications; and offered to God the Father all His future labors and sufferings, in order to give worth to the prayers and spiritual works of all His faithful followers in the ages to come. I saw the treasure that He thereby laid up for the Church, and which she, in the forty days' fast, opens to her children. During this prayer, Jesus sweat Blood.

From this mountain Jesus went down again toward the Jordan to the country between Gilgal and John's

place of baptism, about an hour further on to the south. He crossed that narrow but deep part of the river on a beam, and journeyed on leaving Bethabara to the right. Crossing several highroads that led to the Jordan, He took the rugged mountain paths from the southeast through the wilderness. Proceeding through the valley leading to Callirrhoe, He crossed a small stream and climbed a mountain spur a little to the north where Jachza lies in a valley opposite. The Children of Israel defeated Sihon, king of the Amorrhites, here in a battle in which the Israelites were only three against sixteen. But God wrought a miracle in behalf of His people. A frightful noise swept over the Amorrhites and terrified them.

Jesus was now upon a very wild mountain range about nine hours from the Jordan, and far more savage and desolate than the one near Jericho, almost opposite to which it lies.

The Divinity of Jesus, as well as His mission, was hidden from Satan. The words: "This is My beloved Son in whom I am well pleased," were understood by Satan as spoken of a mere human being, a Prophet. Jesus had already been frequently and in many ways interiorly afflicted. The first temptation that He experienced was: "This nation is so corrupt. Shall I suffer all this and yet not perfect the work for which I came upon earth?" But with infinite love and mercy, He conquered the temptation in the face of all His torments.

Jesus prayed in the grotto sometimes prostrate, again kneeling, or standing. He wore His customary dress, but ungirded, loose and flowing, His feet bare. His mantle, a pair of wallets, and the girdle lay on the ground nearby. Daily was His labor of prayer different; daily did He acquire for us new graces, those of today unlike those of the preceding eve. Were it not for this labor of His, our resistance against temptation would never have been meritorious.

Jesus neither ate nor drank, but I saw Him

strengthened by angels. He was not emaciated by His long fast, though He became perfectly pale and white.

The grotto was not quite on the summit of the mountain. In it was an aperture through which the wind blew chill and raw, for at that season it was cold and foggy. The rocky walls of the grotto were streaked with colored veins; had they been polished, one would have thought them painted. There was space enough in it to afford room for Jesus, whether kneeling or prostrate, without His being directly under the aperture. The rock outside was overgrown by straggling briars.

One day I saw Jesus prostrate on His face. His unsandaled feet were red, wounded by the rugged roads, for He had come to the wilderness barefoot. At times He arose, and again prayed lying prostrate. He was surrounded by light. Suddenly a sound from Heaven was heard, light streamed into the grotto, and myriads of angels appeared bearing with them all kinds of things. I was so afflicted, so overcome, that I felt as if pressed into the rocky wall of the grotto; and, filled with the sensation of one falling, I began to cry out: "I shall fall! I shall fall next to my Jesus!"

And now I beheld the angelic band bending low before Jesus, offering Him their homage, and begging leave to unfold to Him their mission. They questioned Him as to whether it was still His will to suffer as man for the human race, as it had been His will to leave the bosom of His Heavenly Father, to become incarnate in the Virgin's womb. When Jesus answered in the affirmative, accepting His sufferings anew, the angels put together before Him a high cross, the parts of which they had brought with them. It was in shape such as I always see it, of four pieces, as I always see the winepress of the cross. The upper part of the trunk, that is the part that arose between two inserted arms, was likewise separate.

Five angels bore the lower portion; three, the upper; three, the left and three, the right arm; three, the ledge whereon His feet rested; and three carried a ladder. Another had a basket full of ropes, cords, and tools, while others bore the spear, the reed, the rods, the scourges, the crown of thorns, the nails, the robes of derision—in a word, all that figured in His Passion.

The cross appeared to be hollow. It could be opened like a cupboard, and then it displayed the innumerable instruments of torture with which it was filled. In the central part, where Jesus' Heart was broken, were entwined all possible emblems of pain in all kinds of frightful instruments, and the color of the cross itself was heartrending, the color of blood.

The various parts presented different tints symbolical of the pain there to be endured, but all, like so many streams, converged to the heart. The different instruments were likewise symbolical of future pains.

In the cross were also vessels of vinegar and gall, as well as ointment, myrrh, and something like herbs, prefiguring perhaps to Jesus His death and burial.

There were also numbers of open scrolls like billets of about a hand in width. They were of various colors, and on them were written pains and labors to be realized by sufferings of innumerable kinds. The colors were significant of the several degrees and species of darkness which were to be enlightened and dissipated by that suffering. What was utterly lost was typified by black; aridity, dryness, agitation, confusion, negligence were symbolized by brown; red was significant of all that was heavy, earthly, sensual; while yellow betokened effeminacy and horror of suffering. Some of the scrolls were half yellow and half red; they had to be bleached entirely white. There were others white like currents of milk, and the writing on them shone and glittered. They signified the won, the finished.

These colored bands of writing were like the summing up of all the pains that Jesus would have to endure in His mortal life, all His labors, all that the Apostles and others would cause Him to suffer.

Then there appeared before Him, as in a procession, all those men through whom were to come the most keenly felt sufferings He would have to endure, the malice of the Pharisees, the treason of Judas, the insults of the Jews at His bitter and ignominious death.

The angels arranged all, unfolded all before the Saviour, doing all with unspeakable reverence, like priests performing the holiest functions. While thus the entire Passion was unfolded and passed in detail before His gaze, I saw Jesus and the angels weeping.

On another occasion, I saw the angels placing before Jesus the ingratitude of men, the skepticism, the scorn, the mockery, the treachery, the denial of friends and of enemies up to the moment of His death and after it. All passed before Him in pictures, as also those sufferings and labors of His that would bear no fruit. But for His consolation, they showed Him likewise all that would be gained by them. As these pictures floated past, the angels pointed them out with a motion of the hand.

In all these visions of Jesus' Passion, I always saw His cross composed of five kinds of wood, the arms set in with a wedge under each, and a block upon which the feet were to rest. The piece above the head, on which was the inscription, I saw put on separately, for the trunk of the cross was too low to admit of the writing over the head. It fitted on like the cover on a needle case.

Jesus Tempted in Many Ways by Satan

Satan knew not of the Divinity of Christ. He took Him for a Prophet. He had noted His holiness from early youth, as also that of His Mother. But Mary

took no notice whatever of Satan. She never listened to a temptation. There was nothing in her upon which Satan could fasten. Though the fairest of women, the fairest of virgins, she never thought of a suitor excepting at the holy lottery, at the flowering of the rods in the Temple, when there was question of her marriage. That Jesus was wanting in a certain pharisaical severity toward His disciples in nonessential points, puzzled the wicked fiend. He took Him for a man, because the pretended irregularities of His disciples scandalized the Jews.

As Satan had often seen Jesus fired with zeal, he thought at one time to irritate Him by assuming the appearance of one of the disciples who had followed Him thither; and as he had also seen examples of His tenderness of heart, he tried at another time, under the form of a decrepit old man, to excite His compassion; and again as an Essenian, to dispute with Him. I saw him therefore at the entrance of the grotto under the form of the son of one of the three widows, a youth especially loved by Jesus. He made a noise to attract attention, thinking that Jesus would be displeased at His disciple's following Him against His prohibition. Jesus did not look toward him even once. Then Satan put his head in and began to talk, first of one thing, then of another, and at last of John the Baptist who, he said, was very indignant at Jesus for encroaching upon his rights, by allowing His disciples to baptize from time to time.

Foiled in this first ruse, Satan tried another. He sent seven, eight, or nine apparitions of the disciples into the grotto. In they came one after another, saying to Jesus that Eustachius had informed them that He was there, and that they had sought Him with so much anxiety. They begged Him not to expose His life in that wild abode, not to abandon them. The whole world was talking about Him, they continued, and He should not allow such and such things to be said. But Jesus' only reply was: "Withdraw, Satan! It

is not yet time," and the phantoms disappeared.

Again Satan drew near under the form of a feeble old man, a venerable Essenian, toiling painfully up the steep mountain. The ascent seemed so difficult for him that, really, I pitied him. Approaching the grotto, with a loud groan he fell fainting from exhaustion at its entrance. But Jesus took no notice of him, not even by a glance. Then the old man arose with an effort, and introduced himself as an Essenian from Mount Carmel. He had, he said, heard of Jesus and, though almost worn out by the effort, had followed Him thither in order to sit with Him a little while and converse on holy things. He too knew what it was to fast and to pray, and when two joined their prayers to God, edification became greater. Jesus uttered a few words only, such as: "Retire, Satan! It is not yet time." Then I discovered that it was Satan, for as he turned away and vanished, I saw him becoming dark and horrible to behold. I felt like laughing when I thought of his throwing himself on the ground and of having to pick himself up again.

When Satan next came to tempt Jesus, he assumed the appearance of old Eliud. Satan must have known that His Cross and Passion had been shown to Jesus by the angels, for he said that he had had a revelation of the heavy trials in store for Him, and that he felt He would not be able to resist them. For a forty days' fast, he continued, Jesus was not in a state; therefore, urged by love for Him, he had come to see Him once more, to beg to be allowed to share His wild abode and assume part of His vow. Jesus noticed not the tempter, but raising His hands to Heaven, He said: "My Father, take this temptation from Me!" whereupon Satan vanished in a horrible form.

Jesus was kneeling in prayer when, after a time, I saw three youths approaching. They were those who, on His first departure from Nazareth, were with

Him and who subsequently abandoned Him. They appeared to approach timidly. They cast themselves on the ground before Him, complaining that they could find no rest until He pardoned them. They begged Him to have mercy on them, to receive them again to favor, and allow them to share His fast as a penance for their defection, and they promised thenceforth to be His most faithful disciples. They had ventured into the grotto, and they surrounded Jesus with tears and loud lamentation. Jesus rose from His knees, raised His hands to God, and the apparitions vanished.

On another day as He knelt in the grotto praying, I beheld Satan in a glittering robe borne, as it were, through the air up the steepest and highest side of the rock. This precipitous, inaccessible side faced to the east; in it were some apertures opening into the grotto. Jesus glanced not toward Satan, who was now intent on passing himself off for an angel. But he was a poor imitation, for the light that enveloped him was far from transparent. It looked as if it had been smeared on, and his robe was stiff and harsh, while those of the angels are soft and light and transparent. Hovering at the entrance of the grotto, Satan spoke: "I have been sent by Thy Father to console Thee." Jesus turned not toward him. Then Satan flew around to the steep, inaccessible side of the grotto and, peering in through one of the apertures, called to Jesus to witness a proof of his angelic nature, since he could hover there without support. But Jesus noticed him not. Seeing himself foiled in every attempt, Satan became quite horrible, and made as if he would seize Jesus in his claws through the aperture. His figure grew still more frightful and he vanished. Jesus looked not after him.

Satan came next under the appearance of an aged solitary from Mount Sinai. He was quite wild, almost savage-looking, with his long beard and scanty cov-

ering, a rough skin being his only garment. But there was something false and cunning in his countenance as he climbed painfully up the mountain. Entering the grotto, he addressed Jesus, saying that an Essenian from Mount Carmel had visited him and told him of the baptism, also of the wisdom, the miracles, and the present rigorous fasting of Jesus. Hearing which, notwithstanding his great age, he had come all the way to see Him, to converse with Him, for he himself had long experience in the practice of mortification. He told Jesus that He should now desist from further fasting, that he would free Him from what remained, and he went on with much more talk in the same strain. Jesus, looking aside, said: "Depart from Me, Satan!" At these words, the evil one grew dark and, like a huge, black ball, rolled with a crash down the mountain.

Then I asked myself how it was that Christ's Divinity remained so concealed from Satan. And I received the following instruction: I understood clearly that it was the most incomprehensible advantage for men that neither they nor Satan knew of Christ's Divinity, and that they were thereby to learn how to exercise faith. The Lord said one word to me that I still remember. "*Man,*" said He, "*knew not that the serpent tempting him was Satan; in like manner, Satan was not to know that He who redeemed man was God.*" I saw too that the Divinity of Christ was not made known to Satan until the moment in which He freed the souls from Limbo.

On one of the subsequent days, I saw Satan under the form of a distinguished man of Jerusalem. He approached the cave in which Jesus was praying and told Him that sympathy had urged him to come to Him, for he felt assured that He was called to give freedom to the Jewish nation. Then he related all the reports, all the discussions rife in Jerusalem on His account, and told Him that he had come to offer his support in the good cause. He was one of Herod's

officers, he said. Jesus might unhesitatingly accompany him back to Jerusalem, might even take up His abode in Herod's palace, where He could lie concealed, gather His followers around Him, and set His undertaking on foot. And he urged Him to return with him at once. The pretended officer laid his proposal before Jesus in a multiplicity of words. Jesus looked not toward him, but continued earnestly to pray. Then I saw Satan retreating, his form becoming frightful, fire and smoke bursting from his nostrils, until at last he vanished.

When Jesus began to hunger, and especially to thirst, Satan appeared in the form of a pious hermit and exclaimed: "I am so hungry! I pray Thee give me of the fruits growing here on the mountain outside Thy grotto. I would pluck none of it without asking the owner" (pretending that he took Jesus for the owner), "then let us sit together and talk of good things." Not at the entrance of the grotto, but on the opposite side, that is, toward the east, and at a little distance, grew figs and berries, and another kind of fruit something like nuts, though with soft shells like those of the medlar. Jesus answered the false hermit: "Depart from Me! Thou art from the very beginning *the* liar. Harm not the fruit!" Then I saw Satan as a little somber figure hurrying off, a black vapor exhaling from him.

But he returned again in the form of a traveller, and asked Jesus for permission to eat of the fine grapes growing nearby, because they were so good for thirst. But Jesus gave him no answer, did not even look at him.

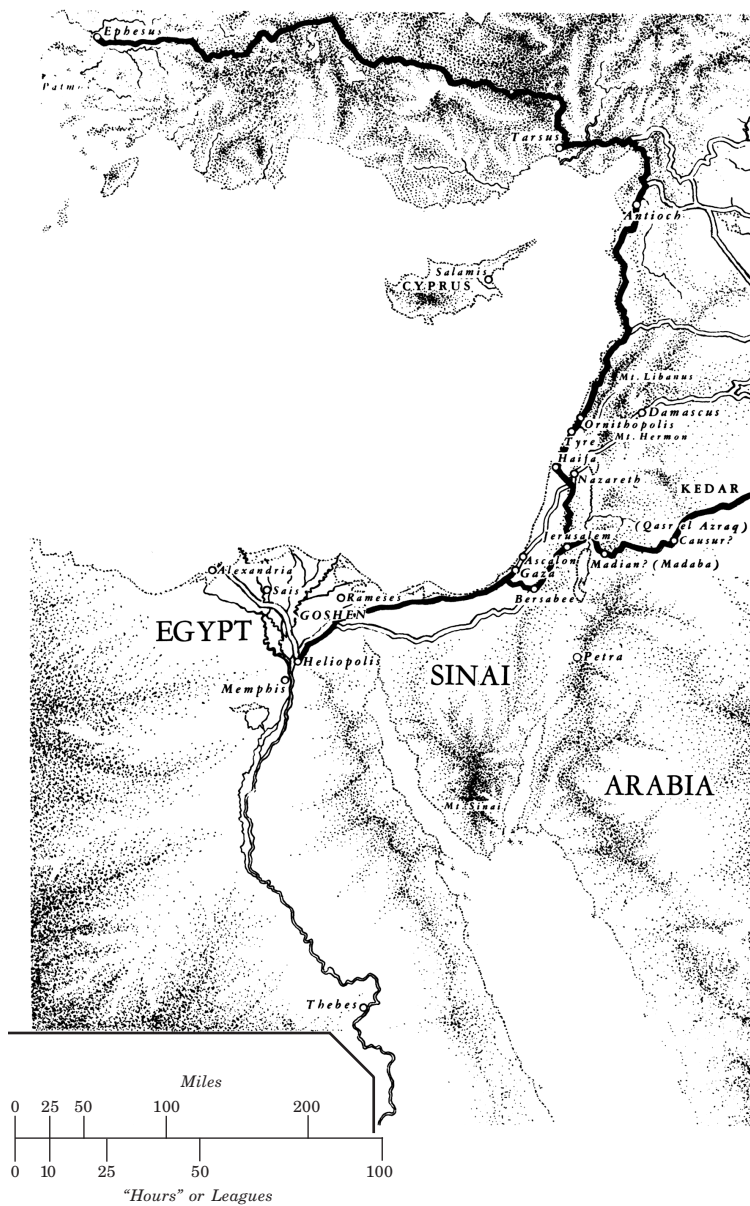
On the following day, Satan tempted Jesus again on the same head, only this time it was with a spring instead of fruit.

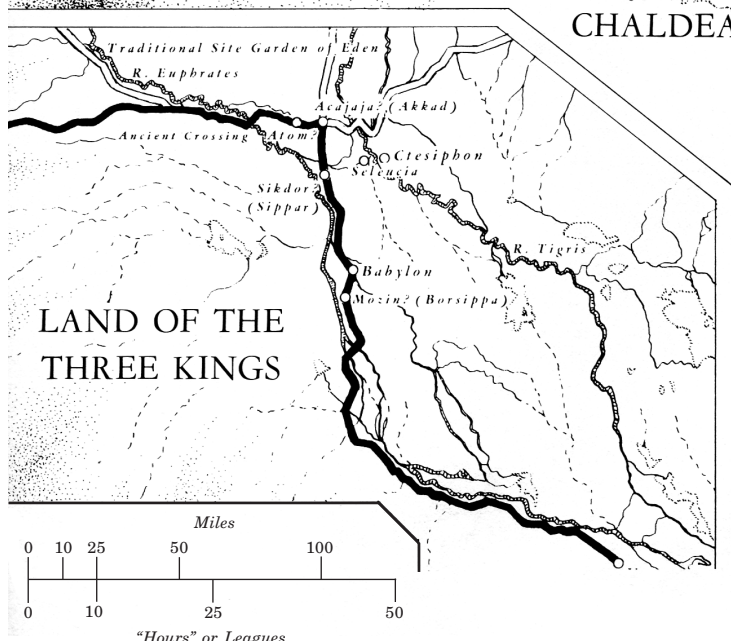
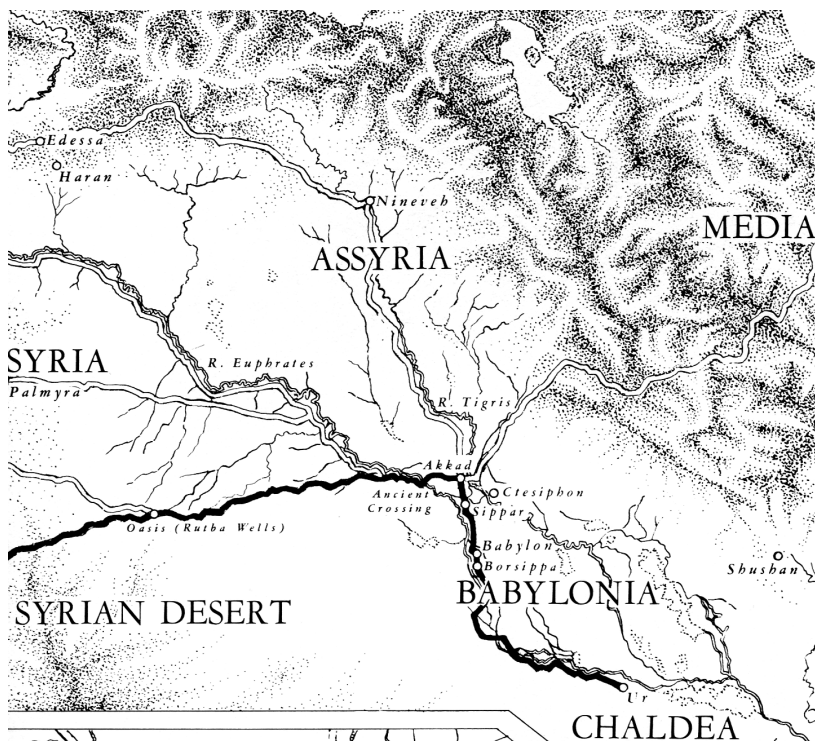
THE LIFE OF JESUS CHRIST

and

BIBLICAL REVELATIONS

Volume III





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PREACHING AND MIRACLES OF JESUS IN CAPHARNAUM AND THE SURROUNDING DISTRICTS

1. Cornelius the Centurion

From Gabara Jesus went to the estate of the officer Zorobabel near Capharnaum. The two lepers whom at His last visit to Capharnaum He had healed, here presented themselves to return Him thanks. The steward, the domestics, and the cured son of Zorobabel also were here. They had already been baptized. Jesus taught and cured many sick. In the dusk of the evening, after His disciples had separated and gone to their respective families, Jesus proceeded along the valley of Capharnaum to the house of His Mother. All the holy women were here assembled, and there was great joy. Mary and the women renewed their petition to Jesus that He would cross to the other side of the lake early next morning because the committee of the Pharisees was so irritated against Him. Jesus calmed their fears. Mary interceded for the sick slave of the Centurion Cornelius, who was, she said, a very good man. Although a pagan, he had, through affection for the Jews, built them a synagogue. She begged Him likewise to cure the sick daughter of Jairus, the Elder of the synagogue, who lived in a little village not far from Capharnaum.

When Jesus next morning, with some of the disciples, was going to the residence of the pagan officer Cornelius, which stood on a height to the north of Capharnaum, He was met in the neighborhood

of Peter's house by the two Jews whom Cornelius had once before sent to Him. They again begged Him to have pity on his servant, for Cornelius, they said, deserved the favor. He was a friend of the Jews and had built them a synagogue, reckoning it at the same time an honor to be allowed to do so. Jesus responded that He was even then on His way to Cornelius', and He directed them to dispatch a messenger in haste to announce His coming. Before reaching Capharnaum, Jesus took, just to the right of the gate, the road running between the city and the ramparts and passed the hovel of a leper living in the city wall. A short distance farther on brought Cornelius' house in sight. Upon receiving the message sent by Jesus, Cornelius had left it as if to get a glimpse of Him. He knelt down and, esteeming himself unworthy to approach Him or to speak with Him personally, hurried off a messenger with these words: "The Centurion bids me say to Thee, 'Lord, I am not worthy that Thou shouldst enter under my roof! Speak but one word, and my servant shall be healed. For if I, who am only a humble man dependent upon my superior, say to my servant: Do this! Do that! and he does it, how much easier will it be for Thee to command Thy servant to be healed and that he should be so!'" When these words were delivered to Jesus by Cornelius' messenger, He turned to those standing around and said: "Verily, I say unto ye, I have not found such faith in Israel! Know ye then! Many shall come from the east and the west and shall take place with Abraham, Isaac, and Jacob in Heaven; and many of the children of God's kingdom, the Israelites, shall be cast out into exterior darkness where there shall be weeping and gnashing of teeth!" Then, turning to the servant of the Centurion, He said: "Go, and as thou hast believed, so be it done to thee!" The messenger bore the words to the kneeling Centurion, who inclined to the earth,

arose, and hastened back to the house. As he entered, he encountered his servant, who was coming to meet him, enveloped in a mantle, his head bound in a scarf. He was not a native of the country, as was indicated by his yellowish-brown complexion.

Jesus immediately turned back to Capharnaum. As He was again passing the leper's hut, the leper himself came out and threw himself down before Him. "Lord," he said, "if Thou wilt, Thou canst make me clean." Jesus replied: "Stretch forth thy hands!" He touched them and said: "I do will it. Be thou clean!" and the leprosy fell from the man. Jesus commanded him to present himself to the priests for inspection, to make the offering prescribed by the Law, and to speak to none other of his cure. The man went to the pharisaical priests and submitted himself to their examination as to whether he was cured or not. They became enraged, examined him rigorously, but were forced to acknowledge him cured. They had so lively a dispute with him that they almost drove him from their presence.

Jesus turned off into the street that led into the heart of the city, and for about an hour cured numbers of sick that had been brought together, also some possessed. Most of the sick were lying near a well, around which stood little huts. After that Jesus, with several of the disciples, left the city and went to a little vale beyond Magdalum not far from Damma. There they found a public inn, at which were Maroni, the widow of Naim, and the pagan Lais of Naim and her two daughters, Sabia and Athalia, both of whom Jesus, when at Meroz, had from a distance delivered from the devil. Maroni, the widow of Naim, now came beseeching Jesus to go to her son Martial, a boy of twelve years, who was so ill that she feared to find him dead on her return. Jesus told her to go home in peace, that He would follow her—but when, He did not say. Maroni had brought with her presents for the inn. She imme-

diately hurried back home with her servant. She had about nine hours to travel. She was a wealthy woman and very good, a mother to all the poor children in Naim.

Bartholomew also had arrived bringing with him Joses, the little son of his widowed sister, perhaps to be baptized. Thomas too was there and with him Jephthe, the little cured son of Achias, the Centurion of Giskala. Achias himself was not present, but Judas Iscariot had come from Meroz. Lais and her two daughters had already embraced Judaism in Naim and renounced idolatry before the Jewish priests. At this ceremony a kind of baptism was performed by the priests which, however, consisted only of a sprinkling with water and other purifications. In such cases, the Jews baptized women, but the Baptism of Jesus and of John was not conferred upon females before Pentecost.

All the future Apostles were now in Capharnaum, with the exception of Matthias. A great many of Jesus' disciples and relatives, among the latter many women related to Him by blood, were present. Of the number was Mary Heli, Mary's elder sister. She was now perhaps seventy years old, and together with her second husband, Obed, had come bringing an ass laden with presents to Mary. She dwelt at Japha, a little place an hour at most from Nazareth, where Zebedee once lived and where his sons were born. She was greatly rejoiced at seeing again her three sons, James, Sadoch, and Heliacim, all disciples of John. This James was as old as Andrew. He is the same that with two other disciples, Cephas and John, once disputed with Paul on the subject of Jewish circumcision. After Jesus' death he became a priest, and was one of the oldest and most distinguished of the seventy disciples. Later he accompanied James the Greater to Spain, to the islands, into Cyprus, and into the idolatrous countries bordering the confines of Judea. Not this James, but James

the Lesser, the son of Alpheus and Mary Cleophas, became the first Bishop of Jerusalem.¹

2. Miraculous Cures Wrought by Jesus. His Reasons for Teaching In Parables

The Pharisees and Sadducees determined to oppose Jesus today in the synagogue. They had laid their plans and bribed the people to raise a tumult in which Jesus was to be formally thrust out of the edifice or taken prisoner. But the affair turned out quite differently. Jesus commenced His teaching in the synagogue by a very vigorous address, like one having power and authority to speak. The rage of the exasperated Pharisees increased at each moment. It was about to be let loose upon Him when suddenly a great disturbance arose in the synagogue. A man belonging to the city and possessed by the devil, and who on account of his madness had been fast bound, had while his keepers were in the synagogue broken his bonds. He came plunging like a fury into the synagogue, and with frightful cries pressed his way through the people, whom he tossed right and left, and who also began to utter screams of terror. He ran straight to the spot where Jesus was teaching, crying out: "Jesus of Nazareth! What have we to do with Thee? Thou hast come to drive us out! I know who Thou art! Thou art the Holy One of God!" But Jesus remained quite unmoved. He scarcely turned from His elevated position toward him, made only a menacing gesture sideways with His hand, and said quietly: "Be still, and go out of him!" Thereupon the man, becoming silent, sank

1. This remark of Sister Emmerich throws light upon the second chapter of the *Epistle to the Galatians*, and agrees with the tradition related by Eusebius. According to this tradition the *Cephas* of whom St. Paul speaks in this place was not *St. Peter*, but one of the seventy-two disciples. (*Note taken from the first edition of the Life of Our Lord according to Sister Emmerich.*)

THE LIFE OF JESUS CHRIST

and

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THE DOLOROUS PASSION AND DEATH OF OUR LORD JESUS CHRIST

1. The Last Weeks Before the Passion. Jesus' Discourse in the Temple

The day after His return to Bethania, Jesus repaired to the Temple to teach, and His most holy Mother accompanied Him a part of the way. He was preparing her for His approaching Passion, and He told her that the time for the fulfillment of Simeon's prophecy, that a sword would pierce her soul, was near at hand. They would, He said, cruelly betray Him, take Him prisoner, maltreat Him, put Him to death as a malefactor, and all would take place under her eyes. Jesus spoke long upon this subject, and Mary was grievously troubled.

Jesus put up at the house of Mary Marcus, the mother of John Mark, about a quarter of an hour from the Temple and, so to say, outside the city.

Next day, after the Jews had left the Temple, Jesus began to teach in it openly and very earnestly. All the Apostles were in Jerusalem, but they went to the Temple separately and by different directions. Jesus taught in the circular hall in which He had spoken in His twelfth year. Chairs and steps had been brought for the audience, and a very great concourse of people was gathered.

Jesus' Passion, properly speaking, was now begun, for He was undergoing an interior martyrdom from His bitter sorrow over man's perversity. On this and the following day He lodged in the house outside the Bethlehem gate where Mary had put up when

she brought Him as a child to present in the Temple. The lodgings consisted of several apartments adjoining one another, and a man acted as superintendent. When Jesus went to the Temple, He was accompanied by Peter, James the Greater, and John; the others came singly. The Apostles and disciples lodged with Lazarus in Bethania.

On the next day, after teaching in the Temple from morn till noon, the Pharisees having been present at His instructions, Jesus returned to Bethania, where He again spoke with His Mother of His approaching Passion. They talked standing in an open bower in the courtyard of the house.

Nicodemus, Joseph of Arimathea, Simeon's sons, and other secret disciples did not appear openly in the Temple during Jesus' discourses. When the Pharisees were not present, these disciples listened to Jesus from distant corners.

In His instruction on this day, Jesus repeated the parable of the field overgrown with weeds. It was to be worked cautiously that with the weeds the good grain, which was to be allowed to ripen, might not be rooted up also. Jesus presented this truth to the Pharisees in words so striking that, though full of wrath, they could not stifle a feeling of secret satisfaction.

At a later instruction, their vexation led them to close the entrance to the hall so that the listeners might not increase. Jesus taught on this day till late into the night. He made no violent gestures in preaching, but turned sometimes to this side, sometimes to that. He said that He had come for three sorts of people, and saying this, He turned to three different sides of the Temple, indicating three different regions of the world, wherein were all the elect comprised. Before this, on His way to the Temple, He had said to the Apostles with Him that when He should have departed from them, they should seek Him in the noonday. Peter, always so bold, asked

what that meant, "*in the noonday.*" Then I heard Jesus saying: "At noon the sun is directly above us and there is no shadow. At morn and eve shadows follow the light, and at midnight darkness prevails. Seek Me, therefore, in the full noonday light. And you shall find Me in your own heart, provided no shadow obscures its light." These words bore some allusion also to different parts of the world, though I cannot now recall it.

The Jews had become still more insolent. They closed the railing around the teacher's chair and even shut in the chair itself. But when Jesus, with the disciples, again entered the hall, He grasped the railing and it opened of itself, and the chair was freed by the touch of His hand. I recall that many of John the Baptist's disciples and some secret partisans of Jesus were present, and that He began by speaking of John and asking what they thought of him and what they thought of Himself. He desired that they should declare themselves boldly, but they were afraid to speak out. He introduced into this discourse the parable of a father and two sons. The latter were directed by their parent to dig up and weed a certain field. One of them said "Yes," but obeyed not. The other replied "No," but repenting, went and executed the order. Jesus dwelt long upon this parable. Later on, after His solemn entrance into Jerusalem, He again taught upon it.

Next day when Jesus was going from Bethania to the Temple, whither His disciples had preceded Him to make ready the lecture hall, a blind man cried after Him on the road and implored Him to cure him, but Jesus passed him by. The disciples were dissatisfied at this. In His discourse, Jesus referred to the incident, and gave His reasons for acting as He did. The man, He said, was blinder in his soul than in the eyes of his body. His words were very earnest. He said that there were many present who did not believe in Him and who ran after Him only

through curiosity. They would abandon Him in the critical hour of trial. They were like those that followed Him as long as He fed them with the bread of the body, but when that was over, they scattered in different directions. Those present, He added, should now decide. During this speech I saw many going away, and only some few over a hundred remaining around the Lord. I saw Jesus weeping over this defection on His return to Bethania.

It was toward evening on the following day when Jesus left Bethania to go to the Temple. He was accompanied by six of His Apostles, who walked behind Him. He Himself, on entering the hall, put the seats out of the way and arranged them in order, to the great astonishment of the disciples. In His instruction He touched upon His reason for so doing, and said that He was not soon to leave them.

On the next Sabbath Jesus taught in the Temple from morning till evening, part of the time in a retired apartment in presence of the Apostles and disciples only, and another part in the lecture hall where the lurking Pharisees and other Jews could hear Him. He foretold to the Apostles and disciples, though in general terms, much of what was to happen to them in the future. Only at noon did He pause for awhile. He spoke of adulterated virtues: of a love wherein self-love and covetousness predominate; of a humility mixed up with vanity; and He showed how easily evil glides into all things. He said that many believed it was an earthly kingdom and some post of honor in it that they were to expect; and that they hoped by His means to become elevated without pain or trouble on their own part, just as even the pious mother of the sons of Zebedee had petitioned Him for a distinguished place for her children. He forbade them to heap up perishable treasures, and He inveighed against avarice. I felt that this was aimed at Judas. He spoke also of mortification, of prayer, of fasting, and of hypocrisy which

influences many in these holy practices; and here He made mention of the wrath of the Pharisees against the disciples when the latter, one year before, had stripped some ears of corn. He repeated many of His former instructions, and gave some general explanations upon His own manner of acting in the past. He spoke of His recent absence from them, praised the conduct of the disciples during it, made mention of those that had accompanied Him, commending their discretion and docility and recalling in what peace the journey with them had been made. Jesus spoke with much emotion. Then He touched upon the near fulfillment of His mission, His Passion, and the speedy approach of His own end, before which, however, He would make a solemn entrance into Jerusalem. He alluded to the merciless treatment He would undergo, but added that He must suffer, and suffer exceedingly, in order to satisfy Divine Justice. He spoke of His Blessed Mother, recounting what she too was to suffer with Him, and in what manner it would be effected. He exposed the deep corruption and guilt of mankind, and explained that without His Passion no man could be justified. The Jews stormed and jeered when Jesus spoke of His sufferings and their power to satisfy for sin, and some of them left the hall to report to the mob whom they had appointed to spy Jesus. But Jesus addressed His own followers, telling them not to be troubled, that His time was not yet come, and that this also was a part of His Passion.

In this instruction He made some allusion, though without naming it particularly, to the Cenacle, to the house in which the Last Supper was to be eaten and in which later on they were to receive the Holy Spirit. He spoke of their assembling in it and of their partaking of a strengthening and life-giving Food in which He Himself would remain with them forever. There was some mention made also of His secret disciples, the sons of Simeon, and others. He

excused them before the open disciples and designated their caution as necessary, for, as He said, they had a different vocation. As some people from Nazareth had come to the Temple out of curiosity to hear Him, He said, in a way for them to understand, that they were not in earnest.

When the Apostles and disciples alone were standing around Jesus, He touched upon many things that would take place after His return to the Father. To Peter He said that he would have much to suffer, but he should not fear, he should stand firm at the head of the Community (*the Church*), which would increase wonderfully. For three years he should with John and James the Less remain with the Faithful in Jerusalem. Then He spoke of the youth who was to be first to shed his blood for Him, but without mentioning Stephen by name, and of the conversion of his persecutor, who would afterward do more in His service than many others. Here too, He forbore giving Paul's name. Jesus' hearers could not readily comprehend His last words.

He predicted the persecutions that would arise against Lazarus and the holy women, and told the Apostles whither they should retire during the first six months after His death: Peter, John, and James the Less were to remain in Jerusalem; Zacheus was to go to the region of Galaad; Philip and Bartholomew, to Gessur on the confines of Syria. At these words, I saw in a vision the four Apostles crossing the Jordan near Jericho, and then proceeding northward. I saw Philip healing a woman in Gessur where at first he was greatly beloved, though later on he was persecuted. Not far from Gessur was Bartholomew's birthplace. He was descended from a king of the city, a relative of David. His refined manners distinguished him among the other Apostles. These four Apostles did not remain together; they worked in different parts of the country. Galaad, whither Andrew and Zacheus went, was at no great distance

from Pella, where Judas had passed his early years.

James the Greater and one of the disciples were sent to the pagan regions north of Capharnaum. Thomas and Matthew were dispatched to Ephesus, in order to prepare the country where at a future day Jesus' Mother and many of those that believed in Him were to dwell. They wondered greatly at the fact of Mary's going to live there. Thaddeus and Simon were to go first to Samaria, though none cared to go there. All preferred cities entirely pagan.

Jesus told them that they would all meet twice in Jerusalem before going to preach the Gospel in distant pagan lands. He spoke of a man between Samaria and Jericho, who would, like Himself, perform many miracles, though by the power of the devil. He would manifest a desire of conversion, and they must kindly receive him, for even the devil should contribute to His glory. Simon Magus was meant by these words of Jesus. During this instruction the Apostles, as in a familiar conference, questioned Jesus upon whatever they could not understand, and He explained to them as far as was necessary. Everything was perfectly natural.

Three years after the Crucifixion all the Apostles met in Jerusalem, after which Peter and John left the city and Mary accompanied the latter to Ephesus. Then arose in Jerusalem the persecution against Lazarus, Martha, and Magdalen. The last-named had up to that time been doing penance in the desert, in the cave to which Elizabeth had escaped with John during the massacre of the Innocents. The Apostles, in that first reunion, brought together all that belonged to the body of the Church. When half of the time of Mary's life after Christ's Ascension had flown, about the sixth year after that event, the Apostles were again assembled in Jerusalem. It was then they drew up the Creed, made rules, relinquished all that they possessed, distributed it to the poor, and divided the Church into dioceses, after

which they separated and went into far-off heathen countries. At Mary's death they all met again for the last time. When they again separated for distant countries, it was until death.

When Jesus left the Temple after this discourse, the enraged Pharisees lay in wait for Him both at the gate and on the way, for they intended to stone Him. But Jesus avoided them, proceeded to Bethania, and for three days went no more to the Temple. He wanted to give the Apostles and disciples time to think over what they had heard. Meantime they referred to Him for further explanations upon many points. Jesus ordered them to commit to writing what He had said relative to the future. I saw that Nathanael the Bridegroom, who was very skillful with the pen, did it, and I wondered that it was not John, but a disciple who recorded the predictions. Nathanael at that time had no other name. It was only at Baptism that he received a second.

During these days, three young men came to Lazarus at Bethania from the Chaldean city of Sikdor, and he procured them quarters at the disciples' inn. These youths were very tall and slight, very handsome and active, and much nobler in figure than the Jews, Jesus spoke only a few words to them. He directed them to the Centurion of Capharnaum, who had been a heathen like themselves, and who would instruct them. Then I saw the youths with the Centurion, who was relating to them the cure of his servant. He told them that through shame of the idols that were in his house, and because it was just the time at which the pagan carnival was celebrated, he had begged Jesus, the Son of God, not to enter into his idolatrous household. Five weeks before the Jewish feast of Easter, the pagans celebrated their carnival, during which they gave themselves up to all kinds of infamous practices. The Centurion Cornelius after his conversion gave all his metallic idols in alms to the poor, or to make

sacred vessels for the Temple. The three Chaldeans returned from Capharnaum to Bethania and thence back to Sikdor, where they gathered together the other converts, and with them and their treasures went to join King Mensor.

Up to this time Jesus had gone to the Temple with only three companions; but now He began to go thither escorted by His whole company of Apostles and disciples. I saw the Pharisees retiring from Jesus' chair into the surrounding halls, and peering at Him through the arches when He began to preach and to predict His Passion to the disciples.

In the wall of one of the forecourts just in front of the entrance of the Temple, seven or eight vendors had taken up their quarters to sell eatables and some kind of red beverage in little flasks. They were like sutlers, and I know not whether they were very devout or not, but I often saw the Pharisees sneaking around to them. When Jesus, who had passed the night in Jerusalem, went next morning to the Temple and reached the hall in which these vendors were, He ordered them to be off instantly with all their goods. As they hesitated to obey, He put His own hand to the work, gathered their things together, and had them removed. When He afterwards entered the Temple, He found the teacher's chair occupied by others, but they retired as hurriedly as if He had chased them away.

On the following Sabbath, after the Jews had finished their sacred services, Jesus again taught in the Temple and prolonged His instruction late into the night. In it He made frequent allusions to His journey among the pagans, so that it could be easily understood how good they were and how willing to receive His teachings. In support of His words, He appealed to the recent arrival of the three Chaldeans. They had not seen Jesus when He was in Sikdor, but they had heard of His doctrine, and were so impressed by it that they had journeyed

to Bethania for more instruction.

On the following day Jesus caused three arches in the lecture hall to be closed, that He might instruct His Apostles and disciples in private. He repeated on this occasion His early instructions upon His own fast in the desert. He alluded also to many events connected with His own past life, and said why and how He had chosen the Apostles. During this last part of His discourse, He placed the Apostles in pairs before Him. With Judas, however, He spoke but few words. Treason was already in his heart. He was becoming furious, and had had an interview with the Pharisees. After finishing with the Apostles, Jesus turned to the disciples, and spoke of their vocation also.

I saw that all were very sad. Jesus' Passion was near.

Jesus' last instruction in the Temple before Palm Sunday lasted four long hours. The Temple was full, and all who wanted to hear Him could do so. Many women listened from a space separated by a grating. He again explained many things from His former instructions and His own actions. He spoke of the cure of the man at the Pool of Bethesda, and said why He had healed him just at that time; of the raising of the son of the widow of Naim, also that of the daughter of Jairus, and said why the former had immediately followed Him, but the latter not. Then He referred to what was soon about to happen, and said that He should be abandoned by His own. At first He would with splendor and openly, as in triumph, enter the Temple, and the lips of the suckling that had never yet spoken would announce His entrance. Many would break off branches from the trees and strew them before Him, while others would spread their mantles in His way. The one, He explained, namely those that strewed branches before Him, would not renounce for Him what they possessed, and would not remain faithful to Him; but

they that spread their garments on the way would detach themselves from what they had, would put on the new man, and would remain faithful to Him. Jesus did not say that He was going to enter Jerusalem on an ass; consequently, many thought that He would celebrate His entrance with splendor and magnificence, with horses and camels in His train. His words gave rise to a great whispering in the crowd. They did not take His expression, "*fifteen days*," literally. They understood it to mean a longer time; therefore, Jesus repeated significantly: "Three times five days!"

This instruction occasioned great anxiety among the Scribes and Pharisees. They held a meeting in Caiaphas' house, and issued a prohibition against anyone's harboring Jesus and His disciples. They also set spies at the gates to watch for Him, but He remained concealed in Bethania with Lazarus.

2. Jesus' Solemn Entrance Into Jerusalem

Jesus with Peter, John, James, and Lazarus, and the Blessed Virgin with six of the holy women, remained hidden at Lazarus'. They were in the same subterranean apartments in which Lazarus lay concealed during the persecution that had risen against him. These apartments were under the rear of the building, and were comfortably fitted up with carpets and seats. Jesus, along with the three Apostles and Lazarus, was in a large hall supported by pillars and lighted by lamps, while the holy women were in a three-cornered apartment shut in by gratings. Some of the other Apostles and disciples were at the disciples' near Bethania, and the rest in other places. Jesus told the Apostles that next morning would usher in the day of His entrance into Jerusalem, and He directed all the absent Apostles to be summoned. They came, and He had a long