



CLEMENS BRENTAN, BERNARD E, OVERBERG Y. WILLIAM WESENER

VISIONS AND REVELATIONS OF THE VENERABLE

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TOMO X

THE LIFE OF JESUS CHRIST AND HIS HOLY MOTHER

According to the revelations of the venerable Anna Catherine Emmerick

Jesus' Final Teachings and Triumphal Entry into Jerusalem

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Jesus in Sichem, Ephron, and Jericho

As Jesus was journeying with the new disciples from the shepherd village, where He remained only a few hours, to Sichem, I frequently saw Him standing still and giving them animated instructions. He ordered Eliud, Silas, and Eremenzear to disclose to no one where they had gone with Him nor what had befallen them on that journey, and He told them some of the reasons for silence on those subjects. I saw Eremenzear holding the sleeve of Jesus' robe and begging to be allowed to write down something about it. Jesus replied that he might do so after His death, but ordered him at the same time to leave the writing with John. I cannot help thinking that a part of that writing is still in existence somewhere.

Peter and John came forward to meet the Lord on His way, and outside the gate of the city were waiting six of the other Apostles. They conducted Him and the disciples to a house, the master of which, though he had never before seen Jesus, gave Him a cordial reception. Jesus, however, appeared not to wish to make Himself publicly known, but rather to be confounded with the Apostles. The feet of the newly arrived were washed, and when the Sabbath began, the lamps were lighted. Jesus and His companions put on long, white garments and girdles, and after prayers went to the school, which was built on a little eminence. After that they partook of a meal prepared by their host, at which some Jews with long beards were present. The eldest of them was clothed as a priest of superior rank, and was led by attendants. Neither in the school nor at table did Jesus make Himself known. The host had a false look, and it seemed to me that he was a Pharisee.

The meal over, Jesus demanded that the synagogue should be opened for Him. He had, He said, listened to their teaching, but now He too would teach. He spoke of signs and miracles, which are of no avail when in spite of them people forget their own sinfulness and want of love for God. Preaching was for them more necessary than miracles. Even before the meal the Apostles had besought Jesus to express Himself more clearly, for they did not yet understand Him. He was always talking of His approaching end, they said, but He might before it go once more to Nazareth, there to show forth His power and by miracles proclaim His mission. At this juncture also Jesus replied that miracles were useless if people were not converted by Him, if after witnessing them, they remained what they were before. What, He demanded, had He gained by signs and miracles, by the feeding of the five thousand, by the raising of Lazarus, since even they themselves were hankering after more. Peter and John were of one mind with their Master, but the others were dissatisfied. On the way to Sichem, Jesus had explained to Eliud, Silas, and Eremenzear why He had wrought no signs and wonders on His last journey. It was, He said, because the Apostles and disciples should confirm His doctrine by miracles, of which they would perform even more than He Himself had done. Jesus was displeased at the Apostles' wanting to find out from the three youths where He had been and what He had done. They were very much vexed at the youths' silence on being questioned. Jesus announced to them that He was going to Jerusalem and would preach in the Temple. I saw that the Jews of Sichem sent messengers to report in Jerusalem that Jesus had again appeared, for the Pharisees of Sichem were among the most dissatisfied. They threatened to seize Jesus and deliver Him at Jerusalem. But Jesus replied that His time had not yet come, that He would Himself go to Jerusalem, and that not for their benefit, but for that of His own followers had He spoken.

Jesus now dismissed the Apostles and disciples to different places, keeping with Himself only the three that were in the secret of His last journey. With them He started for Ephron, in order to meet the holy women at a rented inn near Jericho. He

had previously announced to them His return by the parents of the three disciples. On the journey from Sichem to Ephron, it was very foggy, and quantities of rain fell, Jesus did not confine Himself to the straight route. He went to different localities, different towns and houses, consoling the inhabitants, healing the sick, and exhorting all to follow Him. The Apostles and disciples likewise did not take the direct road to the places to which they were sent, but turned off into the farms and houses lying along their way in order to announce Jesus' coming. It was as if all who sighed after salvation were to be again stirred up, as if the sheep that had strayed in the forest because their Shepherd had gone away were, now that He had come back, to be gathered again by the shepherd servants into one herd. When, toward evening, Jesus with the three disciples arrived at Ephron, He went into the houses, cured the sick, and called upon all to follow Him to the school. This place had a large synagogue, consisting of two halls, one above and the other below. A crowd of people, men and women, some from Ephron and some from neighboring places, flocked to the instruction. The synagogue was crowded. Jesus directed a chair to be placed in the center of the hall whence He taught first the men and then the women. The latter were standing back, but the men gave place to them. Jesus taught upon the necessity of following Him, upon His approaching end, and upon the chastisement that would fall on all that would not believe. Murmuring arose in the crowd, for there were many wicked souls among them.

From Ephron Jesus despatched the three trusty disciples to meet the holy women who, to the number of ten, had reached the rented inn near Jericho. They were the Blessed Virgin, Magdalen, Martha, and two others, Peter's wife and stepdaughter, Andrew's wife, and Zacheus' wife and daughter. The last-mentioned was married to a very deserving disciple named Annadias, a shepherd and a relative of Silas' mother. Peter, Andrew, and John met Jesus on the road, and with them He went on to Jericho. The Blessed Virgin, Magdalen, Martha, and others awaited His coming near a certain well. It was two hours before sundown when He came up with them. The women cast themselves on their knees before Him and kissed His hand, Mary also kissed His hand, and when she arose, Jesus kissed hers. Magdalen stood some what back. At the well, the disciples washed Jesus' feet, also those of the Apostles, after which all partook of a repast. The women ate alone and, when their meal was over, took their places at the lower end of the dining hall to listen to Jesus' words. He did not remain at the inn, but went with the three Apostles to Jericho, where the rest of the Apostles and disciples along with numerous sick were assembled. The women followed Him. I saw Him going into many of the houses and curing the sick, after which He Himself unlocked the school and ordered a chair to be placed in the center of the hall. The holy women were present in a retired part. They had a lamp to themselves. Mary was with them. After the instruction, the holy women went back to their inn and on the following morning returned to their homes. Crowds were gathered at Jericho, for Jesus' coming had been announced by the disciples. During His teaching and healing on the following day, the pressing and murmuring of the Pharisees were very great, and they sent messengers to Jerusalem to report. Jesus next went to the place of Baptism on the Jordan where were lying numbers of sick in expectation of His coming. They had heard of His reappearance and had begged His aid. There were little huts and tents around, under which they could descend into the water. I saw too the basin in the little island in which He had been baptized. Sometimes it was full, but again, the water was allowed to run off. They came from all parts for this water, from Samaria, Judea, Galilee, and even from Syria. They loaded asses with large leathern sacks of it. The sacks hung on either side of the beast, and were kept together over the animal's back by hoops. Jesus cured numbers. Only John, Andrew, and James the Less were with Him.

No Baptisms took place at this time, only ablutions and healing. Even the baptism of John had in it more of a sacramental character than the ablutions on this occasion. The last time that Jesus was in Jericho, many persons were healed at a bath in the city, but it was not Baptism. There was at this part of the Jordan a bathing place much resorted to, which John had merely enlarged. In the middle of the well on the island in which Jesus was baptized, the pole on which He had leaned was still standing. Jesus cured many without application of water, though He poured it over the heads of the leprous, and the disciples wiped them dry.

Baptism proper came into use only after Pentecost. Jesus never baptized. The Mother of God was baptized alone at the Pool of Bethsaida by John after Pentecost. Before the ceremony he celebrated Holy Mass, that is, he consecrated and recited some prayers as they were accustomed to do at that time.

When the crowd became too great, Jesus went with the three Apostles to Bethel, where the Patriarch Jacob saw on a hill the ladder reaching from earth to Heaven. It was already dark when they arrived and approached a house wherein trusty friends were awaiting them: Lazarus and his sisters, Nicodemus, and John Marc, who had come hither from Jerusalem secretly. The master of the house had a wife and four children. The house was surrounded by a courtyard in which was a fountain. Attended by two of his children, the master opened the door to the guests, whom he conducted at once to the fountain and washed their feet. As Jesus was sitting on the edge of the fountain, Magdalen came forth from the house and poured over His hair a little flat flask of perfume. She did it standing at His back, as she had often done before. I wondered at her boldness. Jesus pressed to His Heart Lazarus, who was still pale and haggard. His hair was very black. A meal was spread, consisting of fruit, rolls, honeycomb, and green herbs, the usual fare in Judea. There were little cups on the table. Jesus cured the sick who were lying in a building belonging to the house. The women ate alone and afterward ranged in the lower part of the hall to hear Jesus' preaching.

Next morning Lazarus returned to Jerusalem with his companions, while Jesus with the three Apostles went by a very circuitous route to the house of a son of Andrew's half-brother, whose daughter lay ill. They reached the well belonging to the house about noon. The master of the house, a robust man engaged in the manufacture of wicker screens, washed their feet and led them to his home. He had a great many children, some of them still quite small. Two grown sons from sixteen to eighteen years of age were not at home but at the fishery on the Sea of Galilee, in Andrew's dwelling place. Andrew had sent messengers to tell them that Jesus had returned, and to come to meet Him at a certain place.

After a repast, the man led Jesus and the Apostles to his sick daughter, a girl about twelve years old. For a long time she had been lying upon her bed perfectly pale and motionless. She had the greensickness, and she was also a simpleton. Jesus commanded her to arise. Then with Andrew He led her by the hand to the well, where He poured water over her head. After that, at the Lord's command, she took a bath under a tent, and returned to the house cured. She was a tall child. When Jesus with the Apostles left the place, the father escorted Him a part of the way. Before the hour of the Sabbath, Jesus reached a little city. He took up His quarters at an inn in the city wall, and then went at once with His followers to celebrate the Sabbath in the synagogue. Next morning He went again to the synagogue, where He prayed and delivered a short instruction. I saw a great crowd around Him. They brought to Him numbers of sick of divers kinds, and He healed them. I saw that all the people of this place honored Jesus and pressed around Him. The concourse was great. The Apostles also cured and blessed; even the priests led the sick forward.

I saw Jesus cure in this place a leper who had often been carried and set down on the road He was to travel, but whom He had always passed by. They had, just before Jesus' coming, brought the poor creature from a distant quarter of the city, where he dwelt in a little abode built in the wall. They brought him to Jesus sitting on a couch in a kind of litter shut in by hangings. No one went near the sick man excepting Jesus, who raised the curtain, touched the invalid, and directed that he should be taken to the bath near the city wall. When this order was executed, the scales of leprosy fell from him. He had been afflicted by a double leprosy, for that of impurity was added to the ordinary disease. The Lord healed likewise many women of a flux of blood. When He was healing in the court outside the synagogue, the crowd was so great that the people tore down the barriers and climbed upon the roof.

On leaving this place, Jesus journeyed on with the three Apostles and reached a strong castle (Alexandrium?) surrounded by moats, or ponds with discharging channels attached. It seemed that there were baths here, and I saw all kinds of vaults and massive walls. When Jesus manifested His intention to enter this castle, the Apostles made objections to His doing so. He might, they said, rouse indignation and give occasion for scandal. Jesus rejoined that if they did not want to accompany Him, they should suffer Him to enter alone, and so He went in. It contained all sorts of people, some of whom appeared to be prisoners, others sick and infirm. Guards were standing at the gates, for the inmates dared not go out alone. Several always went together and attended by a guard. They were obliged to work in the country around the castle, clearing the fields and digging trenches. When Jesus with the Apostles attempted to pass through the gate, the guards stopped them, but at a word from Him, they respectfully allowed Him to enter. The inmates assembled around Him in the courtyard, where He spoke with them and separated several from the rest. From the city, which was not far off, Jesus summoned two men who appeared to be officers of the law, for they had little metallic badges hanging on straps from their shoulders. Jesus spoke with them, and it looked as if He were giving bail for those that He had separated from the rest of the inmates. Later on, I saw Him leaving the castle with five and twenty of those people, and with them and the Apostles travelling up the Jordan the whole night. This hurried march brought Him to a little city in which He restored to their wives and children several of the prisoners lately freed. Others crossed the Jordan higher up, and then turned to the east. They were from the country of Kedar where Jesus had taught so long before His journey to the star worshippers. Jesus sent the Apostles away on this road. When journeying through the valleys near Tiberias and past the well of Jacob, the three silent disciples and the other companions of His visit to the heathens joined Jesus. They continued their journey a part of the night, rested only a few hours under a shed, and toward evening of the next day arrived in Capharnaum. Here a young man called Sela, or Selam, was presented to Jesus. He was a cousin of the bride groom of Kedar to whom Jesus had given the house and vineyard on the occasion of His journey to the star worshippers. It was the bridegroom who had sent Sela to Jesus, and he had been in Andrew's house awaiting His coming. He threw himself on his knees before Jesus, who imposed hands upon his shoulders and admitted him to the number of His disciples. Jesus made use of him at once, sending him to the superintendent of the school to demand the key and the roll of Scriptures that had been found in the Temple during the seven years that it had stood dilapidated and deprived of divine service. The last time Jesus taught here, He had made use of the same roll of Scriptures, which were from Isaias. When the youth returned, Jesus and His companions went into the school and lighted the lamps. Jesus directed a space

to be cleared and a pulpit with a flight of steps to be placed in it. A great crowd was gathered, and Jesus taught a long time from the roll of Scriptures. The excitement in Capharnaum was very great. The people assembled on the streets, and I heard the cry: "There is Joseph's Son again!"

Jesus left Capharnaum before daylight next morning, and I saw Him going into Nazareth with the disciples and several of the Apostles who had joined Him. I saw on this occasion that Anne's house had passed into other hands. Jesus went also to Joseph's old home, now closed and unoccupied. Thence He proceeded straight to the synagogue. His appearance was the signal for great excitement among the people, who ran out in crowds. One possessed, who had a dumb devil, suddenly began to shout after Him: "There is Joseph's Son! There is the rebel! Seize Him! Imprison Him!" Jesus commanded him to be silent. The man obeyed, but Jesus did not drive the devil out of him.

In the school Jesus ordered room to be made and a teacher's chair to be set for Him. On this journey He acted with perfect freedom and taught openly as one having a right to do so, which proceeding greatly incensed the Jews against Him. He visited likewise many of the houses in the neighborhood of Joseph's old home, and healed and blessed the children; whereupon the Jews who during the instruction had been tolerably quiet, became extremely indignant. Jesus soon left the city, telling the Apostles to meet Him on the mount of the multiplication of the loaves, whither He went accompanied by the disciples only.

When they reached the mountain, it was already night, and fires were kindled on its summit. Jesus stood in the center, the Apostles ranged around Him, the disciples forming an outer circle. A considerable crowd had gathered. Jesus taught the whole night and until almost morning. He indicated to the Apostles, pointing with His finger here and there, whither they should go on their mission of healing and teaching. It looked as if He were giving them orders as to their journeys and labors for the time just about to follow. They and many of the disciples took leave of Him here, and at morning dawn He turned His steps southward.

On this journey Jesus was implored by a father and mother to go into their house and cure their daughter who was a lunatic, pale and sick. He commanded her to arise, and she was cured.

One hour's distance from Thanath-Silo all the Apostles, bearing green branches, came to meet Jesus. They prostrated before Him and He took one of the branches in His hand. Then they washed His feet. I think this ceremony took place because they were all again reunited, and because Jesus once more appeared openly as their Master and was about to preach again everywhere. Accompanied by the Apostles and disciples He went to the city, where the Blessed Virgin, Magdalen, Martha, and the other holy women, except Peter's wife and stepdaughter and Andrew's wife, who were still at Bethsaida, received Him outside an inn. Mary had come from the region of Jericho and had here awaited Jesus. The other women also had come hither by different routes. They prepared a meal of which fifty guests partook, after which Jesus, having ordered the key to be brought, repaired to the school. The holy women and a great many people listened to His instruction.

Jesus Goes to Bethania

Next morning Jesus cured many sick of the city, although He passed before a number of houses without performing any cures. He healed also at the inn. After that He dismissed the Apostles, sending some to Capharnaum, and others to the place of the multiplication of the loaves. The holy women went to Bethania. Jesus

Himself took the same direction, and celebrated the Sabbath at an inn with all the disciples whom He had brought back with Him from His great journey. They hung a lamp in the middle of the hall, laid a red cover on the table and over it a white one, put on their white Sabbath garments, and ranged round Jesus in the order observed at prayer. He prayed from a roll of writings. The whole party numbered about twenty. The Sabbath lamp burned the whole day, and Jesus alternately prayed and instructed the disciples in their duties. There was present a new disciple named Silvanus, whom Jesus had received in the last city. He was already thirty years old and of the tribe of Aaron. Jesus had known him from early youth, and looked upon him as His future disciple at the children's feast given by holy Mother Anne when, as a boy of twelve, He returned from His teaching in the Temple. It was at the same feast that He had chosen the future bridegroom of Cana.

On the way to Bethania, Jesus, to continue His instructions for the benefit of the new disciples, explained to them the Our Father, spoke to them of fidelity in His service, and told them that He would now teach awhile in Jerusalem, after which He would soon return to His Heavenly Father. He told them also that one would abandon Him, for treason was already in his heart. All these new disciples remained faithful. On this journey, Jesus healed several lepers who had been brought out on the road. One hour from Bethania, they entered the inn at which Jesus had taught so long before Lazarus' resurrection and to which Magdalen had come forth to meet Him. The Blessed Virgin also was at the inn with other women, likewise five of the Apostles: Judas, Thomas, Simon, James the Less, Thaddeus, John Marc, and some others. Lazarus was not there. The Apostles came out a part of the way to meet the Lord at a well, where they saluted Him and washed His feet, after which He gave an instruction which was followed by a meal. The women then went on to Bethania while Jesus remained at the inn with the rest of the party. Next day, instead of going straight to Bethania, He made a circuit around the adjacent country with the three silent disciples. The rest of the Apostles and disciples separated into two bands, headed respectively by Thaddeus and James, and went around curing the sick. I saw them effecting cures in many different ways: by the imposition of hands, by breathing upon or leaning over the sick person, or in the case of children, by taking them on their knees, resting them on their breast and breathing upon them.

On this journey, Jesus cured a man possessed by the devil. The parents of the young man ran after Jesus just as He was entering a little village of scattered houses. He followed them into the court of their house, where He found their possessed son who, at the Lord's approach, became furious, leaping about and dashing against the walls. His friends wanted to bind him, but they could not do it, as he grew more and more rabid, flinging right and left those that approached him. Thereupon Jesus commanded all present to withdraw and leave Him alone with the possessed. When they obeyed, Jesus called to the possessed to come to Him. But he, heeding not the call, began to put out his tongue and to make horrible grimaces at Jesus. Jesus called him again. He came not, but, with his head twisted over his shoulder, he looked at Him. Then Jesus raised His eyes to Heaven and prayed. When He again commanded the possessed to come to Him, he did so and cast himself full length at His feet. Jesus passed over him twice first one foot and then the other, as if treading him underfoot, and I saw rising from the open mouth of the possessed a black spiral vapor which disappeared in the air. In this rising exhalation, I remarked three knots, the last of which was the darkest and strongest. These three knots were connected together by one strong thread and many finer ones. I can compare the whole thing to nothing better than to three censers one above the other, whose clouds of smoke, issuing from different openings, at last united with one another.

The possessed now lay like one dead at Jesus' feet. Jesus made over him the Sign of the Cross and commanded him to rise. The poor creature stood up. Jesus led him to his parents at the gate of the courtyard, and said to them: "I give you back your son cured, but I shall demand him again of you. Sin no more against him." They had sinned against him, and it was on that account that he had fallen into so miserable a condition.

Jesus now went to Bethania. The man just delivered and many others went thither also, some before Jesus, others after Him. Many of those that had been cured by the Apostles were likewise present in the city, and a great tumult arose when the cured everywhere proclaimed their happiness. I saw some priests go to meet Jesus and conduct Him into the synagogue, where they laid before Him a book of Moses from which they desired Him to teach. There were many people in the school, and the holy women were in the place allotted to females.

They went afterward to the house of Simon of Bethania, the healed leper, where the women had prepared a repast in the rented hall. Lazarus was not there. Jesus and the three silent disciples spent the night at the inn near the synagogue, the Apostles and other disciples at that outside Bethania; Mary and the other women stayed with Martha and Magdalen. The house in which Lazarus formerly dwelt was toward the Jerusalem side of the city. It was like a castle, surrounded by moats and bridges.

Next morning Jesus again taught in the school where among the many disciples present were Saturnin, Nathanæl Chased, and Zacheus. Many sick had been brought to Bethania. In the house of Simon, the healed leper, a meal was again prepared, at which Jesus distributed all the viands to the poor and invited them to partake with the other guests. This gave rise to the report among the Pharisees and in Jerusalem that Jesus was a spendthrift who lavished upon the mob all that He could lay hands on.

While Jesus was teaching in the school, the crowds of sick, all men, were ranged in a double row of tents from the school to Simon's house. There were no lepers among them, for they showed themselves only in retired places. When Jesus approached the tents, three disciples followed Him like Levites, two on either side, but a little behind Him, and the third directly behind Him. There was no crowd. Jesus went up along one row of tents and down by the other, curing in various ways. He merely passed by some of the sick, and exhorted others without curing them. He told them that they should change their manner of life. Some He took by the hand and commanded to rise, while others He merely touched. One man affected with the dropsy, He stroked over the head and body with His hand, and the swelling immediately went down. The water poured from his whole person in a stream of perspiration. Many of the cured threw themselves prostrate at Jesus' feet. His companions raised them and led them away. When the Lord returned to the school, He caused the cured to be seated near Him, and then He taught.

I saw Jesus sending out the disciples two by two from Bethania into the country to teach and to heal. Some He told to return to Bethania, and others to Bethphage. He Himself with the three silent disciples journeyed a couple of hours southward from Bethania to a little village where He healed the sick. Here I saw Him going into the house of a man whom He had once cured of dumbness, but who having sinned again, had now become paralyzed. His hands and fingers were quite distorted. Jesus addressed to him some words of exhortation and touched him. The man arose. He healed likewise several girls who were lying pale and sick. Sometimes they lay unconscious as if dead, and again they alternately wept and laughed heartily. They were lunatics.

When, before the Sabbath, Jesus again returned to Bethania and went to the school, I heard the Jews boasting against Him that He could not yet do what God had done for the Children of Israel when He rained down manna for them in the desert. They were indignant against Jesus. Jesus passed the night this time not in Bethania, but outside in the disciples' inn.

While at this inn, three men came to Him from Jerusalem: Obed, the son of the old man Simeon, a Temple servant and a disciple in secret; the second, a relative of Veronica; and the third, a relative of Johanna Chusa. This last-mentioned became, later on, Bishop of Kedar. For a time also he lived as a hermit near the date trees that, on her flight into Egypt, had bent down their fruit to Mary that she might partake of it. These disciples asked why He had so long abandoned them, why He had in other places done so much of which they knew nothing. In His answer to these questions, Jesus spoke of tapestry and other precious things which looked new and beautiful to one that had not seen them for some time. He said also that if the sower sowed his seed all at once and in one place, the whole might be destroyed by a hailstorm, so the instructions and cures that were scattered far and wide would not soon be forgotten. Jesus' answers were something like the above.

These disciples brought the news that the High Priest and Pharisees were going to station spies in the places round Jerusalem in order to seize Him as soon as He appeared. Hearing this, Jesus took with Him only His two latest disciples, Selam of Kedar and Silvanus, and travelled the whole night with them to Lazarus' estate near Ginea, where Lazarus himself was then stopping. Two days previously he was in the little city between Bethania and Bethlehem, in the neighborhood of which the Three Kings had rested on their journey to the latter place; but on receiving a message from Jesus, he had left and gone to his estate. Jesus knew very well that the three disciples would bring Him this news from Jerusalem and that He Himself would leave Bethania, therefore it was that He had already passed two nights not in Bethania, but in the disciples' inn outside.

Jesus arrived before dawn (it was still dark) at Lazarus' estate and knocked at the gate of the courtyard. It was opened by Lazarus himself who, with a light, conducted Him into a large hall where were assembled Nicodemus, Joseph of Arimathea, John Marc, and Jairus, the younger brother of Obed.

I saw Jesus afterward with the two disciples again in Bethabara and Ephron, where He celebrated the Sabbath. Andrew, Judas, Thomas, James the Less, Thaddeus, Zacheus, and seven other disciples were present, having come hither from Bethania to meet Jesus. When Judas was about leaving Bethania, I saw the Blessed Virgin earnestly exhorting him to be more moderate, to watch over himself, and not interfere in affairs as he did.

In Ephron, Jesus healed the blind, the lame, the deaf and dumb, who had been brought thither for that purpose. He delivered one possessed also from the power of the devil.

On leaving Ephron, He went to a place north of Jericho where there was an asylum for the sick and the poor. Here He restored sight to an old blind man whom once before, when engaged in healing, He had sent away, although at the same time He had restored sight to two others by anointing their eyes with salve made of clay mixed with spittle. He now cured this man by His word alone. The village was situated on His way.

From this last place Jesus returned to Lazarus' estate, and thence went with Lazarus to Bethania, whither the holy women came to meet Him.

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 Nathanæel 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. Nathanæel 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.

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 interview with them. They were very sad. Toward the traitor Judas, Jesus was gracious in manner, and it was to him that He entrusted the commission to summon the disciples. Judas was very fond of such commissions, for he was desirous to pass for a person of some consequence and importance.

After that, Jesus propounded to the holy women and Lazarus a great parable, which He explained. He began His instruction by speaking of Paradise, the fall of Adam and Eve, the Promise of a Redeemer, the progress of evil, and the small number of faithful laborers in the garden of God. From this, He went on to the parable of a king who owned a magnificent garden. A splendidly dressed lady came to him, and pointed out near his own a garden of aromatic shrubs, which belonged to a good, devout man. She said to the king: "Since this man has left the country, you should purchase his garden and plant it with aromatic shrubs." But the king wanted to plant garlic and similar strong-smelling herbs in the poor man's garden, although the owner looked upon it as a sacred spot in which he desired to see only the finest aromatics. The king caused the good man to be called, and proposed that he should remove from the place or sell his garden to him. Then I saw the good man in his garden. I saw that he cultivated it carefully and was desirous of keeping it. But he had to suffer great persecutions. His enemies went even so far as to attempt to stone him in his own garden, and he fell quite sick. But at last the king with all his glory came to naught, while the good man, his garden, and all belonging to him prospered and increased. I saw this blessing spreading out like the branches of a tree, and filling all parts of the world. I saw the whole parable while Jesus was relating it. It passed before me in tableaux and looked like a true history. The flourishing of the good man's garden was shown me under the figure of gain, of growth, of the development of all kinds of shrubs, also as a watering by means of far-flowing streams, as overflowing fountains of light, and as floating clouds dissolving in rain and dew. The blessing arose from these sources and spread around and abroad even to the ends of the earth. Jesus explained this parable as having reference to Paradise, the Fall of Man, Redemption, the kingdom of this world, and the Lord's vineyard in it. This vineyard, Jesus said, would be attacked by the prince of the world, who would ill-treat in it the Son of God, to whom the Father had entrusted its care. The parable signified also that as sin and death had begun in a garden, so the Passion of Him who had taken upon Himself the sins of the world would begin in a garden, and that after satisfying for the same, the victory over death would be gained by His Resurrection in a garden.

This instruction was followed by a short repast, after which Jesus continued to speak with the disciples, who as soon as it grew dark had gathered in the neighboring houses.

Early next morning Jesus sent Eremenzear and Silas to Jerusalem, not by the direct route, but by a road that ran through the enclosed gardens and fields near Bethphage. They were commissioned to make that road passable by opening the hedges and removing the barriers. He told them that in the meadow near the inn outside Bethphage (through which ran the road), they would find a she-ass with her foal; they should fasten the ass to the hedge, and, if questioned as to why they did that, they should answer that the Lord would have it so. Then they should remove every obstruction from the road leading to the Temple, which done, they were to return to Him.

I saw the two setting out on their journey, opening the hedges, and removing all obstructions from the way. The large public house, near which asses were grazing in a meadow, had a courtyard and fountain. The asses belonged to some strangers who, on going to the Temple, had left their beasts here. The disciples bound the she-ass, as directed, and let the foal run at large. Then I saw them continuing their journey to the Temple and on the way putting to one side whatever might prove an obstruction. The vendors of eatables, whom Jesus had recently dispersed, had again taken up their stand at a corner near the entrance to the Temple. The two disciples went to them and bade them retire, because the Lord was about to make His solemn entrance. After they had thus executed all points of their commission, they returned to Bethphage by the direct route, the other side of Mount Olivet.

Meanwhile Jesus had sent a band of the eldest disciples to Jerusalem by the usual route with orders to go, some to the house of Mary Marcus, others to that of Veronica, to Nicodemus, to the sons of Simeon, and to friends like them, and notify them of His approaching entrance. After that, He Himself with all the Apostles and the rest of the disciples set out for Bethphage. The holy women, headed by the Blessed Virgin, followed at some distance. When the party reached a certain house on the road surrounded by gardens, courtyards, and porticos, they paused for a considerable time. Jesus sent two of the disciples to Bethphage with covers and mantles which they had brought with them from Bethania, in order to prepare the ass of which they had been directed to say that the Lord had need. Meantime He instructed the immense crowd of people that had gathered under the open portico. The latter was supported by polished pillars, between which the holy women took up a place to listen to Him. Jesus stood on an elevated platform; the disciples and the crowd filled the courtyard. The portico was ornamented with foliage and garlands. The walls were entirely covered with them, and from the ceiling depended very fine and delicate festoons. Jesus spoke of foresight and of the necessity of using one's own wits, for the disciples had questioned Him upon His taking that byroute. He answered that it was in order to shun unnecessary dangers. One should protect himself, He said, and take care not to leave things to chance; therefore He had beforehand ordered the ass to be bound.

And now Jesus arranged His procession. The Apostles He ordered to proceed, two and two, before Him, saying that from this moment and after His death, they should everywhere head the Community (the Church). Peter went first, followed by those that were to bear the Gospel to the most distant regions, while John and James the Less immediately preceded Jesus. All carried palm branches. As soon as the two disciples that were waiting near Bethphage spied the procession coming, they hurried forward to meet it, taking with them the two animals. The she-ass was covered with trappings that hung to its feet, the head and tail alone being visible.

Jesus now put on the beautiful festal robe of fine white wool which one of the disciples had brought with him for that purpose. It was long and flowing with a train. The broad girdle that confined it at the waist bore an inscription in letters. He then

put around His neck a wide stole that reached to the knees, on the two ends of which something like shields was embroidered in brown. The two disciples assisted Jesus to mount the cross-seat on the ass. The animal had no bridle, but around its neck was a narrow strip of stuff that hung down loose. I know not whether Jesus rode on the she-ass or on its foal, for they were of the same size. The riderless animal ran by the other's side. Eliud and Silas walked on either side of the Lord, and Eremenzear behind Him; then followed the disciples most recently received, some of whom He had brought back with Him from His last great journey, and others that had been received still later. When the procession was ranged in order, the holy women, two and two, brought up the rear. The Blessed Virgin, who up to this time had always stayed in the background, now went at their head. As the procession moved forward, all began to sing, and the people of Bethphage, who had gathered around the two disciples while they were awaiting Jesus' coming, followed after like a swarm. Jesus reminded the disciples of what He had previously told them to notice, namely, those that would spread their garments in His path, those that would break off branches from the trees, and those that would render Him the double honor, for these last would devote themselves and their worldly goods to His service.

From Bethania to Jerusalem, the traveller in those days met Bethphage to the right and rather more in the direction of Bethlehem. The Mount of Olives separated the two roads. It lay on low, swampy ground, and was a poor little place consisting of only a row of houses on either side of the road. The house near which the asses were grazing stood some distance from the road in a beautiful meadow between Bethphage and Jerusalem. On this side the road ascended, but on the other it sank into the valley between Mount Olivet and the hills of Jerusalem. Jesus had tarried awhile between Bethania and Bethphage, and it was on the road beyond the latter place that the two disciples were waiting for Him with the ass.

In Jerusalem the vendors and people whom Eremenzear and Silas had that morning told to clear the Temple because the Lord was coming, began straightaway and most joyfully to adorn the road. They tore up the pavement and planted trees, the top branches of which they bound together to form an arch, and then hung them with all kinds of yellow fruit like very large apples. The disciples that Jesus had sent on to Jerusalem, innumerable friends who had gone up to the city for the approaching feast (the roads were swarming with travellers), and many of the Jews that had been present at Jesus' last discourse crowded to that side of the city by which He was expected to enter. There were also many strangers in Jerusalem. They had heard of the raising of Lazarus, and they wished to see Jesus. Then when the news spread that He was approaching, they too went out to meet Him.

The road from Bethphage to Jerusalem ran through the lower part of the valley of Mount Olivet, which was not so elevated as the plateau upon which the Temple stood. Going up from Bethphage to the Mount of Olives, one could see, through the high hills that bordered the route on either side, the Temple standing opposite. From this point to Jerusalem the road was delightful, full of little gardens and trees.

Crowds came pouring out of the city to meet the Apostles and disciples, who were approaching with songs and canticles. At this juncture, several aged priests in the insignia of their office stepped out into the road and brought the procession to a standstill. The unexpected movement silenced the singing. The priests called upon Jesus to say what He meant by such proceedings on the part of His followers, and why He did not prohibit this noise and excitement. Jesus answered that if His followers were silent, the stones on the road would cry out. At these words, the priests retired.

Then the High Priests took counsel together, and ordered to be called before them all the husbands and relatives of the women that had gone out of Jerusalem with the children to meet Jesus. When they made their appearance in answer to the summons, they were all shut up in the great court, and emissaries were sent out to spy what was going on.

Many among the crowd that followed Jesus to the Temple not only broke off branches from the trees and strewed them in the way, but snatched off their mantles and spread them down, singing and shouting all the while. I saw many that had quite despoiled themselves of their upper garments for that purpose. The children had rushed from the schools, and now ran rejoicing with the crowd. Veronica, who had two children by her, threw her own veil in the way and, snatching another from one of the children, spread that down also. She and the other women joined the holy women, who were in the rear of the procession. There were about seventeen of them. The road was so thickly covered with branches, garments, and carpets that the procession moved on quite softly through the numerous triumphal arches that spanned the space between the walls on either side.

Jesus wept, as did the Apostles also, when He told them that many who were now shouting acclamations of joy would soon deride Him, and that a certain one would even betray Him. He looked upon the city, and wept over its approaching destruction. When He entered the gate, the cries of joy became still greater. Many sick of all kinds had been led or carried thither, consequently Jesus frequently halted, dismounted, and cured all without distinction. Many of His enemies had mingled with the crowd, and they now uttered cries with a view to raise an insurrection.

The nearer to the Temple, the more magnificent was the ornamentation of the road. On either side hedges had been put up to form enclosures, in which little animals with long necks, kids, and sheep, all adorned with garlands and wreaths around their neck, were skipping about as if in little gardens. The background of these enclosures was formed of bushes. In this part of the city there were always, and especially toward the Paschal feast, chosen animals for sale, pure and spotless, destined for sacrifice. To move from the city gate to the Temple, although a distance of about half an hour only, the procession took three hours.

By this time the Jews had ordered all the houses, as well as the city gate, to be closed, so that when Jesus dismounted before the Temple, and the disciples wanted to take the ass back to where they had found it, they were obliged to wait inside the gate till evening. In the Temple were the holy women and crowds of people. All had to remain the whole day without food, for this part of the city had been barricaded. Magdalen was especially troubled by the thought that Jesus had taken no nourishment.

When toward evening the gate was again opened, the holy women went back to Bethania, and Jesus followed later with the Apostles. Magdalen, worried because Jesus and His followers had had no refreshment in Jerusalem, now prepared a meal for them herself. It was already dark when Jesus entered the courtyard of Lazarus' dwelling. Magdalen brought Him a basin of water, washed His feet, and dried them with a towel that was hanging over her shoulder. The food that she had prepared did not amount to a regular meal, it was merely a luncheon. While the Lord was partaking of it, she approached and poured balm over His head. I saw Judas, who passed her at this moment, muttering his dissatisfaction, but she replied to his murmurs by saying that she could never thank the Lord sufficiently for what He had done for her and her brother. After that Jesus went to the public house of Simon the leper, where several of the disciples were gathered, and taught a little while. From

there He went out to the disciples' inn, where He spoke for some time, and then returned to the house of Simon the leper.

As Jesus next day was going to Jerusalem with the Apostles, He was hungry, but it seemed to me that it was after the conversion of the Jews and the accomplishment of His own mission. He sighed for the hour when His Passion would be over, for He knew its immensity and dreaded it in advance. He went to a fig tree on the road and looked up at it. When He saw no fruit, but only leaves upon it, He cursed it that it should wither and never more bear fruit. And thus, did He say, would it happen to those that would not acknowledge Him. I understood that the fig tree signified the Old Law; the vine, the New. On the way to the Temple, I saw a heap of branches and garlands from yesterday's triumph. In the outer portico of the Temple, many vendors had again established themselves. Some of them had on their backs cases, or boxes, which they could unfold and which they placed on a pedestal. The latter they carried along with them. When folded, it was like a walking stick. I saw lying on the tables heaps of pence, bound together in different ways by little chains, hooks, and cords, so as to form various figures. Some were yellow; others, white, brown, and variegated. I think they were pieces of money intended for ornamental pendants. I saw also numbers of cages with birds, standing one above another and, in one of the porticos, there were calves and other cattle. Jesus ordered the dealers to be off, and as they hesitated to obey, He doubled up a cincture like a whip and drove them from side to side and beyond the precincts of the Temple.

While Jesus was teaching, some strangers of distinction from Greece (John 12:20-37) dispatched their servants from the inn to ask Philip how they could converse with the Lord without mingling with the crowd. Philip passed the word to Andrew, who in turn transmitted it to the Lord. Jesus replied that He would meet them on the road between the city gate and the house of John Mark when He should have left the Temple to return to Bethania. After this interruption, Jesus continued His discourse. He was very much troubled and when, with folded hands, He raised His eyes to Heaven, I saw a flash of light descend upon Him from a resplendent cloud, and heard a loud report. The people glanced up frightened, and began to whisper to one another, but Jesus went on speaking. This was repeated several times, after which I saw Jesus come down from the teacher's chair, mingle with the disciples in the crowd, and leave the Temple.

When Jesus taught, the disciples threw around Him a white mantle of ceremony which they always carried with them; and when He left the teacher's chair, they took it off so that, clothed like the others, He could more easily escape the notice of the crowd. Around the teacher's chair were three platforms, one above the other, each enclosed by a balustrade, which was ornamented with carving and, I think, molding. There were all sorts of brown heads and knobs on them. I saw no carved images in the Temple, although there were various kinds of ornamentation: vines, grapes, animals for sacrifice, and figures like swathed infants, such as I used to see Mary embroidering.

It was still bright daylight when Jesus and His followers reached the neighborhood of John Mark's house. Here the Greeks stepped up, and Jesus spoke to them some minutes. The strangers had some women with them, but they remained standing back. These people were converted. They were among the first to join the disciples at Pentecost and to receive Baptism.

New anointing of Mary Magdalene

Full of trouble, Jesus went back with the Apostles to Bethania for the Sabbath. While He was teaching in the Temple, the Jews had been ordered to keep their houses closed, and it was forbidden to offer Him or His disciples any refreshment. On reaching Bethania, they went to the public house of Simon, the healed leper, where a meal awaited them. Magdalen, filled with compassion for Jesus' fatiguing exertions, met the Lord at the door. She was habited in a penitential robe and girdle, her flowing hair concealed by a black veil. She cast herself at His feet and with her hair wiped from them the dust, just as one would clean the shoes of another. She did it openly before all, and many were scandalized at her conduct.

After Jesus and the disciples had prepared themselves for the Sabbath, that is, put on the garments prescribed and prayed under the lamp, they stretched themselves at table for the meal. Toward the end of it, Magdalen, urged by love, gratitude, contrition, and anxiety, again made her appearance. She went behind the Lord's couch, broke a little flask of precious balm over His head and poured some of it upon His feet, which she again wiped with her hair. That done, she left the dining hall. Several of those present were scandalized, especially Judas, who excited Matthew, Thomas, and John Mark to displeasure. But Jesus excused her, on account of the love she bore Him. She often anointed Him in this way. Many of the facts mentioned only once in the Gospels happened frequently.

The meal was followed by prayer, after which the Apostles and disciples separated. Judas, full of chagrin, hurried back to Jerusalem that night. I saw him, torn by envy and avarice, running in the darkness over Mount Olivet, and it seemed as if a sinister glare surrounded him, as if the devil were lighting his steps. He hurried to the house of Caiaphas, and spoke a few words at the door. He could not stay long in any one place. Thence he ran to the house of John Mark. The disciples were wont to lodge there, so Judas pretended that he had come from Bethania for that purpose. This was the first definite step in his treacherous course.

When, on the following morning, Jesus was going from Bethania to Jerusalem with some of His disciples, they found the fig tree that Jesus had cursed entirely withered, and the disciples wondered at it. (Mark 11:20). I saw John and Peter halting on the roadside near the tree. When Peter showed his astonishment, Jesus said to them: "If ye believe, ye shall do still more wonderful things. Yea, at your word mountains will cast themselves into the sea." He continued His instruction on this object, and said something about the signification of the fig tree.

A great many strangers were gathered in Jerusalem, and both morning and evening, preaching and divine service went on in the Temple. Jesus taught in the interim. He stood when preaching, but if anyone wanted to put a question to Him, He sat down while the questioner rose.

During His discourse today, some priests and Scribes stepped up to Him and inquired by what right He acted as He did, Jesus answered: "I too shall ask you something; and when you answer Me, I shall tell you by what authority I do these things." Then He asked them by what authority John had baptized, and when they would not answer Him, He replied that neither would He tell them by what authority He acted. (Matt. 21:24-32).

In His afternoon instruction, Jesus introduced the similitude of the vine dresser, also that of the cornerstone rejected by the builders. In the former, He explained that the murdered vine dresser typified Himself, and the murderers, the Pharisees. Thereupon these last-named became so exasperated that they would willingly have arrested Him then and there but they dared not, as they saw how all the people

clung to Him. They determined, however, to set five of their confidential followers, who were relatives of some of the disciples, to spy Him, and they gave them orders to try to catch Him by captious questions. These five men were some of them followers of the Pharisees; others, servants of Herod.

As Jesus was returning toward evening to Bethania, some kindhearted people approached Him on the road and offered Him something to drink. He passed the night at the disciples' inn near Bethania.

Next day Jesus taught for three hours in the Temple upon the parable of the royal wedding feast, the spies of the Pharisees being present. Jesus returned early to Bethania, where He again taught. As He mounted the teacher's chair next day in the circular hall of the Temple, the five men appointed by the Pharisees pressed up through the aisle that ran from the door to the chair, the space all around being filled by the audience, and asked Him whether they ought to pay tribute to Cæsar. Jesus replied by telling them to show Him the coin of the tribute; whereupon one of them drew from his breast pocket a yellow coin about the size of a Prussian dollar, and pointed to the image of the Emperor. Then Jesus told them that they should render to Cæsar the things that are Cæsar's.

After that Jesus spoke of the Kingdom of God, which He likened to a man who cultivated a plant that never ceased to grow and spread its branches. To the Jews, it would come not again; but those Jews that would be converted, would attain the Kingdom of God. That Kingdom would go to the heathens, and a time would come when in the East all would be darkness, but in the West, perfect day. He told them also that they should perform their good works in secret, as He Himself had done, and that He would receive His reward at noonday. He spoke too of a murderer's being preferred to Himself.

Later in the day, seven of the Sadducees went to Jesus and questioned Him upon the resurrection of the dead. They brought forward something about a woman that had already had seven husbands. Jesus answered that after the resurrection there would be no longer any sex or any marrying, and that God is a God of the living and not of the dead. I saw that His hearers were astounded at His teaching. The Pharisees left their seats and conferred together. One of them, named Manasses, who held an office in the Temple, very modestly asked Jesus which of the Commandments was the greatest. Jesus answered the question, whereupon Manasses heartily praised Him. Then Jesus responded that the Kingdom of God was not far from him, and He closed His discourse by some words on Christ (the Messiah) and David.

All were dumbfounded; they had nothing to reply. When Jesus left the Temple, a disciple asked Him: "What mean the words that Thou didst say to Manasses, 'Thou art not far from the Kingdom of God'?" The Lord answered that Manasses would believe and follow Him, but that they (the disciples) should be silent on that head. From that hour Manasses took no part against Jesus. He lived in retirement till the Ascension, when he declared himself for Him and joined the disciples. He was between forty and fifty years old.

That evening Jesus went to Bethania, ate with the Apostles at Lazarus', then visited the inn where the women were assembled, taught them until after nightfall, and lodged at the disciples' inn.

While Jesus was teaching in Jerusalem, I saw the holy women frequently praying together in the arbor in which Magdalen was sitting when Martha called her to welcome Jesus before the raising of Lazarus. They observed a certain order at prayer: sometimes they stood together, sometimes they knelt, or again they sat apart.

On the next day Jesus taught about six hours in the Temple. The disciples, impressed by His instruction of the preceding day, asked what was meant by the words: "Thy Kingdom come to us!" Jesus gave them a long explanation, and added that He and the Father were one, and that He was going to the Father. Then they asked, if He and the Father were one, why was it necessary for Him to go to the Father. Thereupon He spoke to them of His mission, saying that He would withdraw from the humanity, from the flesh, and that whœver separated from his own fallen nature, to go by Him to Him, went at the same time to the Father. Jesus' words on this head were so touching that the Apostles, ravished with joy and transported out of themselves, started up and exclaimed: "Lord, we will spread Thy Kingdom to the end of the world!" But Jesus responded: "Whœver talks in that way accomplishes nothing." At this the Apostles became sad. Jesus said again: "You must not say, 'I have cast out devils in Thy name, I have done this and that in Thy name,' nor should ye do your good works in public." And then He told them that the last time He had left them, He had done many things in secret, but that they had at the same time insisted that He should go to His own city (Nazareth) although the Jews, on account of the raising of Lazarus, wanted to kill Him! But how then would all things have been accomplished? The Apostles then asked how could His Kingdom become known if they had to keep all things secret. But I do not remember what answer Jesus gave them. They again grew quite dejected. Toward noon the disciples left the Temple, but Jesus and the Apostles remained. Some of the former returned soon after with a refreshing drink for Jesus.

After midday, the Scribes and Pharisees crowded in such numbers around Jesus that the disciples were pushed to some distance from Him. He spoke very severely against the Pharisees, and I heard Him say once during this stern lecture: "You shall not now arrest Me, because My hour has not yet come."

Instruction at Lazarus'. Peter Receives a Severe Reprimand

Jesus spent the whole of this day at Lazarus' with the holy women and the Twelve Apostles. In the morning He instructed the holy women in the disciples' inn. Toward three o'clock in the afternoon, a great repast was served in the subterranean dining hall. The women waited at table, and afterward withdrew to the grated, three-cornered apartment, to listen to the instruction. In the course of it, Jesus told them that they would not now be together long, they would not again eat at Lazarus', though they would do so once more at Simon's, but on that last occasion they would not be so tranquil as they now were. He invited them all to be perfectly free with Him, and to ask Him whatever they wanted to know. On hearing this, they began to ask numerous questions, especially Thomas, who had a great many doubts. John, too, frequently put a question, but softly and gently.

After the meal, as Jesus was speaking of the approach of the time when the Son of Man would be treacherously betrayed, Peter stepped forward eagerly and asked why He always spoke as if they were going to betray Him. Now, though he could believe that one of the others (the disciples) might be guilty of such a thing, yet He would answer for The Twelve that they would not betray Him! Peter spoke boldly, as if his honor had been attacked. Jesus replied with more warmth than I ever before saw in Him, more even than had appeared when He said to Peter: "Get thee behind Me, Satan!" He said that without His grace, without prayer, they would all fall away, that the hour would come in which they would all abandon Him. There was only one among them, He continued, who wavered not, and yet he too would flee, though he would come back again. By these words Jesus meant John who, at the moment of

Jesus' arrest, fled, leaving his mantle behind him. All became very much troubled, excepting Judas who, while Jesus was talking, put on a friendly, smiling, and insinuating air.

When they asked Jesus about the Kingdom that was to come to them, His answer was inexpressibly kind. He told them that another Spirit would come upon them and then only would they understand all things. He had to go to the Father and send them the Spirit which proceeded from the Father and Himself. I distinctly remember His saying this. He said something more, but I cannot repeat it clearly. It was to this effect, that He had come in the flesh in order to redeem man, that there was something material in His influence upon them, that the body works in a corporeal manner, and it was for that reason they could not understand Him. But He would send the Spirit, who would open their understanding. Then He spoke of troublous times to come, when all would have to suffer like a woman in the pains of childbirth, of the beauty of the human soul created to the likeness of God, and He showed how glorious a thing it is to save a soul and lead it home to Heaven. He recalled to them how many times they had misunderstood Him, and His own forbearance with them; in like manner should they, He said, treat with sinners after His departure. When Peter reminded Him that He had Himself been sometimes full of fire and zeal, Jesus explained the difference between true and false zeal.

This instruction lasted until late into the night, when Nicodemus and one of Simeon's sons came to Jesus secretly. It was past midnight before they retired to rest. Jesus told them to sleep now in peace, for the time would soon come when, anxious and troubled, they would be without sleep; this would be followed by another time when, in the midst of persecution, a stone under their head, they would sleep as sweetly as Jacob at the foot of the ladder that reached to Heaven. When Jesus concluded His discourse, all exclaimed: "Lord, how short was this meal! How short this evening!"

The Widow's Offering

Very early the next morning Jesus repaired to the Temple—not, however, to the common lecture hall, but to another in which Mary had made her offering. In the center of the hall, or rather, nearer to the entrance, stood the money box, an angular pillar, about half the height of a man, in which were three funnel-shaped openings to receive the money offerings, and at its foot was a little door. The box was covered with a red cloth over which hung a white transparent one. To the left was the seat for the priest who maintained order, and a table upon which could be laid doves and other objects brought as offerings. To the right and left of the entrance stood the seats for the women and the men, respectively. The rear of the hall was cut off by a grating, behind which the altar had been put up when Mary presented the Child Jesus in the Temple.

Jesus today took the seat by the money box. It was an offering day for all that desired to purify themselves for the Paschal feast. The Pharisees, on coming later, were greatly put out at finding Jesus there, but they declined His offer to yield to them His place. The Apostles stood near Him, two and two. The men came first to the money box, then the women, and after making their offering, they went out by another door to the left. The crowd stood without awaiting their turn, only five being allowed to enter at a time. Jesus sat there three hours. Toward midday, as a general thing, the offerings ended, but Jesus remained much longer, to the discontent of the Pharisees. This was the hall in which He had acquitted the woman taken in adultery. The Temple was like three churches, one behind the other, each standing under an immense arch. In the first was the circular lecture hall. The place of offering in which

Jesus was, lay to the right of this hall, a little toward the Sanctuary. A long corridor led to it. The last offering was made by a poor, timid widow. No one could see how much the offering was, but Jesus knew what she had given and He told His disciples that she had given more than all the rest, for she had put into the money box all that she had left to buy herself food for that day. He sent her word to wait for Him near the house of John Mark.

In the afternoon, Jesus taught again in the customary place, that is, in the portico of the Temple. The circular lecture hall was just opposite the door, and right and left were steps leading to the Sanctuary, from which again another flight conducted to the Holy of Holies. As the Pharisees approached Jesus, He alluded to their not daring to arrest Him the day before as they had intended, although He had given them a chance to do so. But His hour had not yet come, and it was not in their power to advance it; still, it would come in its own time. The Pharisees, He went on to say, should not hope to celebrate as peaceful a Pasch as in former years, for they would not know where to hide themselves; the blood of the Prophets whom they had murdered should fall upon their heads. The Prophets themselves would rise from their graves, and the earth would be moved. In spite of these signs, however, the Pharisees would remain obstinate. Then He mentioned the poor widow's offering. When toward evening He left the Temple, He spoke to her on the way and told her that her son would follow Him. His words greatly rejoiced the poor mother. Her son joined the disciples even before the Crucifixion. The widow was very devout and strongly attached to the Jewish observances, though simpleminded and upright.

Jesus Speaks of the Destruction of the Temple

As Jesus was walking along with His disciples, one of them pointed to the Temple and made some remark on its beauty. Jesus replied that one stone of it would not remain upon another. They were going to Mount Olivet, upon one side of which was a kind of pleasure garden containing a chair for instruction and seats cut in the mossy banks. The priests were accustomed to come hither to rest at evening after a long day's work. Jesus seated Himself in the chair, and some of the Apostles asked when the destruction of the Temple would take place. It was then that Jesus recounted the evils that were to fall upon the city, and ended with the words: "But he that shall persevere to the end, he shall be saved." (Matt. 10:22). He remained scarcely a quarter of an hour in this place.

From this point of view the Temple looked indescribably beautiful. It glistened so brightly under the rays of the setting sun that one could scarcely fix his eyes upon it. The walls were tessellated and built of beautiful sparkling stones, dark red and yellow. Solomon's Temple had more gold in it, but this one abounded in glittering stones.

The Pharisees were very greatly exasperated on Jesus' account. They held a council in the night and dispatched spies to watch Him. They said, if Judas would only come to them again, otherwise they did not well know how to proceed in the affair. Judas had not been with them since that first evening.

Early on the following day Jesus returned to the resting place on Mount Olivet, and again spoke of the destruction of Jerusalem, illustrating with the similitude of a fig tree that was there standing. He said that He had already been betrayed, though the traitor had not yet mentioned His name, and had merely made the offer to betray Him. The Pharisees desired to see the traitor again, but He, Jesus, wanted him to be converted, to repent, and not to despair. Jesus said all this in vague, general terms, to which Judas listened with a smile.

Jesus exhorted the Apostles not to give way to their natural fears upon what He had said to them, namely, that they would all be dispersed; they should not forget their neighbor and should not allow one sentiment to veil, to stifle another; and here He made use of the similitude of a mantle. In general terms He reproached some of them for murmuring at Magdalen's anointing. Jesus probably said this in reference to Judas' first definitive step toward His betrayal, which had been taken just after that action of hers—also, as a gentle warning to him for the future, since it would be after Magdalen's last anointing that he would carry out his treacherous design. That some others were scandalized at Magdalen's prodigal expression of love, arose from their erroneous severity and parsimony. They regarded this anointing as a luxury so often abused at worldly feasts, while overlooking the fact that such an action performed on the Holy of Holies was worthy of the highest praise.

Jesus told them, moreover, that He would only twice again teach in public. Then speaking of the end of the world and the destruction of Jerusalem, He gave them the signs by which they should know that the hour of His departure was near. There would be, He said, a strife among them as to which should be the greatest, and that would be a sign that He was about to leave them. He signified to them also that one of them would deny Him, and He told them that He said all these things to them that they might be humble and watch over themselves. He spoke with extraordinary love and patience.

About noon Jesus taught in the Temple, His subject being the ten virgins, the talents entrusted, and He again inveighed severely against the Pharisees. He repeated the words of the murdered Prophets, and several times upbraided the Pharisees for their wicked designs. He afterward told the Apostles and disciples that even where there was no longer hope of improvement, words of warning must not be withheld.

When Jesus left the Temple, a great number of pagans from distant parts approached Him. They had not, indeed, heard His teaching in the Temple, since they had not dared to set foot therein; but through the sight of His miracles, His triumphal entrance on Palm Sunday, and all the other wonders that they had heard of Him, they wanted to be converted. Among them were some Greeks. Jesus directed them to the disciples, a few of whom He took with Him to the Mount of Olives where, in a public inn formerly used by strangers only, they lodged for the night.

Next morning, when the rest of the Apostles and disciples came thither, Jesus instructed them upon many points. He said that He would be with them at two meals more, that He was longing to celebrate with them the last Love Feast in which He would bestow upon them all that humanly He could give. After that He went with them to the Temple, where He spoke of His return to His Father and said that He was the Father's Will, but this last expression I did not understand. He called Himself in plain terms the Salvation of mankind, said that it was He who was to put an end to the power of sin over the human race, and explained why the fallen angels were not redeemed, as well as man. The Pharisees took turns, two at a time, to spy. Jesus said that He had come to put an end to the domination of sin over man. Sin began in a garden, and in a garden it should end, for it would be in a garden that His enemies would seize Him. He reproached His hearers with the fact of their already wanting to kill Him after the raising of Lazarus, and said that He had kept Himself at a distance, that all things might be fulfilled. He divided His journey into three parts, but I no longer recollect whether it was into thrice four, or five, or six weeks. He told them also how they would treat Him and put Him to death with assassins, and yet they would not be satisfied, they would not be able to effect anything against Him after His death. He once more made mention of the murdered just who would arise again;

yes, He even pointed out the spot in which their resurrection would take place. But as for the Pharisees, He continued, in fear and anguish they would see their designs against Him frustrated.

Jesus spoke likewise of Eve, through whom sin had come upon the earth; therefore it was that woman was condemned to suffer and that she dared not enter into the Sanctuary. But it was also through a woman that the cure of sin had come into the world, consequently she was freed from slavery, though not from dependence.

Jesus again took up quarters in the inn at the foot of Mount Olivet. A lamp was lighted, and the Sabbath exercises were performed.

Jesus in Bethania

Next morning Jesus went with His followers across the brook Cedron, and then northward by a row of houses between which were little grass plots on which sheep were grazing. Here was situated John Mark's house. Jesus then turned off to Gethsemani, a little village as large as Bethphage, built on either side of the brook Cedron. John Mark's house stood a quarter of an hour outside the gate through which the cattle were led to the cattle market on the north side of the Temple. It was built upon a high hill which, at a later period, was covered with houses. It was from here to Gethsemani one-half hour; and from Gethsemani across the Mount of Olives to Bethania, something less than an hour. The last-named place lay almost in a straight line east of the Temple and, by the direct route, it may have been only one hour from Jerusalem. From certain points of the Temple and from the castles in the rear, one could descry Bethania. Bethphage, however, was not in sight, as it lay low; and the view was, besides, up to the point at which the Temple could be seen through a defile of the mountain road, obstructed by the Mount of Olives. As Jesus was going over the brook Cedron to Gethsemani with the disciples, He said to the Apostles as they were entering a hollow of the Mount of Olives: "Here will ye abandon Me! Here shall I be taken prisoner!" He was very much troubled. He proceeded afterward to Lazarus', in Bethania, thence to the disciples' inn, after which He went with some of them around the environs of the city consoling the inhabitants, like one bidding farewell.

That evening there was a supper at Lazarus', at which the holy women assisted in the grated apartment. At the close of the meal, Jesus told them all that they could have one night more of peaceful sleep.

Jesus' Last Discourse In the Temple

Early the next morning Jesus went with the disciples to Jerusalem. Having crossed the Cedron in front of the Temple, He continued His course outside the city toward the south, till He came to a little gate, by which He entered, and, crossing a stone bridge that spanned a deep abyss, He reached the foot of Mount Sion. There were caverns also under the Temple. Here Jesus turned from the south side of the Temple and proceeded through a long vaulted corridor, which was lighted only from above, into the women's portico. Here, turning toward the east, He passed through the doorway allotted to women condemned on account of their sterility, crossed the hall in which offerings were made, and proceeded to the teacher's chair in the outer hall of the Temple. This door always stood open, although at Jesus' instructions, all the other entrances to the Temple were often closed by the Pharisees. They said: "Let the sin-door always remain open to the sinner!"

In words admirable and deeply significant, Jesus taught upon union and separation. He made use of the similitude of fire and water, which are opposed to each other, one of which extinguishes the other, though if the latter does not get the better of the former, the flames become wilder and more powerful. He next spoke of persecution and martyrdom. Under the figure of fire, Jesus alluded to those disciples that would remain true to Him; and under that of water, to those that would separate from Him and seek the abyss. He called water the martyr of fire, He spoke also of the mingling of water and milk, naming it an intimate commingling that no one could separate. Jesus wished under this figure to designate His own union with His followers, and He dwelt upon the mild and nutritive properties of milk. From this He passed to the subject of marriage and its union, as the disciples had questioned Him upon the reunion after death of friends and married people. Jesus said that there was a twofold union in marriage: the union of flesh and blood, which death cuts asunder, and they that were so bound would not find themselves together after death; and the union of soul, which would outlive death. They should not, He continued, be disquieted as to whether they would be alone or together in the other world. They that had been united in union of soul in this life, would form but one body in the next. He spoke also of the Bridegroom and named the Church His affianced. Of the martyrdom of the body, He said that it was not to be feared, since that of the soul was the more frightful.

As the Apostles and disciples did not comprehend all that He said, Jesus directed them to write down what they failed to understand. Then I saw John, James the Less, and another making signs from time to time on a little tablet that they held before them resting on a support. They wrote upon little rolls of parchment with a colored liquid, which they carried with them in a kind of horn. They drew the little rolls out of their breast pockets, and wrote only in the beginning of the instruction.

Jesus spoke likewise of His own union with them, which would be accomplished at the Last Supper and which could by nothing be dissolved.

The obligation of perfect continence, Jesus exposed to the Apostles by way of interrogation. He asked, for instance, "Could you do such and such a thing at the same time?" and He spoke of a sacrifice that had to be offered, all which led to perfect continence as a conclusion. He adduced as examples Abraham and the other Patriarchs who, before offering sacrifice, always purified themselves and observed a long continence.

When He spoke of Baptism and the other Sacraments, He said that He would send to them the Holy Ghost who, by His Baptism, would make them all children of Redemption. They should after His death baptize at the Pool of Bethsaida all that would come and ask for it. If a great number presented themselves, they should lay their hands upon their shoulders, two and two, and baptize them there under the stream of the pump, or jet. As formerly the angel, so now would the Holy Ghost come upon the baptized as soon as His Blood should have been shed, and even before they themselves had received the Holy Spirit.

Peter, who had been appointed by Jesus chief over the others, asked as such whether they were always to act in this manner without first proving and instructing the people. Jesus answered that the people would be wearied out with waiting for feast days and pining meantime in aridity; therefore they, the Apostles, should not delay to do as He had just told them. When they should have received the Holy Ghost, then they would always know what they should do. He addressed some words to Peter on the subject of penance and absolution, and afterward spoke to them all about the end of the world and of the signs that would precede it. A man enlightened by God would have visions on that subject. By these words, Jesus

referred to John's revelations, and He Himself made use of several similar illustrations. He spoke, for instance, of those that would be marked with the sign on their forehead, and said that the fountain of living water which flowed from Calvary's mount would at the end of the world appear to be almost entirely poisoned, though all the good waters would finally be gathered into the Valley of Josaphat. It seemed to me that He said also that all water was to become once more baptismal water. No Pharisees were present at any part of this instruction. That evening Jesus returned to Lazarus', in Bethania.

The whole of the next day Jesus taught undisturbed in the Temple. He spoke of truth and the necessity of acting out what they, the Apostles, taught. He Himself, He said, was now about to fulfill it. It is not enough to believe, one must practice one's faith. No one, not even the Pharisees themselves, could reproach Him with the least error in His teaching, and now by returning to His Father He would fulfill the truth He had taught. But before going He would give over to them, would leave to them, all that He possessed. Money and property He had not, but He would bequeath to them His strength and power. He would establish with them a union which should be still more intimate than that which now united them to Him, and which should last till the end of time. He would also bind them to one another as the members of one body. Jesus spoke of so many things that He would still do with them that Peter, conceiving new hope that He would remain longer on earth, said to Him that if He were to fulfill all those things, He would have to abide with them till the end of the world. Jesus then spoke of the essence and effects of the Last Supper, without, however, mentioning it by name. He said also that He was about to celebrate His last Pasch. Peter asked where He intended to do so. Jesus answered that He would tell him in good time, and after that last Pasch He would go to His Father. Peter again asked whether He would take with Him His Mother, whom they all loved and revered so much. Jesus answered that she should remain with them some years longer. He mentioned the number, and in it there was a five. I think He named fifteen years, and then said many things in connection with her.

In His instruction upon the power and effects of His Last Supper, Jesus made some allusion to Nœ, who had once become intoxicated with wine; to the children of Israël, who had lost their taste for the manna sent them from Heaven; and to the bitterness they tasted in it. As for Himself, He was going to prepare the Bread of Life before His return home, but It was not yet ready, was not yet baked, not yet cooked. He had, he continued, so long taught them the truth, so long communicated with them; and yet they had always doubted, indeed they doubted still! He felt that in His corporeal presence He could no longer be useful to them, therefore He would give them all that He had, He would retain only what was absolutely necessary to cover His naked body. These words of Jesus, the Apostles did not understand. They were under the impression that He would die, or perhaps vanish from their sight. As late as the preceding day, when He was speaking of the persecution of the Jews against Him, Peter said that He might again withdraw from these parts and they would accompany Him. He had gone away once before after the raising of Lazarus, He could now go again.

When toward evening Jesus left the Temple, He spoke of taking leave of it, saying that He would never again enter it in the body. This scene was so touching that all the Apostles and disciples cast themselves on the ground crying aloud and weeping. Jesus wept also. Judas shed no tear, though he was anxious and nervous, as he had been during the past days. Yesterday Jesus said no word in allusion to him.

In the court of the Temple, some heathens were waiting, many of whom wanted to give themselves to Jesus. They saw the tears of the Apostles. On learning their

desire, Jesus told them that there was no time now, but that they should later on have recourse to His Apostles and disciples, to whom He gave power similar to His own. Then taking the way by which He had entered on Palm Sunday, and frequently turning with sad and earnest words to gaze upon the Temple, He left the city, went to the public inn at the foot of Mount Olivet, and after nightfall back to Bethania. Here Jesus taught at Lazarus', continuing His instructions during the evening meal, at which the women, who now kept themselves less aloof, served. Jesus gave orders for a plentiful meal to be prepared at Simon's public house on the following day. It was very quiet in Jerusalem all this day. The Pharisees did not go to the Temple, but assembled in council. They were very anxious on account of Judas' non-appearance. Many good people of the city were in great distress at Jesus' predictions, which they had heard from the disciples. I saw Nicodemus, Joseph of Arimathea, Simeon's sons, and others looking very troubled and anxious, though they had not yet withdrawn from the rest of the Jews. They were still mixing with them in the affairs of everyday life. I saw Veronica also, going about her house sad and wringing her hands. Her husband inquired the cause of her affliction. Her house was situated in Jerusalem between the Temple and Mount Calvary. Seventy-six of the disciples lodged in the halls surrounding the Cenacle.

Magdalen's Last Anointing

Next morning Jesus instructed a large number of the disciples, more than sixty, in the court before Lazarus' house. In the afternoon, about three o'clock, tables were laid for them in the court, and during their meal Jesus and the Apostles served. I saw Jesus going from table to table handing something to this one, something to that, and teaching all the time, Judas was not present. He was away making purchases for the entertainment to be given at Simon's. Magdalen also had gone to Jerusalem, to buy precious ointment. The Blessed Virgin, to whom Jesus had that morning announced His approaching death, was inexpressibly sad. Her niece, Mary Cleophas, was always around her, consoling her. Full of grief, they went together to the disciples' inn.

Meantime, Jesus conversed with the disciples upon His approaching death and the events that would follow it. One, He said, that had been on intimate terms with Him, one that owed Him a great debt of gratitude, was about to sell Him to the Pharisees. He would not even set a price upon Him, but would merely ask: "What will ye give me for Him?" If the Pharisees were buying a slave, it would be at a fixed price, but He would be sold for whatever they chose to give. The traitor would sell Him for less than the cost of a slave! The disciples wept bitterly, and became so afflicted that they had to cease eating, but Jesus pressed them graciously. I have often noticed that the disciples were much more affectionate toward Jesus than were the Apostles. I think as they were not so much with Him, they were on that account more humble.

This morning Jesus spoke of many things with His Apostles. As they did not understand everything, He commanded them to write down what they could not comprehend, saying that when He would send His Spirit to them, they would recall those points and be able to seize their meaning. I saw John and some of the others taking notes, Jesus dwelt long upon their flight, when He Himself would be delivered up to the Pharisees. They could not think that such a thing would ever happen to them, and yet they really did take to flight. He predicted many things that were to follow that event, and told them how they should conduct themselves.

At last He spoke of His holy Mother. He said that through compassion, she would

suffer with Him all the cruel torture of His death, that with Him she would die His bitter death, and still would have to survive Him fifteen years.

Jesus indicated to the disciples whither they should betake themselves: some to Arimathea, some to Sichar, and others to Kedar. The three that had accompanied Him on His last journey were not to return home. Since their ideas and sentiments had undergone so great a change, it would not be well for them to return to their country, otherwise they might give scandal or, on account of the opposition of friends, run the risk of falling back into their former way of acting. Eliud and Eremenzear went, I think, to Sichar, but Silas remained where he was. And thus Jesus went on instructing His followers with extraordinary love, counselling them on everything. I saw many of them dispersing toward evening.

It was during this instruction that Magdalen came back from Jerusalem with the ointment she had brought. She had gone to Veronica's and stayed there while Veronica saw to the purchase of the ointment, which was of three kinds, the most precious that could be procured. Magdalen had expended upon it all the money she had left. One was a flask of the oil of spikenard. She bought the flasks together with their contents. The former were of a clear, whitish, though not transparent material, almost like mother-of-pearl, though not mother-of-pearl. They were in shape like little urns, the swelling base ornamented with knobs, and they had screw-tops. Magdalen carried the vessels under her mantle in a pocket, which hung on her breast suspended by a cord that passed over one shoulder and back across the back. John Mark's mother went back with her to Bethania, and Veronica accompanied them a part of the way. As they were going through Bethania, they met Judas who, concealing his indignation, spoke to Magdalen. Magdalen had heard from Veronica that the Pharisees had resolved to arrest Jesus and put Him to death, but not yet, on account of the crowds of strangers and especially the numerous pagans that followed Him. This news Magdalen imparted to the other women.

The women were at Simon's helping to prepare for the entertainment, for which Judas had purchased everything necessary. He had entirely emptied the purse today, secretly thinking that he would get all back again in the evening. From a man who kept a garden in Bethania, he bought vegetables, two lambs, fruit, fish, honey, etc. The dining hall used at Simon's today was different from that in which Jesus and His friends had dined once before, that is, on the day after the triumphal entrance into the Temple. Today they dined in an open hall at the back of the house, and which looked out upon the courtyard. It had been ornamented for the occasion. In the ceiling was an opening which was covered with a transparent veil and which looked like a little cupola. On either side of this cupola hung verdant pyramids of a brownish-green, succulent plant with small round leaves. The pyramids were green likewise at the base, and it seemed to me that they always remained green and fresh. Under this ceiling ornamentation stood the seat for Jesus. One side of the table, that toward the open colonnade through which the viands were brought across the courtyard, was left free. Simon, who served, alone had his place on that side. There too on the floor, under the table, stood three water jugs, tall and flat.

The guests reclined during this repast on low cross-benches, which in the back had a support, and in front an arm upon which to lean. The benches stood in pairs, and they were sufficiently wide to admit of the guests' sitting two and two, facing each other. Jesus reclined at the middle of the table upon a seat to Himself. On this occasion the women ate in an open hall to the left. Looking obliquely across the courtyard, they could see the men at table.

When all was prepared, Simon and his servant, in festal robes, went to conduct Jesus, the Apostles, and Lazarus. Simon wore a long robe, a girdle embroidered in

figures, and on his arm a long fur-lined maniple. The servant wore a sleeveless jacket. Simon escorted Jesus; the servant, the Apostles. They did not traverse the street to Simon's, but went in their festal robes back through the garden into the hall. There were numbers of people in Bethania, and the crowds of strangers who had come through a desire to see Lazarus raised somewhat of a tumult. It was also a cause of surprise and dissatisfaction to the people that Simon, whose house formerly stood open, had purchased so large a supply of provisions and closed his establishment. They became in a short time angry and inquisitive, and almost scaled the walls during the meal. I do not remember having seen any foot-washing going on, but only some little purification before entering the hall.

Several large drinking glasses stood on the table, and beside each, two smaller ones. There were three kinds of beverages: one greenish, another red, and the third yellow. I think it was some kind of pear juice. The lamb was served first. It lay stretched out on an oval dish, the head resting on the forefeet. The dish was placed with the head toward Jesus. Jesus took a white knife, like bone or stone, inserted it into the back of the lamb, and cut, first to one side of the neck and then to the other. After that He drew the knife down, making a cut from the head along the whole back. The lines of this cut at once reminded me of the Cross. He then laid the slices thus detached before John, Peter and Himself, and directed Simon, the host, to carve the lamb down the sides, and lay the pieces right and left before the Apostles and Lazarus as they sat in order.

The holy women were seated around their own table. Magdalen, who was in tears all the time, sat opposite the Blessed Virgin. There were seven or nine present. They too had a little lamb. It was smaller than that of the other table and lay stretched out flat in the dish, the head toward the Mother of God. She it was who carved it.

The lamb was followed by three large fish and several small ones. The large ones lay in the dish as if swimming in a stiff, white sauce. Then came pastry, little rolls in the shape of lambs, birds with outstretched wings, honeycombs, green herbs like lettuce, and a sauce in which the last-named were steeped. I think it was oil. This course was followed by another of fruit that looked like pears. In the center of the dish was something like a gourd upon which other fruit, like grapes, were stuck by their stems. The dishes used throughout the meal were partly white, the inside partly yellow; and they were deep or shallow according to their contents.

Jesus taught during the whole meal. It was nearing the close of His discourse; the Apostles were stretched forward in breathless attention. Simon, whose services were no longer needed, sat motionless, listening to every word, when Magdalen rose quietly from her seat among the holy women. She had around her a thin, bluish-white mantle, something like the material worn by the three Holy Kings, and her flowing hair was covered with a veil. Laying the ointment in a fold of her mantle, she passed through the walk that was planted with shrubbery, entered the hall, went up behind Jesus, and cast herself down at His feet, weeping bitterly. She bent her face low over the foot that was resting on the couch, while Jesus Himself raised to her the other that was hanging a little toward the floor. Magdalen loosened the sandals and anointed Jesus' feet on the soles and upon the upper part. Then with both hands drawing her flowing hair from beneath her veil, she wiped the Lord's anointed feet, and replaced the sandals. Magdalen's action caused some interruption in Jesus' discourse. He had observed her approach, but the others were taken by surprise. Jesus said: "Be not scandalized at this woman!" and then addressed some words softly to her. She now arose, stepped behind Him and poured over His head some costly water, and that so plentifully that it ran down upon His garments. Then with her hand she spread some of the ointment from the crown down the hind part of His

head. The hall was filled with the delicious odor. The Apostles whispered together and muttered their displeasure—even Peter was vexed at the interruption. Magdalen, weeping and veiled, withdrew around behind the table. When she was about to pass before Judas, he stretched forth his hand to stay her while he indignantly addressed to her some words on her extravagance, saying that the purchase money might have been given to the poor. Magdalen made no reply. She was weeping bitterly. Then Jesus spoke, bidding them let her pass, and saying that she had anointed Him for His death, for later she would not be able to do it, and that wherever this Gospel would be preached, her action and their murmuring would also be recounted.

Magdalen retired, her heart full of sorrow. The rest of the meal was disturbed by the displeasure of the Apostles and the reproaches of Jesus. When it was over, all returned to Lazarus'. Judas, full of wrath and avarice, thought within himself that he could no longer put up with such things. But concealing his feelings, he laid aside his festal garment, and pretended that he had to go back to the public house to see that what remained of the meal was given to the poor. Instead of doing that, however, he ran full speed to Jerusalem. I saw the devil with him all the time, red, thin-bodied, and angular. He was before him and behind him, as if lighting the way for him, Judas saw through the darkness. He stumbled not, but ran along in perfect safety. I saw him in Jerusalem running into the house in which, later on, Jesus was exposed to scorn and derision. The Pharisees and High Priests were still together, but Judas did not enter their assembly. Two of them went out and spoke with him below in the courtyard. When he told them that he was ready to deliver Jesus and asked what they would give for Him, they showed great joy, and returned to announce it to the rest of the council. After awhile, one came out again and made an offer of thirty pieces of silver. Judas wanted to receive them at once, but they would not give them to him. They said that he had once before been there, and then had absented himself for so long, that he should do his duty, and then they would pay him. I saw them offering hands as a pledge of the contract, and on both sides tearing something from their clothing. The Pharisees wanted Judas to stay awhile and tell them when and how the bargain would be completed. But he insisted upon going, that suspicion might not be excited. He said that he had yet to find things out more precisely, that next day he could act without attracting attention. I saw the devil the whole time between Judas and the Pharisees. On leaving Jerusalem, Judas ran back again to Bethania, where he changed his garments and joined the other Apostles.

Jesus remained at Lazarus', while His followers withdrew to their own inn. That night Nicodemus came from Jerusalem, and on his return Lazarus accompanied him a part of the way.