



St. Anne Catherine Emmerich
1774 - 1824

JESUS JOURNEY INTO THE COUNTRY OF CYPRUS



Vision of Holy Virgin Mary
in her wedding dress.



The Lady of all nations
Apparitions in Amsterdam
1945-1959

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LIFE OF
BLESSED
ANNE
CATHERINE
EMMERICH



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

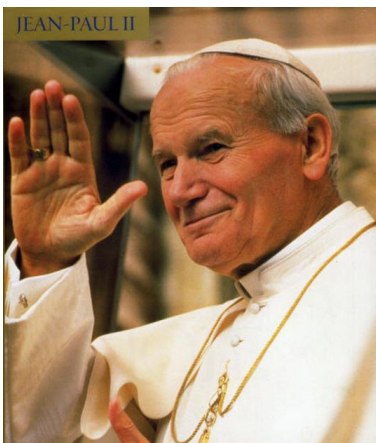
***Religious of the Order of St.
Augustine, at the Convent of
Agnetenberg, Dulmen,
Westphalia.***

***Beatified on October 3, 2004, by
Pope John Paul II.***

“Blessed Anna Katharina Emmerick showed and experienced in her own flesh “the bitter passion of Our Lord Jesus Christ.” The fact that, from being the daughter of poor peasants, who constantly sought closeness to God, she became the famous “mystic of Muenster” is a work of divine grace. Her material poverty is contrasted with her rich interior life. As much as by her patience to endure her

physical weaknesses, we are impressed by the strength of character of the new blessed and her firmness in the faith. She received this strength from the Holy Eucharist. In this way, her example opened the hearts of poor and rich men, educated and humble people, to complete loving passion toward Jesus Christ. Still today she communicates to all the salvific message: “By his wounds you have been healed” (see 1 Peter 2:24). “

- Pope John Paul II, homily at the beatification of Blessed Anne, 3 October 2004



ANNE CATHERINE EMMERICH was born at Flamske, a village situated about a mile and a half from Coesfeld, in the bishopric of Munster, on the 8th of September 1774, and was baptised in the church of St. James at Coesfeld. Her parents, Bernard Emmerich and Anne Hiller, were poor peasants, but distinguished for their piety and virtue.

The childhood of Anne Catherine bore a striking resemblance to that of the Venerable Anne Garzias de St. Barthelemi, of Dominica del Paradiso, and of several other holy persons born in the same rank of life as herself. Her angel-guardian used to appear to her as a child; and when she was taking care of sheep in the fields, the Good Shepherd himself, under the form of a young shepherd, would frequently come to her assistance. From childhood she was accustomed to have divine knowledge imparted to her in visions of all kinds, and was often favoured by visits from the Mother of God and Queen of Heaven, who, under the form of a sweet, lovely, and majestic lady, would bring the Divine Child to be, as it were, her companion, and would assure her that she loved and would ever protect her. Many of the saints would also appear to her, and receive from her hands the garlands of flowers which she had prepared in honour of their festivals. All these favours and visions surprised the child less than if an earthly princess and the lords and ladies of her court had come to visit her. Nor was she, later in life, more surprised at these celestial visits, for her innocence caused her to feel far more at her ease with our Divine Lord, his Blessed Mother and the Saints, than she could ever be with even the most kind and amiable of her earthly companions. The names of Father, Mother, Brother, and Spouse, appeared to her expressive of the real connections subsisting between God and man, since the Eternal Word had been pleased to be born of a woman, and so to become our Brother, and these sacred titles were not mere words in her mouth.

While yet a child, she used to speak with innocent candour and simplicity of all that she saw, and her listeners would be filled with admiration at the histories she would relate from Holy Writ; but their questions and remarks having sometimes disturbed her peace of mind, she determined to keep silence on such subjects for the future. In her innocence of heart, she thought that it was not right to talk of things of this sort, that other persons never did so, and that her speech should be only *Yea, yea, and Nay, nay, or Praise be to Jesus Christ*. The visions with which she was favoured were so like realities, and appeared to her so sweet and delightful, that she supposed all Christian children were favoured with the same; and she concluded that those who never talked on such subjects were only more discreet and modest than herself, so she resolved to keep silence also, to be like them.

Almost from her cradle she possessed the gift of distinguishing what was good or evil, holy or profane, blessed or accursed, in material as well as in spiritual things, thus resembling St. Sibyllina of Pavia, Ida of Louvain, Ursula Benincasa, and some other holy souls. In her earliest childhood she used to bring out of the fields useful herbs, which no one had ever before discovered to be good for anything, and plant them near her father's cottage, or in some spot where she was accustomed to work and play; while on the other hand she would root up all poisonous plants, and particularly those ever used for superstitious practices or in dealings with the devil. Were she by chance in a place where some great crime had been committed, she would hastily run away, or begin to pray and do penance. She used also to perceive by intuition when she was in a consecrated spot, return thanks to God, and be filled with a sweet feeling of peace. When a priest passed by with the Blessed Sacrament, even at a great distance from her home or from the place where she was taking care of her flock, she would feel a strong attraction in the direction whence he was coming, run to meet him, and be kneeling in the road, adoring the Blessed Sacrament, long before he could reach the spot.

She knew when any object was consecrated, and experienced a feeling of disgust and repugnance when in the neighbourhood of old pagan cemeteries, whereas she was attracted to the sacred

remains of the saints as steel by the magnet. When relics were shown to her, she knew what saints they had belonged to, and could give not only accounts of the minutest and hitherto unknown particulars of their lives, but also histories of the relics themselves, and of the places where they had been preserved. During her whole life she had continual intercourse with the souls in purgatory; and all her actions and prayers were offered for the relief of their sufferings. She was frequently called upon to assist them, and even reminded in some miraculous manner, if she chanced to forget them. Often, while yet very young, she used to be awakened out of her sleep by bands of suffering souls, and to follow them on cold winter's nights with bare feet, the whole length of the Way of the Cross to Coesfeld, though the ground was covered with snow.

>From her infancy to the day of her death she was indefatigable in relieving the sick, and in dressing and curing wounds and ulcers, and she was accustomed to give to the poor every farthing she possessed. So tender was her conscience, that the slightest sin she fell into caused her such pain as to make her ill, and absolution then always restored her immediately to health.

The extraordinary nature of the favours bestowed on her by Almighty God was no hindrance in the way of her devoting herself to hard labour, like any other peasant-girl; and we may also be allowed to observe that a certain degree of the spirit of prophecy is not unusually to be found among her country men and women. She was taught in the school of suffering and mortification, and there learned lessons of perfection. She allowed herself no more sleep or food than was absolutely necessary; passed whole hours in prayer every night; and in winter often knelt out of doors on the snow. She slept on the ground on planks arranged in the form of a cross. Her food and drink consisted of what was rejected by others; she always kept the best parts even of that for the poor and sick, and when she did not know of any one to give them to, she offered them to God in a spirit of child-like faith, begging him to give them to some person who was more in need than herself. When there was anything to be seen or heard which had no reference to God or religion, she found some excuse for avoiding the spot to which others were hastening, or, if there, closed her eyes and ears. She was accustomed to say that useless actions were sinful, and that when we denied our bodily senses any gratification of this kind, we were amply repaid by the progress which we made in the interior life, in the same manner as pruning renders vines and other fruit-trees more productive. From her early youth, and wherever she went, she had frequent symbolical visions, which showed her in parables, as it were, the object of her existence, the means of attaining it, and her future sufferings, together with the dangers and conflicts which she would have to go through.

She was in her sixteenth year, when one day, whilst at work in the fields with her parents and sisters, she heard the bell ringing at the Convent of the Sisters of the Annunciation, at Coesfeld. This sound so inflamed her secret desire to become a nun, and had so great an effect upon her, that she fainted away, and remained ill and weak for a long time after. When in her eighteenth year she was apprenticed at Coesfeld to a dressmaker, with whom she passed two years, and then returned to her parents. She asked to be received at the Convents of the Augustinians at Borken, of the Trappists at Darfeld, and of the Poor Clares at Munster; but her poverty, and that of these convents, always presented an insuperable obstacle to her being received. At the age of twenty, having saved twenty thalers (about 3*l.* English), which she had earned by her sewing, she went with this little sum—a perfect fortune for a poor peasant-girl—to a pious organist of Coesfeld, whose daughter she had known when she first lived in the town. Her hope was that, by learning to play on the organ, she might succeed in obtaining admittance into a convent. But her irresistible desire to serve the poor and give them everything she possessed left her no time to learn music, and before long she had so completely stripped herself of everything, that her good mother was obliged to bring her bread, milk, and eggs, for her own wants and those of the poor, with whom she shared everything. Then her mother said: ‘Your desire to leave your father and myself, and enter a convent, gives us much pain; but you are still my beloved child, and when I look at your vacant seat at home, and reflect that you have given away all your savings, so as to be now in want, my heart is filled with sorrow, and I have

now brought you enough to keep you for some time.' Anne Catherine replied.: 'Yes, dear mother, it is true that I have nothing at all left, because it was the holy will of God that others should be assisted by me; and since I have given all to him, he will now take care of me, and bestow his divine assistance upon us all.' She remained some years at Coesfeld, employed in labour, good works, and prayer, being always guided by the same inward inspirations. She was docile and submissive as a child in the hands of her guardian-angel.

Although in this brief sketch of her life we are obliged to omit many interesting circumstances, there is one which we must not pass over in silence. When about twenty-four years of age, she received a favour from our Lord, which has been granted to many persons devoted in an especial manner to meditation on his painful Passion; namely, to experience the actual and visible sufferings of his sacred Head, when crowned with thorns. The following is the account she herself has given of the circumstances under which so mysterious a favour was bestowed upon her: 'About four years previous to my admittance into the convent, consequently in 1798, it happened that I was in the Jesuits' Church at Coesfeld, at about twelve o'clock in the day, kneeling before a crucifix and absorbed in meditation, when all on a sudden I felt a strong but pleasant heat in my head, and I saw my Divine Spouse, under the form of a young man clothed with light, come towards me from the altar, where the Blessed Sacrament was preserved in the tabernacle. In his left hand he held a crown of flowers, in his right hand a crown of thorns, and he bade me choose which I would have. I chose the crown of thorns; he placed it on my head, and I pressed it down with both hands. Then he disappeared, and I returned to myself, feeling, however, violent pain around my head. I was obliged to leave the church, which was going to be closed. One of my companions was kneeling by my side, and as I thought she might have seen what happened to me, I asked her when we got home whether there was not a wound on my forehead, and spoke to her in general terms of my vision, and of the violent pain which had followed it. She could see nothing outwardly, but was not astonished at what I told her, because she knew that I was sometimes in an extraordinary state, without her being able to understand the cause. The next day my forehead and temples were very much swelled, and I suffered terribly. This pain and swelling often returned, and sometimes lasted whole days and nights. I did not remark that there was blood on my head until my companions told me I had better put on a clean cap, because mine was covered with red spots. I let them think whatever they liked about it, only taking care to arrange my head-dress so as to hide the blood which flowed from my head, and I continued to observe the same precaution even after I entered the convent, where only one person perceived the blood, and she never betrayed my secret.'

Several other contemplative persons, especially devoted to the passion of our Lord, have been admitted to the privilege of suffering the torture inflicted by the crown of thorns, after having seen a vision in which the two crowns were offered them to choose between, for instance, among others, St. Catherine of Sienna, and Pasithea of Crogis, a Poor Clare of the same town, who died in 1617.

The writer of these pages may here be allowed to remark that he himself has, in full daylight, several times seen blood flow down the forehead and face, and even beyond the linen wrapped round the neck of Anne Catherine. Her desire to embrace a religious life was at length gratified. The parents of a young person whom the Augustinian nuns of Dulmen wished to receive into their order, declared that they would not give their consent except on condition that Anne Catherine was taken at the same time. The nuns yielded their assent, though somewhat reluctantly, on account of their extreme poverty; and on the 13th November 1802, one week before the feast of the Presentation of the Blessed Virgin, Anne Catherine entered on her novitiate. At the present day vocations are not so severely tested as formerly; but in her case, Providence imposed special trials, for which, rigorous as they were, she felt she never could be too grateful. Sufferings or privations, which a soul, either alone or in union with others, imposes upon herself, for God's greater glory, are easy to bear; but there is one cross more nearly resembling the cross of Christ than any other, and that is, lovingly and patiently to submit to unjust punishments, rebuffs, or accusations. It was the will of God that during

her year's novitiate she should, independently of the will of any creature, be tried as severely as the most strict mistress of novices could have done before any mitigations had been allowed in the rules. She learned to regard her companions as instruments in the hands of God for her sanctification; and at a later period of her life many other things appeared to her in the same light. But as it was necessary that her fervent soul should be constantly tried in the school of the Cross, God was pleased that she should remain in it all her life.

In many ways her position in the convent was excessively painful. Not one of her companions, nor even any priest or doctor, could understand her case. She had learned, when living among poor peasants, to hide the wonderful gifts which God had bestowed on her; but the case was altered now that she was in familiar intercourse with a large number of nuns, who, though certainly good and pious, were filled with ever-increasing feelings of curiosity, and even of spiritual jealousy in her regard. Then, the contracted ideas of the community, and the complete ignorance of the nuns concerning all those exterior phenomena by which the interior life manifests itself, gave her much to endure, the more so, as these phenomena displayed themselves in the most unusual and astonishing manner. She heard everything that was said against her, even when the speakers were at one end of the convent and she at the other, and her heart was most deeply wounded as if by poisoned arrows. Yet she bore all patiently and lovingly without showing that she knew what was said of her. More than once charity impelled her to cast herself at the feet of some nun who was particularly prejudiced against her, and ask her pardon with tears. Then, she was suspected of listening at the doors, for the private feelings of dislike entertained against her became known, no one knew how, and the nuns felt uncomfortable and uneasy, in spite of themselves, when in her company.

Whenever the rule (the minutest point of which was sacred in her eyes) was neglected in the slightest degree, she beheld in spirit each infringement, and at times was inspired to fly to the spot where the rule was being broken by some infringement of the vow of poverty, or disregard of the hours of silence, and she would then repeat suitable passages from the rule, without having ever learned them. She thus became an object of aversion to all those religious who broke the rule; and her sudden appearances among them had almost the effect of apparitions. God had bestowed upon her the gift of tears to so great an extent, that she often passed whole hours in the church weeping over the sins and ingratitude of men, the sufferings of the Church, the imperfections of the community, and her own faults. But these tears of sublime sorrow could be understood by none but God, before whom she shed them, and men attributed them to mere caprice, a spirit of discontent, or some other similar cause. Her confessor had enjoined that she should receive the holy communion more frequently than the other nuns, because, so ardently did she hunger after the bread of angels, that she had been more than once near dying. These heavenly sentiments awakened feelings of jealousy in her sisters, who sometimes even accused her of hypocrisy.

The favour which had been shown her in her admittance into the convent, in spite of her poverty, was also made a subject of reproach. The thought of being thus an occasion of sin to others was most painful to her, and she continually besought God to permit her to bear herself the penalty of this want of charity in her regard. About Christmas, of the year 1802, she had a very severe illness, which began by a violent pain about her heart.

This pain did not leave her even when she was cured, and she bore it in silence until the year 1812; when the mark of a cross was imprinted exteriorly in the same place, as we shall relate further on. Her weakness and delicate health caused her to be looked upon more as burdensome than useful to the community; and this, of course, told against her in all ways, yet she was never weary of working and serving the others, nor was she ever so happy as at this period of her life—spent in privations and sufferings of every description.

On the 13th of November 1803, at the age of twenty-nine, she pronounced her solemn vows, and became the spouse of Jesus Christ, in the Convent of Agnetenberg, at Dulmen. 'When I had pronounced my vows,' she says, 'my relations were again extremely kind to me. My father and my eldest brother brought me two pieces of cloth. My father, a good, but stern man, and who had been much averse to my entering the convent, had told me, when we parted, that he would willingly pay for my burial, but that he would give nothing for the convent; and he kept his word, for this piece of cloth was the winding-sheet used for my spiritual burial in the convent.'

'I was not thinking of myself,' she says again, 'I was thinking of nothing but our Lord and my holy vows. My companions could not understand me; nor could I explain my state to them. God concealed from them many of the favours which he bestowed upon me, otherwise they would have had very false ideas concerning me. Notwithstanding all my trials and sufferings, I was never more rich interiorly, and my soul was perfectly flooded with happiness. My cell only contained one chair without a seat, and another without a back; yet in my eyes, it was magnificently furnished, and when there I often thought myself in Heaven. Frequently during the night, impelled by love and by the mercy of God, I poured forth the feelings of my soul by conversing with him in loving and familiar language, as I had always done from my childhood, and then those who were watching me would accuse me of irreverence and disrespect towards God. Once, I happened to say that it appeared to me that I should be guilty of greater disrespect did I receive the Body of our Lord without having conversed familiarly with him, and I was severely reprimanded. Amid all these trials, I yet lived in peace with God and with all his creatures. When I was working in the garden, the birds would come and rest on my head and shoulders, and we would together sing the praises of God. I always beheld my angel-guardian at my side, and although the devil used frequently to assault and terrify me in various ways, he was never permitted to do me much harm. My desire for the Blessed Sacrament was so irresistible, that often at night I left my cell and went to the church, if it was open; but if not, I remained at the door or by the walls, even in winter, kneeling or prostrate, with my arms extended in ecstasy. The convent chaplain, who was so charitable as to come early to give me the Holy Communion, used to find me in this state, but as soon as he was come and had opened the church, I always recovered, and hastened to the holy table, there to receive my Lord and my God. When I was sacristan, I used all on a sudden to feel myself ravished in spirit, and ascend to the highest parts of the church, on to cornices, projecting parts of the building, and mouldings, where it seemed impossible for any being to get by human means. Then I cleaned and arranged everything, and it appeared to me that I was surrounded by blessed spirits, who transported me about and held me up in their hands. Their presence did not cause me the least uneasiness, for I had been accustomed to it from my childhood, and I used to have the most sweet and familiar intercourse with them. It was only when I was in the company of certain men that I was really alone; and so great was then my feeling of loneliness that I could not help crying like a child that has strayed from home.'

We now proceed to her illnesses, omitting any description of some other remarkable phenomena of her ecstatic life, only recommending the reader to compare the accounts we have already given with what is related of St. Mary Magdalen of Pazzi.

Anne Catherine had always been weak and delicate, and yet had been, from her earliest childhood, in the habit of practising many mortifications, of fasting and of passing the night in watching and prayer in the open air. She had been accustomed to continual hard labour in the fields, at all seasons of the year, and her strength was also necessarily much tried by the exhausting and supernatural states through which she so frequently passed. At the convent she continued to work in the garden and in the house, whilst her spiritual labours and sufferings were ever on the increase, so that it is by no means surprising that she was frequently ill; but her illnesses arose from yet another cause. We have learned, from careful observations made every day for the space of four years, and also from what she herself was unwillingly forced to admit, that during the whole course of her life, and especially during that part of it which she spent at the convent, when she enjoyed the highest spiritual favours,

a great portion of her illnesses and sufferings came from taking upon herself the sufferings of others. Sometimes she asked for the illness of a person who did not bear it patiently, and relieved him of the whole or of a part of his sufferings, by taking them upon herself; sometimes, wishing to expiate a sin or put an end to some suffering, she gave herself up into the hands of God, and he, accepting her sacrifice, permitted her thus, in union with the merits of his passion, to expiate the sin by suffering some illness corresponding to it. She had consequently to bear, not only her own maladies, but those also of others—to suffer in expiation of the sins of her brethren, and of the faults and negligences of certain portions of the Christian community—and, finally, to endure many and various sufferings in satisfaction for the souls of purgatory. All these sufferings appeared like real illnesses, which took the most opposite and variable forms, and she was placed entirely under the care of the doctor, who endeavoured by earthly remedies to cure illnesses which in reality were the very sources of her life. She said on this subject— ‘Repose in suffering has always appeared to me the most desirable condition possible. The angels themselves would envy us, were envy not an imperfection. But for sufferings to be really meritorious we must patiently and gratefully accept unsuitable remedies and comforts, and all other additional trials. I did not myself fully understand my state, nor know what it was to lead to. In my soul I accepted my different sufferings, but in my body it was my duty to strive against them. I had given myself wholly and entirely to my Heavenly Spouse, and his holy will was being accomplished in me; but I was living on earth, where I was not to rebel against earthly wisdom and earthly prescriptions. Even had I fully comprehended my state, and had both time and power to explain it, there was no one near who would have been able to understand me. A doctor would simply have concluded that I was entirely mad, and would have increased his expensive and painful remedies tenfold. I have suffered much in this way during the whole of my life, and particularly when I was at the convent, from having unsuitable remedies administered to me. Often, when my doctors and nurses had reduced me to the last agony, and that I was near death, God took pity on me, and sent me some supernatural assistance, which effected an entire cure.’

Four years before the suppression of her convent she went to Flamske for two days to visit her parents. Whilst there she went once to kneel and pray for some hours before the miraculous Cross of the Church of St. Lambert, at Coesfeld. She besought the Almighty to bestow the gifts of peace and unity upon her convent, offered him the Passion of Jesus Christ for that intention, and implored him to allow her to feel a portion of the sufferings which were endured by her Divine Spouse on the Cross. From the time that she made this prayer her hands and feet became burning and painful, and she suffered constantly from fever, which she believed was the cause of the pain in her hands and feet, for she did not dare to think that her prayer had been granted. Often she was unable to walk, and the pain in her hands prevented her from working as usual in the garden. On the 3rd December 1811, the convent was suppressed,* and the church closed. The nuns dispersed in all directions, but Anne Catherine remained, poor and ill. A kindhearted servant belonging to the monastery attended upon her out of charity, and an aged emigrant priest, who said Mass in the convent, remained also with her. These three individuals, being the poorest of the Community, did not leave the convent until the spring of 1812. She was still very unwell, and could not be moved without great difficulty. The priest lodged with a poor widow who lived in the neighbourhood, and Anne Catherine had in the same house a wretched little room on the ground-floor, which looked on the street. There she lived, in poverty and sickness, until the autumn of 1873. Her ecstasies in prayer, and her spiritual intercourse with the invisible world, became more and more frequent. She was about to be called to a state with which she was herself but imperfectly acquainted, and in order to enter which she did nothing but submissively abandon herself to the will of God. Our Lord was pleased about this time to imprint upon her virginal body the stigmas of his cross and of his crucifixion, which were to the Jews a stumbling-block, and to the Gentiles folly, and to many persons who call themselves Christians, both the one and the other. From her very earliest childhood she had besought our Lord to impress the marks of his cross deeply upon her heart, that so she might never forget his infinite love for men; but she had never thought of receiving any outward marks. Rejected by the world, she prayed more fervently than ever for this end. On the 28th of August, the feast of St. Augustine, the patron of her

order, as she was making this prayer in bed, ravished in ecstasy and her arms stretched forth, she beheld a young man approach her surrounded with light. It was under this form that her Divine Spouse usually appeared to her, and he now made upon her body with his right hand the mark of a common cross. From this time there was a mark like a cross upon her bosom, consisting of two bands crossed, about three inches long and one wide. Later the skin often rose in blisters on this place, as if from a burn, and when these blisters burst a burning colourless liquid issued from them, sometimes in such quantities as to soak through several sheets. She was long without perceiving what the case really was, and only thought that she was in a strong perspiration. The particular meaning of this mark has never been known.

*Under the Government of Jerome Bonaparte, King of Westphalia. (Abbé Cazalès.)

Some weeks later, when making the same prayer, she fell into an ecstasy, and beheld the same apparition, which presented her with a little cross of the shape described in her accounts of the Passion. She eagerly received and fervently pressed it to her bosom, and then returned it. She said that this cross was as soft and white as wax, but she was not at first aware that it had made an external mark upon her bosom. A short time after, having gone with her landlady's little girl to visit an old hermitage near Dulmen, she all on a sudden fell into an ecstasy, fainted away, and on her recovery was taken home by a poor peasant woman. The sharp pain which she felt in her chest continued to increase, and she saw that there was what looked like a cross, about three inches in length, pressed tightly upon her breast-bone, and looking red through the skin. As she had spoken about her vision to a nun with whom she was intimate, her extraordinary state began to be a good deal talked of. On All Souls' day, 1812, she went out for the last time, and with much difficulty succeeded in reaching the church. From that time till the end of the year she seemed to be dying, and received the last Sacraments. At Christmas a smaller cross appeared on the top of that upon her chest. It was the same shape as the larger one, so that the two together formed a double forked cross. Blood flowed from this cross every Wednesday, so as to leave the impression of its shape on paper laid over it. After a time this happened on Fridays instead. In 1814 this flow of blood took place less frequently, but the cross became as red as fire every Friday. At a later period of her life more blood flowed from this cross, especially every Good Friday; but no attention was paid to it. On the 30th March 1821, the writer of these pages saw this cross of a deep red colour, and bleeding all over. In its usual state it was colourless, and its position only marked by slight cracks in the skin. Other Ecstatics have received similar marks of the Cross; among others, Catherine of Raconis, Marina de l'Escobar, Emilia Bichieri, S. Juliani Falconieri, &c.

She received the stigmas on the last days of the year 1812. On the 29th December, about three o'clock in the afternoon, she was lying on her bed in her little room, extremely ill, but in a state of ecstasy and with her arms extended, meditating on the sufferings of her Lord, and beseeching him to allow her to suffer with him. She said five Our Fathers in honour of the Five Wounds, and felt her whole heart burning with love. She then saw a light descending towards her, and distinguished in the midst of it the resplendent form of her crucified Saviour, whose wounds shone like so many furnaces of light. Her heart was overflowing with joy and sorrow, and, at the sight of the sacred wounds, her desire to suffer with her Lord became intensely violent. Then triple rays, pointed like arrows, of the colour of blood, darted forth from the hands, feet, and side of the sacred apparition, and struck her hands, feet, and right side. The triple rays from the side formed a point like the head of a lance. The moment these rays touched her, drops of blood flowed from the wounds which they made. Long did she remain in a state of insensibility, and when she recovered her senses she did not know who had lowered her outstretched arms. It was with astonishment that she beheld blood flowing from the palms of her hands, and felt violent pain in her feet and side. It happened that her landlady's little daughter came into her room, saw her hands bleeding, and ran to tell her mother, who with great anxiety asked Anne Catherine what had happened, but was begged by her not to speak about it. She felt, after having received the stigmas, that an entire change had taken place in her body; for the

course of her blood seemed to have changed, and to flow rapidly towards the stigmas. She herself used to say: 'No words can describe in what manner it flows.'

We are indebted to a curious incident for our knowledge of the circumstances which we have here related. On the 15th December 1819, she had a detailed vision of all that had happened to herself, but so that she thought it concerned some other nun who she imagined must be living not far off, and who she supposed had experienced the same things as herself. She related all these details with a very strong feeling of compassion, humbling herself, without knowing it, before her own patience and sufferings. It was most touching to hear her say: 'I ought never to complain any more, now that I have seen the sufferings of that poor nun; her heart is surrounded with a crown of thorns, but she bears it placidly and with a smiling countenance. It is shameful indeed for me to complain, for she has a far heavier burden to bear than I have.'

These visions, which she afterwards recognised to be her own history, were several times repeated, and it is from them that the circumstances under which she received the stigmas became known. Otherwise she would not have related so many particulars about what her humility never permitted her to speak of, and concerning which, when asked by her spiritual superiors whence her wounds proceeded, the utmost she said was: 'I hope that they come from the hand of God.'

The limits of this work preclude us from entering upon the subject of stigmas in general, but we may observe that the Catholic Church has produced a certain number of persons, St. Francis of Assisium being the first, who have attained to that degree of contemplative love of Jesus which is the most sublime effect of union with his sufferings, and is designated by theologians, *Vulnus divinum*, *Plago amoris viva*. There are known to have been at least fifty. Veronica Giuliani, a Capuchiness, who died at Città di Castello in 1727, is the last individual of the class who has been canonised (on the 26th May 1831). Her biography, published at Cologne in 1810, gives a description of the state of persons with stigmas, which in many ways is applicable to Anne Catherine. Colomba Schanolt, who died at Bamberg in 1787, Magdalen Lorgier, who died at Hadamar in 1806, both Dominicanesses, and Rose Serra, a Capuchiness at Ozieri in Sardinia, who received the stigmas in 1801, are those of our own times of whom we know the most. Josephine Kumi, of the Convent of Wesen, near Lake Wallenstadt in Switzerland, who was still living in 1815, also belonged to this class of persons, but we are not entirely certain whether she had the stigmas.

Anne Catherine being, as we have said, no longer able to walk or rise from her bed, soon became unable also to eat. Before long she could take nothing but a little wine and water, and finally only pure water; sometimes, but very rarely, she managed to swallow the juice of a cherry or a plum, but she immediately vomited any solid food, taken in ever so small a quantity. This inability to take food, or rather this faculty of living for a great length of time upon nothing but water, we are assured by learned doctors is not quite unexampled in the history of the sick.

Theologians will be perfectly aware that there are many instances of contemplative ascetics, and particularly of persons frequently in a state of ecstasy and who have received the stigmas, remaining long without taking any other food than the Blessed Sacrament; for instance, B. Nicholas of Flue, St. Liduvma of Schiedam, St. Catherine of Sienna, St. Angela of Foligno, and St. Louise de l'Ascension. All the phenomena exhibited in the person of Anne Catherine remained concealed even from those who had the most intercourse with her, until the 25th February 1813, when they were discovered accidentally by one of her old convent companions. By the end of March, the whole town talked of them. On the 23rd of March, the physician of the neighbourhood forced her to undergo an examination. Contrary to his expectation, he was convinced of the truth, drew up an official report of what he had seen, became her doctor and her friend, and remained such to her death. On the 28th of March, commissioners were appointed to examine into her case by the spiritual authorities of

Munster. The consequence of this was that Anne Catherine was henceforth looked upon kindly by her superiors, and acquired the friendship of the late Dean Overberg, who from that time paid her every year a visit of several days' duration, and was her consoler and spiritual director. The medical counselor from Druffel, who was present at this examination in the capacity of doctor, never ceased to venerate her. In 1814, he published in the Medical Journal of Salzbouurg a detailed account of the phenomena which he had remarked in the person of Anne Catherine, and to this we refer those of our readers who desire more particulars upon the subject. On the 4th of April, M. Gamier, the Commissary-General of the French police, came from Munster to see her; he inquired minutely into her case, and having learned that she neither prophesied nor spoke on politics, declared that there was no occasion for the police to occupy themselves about her. In 1826, he still spoke of her at Paris with respect and emotion.

On the 22nd of July 1813, Overberg came to see her with Count de Stolberg and his family. They remained two days with her, and Stolberg, in a letter which has been several times printed, bore witness to the reality of the phenomena observed in Anne Catherine, and gave expression to his intense veneration for her. He remained her friend as long as he lived, and the members of his family never ceased recommending themselves to her prayers. On the 29th of September 1813, Overberg took the daughter of the Princess Galitzin (who died in 1806) to visit her, and they saw with their own eyes blood flow copiously from her stigmas. This distinguished lady repeated her visit, and, after becoming Princess of Salm, never varied in her sentiments, but, together with her family, remained in constant communion of prayer with Anne Catherine. Many other persons in all ranks of life were, in like manner, consoled and edified by visiting her bed of suffering. On the 23rd of October 1813, she was carried to another lodging, the window of which looked out upon a garden. The condition of the saintly nun became day by day more painful. Her stigmas were a source of indescribable suffering to her, down to the moment of her death. Instead of allowing her thoughts to dwell upon those graces to the interior presence of which they bore such miraculous outward testimony, she learned from them lessons of humility, by considering them as a heavy cross laid upon her for her sins. Her suffering body itself was to preach Jesus crucified. It was difficult indeed to be an enigma to all persons, an object of suspicion to the greatest number, and of respect mingled with fear to some few, without yielding to sentiments of impatience, irritability, or pride. Willingly would she have lived in entire seclusion from the world, but obedience soon compelled her to allow herself to be examined and to have judgment passed upon her by a vast number of curious persons. Suffering, as she was, the most excruciating pains, she was not even allowed to be her own mistress, but was regarded as something which every one fancied he had a right to look at and to pass judgment upon--often with no good results to any one, but greatly to the prejudice of her soul and body, because she was thus deprived of so much rest and recollection of spirit. There seemed to be no bounds to what was expected of her, and one fat man, who had some difficulty in ascending her narrow winding staircase, was heard to complain that a person like Anne Catherine, who ought to be exposed on the public road, where every one could see her, should remain in a lodging so difficult to reach. In former ages, persons in her state underwent in private the examination of the spiritual authorities, and carried out their painful vocation beneath the protecting shadow of hallowed walls; but our suffering heroine had been cast forth from the cloister into the world at a time when pride, coldness of heart, and incredulity were all the vogue; marked with the stigmas of the Passion of Christ, she was forced to wear her bloody robe in public, under the eyes of men who scarce believed in the Wounds of Christ, far less in those which were but their images.

Thus this holy woman, who in her youth had been in the habit of praying for long hours before pictures of all the stages of Christ's painful Passion, or before wayside crosses, was herself made like unto a cross on the public road, insulted by one passer by, bathed in warm tears of repentance by a second, regarded as a mere physical curiosity by a third, and venerated by a fourth, whose innocent hands would bring flowers to lay at her feet.

In 1817 her aged mother came from the country to die by her side. Anne Catherine showed her all the love she could by comforting and praying for her, and closing her eyes with her own hands—those hands marked with the stigmas on the 13th of March of the same year. The inheritance left to Anne Catherine by her mother was more than sufficient for one so imbued with the spirit of mortification and suffering; and in her turn she left it unimpaired to her friends. It consisted of these three sayings:— ‘Lord, thy will, not mine, be done;’ ‘Lord, give me patience, and then strike hard;’ ‘Those things which are not good to put in the pot are at least good to put beneath it.’ The meaning of this last proverb was: If things are not fit to be eaten, they may at least be burned, in order that food may be cooked; this suffering does not nourish my heart, but by bearing it patiently, I may at least increase the fire of divine love, by which alone life can profit us anything. She often repeated these proverbs, and then thought of her mother with gratitude. Her father had died some little time before.

The writer of these pages became acquainted with her state first through reading a copy of that letter of Stolberg, to which we have already alluded, and afterwards through conversation with a friend who had passed several weeks with her. In September 1818 he was invited by Bishop Sailer to meet him at the Count de Stolberg’s, in Westphalia; and he went in the first place to Sondermuhlen to see the count, who introduced him to Overberg, from whom he received a letter addressed to Anne Catherine’s doctor. He paid her his first visit on the 17th of September 1818; and she allowed him to pass several hours by her side each day, until the arrival of Sailer. From the very beginning, she gave him her confidence to a remarkable extent, and this in the most touching and ingenuous manner. No doubt she was conscious that by relating without reserve the history of all the trials, joys, and sorrows of her whole life, she was bestowing a most precious spiritual alms upon him. She treated him with the most generous hospitality, and had no hesitation in doing so, because he did not oppress her and alarm her humility by excessive admiration. She laid open her interior to him in the same charitable spirit as a pious solitary would in the morning offer the flowers and fruit which had grown in his garden during the night to some wayworn traveler, who, having lost his road in the desert of the world, finds him sitting near his hermitage. Wholly devoted to her God, she spoke in this open manner as a child would have done, unsuspectingly, with no feelings of mistrust, and with no selfish end in view. May God reward her!

Her friend daily wrote down all the observations that he made concerning her, and all that she told him about her life, whether interior or exterior. Her words were characterised alternately by the most childlike simplicity and the most astonishing depth of thought, and they foreshadowed, as it were, the vast and sublime spectacle which later was unfolded, when it became evident that the past, the present, and the future, together with all that pertained to the sanctification, profanation, and judgment of souls, formed before and within her an allegorical and historical drama, for which the different events of the ecclesiastical year furnished subjects, and which it divided into scenes, so closely linked together were all the prayers and sufferings which she offered in sacrifice for the Church militant.

On the 22nd of October 1818 Sailer came to see her, and having remarked that she was lodging at the back of a public-house, and that men were playing at nine-pins under her window, said in the playful yet thoughtful manner which was peculiar to him: ‘See, see; all things are as they should be—the invalid nun, the spouse of our Lord, is lodging in a public-house above the ground where men are playing at nine-pins, like the soul of man in his body.’ His interview with Anne Catherine was most affecting; it was indeed beautiful to behold these two souls, who were both on fire with the love of Jesus, and conducted by grace through such different paths, meet thus at the foot of the Cross, the visible stamp of which was borne by one of them. On Friday, the 23rd of October, Sailer remained alone with her during nearly the whole of the day; he saw blood flow from her head, her hands, and her feet, and he was able to bestow upon her great consolation in her interior trials. He most earnestly recommended her to tell everything without reserve to the writer of these pages, and he

came to an understanding upon the subject with her ordinary director. He heard her confession, gave her the Holy Communion on Saturday, the 24th, and then continued his journey to the Count de Stolberg's. On his return, at the beginning of November, he again passed a day with her. He remained her friend until death, prayed constantly for her, and asked her prayers whenever he found himself in trying or difficult positions. The writer of these pages remained until January. He returned again in May 1819, and continued to watch Anne Catherine almost uninterruptedly until her death.

The saintly maiden continually besought the Almighty to remove the exterior stigmas, on account of the trouble and fatigue which they occasioned, and her prayer was granted at the end of seven years. Towards the conclusion of the year 1819, the blood first flowed less frequently from her wounds, and then ceased altogether. On the 25th of December, scabs fell from her feet and hands, and there only remained white scars, which became red on certain days, but the pain she suffered was undiminished in the slightest degree. The mark of the cross, and the wound on her right side, were often to be seen as before, but not at any stated times. On certain days she always had the most painful sensations around her head, as though a crown of thorns were being pressed upon it. On these occasions she could not lean her head against anything, nor even rest it on her hand, but had to remain for long hours, sometimes even for whole nights, sitting up in her bed, supported by cushions, whilst her pallid face, and the irrepressible groans of pain which escaped her, made her like an awful living representation of suffering. After she had been in this state, blood invariably flowed more or less copiously from around her head. Sometimes her head-dress only was soaked with it, but sometimes the blood would flow down her face and neck. On Good Friday, April 19th, 1819, all her wounds re-opened and bled, and closed again on the following days. A most rigorous inquiry into her state was made by some doctors and naturalists. For that end she was placed alone in a strange house, where she remained from the 7th to the 29th of August; but this examination appears to have produced no particular effects in any way. She was brought back to her own dwelling on the 29th of August, and from that time until she died she was left in peace, save that she was occasionally annoyed by private disputes and public insults. On this subject Overberg wrote her the following words: 'What have you had to suffer personally of which you can complain? I am addressing a soul desirous of nothing so much as to become more and more like to her divine Spouse. Have you not been treated far more gently than was your adorable Spouse? Should it not be a subject of rejoicing to you, according to the spirit, to have been assisted to resemble him more closely, and thus to be more pleasing in his eyes? You had suffered much with Jesus, but hitherto insults had been for the most part spared you. With the crown of thorns you had not worn the purple mantle and the robe of scorn, much less had you yet heard the cry, *Away with him! Crucify him! Crucify him!* I cannot doubt but that these sentiments are yours. Praise be to Jesus Christ.'

On Good Friday, the 30th of March 1820, blood flowed from her head, feet, hands, chest and side. It happened that when she fainted, one of the persons who were with her, knowing that the application of relics relieved her, placed near her feet a piece of linen in which some were wrapped, and the blood which came from her wounds reached this piece of linen after a time. In the evening, when this same piece of linen with the relics was being placed on her chest and shoulders, in which she was suffering much, she suddenly exclaimed, while in a state of ecstasy: 'It is most wonderful, but I see my Heavenly Spouse lying in the tomb in the earthly Jerusalem; and I also see him living in the heavenly Jerusalem surrounded by adoring saints, and in the midst of these saints I see a person who is not a saint—a nun. Blood flows from her head, her side, her hands, and her feet, and the saints are above the bleeding parts.'

On the 9th February 1821 she fell into an ecstasy at the time of the funeral of a very holy priest. Blood flowed from her forehead, and the cross on her breast bled also. Some one asked her, 'What is the matter with you?' She smiled, and spoke like one awakening from a dream: 'We were by the side of the body. I have been accustomed lately to hear sacred music, and the *De Profundis* made a great impression upon me.' She died upon the same day three years later. In 1821, a few weeks before

Easter, she told us that it had been said to her during her prayer: 'Take notice, you will suffer on the real anniversary of the Passion, and not on the day marked this year in the Ecclesiastical Calendar.' On Friday, the 30th of March, at ten o'clock in the morning, she sank down senseless. Her face and bosom were bathed in blood, and her body appeared covered with bruises like what the blows of a whip would have inflicted. At twelve o'clock in the day, she stretched herself out in the form of a cross, and her arms were so extended as to be perfectly dislocated. A few minutes before two o'clock, drops of blood flowed from her feet and hands. On Good Friday, the 20th of April, she was simply in a state of quiet contemplation. This remarkable exception to the general rule seemed to be an effect of the providence of God, for, at the hour when her wounds usually bled, a number of curious and ill-natured individuals came to see her with the intention of causing her fresh annoyances, by publishing what they saw; but they thus were made unintentionally to contribute to her peace, by saying that her wounds had ceased to bleed.

On the 19th of February 1822 she was again warned that she would suffer on the last Friday of March, and not on Good Friday.

On Friday the 15th, and again on Friday the 29th, the cross on her bosom and the wound of her side bled. Before the 29th, she more than once felt as though a stream of fire were flowing rapidly from her heart to her side, and down her arms and legs to the stigmas, which looked red and inflamed. On the evening of Thursday the 28th, she fell into a state of contemplation on the Passion, and remained in it until Friday evening. Her chest, head, and side bled; all the veins of her hands were swollen, and there was a painful spot in the centre of them, which felt damp, although blood did not flow from it. No blood flowed from the stigmas excepting upon the 3rd of March, the day of the finding of the Holy Cross. She had also a vision of the discovery of the true cross by St. Helena, and imagined herself to be lying in the excavation near the cross. Much blood came in the morning from her head and side, and in the afternoon from her hands and feet, and it seemed to her as though she were being made the test of whether the cross was really the Cross of Jesus Christ, and that her blood was testifying to its identity.

In the year 1823, on Holy Thursday and Good Friday, which came on the 27th and 28th of March, she had visions of the Passion, during which blood flowed from all her wounds, causing her intense pain. Amid these awful sufferings, although ravished in spirit, she was obliged to speak and give answers concerning all her little household affairs, as if she had been perfectly strong and well, and she never let fall a complaint, although nearly dying. This was the last time that her blood gave testimony to the reality of her union with the sufferings of him who has delivered himself up wholly and entirely for our salvation. Most of the phenomena of the ecstatic life which are shown us in the lives and writings of Saints Bridget, Gertrude, Mechtilde, Hildegard, Catherine of Sienna, Catherine of Genoa, Catherine of Bologna, Colomba da Rieti, Lidwina of Schiedam, Catherine Vanini, Teresa of Jesus, Anne of St. Bartholomew, Magdalen of Pazzi, Mary Villana, Mary Buonomi, Marina d'Escobar, Crescentia de Kaufbeuern, and many other nuns of contemplative orders, are also to be found in the history of the interior life of Anne Catherine Emmerich. The same path was marked out for her by God. Did she, like these holy women, attain the end? God alone knows. Our part is only to pray that such may have been the case, and we are allowed to hope it. Those among our readers who are not acquainted with the ecstatic life from the writings of those who have lived it, will find information on this subject in the Introduction of Goërres to the writings of Henry Suso, published at Ratisbonne in 1829.

Since many pious Christians, in order to render their life one perpetual act of adoration, endeavour to see in their daily employments a symbolical representation of some manner of honouring God, and offer it to him in union with the merits of Christ, it cannot appear extraordinary that those holy

souls who pass from an active life to one of suffering and contemplation, should sometimes see their spiritual labours under the form of those earthly occupations which formerly filled their days. Then their acts were prayers; now their prayers are acts; but the form remains the same. It was thus that Anne Catherine, in her ecstatic life, beheld the series of her prayers for the Church under the forms of parables bearing reference to agriculture, gardening, weaving, sowing, or the care of sheep. All these different occupations were arranged, according to their signification, in the different periods of the common as well as the ecclesiastical year, and were pursued under the patronage and with the assistance of the saints of each day, the special graces of the corresponding feasts of the Church being also applied to them. The signification of this circle of symbols had reference to all the active part of her interior life. One example will help to explain our meaning. When Anne Catherine, while yet a child, was employed in weeding, she besought God to root up the cockle from the field of the Church. If her hands were stung by the nettles, or if she was obliged to do afresh the work of idlers, she offered to God her pain and her fatigue, and besought him, in the name of Jesus Christ, that the pastor of souls might not become weary, and that none of them might cease to labour zealously and diligently. Thus her manual labour became a prayer.

I will now give a corresponding example of her life of contemplation and ecstasy. She had been ill several times, and in a state of almost continual ecstasy, during which she often moaned, and moved her hands like a person employed in weeding. She complained one morning that her hands and arms smarted and itched, and on examination they were found to be covered with blisters, like what would have been produced by the stinging of nettles. She then begged several persons of her acquaintance to join their prayers to hers for a certain intention. The next day her hands were inflamed and painful, as they would have been after hard work; and when asked the cause, she replied: 'Ah! I have had so many nettles to root up in the vineyard, because those whose duty it was to do it only pulled off the stems, and I was obliged to draw the roots with much difficulty out of a stony soil.' The person who had asked her the question began to blame these careless workmen, but he felt much confused when she replied: 'You were one of them,—those who only pull off the stems of the nettles, and leave the roots in the earth, are persons who pray carelessly.' It was afterwards discovered that she had been praying for several dioceses which were shown to her under the figure of vineyards laid waste, and in which labour was needed. The real inflammation of her hands bore testimony to this symbolical rooting up of the nettles; and we have, perhaps, reason to hope that the churches shown to her under the appearances of vineyards experienced the good effects of her prayer and spiritual labour; for since the door is opened to those who knock, it must certainly be opened above all to those who knock with such energy as to cause their fingers to be wounded.

Similar reactions of the spirit upon the body are often found in the lives of persons subject to ecstasies, and are by no means contrary to faith. St. Paula, if we may believe St. Jerome, visited the holy places in spirit just as if she had visited them bodily; and a like thing happened to St. Colomba of Rieti and St. Lidwina of Schiedam. The body of the latter bore traces of this spiritual journey, as if she had really travelled; she experienced all the fatigue that a painful journey would cause: her feet were wounded and covered with marks which looked as if they had been made by stones or thorns, and finally she had a sprain from which she long suffered.

She was led on this journey by her guardian angel, who told her that these corporeal wounds signified that she had been ravished in body and spirit.

Similar hurts were also to be seen upon the body of Anne Catherine immediately after some of her visions. Lidwina began her ecstatic journey by following her good angel to the chapel of the Blessed Virgin before Schiedam; Anne Catherine began hers by following her angel guardian either to the chapel which was near her dwelling, or else to the Way of the Cross of Coesfeld.

Her journeys to the Holy Land were made, according to the accounts she gave of them, by the most opposite roads; sometimes even she went all round the earth, when the task spiritually imposed upon her required it. In the course of these journeys from her home to the most distant countries, she carried assistance to many persons, exercising in their regard works of mercy, both corporal and spiritual, and this was done frequently in parables. At the end of a year she would go over the same ground again, see the same persons, and give an account of their spiritual progress or of their relapse into sin. Every part of this labour always bore some reference to the Church, and to the kingdom of God upon earth.

The end of these daily pilgrimages which she made in spirit was invariably the Promised Land, every part of which she examined in detail, and which she saw sometimes in its present state, and sometimes as it was at different periods of sacred history; for her distinguishing characteristic and special privilege was an intuitive knowledge of the history of the Old and New Testaments, and of that of the members of the Holy Family, and of all the saints whom she was contemplating in spirit. She saw the signification of all the festival days of the ecclesiastical year under both a devotional and an historical point of view. She saw and described, day by day, with the minutest detail, and by name, places, persons, festivals, customs, and miracles, all that happened during the public life of Jesus until the Ascension, and the history of the apostles for several weeks after the Descent of the Holy Ghost. She regarded all her visions not as mere spiritual enjoyments, but as being, so to speak, fertile fields, plentifully strewn with the merits of Christ, and which had not as yet been cultivated; she was often engaged in spirit in praying that the fruit of such and such sufferings of our Lord might be given to the Church, and she would beseech God to apply to his Church the merits of our Saviour which were its inheritance, and of which she would, as it were, take possession, in its name, with the most touching simplicity and ingenuousness.

She never considered her visions to have any reference to her exterior Christian life, nor did she regard them as being of any historical value. Exteriorly she knew and believed nothing but the catechism, the common history of the Bible, the gospels for Sundays and festivals, and the Christian almanack, which to her far-sighted vision was an inexhaustible mine of hidden riches, since it gave her in a few pages a guiding thread which led her through all time, and by means of which she passed from mystery to mystery, and solemnised each with all the saints, in order to reap the fruits of eternity in time, and to preserve and distribute them in her pilgrimage around the ecclesiastical year, that so the will of God might be accomplished on earth as it is in Heaven. She had never read the Old or the New Testaments, and when she was tired of relating her visions, she would sometimes say: 'Read that in the Bible,' and then be astonished to learn that it was not there; 'for,' she would add, 'people are constantly saying in these days that you need read nothing but the Bible, which contains everything, &c. &c.'

The real task of her life was to suffer for the Church and for some of its members, whose distress was shown her in spirit, or who asked her prayers without knowing that this poor sick nun had something more to do for them than to say the *Pater noster*, but that all their spiritual and corporal sufferings became her own, and that she had to endure patiently the most terrible pains, without being assisted, like the contemplatives of former days, by the sympathising prayers of an entire community. In the age when she lived, she had no other assistance than that of medicine. While thus enduring sufferings which she had taken upon herself for others, she often turned her thoughts to the corresponding sufferings of the Church, and when thus suffering for one single person, she would likewise offer all she endured for the whole Church.

The following is a remarkable instance of the sort: —During several weeks she had every symptom of consumption; violent irritation of the lungs, excessive perspiration, which soaked her whole bed, a racking cough, continual expectoration, and a strong continual fever. So fearful were her sufferings

that her death was hourly expected and even desired. It was remarked that she had to struggle strangely against a strong temptation to irritability. Did she yield for an instant, she burst into tears, her sufferings increased tenfold, and she seemed unable to exist unless she immediately gained pardon in the sacrament of penance. She had also to combat a feeling of aversion to a certain person whom she had not seen for years. She was in despair because this person, with whom nevertheless she declared she had nothing in common, was always before her eyes in the most evil dispositions, and she wept bitterly, and with much anxiety of conscience, saying that she would not commit sin, that her grief must be evident to all, and other things which were quite unintelligible to the persons listening to her. Her illness continued to increase, and she was thought to be on the point of death. At this moment one of her friends saw her, to his great surprise, suddenly raise herself up on her bed, and say:—

‘Repeat with me the prayers for those in their last agony.’ He did as requested, and she answered the Litany in a firm voice. After some little time, the bell for the agonising was heard, and a person came in to ask Anne Catherine’s prayers for his sister, who was just dead. Anne Catherine asked for details concerning her illness and death, as if deeply interested in the subject, and the friend above-mentioned heard the account given by the new comer of a consumption resembling in the minutest particulars the illness of Anne Catherine herself. The deceased woman had at first been in so much pain and so disturbed in mind that she had seemed quite unable to prepare herself for death; but during the last fortnight she had been better, had made her peace with God, having in the first place been reconciled to a person with whom she was at enmity, and had died in peace, fortified by the last sacraments, and attended by her former enemy. Anne Catherine gave a small sum of money for the burial and funeral-service of this person. Her sweatings, cough, and fever now left her, and she resembled a person exhausted with fatigue, whose linen has been changed, and who has been placed on a fresh bed. Her friend said to her, ‘When this fearful illness came upon you, this woman grew better, and her hatred for another was the only obstacle to her making peace with God. You took upon yourself, for the time, her feelings of hatred, she died in good dispositions, and now you seem tolerably well again. Are you still suffering on her account?’ ‘No, indeed!’ she replied; ‘that would be most unreasonable; but how can any person avoid suffering when even the end of his little finger is in pain? We are all one body in Christ.’ ‘By the goodness of God,’ said her friend, ‘you are now once more somewhat at ease.’ ‘Not for very long, though,’ she replied with a smile; ‘there are other persons who want my assistance.’ Then she turned round on her bed, and rested awhile.

A very few days later, she began to feel intense pain in all her limbs, and symptoms of water on the chest manifested themselves. We discovered the sick person for whom Anne Catherine was suffering, and we saw that his sufferings suddenly diminished or immensely increased in exact inverse proportion to those of Anne Catherine.

Thus did charity compel her to take upon herself the illnesses and even the temptations of others, that they might be able in peace to prepare themselves for death. She was compelled to suffer in silence, both to conceal the weaknesses of her neighbour, and not to be regarded as mad herself; she was obliged to receive all the aid that medicine could afford her for an illness thus taken voluntarily for the relief of others, and to be reproached for temptations which were not her own; finally, it was necessary that she should appear perverted in the eyes of men, that so those for whom she was suffering might be converted before God.

One day a friend in deep affliction was sitting by her bedside, when she suddenly fell into a state of ecstasy, and began to pray aloud: ‘O, my sweet Jesus, permit me to carry that heavy stone!’ Her friend asked her what was the matter. ‘I am on my way to Jerusalem,’ she replied, ‘and I see a poor man walking along with the greatest difficulty, for there is a large stone upon his breast, the weight of which nearly crushes him.’ Then again, after a few moments, she exclaimed: ‘Give me that heavy

stone, you cannot carry it any farther; give it to me.' All on a sudden she sank down fainting, as if crushed beneath some heavy burden, and at the same moment her friend felt himself relieved from the weight of sorrow which oppressed him, and his heart overflowing with extraordinary happiness. Seeing her in such a state of suffering, he asked her what the matter was, and she looking at him with a smile, replied: 'I cannot remain here any longer. Poor man, you must take back your burden.' Instantly her friend felt all the weight of his affliction return to him, whilst she, becoming as well again as before, continued her journey in spirit to Jerusalem.

We will give one more example of her spiritual exertions. One morning she gave her friend a little bag containing some rye-flour and eggs, and pointed out to him a small house where a poor woman, who was in a consumption, was living with her husband and two little children. He was to tell her to boil and take them, as when boiled they would be good for her chest. The friend, on entering the cottage, took the bag from under his cloak, when the poor mother, who, flushed with fever, was lying on a mattress between her half-naked children, fixed her bright eyes upon him, and holding out her thin hands, exclaimed: 'O, sir, it must be God or Sister Emmerich who sends you to me! You are bringing me some rye-flour and eggs.' Here the poor woman, overcome by her feelings, burst into tears, and then began to cough so violently that she had to make a sign to her husband to speak for her. He said that the previous night Gertrude had been much disturbed, and had talked a great deal in her sleep, and that on awaking she had told him her dream in these words: 'I thought that I was standing at the door with you, when the holy nun came out of the door of the next house, and I told you to look at her. She stopped in front of us, and said to me: "Ah, Gertrude, you look very ill; I will send you some rye-flour and eggs, which will relieve your chest." Then I awoke.' Such was the simple tale of the poor man; he and his wife both eagerly expressed their gratitude, and the bearer of Anne Catherine's alms left the house much overcome. He did not tell her anything of this when he saw her, but a few days after, she sent him again to the same place with a similar present, and he then asked her how it was she knew that poor woman? 'You know,' she replied, 'that I pray every evening for all those who suffer; I should like to go and relieve them, and I generally dream that I am going from one abode of suffering to another, and that I assist them to the best of my power. In this way I went in my dream to that poor woman's house; she was standing at the door with her husband, and I said to her: "Ah, Gertrude, you look very ill; I will send you some rye-flour and eggs, which will relieve your chest." And this I did through you, the next morning.' Both persons had remained in their beds, and dreamed the same thing, and the dream came true. St. Augustine, in his *City of God*, book xviii., c. 18, relates a similar thing of two philosophers, who visited each other in a dream, and explained some passages of Plato, both remaining asleep in their own houses.

These sufferings, and this peculiar species of active labour, were like a single ray of light, which enlightened her whole life. Infinite was the number of spiritual labours and sympathetic sufferings which came from all parts and entered into her heart—that heart so burning with love of Jesus Christ. Like St. Catherine of Sienna and some other ecstasies, she often felt the most profound feeling of conviction that our Saviour had taken her heart out of her bosom, and placed his own there instead for a time.

The following fragment will give some idea of the mysterious symbolism by which she was interiorly directed. During a portion of the year 1820 she performed many labours in spirit, for several different parishes; her prayers being represented under the figure of most severe labour in a vineyard. What we have above related concerning the nettles is of the same character.

On the 6th of September her heavenly guide said to her: "You weeded, dug around, tied, and pruned the vine; you ground down the weeds so that they could never spring up any more; and then you went away joyfully and rested from your prayers. Prepare now to labour hard from the feast of the Nativity of the Blessed Virgin to that of St. Michael; the grapes are ripening and must be well

watched." Then he led me,' she continued, 'to the vineyard of St. Liboire, and showed me the vines at which I had worked. My labour had been successful, for the grapes were getting their colour and growing large, and in some parts the red juice was running down on the ground from them. My guide said to me: "When the virtues of the good begin to shine forth in public, they have to combat bravely, to be oppressed, to be tempted, and to suffer persecution. A hedge must be planted around the vineyard in order that the ripe grapes may not be destroyed by thieves and wild beasts, *i.e.* by temptation and persecution." He then showed me how to build a wall by heaping up stones, and to raise a thick hedge of thorns all around. As my hands bled from such severe labour, God, in order to give me strength, permitted me to see the mysterious signification of the vine, and of several other fruit trees. Jesus Christ is the true Vine, who is to take root and grow in us; all useless wood must be cut away, in order not to waste the sap, which is to become the wine, and in the Most Blessed Sacrament the Blood of Christ. The pruning of the vine has to be done according to certain rules which were made known to me. This pruning is, in a spiritual sense, the cutting off whatever is useless, penance and mortification, that so the true Vine may grow in us, and bring forth fruit, in the place of corrupt nature, which only bears wood and leaves. The pruning is done according to fixed rules, for it is only required that certain useless shoots should be cut off in man, and to lop off more would be to mutilate in a guilty manner. No pruning should ever be done upon the stock which has been planted in humankind through the Blessed Virgin, and is to remain in it for ever. The true Vine unites heaven to earth, the Divinity to humanity; and it is the human part that is to be pruned, that so the divine alone may grow. I saw so many other things relating to the vine that a book as large as the Bible could not contain them. One day, when I was suffering acute pain in my chest, I besought our Lord with groans not to give me a burthen above my strength to bear; and then my Heavenly Spouse appeared, and said to me, . . . "I have laid thee on my nuptial couch, which is a couch of suffering; I have given thee suffering and expiation for thy bridal garments and jewels. Thou must suffer, but I will not forsake thee; thou art fastened to the Vine, and thou wilt not be lost." Then I was consoled for all my sufferings. It was likewise explained to me why in my visions relating to the feasts of the family of Jesus, such, for instance, as those of St. Anne, St. Joachim, St. Joseph, &c., I always saw the Church of the festival under the figure of a shoot of the vine. The same was the case on the festivals of St. Francis of Assissium, St. Catherine of Sienna, and of all the saints who have had the stigmas.

'The signification of my sufferings in all my limbs was explained to me in the following vision: I saw a gigantic human body in a horrible state of mutilation, and raised upwards towards the sky. There were no fingers or toes on the hands and feet, the body was covered with frightful wounds, some of which were fresh and bleeding, others covered with dead flesh or turned into excrescences. The whole of one side was black, gangrened, and as it were half eaten away. I suffered as though it had been my own body that was in this state, and then my guide said to me, "This is the body of the Church, the body of all men and thine also." Then, pointing to each wound, he showed me at the same time some part of the world; I saw an infinite number of men and nations separated from the Church, all in their own peculiar way, and I felt pain as exquisite from this separation as if they had been torn from my body. Then my guide said to me: "Let thy sufferings teach thee a lesson, and offer them to God in union with those of Jesus for all who are separated. Should not one member call upon another, and suffer in order to cure and unite it once more to the body? When those parts which are most closely united to the body detach themselves, it is as though the flesh were torn from around the heart." In my ignorance, I thought that he was speaking of those brethren who are not in communion with us, but my guide added: "Who are our brethren? It is not our blood relations who are the nearest to our hearts, but those who are our brethren in the blood of Christ—the children of the Church who fall away." He showed me that the black and gangrened side of the body would soon be cured; that the putrified flesh which had collected around the wounds represented heretics who divide one from the other in proportion as they increase; that the dead flesh was the figure of all who are spiritually dead, and who are void of any feeling; and that the ossified parts represented obstinate and hardened heretics. I saw and felt in this manner every wound and its signification. The

body reached up to heaven. It was the body of the Bride of Christ, and most painful to behold. I wept bitterly, but feeling at once deeply grieved and strengthened by sorrow and compassion, I began again to labour with all my strength.'

Sinking beneath the weight of life and of the task imposed upon her she often besought God to deliver her, and she then would appear to be on the very brink of the grave. But each time she would say: 'Lord, not my will but thine be done! If my prayers and sufferings are useful let me live a thousand years, but grant that I may die rather than ever offend thee.' Then she would receive orders to live, and arise, taking up her cross, once more to bear it in patience and suffering after her Lord. From time to time the road of life which she was pursuing used to be shown to her, leading to the top of a mountain on which was a shining and resplendent city—the heavenly Jerusalem. Often she would think she had arrived at that blissful abode, which seemed to be quite near her, and her joy would be great. But all on a sudden she would discover that she was still separated from it by a valley, and then she would have to descend precipices, and follow indirect paths, labouring, suffering, and performing deeds of charity everywhere. She had to direct wanderers into the right road, raise up the fallen, sometimes even carry the paralytic, and drag the unwilling by force, and all these deeds of charity were as so many fresh weights fastened to her cross. Then she walked with more difficulty, bending beneath her burden and some times even falling to the ground.

In 1823 she repeated more frequently than usual that she could not perform her task in her present situation, that she had not strength for it, and that it was in a peaceful convent that she needed to have lived and died. She added that God would soon take her to himself, and that she had besought him to permit her to obtain by her prayers in the next world what her weakness would not permit her to accomplish in this. St. Catherine of Sienna, a short time before death, made a similar prayer.

Anne Catherine had previously had a vision concerning what her prayers might obtain after death, with regard to things that were not in existence during her life. The year 1823, the last of which she completed the whole circle, brought her immense labours. She appeared desirous to accomplish her entire task, and thus kept the promise which she had previously made of relating the history of the whole Passion. It formed the subject of her Lenten meditations during this year, and of them the present volume is composed. But she did not on this account take less part in the fundamental mystery of this penitential season, or in the different mysteries of each of the festival days of the Church, if indeed the words *to take part* be sufficient to express the wonderful manner in which she rendered visible testimony to the mystery celebrated in each festival by a sudden change in her corporal and spiritual life. See on this subject the chapter entitled *Interruption of the Pictures of the Passion*.

Every one of the ceremonies and festivals of the Church was to her far more than the consecration of a remembrance. She beheld in the historical foundation of each solemnity an act of the Almighty, done in time for the reparation of fallen humanity. Although these divine acts appeared to her stamped with the character of eternity, yet she was well aware that in order for man to profit by them in the bounded and narrow sphere of time, he must, as it were, take possession of them in a series of successive moments, and that for this purpose they had to be repeated and renewed in the Church, in the order established by Jesus Christ and the Holy Spirit. All festivals and solemnities were in her eyes eternal graces which returned at fixed epochs in every ecclesiastical year, in the same manner as the fruits and harvests of the earth come in their seasons in the natural year.

Her zeal and gratitude in receiving and treasuring up these graces were untiring, nor was she less eager and zealous in offering them to those who neglected their value. In the same manner as her compassion for her crucified Saviour had pleased God and obtained for her the privilege of being marked with the stigmas of the Passion as with a seal of the most perfect love, so all the sufferings of

the Church and of those who were in affliction were repeated in the different states of her body and soul. And all these wonders took place within her, unknown to those who were around her; nor was she herself even more fully conscious of them than is the bee of the effects of its work, while yet she was tending and cultivating, with all the care of an industrious and faithful gardener, the fertile garden of the ecclesiastical year. She lived on its fruits, and distributed them to others; she strengthened herself and her friends with the flowers and herbs which she cultivated; or, rather, she herself was in this garden like a sensitive plant, a sunflower, or some wonderful plant in which, independent of her own will, were reproduced all the seasons of the year, all the hours of the day, and all the changes of the atmosphere.

At the end of the ecclesiastical year of 1823, she had for the last time a vision on the subject of making up the accounts of that year. The negligences of the Church militant and of her servants were shown to Anne Catherine, under various symbols; she saw how many graces had not been cooperated with, or been rejected to a greater or less extent, and how many had been entirely thrown away. It was made known to her how our Blessed Redeemer had deposited for each year in the garden of the Church a complete treasure of his merits, sufficient for every requirement, and for the expiation of every sin. The strictest account was to be given of all graces which had been neglected, wasted, or wholly rejected, and the Church militant was punished for this negligence or infidelity of her servants by being oppressed by her enemies, or by temporal humiliations. Revelations of this description raised to excess her love for the Church, her mother. She passed days and nights in praying for her, in offering to God the merits of Christ, with continual groans, and in imploring mercy. Finally, on these occasions, she gathered together all her courage, and offered to rake upon herself both the fault and the punishment, like a child presenting itself before the king's throne, in order to suffer the punishment she had incurred. It was then said to her, 'See how wretched and miserable thou art thyself; thou who art desirous to satisfy for the sins of others.' And to her great terror she beheld herself as one mournful mass of infinite imperfection. But still her love remained undaunted, and burst forth in these words, 'Yes, I am full of misery and sin; but I am thy spouse, O my Lord, and my Saviour! My faith in thee and in the redemption which thou hast brought us covers all my sins as with thy royal mantle. I will not leave thee until thou hast accepted my sacrifice, for the superabundant treasure of thy merits is closed to none of thy faithful servants.' At length her prayer became wonderfully energetic, and to human ears there was like a dispute and combat with God, in which she was carried away and urged on by the violence of love. If her sacrifice was accepted, her energy seemed to abandon her, and she was left to the repugnance of human nature for suffering. When she had gone through this trial, by keeping her eyes fixed on her Redeemer in the Garden of Olives, she next had to endure indescribable sufferings of every description, bearing them all with wonderful patience and sweetness. We used to see her remain several days together, motionless and insensible, looking like a dying lamb. Did we ask her how she was, she would half open her eyes, and reply with a sweet smile, 'My sufferings are most salutary.'

At the beginning of Advent, her sufferings were a little soothed by sweet visions of the preparations made by the Blessed Virgin to leave her home, and then of her whole journey with St. Joseph to Bethlehem. She accompanied them each day to the humble inns where they rested for the night, or went on before them to prepare their lodgings. During this time she used to take old pieces of linen, and at night, while sleeping, make them into baby clothes and caps for the children of poor women, the times of whose confinements were near at hand. The next day she would be surprised to see all these things neatly arranged in her drawers. This happened to her every year about the same time, but this year she had more fatigue and less consolation. Thus, at the hour of our Saviour's birth, when she was usually perfectly overwhelmed with joy, she could only crawl with the greatest difficulty to the crib where the Child Jesus was lying, and bring him no present but myrrh, no offering but her cross, beneath the weight of which she sank down half dying at his feet. It seemed as though she were for the last time making up her earthly accounts with God, and for the last time also offering herself in the place of a countless number of men who were spiritually and corporally

afflicted. Even the little that is known of the manner in which she took upon herself the sufferings of others is almost incomprehensible. She very truly said: 'This year the Child Jesus has only brought me a cross and instruments of suffering.'

She became each day more and more absorbed in her sufferings, and although she continued to see Jesus traveling from city to city during his public life, the utmost she ever said on the subject was, briefly to name in which direction he was going. Once, she asked suddenly in a scarcely audible voice, 'What day is it?' When told that it was the 14th of January, she added: 'Had I but a few days more, I should have related the entire life of our Saviour, but now it is no longer possible for me to do so.' These words were the most incomprehensible as she did not appear to know even which year of the public life of Jesus she was then contemplating in spirit. In 1820 she had related the history of our Saviour down to the Ascension, beginning at the 28th of July of the third year of the public life of Jesus, after which she returned to the first year of the life of Jesus, and had continued down to the 10th of January of the third year of his public life. On the 27th of April 1823, in consequence of a journey made by the writer, an interruption of her narrative took place, and lasted down to the 21st of October. She then took up the thread of her narrative where she had left it, and continued it to the last weeks of her life. When she spoke of a few days being wanted, her friend himself did not know how far her narrative went, not having had leisure to arrange what he had written. After her death he became convinced that if she had been able to speak during the last fourteen days of her life, she would have brought it down to the 28th of July of the third year of the public life of our Lord, consequently to where she had taken it up in 1820.

Her condition daily became more frightful. She, who usually suffered in silence, uttered stifled groans, so awful was the anguish she endured. On the 15th of January she said: 'The Child Jesus brought me great sufferings at Christmas. I was once more by his manger at Bethlehem. He was burning with fever, and showed me his sufferings and those of his mother. They were so poor that they had no food but a wretched piece of bread. He bestowed still greater sufferings upon me, and said to me: "Thou art mine; thou art my spouse; suffer as I suffered, without asking the reason why." I do not know what my sufferings are to be, nor how long they will last. I submit blindly to my martyrdom, whether for life or for death: I only desire that the hidden designs of God may be accomplished in me. On the other hand, I am calm, and I have consolations in my sufferings. Even this morning I was very happy. Blessed be the holy Name of God!'

Her sufferings continued, if possible, to increase. Sitting up, and with her eyes closed, she fell from one side to another, while smothered groans escaped her lips. If she laid down, she was in danger of being stifled; her breathing was hurried and oppressed, and all her nerves and muscles were shaken and trembled with anguish. After violent retching, she suffered terrible pain in her bowels, so much so that it was feared gangrene must be forming there. Her throat was parched and burning, her mouth swollen, her cheeks crimson with fever, her hands white as ivory. The scars of the stigmas shone like silver beneath her distended skin. Her pulse gave from 160 to 180 pulsations per minute. Although unable to speak from her excessive suffering, she bore every duty perfectly in mind. On the evening of the 26th, she said to her friend, 'To-day is the ninth day, you must pay for the wax taper and novena at the chapel of St. Anne.' She was alluding to a novena which she had asked to have made for her intention, and she was afraid lest her friends should forget it. On the 27th, at two o'clock in the afternoon, she received Extreme Unction, greatly to the relief both of her soul and body. In the evening her friend, the excellent curé of H—, prayed at her bedside, which was an immense comfort to her. She said to him: 'How good and beautiful all this is!' And again: 'May God be a thousand times praised and thanked!'

The approach of death did not wholly interrupt the wonderful union of her life with that of the Church. A friend having visited her on the 1st of February in the evening, had placed himself behind

her bed where she could not see him, and was listening with the utmost compassion to her low moans and interrupted breathing, when suddenly all became silent, and he thought that she was dead. At this moment the evening bell ringing for the matins of the Purification was heard. It was the opening of this festival which had caused her soul to be ravished in ecstasy. Although still in a very alarming state, she let some sweet and loving words concerning the Blessed Virgin escape her lips during the night and day of the festival. Towards twelve o'clock in the day, she said in a voice already changed by the near approach of death, 'It was long since I had felt so well. I have been ill quite a week, have I not? I feel as though I knew nothing about this world of darkness! O, what light the Blessed Mother of God showed me! She took me with her, and how willingly would I have remained with her!' Here she recollected herself for a moment, and then said, placing her finger on her lip: 'But I must not speak of these things.' From that time she said that the slightest word in her praise greatly increased her sufferings.

The following days she was worse. On the 7th, in the evening, being rather more calm, she said: 'Ah, my sweet Lord Jesus, thanks be to thee again and again for every part of my life. Lord, thy will and not mine be done.' On the 8th of February, in the evening, a priest was praying near her bed, when she gratefully kissed his hand, begged him to assist at her death, and said, 'O Jesus, I live for thee, I die for thee. O Lord, praise be to thy holy name, I no longer see or hear!' Her friends wished to change her position, and thus ease her pain a little; but she said, 'I am on the Cross, it will soon all be over, leave me in peace.' She had received all the last Sacraments, but she wished to accuse herself once more in confession of a slight fault which she had already many times confessed; it was probably of the same nature as a sin which she had committed in her childhood, of which she often accused herself, and which consisted in having gone through a hedge into a neighbour's garden, and coveted some apples which had fallen on the ground. She had only looked at them; for, thank God, she said, she did not touch them, but she thought that was a sin against the tenth commandment. The priest gave her a general absolution; after which she stretched herself out, and those around her thought that she was dying. A person who had often given her pain now drew near her bed and asked her pardon. She looked at him in surprise, and said with the most expressive accent of truth, 'I have nothing to forgive any living creature.'

During the last days of her life, when her death was momentarily expected, several of her friends remained constantly in the room adjoining hers. They were speaking in a low tone, and so that she could not hear them, of her patience, faith, and other virtues, when all on a sudden they heard her dying voice saying: 'Ah, for the love of God, do not praise me—that keeps me here, because I then have to suffer double. O my God! how many fresh flowers are falling upon me!' She always saw flowers as the forerunners and figures of sufferings. Then she rejected all praises, with the most profound conviction of her own unworthiness, saying: 'God alone is good: everything must be paid, down to the last farthing. I am poor and loaded with sin, and I can only make up for having been praised by sufferings united to those of Jesus Christ. Do not praise me, but let me die in ignominy with Jesus on the cross.'

Boudon, in his life of Father Surin, relates a similar trait of a dying man, who had been thought to have lost the sense of hearing, but who energetically rejected a word of praise pronounced by those who were surrounding his bed.

A few hours before death, for which she was longing, saying, 'O Lord assist me; come, O Lord Jesus!' a word of praise appeared to detain her, and she most energetically rejected it by making the following act of humility: 'I cannot die if so many good persons think well of me through a mistake; I beg of you to tell them all that I am a wretched sinner! Would that I could proclaim so as to be heard by all men, how great a sinner I am! I am far beneath the good thief who was crucified by the side of Jesus, for he and all his contemporaries had not so terrible an account as we shall have to render of

all the graces which have been bestowed upon the Church.’ After this declaration, she appeared to grow calm, and she said to the priest who was comforting her: ‘I feel now as peaceful and as much filled with hope and confidence as if I had never committed a sin.’ Her eyes turned lovingly towards the cross which was placed at the foot of her bed, her breathing became accelerated, she often drank some liquid; and when the little crucifix was held to her, she from humility only kissed the feet. A friend who was kneeling by her bedside in tears, had the comfort of often holding her the water with which to moisten her lips. As she had laid her hand, on which the white scar of the wound was most distinctly visible, on the counterpane, he took hold of that hand, which was already cold, and as he inwardly wished for some mark of farewell from her, she slightly pressed his. Her face was calm and serene, bearing an expression of heavenly gravity, and which can only be compared to that of a valiant wrestler, who after making unheard-of efforts to gain the victory, sinks back and dies in the very act of seizing the prize. The priest again read through the prayers for persons in their last agony, and she then felt an inward inspiration to pray for a pious young friend whose feast day it was. Eight o’clock struck; she breathed more freely for the space of a few minutes, and then cried three times with a deep groan: ‘O Lord, assist me; Lord, Lord, come!’ The priest rang his bell, and said, ‘She is dying.’ Several relations and friends who were in the next room came in and knelt down to pray. She was then holding in her hand a lighted taper, which the priest was supporting. She breathed forth several slight sighs, and then her pure soul escaped her chaste lips, and hastened, clothed in the nuptial garment, to appear in heavenly hope before the Divine Bridegroom, and be united for ever to that blessed company of virgins who follow the Lamb whithersoever he goeth. Her lifeless body sank gently back on the pillows at half-past eight o’clock, P.M., on the 9th February 1824.

A person who had taken great interest in her during life wrote as follows: ‘After her death, I drew near to her bed. She was supported by pillows, and lying on her left side. Some crutches, which had been prepared for her by her friends on one occasion when she had been able to take a few turns in the room, were hanging over her head, crossed, in a corner. Near them hung a little oil painting representing the death of the Blessed Virgin, which had been given her by the Princess of Salm. The expression of her countenance was perfectly sublime, and bore the traces of the spirit of self-sacrifice, the patience and resignation of her whole life; she looked as though she had died for the love of Jesus, in the very act of performing some work of charity for others. Her right hand was resting on the counterpane—that hand on which God had bestowed the unparalleled favour of being able at once to recognise by the touch anything that was holy, or that had been consecrated by the Church—a favour which perhaps no one had ever before enjoyed to so great an extent—a favour by which the interests of religion might be inconceivably promoted, provided it was made use of with discretion, and which surely had not been bestowed upon a poor ignorant peasant girl merely for her own personal gratification. For the last time I took in mine the hand marked with a sign so worthy of our utmost veneration, the hand which was as a spiritual instrument in the instant recognition of whatever was holy, that it might be honoured even in a grain of sand—the charitable industrious hand, which had so often fed the hungry and clothed the naked—this hand was now cold and lifeless. A great favour had been withdrawn from earth, God had taken from us the hand of his spouse, who had rendered testimony to, prayed, and suffered for the truth. It appeared as though it had not been without meaning, that she had resignedly laid down upon her bed the hand which was the outward expression of a particular privilege granted by Divine grace. Fearful of having the strong impression made upon me by the sight of her countenance diminished by the necessary but disturbing preparations which were being made around her bed, I thoughtfully left her room. If, I said to myself—if, like so many holy solitaires, she had died alone in a grave prepared by her own hands, her friends—the birds—would have covered her with flowers and leaves; if, like other religious, she had died among virgins consecrated to God, and that their tender care and respectful veneration had followed her to the grave, as was the case, for example, with St. Columba of Rieti, it would have been edifying and pleasing to those who loved her; but doubtless such honours rendered to her lifeless remains would not have been conformable to her love for Jesus, whom she so much desired to resemble in death as in life.’

The same friend later wrote as follows: 'Unfortunately there was no official post-mortem examination of her body, and none of those inquiries by which she had been so tormented during life were instituted after her death. The friends who surrounded her neglected to examine her body, probably for fear of coming upon some striking phenomenon, the discovery of which might have caused much annoyance in various ways. On Wednesday the 11th of February her body was prepared for burial. A pious female, who would not give up to any one the task of rendering her this last mark of affection, described to me as follows the condition in which she found her: "Her feet were crossed like the feet of a crucifix. The places of the stigmas were more red than usual. When we raised her head blood flowed from her nose and mouth. All her limbs remained flexible and with none of the stiffness of death even till the coffin was closed." On Friday the 13th of February she was taken to the grave, followed by the entire population of the place. She reposes in the cemetery, to the left of the cross, on the side nearest the hedge. In the grave in front of hers there rests a good old peasant of Welde, and in the grave behind a poor but virtuous female from Dernekamp.

'On the evening of the day when she was buried, a rich man went, not to Pilate, but to the curé of the place. He asked for the body of Anne Catherine, not to place it in a new sepulchre, but to buy it at a high price for a Dutch doctor. The proposal was rejected as it deserved, but it appears that the report spread in the little town that the body had been taken away, and it is said that the people went in great numbers to the cemetery to ascertain whether the grave had been robbed.'

To these details we will add the following extract from an account printed in December 1824, in the *Journal of Catholic Literature* of Kerz. This account was written by a person with whom we are unacquainted, but who appears to have been well informed: 'About six or seven weeks after the death of Anne Catherine Emmerich, a report having got about that her body had been stolen away, the grave and coffin were opened in secret, by order of the authorities, in the presence of seven witnesses. They found with surprise not unmixed with joy that corruption had not yet begun its work on the body of the pious maiden. Her features and countenance were smiling like those of a person who is dreaming sweetly. She looked as though she had but just been placed in the coffin, nor did her body exhale any corpse-like smell. *It is good to keep the secret of the king*, says Jesus the son of Sirach; but it is also good to reveal to the world the greatness of the mercy of God.'

We have been told that a stone has been placed over her grave. We lay upon it these pages; may they contribute to immortalise the memory of a person who has relieved so many pains of soul and body, and that of the spot where her mortal remains lie awaiting the Day of Resurrection.

Interesting Prophecies by Anne Catherine Emmerich

"I saw again the new and odd-looking Church which they were trying to build. There was nothing holy about it... People were kneading bread in the crypt below... but it would not rise, nor did they receive the body of Our Lord, but only bread. Those who were in error, through no fault of their own, and who piously and ardently longed for the Body of Jesus were spiritually consoled, but not by their communion. Then, my Guide [Jesus] said: 'THIS IS BABEL.' []."

"I saw deplorable things: they were gambling, drinking, and talking in church; they were also courting women. All sorts of abominations were perpetrated there. Priests allowed everything and said Mass with much irreverence. I saw that few of them were still godly, and only a few had sound views on things. I also saw Jews standing under the porch of the Church. All these things caused me much distress."

"The Church is in great danger. We must pray so that the Pope may not leave Rome; countless evils would result if he did. They are now demanding something from him. The Protestant doctrine and

that of the schismatic Greeks are to spread everywhere. I now see that in this place (Rome) the (Catholic) Church is being so cleverly undermined, that there hardly remain a hundred or so priests who have not been deceived. They all work for destruction, even the clergy. A great devastation is now near at hand."

"Among the strangest things that I saw, were long processions of bishops. Their thoughts and utterances were made known to me through images issuing from their mouths. Their faults towards religion were shown by external deformities. A few had only a body, with a dark cloud of fog instead of a head. Others had only a head, their bodies and hearts were like thick vapors. Some were lame, others were paralytics; others were asleep or staggering.

"I saw what I believe to be nearly all the bishops of the world, but only a small number were perfectly sound. I also saw the Holy Father ---- God-fearing and prayerful. Nothing left to be desired in his appearance, but he was weakened by old age and by much suffering. His head was lolling from side to side, and it dropped onto his chest as if he were falling asleep. He often fainted and seemed to be dying. But when he was praying, he was often comforted by apparitions from Heaven. Then, his head was erect, but as soon as it dropped again onto his chest, I saw a number of people looking quickly right and left, that is, in the direction of the world.

"Then, I saw that everything that pertained to Protestantism was gradually gaining the upper hand, and the Catholic religion fell into complete decadence. Most priests were lured by the glittering but false knowledge of young school-teachers, and they all contributed to the work of the destruction.

"In those days, Faith will fall very low, and it will be preserved in some places only, in a few cottages and in a few families which God has protected from disasters and wars."

"I see many excommunicated ecclesiastics who do not seem to be concerned about it, nor even aware of it. Yet, they are (ipso facto) excommunicated whenever they cooperate [sic] enterprises, enter into associations, and embrace opinions on which an anathema has been cast. It can be seen thereby that God ratifies the decrees, orders, and interdictions issued by the Head of the Church, and that He keeps them in force even though men show no concern for them, reject them, or laugh them to scorn."

Source: The Life of Anne Catherine Emmerich - Carl E. Schmoeger

Blessed Anne Catherine Emmerich, July 12, 1820: "I had a vision of the holy Emperor Henry. I saw him at night kneeling alone at the foot of the main altar in a great and beautiful church . . . and I saw the Blessed Virgin coming down all alone. She laid on the altar a red cloth covered with white linen. She placed a book inlaid with precious stones. She lit the candles and the perpetual lamp . . . Then came down the Saviour Himself clad in priestly vestments. He was carrying the chalice and the veil. Two Angels were serving Him and two more were following . . . His chasuble was a full and heavy mantle in which red and white could be seen in transparency, and gleaming with jewels . . . Although there was no altar bell, the cruets were there. The wine was red as blood, and there was also some water. The Mass was short. The Gospel of St. John was not read at the end. When the Mass has ended, Mary came up to Henry (the Emperor), and she extended her right hand towards him, saying that it was in recognition of his purity. Then, she urged him not to falter. Thereupon I saw an angel, and he touched the sinew of his hip, like Jacob. He (Henry) was in great pain, and from that day on, he walked with a limp . . . "

In **King of the World**, Guenon documents Christianity's loss of its primordial Tradition as the gradual break of the link to its spiritual centre. This break occurred in stages following the period called the Middle Ages. The first break came with the destruction of the Templars, since the Orders of Chivalry maintained a spiritual connection between the East and the West. The Rosicrucians made the effort to continue this liaison. The Renaissance and Reformation completed the break, and the Rosicrucians allegedly retired to Asia. Thus, according to Guenon, no western organisation has maintained full and effective initiatory knowledge. So where does Guenon suggest to look? He turns to two clairvoyants, **Emmanuel Swedenborg** and **Blessed Anne-Catherine Emmerich**.

According to Swedenborg the 'lost Word' must henceforth be sought among the **Sages of Tibet** and of **Tartary**, where the mysterious **Mount of Prophets** of Anne-Catherine Emmerich's vision is also set.

ANCESTORS OF THE BLESSED VIRGIN

Last night there came again before my soul everything that I had so often seen as a child concerning the life of the ancestors of the Blessed Virgin Mary. I saw it all in a series of pictures just as I did then. If only I could tell it all as I know it and have it before my eyes, it would certainly give great joy to the Pilgrim. ¹

¹ The 'Pilgrim' is Clemens Brentano, who wrote down the visions at Catherine Emmerich's dictation. These were communicated by her to him on the morning of June 27th, 1819. (Tr.)

In my miserable state I was greatly revived by contemplating these pictures. As a child I was so certain of all I saw that if anyone told me any of the stories differently, I would say straight out: 'No, this is how it is.' And, indeed, I would have let myself be killed rather than deny that it was thus and not otherwise. Later on, life in the world confused me, and I kept silence. The inner certainty has, however, always remained with me, and last night I once more saw everything even to the smallest details.

When I was a child, my thoughts were always taken up with the Crib and the Child Jesus and with the Mother of God, and I often wondered very much why people told me nothing about the family of the Blessed Virgin. I could not understand at all why so little had been written down about her ancestors and relations. In the great longing which I had, I then received a multitude of visions of the Blessed Virgin's ancestors. I must have seen them back to the fourth or fifth generation. I saw them always as wonderfully pious and simple people inspired by a quite extraordinary secret longing for the coming of the promised Messiah. I saw them always living amongst other men who, compared to them, seemed to me rough and barbarous. They themselves, I saw, were so quiet, gentle and kindly, that I often said to myself in great anxiety about them: 'O where can these good people find a refuge, how are they to escape from those rough, wicked men? I will seek them out and will be their servant, I will fly with them into a wood where they can hide themselves; I am sure I shall still be able to find them!' So clearly did I see them and believe in them, that I was always afraid and full of anxiety about them.

I always saw these people leading a life of great self-denial. I often saw that those among them who were married bound themselves mutually to observe continence for a time; and this gave me much joy, though why this was I could not clearly say. They practiced these separations chiefly when they were occupied with all kinds of religious ceremonies, accompanied by incense and prayers. ² It is commonly stated that such separation was required of priests on duty, and this can be deduced from [Lev. 15.18](#) (ceremonial uncleanness contracted) and [Lev. 22.3](#) (ceremonial cleanness required). (SB)

From these I perceived that there were priests among them. I often saw them moving from one place to another, leaving large homesteads and retiring to smaller ones, in order to lead their lives undisturbed by wicked people.

They were so devout and so full of longing towards God that I often saw them alone in the field by day, and by night, too, running about and crying to God with such intense desire that, in the hunger of their hearts, they tore open their garments

at their breasts, as if God were about to burn Himself into their hearts with the hot rays of the sun, or to quench with the moonlight and starlight their thirst for the fulfillment of the Promise.

I remember pictures like these came to me when, as a child or as a young girl, I was kneeling and praying to God, alone with the flock in the pastures, or at night on the high fields above our farm; or when, in Advent, I walked through the snow at midnight to the *Rorate* 3 devotions in St. James's Church at Coesfeld, threequarters of an hour away from our cottage at Flamske. The evening before, and in the night, too, I prayed much for the poor souls in purgatory. I thought that in their lives they had perhaps not been eager enough for grace; perhaps they had given way to other desires for the creatures and goods of the world, had fallen into many faults, and were now yearning to be released. So I offered up my prayer and my longing to God our Savior for them, trying as it were to pay their debt for them. I got a little benefit, too, for myself, for I knew that the kind Holy Souls, in gratitude to me and because of their constant desire for help by prayers, would wake me at the right time and would not let me oversleep. And so they did; they floated round my bed like little flames, little dim, quiet flames, and woke me just in time for me to be able to offer up my morning prayer for them. Then I sprinkled myself and them with holy water, put on my clothes, and started on my way. I saw the poor little lights accompanying me in a regular procession; and on the way I sang with true heart's desire: 'Drop down dew, you heavens, from above, and let the clouds rain the Just One.' And as I sang, I saw here and there, in the wilderness and in the fields, the beloved ancestors of Our Blessed Lady running about and crying for the Messiah; and I did as they did, and came to Coesfeld always in time for the *Rorate* Mass, even when the Holy Souls led me, as they sometimes did, a very long way round past all the Stations of the Cross.

Now, in my visions of these beloved ancestors of the Blessed Virgin praying so hard in their hunger for God, they seemed to me strange indeed in their dress and in their way of living, and yet so near and so clear to me, that I still know and have before my eyes all their features and figures. And I kept asking myself: 'What manner of people are these? Everything is different from nowadays, yet there these people are, and all that I see has really happened!' And so I always used to hope that I might go to them.

In all they did and in all they said and in their religious services, these good people were very decided and exact; and they made no lamentations except over the sufferings of their neighbors.

THE ANCESTORS OF ST. ANNE ⁵ —ESSENES.

⁵ Communicated in July and August 1821. (Tr.)

I had a detailed vision of the ancestors of St. Anne, the mother of the Blessed Virgin. They lived at Mara in the region of Mount Horeb, and were connected spiritually with a kind of very devout Israelites of whom I have seen a great deal. I will relate as much as I can recall about them. I was with these people almost the whole of yesterday, and if I had not been oppressed by so many visits, I should not have forgotten nearly all of what I saw.

These devout Israelites who were connected with the ancestors of St. Anne were called Essenes or Essaees. They have, however, changed their name three times, for they were first called Eskarenes, then Chasidaees, and finally Essenes. Their first name, Eskarenes, came from the word Eskara or Azkara, which is the name for the part of the sacrifice belonging to God, and also for the sweet-smelling incense at the offering of wheaten flour. ⁶ The second name, Chasidaees, means merciful. ⁷ I cannot remember what the name Essenes comes from. ⁸ The way of life of these devout people is an inheritance from the time of Moses and Aaron and in particular from the priests who carried the Ark of the Covenant; but it was not until the period between Isaiah and Jeremiah that their way of life was regularly established. At the beginning there were not many of them; later on, however, their settlements in the Promised Land occupied a space twenty-four hours' journey long and thirty-six hours' journey broad. **They did not come to the region of the Jordan until later; they lived mostly on the slopes of Mount Horeb and Mount Carmel, the home of Elijah.**

In the lifetime of St. Anne's grandparents, the Essenes had a spiritual head who lived on Mount Horeb. He was an aged prophet called Archos or Arkas. ⁹

⁶ This was taken down in August 1821 by the writer from Catherine Emmerich's words. In July 1840, when preparing the book for printing, he asked a language expert for an explanation of the word Azkara, and was told that Azkarah meant commemoration and is the name of the portion of the unbloody sacrifice, which was burnt on the altar by the priest to the glory of God and to remind Him of His merciful promises. The unbloody sacrifices generally consisted of the finest wheaten flour mixed with oil and sprinkled with incense. The priest burnt as the Azkarah all the incense and also a handful of flour and oil (baked or unbaked). In the case of the shewbread the incense alone was the Azkarah ([Lev. 24.7](#)). The Vulgate translates the word Azkarah alternatively as 'memoriale', 'in memoriam', or 'in monumentum'. (CB) [Lev. 24.7](#), literally: "And you shall place upon the showbread pure incense, and it shall be for the bread as a memorial (azkarah), a burnt offering to the Lord." The other references to the word azkarah are in [Lev. 2.2](#), 9, 16; [5.12](#); [6.8](#); [Num. 5.26](#) in connection with the burning of a meal offering (minhah). The connection with the Essenes remains obscure. (SB)

⁷ Hasid (pl. Hasidim), originally meaning 'merciful' (of God), came to mean 'devout' of men, and was later in Maccabean times used to designate a specific group of devout and observant Jews who joined the Maccabean party in their fight for freedom ([1 Macc.2.42](#)). These Hasideans (Gk. Asidaioi), as they were then called, are generally believed to be the forerunners of the Pharisees (cf. Lagrange, *Le Judaïsme avant Jésus-Christ*, 1931, pp.56, 272), and probably of the Essenes (Bonsirven, *Le Judaïsme Palestinien*, 1935, I, pp. 43, 64), both sects being mentioned by Josephus in Maccabean times (*Ant.*, XIII, v, 9) . (SB)

⁸ They were called Essenoi by Josephus, Esseni by Pliny, and Essaioi by Philo (and six times by Josephus).

The origin of the name is uncertain (cf. Lagrange, op. cit. , p. 320). Their way of life, as described by AC, is for the most part fully attested by the contemporary historian Josephus (BJ , II, viii. 2-13), as well as by Philo (Quod omnis probus liber sit , 75-88). Pliny's remarks (Hist. Nat. , V, 17) attribute to the Essenes an antiquity of 'thousands of years'. There is no other evidence of an antiquity beyond Maccabean times. (Most texts in Lagrange, op. cit. , pp. 307-17.) Passing references by Josephus are in Ant., XIII, v, 9 and XVIII, i, 5. (SB)
9 The spiritual head on Mount Horeb, Archos, it not mentioned in any of the documents. (SB)

Their organization was very like that of a religious order. All who wished to enter it had to undergo a year's tests, and the length of time for which they were accepted was decided by prophetic inspirations from above. The real members of the Order, who lived in a community, did not marry but lived in chastity; but there were others (who had formerly been in the Order or were attached to it) who married and carried out in their families, and with their children and household, something similar in many ways to the traditional discipline of the real Essenes. Their relation ship with these was like that between the lay members of a Catholic Third Order, or Tertiaries, and the professed priests of the Order. In all important matters, especially as to the marriages of their relations, these married Essenes always sought instruction and counsel from the aged prophet on Mount Horeb. **St. Anne's grandparents belonged to this kind of married Essenes.**

Later there arose a third kind of Essenes who exaggerated everything and fell into great errors, and I saw that the others would have no dealings with them. The real Essenes were specially concerned with prophetic matters, and their head on Mount Horeb was often vouchsafed divine revelations in the cave of Elijah respecting the coming of the Messiah. He had knowledge of the family from which the mother of the Messiah was to come, and at the time that he gave prophetic advice to the grandparents of St. Anne in matters of marriage, he saw that the day of the Lord was approaching. He did not, however, know how long the birth of the Savior's mother might still be prevented or delayed by sin, and so he was always preaching penance, mortification, prayer, and inner sacrifice for this intention—pious exercises of which all Essenes had ever given the example.

Until Isaiah assembled these people together and gave them a more regular organization, they were scattered about the land of Israel, leading lives of piety and intent on mortification They wore their clothes without mending them till they fell off their bodies. They fought particularly against sexual immorality, and often by mutual consent lived in continence for long periods, living in huts far removed from their wives. When they lived together as husband and wife, it was only with the intention of producing a holy offspring which might bring nearer the coming of the Savior. I saw them eating apart from their wives; the wife came to take her meal after the husband had left the table. There were ancestors of St. Anne and of other holy people among these early Essenes.

Jeremiah too was connected with them, and the men called 'Sons of the Prophet' came from them. They often lived in the desert and round Mount Horeb and Carmel, and later I saw many of them in Egypt. I also saw that for a time they were driven

away from Mount Horeb by war and were reassembled by new leaders. **The Maccabees also belonged to them.** *They had a great devotion to Moses, and possessed a sacred piece of his clothing given by him to Aaron, from whom it had come down to them. This was their most precious relic, and I had a vision of some fifteen of them being killed in defending it. Their prophet leaders had knowledge of the secret mysteries of the Ark of the Covenant. (see article **Sons of the prophet and Barnabas**)*

The real Essenes who lived in chastity were indescribably pure and devout. They adopted children and brought them up to lead a very holy life. To be accepted as a member of the regular Order, a boy had to have reached the age of fourteen. Those who had been already tested had to undergo a year's novitiate, others two years. They did not carry on any form of trade, but exchanged the produce of their agriculture for whatever else they needed. If one of them had committed a grave sin, he was expelled from among them and excommunicated by their head. This excommunication had the force of that pronounced by Peter against Ananias, who was struck dead by it. Their head knew by prophetic inspiration who had committed sin. I also saw some Essenes undergoing penitential punishment; they were obliged to stand in a stiff robe with their arms extended immovably in sleeves lined with thorns.

Mount Horeb was full of little caves, which formed the cells where they lived.

An assembly hall of light wattlework had been built onto the mouth of one of the large caves. Here they came together at eleven o'clock in the morning and ate. Each had a small loaf of bread in front of him with a goblet. The head went from place to place and blessed each one's bread. After the meal they returned to their separate cells. In this assembly hall there was an altar on which stood little blessed loaves covered up; they were in some way sacred, and were, I think, distributed among the poor.

The Essenes had a great number of doves, which were tame and ate out of their hands. They ate doves, but also used them in their ritual ceremonies. They said something over them and let them fly away. *I saw, too, that they released lambs in the desert after saying something over them, as if they were to take their sins on them.* ¹⁰

¹⁰ It is well known that the Essenes refused to sacrifice animals, but the ritual of releasing them (as described by AC) is one of the few matters that is not documented. In [Lev. 14.53](#) the Law prescribed the freeing of a bird after purification from leprosy, and in [16.22](#) the ritual of the scapegoat, which was to 'carry away all their iniquities into an uninhabited land.' (SB)

I saw them go three times a year to the Temple in Jerusalem. They had also priests among them whose special duty was the care of the sacred vestments; they cleaned them, contributed money for them, and also made new ones. I saw them engaged in cattle breeding and agriculture, but specially in gardening. Mount Horeb was full of gardens and fruit trees in the spaces between their huts. I saw many of them weaving and plaiting, and also embroidering priests' vestments. I did not see them producing silk; that came in bundles to be sold to them, and they exchanged other produce for it. (see article **The Hawariyun**)

In Jerusalem they had a quarter of their own to live in and a separate place in the Temple as well. The other Jews rather disliked them because of their austerity.

I saw, too, that they sent presents to the Temple; for example, great bunches of grapes, carried by two people on a pole. They also sent lambs, but not to be slaughtered; I think they just let them run into a garden. I did not see the real Essenes offering bloody sacrifices in these later times. I saw that before they journeyed to the Temple they made a very rigorous preparation by prayer, fasting, and penance, including even scourgings. If one laden with sins went to the Temple and to the Holy of Holies without having made atonement by penance, he usually died on the spot. If on their journey, or in Jerusalem itself, they found anyone who was ill or in any way helpless, they did not go to the Temple until they had given him all the aid in their power.

I saw that, in general, they employed themselves in healing. They gathered herbs and prepared potions. I saw also that those holy people whom I had seen some time before laying sick folk down on a bed of healing plants were Essenes. 11

11 *The little daughter of Catherine Emmerich's brother, who came from the farm of Flamske near*



Coesfeld to visit her at Dülmen in the winter of 1820, was seized with violent convulsions occurring every evening at the same time and beginning with distressing choking. These convulsions often lasted until midnight, and Catherine

Emmerich, knowing as she did the cause and significance of this and indeed of most other illnesses, was greatly affected by her niece's sufferings. She prayed many times to be told of a cure for them, and

at last was able to describe a certain little flower known to her which she had seen St. Luke pick and



*use to cure epilepsy. As a result of her minute description of the little flower and of the places where it grew, her physician, Dr. Wesener (the district doctor of Dülmen), found it; she recognized the plant which he brought her as the one she had seen, which she called 'star-flower', and he identified it as *Cerastium arvense linnaei* or *Holosteum caryophylleum veterum* (Field Mouse-ear Chickweed). It is markable that the old herbal *Tabernamontani* also refers to the use of this plant for epilepsy. On the afternoon of May 22nd, 1821, Catherine Emmerich said in her sleep: 'Rue*

[which she had used before] and star-flower

sprinkled with holy water should be pressed, and the juice given to the child, surely that could do no harm? I have already been told three times to squeeze it myself and give it to her.' The writer, in the hope that she might communicate something more definite about this cure, had, unknown to her, wrapped up at home some blossoms of this plant in paper like a relic and pinned the little packet to her dress in the evening. She woke up and said at once: 'That is not a relic, it is the star-flower.' She kept the little flower pinned to her dress during the night, and on the morning of May 23rd, 1821, she said: 'I had no idea why I was lying last night in a field amongst nothing but star-flowers. I saw, too,

all kinds of ways in which these flowers were used, and it was said to me, "If men knew the healing power of this plant, it would not grow so plentifully around you." I saw pictures of it being used in very distant ages. I saw St. Luke wandering about picking these flowers. I saw, too, in a place like the one where Christ fed the 5,000, many sick folk lying on these flowers in the open air, protected by a light shelter above them. These plants were spread out like litter for them to lie on; and arranged with the flowers in the center under their bodies, and the stalks and leaves pointing outwards. They were suffering from gout, convulsions, and swellings, and had under them round cushions filled with the flowers. I saw their swollen feet being wrapped round with these flowers, and I saw the sick people eating the flowers and drinking water which had been poured on them. The flowers were larger than those here.

It was a picture of a long time ago; the people and the doctors wore long white woolen robes with girdles. I saw that the plants were always blessed before use. I saw also a plant of the same family but more succulent and with rounder, juicier, smoother leaves and pale blue blossoms of the same shape, which is very efficacious in children's convulsions. It grows in better soil and is not so common. I think it is called eyebright. I found it once near

Dernekamp. It is stronger than the other.' She then gave the child three flowers to begin with; the second time she was to have five. She said: 'I see the child's nature, but cannot rightly describe it; inside she is like a torn garment, which needs a new piece of stuff for each tear.' (CB)

I saw, too, that the Essenes healed the sick by the laying on of hands, or by stretching themselves on them with arms extended. I saw them also healing at a distance in a wonderful way, for the sick who could not come themselves sent a representative to whom everything was done as it would have been to the sick person. The time was noted, and the distant sick person was cured at that very hour.

I saw that the Essenes on Horeb had in their caves recesses in the walls where bones, carefully wrapped in cotton and silk, were kept as sacred relics behind gratings. They were bones of prophets who had lived here, and also of the children of Israel who had died near here. There were little pots of green plants standing beside them.

The Essenes used to light lamps and pray before the bones in veneration of them. All the unmarried Essenes who lived together in communities on Mount Horeb and elsewhere observed the greatest cleanliness. They wore long white robes. The head of the Essenes on Horeb wore wonderful priestly vestments during solemn religious services, after the manner of the high priest in Jerusalem, only shorter and not so magnificent. When he prayed and prophesied in the cave of Elijah on Mount Horeb, he always wore these sacred vestments, which consisted of about eight pieces. Amongst them was a very sacred relic, a sort of dalmatic or scapular, covering the breast and shoulders, which Moses had worn next to his body and had given to Aaron, from whom it had later descended to the Essenes. The prophet Archos, their head on Mount Horeb, always wore this dalmatic next his body when he was clothed in all his vestments and was praying for prophetic enlightenment. The lower part of his body was wrapped in a loincloth, while breast and shoulders were covered with this sacred garment, which I will describe as exactly as I can remember. It will probably be clearer if I cut out a sort of pattern of it in paper. [She then quickly cut the shape, shown in Figure 1, out of paper put together, saying:] This sacred scapular had more or less this shape when spread out. Its stuff was woven as stiff as haircloth. On the middle of the breast and back was a triangular place of double thickness and

as it were quilted. I cannot now say for certain what was between the layers. At the neck hole, part I, of the scapulary, a triangular piece was cut from A to B, and a ribbon or little strap ran across the top of the opening. Its lower point, B, was still attached to the scapulary, and the triangle could be let down to hide completely another opening over the breast. This other opening was cut from C to D, and below triangle E, was the place of the double thickness mentioned above. It was ribbed or quilted, and letters were fastened into it with little pins and on the inside with sharp little hooks sticking out and pricking the breast. On the cut-out triangle (which was also of double thickness) at the neck there was also something like letters. I do not now know what was inside these triangles. When the priest put on this sacred vestment, the upper triangle exactly covered the lower one. In the middle of the back there was another place, F, where the stuff was quilted and of two thicknesses, and here, too, there were letters and sharp pins.

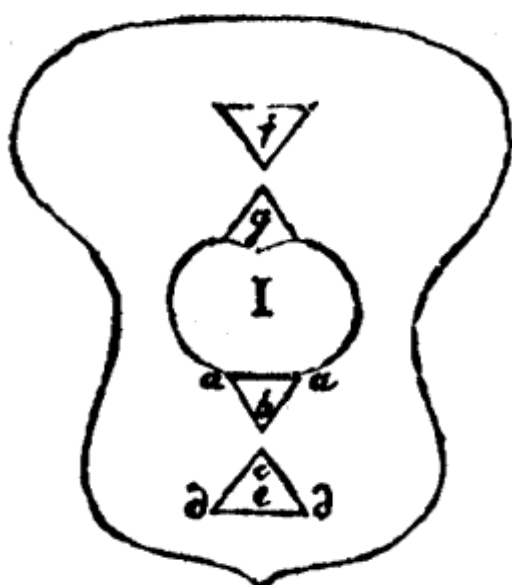
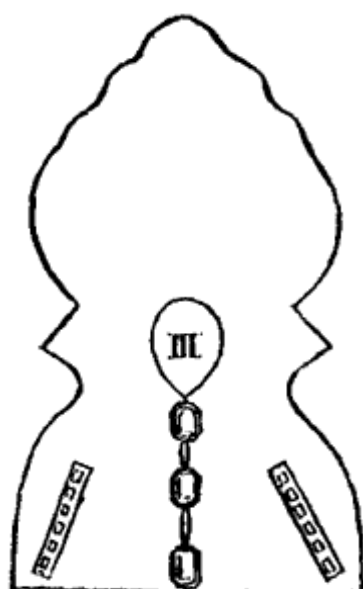
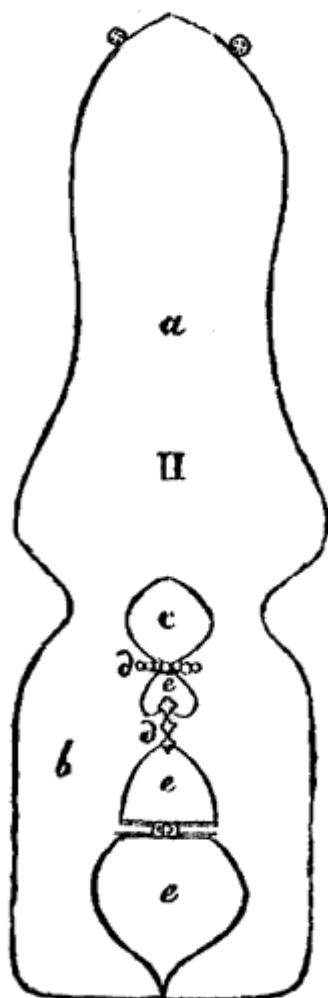


Figure 1. Pattern of a sacred Essene scapular which Moses had once worn.

Over his scapulary the head of the Essenes wore a gray woolen tunic, and on this again a large full tunic made of white twisted silk, girt with a broad belt inscribed with letters. He had a kind of stole round the neck, crossed over the breast, and it was held fast under the girdle and hung down below his knees. The stole was fastened with three straps above and below the place where it was crossed. On this he put a vestment not unlike a chasuble, which was also made of white twisted silk. [She cut out a pattern of this vestment, shown in Figure 2, as it looked when spread out. Please refer to Figure 2, part II.] The back side, A, was narrow and came down to the ground; it had two bells attached to the lower hem, which tinkled with the priest's movements and called the people to the service. The front side, B, was shorter and broader and open from the neck hole, C, downwards.



This front part had large openings, E, on the breast and below it, through which the stole and undergarment could be seen. These openings were held together in places by fastenings ornamented with letters and precious stones, D. The front and back of this vestment were held together by strips of stuff under the arms. [These were not shown in the pattern which she cut out.] Round the neck was an upright collar, hooked together in front.

The priest's beard, divided in the middle of the chin,

Figure 2. Patterns of an Essene sacred silk vestment and cloak.

Over all this he finally put on a little cloak [Figure 2, part III] of white twisted silk. [Please refer to Figure 3 for a depiction of the full outfit.] It shimmered and shone and was fastened in front with three clasps ornamented with precious stones on which something was engraved. From both shoulders of his cloak there were fringes, tassels, and fruits hanging. Besides all this, he wore a short maniple on one arm. The headdress was, as far as I can remember, also of white silk, twisted into a round shape and padded, like a turban, yet resembling our priests' birettas to a certain extent, for at the top it had ridges like theirs and also a tuft of silk. A little plate of gold set with precious stones was fastened over the forehead.

The Essenes were very austere and frugal in their way of living. They generally ate only fruit, which they often cultivated in their gardens. I saw that Archos usually ate a bitter yellow fruit. About 200 years before Christ's birth I saw near Jericho a very devout Essene called Chariot. Archos or Arkas, the old prophet on Mount Horeb, ruled over the Essenes for ninety years. I saw how St. Anne's grandmother questioned him about her own marriage. It is remarkable that it was always about female children that these prophets made predictions, and that Anna's ancestors and Anna herself had mostly daughters. It was as if the object of all their devotion and prayers was to obtain from

God a blessing on pious mothers from whose descendants the Blessed Virgin, the mother of the Savior Himself, should spring, as well as the families of His precursor and of His servants and disciples.



Figure 3. Head of the Essenes in sacred vestments.

The place where the head of the Essenes on Mount Horeb prayed and prophesied was the cave where Elijah had dwelt. Many steps led to it up the mountain-side, and one entered the cave through a small cramped opening and down a few steps. The prophet Archos went in alone. For the Essenes this was as if the high priest in the Temple went into the Sanctissimum, for here was their Holy of Holies. Within there were several mysterious holy things, difficult to describe. I will tell what I can remember of them. I saw Anna's grandmother seeking counsel from the prophet Archos. Anna's grandmother came from Mara in the desert, where her family, which belonged to the married Essenes, owned property. Her name sounded to me like Moruni or Emorun. It was told me that this means something like 'good mother' or

'noble mother'. ¹² *12 These were Catherine Emmerich's words on August 16th, 1821. The names are here written down as the writer heard them pronounced by her lips, and also her explanation 'noble mother'. When the writer read this passage to a language expert in 1840, the latter said that it was indeed true that Em romo means a noble mother. (CB) Em ramah could mean 'noble mother', though the adjective ram , usually meaning materially 'high' or else 'proud', has no obvious parallel in a proper name, except perhaps in Amram (the father of Moses), which may mean 'noble uncle'. (SB)*

When the time came for her to be married, she had several suitors, and I saw her go to the prophet Archos on Horeb for him to decide whom she was to accept. She went into a separate part of the large assembly hall and spoke to Archos, who was in the hall, through a grating, as if she were making her confession to him. It was Only in this way that women approached the place. I then saw Archos put on his ceremonial vestments, and ascend thus arrayed the many steps to the top of Mount Horeb, where he entered the cave of Elijah by the little door and down the steps. He shut the little door of the cave behind him, and opened a hole in the vaulting dimly illuminating the cave, the interior of which had been carefully hollowed out.

Against the wall I saw a little altar carved out of the rock, and noticed, though not quite clearly, several sacred objects on it. On the altar were several pots with low-growing bushes of herbs. They were the herbs which grow as high as the hem of Jesus' garment. ¹³

13 She unquestionably meant that these herbs were the same as those mentioned by Eusebius in his ecclesiastical history, Book VII, Chapter 18, which he says grew round the statue of Jesus Christ put up by the woman of Caesarea Philippi, who was cured of the issue of blood. The plants acquired the power of healing all kinds of sicknesses as soon as they had grown high enough to touch the hem of the statue's garment. Eusebius says that this plant is of an unknown species. Catherine Emmerich had spoken before of the statue and of these plants.

(CB)

I know this herb; it grows with us but less vigorously. The plants gave Archos some sort of indication in his prophetic knowledge according to whether they faded or flourished. In the middle between these little bushes of herbs I saw something like a little tree, taller than them, with leaves that looked yellowish and were twisted like snail shells. There seemed to me to be little figures on this tree. I cannot now say for certain whether this tree was living or was artificial, like the Tree of Jesse. [On the next day she said:] On this little tree with the twisted leaves could be seen, as on a tree of Jesse or genealogical table, how soon the coming of the Blessed Virgin was to be expected. It looked to me as if it were living and yet it seemed also to be a receptacle, for I saw that a blossoming branch was kept inside it. I think it was Aaron's rod, which had once been in the Ark of the Covenant.

When Archos prayed in the cave of Elijah for a revelation on the occasion of a marriage among the Blessed Virgin's ancestors, he took this rod of Aaron into his hand. If the marriage was destined to take its place in the Blessed Virgin's ancestry, the rod put forth a bud which produced one or more flowers, among which single flowers were sometimes marked with the sign of the elect. Certain buds represented particular ancestors of Anna, and when these came to be married, Archos observed the buds in question and uttered his prophecies according to the manner in which they unfolded.

The Essenes of Mount Horeb had, however, another holy relic in the cave of Elijah; nothing less than a part of the most holy mystery of the Ark of the Covenant which came into their possession when the Ark fell into the hands of enemies. [She spoke here uncertainly of a quarrel and of a schism among the Levites.] This holy thing, concealed in the

Ark of the Covenant in the fear of God, was known only to the holiest of the high priests and to a few prophets, but I think that I learnt that it is in some way mentioned in the little-known secret books of the old Jewish thinkers. 14

14 In July 1840, some twenty years after this communication, as this book was being prepared for the press, the writer learnt from a language expert that the cabalistic book Zohar contains several references to this matter. (CB) The Zohar is a rabbinic book, claiming descent from Rabbi Simeon ben Yohai (second century), in the form of a commentary on the Pentateuch, interpreting it throughout, in an enigmatic and esoteric style, according to a mystical sense. The Zohar first became known through the 13th-century Rabbi Moses de Leon, who has often been accused of fabricating the whole thing. Present-day opinion, however, suspends judgment, while emphasizing that the Zohar shows evidence of being a compilation of texts and fragments whose composition probably extended over many centuries, and which is likely to enshrine teaching of the greatest antiquity. The Zohar is one of the principal sources of spiritual interpretation among the Jews, and its main theme may be said to be the significance of every detail in sacred history, and the symbolic reflection in this world of the eternal realities of heaven. With regard to its connection with the statements of AC, see further n. 34, p. 26. (SB)

It was no longer complete in the new Ark of the Covenant in the Temple as restored by Herod. It was no work of man's hands, it was a mystery, a most holy secret of the divine blessing on the coming of the Blessed Virgin full of grace, in whom by the overshadowing of the Holy Ghost the Word became Flesh and God became Man. Before the Babylonian captivity this holy thing had been whole in the Ark of the Covenant; I now saw part of it here in the possession of the Essenes. It was kept in a chalice of shining brown, which seemed to me to be made of a precious stone.

They prophesied, too, with the help of this holy thing, which seemed sometimes to put forth as it were little buds.

Archos, after entering the cave of Elijah, shut the door and knelt down in prayer. He looked up to the opening in the vaulting and threw himself face downwards on the ground. I then saw the prophetic knowledge that was given to him. He saw that from under the heart of Emorun, who was seeking his counsel, there grew as it were a rose tree with three branches, with a rose on each of them. The rose on the second branch was marked with a letter, I think an M. He saw still more. An angel wrote letters on the wall; I saw Archos rise up as if awaking and read these letters. I forget the details. He then went down from the cave, and announced to the maiden who was awaiting his answer that she was to marry and that her sixth suitor was to be her husband. She would bear a child, marked with a sign, who was chosen out as a vessel of election in preparation for the coming of the Savior.

Hereupon Emorun married her sixth suitor, an Essene called Stolanus; he did not come from Mara, and as a result of his marriage and of his wife's possessions he was given another name, which I can no longer remember distinctly; it was pronounced in different ways and sounded like Garescha or Sarziri. 15

15 Catherine Emmerich pronounced these and all other name-sounds with her Low-German accent and often hesitatingly. Her pronunciation, she said, only resembled the real names, and it is impossible to be sure how correctly or incorrectly they have been written down. It is all the more astonishing to find elsewhere long afterwards similar names for the same persons. The following is an instance. Several years after Catherine Emmerich's death the writer found in the Encomium trium Mariarum Bertaudi, Petragorici, Paris, 1529, and in particular in the treatise De cognatione divi Joannis Baptistae cum filiabus et nepotibus beatae Annae, lib. III, f. lii, etc., attached to it, that St. Cyril, the third General of the Carmelite Order, who died in 1224, mentions in a work concerning the ancestors of St. Anne similar visions of branches, buds, and flowers seen by the prophet of whom counsel was sought. He further states that Stolanus was also called Agarim or Garizi, names which reproduce sounds recognizable in the above-mentioned Garescha or Sarziri. On the other hand, in this account it is a Carmelite on Mount Carmel instead of an Essene on Mount Horeb of whom counsel is sought. Seventeen years after the death of Catherine Emmerich the writer was reading, on the feast of Corpus Christi, 1840, the life of

Our Lady's holy mother in the Actis Sanctorum, Tom. VI, Julii, where Joannes Eckius in his homily on St. Anne says that Stolanus is called by tradition Stolan, and that the Roman Breviary of 1536 and several Breviaries printed before the reign of Pius V mention a daughter Gaziri, while others call her Garzim. A philological friend who was kind enough to read my proofs, observed: 'It is surprising that the names Gaziri, Garzi (the final m has been added), Garsha or Garescha (all three forms are correct, though formed from different verbs) all agree in meaning "outcast", and that Agari(m) in Arabic also conveys the idea of flight and banishment. Stolanus in Greek contains the idea of wandering. Sarssir means starling and thus also signifies a wandering bird.' (CB)

The Hebrew root g-r-sh and the corresponding Arabic root g-sh-r convey the idea of banishment. The Hebrew ger (and its Arabic equivalent) means a 'stranger'. The Greek stolos means a 'journey' (cf. apostolos). Zuzur is the Arabic for a 'starling', being derived apparently from the bird's noise. (SB)

Stolanus and Emorun had three daughters, called, I remember, Ismeria and Emerentia, and a younger one whose name, I think, was Enue. They did not remain long at Mara, but moved later to Ephron. I saw that their daughters Ismeria and Emerentia both married in accordance with the prophetic counsels of the prophet on Horeb. (I can never understand why I have so often heard that Emerentia was the mother of Anna, for I always saw that it was Ismeria.) I will tell in God's name what I still have in my mind about these daughters of Stolanus and Emorun. 16

16 It is certainly true that the writers who follow tradition generally give Emerentia as the mother of St. Anne; but they give the wife of Stolanus as Emerentia, whereas Catherine Emmerich calls her Emorun. According to tradition, Emerentia, the wife of Stolanus, bore Ismeria, the mother of Elizabeth, and Anna, the mother of the Blessed Virgin. Yet according to Catherine Emmerich's account, Anna is the granddaughter, not the daughter, of Stolanus. If this is a mistake of hers, the reason for it may be that the humble visionary has confused her own visions with the account which she had heard from her childhood of the traditional descent of St. Anne. The name Emerentia is perhaps nothing more than the Latinized form of the name (heard by her) of Emorun. But being either ignorant or forgetful of this, and having always heard of the names Emerentia and Ismeria as being traditionally in close association with Stolanus as the nearest relations of Anna before her marriage, she may have described them as daughters of Stolanus. At the same time it was very noticeable that she never confused any of the countless names which came to her ears except in extreme illness and distress. We are, however, inclined to suppose that there must be some error here, for tradition in general mentions St. Elizabeth as being a niece of St. Anne's, whereas according to Catherine Emmerich's account Elizabeth is the niece of Anna's mother, which would seem to make Elizabeth almost older than Anna, who is called a late-born child. Since the writer cannot explain the error which may possibly have crept in, he begs the kind reader to accept it with patience and thus make amends for the writer's lack of that Christian virtue in his difficult and often interrupted task of compiling an account of these visions. (CB)

Emerentia married one Aphras or Ophras, a Levite. Of this marriage was born Elizabeth, the mother of John the Baptist. A second daughter was named Enue like her mother's sister. At the time of Mary's birth she was already a widow. There was a third daughter, Rhoda, one of whose daughters was Mara, whom I saw present at the death of the Blessed Virgin.

Ismeria married Eliud. They lived after the manner of the married Essenes in the region of Nazareth. They had inherited from their parents the tradition of discipline and continence in married life. Anna was one of their children. The firstborn of Ismeria and Eliud was a daughter called Sobe. Because this child did not bear the sign of the promise, they were much distressed and again went to the prophet on Mount Horeb to seek counsel. Archos exhorted them to betake themselves to prayer and sacrifice, and promised them consolation. After Sobe's birth, Ismeria remained barren for some eighteen years. When she again became pregnant by God's blessing, I saw that Ismeria was given a revelation at night. She saw an angel beside her bed writing a letter

on the wall. It seems to me that it was again that letter M. Ismeria told her husband of it; he also had seen it in his sleep, but now, while awake, they both saw the sign on the wall. After three months Ismeria gave birth to St. Anne, who came into the world with that sign upon her body.

In her fifth year Anna was, like the Blessed Virgin, taken to the school in the Temple, where she remained twelve years. She was brought home again in her seventeenth year, to find two children there—her little sister Maraha, who had been born while she was away, and a little son of her elder sister Sobe called Eliud. A year after this Ismeria fell mortally ill. As she lay dying she spoke to all her relations and presented Anna to them as the future mistress of the house. Then she spoke once more with Anna alone, telling her that she was a chosen vessel of grace, that she must marry, and must seek counsel from the prophet on Mount Horeb. Then she died.

Sobe, Anna's elder sister, was married to Salomo. Besides her son Eliud she had a daughter, Mary Salome, who married Zebedee and was the mother of the apostles James and John. Sobe had a second daughter who was an aunt of the bridegroom of Cana and the mother of three disciples. Eliud, the son of Sobe and Salomo, was the second husband of the widow Maroni of Naim and the father of the boy raised by Jesus from the dead.

Maraha, Anna's younger sister, was given the homestead in Sephoris when her father Eliud moved to the valley of Zabulon. She married and had a daughter and two sons, Arastaria and Cocharia, who became disciples. Anna had yet a third sister who was very poor and was the wife of a shepherd on Anna's pastures. She was often in Anna's house.

Enue, the third daughter of Stolanus, married and lived between Bethlehem and Jericho. One of her descendants was with Jesus.

Anna's great grandfather was a prophet. Eliud, her father, was of the tribe of Levi; her mother Ismeria was of the tribe of Benjamin. ¹⁷ Anna was born at Bethlehem, but afterwards her parents moved to Sephoris, four hours from Nazareth, where they had a house and land. They also owned land in the beautiful valley of Zabulon, one and a half hours from Sephoris and three hours from Nazareth. In the fine season of the year Anna's father was often with his family in the valley of Zabulon, ¹⁸ and after his wife's death he moved there altogether. This led to the connection with the parents of Joachim, whom Anna married. Joachim's father was called Matthat ¹⁹ and was the stepbrother of Jacob (father of St. Joseph) and of Joses. Matthat had settled in the valley of Zabulon.

I saw Anna's ancestors helping to carry the Ark of the Covenant with great devotion and piety, and I saw also that they received from the holy thing therein rays of light which extended to their descendants, to Anna and the Blessed Virgin. Anna's parents were rich. This was clear to me because of their possessions; they had many oxen; but they kept nothing for themselves alone, they gave everything to the poor. I saw Anna as a child; she was not particularly beautiful, but yet more so than others. She was far less beautiful than Mary, but remarkably simple and childlike in her piety; I have always seen her like that, whether as girl, mother, or old, old woman. Indeed, whenever I saw a real childlike old peasant woman, it always made me think

‘she is like Anna’. She had several other brothers and sisters, all married, but she did not wish to marry. She was particularly fond of her parents, and though she had at least six suitors, she rejected them all. After taking counsel, like her ancestors with the Essenes, she was directed to marry Joachim, whom she did not yet know, but who sought her in marriage when her father Eliud moved to the valley of Zabulon, the home of Joachim’s father Matthat.

17 The Apocryphal Gospels tell us nothing about the ancestors of Our Lady, except the names of Joachim and Anne, which are also attested by the liturgy and the calendar. *Nat. Mar.* I further states that Joachim was from Nazareth and Anne from Bethlehem, and *Ps-Matt.* I that Anne’s father was called Achar. Apart from these, AC’s statements are all independent. (SB)

18 Most of AC’s geographical references are to features traceable on the map, even though some, such as the Valley of Zabulon here, are not specifically mentioned in the Bible. (SB)

19 Matthat, son of Levi, is named in Luke’s genealogy (3.23), and see further n. 41, p. 18. (SB)

MARRIAGE OF THE BLESSED VIRGIN TO JOSEPH

The Blessed Virgin lived with other virgins in the Temple under the care of pious matrons. The maidens employed themselves with embroidery and other forms of decoration of carpets and vestments, and also with the cleaning of these vestments and of the vessels used in the Temple. They had little cells, from which they could see into the Temple, and here they prayed and meditated. When these maidens were grown-up, they were given in marriage. Their parents in dedicating them to the Temple had offered them entirely to God, and the devout and more spiritual Israelites had for a long time had a secret presentiment that the marriage of one of these virgins would one day contribute to the coming of the promised Messiah. ¹

1 Although in general late Jewish writers contest the statement that women or virgins were engaged in the service of the Temple, we find confirmation that this was so partly on the authority of the Church (which celebrates the Feast of Our Lady’s Presentation on Nov. 21st) and partly in the Bible and in ancient writings. Already in the time of Moses (see Exod. 38.8), and again in the last days of the Judges (1 Sam 2.22), we find women or virgins employed in the service of the Temple; and in the description in Ps. 68 of the bringing of the Ark of the Covenant to Mount Sion, there is an allusion in verses 25-26 to ‘young damsels playing on timbrels’. The statement that virgins were dedicated to the Temple and brought up there is confirmed by Evodius, a pupil of the Apostles and successor of St. Peter at Antioch (it is true that this is in a letter first appearing in Nicephor, II, c. 3), who expressly refers to Our Blessed Lady in this connection. Gregory of Nyssa and John Damascene, amongst others, also mention this, while Rabbi Asarja states in his work Imre Binah, c. 60, that virgins devoted to God’s service lived in community in the Temple. We are thus able to quote a Jewish authority for the existence of these Temple maidens. (CB) Nicephor is the fourteenth-century Byzantine historian Nicephorus Callistus, who wrote Ecclesiasticae Historiae, libri XVIII. Rabbi Azarias ben Moses de’Rossi (1513/4-1578) was an Italian Jew. The treatise Imre Bina (‘words of understanding’) forms a part of his chief work, Meor Enayim (‘light of the eyes’), published at Mantua in 1574. Both are therefore very late authorities. (SB) In the Old Testament the state of virginity was, at least in general, not considered as meritorious. Among the countless forms of vows, which according to the Mishnah were usual amongst the Jews of old, we find no trace of any vow of chastity. As long as the coming of the Redeemer was in expectation only, a marriage rich in children was the height of blessedness and godliness on earth. See Ps. 126.3: ‘The inheritance of the Lord are children; the reward, the fruit of the womb’: and, for one of God’s early blessings, see Deut. 7.14: ‘Blessed shall you be among all people. No one shall be barren among you of either sex.’ This explains why the priests did not yield to Mary’s wish, even though instances of persons vowed to chastity, especially among the Essenes, were by no means unknown. (CB)

When the Blessed Virgin had reached the age of fourteen and was to be dismissed from the Temple with seven other maidens to be married, I saw that her mother Anna had come to visit her there. Joachim was no longer alive and Anna had by God’s command married again. When the Blessed Virgin was told that she must now leave the Temple and be married, I saw her explaining to the priests in great

distress of heart that it was her desire never to leave the Temple, that she had betrothed herself to God alone and did not wish to be married. She was, however, told that it must be so.'

Hereupon I saw the Blessed Virgin supplicating God with great fervor in her praying cell. I also remember that I saw Mary, who was parched with thirst as she prayed, going down with a little jug to draw water from a fountain or cistern, and that she there heard a voice (unaccompanied by any visible appearance) and received a revelation which comforted her and gave her strength to consent to her marriage.

This was not the Annunciation, for I saw that happen later in Nazareth. I must, however, once have thought that I saw the appearance of an angel here too, for in my youth I often confused this vision with the Annunciation and thought that I saw the latter happening in the Temple. 2

2 It is remarkable that the apocryphal 'Protevangelium of James', which the Church has pronounced not to be genuine, states among other things that Mary journeyed from the Temple to Nazareth accompanied by several maidens. These had been given by the Temple various threads to spin, of which the scarlet and purple ones had fallen to Mary's lot. Taking a jug, she went out to draw water, and lo, a voice said to her, 'Hail, Mary', etc. Mary looked to right and left, to discover whence this voice came, and went into the house in alarm. She put down the jug, took the purple thread and laid it on her chair to work, and lo, the angel of the Lord stood before her face and said, 'Fear not, Mary', etc. Thus here, too, there is an allusion to a voice while Our Lady was fetching water, but all happens in Nazareth and is connected with the Annunciation. This event is similarly described in the apocryphal 'History of Joachim and Anna and of the birth of Mary the blessed Mother of God ever virgin and of the Childhood of the Redeemer,' printed by Thilo from a Latin MS. in the Paris library; except that in this case an interval of three days elapses between the voice at the fountain and the appearance of the angel in salutation. (CB) CB's note needs clarifying. AC distinguishes two angelic visits, the first here at the well, at Jerusalem, with no apparition and no recorded voice (not in the Gospel), and the second, later at Nazareth, after the wedding, the Annunciation proper (Luke 5.26-38). Among the Apocryphal Gospels Nat. Mar. 9 simply follows St. Luke (one visit at Nazareth), while Ps-Matt. 9 gives the two visits, at the well and the Annunciation, at one day's interval, but with no exact indication of place, and Protev. II (as given here by CB) combines the episode at the well and the Annunciation, and places it all at Nazareth. J. C. Thilo published a collection of apocryphal texts at Leipzig in 1832. (SB)

I saw, too, that a very aged priest, who could no longer walk (it was doubtless the high priest), was carried on a chair by others before the Holy of Holies, and that while the incense-offering was being kindled, he read prayers from a parchment scroll lying on a stand in front of him. I saw that he was in a spiritual ecstasy and saw a vision, and that the forefinger of his hand was laid upon the passage of Isaiah in the scroll: "And there shall come forth a rod out of the root of Jesse; and a flower shall rise up out of his root." [Is. 11.1.]

When the old priest came to himself again, he read this passage and apprehended something from it.

Then I saw that messengers were sent throughout the land and all unmarried men of the line of David summoned to the Temple. When these were assembled in large numbers at the Temple in festal garments, the Blessed Virgin was presented to them. Among them I saw a very devout youth from the region of Bethlehem; he had always prayed with great fervor for the fulfillment of the Promise, and I discerned in his heart an ardent longing to become Mary's husband. She, however, withdrew

again into her cell in tears, unable to bear the thought that she should not remain a virgin.

I now saw that the high priest, in accordance with the inner instruction he had received, handed a branch to each of the men present, and commanded each to inscribe his branch with his name and to hold it in his hands during the prayer and sacrifice.

After they had done this, their branches were collected and laid upon an altar before the Holy of Holies, and they were told that the one among them whose branch blossomed was destined by the Lord to be married to the maiden Mary of Nazareth.

While the branches lay before the Holy of Holies the sacrifice and prayer were continued, and meanwhile I saw that youth, whose name will perhaps come back to me, ³ in a hall of the Temple crying passionately to God with outstretched arms. I saw him burst into tears when after the appointed interval their branches were given back to them with the announcement that none had blossomed, and therefore none of them was the bridegroom destined by God for this maiden.

³ He is by tradition called Agabus, and in Raphael's representation of the Betrothal of Our Lady (generally called 'Sposalizio') he is pictured as a youth breaking his staff over his knee. (CB)

The men were now sent home, but that youth betook himself to Mount Carmel, to the sons of the prophets who had lived there as hermits ever since the time of Elijah. From then on he spent his time in continual prayer for the fulfillment of the Promise.

I then saw the priests in the Temple making a fresh search in the ancestral tables to see whether there was any descendant of David's who had been overlooked. As they found that of six brothers registered at Bethlehem one was missing and unknown, they made search for his dwelling-place, and found Joseph not far from Samaria in a place beside a little stream, where he lived alone by the water and worked for another master. On the command of the high priest, Joseph now came, dressed in his best, to the Temple at Jerusalem. He, too, had to hold a branch in his hand during the prayer and sacrifice, and as he was about to lay this on the altar before the Holy of Holies, **a white flower like a lily blossomed out of the top of it, and I saw over him an appearance of light like the Holy Ghost.** ⁴

⁴ The miracle of Joseph's rod (with the dove issuing from the rod) appears in *Protev.* 9, *Ps-Matt.* 8, and (with the dove alighting on the rod) in *Nat. Mar.* 8. The name Agabus for the unsuccessful suitor is not found elsewhere. (SB)

Joseph was now recognized as appointed by God to be the bridegroom of the Blessed Virgin, and was presented to her by the priests in the presence of her mother. Mary, submissive to the Will of God, accepted him meekly as her bridegroom, for she knew that all things were possible with God, who had accepted her vow to belong to Him alone, body and soul.

1. ABOUT MARY AND JOSEPH'S WEDDING AND NUPTIAL CLOTHES.

[In the course of her continuous visions of Our Lord's daily ministry, Catherine Emmerich (on September 24th, 1821) saw Jesus teaching in the synagogue at Gophna, four days before His baptism. He was dwelling with the family of a head of the synagogue related

to Joachim. On this occasion she heard two widows, his daughters, exchanging remembrances of the wedding of Jesus' parents, at which they had been present in their youth with other relations. Of this she told what follows.]

While the two widows were recalling the wedding of Mary and Joseph as they talked together, I saw a picture of this wedding and in particular of the beautiful wedding garments of the Blessed Virgin, of which these good women could not say enough. I will tell you what I can still remember.

The wedding of Mary and Joseph, which lasted for seven or eight days, was celebrated on Mount Sion in Jerusalem in a house which was often hired out for festivities of this kind. Besides Mary's teachers and schoolfellows from the Temple school many relations of Anna and Joachim were present, amongst others a family from Gophna with two daughters. The wedding was very ceremonious and elaborate.

Many lambs were slaughtered and sacrificed. The Blessed Virgin's wedding garments were so remarkably beautiful and splendid that the women who were present used to enjoy speaking about them even in their old age. In my vision I heard their conversation and saw the following:

I saw Mary in her wedding-dress very distinctly. [Please refer to Figure 7.] She wore a white woolen undergarment without sleeves: her arms were wrapped round with strips of the same stuff, for at that time these took the place of closed sleeves. Next she put on a collar reaching from above the breast to her throat. It was encrusted with pearls and white embroidery, and was shaped like the under-collar worn by Archos the Essene, the pattern of which I cut out not long ago [see pp. 12 - 13]. Over this she wore an ample robe, open in front. It fell to her feet and was as full as a mantle and had wide sleeves. This robe had a blue ground covered with an embroidered or woven pattern of red, white, and yellow roses interspersed with green leaves, like rich and ancient chasubles. The lower hem ended in fringes and tassels, while the upper edge joined the white neck-covering. After this robe had been arranged to fall in long straight folds, a kind of scapulary was put on over it, such as some religious wear, for instance the Carmelites. This was made of white silk with gold flowers: it was half a yard wide, and was set with pearls and shining jewels at the breast. It hung in a single width down to the edge of the dress, of which it covered the opening in front. The lower edge was ornamented with fringes and beads. A similar width hung down the back, while shorter and narrower strips of the silk hung over the shoulders and arms; these four pieces, spread out round the neck, made the shape of a cross. The front and back pieces of this scapulary were held together under the arms by gold laces or little chains; the fullness of the robe was thus gathered together in front and the jeweled breast-piece pressed against it; the flowered material of the robe was a little puffed out in the openings between the laces. The full sleeves, over which the shoulder-pieces of the scapulary projected, were lightly held together by bracelets above and below the elbow. These bracelets, which were about two fingers in breadth and engraved with letters, had twisted edges. They caused the full sleeves to puff out at the shoulders, elbows, and wrists. The sleeves ended in a white frill of silk or wool, I think. Over all this she wore a sky-blue mantle, shaped like a big cloak, which in its turn was covered by a sort of mourning cloak with sleeves made after a traditional fashion. These cloaks were worn by Jewish women at certain religious or domestic ceremonies. Mary's cloak was fastened at the breast, under her neck, with a brooch, above which, round her neck, was a white frill of

what looked like feathers or floss silk. This cloak fell back over the shoulders, came forward again at the sides, and ended at the back in a pointed train. Its edge was embroidered with gold flowers.



Figure 7. Mary in her wedding dress.

The adornment of her hair was indescribably beautiful. It was parted in the middle of her head and divided into a number of little plaits. [Please refer to Figure 8.] These, interwoven with white silk and pearls, formed a great net falling over her shoulders and ending in a point half-way down her back. The ends of the plaits were curled inwards, and this whole net of hair was edged with a decorated border of fringes and pearls, whose weight held it down and kept it in place. Her hair was encircled by a wreath of white unspun silk or wool, three strips of the same material meeting in a tuft on the top of her head and holding it in place. On this wreath rested a crown of about a hand's-breadth, decorated with jewels and surmounted by three bands of metal crowned by a knob. This crown was ornamented in front with three pearls, one above the other, and with one pearl on each side.

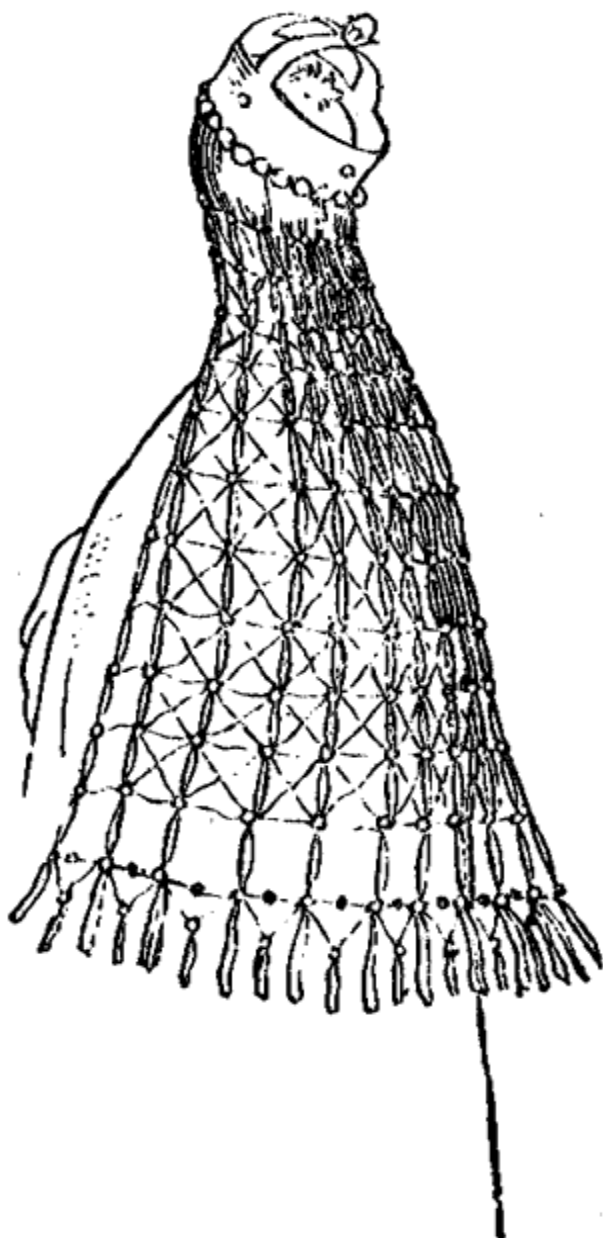


Figure 8. Mary's hair adorned for her wedding.

In her left hand she carried a little silken wreath of red and white roses, and in her right hand, like a scepter, a beautiful gilded torch in the shape of a candlestick without a foot. Its stem (thicker in the middle than at the ends) was decorated with knobs above and below where it was held. It was surmounted by a flat cup in which a white flame was burning.

The shoes had soles two fingers thick heightened at toe and heel. These soles were made entirely of green material, so that the foot seemed to rest on grass. Two white-and-gold straps held them fast over the instep of the bare foot, and the toes were covered by a little flap which was attached to the sole and was always worn by well-dressed women.

It was the Temple maidens who plaited Mary's beautiful hair arrangement; I saw it being done, several of them were busy with it and it went quicker than one would think. Anna had brought the beautiful clothes which Mary in her humility was unwilling to wear. After the

wedding the network of hair was thrown up over her head, the crown was removed, and a milk-white veil put on her which hung down to her elbows. The crown was then put on again over this veil.

The Blessed Virgin had very abundant hair, reddish-gold in color.

Her high, delicately traced eyebrows were black; she had a very high forehead, large downcast eyes with long black lashes, a rather long straight nose, delicately shaped, a noble and lovely mouth, and a pointed chin. She was of middle height, and moved about in her rich dress very gently and with great modesty and seriousness. At her wedding she afterwards put on another dress of striped stuff, less grand, a piece of which I possess among my relics. She wore this striped dress also at Cana and on other holy occasions. She wore her wedding-dress again in the Temple several times.

Very rich people used to change their dresses three or four times at weddings.

Mary in her grand garments looked like the great ladies of much later times; for instance, the Empress Helena, or even Cunegundis, although the manner in which

Jewish women muffled themselves up on ordinary occasions was very different and

was more after the fashion of Roman women. (In connection with these clothes I

observed that very many weavers lived near the Cenacle on Mount Sion, who made many kinds of beautiful materials.)

Joseph wore a long full coat of pale blue, fastened down the front from breast to

hem with laces and bosses or buttons. His wide sleeves were also fastened at the sides with laces; they were much turned up and seemed to have pockets inside. Round his neck he wore a kind of brown collar or rather a broad stole, and two white strips hung over his breast, like the bands worn by our priests, only much longer. [See Figure 9.]

I saw the whole course of the marriage of Joseph and Mary and the wedding banquet and all the festivities, but I saw so many other things at the same time, and



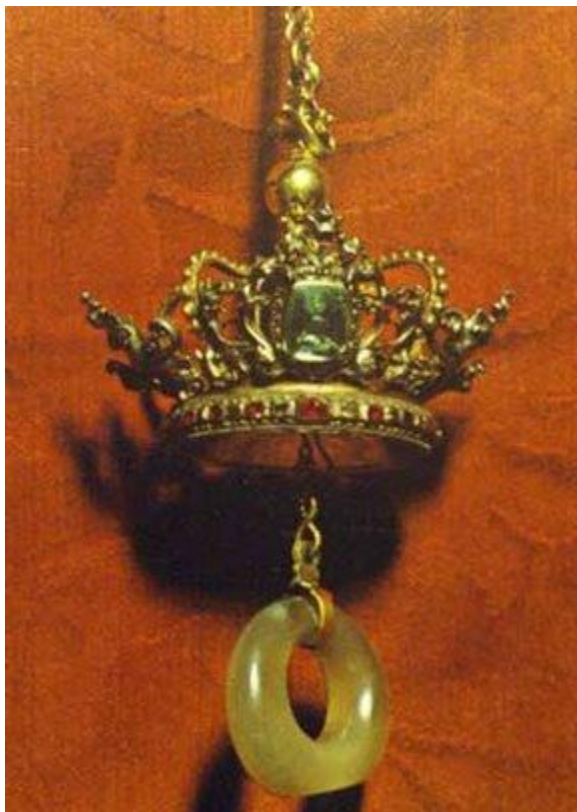
am so ill and so disturbed in many ways, that I do not venture to say more about it for fear of confusing my account.

Figure 9. Saint Joseph in his wedding garments

2. MARY'S WEDDING-RING.

[On July 29th, 1821, Catherine Emmerich had a vision of the separate graveclothes of Our Lord Jesus and of images of Our Lord which had been miraculously imprinted on cloths. Her visions led her through various places in which these holy relics were sometimes preserved with great honor and sometimes forgotten by men and venerated only by the angels and by devout souls. In the course of these visions she thought that she saw the Blessed Virgin's wedding-ring preserved in one of these places, and spoke of it as follows:]

I saw the Blessed Virgin's wedding-ring; it is neither of silver nor of gold, nor of any other metal; it is dark in color and iridescent; it is not a thin narrow ring, but rather thick and at least a finger broad. I saw it smooth and yet as if covered with little regular triangles in which were letters. On the inside was a flat surface. The ring is engraved with something. I saw it kept behind many locks in a beautiful church. Devout people about to be married take their wedding-rings to touch it.



[On August 3rd, 1821, she said:] In the last few days I have seen much of the story of Mary's wedding-ring, but as the result of disturbances and pain I can no longer give a connected account of it. Today I saw a festival in a church in Italy where the wedding-ring is to be found. It seemed to me to be hung up in a kind of monstrance which stood above the Tabernacle. There was a large altar there, magnificently decorated, one saw deep into it through much silverwork. I saw many rings being held against the monstrance. During the festival I saw Mary and Joseph appearing in their wedding garments on each side of the ring, as if Joseph were placing the ring on the Blessed Virgin's finger. At the same time I saw the ring shining and as if in movement.⁵

Emmerich—on Aug. 4th, 1821, he could not think

⁵ When the writer copied down these words of Catherine

of any reason why she should have seen this picture on Aug. 3rd. He was therefore greatly surprised at reading, several years after Catherine Emmerich's death, in a Latin document about the Blessed Virgin's wedding-ring (which is preserved in Perugia), that it is shown to the public on Aug. 3rd (III nonas Augusti). Of this probably neither of us knew anything. (CB) Our Lady's wedding-ring is preserved at the Cathedral of Perugia in a chapel which also has a fine tabernacle (mentioned by AC) by Cesarino del Roschetto, of 1519. Cf. *Baedeker*. (SB)

To the right and left of this altar I saw two other altars, which were probably not in the same church, but were only shown to me in my vision as being together. In the altar to the right was an *Ecce Homo* picture of Our Lord, which a devout Roman senator, a friend of St. Peter's, had received in a miraculous manner. In the altar to the left was one of the grave-clothes of Our Lord.

When the wedding festivities were over, Anna went back to Nazareth with her relations, and Mary also went there, accompanied by several of her playmates who had been discharged from the Temple at the same time as her. They left the city in a festal procession. I do not know how far the maidens accompanied her. They once more spent the first night in the Levites' school at Bethoron. Mary made the return journey on foot.

Joseph went to Bethlehem after the wedding in order to settle some family affairs there. He did not come to Nazareth until later.

3. FROM MARY'S RETURN HOME TO THE ANNUNCIATION.

[Catherine Emmerich always had these visions of the story of the Holy Family on the days appointed by the Church for their celebration; nevertheless, the date on which she saw some of these events sometimes differed from the ecclesiastical feast days. For instance, she saw the real historical date of the birth of Christ a whole month earlier, on November 25th, which according to her visions coincided with the tenth day of the month Kislev in that year. Fifteen days later she saw Joseph keeping for several days the Feast of the Dedication of the Temple, or the Feast of Lights (which began on the 25th day of the month Kislev) by burning lights in the cave of the Crib. From this it follows that she saw the Feast of the Annunciation also a month earlier, i.e. on February 25th. It was in the year 1821 that Catherine Emmerich first gave an account of this event. She was seriously ill at that time, and her statement was therefore somewhat fragmentary to begin with.

[She had stated earlier that Joseph did not go to Nazareth immediately after the wedding, but had journeyed to Bethlehem to arrange certain family affairs. Anna and her second husband and the Blessed Virgin with some of her playmates went back to Galilee to Anna's home, which was about an hour's distance from Nazareth. Anna arranged for the Holy Family the little house in Nazareth, which also belonged to her, the Blessed Virgin still living with her in the meantime during Joseph's absence. Before communicating her vision of the Annunciation, Catherine Emmerich recounted two fragments of earlier visions, whose significance we can only conjecture. Some time after the marriage of the Blessed Virgin to Joseph she recounted, still in a very weak state after a serious illness:]

I had sight of a festival in Anna's house. I noticed her second husband, some six

guests besides the ordinary household, and some children collected with Joseph and Mary round a table on which stood goblets. The Blessed Virgin was wearing a colored cloak, woven with red, blue, and white flowers like ancient chasubles. She had a transparent veil and over it a black one. This festival seemed to be a continuation of the wedding festival. [She related no more about this, and one may suppose that it was the meal taken when the Blessed Virgin left her mother after Joseph's arrival and moved into the house in Nazareth with him. Next day she related:] Last night in my vision I was looking for the Blessed Virgin, and my guide brought me into the house of her mother Anna, which I recognized in all its details. I no longer found Joseph and Mary there. I saw Anna preparing to go to the near-by Nazareth, where the Holy Family now lived. She had a bundle under her arm to take to Mary. She went over a plain and through a thicket to Nazareth, which lies in front of a hill. I went there, too. Joseph's house was not far from the gate; it was not so large as Anna's house. A quadrangular fountain to which several steps led down was near by, and there was a small square court before the house. I saw Anna visiting the Blessed Virgin and giving her what she had brought. I saw, too, that Mary shed many tears and accompanied her mother, when she returned home, for part of the way. I noticed St. Joseph in the front part of the house in a separate room.

THE ANNUNCIATION

[On March 25th, 1821, Sister Emmerich said:] Last night I saw the Annunciation as a Feast of the Church, and was once more definitely informed that at this moment the Blessed Virgin had already been with child for four weeks. This was expressly told me because I had already seen the Annunciation on the 25th of February, but had rejected the vision and had not related it. Today I again saw the exterior circumstances of the whole event.

Soon after the Blessed Virgin's marriage I saw her in Joseph's house in Nazareth, where I was taken by my guide. Joseph had gone away with two donkeys—I think to fetch either his tools or something that he had inherited. He seemed to me to be on his way home. Anna's second husband and some other men had been at the house in the morning, but had gone away again. Besides the Blessed Virgin and two girls of her own age (I think they were playfellows from the Temple), I saw in the house Anna and her widowed cousin, who worked for her as serving-maid and later went with her to Bethlehem after Christ's birth. The whole house had been newly fitted out by Anna. I saw these four women going busily about the house and then walking at leisure together in the courtyard. Towards evening I saw them come back into the house and stand praying at a little round table. Then, after eating some vegetables set before them, they separated. Anna went to and fro in the house for some time still, busying herself with household matters. The two girls went to their separate room, and Mary, too, went into her bedchamber.

The Blessed Virgin's bedchamber was in the back part of the house, near the hearth, which was here placed, not in the center as in Anna's house, but rather on one side. The entrance to the bedchamber was beside the kitchen. Three steps, not level but sloping, led up to it, for the floor of this part of the house rested on a raised

ledge of rock. The wall of the room facing the door was rounded, and in this rounded part (which was shut off by a high wicker screen) was the Blessed Virgin's bed, rolled up. The walls of the room were covered up to a certain height with wickerwork, rather more roughly woven than the light movable screens. Different-colored woods had been used to make a little checkered pattern on them. The ceiling was formed by intersecting beams, the spaces between being filled with wickerwork decorated with star-patterns.

I was brought into this room by the shining youth who always accompanies me, and I will relate what I saw as well as such a poor miserable creature is able.

The Blessed Virgin came in and went behind the screen before her bed, where she put on a long white woolen praying-robe with a broad girdle, and covered her head with a yellowish white veil. Meanwhile the maid came in with a little lamp, lit a many-branched lamp hanging from the ceiling, and went away again. The Blessed Virgin then took a little low table which was leaning folded up against the wall and placed it in the middle of the room. As it leant against the wall it was just a movable table-leaf hanging straight down in front of two supports. Mary lifted up this leaf and pulled forward half of one of the supports (which was divided), so that the little table now stood on three legs. The table-leaf supported by this third leg was rounded. This little table was covered with a blue-and-red cloth, finished with a hanging fringe along the straight edge of the table. In the middle of the cloth there was a design, embroidered or quilted; I cannot remember whether it was a letter or an ornament. On the round side of the table was a white cloth rolled up, and a scroll of writing also lay on the table.

The Blessed Virgin put up this little table in the middle of the room, between her sleeping place and the door, rather to the left, in a place where the floor was covered by a carpet. Then she put in front of it a little round cushion and knelt down with both hands resting on the table. The door of the room was facing her on the right, and she had her back to her sleeping place.

Mary let the veil fall over her face and crossed her hands (but, not her fingers) before her breast. I saw her fervently praying thus for a long time, with her face raised to heaven. She was imploring God for redemption, for the promised King, and beseeching Him that her prayer might have some share in sending Him. She knelt long in an ecstasy of prayer; then she bowed her head onto her breast. But now at her right hand there poured down such a mass of light in a slanting line from the ceiling of the room that I felt myself pressed back by it against the wall near the door. [See Figure 10.] I saw in this light a shining white youth, with flowing yellow hair, floating down before her. It was the Angel Gabriel. He gently moved his arms away from his body as he spoke to her. I saw the words issuing from his mouth like shining letters; I read them and I heard them. Mary turned her veiled head slightly towards the right, but she was shy and did not look up. But the angel went on speaking, and as if at his command Mary turned her face a little towards him, raised her veil slightly, and answered. The angel again spoke, and Mary lifted

her veil, looked at him, and answered with the holy words: 'Behold the handmaid of the Lord, be it done to me according to your word.'

The Blessed Virgin was wrapped in ecstasy. The room was filled with light ¹ ;

¹ The tradition about the light at the Annunciation is preserved in the liturgy (Mar. 25th, Resp. ii): '*Et expavescit Virgo de lumine.*' (SB)

I no longer saw the glimmer of the burning lamp, I no longer saw the ceiling of the room. Heaven seemed to open, a path of light made me look up above the angel, and at the source of this stream of light I saw a figure of the Holy Trinity in the form of a triangular radiance streaming in upon itself. In this I recognized—what can only be adored and never expressed—Almighty God, Father, Son and Holy Ghost, and yet only God Almighty.

As soon as the Blessed Virgin had spoken the words, 'Be it done to me according to your word', I saw the Holy Ghost in the appearance of a winged figure, but not in the form of a dove as usually represented. The head was like the face of a man, and light was spread like wings beside the figure, from whose breast and hands I saw three streams of light pouring down towards the right side of the Blessed Virgin and meeting as they reached her. This light streaming in upon her right side caused the Blessed Virgin to become completely transfused with radiance and as though transparent; all that was opaque seemed to vanish like darkness before this light. In this moment she was so penetrated with light that nothing dark or concealing remained in her; her whole form was shining and transfused with light. After this penetrating radiance I saw the angel disappear, with the path of light out of which he had come. It was as if the stream of light had been drawn back into heaven, and I saw how there fell from it onto the Blessed Virgin, as it was drawn back, a shower of white rosebuds each with its little green leaf.



Figure 10. The Annunciation.

While I was seeing all this in Mary's chamber, I had a strange personal sensation. I was in a state of constant fear, as if I was being pursued, and I suddenly saw a hideous serpent crawling through the house and up the steps to the door by which I was standing. The horrible creature had made its way as far as the third step when the light poured down on the Blessed Virgin. The serpent was three or four feet long, had a broad flat head and under its breast were two short skinny paws, clawed like bat's wings, on which it pushed itself forward. It was spotted with all kinds of hideous colors, and reminded me of the serpent in the Garden of Eden, only fearfully deformed.

When the angel disappeared from the Blessed Virgin's room, he trod on this monster's head as it lay before the door, and it screamed in so ghastly a way that I shuddered. Then I saw three spirits appear who drove the monster out in front of the house with blows and kicks.

After the angel had disappeared, I saw the Blessed Virgin wrapped in the deepest ecstasy. I saw that she recognized the Incarnation of the promised Redeemer within herself in the form of a tiny human figure of light, perfectly formed in all its parts down to its tiny fingers.

Here in Nazareth it is otherwise than in Jerusalem, where the women must remain in the outer court and may not enter the Temple, where only the priests may go into the Holy Place. Here in Nazareth, here in this church, a virgin is herself the Temple, and the Most Holy is within her, and the high priest is within her, and she alone is with Him. O, how lovely and wonderful that is, and yet so simple and natural! The words of David in the 45th Psalm were fulfilled: 'The Most High has sanctified His own tabernacle; God is in the midst thereof, it shall not be moved.'

It was at midnight that I saw this mystery happen. After a little while Anna with the other women came into Mary's room. They had been wakened by a strange commotion in nature. A cloud of light had appeared above the house. When they saw the Blessed Virgin kneeling under the lamp in an ecstasy of prayer, they respectfully withdrew. After some time I saw the Blessed Virgin rise from her knees and go to her little altar against the wall. She unrolled the picture hanging on the wall which represented a veiled human form—the same picture that I had seen in Anna's house when she was making ready for the Blessed Virgin's journey to the Temple. She lit the lamp on the wall and stood praying before it. Scrolls lay before her on a high desk. Towards morning I saw her go to bed.

My guide now led me away; but when I came into the little court before the house, I was seized with terror, for that fearful snake was lurking there in hiding. It crept towards me and tried to shelter in the folds of my dress. I was in dreadful fear; but my guide snatched me hurriedly away, and those three spirits reappeared and smote the monster. I still seem to hear with a shudder its appalling shrieks. That night, as I contemplated the Mystery of the Incarnation, I was taught many things. Mary was given the grace of interior knowledge. The Blessed Virgin knew that she had conceived the Messiah, the Son of the Most High. All that was within her was open to the eyes of her spirit. But she did not then know that the Throne of David His father, which was to be given Him by the Lord God, was a supernatural one; nor did she then know that the House of Jacob, over which He was, as Gabriel declared, to rule for all eternity, was the Church, the congregation of regenerated mankind. She thought that the Redeemer would be a holy king, who would purify His people and give them victory over Hell. She did not then know that this King, in order to redeem mankind, must suffer a bitter death.

It was made known to me why the Redeemer deigned to remain nine months in His Mother's womb and to be born as a little child, and why it was not His will to appear as perfect and beautiful as the newly-created Adam; but I can no longer

explain this clearly. I can, however, remember this much—that it was His will to reconsecrate man’s conception and birth which had been so sadly degraded by the Fall. The reason why Mary became His Mother and why He did not come sooner was that she alone, and no creature before her or after her, was the pure Vessel of Grace, promised by God to mankind as the Mother of the Incarnate Word, by the merits of whose Passion mankind was to be redeemed from its guilt. The Blessed Virgin was the one and only pure blossom of the human race, flowering in the fullness of time.

All the children of God from the beginning of time who have striven after salvation contributed to her coming. She was the only pure gold of the whole earth. She alone was the pure immaculate flesh and blood of the whole human race, prepared and purified and ordained and consecrated through all the generations of her ancestors, guided, guarded, and fortified by the Law until she came forth as the fullness of Grace. She was pre-ordained in eternity and passed through time as the Mother of the Eternal. [See [Prov. 8.22-35](#).]

At the Incarnation of Christ the Blessed Virgin was a little over fourteen years old. Christ reached the age of thirty-three years and three times six weeks. I say three times six, because that figure was in that moment shown to me three times one after the other.

THE VISITATION

1. MARY AND JOSEPH TRAVEL TO VISIT ELIZABETH.

Some days after the Annunciation, St. Joseph returned to Nazareth and made further arrangements for working at his craft in the house. He had never lived in Nazareth before and had not spent more than a few days there. Joseph knew nothing of the Incarnation; Mary was the Mother of the Lord, but also the handmaid of the Lord, and she kept His secret in all humility. When the Blessed Virgin felt that the Word was made Flesh in her, she was conscious of a great desire to pay an immediate visit to her cousin Elizabeth at Juttah near Hebron, whom the angel had told her was now six months with child. As the time was now drawing near when Joseph wished to go up to Jerusalem for the Passover, the Blessed Virgin decided to accompany him in order to help Elizabeth in her pregnancy. Joseph therefore started with the Blessed Virgin on the journey to Juttah. [Catherine Emmerich described the following single scenes from the journey of Joseph and Mary to Elizabeth; but it must be understood that owing to her illness and to various interruptions very many gaps occur in her account. She gave no description of their departure, but only a few pictures from successive days of their journey, which we here transcribe.]

They traveled in a southerly direction and had a donkey with them, on which Mary rode from time to time. Some baggage was packed onto it, amongst which was a striped sack of Joseph’s (it seemed to me to be knitted) in which was a long brownish garment of Mary’s with a sort of hood. This garment was fastened in front with ribbons. Mary put it on when she went into the Temple or into a synagogue. On the journey she wore a brown woolen undergarment, and over this a gray dress with a girdle. Her head-covering was yellowish in color. They made the long journey rather quickly. I saw them, after they had crossed the plain of Esdrelon in a southerly

direction, entering the house of a friend of Joseph's father in the town of Dothan, on a hill. He was a well-to-do man and came from Bethlehem. His father was called brother by Joseph's father, though he was not really his brother, but he came of David's line through a man who was, I think, also a king and was called Ela, Eldoa, or Eldad, I cannot remember clearly which it was. ³ There was much trading in this place.

Once, I saw them spending the night in a shed, and one evening, when they were still twelve hours distant from Zechariah's dwelling, I saw them in a wood, going into a hut of wattle-work, on which green leaves and beautiful white flowers were growing. This hut was meant for travelers: beside the roads in that country are many open arbors like this, and even solid buildings. Travelers can spend the night in them, or shelter from the heat and prepare the food which they have brought with them. Some of these shelters are looked after by a family living near at hand who are ready to supply any needs in return for a small payment.

[Here there seems to be a gap in the account. Probably the Blessed Virgin was present with Joseph at the Passover in Jerusalem, and did not go to Elizabeth until after that; for while Joseph's journey to the Feast is mentioned above, we are told later that Zechariah reached home, after attending the Passover, the day before the Visitation.]

They did not go direct from Jerusalem to Juttah, but made a detour to the east in order to avoid the crowds. They passed near a little town two hours distant from Emmaus, and took roads which Jesus often traveled in the years of His ministry.

³ Catherine Emmerich saw Jesus at Dothan in this house on Nov. 2nd (the 12th day of the month Marcheswan) of the thirty-first year of His Life. He was healing the dropsy of Issachar, the fifty-year-old husband of the daughter of this family, whose name was Salome. On that occasion Issachar spoke of the visit of Joseph and Mary here mentioned. The descendant of David whose name is given uncertainly by Catherine Emmerich as Eldoa or Eldad, and whom she describes as being the link between Joseph's and Salome's families, might perhaps have been Elioda or Eliada, a son of David's, mentioned in [2 Kings 5.16](#), and in [1 Chronicles 3.8](#). Although it may seem natural that Catherine Emmerich should confuse various name-sounds, such confusion should not necessarily always be assumed. Hebrew proper names have a very definite signification; but since the same signification can be conveyed in speaking by several different expressions, one person may often bear different names. Thus we find a son of David's sometimes called Elishua ('God helps') and sometimes Elishama ('God hears'); and Eldea or Eldaa may mean 'God comes' just as much as Eliada. The uncertain mention of this descendant of David's as being also a king need not surprise us, for there can be no doubt that David's sons or descendants administered the government in the vassal states. (CB) The Vulgate forms of the name of David's son are Elisua in [2 Kings](#). (Sam.) [5.15](#), and Elisama in [1 Chr. 3.6](#). In Hebrew, Elishua ('God saves') and *Elishama* ('God hears'). The name of the son Elioda or Eliada is in both places *Elyada*, which with its by-forms means 'God knows', (SB)



They still had two hills to pass. Between these two hills I once saw them sitting and resting. They were eating bread and mixing in their drinking water drops of balsam which they had collected on their way. It was very hilly here. They passed overhanging rocks with great caves in which were all kinds of strange stones. The valleys were very fertile. Then their path led them through wood, moorland, meadows, and fields. Towards the end of their journey I particularly noticed a plant with little delicate green leaves and with flower-clusters of nine little pale-red, closed bells or vessels. There was something in these with which I had to do but what it was I cannot remember. 4

4 A learned friend tells me that this flower is probably the cypress-cluster (*Lawsonia spinosa inermis*, Linn.) mentioned in the Canticle of Canticles, 1.13: 'A cluster of cypress my love is to me in the vineyards of Engaddi.' Mariti, in his journey through Syria and Palestine, mentions this shrub and its flowers in the region here traversed by the Blessed Virgin. He describes the leaves as smaller and more delicate than those of the myrtle; the flowers are, he says, rose-red and the flower-cluster shaped like a bunch of grapes. This agrees with the general description given by Catherine Emmerich. (CB)

2. MARY AND JOSEPH ARRIVE AT THE HOUSE OF ELIZABETH AND ZECHARIAH.

[The following visions were communicated by Catherine Emmerich partly at the time of the Feast of the Visitation in July 1820 and partly at a time when she had heard the words of Eliud, an aged Essene from Nazareth. Eliud accompanied Jesus on His journey to His Baptism by John in September of the first year of His ministry, and told Him many things about the history of His parents and of His earliest childhood, for Eliud was intimate with the Holy Family.]

Zechariah's house was on the top of a hill by itself. Other houses stood in groups round about. Not far off a biggish stream flowed down from the mountain. It seemed

to me to be the moment when Zechariah was returning home from the Passover at Jerusalem. I saw Elizabeth, moved by great longing, going out of her house for a considerable distance on the way to Jerusalem; and I saw how alarmed Zechariah was, as he made his way home, to meet Elizabeth on the road so far from home in her condition. She told him that she was so agitated in her heart because she could not help thinking all the time that her cousin Mary of Nazareth was coming to her. Zechariah tried to remove this impression from her mind and explained to her, by signs and by writing on a tablet, how unlikely it was that a newly married woman should undertake so long a journey just then. They went back to the house together.

Elizabeth was, however, unable to abandon her expectation, for she had learnt in a dream that one of her family had become the mother of the promised Messiah. She had at once thought of Mary, had longed to see her, and had in spirit perceived her in the distance on her way to her. She had made ready a little room to the right of the entrance and had placed seats in it. On the following day she sat there for a long time waiting and gazing out of the house, watching for the coming visitor. Then she got up and went a long way on the road to meet her.

Elizabeth was a tall aged woman with a small, delicate face. Her head was wrapped in a veil. She only knew the Blessed Virgin by hearsay. Mary saw her from far off and recognized her at once. She ran to meet her, while Joseph discreetly remained behind. Mary was already among the neighbors' houses, whose inhabitants, moved by her marvelous beauty and struck by a supernatural dignity in her whole being, withdrew shyly as she and Elizabeth met. They greeted each other warmly with outstretched hands, and at that moment I saw a shining brightness in the Blessed Virgin and as it were a ray of light passing from her to Elizabeth, filling the latter with wonderful joy. They did not stay near the people in the houses, but went, holding each other by the arm, through the outer court towards the house. At the door Elizabeth once more made Mary welcome, and they then went in. Joseph, who came into the court leading the donkey, handed it over to a manservant and went to Zechariah in an open hall at the side of the house. He greeted the venerable old priest with great humility. Zechariah embraced him warmly and spoke with him by writing on his tablet, for he was dumb since the angel had appeared to him in the Temple. Mary and Elizabeth, after passing through the house-door, came into a hall which, it seemed to me, was also the kitchen. Here, they took each other by both arms. Mary greeted Elizabeth very warmly, and each pressed her cheek against the other's. Again I saw a radiance stream from Mary into Elizabeth, whereby the latter was transfused with light. Her heart was filled with holy joy. She stepped back, her hand raised, and exclaimed full of humility, joy, and exaltation: 'Blessed are you among women and blessed is the fruit of your womb. And whence is this to me that the mother of my Lord should come to me? For behold as the voice of your salutation sounded in my ears, the infant in my womb leaped for joy. And blessed are you that have believed, because those things shall be accomplished that were spoken to you by the Lord.'

As she said the last words she led Mary into the little room which she had prepared, so that she might sit down and rest after her journey. It was only a few paces

away. Mary let go Elizabeth's arm, which she had clasped, crossed her hands over her breast and uttered the *Magnificat* with exaltation.

(When the aged Essene Eliud conversed with Jesus, as mentioned above, about this event, I heard him expounding the whole of Mary's song of praise in a wonderful manner. I feel myself, however, incapable of repeating this explanation.)

I saw that Elizabeth followed in prayer the whole of the *Magnificat* in a similar state of exaltation; afterwards they sat down on quite low seats with a table before them, also low, on which stood a little goblet. O, I was so blissfully happy, I prayed with them the whole time, and then I sat down near at hand: oh, I was so happy!

Magnificat:

My soul glorifies the Lord, *
my spirit rejoices in God, my Saviour.
He looks on his servant in her lowliness; *
henceforth all ages will call me blessed.
The Almighty works marvels for me. *
Holy his name!
His mercy is from age to age, *
on those who fear him.
He puts forth his arm in strength *
and scatters the proud-hearted.
He casts the mighty from their thrones *
and raises the lowly.
He fills the starving with good things, *
sends the rich away empty.
He protects Israel, his servant, *
remembering his mercy,
the mercy promised to our fathers, *
to Abraham and his sons for ever.

JESUS JOURNEYS INTO THE COUNTRY OF ORNITHOPOLIS AND THENCE TAKES SHIP FOR CYPRUS

I saw Jesus with His followers, disciples and others, about fifty in all, journeying through a deep, mountainous ravine. It was a very remarkable looking mountain. On two sides of it for about an hour in length were dwellings and sheds of light timber, peering into which the passer-by beheld the occupants as if in caves. Sometimes the projecting shed was covered with rushes, moss, or grassy sods. Here and there arose works something like fortifications, to prevent the landslips from the mountain from filling up the road. Here dwelt poor, outcast pagans whose duty it was to keep the road in repair and to free the region from ferocious beasts. They came to Jesus and implored His aid against these animals long, broadfooted, spotted creatures, like immense lizards. Jesus blessed the country and commanded the animals to retire into a black swamp that was nearby. Wild orange trees grew by the roadside. It was about four hours' distance to Tyre.

Jesus here separated from His companions and, plunging deeper and deeper into the ravine, taught here and there before the caves of its inhabitants. The road led down along the clear and tolerably rapid stream Leontes which, flowing through its deep bed, emptied into the sea a couple of hours north of Tyre. The river was crossed by a high stone bridge, at the opposite end of which was a large inn, where the disciples again met Jesus. From this place He sent several of His companions into the cities of the Land of Cabul, and Judas Iscariot with some disciples to Cana near Sidon. The disciples had resigned to the care of the Apostles, each to the one set over him as his Superior, whatever money or goods they might happen to have with them. To Judas alone, Jesus gave a sum for himself. Jesus knew his greed for money and would not expose him to the temptation of appropriating that of others. He had remarked his anxiety on the score of money, although Judas loved to boast of his frugality and strict observance of the law of poverty. On receiving the money, he asked Jesus how much he might daily spend. Jesus answered: "He that is conscious of being so strictly temperate, needs neither rule nor direction. He bears in himself his law."

About a hundred persons were at the inn awaiting Jesus. They belonged to that same Jewish tribe whom He had already visited and consoled at Ornithopolis and near Sarepta. Some of them had come hither for the purpose of meeting Him, while others belonged to this district, where they owned a synagogue. They received Him and His followers humbly and joyfully, and washed their feet. They were in their holiday garments of very antique style, wore long beards, and had fur maniples hanging from their arms. They had many singular customs, and something peculiar in their manner of life, like the Essenians. The pagans too of this place were very reverential toward Jesus. They likewise held the Jews in esteem, a circumstance more common throughout this district than in Decapolis. These Jews were descendants from a natural son the Patriarch Judah had had by

a servant. This son, fleeing from the persecution of his brothers Her and Onan, had settled here. His family, having intermarried with the pagans of the country, did not go down with the other Israelites into Egypt and at last became quite estranged from the religion and customs of their people. The pagans with whom these descendants of Judah had intermarried had, when Jacob - after Dina's misfortune was living near Samaria on Joseph's inheritance, already experienced the greatest desire to enter into marriage relations with Jacob's sons, or at least with his servant men and maids. They crossed the mountains humbly to lay before him their desire to marry amongst his followers, and of their own accord offered to receive circumcision. But Jacob would not listen to their demand. When, then, that persecuted son of Judah sought refuge among them with his family, he was very warmly received by the heathens, and his children soon united with them in marriage. How wonderful the dispensation of God! The rude desire of these Gentiles to unite with the holy race upon whom the Promise rested was not wholly frustrated, and later events brought about the ennobling of these people through the banished scion of Judah.

In spite of the great disorders arising from these mixed marriages, there was still one family among them that preserved itself pure; and it was, for the first time, instructed in the Law by Elias, who often sojourned in this region. Solomon had given himself much trouble to unite these people again with the Jews, but without success. Still there were among them about a hundred pious souls of pure descent from Judah. Elias had succeeded in uniting this separated branch again with Israel; and in the time of Joachim and Anne, teachers came from the country of Hebron in order to keep them to the observance of the Law. The descendants of these teachers were still living among them'; and it was through them that the Syrophenician and her people entered into relations with the Jews. They lived in sentiments of deep humility, esteeming themselves unworthy to set foot upon the Promised Land. **The Cypriote Cyrinus** had, when in Dabereth, spoken of them to Jesus, and the latter took occasion from this fact to discourse long and familiarly with them.

He taught at first in front of the inn, the people standing around under open arbors, or sheds. The inn belonged to the Jews or was hired by them. Afterward He taught in the synagogue, a great many pagans listening to Him from outside. The synagogue was lofty and beautiful. The roof was provided with a platform around which one could walk and command a very extended view of the country.

That evening the Jews tendered Jesus at the inn a festive entertainment, at which they took the opportunity to express to Him in a body their sincere gratitude for His not having despised them, for His coming to them, the lost sheep of Israel, and proclaiming to them salvation. They had kept their genealogical table in good order. They now laid it before Jesus and were deeply moved at finding that they had sprung from the same tribe as Himself. It was a joyful entertainment, and at it all assisted. They spoke much of the Prophets, especially of Elias, whom they named with words of great affection, recounting his Prophecies of the Messias, also those of

Malachias, and saying that the time for their fulfillment must now be near. Jesus explained everything to them, and promised to introduce them into the land of Judea. He did, in fact, later on establish them on its southern frontiers between Hebron and Gaza.

Jesus wore in this place a long, white travelling robe. He and His followers were girded and their garments tucked up, as if for a journey. They had no baggage. They carried what was necessary under the outer robe, wrapped round the body above the girdle. Some of them had staves. I never saw Jesus with any regular covering for His head; sometimes He drew over it the scarf that was usually worn around the neck.

There was in this part of the country an ugly kind of spotted animal with membranous wings, which could fly very rapidly. It was like an enormous bat, and it sucked the blood of men and animals during sleep. These animals came from the swamps up on the seashore, and did much damage. Egypt too was once infested with them. They were not real dragons, nor were they so horrible. Dragons were not so numerous, and they lived solitary in the most savage wildernesses. Fruits like nuts were gathered in these parts, some like chestnuts, and berries that hung in clusters.

From the inn, Jesus went to a seaport about three hours distant from Tyre.

Alongside of the pore there stretched far out into the sea, like an island, a tongue of the mountain, and on it was built the **pagan city of Ornithopolis**. The few, but devout, Jews of the place seemed to live in dependence upon the heathens. I saw as many as thirty pagan temples scattered here and there. Sometimes it seems to me that the port belonged to Ornithopolis. The Syrophenician owned there so many buildings, factories for weaving and dyeing, so many ships, that I think the whole place must have been at one time subject to her deceased husband or his ancestors. She dwelt now in Ornithopolis itself, though in a kind of suburb. Back of the city arose a high mountain, and behind that lay Sidon. A little river flowed between Ornithopolis and its port. *The shore between Tyre and Sidon was, with the exception of the port, but little accessible, being rough and wild. The seaport to which I have alluded was the largest between Sidon and Tyre,* and the number of ships crowding its waters made it almost like a little city itself.

The property of the Syrophenician, with its numerous buildings, courts, and gardens, looked like an immense estate. Its factories and plantations were full of workmen and slaves, whose families had their homes there. But just at present, things had come to a standstill; the former activity was not yet resumed. The lady was about to free herself from all such ties, and wished her people to choose a Superior from among themselves.

Ornithopolis was situated about three hours from the little place across the river where Jesus had spent the night, but from the settlement of the poor Jews it was one and a half hours. When Jesus went straight through this place to the port, Ornithopolis lay on His left. The Jewish settlement was toward Sarepta, which received the rays of the rising sun, for on that side the mountains rose in a gentle slope. On the north it was perfectly shady. The situation was very fine. Between Ornithopolis, the Jewish settlement,

and the port, there lay so many solitary buildings, so many other little settlements, that looking down upon them from above, one might think that once upon a time they were all united. **Jesus had with Him now only James the Less, Barnabas, Mnason, Azor, Cyrinus's two sons, and a Cypriote youth whom those last-named had brought to Jesus.** All the other Apostles and

disciples were scattered throughout the country on missions. Judas was the last to set out. He went with his little troop to Cana the Greater.

Jesus went with His companions to the home of the Syrophenician who, by her cured relatives, had sent Him an invitation to an entertainment. A number of persons were assembled to meet Him, also the poor and the crippled. Of the latter, Jesus cured many. The dwelling of the Syrophenician with its gardens, courts, and buildings of all kinds was probably as large as Dulmen. Pieces of stuff, yellow, purple, red, and sky blue, were extended on the galleries of many of the buildings. These galleries were broad enough to permit a person's walking on them. The yellow dye was extracted from a plant which was cultivated in the neighborhood. For red and purple, they employed sea snails. I saw great beds in which they were either caught or raised, and there were other places full of slime, like frog's spawn. The cotton plant also was cultivated here, though not indigenous to this part of the country. The soil, in general, was not so fertile as that of Palestine, and around there were a great many ponds and lakes.

Gazing from the shore out upon the sea, one might imagine it to lie higher than the surrounding country, so blue does it rise toward the sky. Here and there on the shore were low trees with large, black trunks and widespreading branches. Their dense roots extended so far out on the water that one could walk over them to some distance from the land. The black trunks were, for the most part, hollow, and afforded a shelter for all

kinds of noxious insects.

Jesus was received with solemnity. As He was reclining at table, the widow's daughter poured a flask of fragrant ointment over His head. The mother presented Him with pieces of stuff, girdles, and three-cornered golden coins; the daughter, pieces of the same precious metal chained together. He did not tarry with them long, but went with His companions to the seaport, where He was solemnly received by the Jewish inhabitants and by the Cypriote Jews who were gathered there on their way back from the Paschal feast. Jesus taught in the synagogue, around which a great many pagans stood listening from without.



It was by starlight that Jesus, accompanied by all the travellers, went down to the harbor and embarked. The night was clear, and the stars looked larger than they do to us. There was quite a little fleet ready to receive the travellers. One large ship of burden took the baggage, the goods and cattle, and numbers of asses. **Ten galleys carrying sail were for the accommodation of the Cypriote Paschal guests, Jesus, and His followers. Five of these galleys were fastened with ropes to the front and sides of the burden ship, which they drew forward after them.** The remaining five formed an outer circle to these. Each of these vessels had, like Peter's barque on the Sea of Galilee, benches for the rowers raised around the mast and below these little cabins. Jesus stood near the mast of the ships that were fastened to the large one and, as they pushed off, He blessed both land and sea. **Shoals of fishes swarmed after the flotilla, among them some very large ones with remarkable-looking mouths.** They sported around and stretched their heads out of the water, as if hearkening to the instructions given by Jesus during the voyage.

The passage was so unusually rapid, the sea so smooth, and the weather so beautiful that the sailors, both Jews and pagans, cried out: "Oh, what an auspicious voyage! That is owing to Thee, O Prophet!" Jesus was standing near the mast. He commanded them silence and to give glory to the Almighty God alone. Then He spoke of God, one and almighty, and of His works, of the nonexistence of the pagan divinities, of the nearness of the time, yes, even its very presence, in which the highest salvation would be given to earth, and of the vocation of the Gentiles. The whole discourse was addressed to the heathens.

The few women on the ships remained apart by themselves. Many of the passengers were quite seasick during the voyage; they lay around in retired corners and vomited violently. Jesus cured several on board His ship. Then numbers called from the other ships telling Him of their needs, and He cured them from a distance.

I saw them also eating on the ships. They had fire in a metal vessel, and long, twisted strips of something, brown and clear like glue, which they dissolved in hot water. They passed the food around in portions on dishes furnished with a rim and a handle. There were several excavations like plates in each dish destined for different things, such as round cakes, vegetables, etc. The sauce was poured over it.

From Ornithopolis to Cyprus, the sea does not look so broad as below from Joppa. There one sees nothing but water.

Toward evening the ships entered the **harbor of Salamis**, which was very



spacious and secure. It was strongly fortified with bulwarks and high walls, and the two moles that formed it ran far out into the sea. The city itself lay a good half hour inland, though one scarcely remarks the fact since the intervening space is set out with trees and covered with magnificent gardens. The ships in the harbor were numerous. That upon which Jesus was could not go close to the shore which, like a strong, high rampart, rose obliquely; besides this, the ship drew too much water to approach nearer. They cast anchor therefore at some distance. Near the shore were several small boats fastened with ropes. They approached the larger vessels, received their passengers and, by means of the ropes, drew back to the shore. In that upon which Jesus and the disciples sailed to land were some Jews who had come out to welcome and receive Him.

On the shore were numerous others who, having espied the ships in the distance, had come forth from the city in solemn procession. It was customary thus **to receive the Jews on their return from the Paschal celebration**. Those on the shore were principally old people, women, young girls, and the school children with their teachers. They had fifes, carried flying streamers, green branches, crowns on poles, and chanted songs of joy.

Cyrinus, three elder brothers of Barnabas, and some aged Jews in festive robes received Jesus and His followers, and conducted them to a lovely green terrace at some distance from the harbor. There they found carpets spread, wash basins filled with water, and on tables various dishes with

refreshments. Cyrinus and his companions washed the feet of Jesus and His disciples, and presented them to eat.

An old man, the father of Jonas, the new disciple, was now led forward. He fell weeping upon his son's neck, who presented him to Jesus, before whom he bowed low. He had been in ignorance as to what had become of his son, for they with whom he had started on the journey were come back long ago. All present were taken up with caring for the travellers returned. Many pressed through the crowd crying: "Is such a one here? Is such a one there?" and when they found their friends, they embraced them and led them away. The news of the sedition and Pilate's massacre in the Temple, variously exaggerated, had already reached Cyprus, and the people were in great anxiety about their relatives.

The place in which Jesus was received was charming. Toward the west, one saw the immense city with its innumerable cupolas and towering edifices crimsoned by the fiery rays of the sun sinking huge and red below the horizon. Toward the east, the view extended over the sea to the lofty mountain ranges of Syria, which there rose up like clouds against the sky.

Salamis stood in the midst of a broad plain, covered with numbers of beautiful high trees, terraces, and pleasure grounds. The soil appeared to me very friable, like dust or sand, but drinking water did not seem to be abundant. The entrance into the harbor was not open. It was guarded by fortified islands, between which were one broad and several smaller roadsteads. The little islands were fortified with semicircular towers, low and broad, through whose open windows could be observed all that was going on outside. *The Jewish quarter was in the northern part of the city.* When Jesus and His followers left the harbor and went one half-hour toward the city, they turned to the right and, still outside the city, went a considerable distance to the north.

When Jesus and His disciples arrived, the Jews returned from the Pasch were already assembled upon an open, terraced square. One of the ancients, an Elder of the Synagogue, was standing on an elevated point from which he could overlook all below. It reminded one of calling the muster-roll, to see whether all the soldiers were present. The Elder was receiving information upon the details of their journey. He inquired whether any of them had suffered injury by the way, or had any complaints to lodge against a fellow traveller, and requested an account of what had happened in Jerusalem. Jesus and His disciples were not present at this assembly. He was solemnly welcomed by a number of venerable old Jews and from the terrace delivered an exhortation to the assembled crowd, after which they dispersed to their homes.

At the head of the two streets that formed the Jewish quarter stood the magnificent synagogue, the dwellings of the ancients and rabbis, the schools, and at some distance, the hospital for the sick with a reservoir, or pond. The road leading to the city was very firm and solid, covered with fine sand, and shaded by handsome trees. On the highest point of that Jewish place of assembly there was a tree in whose strong, leafy branches one could sit as in an arbor.

Jesus and His followers were escorted by the Elders to a large hall near the synagogue where they spent the night. Here Jesus cured of dropsy some sick who had been carried on litters into the forecourt of the inn. There was in this house a spacious lecture hall, and in it travelling rabbis were lodged. It was very handsome, built in pagan style with a colonnade around it. The interior was one immense room with tiers of seats and teachers' chairs against the walls. On the lower floor and rolled up against the walls were couches, and above them, tucked up and fastened to the wall, were tent covers that could be let down around the beds, thus forming a private alcove. One could from the outside mount to the flat roof of the hall, upon which were placed various kinds of plants in pots.

The father of Jonas, the new disciple, spent the night there, for he did not belong to the city, but Cyrinus and his sons went home.

9. JESUS TEACHES IN SALAMIS

On the morning of the following day, Jesus was accompanied by the Superior, a venerable old man, and some of the teachers to the hospital, a circular building enclosing a garden. In the center of the latter there was a reservoir, or pond, for bathing; but for drinking and cooking purposes, the water was collected in huge casks and purified by means of certain fruits thrown into it. Medicinal herbs were raised around the pond. The third part of the hospital was occupied by invalid females, and it was separated from the rest of the building by doors kept locked. Jesus cured some of the dropsical and gouty male patients, also such as were slightly tainted with leprosy. The newly cured followed Him to the open square upon which, in the meantime, the other Jews had gathered, and where Jesus delivered an instruction first to the men. He took for His subject the gathering of the manna in the wilderness, and said that the time for the true Heavenly Manna of doctrine and conversion of heart had come, and that a new kind of Bread from Heaven was about to be given them.

This instruction over, the men withdrew and the women took their place. A great many pagan women were present, but they remained standing in the background. Jesus instructed the women in general terms, because of the pagans among them. He spoke of the one, Almighty God, of the Father and Creator of Heaven and earth, of the folly of polytheism, and of God's love for mankind.

After that Jesus and His followers went to dine at the Superior's house, whither He had been invited along with several rabbis. It was a very large mansion of pagan architecture with forecourts, open porches, and terraces. All was here prepared for a grand entertainment. Numbers of tables were spread under the colonnade and there were arches erected and adorned with wreaths. It appeared to be a banquet intended principally for Jesus and friends returned from the Paschal solemnity. The Superior conducted Jesus into a side building, in which were his wife and some other women. Several Doctors accompanied them. After the veiled women had with a low inclination saluted Jesus and He had said some gracious words to them, a procession of flower - crowned children appeared, playing on flutes and

other instruments, to conduct Jesus to the feast. The table was ornamented with vases and bouquets. It was higher than those in use in Judea, and the other guests reclined less outstretched, closer to one another. They washed their hands. Among the various viands was a lamb. Jesus carved it and distributed it to the guests on little round rolls. It had, however, been cut up and put together again before being placed on the table.

Then the child musicians again made their appearance. Among them were some blind children and some with other defects. They were followed by a troop of gaily dressed little girls from eight to ten years old, among them the daughter, or granddaughter of the host. All were clothed in fine, white material, somewhat glossy. The garments worn in this country were not so ample in make, not so flowing in style as those of Judea. Their hair hung down in three parts, the ends uniting into a curl, or fastened together by some kind of ornament to which hung various little trinkets, fringes, pearls, or red balls like fruit. By this arrangement, their crisp black or reddishbrown tresses were kept from streaming around. Several of the little girls carried a large crown formed of wreaths and various kinds of ornamentation. It was composed of circlets so arranged that each was firm in its own place. To the first and larger one, the second was fastened by clasps, and from the latter rose a glittering tuft, or a small flag. I do not think the wreaths were formed of natural flowers, at least not entirely; for many of the blossoms looked to me like silk, or wool intermixed with feathers and various kinds of glittering ornaments. The little girls placed this great crown like a canopy upon a high pedestal, ornamented in a similar manner, that stood behind Jesus' seat, while others brought aromatic herbs and perfumes in little dishes and alabaster vases, which they set down before Him. A child belonging to the house broke one of the little flasks, poured its contents over His head, and spread it with a linen cloth over His hair, after which the children retired. The little girls went through these ceremonies with perfect composure and without speaking a word, their downcast eyes never once glancing toward the guests. Jesus very quietly received their attentions and thanked them in a few gentle, gracious words, whereupon the children-without raising their eyes-went back to the women's hall. The women ate all together.

I did not see Jesus and His disciples reclining long at table. Jesus constantly sent food and drink to the tables of the poor by His disciples, who spent most of the time serving others. After some time, Jesus Himself went around from table to table, distributing food, teaching, and explaining.

After the banquet, the Superior and some of the teachers went with Jesus and the disciples out to the aqueduct, which they approached from the west. The city had bad water. I saw some of those stupendous structures, like immense bridges, which contained many great reservoirs, or cisterns. Each quarter of the city had its own waterworks and reservoir. From some they had to pump the water; from others it could be drawn. The reservoir of the Jews stood apart by itself. They showed it to Jesus, complained to Him of the scarcity and bad quality of the water, and wanted Him to improve it. He spoke of the new reservoir in progress of construction said that He

wanted Baptism to be given at it, and told them how it should be arranged. After that they proceeded to the synagogue, for the Sabbath was begun. It was an extraordinarily large and handsome edifice, lit up by numerous lamps and full of people. Around the outside ran steps and balconies from which spectators could both see and hear what was going on inside. All these places were occupied by pagans, and below they had even crowded into the interior of the synagogue, where they now stood quietly side by side with the Jews.

The instruction was on passages from the third book of Moses, treating of sacrifices and various laws, and others from Ezechiel. It began by some of the Doctors reading these passages, which Jesus explained and commented upon so beautifully that all were deeply impressed. He spoke also of His own mission and its speedy accomplishment. His hearers believed Him to be not only a Prophet, but still more than a Prophet. He must, they thought, at least be the one that was to go before the Messiah. Jesus explained to them that that precursor was John, and enumerated the signs by which they might recognize the Messiah-without, however, indicating to them clearly that He Himself was the Messiah. Nevertheless, they understood Him, and listened in reverence and respectful fear. After the instruction all dispersed to their homes, and Jesus went back with His followers to the house of the Superior.

On the whole, Jesus was received in Salamis with extraordinary affection. The inhabitants pressed around Him, all being desirous of showing Him honor, for there was among them neither sect nor strife. Jesus healed several sick persons in their own homes. Jews and heathens lived here on very familiar terms, though in separate quarters. In that of the Jews there were two streets. **The house of the sons of Cyrinus was a large, square building. They were engaged in commerce and owned ships.** A peculiar style of architecture was predominant in Salamis. I saw numerous turrets and spires, a great deal of latticework, many latticed windows, and all kinds of ornamentation on the edifices. The people presented Jesus and the disciples on their arrival with new sandals and a change of garments. Jesus kept His only till His own were shaken and dusted; then He gave them to the poor.

On the morning of the Sabbath, Jesus taught again in the synagogue on the time of grace and the fulfillment of the Prophecies, and that so eloquently that many of His hearers shed tears. He exhorted to penance and Baptism. This instruction lasted between three and four hours.

Jesus went at the end of it with His disciples and the Doctors to Cyrinus's, whither they had been invited to dine. It stood just between the Jewish and the pagan quarters. **Salamis had eight streets, two of which belonged to the Jews.** The little party did not go through the latter, but by a route running between the two quarters and at the rear of the houses. In this way they passed the great gates of the city. In the gateways was gathered a crowd of pagans, men, women, and children. They were very respectful and saluted Jesus and His followers timidly from a distance. They had listened to His instruction of the school, and were now come with their friends to the

gates.

At the end of the street and half within the walls of the pagan quarter was the magnificent home of Cyrinus, with its courts and side buildings. As soon as the house became visible in the distance, the wife and daughters of Cyrinus were seen approaching with their servants. They saluted Jesus and His disciples. Cyrinus had five daughters, along with nieces and other young relatives. All these children bore with them presents which, after they had bowed low before Jesus, they set down at His feet on carpets which they had previously spread. The gifts consisted of bric-a-brac in all shapes and forms, some of amber, others of coral, notably a little tree of the latter mounted upon a stand. It appeared as if each child wanted to offer the dearest object in her possession, and if she could not get near enough to Jesus Himself, she presented it to one of His companions.

Cyrinus's dwelling was very spacious and built in pagan style, with forecourts and outside flights of steps. On the roof was a well-arranged garden of plants growing in pots. All was adorned in festive style. The table was higher than those in ordinary use, and covered with a red cloth over which was a transparent one of glossy silk, or fine straw plaiting. The couches around the table, too, were more in accordance with pagan customs, shorter than those in use among the Jews. Besides the disciples, the guests numbered about twenty men. The women ate apart, and after dinner all took the customary Sabbath promenade out to the waterworks. *From there Jesus permitted Himself and His disciples to be conducted by Jonas, the new disciple, to the house of his father, which stood surrounded by gardens somewhat distant from the Jewish quarter. It was like a large farmhouse, having something of the cloister in its arrangement. The old man was an Essenian, and with him dwelt, though in a separate part of the house, several old women, widowed relatives, nieces or daughters, who were somewhat differently clothed and wore white veils.* The old man was humble and joyous as a child, and allowed himself to be led by his children to meet Jesus. He was at a loss as to what he should give Jesus, for he had no treasures. But he pointed around him, to himself, his sons, his daughters, as if to say: "Lord, all that we have, we ourselves are Thine-and my dearest child, my son is Thine!" He invited Jesus and the disciples to dine with him on the following day.

Jesus then returned to the waterworks and spoke with the Superior about the arrangements for the baptismal well, which was not yet under roof and had no means of letting in water. They had first to beg or buy water from the pagans. It would have to be conveyed thither from the aqueduct which, on the plain, was about one story high with reservoirs on either side. The source of the water was in the mountain range on the west. The new baptismal well had more than four corners, and there were steps leading down into it. Around it were cavities in the form of a tray, which could be filled with water by pressing on a winch. The whole was surrounded by a rampart and nearby, for instructions, was a charming open place covered by an awning.

A great many Jews and heathens were gathered on the spot, and Jesus

told them that next day He would instruct those that wanted to receive Baptism. **The Jews made frequent allusion to Elias and Eliseus, who likewise had been here.**

Jewish women with their children had stationed themselves here and there on the way. Jesus patted the little ones in His vicinity, frequently called the others to Him, and gave to all His blessing. Several pagan teachers, or mothers in yellow veils were standing apart with their little girls and boys. Jesus blessed them from afar.

After that all repaired to the synagogue for the closing exercises of the Sabbath. Jesus again taught upon sacrifice, taking His texts from the third book of Moses (Leviticus) and the Prophet Ezechiel. There was something marvellously sweet and impressive in His words as He showed that the Laws of Moses were now realizing their most elevated signification. He spoke of the offering of a pure heart. He said that sacrifices multiplied a thousand times could no more be of any avail, for one must purify his soul and offer his passions as a holocaust. Without rejecting anything, without condemning or abolishing any of the prescriptions of the Mosaic Law, He explained it according to its real signification, thus making it appear far more beautiful and worthy of reverence. Jesus, at the same time, prepared His hearers for the Baptism and exhorted to penance, for the time was near.

His words and the tone of His voice were like living, deeply penetrating streams of light. He spoke with extraordinary calmness and power, and never very rapidly, excepting sometimes when talking with the Pharisees. At such times, His words were like sharp arrows and His voice less gentle. The tone of His ordinary voice was an agreeable tenor, perfectly pure in sound, without its counterpart in that of any human being. He could, without raising it, be distinctly heard above a great clamor.

The lessons and prayers were chanted in the synagogue on a recitative tone, in the same manner as the choral singing and Mass of the Christians, and sometimes the Jews sang alternately. Jesus read in this way the passages that He explained from Holy Scripture.

After Jesus' instruction, a pious old Doctor of the Law began to address the assembly. He had a long, white beard, was of a meager form and kind, benevolent countenance. He did not belong to Salamis, but was a poor, travelling teacher who journeyed from place to place on the island visiting the sick, consoling the imprisoned, collecting for the poor, instructing the ignorant and little children, comforting widows, and delivering discourses in the synagogues. On this occasion, he appeared to be inspired by the Holy Ghost. He addressed the people in a speech that bore witness to Jesus, such as I never before heard in public from any one of the rabbis. He rehearsed all the benefits of Almighty God to their fathers and themselves, and urged them to gratitude to Him for having permitted that they should live at the coming of such a Prophet, such a Teacher, to whom likewise they owed thanks for having journeyed on their account all the way from the Holy Land. He reminded them of God's mercy to their tribe (they were of the tribe of Issachar), and called upon them to do penance and amend their

lives. He said that God would not treat them so severely now as He did when He punished the fabricators and adorers of the golden calf. I do not know the force of his allusion; perhaps many of their tribe had been among the idolaters. He said also marvellous things about Jesus: that he esteemed Him more than a Prophet, though he did not venture to say who He really was, that the fulfillment of the Promises was near, that all should consider themselves happy to hear such instructions from such lips, and to have lived at an epoch of such hope, such consolation for Israel. The people were deeply moved, and many shed tears of joy. All this took place in the presence of Jesus, who was quietly standing on one side among His disciples.

Jesus went afterward with His followers to the house of the Elder, where the conversation became very animated. All present tried to prevail upon Jesus to remain among them. They quoted the words of some of the Prophets relative to persecution and sufferings, which words seemed to apply to the Messiah. They trusted that such might not happen to Jesus, and asked whether He was the precursor of the Messiah. Then Jesus told them about John, and declared to them that He could not remain among them. One of those present, who had been in Palestine when Jesus was there, began to speak of the hatred of the Pharisees against Him, and said some hard things about that sect. But Jesus reproached him for his severity, said a few words in their excuse, and turned the conversation to other subjects. Next day, in the hospital and at the recently constructed baptismal well, Jesus prepared the people for Baptism. Several in the hospital made known to Him their sins, for which purpose they retired apart with Him. He caused water for Baptism to be put aside here in basins, and in it the sick were later on baptized by the disciples.

When Jesus arrived at the open square around the baptismal well, He found a great multitude there assembled, among them many heathens, for during the night the people had been pouring in from the surrounding country. Jesus taught under an awning. His discourse turned upon His own mission, upon penance and Baptism, and He explained the Our Father.

10. JESUS INVITED TO THE HOUSE OF THE ROMAN COMMANDANT IN SALAMIS

While Jesus was delivering His instruction, a pagan soldier, or constable, made his appearance with a message to the magistrates. It was to this effect, that the Roman Commandant in Salamis wished to speak with the new Teacher and, consequently, invited Him to his house. The soldier delivered his message rather sternly, as if he took it ill that they had not led Jesus to him at once. The magistrates transmitted it to Jesus through the disciples during a pause in the discourse. Jesus replied that He would go, and went on speaking. After His instruction, accompanied by the disciples and Elders, He followed the messenger to the Commandant's. They had to go a distance of half an hour, along the same way by which Jesus had come hither from the port, before reaching the principal gate of Salamis, a beautiful, high archway supported on pillars. As they passed the great

walls and large gardens on the way, the pagan people and laborers looked inquisitively after Jesus, and many as He approached shyly hid behind the walls and bushes. On entering Salamis they repaired to a large open square. The houses as they passed along were lined with spectators, standing on the galleries of the courts, behind the lattices, and in the gates. On some of the street corners and under the arches were pagan women and children, ranged three by three in regular order. The women were veiled, and they bowed low to Jesus as He passed. Here and there children, sometimes too the women, stepped forward and presented to Jesus or His companions divers little gifts, such as bunches of aromatic shrubs, little flasks of perfumes, little brown cakes, and objects in the form of stars and other things that exhaled a delicious odor. This appeared to be the custom of the country, a sign of reverential welcome. Jesus lingered a few instants near such groups, cast upon them gracious and earnest glances, and blessed them, though without touching them.

I saw idols standing here and there. They were not like those of Greece and Rome, images in human form, but like those in Sidon, Tyre and Joppa, figures with wings, or scales. I also saw some like dolls.

As they advanced into the city, the crowd following Jesus constantly increased, and people were streaming from all sides toward the open square. In the center of the latter was a beautiful well. Steps led down into it, and through the middle of the basin the water bubbled up. It was protected by a roof supported on pillars, and surrounded by open porches, little trees, and flowers. The entrance to the well was usually closed. The people could get some of its water only by certain privileges, as it was the best in the city and thought possessed of peculiarly wholesome properties. Opposite this well stood the Commandant's palace with its colonnade. On an open balcony over which was a pillared roof sat the Roman Commandant on a stone seat, watching Jesus' approach. He was dressed in military costume, a white tunic tightly fitting round the body, striped here and there with red. It descended to below the hips and ended in straps, or fringe. The lower limbs were laced. He wore a short red mantle and on his head a hat that looked to me like a shaving dish. He was a strong, robust man with a short beard, black and crisp. Behind him and on the steps of the balcony were standing Roman soldiers.

The pagans were astonished at the marks of respect he showed to Jesus, for when the latter approached, he descended from the balcony, clasped His hand in the end of a linen scarf that he held in his own, and pressed it with the other hand, in which was the other end of the scarf, at the same time bowing low before Him. Then he led Jesus up to the balcony, where he put to Him, most graciously, question after question. He had, he said, heard Him spoken of as a wise Teacher. He himself revered the Jewish Law. If all that was said of Him was true, Jesus did indeed perform great wonders.

Who gave Him the power for such things? Was He the promised Comforter, the Messiah of the Jews? The Jews were expecting a king was He that king? By what means would He get possession of His Kingdom? Had He an army somewhere? Perhaps He was going to collect forces here in Cyprus

among the Jews? Would it be long before He would show Himself in all His power? The Commandant put sundry questions of this kind in a tone full of respect and earnestness. His profound sympathy and reverence for Jesus were visible. Jesus answered all in vague and general terms, as He usually did when such questions were put to Him by magistrates. He would, for instance, answer: "Thou sayest it! So they think. The Prophets have thus declared." **To the questions relative to His Kingdom, to His army, He answered that His Kingdom was not of this world. The kings of this world had need of warriors, but He gathered the souls of men into the Kingdom of the Almighty Father, the Creator of Heaven and earth.** In deeply significant words He touched, in passing, upon many subjects. The Commandant was astounded both at His language and bearing. He had ordered refreshments to be brought to the well in the open square, and he now invited Jesus and His disciples to follow him thither. They examined the well and partook of the refreshments, which were spread on a stone stand previously covered. There were several brown dishes with sauce of the same color, into which they dipped cakes. They partook also of sticks of confectionery, or strips of cheese, about an arm in length and two inches thick, fruit, and pastry made into figures of stars and flowers. Little jugs of wine were placed around the stand. Others, made of something with colored veining, in shape just like those of Cana only much smaller, were filled with water from the well. The Commandant spoke too with marked disapprobation of Pilate, of the violence he had exercised in the Temple, and of his character in general, also of the demolished aqueduct near Silo.

Jesus held another conversation with the Commandant here at the well. *He spoke of water and its different sources, some muddy, others clear, some bitter and salty, others sweet, of the great difference in its effects, of how it was conducted into the well and again distributed in conduits.* From such remarks He passed to instructing both pagans and Jews upon the waters of Baptism, the regeneration of mankind by penance and faith, when all would become children of God. It was an admirable instruction with something in it similar to His conversation with the Samaritan at the well. His words made a deep impression upon the Commandant, who was already very well disposed toward the Jews. He wanted to hear Jesus frequently.

In Salamis the separation between Jews, and pagans was not so marked. Here as in Palestine, the more enlightened Jews, and especially the followers of Jesus, ate and drank with the upper class of pagans, although always making use of separate vessels. On their return, Jesus was saluted by many of the heathens, and that still more respectfully than before, owing to the marks of honor shown Him by the Commandant. Flowers in this country were extremely abundant, and artificial ones were most artistically made of colored wool, silk, and little feathers. I saw the heathen children whom Jesus blessed adorned for the most part with such flowers. The little girls were, like the boys, dressed in very short garments of thin material; the very little ones of the poor had only a cincture around

the waist. The young maidens of the wealthier classes wore thin, yellow tunics richly covered with those colored woollen flowers of which I have spoken. Around the shoulders, the ends crossed over the breast, they wore a scarf of thin texture, and on their arms and head, little garlands of artificial flowers. They must have raised silkworms here, for I saw along the walls trees carefully reared whereon those insects were crawling and spinning their cocoons.

11. JESUS AT THE HOME OF JONAS'S FATHER. INSTRUCTION AT THE BAPTISMAL WELL

When Jesus visited the home of the Essenian, the father of Jonas, He was accompanied by His disciples only and some of the Doctors. He was received with the usual courtesies, that is, washing of the feet. The domestic arrangements were here much more simple, more like the country than those of the mansion at which Jesus had first been entertained. The family was large and belonged to the sect of Essenians, to those that married. They lived in great purity, being pious and simple in their manners. The female portion were widows with children already grown, daughters of the old man, with whom they lived. Jonas the disciple was the son of a later marriage, and his mother died in giving him birth. The old man loved him so much the more as he was his only son, and he had been in great anxiety about his being absent for over a year. He had looked upon him as lost, when he received news of him through Cyrinus, whose sons had met Jonas at the Paschal feast and in Dabereth near Tabor. The youth had been travelling for information, as young students often do. He had visited the most remarkable of the Holy Places, the Essenians in Judea, Jacob's tomb near Hebron, and that of Rachel between Jerusalem and Bethlehem. The last-named lay at that time on the direct route between these two places; now, however, it lies somewhat on one side. He had likewise visited all that was most interesting in Bethlehem, as well as Mounts Carmel and Tabor. He had heard of Jesus and had been present at one of the mountain sermons before He went into the country of the Gergeseans. After the Paschal festival, he had gone with the sons of Cyrinus from Dabereth to the last instruction at Gabara. It was then that Jesus received him as a disciple, in which quality he now returned home.

The entertainment was held in a garden in which were long and densely shaded arbors. An elevated green bank, covered with a cloth, served as a table. The couches too consisted of similar grassy banks covered with mats. The meal was made up of various kinds of pastry, broth, vegetables steeped in sauce, lamb's meat, fruit, and little jugs of something, all very simple. The women ate at a separate table, though they seemed more at their ease than other Jewish women. They served at table, their veils lowered, and sitting at some distance, afterward listened to the words of Jesus. On both sides of the garden there were whole rows of arbors formed of dense green foliage. I think they were intended as places for the devotional exercises of the family, which was like a perfect little Essenian Community. They lived by agriculture and cattle-raising, weaving, and spinning.

From this place, Jesus went with the disciples to the newly constructed baptismal well, where He prepared many Jews for Baptism by a discourse in which He exhorted to penance and blessed the baptismal water. Around the central well there were some salver-shaped basins on a level with the surrounding surface. These basins were encircled by little ditches, into which the neophytes descended by a couple of steps. He who baptized stood on the edge of the basin and poured water on the head of the neophytes bowed over the same. The sponsors stood behind and imposed hands on them. By the opening or pressing of a piece of machinery in the central well, the water could be introduced into the basins and ditches. I saw Barnabas, James, and Azor baptizing by three of the basins. Before the ceremony I saw Jesus, from a flat, leathern vessel which they had brought with them from Judea, pouring a little Jordan water taken from His own place of baptism, into the basins, and then blessing the water thus mixed with it. After the Baptism, not only was all this baptismal water poured again into the central well, but the basins were dried with a cloth which was then wrung out into the well. I saw the neophytes with little white mantles around their shoulders.

After that I saw Jesus going in a more westerly direction between gardens and walls, where were awaiting Him several pagans who, prepared by their friend Cyrinus, were likewise desirous of Baptism. He went aside with some of them whom He further instructed, and about thirty of them were baptized in the various bathing gardens around. Water was introduced into the baths for that purpose, which water Jesus blessed.

Besides the two streets belonging to the Jews, there was in the vicinity of Salamis an entire Jewish city. On one side of Salamis there was a round tower of extraordinary circumference, to which were attached all kinds of dependencies. It was like a citadel. The city possessed many temples, one of which was of uncommon dimensions, and to its terrace one could mount either by an interior or an exterior flight of steps. In the temple were found numerous columns, some so large around that in them were cut steps and little apartments wherein the people could stand on high and look down on the religious ceremonies. A couple of hours from Salamis, I saw another important city.

Westward from the city I saw a caravan of strangers approaching, who encamped under tents. They must have come from the other side of the island; indeed, on account of the direction, I was inclined to think they had come from Rome itself. They had some women with them and a great number of large, heavy oxen with broad horns and low heads. They were bound together, two and two, with long poles over their backs upon which they carried burdens. I think these strangers had come partly on account of the harvest. They brought with them merchandise which they wished to exchange for grain.

Next morning Jesus delivered, on the open square near the baptismal well, a lengthy instruction to both Jews and pagans. *He taught of the harvest, the multiplication of the grain, the ingratitude of mankind who receive the greatest wonders of God so indifferently, and predicted for these ingrates*

the fate of the chaff and weeds, namely, to be cast into the fire. He said also that from one seedcorn a whole harvest was gathered, that all things came forth from one, Almighty God, the Creator of Heaven and earth, the Father and Supporter of all men, who would reward their good works and punish their evil ones. He showed them also how men, instead of turning to God the Father, turn to creatures, to lifeless blocks. They pass coldly by the wonders of God, while they gaze in astonishment at the specious though paltry works of men, even rendering honor to miserable jugglers and sorcerers. Here Jesus took occasion to speak of the pagan gods, the ridiculous ideas entertained of them, the confusion existing in those ideas, the service rendered them, and all the cruelties related of them. Then He spoke of some of these gods individually, asking such questions as these: "Who is this god? Who is that other? Who was his father?" etc. To these questions He Himself gave the answers, exposing in them the confused genealogies and families of their pagan divinities and the abominations connected with them, all which facts could be found, not in the Kingdom of God, but only in that of the father of lies. Finally He mentioned and analyzed the various and contradictory attributes of these gods. Although Jesus spoke in so severe and conclusive a manner, still His instruction was so agreeable, so suggestive of good thoughts to His hearers that it could rouse no displeasure. His teaching against paganism was much milder here in Salamis than it was wont to be in Palestine. He spoke too of the vocation of the Gentiles to the Kingdom of God and said that many strangers from the East and from the West would get possession of the thrones intended for the children of the house, since the latter cast salvation far from them.

During a pause in the instruction, Jesus took a mouthful to eat and drink, and the people entertained themselves on what they had just heard. Meanwhile some pagan philosophers drew near to Jesus and questioned Him upon some points not understood by them, also about something that had been transmitted to them by their ancestors as coming from Elias, who had been in these parts. Jesus gave them the desired information, and then began teaching upon Baptism, also of prayer, referring for His text to the harvest and their own daily bread. Many of the pagans received most salutary impressions from Jesus' instructions and were led to reflections productive of fruit. But others, finding His words not to their liking, took their departure.

And now I saw a great number of Jews baptized at the baptismal well, the waters of which Jesus blessed. Three at a time stood round one basin. The water in the ditches reached as high as the calf of the leg.

12. JESUS GOES TO THE JEWISH CITY

Jesus afterward went with His followers and some of the Doctors to the separate Jewish city, about one halfhour to the north. He was followed by many of His late audience, and He continued to speak with several little groups. The route led over some more elevated places below which lay meadows and gardens. Here and there were rows of trees, and again some solitary ones, high and dense, up which the traveller might climb and find a

shady seat. The view extended far around on several little localities and fields of golden wheat. Sometimes the road ran along broad, naked walls of rock, in which whole rows of cells had been hewn out for the field laborers.

Outside the Jewish city stood a fine inn and pleasure garden. Here Jesus' own party entered, while He bade the rest of His escort return to their homes. The disciples washed Jesus' feet, then one another's, let down their garments, and followed their Master into the Jewish city. During the footwashing, I saw near the inn on one side of the highroad that ran along the city, long, light buildings like sheds, in which were a great number of Jewish women and maid servants busied in selecting, arranging, and carefully preserving the fruits which female slaves, or domestics, carried thither in baskets from the gardens around. The fruits were of all kinds, large and small, also berries. They separated the good from the bad, made all kinds of divisions, and even laid some wrapped in cotton on shelves one over another. Others were engaged in picking and packing cotton. I noticed all the housewives lowering their veils as soon as the men appeared on the highroad. The sheds were divided into several compartments. They looked to me like a general fruiter, where the portion intended for the tithes and that for alms were laid aside. It was a very busy scene.

Jesus went with His party to the dwelling of the rabbis near the synagogue. The eldest rabbi received Him courteously, though with a tinge of stiff reserve in his manner. He offered Him the customary refreshments, and said a few words upon His visit to the island and His farfamed reputation, etc. Jesus' arrival having become known, several invalids implored His help, whereupon, accompanied by the rabbis and the disciples, He visited them in their homes and cured many lame and paralyzed. The latter, with their families, followed Him out of their houses, and proclaimed His praise. But He silenced them and bade them go back. On the streets He was met by mothers and their children, whom He blessed. Some carried sick children to Him, and He cured them.

And so passed the afternoon away till evening, when Jesus accompanied the rabbis to an entertainment in His honor, which entertainment was likewise connected with the beginning of the harvest. The poor and the laboring people were fed at it, a custom which drew from Jesus words of commendation. They were brought from the fields in bands and seated at long tables, like benches of stone, and there served with various viands. Jesus, from time to time, waited on them Himself with the disciples, and instructed them in short sentences and parables. Several of the Jewish Doctors were present at the entertainment; but, on the whole, this company was not so well disposed, not so sincere as the Jews around Jesus' inn near Salamis. There was a tinge of pharisaism about them and, after they had become heated, they gave utterance to some offensive remarks. They asked whether He could not conveniently remain longer in Palestine, what was the real object of His visit to them, whether He intended to stay any time among them, and ended by suggesting that He should create no disturbance in Cyprus. They likewise touched upon diverse points of His

doctrine and manner of acting which the Pharisees of Palestine were in the habit of rehearsing. Jesus answered them as He usually did on similar occasions, with more or less severity according to the measure of their own civility. *He told them that He had come to exercise the works of mercy as the Father in Heaven willed Him to do. The conversation was very animated. It gave Jesus an opportunity for delivering a stern lecture in which, while commending their goodness to the poor and whatever else was praiseworthy in them, He denounced their hypocrisy.* It was already late when Jesus left with His followers. The rabbis bore Him company as far as the city gate.

13. THE PAGAN PRIESTESS MERCURIA. THE PAGAN LITERATI

When Jesus had returned to the inn with the disciples, a pagan came to Him and begged Him to go with him to a certain garden a few steps distant, where a person in distress was waiting to implore His assistance. Jesus went with the disciples to the place indicated. There He saw standing between the walls on the road a pagan lady, who inclined low before Him. He ordered the disciples to fall back a little, and then questioned the woman as to what she wanted. She was a very remarkable person, perfectly destitute of instruction, quite sunk in paganism, and wholly given up to its abominable service. One glance from Jesus had cast her into disquiet, and roused in her the feeling that she was in error, but she was without simple faith, and had a very confused manner of accusing herself. She told Jesus that she had heard of **His having helped Magdalen**, as also the woman afflicted with the issue, of whom the latter had merely touched the hem of His garment. She begged Jesus to cure and instruct her, but then again, she said perhaps He could not cure her as she was not, like the woman with the issue, physically sick. She confessed that she was married and had three children, but that one, unknown to her husband, had been begotten in adultery. She had also intercourse with the Roman Commandant. When Jesus, on the preceding day, visited the last named, she had watched Him from a window and saw a halo of light around His head, which sight very powerfully impressed her. She at first thought that her emotion sprang from love for Jesus, and the idea caused her anguish so intense that she fell to the ground unconscious. When returned to herself, her whole life, her whole interior passed before her in so frightful a manner that she entirely lost her peace of mind. She then made inquiries about Jesus, and learned from some Jewish women of Magdalen's cure, also that of Enue of Caesarea-Philippi, the woman afflicted with the issue of blood. She now implored Jesus to heal her if He possibly could. Jesus told her that the faith of that afflicted woman was simple; that, in the firm belief that if she could touch only the seam of His garment she would be cured, she had approached Him stealthily and her faith had saved her.

The silly woman again asked Jesus how He could have known that Enue touched Him and that He healed her. She did not comprehend Jesus or His power, although she heartily longed for His assistance. Jesus rebuked her, commanded her to renounce her shameful life, and told her of God the Almighty and of His Commandment: "Thou shalt not commit adultery." He

placed before her all the abominations of the debauchery (against which her nature itself revolted) practiced in the impure service of her gods; and He met her with words so earnest and so full of mercy that she retired weeping and penetrated with sorrow. *The lady's name was Mercuria. She was tall, and about twenty-five years old. She was enveloped in a white mantle, long and flowing in the back but rather shorter in front, which formed a cap around the head. Her other garments also were white, though with colored borders. The materials in which the heathen women dressed were so soft and clung so closely to the form that the latter could readily be traced by the eye.*

The whole morning of the following day was devoted by the disciples to baptizing at the fountain, and I saw Jesus teaching both here and at the waterworks. His instructions were given principally in parables on the harvest, the daily bread, the manna, the Bread of Life that was to be given them, and the one, only God. The laborers were sent to the harvest in groups, and I saw Jesus instructing them as they passed before Him. The people here encamped under tents were also Jews, who had come hither especially on Jesus' account. They had brought their sick with them on beasts of burden, and now today they were placed on litters under awnings and trees in the vicinity of the place of instruction. Jesus cured about twenty lame and palsied.

On reaching the waterworks, He was accosted by several men, learned pagans, who had been present at His instructions of the preceding day. They begged for an explanation upon several points, spoke of their divinities, especially of one goddess that had risen here from the sea, and of another represented in their temple under the form of a fish. This latter was named Derketo. They questioned Him also about a story circulating among the Jews and connected with Elias. **It was to this effect, that Elias once saw a cloud rising out of the sea, which cloud was, in reality, a virgin.** They would like to know, they said, where she had descended, for from her was to proceed a King. One that was to do good to the whole world. Now, according to calculation, it was time for this to happen. With this story they mixed up another concerning a star that their goddess had let fall upon Tyre, and they asked whether that could be the cloud of which they had spoken.

One of them said that there was a report current of an adventurer in Judea who was making capital of Elias's cloud and the circumstance of the fulfillment of time, in order to proclaim himself king. Jesus gave no intimation that He was the One in question, though He said: "That Man is no adventurer, nor does He proclaim what is false. Many untruths are spread against Him, and thou who now sayest these things, hast joined in calumniating Him. But the time has now come for the Prophecies to be fulfilled." Jesus' interrogator was an evil-minded man, a great tattler. He dreamed not, when talking with Jesus, that he was in the presence of Him whom he was slandering, for he had heard of Jesus only in a general way. These men were philosophers. They had some intimation of the truth mixed up with faith in their own divinities, which they tried again to explain away

by various interpretations. But all the personages and idols which they wanted to explain had, in the course of time, become so mixed up and confused in their minds that even the cloud of Elias and the Mother of God, of whom they knew nothing at all, had to be dragged by them into the general confusion. They called their goddess Derketo the Queen of Heaven. They spoke of her as of one that had brought to earth all that it had of wisdom and pleasure. They said that her followers having ceased to acknowledge her, she prophesied to them all that would befall them in the future; also that she would plunge into the sea and reappear as a fish to be with them forever. All this, they added, had actually come to pass, etc. Her daughter, whom she had conceived in the sacred rites of paganism, was Semiramis, the wise and powerful Queen of Babylon.

How wonderful! While these men were thus speaking, I saw the whole history of these goddesses, as if they had really risen before me and were still alive. I felt impatient to disabuse the philosophers of their gross errors. They appeared to me so astonishingly silly in not seeing them themselves that I kept thinking: "Now, this is so distinct, so clear that I'll explain it all to them!" Then, again, I thought: "How dare you talk about such things! These learned men must know better than you!" and so I tormented myself during that conversation of several hours.

Jesus explained to the philosophers the confusion and absurdity of their idolatrous system. He related to them the history of Creation, of Adam and Eve, of the Fall, of Cain and Abel, of the children of Noe, the building of the Babylonian Tower, the separation of the bad and their gradual falling away into godlessness. He told them that these wicked people, in order to restore their relations with God from whom they had fallen, had invented all kinds of divinities and had by the evil one been seduced into the grossest error; nevertheless, the Promise that the seed of the women should crush the serpent's head was interwoven with all the poetry, customs, and ceremonies of their necromantic art. It was in consequence of this faint idea they had of the Promise that so many personages had from time to time appeared with the vain design of bringing salvation to the world; but they had given to it instead still greater sins and abominations drawn from the impure source from which they themselves had sprung. He told them about the separation of Abraham's family from the rest of mankind; the education of a special race for the guarding of the Promise; the guidance, direction, and purification of the Children of Israel; and He concluded by telling them about the Prophets, about Elias and his Prophecies, and that the present time was to be that of their realization. Jesus' words were so simple, so convincing and impressive that some of the philosophers were greatly enlightened, while others, returning to their mythical accounts, were again entangled in their mazes. Jesus spoke with the philosophers until nearly one o'clock. Some of them believed and reformed their lives. These men were wrapped up in their apparently learned elucidations of all sorts of foolish and perplexing questions. Jesus had, however, let a ray of light fall upon their soul, when He proved to them that to the fallen race of mankind and their history there always remained a trace, more or less correct, of

God's designs upon men. He showed them how they, living as they did in a kingdom of darkness and confusion, had caught at the manifold improprieties and abominations of idolatry which, in the midst of their folly, still offered the external glamour of lost truth; but God, in His mercy toward mankind, formed from a few of the most innocent a nation from which the fulfillment of the Promise was to proceed. Then He pointed out to them that this time of grace was now arrived, that whosoever would do penance, amend his life, and receive Baptism, should be born anew and become a child of God.

Before this interview with the philosophers and immediately after the Baptism, **Jesus had sent away Barnabas and some other disciples to Chytrus, a few hours distant, where the family of Barnabas dwelt.**

CHYTRUS, CHYTRI (Χύτρος, Ptol. 5.14.6; Χύτροι, Steph. B. sub voce Suid.; Χύθροι, Hierocl.; Χυθέρεια, Const. Porph. De Them. 1.39; Chytri, Plin.; Citari, Peut. Tab.: Eth. Χύτριος: Chyttria), a town of Cyprus which lay on the road between Ceryneia and Salamis, at a distance of 23 M. P. from the former, and 24 M. P. from the latter. (Peut. Tab.) It was once governed by sovereign princes, and was probably an Athenian colony. (Mariti, Viaggi, vol. i. p. 138; Engel, Kypros, vol. i. p. 148.)

Jesus had with Him only the disciple Jonas and another disciple from Dabereh, when He went one half hour westward from Salamis to a rich, fertile region wherein lay a little village whose inhabitants were busied with the harvest. They were chiefly Jews, for their fields lay on this side of the city. The country was very lovely, and agriculture was pursued in a manner different from ours. The grain was raised on very high ridges like ramparts, between which were grazing grounds surrounded by numerous fruit trees, olive trees, and others. They were full of cattle which, though penned up, could graze in the shade, and yet do no harm to the crops. These low meadows were likewise a sort of reservoir for dew and water. I saw a great many black cows without horns; oxen, humpbacked, heavy-footed, and very broad-horned, used as beasts of burden; numerous asses; extraordinarily large sheep with bushy tails; and, apart from the rest, herds of rams, or horned sheep. Houses and sheds lay scattered here and there. The people had a very beautiful school and a place for teaching in the open air, also a Doctor of the Law among them; but on the Sabbath they used to go to the synagogue in Salamis near Jesus' inn.

The road was very beautiful. As soon as ever the harvesters espied Jesus (they had already seen Him in the synagogue and at the Baptism), they left their work and their tools, cast off the piece of bark that they wore on their head as a protection from the sun's rays, and, hurrying in bands down from the high ridges, bowed low before Him. Many of them even prostrated on the ground. Jesus saluted and blessed them, after which they returned to their labor. As Jesus drew near the school, the Doctor, who had been apprised of His coming, went out with some other honorable personages to meet Him. He bade Him welcome, escorted Him to a beautiful well, washed His feet, removed His mantle, which was then shaken and brushed, and presented Him food and drink.

Jesus, with these people and others who had come from Salamis, went from field to field, here and there instructing the reapers in short parables

upon sowing, harvesting, the separation of the wheat from the tares, the building of the granary, and the casting of the ill-weeds into the fire. The reapers listened to him in groups, and then returned to their work, while Jesus passed on to another band.

The men used a crooked knife in reaping. They cut off the stalk about a foot below the ear, and handed it to the women standing behind to receive it. The latter tied the ears into bundles and carried them away in baskets. I saw that many of the low ears were left standing, and that poor women came along afterward, cut them and gathered up the fallen ones as their portion. These women wore very short garments. Their waist was wound with linen bands, and their tunic tucked up around the body forming a sack, into which they put the ears they gleaned. Their arms were uncovered, the breast and neck concealed by linen bands, and the head veiled, or simply protected by a chip hat, according as they were married or maidens.

Jesus went on in this way walking and teaching for about a half-hour's distance, and then returned to the well near the school. Here He found a collation set out on a stone table for Himself and companions. It consisted of 'a thick sauce, honey, I think, in shallow dishes; long sticks of something from which they broke off little scraps and laid them on their bread, little rolls of pastry, fruits, and little jugs of some kind of drink. The well was extremely beautiful. Back of it was a high terrace filled with trees. One had to descend many steps to get to the well cistern, which was cool and shady. The female portion of the Doctor's family dwelt at some distance from the school. They were veiled when they brought the viands for the repast, Jesus gave instructions on the Our Father. In the evening, the reapers assembled in the school, where Jesus explained the parables He had related to them in the fields, and taught also of the manna, of the daily bread, and of the Bread from Heaven. He went afterward with the Doctor and others to visit the sick in their huts, and cured several of the lame and dropsical, who lay mostly in little cells built at the back of the houses. He thus visited a lady afflicted with dropsy. Her tiny apartment was only sufficiently large to accommodate her bed. It was open at her feet, thus allowing her to look out upon a little flower garden. The roof was light and could be raised to afford her a glimpse of the sky. Some men and women went with Jesus to the sick lady's hut. They removed the screen, and Jesus thus accosted the invalid: "Woman, dost thou desire to be relieved?" To which she answered humbly: "I desire what is pleasing to the Prophet." Then Jesus said: "Arise! Thy faith has helped thee!" The woman arose, left her little cell, and said: "Lord, now I know Thy power, for many others have tried to help me, but could not do it." She and her relatives offered thanks, and praised the Lord. Many came to see her, wondering at her cure. Jesus returned to the school. I saw, on that day at Salamis, Mercuria the sinner walking up and down her apartments, a prey to deep sadness and disquietude. She wept, wrung her hands, and, enveloped in her veil, often threw herself on the floor in a corner. Her husband, who appeared to me not very bright, thought like her maids that she had lost her mind. But Mercuria was torn by remorse for her sins; her only thought, her constant dream, was how she could break loose

from her bonds and join the holy women in Palestine. She had two daughters of eight and nine years, and a boy of fifteen. Her home was near to the great temple. It was large with massive walls and surrounded by servants' dwellings, pillars, terraces, and gardens. They called upon her to attend the temple, but she declined on the plea of sickness. This temple was an extraordinary building full of columns, chambers, abodes for the pagan priests, and vaults. In it stood a gigantic statue of the goddess, which shone like gold. The body was that of a fish, and the head was horned like a cow. Before it was another figure of less stature, upon whose shoulders the goddess rested her short arms, or claws. The figures stood upon a high pedestal, in which were cavities for the burning of incense and other offerings. The sacrifices in the goddess' honor consisted even of children, especially of cripples. Mercuria's house became subsequently the dwelling of Costa, the father of St. Catherine. Catherine was born and reared in it. Her father descended from a princely race of Mesopotamia. For certain services, he was rewarded with large possessions in Cyprus. He married in Salamis a daughter of the same pagan priestly family to which Mercuria belonged. Even in her childhood, Catherine was full of wisdom, and had interior visions by which she was guided. She could not endure the pagan idols, and thrust them out of sight wherever she could. As a punishment for this, her father once put her in confinement.

The cities in these regions were not like ours, in which the houses stand apart. The buildings of those pagan cities were enormous, with terraces and massive walls in which, again, abodes for poorer people were constructed. Many of the streets were like broad ramparts, and were planted with trees. Under these thoroughfares were found the abodes of numbers of people. *Great order reigned in Salamis. Each class of inhabitants had its own street. The school children also I saw for the most part in one particular street, and there were others set apart for the beasts of burden.* The philosophers had one large edifice of their own. It was surrounded by courtyards, and I saw them promenading in the street that belonged to them. Wrapped in their mantles, they walked in bands four or five abreast, and spoke in turn. They always kept to one side of the street in going, and to the other in returning. This order was as a general thing observed in all the streets.

The square with the beautiful fountain, in which the Commandant held his interview with Jesus, was much higher than the adjacent streets. To reach it, one had to mount a flight of steps. Around this square were arcades filled with shops. To one side was the marketplace, near which were rows of dense, pyramidal-shaped trees up which one could mount and sit in their bowerlike foliage. The Commandant's palace fronted on this square.

14. JESUS TEACHING IN CHYTRUS

On the following morning, Jesus again went through the harvest fields instructing the laborers. *A remarkable fog hung over the country the whole day, so dense that one could scarcely see his neighbor, and the sun glimmered through it like a white speck. The fields ran northeastwardly between the rising heights until they terminated in a point. I saw innumerable partridges, quails, and pigeons with enormous crops. I*

remember also to have seen a kind of thick, gray, ribbed apple, the pulp streaked with red. It grew on widespreading trees, which were trained on trellises.

Jesus taught in parables of the harvest and the daily bread, and He cured several lame children who lay on sheepskins in a kind of cradle, or trough. When some of the people broke out in loud praise of His teaching, Jesus checked them with words something like these: "Whosoever hath, to him shall be given; and whosoever hath not (that also which he thinketh he hath), shall be taken away from him." (Luke 8:18)

The Jews of this place had doubts upon divers points, upon which Jesus instructed them. They feared to have no part in the Promised Land, they thought that Moses had had no need to cross the Red Sea, and that there was no reason for his wandering so long in the desert since there were other and more direct routes. Jesus met their objections with the reply that they could get possession of the Kingdom of God, and that there was no need, it was true, for so long a sojourn in the desert. He challenged them, since they disapproved such proceedings in Moses, not to wander around themselves in the desert of sin, unbelief, and murmuring, but to take the shortest road by means of penance, Baptism, and faith. The Jews of Cyprus had intermarried freely with the pagans, but in such contracts the latter always became converts to Judaism.

On this walk of instruction through the harvest fields, Jesus and His companions reached the highroad which, running a couple of hours to the west of Salamis, connected the port on the northwestern coast of Cyprus to that on the southeast. Here stood a very large Jewish inn, and at it Jesus and His followers stopped. Not far off stood sheds and an inn with a well for the pagan caravans. The highway was always swarming with travellers. There was no female at the inn; the women dwelt apart by themselves. Jesus had just washed His feet and taken some refreshments when the disciples, who had tarried in Salamis baptizing, arrived. Jesus' companions now numbered twenty. He continued to teach out in the open air the people coming home from their work. They brought to Him some sick laborers who could no longer earn their bread. As they believed in His doctrine, Jesus cured them and bade them resume at once their daily labor. Toward evening a caravan of Arabs arrived. They had with them, as beasts of burden, oxen yoked in couples. On two poles across their backs, they carried immense bales of goods that rose high above their heads. In narrow parts of the road they went one behind the other, still keeping their burden between them. I saw asses and camels also laden with bales of wool. These Arabs were from the region in which Jethro had dwelt. They were of a browner complexion than the Cypriotes, and had come hither with their goods in ships. In the mining districts through which they passed, they bartered some of their goods for copper and other metals, and they were now pursuing their course southward along the highroad, in order again to embark for home. The beasts bore the heavy metal in long chests, the packages smaller than usual on account of their weight. I think the metal was in bars, or long plates. Some of it was already wrought into

various vessels and kettles, which I saw, in packages round and of the form of a cask. The women were exceedingly industrious. During their journey, whether walking or riding, they occupied themselves in spinning, and whenever they encamped, they set to work at weaving covers and scarfs. They could, in consequence, maintain themselves on the journey and renew their own clothing. They used for their work the wool packed on the beasts of burden. While spinning, they fastened the wool to their shoulders, spun the thread with one hand and wound it on the spindle which they turned in the other. When the spindle was full, the thread was wound off upon a bobbin that hung at their girdle.

When these people had unloaded and cared for their beasts, they saluted Jesus and begged to be permitted to hear His doctrine. He commended them for their industry and took occasion from it to ask the question, for whom was all their trouble, for whom all their labor. From this He went on to speak of the Creator and Preserver of all things, of gratitude to God, of God's mercy toward sinners and lost sheep that wander around not knowing their Shepherd. He taught them in mild and loving words. They were touched and rejoiced, and wanted to bestow all kinds of presents upon Him. He blessed their children and left them. **With His companions He then directed His steps more to the north toward Chytrus, situated between four and five hours from this place and about six from Salamis. The way now became hilly.**

I saw here in the country olive trees and cotton trees, also a plant from which I think they make a kind of silk. It did not look like our flax, but rather like hemp, and it furnishes a long, soft thread. But most conspicuous of all was a little tree with quantities of beautiful yellow flowers, most charming to behold. Its fruit was almost the same as that of the medlar, or persimmon; it appeared to me to be saffron. *To the left, one had a beautiful view of the mountains covered with high forests. Cypressess were numerous, also little resinous bushes of delicious fragrance. Here too among the mountains descended a little stream that in one part formed a waterfall.* Still farther on and higher up, there was on one side of the mountain a forest, on the other, the naked soil over which wound a path, and on either side were caves extending into the mountain. **Out of these were mined copper and some kind of white metal like silver. I saw the miners boring into them, also from above.** The metal must have been smelted on the spot, and that with a certain yellow something of which there was a whole mountain in the neighborhood. The workman kneaded the melted mass into great balls and then allowed them to dry. I heard it said on that occasion that the mountain sometimes caught fire.

*Note: The mineral copper was named for the island of Cyprus, being a corruption of the name, for **Cyprus means copper** (The copper mineral took its name from the Greek word "kyprios", of Cyprus, the location of ancient copper mines; Latin "cuprum") From the*

beginning of mining there, about 4000 BCE, Cyprus furnished copper from its rich mines to the ancient Mediterranean world. The Old Testament name **"Isles of Chittim"** refers to Cyprus and to the people who inhabited the island. Long before Rome held sway, copper ore and cast ingots were exported from the island Mavrovouni mine, near **Lefka**, held veins which were first mined about 3000 years ago. By the middle of that century **Hiram II, King of Tyre**, had a representative at Citium, and Phoenician merchant communities were soon established in other cities also, most notably at Tamassus, with its copper mines.

What to learn more just Google (history, copper, Cyprus). Perhaps the single outstanding event that occurred under the Roman control of Cyprus was during the reign of Claudius. In 45 AD, the great Christian authority, Paul, arrived on the island to practice and spread the faith. He and along with the apostle Barnabas, were highly influential in setting a Christian foundation on the island (Cyprus) and even succeeded in a Christian 'first'. The Roman proconsul, Sergius Paulus, was apparently converted and has become recognized by scholars as the first Roman of noble birth to do so. By virtue of his position, he also must've been the first Christian governor of a Roman province (probably of the whole world). To learn more click [here](#).

After four hours' journey, Jesus reached an inn more than half an hour from Chytrus. All along the road, mines were still to be seen. Here Jesus and His companions halted and **the father of Barnabas, along with some other men, received the Lord and extended to Him the usual acts of kindness.** Jesus rested here and taught, after which He took a light repast with His companions.

Chytrus lay on a low plain. Jesus approached it from the side upon which were the mines. The population was made up of Jews and pagans. All around the city stood numerous single buildings. It looked like country workshops connected by gardens and fields.

I was very much troubled at the little fruit arising from Jesus' great fatigue and labor in Cyprus. It was so small that, as the Pilgrim told me, nothing was known of that journey, no mention was made of it in Scripture, not even of Paul and Barnabas's labors there. Then I had a vision concerning it, of which I remember the following details: Jesus gained five hundred and seventy souls, pagans and Jews, in Cyprus. I saw that the sinner Mercuria and her children delayed not to follow Him, and that she brought with her great wealth in property and money. She joined the holy women; and at the first Christian settlements between Ophel and Bethania, made under the deacons, she contributed largely toward the buildings and the support of the brethren. I saw also that in an insurrection against the Christians (Saul not yet being converted) Mercuria was murdered. It was at the time when Saul set out for Damascus. Soon after Jesus' departure from the island, many pagans and Jews with their money and valuables left Cyprus and journeyed to Palestine, and little by little, transferred thither all their wealth. Then arose a great outcry among other members of these families who had not embraced Jesus' doctrine. They looked upon themselves as injured by the departure of their relatives, and they scoffed at Jesus as an impostor.

Jews and heathens made common cause together, and considered it a crime even to speak of Him. Many persons were arrested and scourged. The pagan priests persecuted those of their own belief, and forced them to offer sacrifice. The Commandant who had had an interview with Jesus was recalled to Rome and deposed from his office. They even went so far as to send Roman soldiers to take possession of the ports so that no one could leave the island. They did not remain long, but on their departure they took with them some of the inhabitants.

On the way to Chytrus, Jesus instructed the miners in separate bands. Some of the mines were rented by pagans; others, by Jews. The laborers looked very thin, pale, and miserable. Their nude bodies were protected in several places with pieces of brown leather, in which they were encased like turtles in their shells. *Jesus took as the subject of His instruction the goldsmith, who purifies the ore in fire. The heathens and Jews were working on different sides of the road, so both could listen at the same time. There were some possessed, or grievously disturbed creatures that had to be bound with cords even when at work, and as Jesus drew near, they began to rage and cry. They published His name, and cried out to know what He wanted with them. Jesus commanded them to be silent, and they became quiet. Some Jewish miners now came forward complaining that the pagans had opened mines under the road in their district, thus encroaching upon their rights, and they begged Him to decide the point between them. Then Jesus directed a hole to be bored near the boundary through the part belonging to the Jews, and the workmen came to the pagan mines. There were found heaps of white, metallic scraps,, I think zinc or silver, which had tempted the pagans to overstep their limits. Jesus gave an instruction upon scandal and ill-gotten goods. The pagans were convicted, for the facts witnessed against them. But as the magistrate was not on the spot, nothing could be done, and the pagans withdrew muttering their dissatisfaction.*

Chytrus was a very stirring place. The inhabitants, pagans and Jews, lived on easy terms with one another as I more than once saw, though the two sects dwelt in different quarters. The pagans had several temples, and the Jews, two synagogues. Intermarriages were very frequent among them, but in such cases the pagan party always embraced Judaism.

Outside the city Jesus was met by the Jewish Elders and Doctors, also two of the philosophers from Salamis, who having been touched by His doctrine, had followed Him thither in order to hear Him again. After they had given Jesus a reception with the customary attentions, foot-washing and refreshments in the house devoted to such purposes, they petitioned Him for the cure of several sick persons who had been longingly awaiting His coming. Jesus accompanied His escort into the Jewish quarter where, in the street before several of the houses, about twenty invalids were lying, whom He cured. Some among them were lame. They were leaning on crutches, which were like frames resting on three feet. The cured and their relatives proclaimed the praises of Jesus, shouting after Him short passages of encomium taken chiefly from the Psalms, but the disciples told them to keep quiet.

Jesus went next to the house of the Elder of the synagogue where several of the literati were assembled, among them some belonging to *the sect of Rechabites. These last-named wore a garb somewhat different from the other Jews, and their manners and customs were peculiarly rigorous. Of these, however, they had already laid aside many. They had a whole street to themselves, and were especially engaged in mining. They belonged to that race that settled in Ephron, in the kingdom of Basan, in whose neighborhood also, mining was carried on. Jesus was invited by the Elder to dinner, which he had ordered to be prepared for Him when the Sabbath was over. But as He had promised to dine with Barnabas's father, He invited all the present guests to accompany Him thither, and begged the Elder to entertain the poor laborers and miners after the synagogue was over with the viands prepared for the dinner.*

The synagogue was filled with people, and crowds of pagans were listening on the porches outside. Jesus took His text from the third book of Moses, treating of the sacrifice of the Tabernacle, and from Jeremias, relating to the Promise. He spoke of sacrifices living and dead, answered His hearers' questions upon the difference between them, and taught on the Eight Beatitudes.

There was in the synagogue a pious old rabbi who had been for a long time afflicted with the dropsy, and who as usual had caused himself to be carried thither to his customary place. As the literati were disputing Jesus on various points, he cried aloud: "*Silence! Allow me a word!*" and when all were still, he called out: "*Lord! Thou hast shown mercy to others. Help me, too, and bid me to come to Thee!*" Thereupon Jesus said to the man: "*If thou dost believe, arise and come to Me!*" The sick man instantly arose, exclaiming: "*Lord, I do believe!*" He was cured. He mounted the steps to where Jesus stood, and thanked Him, while the whole assembly broke forth into shouts of joy and praise. Jesus and His followers left the synagogue and went to Barnabas's dwelling. Then the master of the feast gathered together the poor and the laborers to partake of the dinner that Jesus had left them.

15. THE PATERNAL HOME AND FAMILY OF BARNABAS. JESUS TEACHING IN THE ENVIRONS OF CHYTRUS

The father of Barnabas dwelt beyond the western limits of the city in one of the many houses there scattered. Chytrus was surrounded by such dwellings, some of which, standing in clusters, formed villages. The house was quite handsome. On one side it was terraced, the walls brown as if painted in oil or smeared with resin - or was that the natural color? On these terraces were plants and foliage. Besides the terraces the house was surrounded by a colonnade, an open gallery, upon which were beautiful trees. Beyond these were vineyards and an open space full of building wood, all in good order. In it were some trunks of trees extraordinarily thick, and there were all kinds of figures made out of the wood, but all was so well arranged that one could easily walk among them. I think the wood was intended for ship building. I saw too long wagons, but not wider than the wood itself, and provided with heavy iron wheels. They were drawn by

oxen yoked far apart. One can see at no great distance from Chytrus a very beautiful forest of lofty trees.

The father of Barnabas was a widower. His sister with her maidservants had a house in the neighborhood; she took care of his household and provided the meals. The pagans that accompanied Jesus, as well as the philosophers from Salamis, did not recline with Him at table, because it was still the Sabbath; but they walked up and down in the open hall, ate from their hand and, standing under the colonnade, listened to Jesus' teaching. The meal consisted of birds and broad, flat fish, besides cakes, honey, and fruit. There were likewise dishes with pieces of meat twisted into a spiral form and garnished with all kinds of herbs. Jesus spoke of sacrifice, of the Promise, and dwelt at length upon the Prophets.

During the dinner, several bands of poor, half-clad children of from four to six years old made their appearance. They had in little loosely woven baskets some kind of edible herbs, which they offered to the guests in exchange for bread or other food. They seemed to prefer that side of the table at which Jesus and His followers were reclining. Jesus stood up, emptied their baskets of the herbs, filled them from the viands on the table, and blessed the little ones. This scene was very lovely, very touching.

Next morning Jesus taught in the rear of Barnabas's house, where there was a plot of beautiful rising ground furnished with a teacher's chair. The path leading to it from the house was through magnificent arbors of grapevines. A large audience was gathered. Jesus first addressed the miners and other laborers, then the pagans and, lastly, a great crowd of Jews that had married into pagan families. A great many sick pagans had begged Jesus' help and permission to hear His instructions. *They were mostly laborers, sick and crippled, who lay on couches near the teacher's chair. Jesus' instruction to the laborers was on the Our Father and the refining of ore by fire; that to the pagans, on the wild shoots of trees and grapevines (which had to be cut away), or the one, only God, the children of God, the son of the house and the servant, and the vocation of the Gentiles. Then He turned to the subject of mixed marriages, which were not to be countenanced lightly, though they might be tolerated through condescension.* In the latter case, however, they might be allowed only when there was a prospect of converting or perfecting one of the parties, but never merely for the gratification of sensuality. They could be suffered only when both parties were animated by a holy intention. He spoke, nevertheless, more against than for such unions, and declared them happy who had raised pure offspring in the house of the Lord. He touched upon the serious account the Jewish party would have to render, of the responsibility of rearing children in piety, of the necessity of corresponding with grace at the time of its visitation, and of penance and Baptism.

After that Jesus cured the sick and dined with Barnabas. Accompanied by His friends, He next went to the opposite side of the city, where were numbers of beehives placed at an unusually great distance from one another among the large flower gardens. Nearby were a fountain and a little lake. Jesus here taught and related parables, after which all went into

the city to the synagogue, where the instruction on sacrifice and the Promise was concluded.

There were at this time some learned Jews travelling through the country. They put all kinds of cunningly contrived questions to Jesus, but He soon solved them. These men seemed to be actuated by some bad design. Their questions referred to mixed marriages, to Moses and the numbers he had caused to be put to death, to Aaron, the golden calf he had ordered to be made, his punishment, etc.

The next day appeared to be either a feast or a fast among the Jews, for there was morning service in the synagogue, that is, prayer and preaching. *That over, Jesus left the city by the north side with all His disciples and some pagan youths.* His little band was joined by some Jewish Doctors and several Rechabites, so that there were altogether fully one hundred men.

They pursued their journey for about an hour to a place which was the principal seat of the bee-raising industry. Far off toward the rising sun stood long rows of white beehives, about the height of a man and woven, I think, of rushes or bark. They had many openings, and were placed one above another. Every group had in front of it a flowery field, and I noticed that balm grew here in abundance. Each field, or garden, was hedged in, and the whole bore the appearance of a city. One could readily recognize the pagan part of it, for here and there standing in niches were puppets with tails, like those of a fish, curving behind them into the air. They had little short paws and faces not altogether human.

The village itself consisted of many little cottages belonging to the bee proprietors, who kept there the vessels and utensils used in their branch of industry. The inn was a large building with all kinds of dependencies. Rows of sheds, or open halls, crossed one another around the courts in which were numerous trestles and long mats. The steward of this establishment provided for the needs of all that were here employed. He was a pagan. The Jews had their own halls and places for prayer. I think the wax and honey were prepared in the house and under the long sheds. It looked like a house for the general gathering in of the produce. I saw here also many of those little trees whose yellow blossoms are so beautiful. The leaves are more yellow than green, and the blossoms fall so thickly on the ground that they form, as it were, a soft carpet. Long mats were spread beneath the trees to catch them. I saw the workmen pressing the flowers to extract from them some kind of coloring matter. The little trees when young were planted in pots, and then transplanted often into the holes of rocks with earth around the roots. There were similar trees in Judea. I saw here also large plants of flax, from which they drew long threads.

Not far from Chytrus, about half an hour to the north, quite a considerable stream issued from the rock, flowed first through the city, and then watered the region by which Jesus had come. In some places it flowed along freely, in others it was bridged over. I think the water supplies of the Salamis aqueducts were obtained from it. It formed at its source a real little lake. In its waters Baptism was yet to be given, and I think there was some allusion made to it. The number of beautiful wildflowers in this region was

surprising. All along the roads stood orange trees, fig trees, currant bushes, and grapevines.

Jesus had come here principally to be able to instruct the pagans without interruption, without disturbance from visitors. This He did all the rest of the day in the gardens and arbors of the inn. His hearers stood or lay stretched on the grass, while He instructed them on the Our Father and the Eight Beatitudes. When addressing the pagans, He spoke especially of the origin and abominations of their gods, of the vocation of Abraham and his separation from idolaters, and of God's guidance over the children of Israel. He spoke openly and forcibly. There were about a hundred men listening to Him. After the instruction, all took refreshments in the inn, the pagans apart. The repast was made up of bread, long strips of goat cheese, honey, and fruit. The proprietor of the house was a pagan, but very humble and reserved in his manners. That evening, the pagans having retired, Jesus instructed the Jews and they prayed together. All spent the night at the inn. Chytrus was a far more stirring place than Salamis, where all kinds of business and traffic were confined to the port and a couple of streets. Here, however, there reigned great activity. On the side by which Jesus approached the city, there was a great market where cattle and birds were exposed for sale. Near the heart of the city was another market beautiful to look upon. It was very high and all around it, as well as under its lofty arches, hung many different kinds of colored stuffs and covers. *The opposite side of the city was occupied almost entirely by the workers in metal and their foundries. The hammering and pounding were so astonishingly loud that one could not hear his own words, although most of the factories were outside the city. They made all kinds of vessels, especially a kind of oval oven large and light, with a little cover and two handles near the top. In manufacturing them, the metal was first bent into shape, and then put into immense ovens, where the molten mass was blown by means of long tubes into the form of the hollow vessel required. They were yellow outside and white within.* All kinds of fruit, as well as honey or syrup, were exported in them. When transported over the sea they were placed on a kind of trestle, and on land they were carried by means of poles run through the handles. *The next day Jesus again taught at the apiary, the number of His hearers having increased to a couple of hundred. In most convincing terms He again explained to the pagans their errors, and represented the existence of their gods as so very pitiful that they had to explain it by all kinds of significations in order to be able even to endure them themselves.* And when, continuing His discourse, He exhorted them to renounce their subtleties, their vain imaginations, their continual efforts in behalf of falsehood, and in simplicity of heart to confine their researches to God and His revelations, some of them who had come thither like travelling literati with staves in their hands, became indignant, and turning off murmuring upon their way. Jesus remarked at this juncture: "Let them go! It is better that they should do so than remain to make new gods out of what they have just heard." He uttered many prophetic words on the desolation that should one day come upon that beautiful region, its cities and temples, and

of the judgment that was to fall on all those countries. He said that when idolatry should have reached its height, then would paganism come to naught, and He dwelt long on the chastisement of the Jews and the destruction of Jerusalem. The pagans took all in better part than did the Jews who, supporting themselves upon their Promises, had always some objections to bring forward. *Jesus went through all the Prophets with them, explained the passages relating to the Messiah, and told them that the time for their fulfillment had arrived. The Messiah would arise among the Jews, but they would not own Him. They would mock and deride Him, and when He would assure them He was the One whom they were expecting, they would seize Him and put Him to death.* This language was not at all to the taste of many of His hearers, and Jesus reminded them of how they were accustomed to do with their Prophets. He ended by saying that as they had treated the heralds, so too would they act toward the One whom they announced.

The Rechabites spoke with Jesus of Malachias, for whom they entertained great veneration. They told Jesus that they esteemed him an angel of God, that he had come as a child to certain pious people, that he had frequently disappeared for a time, and that no one knew whether he was now really dead or not. They dwelt at length on his prophecies of the Messiah and His new sacrifice, which Jesus explained as relating to the present and the near future.

From the apiary, Jesus went with a large company (which, however, constantly decreased on the road) back again to Barnabas's home, a journey of several hours. The greater number of His party consisted of young men belonging to the Jewish community, and who were about to embark for Jerusalem to celebrate the feast of Pentecost. Nevertheless, they that remained with Jesus formed quite a considerable band. From thirty to forty pagan women and maidens and about ten Jewish girls were assembled at the entrance of the gardens to do Jesus honor. They were playing on flutes and singing canticles of praise; they wore flowery wreaths and strewed green branches in the way. Here and there also they spread mats on the road over which Jesus was to pass, inclined low before Him, and offered Him presents of wreaths, flowers, aromatic shrubs, and little flasks of perfume. Jesus thanked them, and addressed to them some words. They followed Him to the courtyard of Barnabas's house, and set their gifts down in the assembly hall. They had adorned everything with flowers and garlands. This reception, though rural and less noisy, was something similar to that tendered Jesus on Palm Sunday. His escort soon returned to their homes, for it was evening.

I was astonished at the costume of the pagan women. The young girls wore curious-looking caps, like the so-called cuckoo baskets that, when a child, I used to weave of rushes. Some were without ornament; others had a wreath twined around them from which innumerable threads with all kinds of ornamentation fell upon the forehead. The lower edge always consisted of a wreath made of worsted or feather flowers. The veil was worn under the hat, or cap. It was in two parts so that it could be opened in front, or

thrown up over the hat; in the latter case, it fell behind as low as the neck. They were girdled very tightly, wore a breastpiece, and around the neck all kinds of ribands and finery. Their lower dress was very full. It consisted of several skirts of thin material one above the other, and each about a span, or nine inches, longer than the one above it, so that the lowest of all was the longest. The arms were not entirely covered. The dress had no sleeves, only long lappets, and little wreaths were fastened round the arms. The material was of different colors: yellow, red, white, blue, some striped and others covered with flowers. Their hair fell around their shoulders like a veil. It was fastened at the ends with a tasselled string, and thus prevented from floating on the breeze. The sandals on their bare feet were bent up into a point at the toe and kept in place by means of laces. The married women's headdress was not so high as that of the young girls. It had a stiff leaf in front that screened the forehead and descended in a point as far as the nose, and thence curved up above the ears, thus exposing them to view with their pearl pendants. It was openworked and wound with braided hair, pearls, and all kinds of ornaments. They wore long mantles that hung very full in the back. The children with them had no other clothing than a band of some kind of stuff, which, passing over one shoulder, crossed the breast, and was tied around the waist, forming a covering for the middle of the body. These women had awaited Jesus fully three hours.

A repast had been prepared at Barnabas's. But the guests did not recline at table. The food was handed to each on a little board, a wooden waiter, such as had been used on the ship. Many old men were assembled here, among them the old Doctor of the Law whom Jesus had cured in the synagogue. Barnabas's father was a solid, square-built old man, and one could easily see that he was accustomed to work in wood. The men of those days looked much more robust than those of the present age.

I next saw Jesus seated in the teacher's chair at the spring outside of Chytrus. He was preparing the neophytes for Baptism, which the disciples conferred, first upon the Jews and then upon the pagans.

Jesus spoke here also with the Jewish Doctors on the subject of circumcision. He said that it should not be imposed upon the converted pagans, unless they themselves desired it. At the same time, the Jews ought not to be expected to allow these converts entrance into the synagogue, for they should avoid scandal. But they should thank God that the pagans, having abandoned their idolatry, were awaiting the hour of salvation. Other mortifications, the circumcision of the heart and of every species of concupiscence, could be imposed upon them. Jesus provided for their instruction and devotions apart from the Jews.

16. JESUS IN THE CITY OF MALLEP

I noticed some men very respectfully closing the well outside of Chytrus, at which the disciples had been baptizing. The crowd that had been present at Jesus' instructions, as well as the newly baptized, were upon the point of separating for their homes. Some were standing around several Jewish

travellers that had just arrived. To their questions as to Jesus' whereabouts, they received the answer: "The Prophet taught here from early this morning until noon. *But now He is gone with His disciples and about seven philosophers of Salamis, just baptized, to the great **village of Mallep.***" This place was built by the Jews, therefore only Jews lived in it. It was situated on a height toward the base of a mountain chain, and commanded a wondrously beautiful view upon all sides, even as far as the sea.

The jewel of the village is Bellapais Abbey or "The Abbey of Peace (from [French](#): Abbaye de la Belle Paix). Built by monks of the [Premonstratensian](#) order in the 13th century, it is a most imposing ruin in a wonderful position commanding a long view down to [Kyrenia](#) and the [Mediterranean sea](#).

It had five streets, all converging toward the center where, hewn out of the rocky foundation, was a reservoir which received its water supply from the conduit of the well near Chytrus. All around the reservoir were beautiful seats under shady trees, and from it stretched a magnificent view over the whole city and the surrounding country, which was teeming with fruit. *Mallep was surrounded by a double entrenchment, the inner one lower than the outer. A great part of it was hewn out of the rock, and beyond it, looking like little valleys, ran ditches all around the city. On the fresh green sward, covered with lovely flowers, stood rows of the most magnificent fruit trees, under which lay the large yellow fruit in the grass, for everything here was now in full harvest.* The people were busy drying the fruit that was to be sent to a distance. They manufactured also cloths, carpets, mats, and out of sapwood light, shallow cases in which to dry the fruit.

On Jesus' arrival, He was met at the gate by the Doctors of the synagogue, the school children, and a crowd of people who had come to welcome Him, all adorned as for a feast. The children were singing, playing on musical instruments, and carrying palm branches, the little girls going before the boys. Jesus passed through the children, blessing them as He went, and with His followers, about thirty men, was escorted by the Doctors into a reception hall where the ceremony of washing the feet was performed. Meanwhile about twenty invalids, some lame, others dropsical, were brought into the street outside the house. Jesus cured them, and directed them to follow Him to the well in the heart of the city. Great was the joy of the relatives as, with the lately cured, they made their way to the place designated, where Jesus gave them an instruction upon daily bread and gratitude toward God.

From here He went to the synagogue and taught upon the petition: "Let Thy Kingdom come." He spoke of the Kingdom of God in us and of its near approach. He explained to His hearers that it was a spiritual, not an earthly kingdom, and told them how it would fare with them that cast it from them. The pagans who had followed Jesus were standing back of the Jews, for the line of separation was more strictly observed here than in pagan cities.

The instruction over, Jesus assisted at a dinner given by the Doctors, after which they escorted Him to the inn, which they had prepared for Him and His company. A steward had been appointed to see to all things.

On the following day, Jesus taught again in the extraordinarily beautiful synagogue where all the people were assembled. He spoke of the sower, of different kinds of soil, of weeds, and of the grain of mustard seed, which bears fruit so large. *He took His similitudes from a shrub that grew in those regions which, from a very small kernel, shoots forth a stalk thick as one's arm and almost as high as a man, and which is very useful. Its fruit was large as an acorn, red and black. Its juice when expressed was used for dyeing. The baptized pagans were not in the synagogue, but outside on the terraces listening to Jesus' words.*

When Jesus was afterward taking dinner with the Elders, three blind boys about ten to twelve years old were led in to Him by some other children. The former were playing on flutes and another kind of instrument which they held to the mouth and touched at the same time with the fingers. It was not a fife, and it made a buzzing, humming sound like the Jew's harp. At intervals also they sang in a very agreeable manner. Their eyes were open, and it seemed as if a cataract had obscured the sight. Jesus asked them whether they desired to see the light, in order to walk diligently and piously in the paths of righteousness. They answered most joyously: "Lord, and wilt Thou help us! Help us, Lord, and we will do whatever Thou commandest!" Then Jesus said: "Put down your instruments!" and He stood them before Him, put His thumbs to His mouth, and passed them one after the other from the corner of the eyes to the temple above. Then He took up a dish of fruit from the table, held it before the boys, said: "Do ye see that?" blessed them, and gave them its contents. They stared around in joyful amazement, they were intoxicated with delight, and at last cast themselves weeping at Jesus' feet. The whole company were deeply touched; joy and wonder took possession of all. The three boys, full of joy, hurried with their guides out of the hall and through the streets to their parents. The whole city was in excitement. The children returned with their relatives and many others to the forecourt of the hall, singing songs of joy and playing upon their instruments, in order thus to express their thanks. Jesus took occasion from this circumstance to give a beautiful instruction on gratitude. He said: "Thanksgiving is a prayer which attracts new favors, so good is the Heavenly Father."

After dinner, Jesus walked with the disciples and the pagan philosophers through the beautiful shady meadows around the city, teaching the pagan men and new disciples. The elder disciples were themselves instructing separate groups. That evening Jesus taught again in the synagogue. *Next day He visited the parents of the blind boys whom He had cured. They were Jews from Arabia, from the region in which Jethro, Moses's father-in-law, had dwelt. They had a particular name. They travelled around a great deal, and had already been baptized near Capharnaum. They were journeying through that part of the country at the time, and had heard Jesus' sermon on the mount.* These people, that is, these two families

composed of about twenty persons including the women and children, were tradesmen and manufacturers, who, as among us the Italians, the Tyrolese, and the inhabitants of the Black Forest, tarry awhile sometimes here, sometimes there, busying themselves in making clocks, mousetraps, figures in plaster of Paris, which they sold to their neighbors, thus uniting labor and traffic. At this season they generally visited Mallep for a couple of months. Outside the city, on the north, they occupied a private inn in which they had all kinds of tools, weaving apparatus, etc. Their blind boys had, in their wanderings, to earn something by singing and playing on the flute when occasion offered. Jesus told the parents that they should no longer drag the boys around after them, but that they should remain in Mallep and attend school. He indicated to them the persons that would receive and instruct their boys, for He had already arranged all that the day before. The parents promised to do whatever He directed.

17. JESUS TEACHING BEFORE THE PAGAN PHILOSOPHERS. HE ATTENDS A JEWISH WEDDING

Jesus walked with the disciples and the seven baptized philosophers **through the charming meadow valley that led from Mallep to the village of Lanifa and then, gently rising, turned southward into the mountains.** From this southern side descended a brook, about three feet broad, which took its rise in the spring near Chytrus. It ran in a covered bed through the mountains, then through the village Lanifa and the valley near Mallep whose surrounding moats it fed. But it was not the same water as that in the elevated fountain in the center of Mallep although the street by which Jesus left the city, the fifth and last of the place, was that of the canal by which the beautiful reservoir was supplied. Words cannot describe the charm and quiet of this verdant valley, gently winding around and entirely shut in by the surrounding heights

As far as Mallep lay isolated granges on either side of the road, dependent upon the village of Lanifa at the end of the valley. All was perfectly green and covered with the most beautiful flowers and fruits which here grew, some wild, some cultivated. Jesus took the road to the left, on the south side of the brook to Lanifa. He met a band of young people on their way to take ship for Jerusalem, there to celebrate Pentecost. Jesus accosted them with the command to salute Lazarus, but beyond that not to speak of Him.

Farther on, He crossed the brook, turned to the north, and descended again into the valley, in order to return to Mallep. On that side He came to another village, which bore the singular name of Leppe.

The harvest was now over, and the people placed together the sheaves destined for the poor.

During the whole journey Jesus taught the pagan philosophers, sometimes walking, sometimes tarrying in some lovely spot. *He instructed them upon the absolute corruption of mankind before the Flood, of the preservation of Noe, of the new growth of evil, of the vocation of Abraham, and of God's guidance of his race down to the time in which the promised Consoler was to come forth from it.* The heathens asked Jesus for explanations of all kinds, and brought forward many great names of ancient gods and heroes,

telling Him of their benevolent deeds. *Jesus replied that all men possessed by nature, more or less, human kindness by which they effected many things useful and advantageous for time, but that many vices and abominations arose from such benefits. He showed them the state of degradation, the partial destruction of the nations sunk in idolatry, the ridiculous and fabulous deformity running through the history of their divinities, mixed up with demoniacal divinations and magical delusions which were woven into them as so many truths.*

The philosophers made mention also of one of the most ancient of the wise kings who had come from the mountainous regions beyond India. He was called Dsemschid. **With a golden dagger received from God, he had divided off many lands, peopled them, and shed blessing everywhere. They asked Jesus about him and the many wonders which they related of him. Jesus answered that Dsemchid,** who had been a leader of the people, was a man naturally wise and intelligent in the things of sense. *Upon the dispersion of men at the time of the building of the Tower of Babel, he had put himself at the head of a tribe and taken possession of lands according to certain regulations. He had fallen less deeply into evil, because the race to which he belonged was itself less corrupt.* Jesus recalled to them also the fables that had been written in connection with him, and showed them that he was a false companion-picture, a false type of Melchisedech, the priest and king. Jesus told them to fix their attention on the latter and upon the descendants of Abraham, for as the stream of nations moved along, God had sent Melchisedech to the best families that he might guide them, unite them, and make ready for them countries and dwellings, in order to preserve them in their purity and, according to their worthiness or unworthiness, either hasten or retard the fulfillment of the Promise. Who Melchisedech was, He left to themselves to determine; but of him this much was true, he was an ancient type of the then far-off, but now so near grace of the Promise, and the sacrifice of bread and wine which he had offered would be fulfilled and perfected, and would endure till the end of the world.

Jesus' words upon Dsemschid and Melchisedech were so clear, so indisputable, that the philosophers exclaimed in astonishment: "Master, how wise Thou art! It would almost seem as if Thou didst live in that time, as if Thou didst know all these people even better than they knew themselves!" *Jesus said to them many more things concerning the Prophets, both the greater and the minor, and He dwelt especially upon Malachias. When the Sabbath began, He went to the synagogue and delivered a discourse upon the passage of Leviticus referring to the jubilee year, also upon something from Jeremias. He said that a man should cultivate his field well, so that his brother, who was to receive it from him, might see in it a proof of his affection.*

On the following morning, Jesus continued in the synagogue His discourse on the jubilee year, the cultivation of the field, and the passages from Jeremias. This over, He went with the disciples and, followed by many people, Jews and pagans, to a Jewish bathing garden outside the southern

end of the city, the water supply to which was furnished by the Chytrus aqueducts. There was a beautiful cistern in the garden and all around it were the large basins for bathing, pleasant avenues, and long shady bowers. Everything necessary for administering Baptism was already prepared here. Crowds followed Jesus to an open place near the well fitted up for teaching, and among them were seven bridegrooms with their relatives and attendants.

Jesus taught of the Fall, of the perversion of Adam and Eve, of the Promise, of the degeneracy of men into the wild state, of the separation of the less corrupt, of the guard set over marriage, in order to transmit virtues and graces from father to son, and of the sanctification of marriage by the observance of the Divine Law, moderation, and continency. In this way, Jesus' discourse turned upon the bride and bridegroom. To illustrate His meaning, He referred to a certain tree on the island which could be fertilized by trees at a distance yes, even across the sea, and He uttered the words: "In the same way may hope, confidence in God, desire of salvation, humility and chastity become in some manner the mother for the fulfillment of the Promise." *This led Jesus to touch upon the mysterious signification of marriage, in that it typifies the bond of union between the Consoler of Israel and His Church. He called marriage a great mystery. His words on this subject were so beautiful, so elevated, that it seems to me impossible to repeat them. He afterward taught upon penance and Baptism, which expiate and efface the crime of separation, and render all worthy to participate in the alliance of salvation.*

Jesus went aside also with some of the aspirants to Baptism, heard their confession, forgave their sins, and imposed upon them certain mortifications and good works. **James the Less and Barnabas performed the ceremony of Baptism. The neophytes were principally aged men, a few pagans, and the three boys cured of blindness, who had not been baptized with their parents at Capharnaum.**

The Sabbath over, some of the philosophers started the following questions: Whether it was necessary that God should have allowed the frightful deluge to pass over the earth; Why He permitted mankind to await so long the coming of the Redeemer; Could He not have employed other means for the same end, and send One who would restore all things? *Jesus answered by explaining that that entered not into the designs of God, that He had created the angels with free will and superior faculties, and yet they had separated from Him through pride and had been precipitated into the kingdom of darkness; that man, with free will, had been placed between the kingdom of darkness and that of light, but by eating the forbidden fruit he had approached nearer to the former; that man was now obliged to cooperate with God in order to receive help from Him and to attract into himself the Kingdom of God, that God might give it to him. Man, by eating the forbidden fruit, had sought to become like unto God; and that he might rise from his fallen state it was necessary that the Father should allow His Divine Son to succor him and reconcile him again to Himself. Man, in his entire being, had become so deformed that the great mercy and wonderful*

guidance of God were needed, to establish upon earth His Kingdom, which that of darkness had driven from the hearts of men. Jesus added that this Kingdom consisted not in worldly dominion and magnificence, but in the regeneration, the reconciliation of man with the Father, and in the reunion of all the good into one body. (The Church.)

On the following day, Jesus taught again at the place of Baptism. *The seven bridal couples were present. Among the bridegrooms two were converted pagans who had received circumcision and espoused Jewish maidens.*

There were some other pagans inclined toward Judaism, who had sought and obtained permission to assist at the instructions with them.

At first Jesus spoke in general terms upon the duties of the married state, and especially upon those of wives. *They should, He said, raise their eyes only to fix them upon those of their husband; at other times they should be kept lowered. He spoke, likewise, of obedience, humility, chastity, industry, and the care of their children.* When the women had retired in order to prepare a repast in Leppe, Jesus instructed the men for Baptism. He spoke of Elias and of the great drought that fell upon the whole country, and of the rain cloud which, at the prayer of Elias, had risen out of the sea. (Today there was just such another dense, white cloud of fog resting over the earth. One could not see far around him.) Jesus referred to that drought over the country as to a punishment from God for the idolatry of King Achab. Grace and blessing likewise had withdrawn, and the drought had prevailed even in human hearts. *He spoke of Elias's concealment by the torrent of Carith, of his being fed by the bird, of his journeying to Sarepta and his being helped by the widow, of his confounding the idolaters on Carmel, and of the uprising of the cloud by whose rain all things were refreshed. He compared this rain to Baptism, and admonished His hearers to reform their lives and not, like Achab and Jezabel, continue in sin and dryness of heart after the rain of Baptism. Jesus alluded also to Segola, that pious pagan woman of Egypt, who settled at Abila and performed so many good works that she at last found favor in the sight of God.* Then He showed them how the pagans ought to strive to practice virtue that thereby they might attract upon themselves divine grace, for His pagan listeners knew something of Elias and Segola.

After the Baptism of the bridegrooms, Jesus and His followers, along with all the bridal parties and the rabbis, were invited by the Jewish Doctor of the place to an entertainment at the village of Leppe, west of Mallep. The daughter of this Doctor was the bride of a pagan philosopher of Salamis, who had there heard Jesus preach and received circumcision. **The way to Leppe ran in a gently undulating course through beautiful walks like those of a garden. Near Leppe ran the highroad to the little port Cerinia, about two miles off. The other road, upon which Jesus spoke with the travelling Arabs, led to the haven of Lapithus more to the west.** The pagans of Leppe occupied a row of houses built along the highway, and carried on commerce and other business. The Jews lived apart and had a beautiful synagogue. I saw in the pagan gardens idols like swathed puppets and, in an open square a short distance from the road and surrounded by a hedge,

an idol larger than a man and with a head bearing some resemblance to that of an ox. Between the horns was something that looked like a little sheaf. The figure was squatting on its legs, its short hands dangling before it.

The entertainment at Leppe consisted of a simple meal of birds, fish, honey, bread, and fruits. The brides and bridesmaids, veiled, sat by themselves at the end of the table. They wore long, striped dresses with wreaths of colored wool and tiny feathers on their heads.

Both during and after the meal, Jesus spoke of the sanctity of marriage. *He insisted on the point of each man's having but one wife, for they had here the custom of separating on trifling grounds and marrying again. On this account, He spoke very strenuously, and related the parables of the wedding feast, the vineyard, and the king's son.* The groomsmen invited the passersby to share the feast and listen to Jesus' teaching. The three cured boys played on their flutes, while little girls sang and played on various instruments.

It was already dark when Jesus and His disciples returned to Mallep. From the heights along the road, the view was exceedingly beautiful. One could behold the sea, whose surface reflected a most wonderful luster. Great preparations had been made in Mallep for the nuptials of the seven bridal couples. The whole city appeared to be taking part in the feast. One would have said that all the inhabitants constituted one great brotherhood. No poor were to be seen, as they were lodged and provided for in a separate part of the city.

Mallep was built very regularly. It looked like a pancake divided into five equal parts. The five streets that divided the city converged toward the center where was an elevated place ornamented by a fountain, around which were trees and terraces. Four of these quarters, or city wards, were cut through by two cross streets, which ran in a circle around the fountain, the central point of the place. In one of these circular streets was a house in which childless widows and aged women lived together at the expense of the community, kept school, and took care of orphans. There was another house here also for lodging and entertaining poor strangers and travellers. The fifth quarter comprised the public buildings. It was cut into halves by the aqueduct that conducted the water to the fountain. In one half were the public marketplace, several inns, and an asylum for the possessed, who were not permitted here to go at large. Jesus had already cured some of them who had been led to Him with the rest of the sick. In the other half stood the public house used for feasts and weddings, the top of its roof being almost on a level with the fountain near which it was. Its entrance was not facing the fountain, but on the side opposite. From the court in front, a walk about a hundred feet wide and bordered by green trees ran down through the cross streets to the forecourt of the synagogue. It was as long as about two-thirds of one of the five streets. There were other avenues leading thither from the cross streets, but they were open to the people only on feast days and by virtue of special permission.

Now on this day of the marriage festivities, the whole morning was spent

in adorning the public feast-house. *Meanwhile Jesus and His disciples retired to the inn whither came to Him men and women, some seeking instruction, others advice and consolation, for in consequence of their connection with the heathens, these people often had scruples and anxieties.* The young affianced were longer with Jesus than the others. He spoke with the maidens alone and singly. It was something like confession and instruction. He questioned them upon their motives in entering the married state, whether they had reflected upon their posterity and the salvation of the same, which was a fruit springing from the fear of God, chastity, and temperance. Jesus found the young brides not instructed on these points.

In the public avenues, arches were erected, tapestry, wreaths of flowers, and garlands of fruits hung around, and steps and platforms raised, that the spectators might gaze from them down into the pleasure grounds below. In front of the synagogue especially, an open arbor was formed of numerous beautiful little bushes and plants in boxes. Into the courts and bowers around the feasthouse, I saw people transporting all things, viands, etc., necessary for the entertainment. Whoever brought from the city something for this end, had a right to take part in the feast. The viands were brought in a kind of long barrow, which served at the same time as tables. The various dishes, bread, little jugs, etc., stood in them and, from little side openings, could be drawn out by the guests as they reclined before them. The upper surface of the barrow was covered with a cloth, from which they ate. These barrows, or hand-carriages, were woven baskets, long and shallow, provided with a cover and side openings, as I have said, by which to get out the food. The guests reclined on mats and were supported by cushions. All these things were prepared and transported hither from various quarters.

Under the nuptial bower, a tapestried canopy was raised. Jesus and His disciples entered by special invitation. As among the bridegrooms some were converted pagans, several pagan philosophers and others of their friends took up the position assigned them not far off. The brides and bridegrooms arrived from different quarters. They were preceded by youths and maidens crowned with flowers and playing on musical instruments, accompanied by the bridemen and bridesmaids, and surrounded by their relatives, who escorted them into the nuptial bower. The bridegrooms wore long mantles and white shoes; on their cincture and the hem of their tunic were certain letters, and in their hands they carried a yellow scarf. The brides appeared in very beautiful, long, white woollen dresses embroidered with lines and flowers of gold. Their hair (some of them were golden-haired) was in the back woven into a net with pearls and gold thread and fastened at the ends with a riband. The veil fell over the face and down the back. On the head was a metal band with three points and a high, bent piece in front upon which the veil could be raised. They also wore little crowns of feathers or silk. Several of the veils glistened, as if made of fine silk or similar material. In their hands they carried long, golden flambeaux, like lamps without feet. They grasped them

with a scarf, either black or of some other dark color. The brides likewise wore white shoes or sandals.

During the nuptial ceremony, which was performed by the rabbis, I remarked various rites that I cannot recall in order. Rolls of parchment were read-the marriage contract, I think-and prayers. The bridal couple stepped under the canopy; the relatives cast some grains of wheat after them and uttered a blessing. *The rabbi pricked both bride and bridegroom on the little finger and let some drops of the blood of each fall into a goblet of wine, which they then drank together. Then the bridegroom handed the goblet to those behind him, and it was put into a basin of water. A little of the blood was allowed to run into the palm of the hand of each. Then each reached the hand, the bride to the groom, the groom to the bride, and the bloodstained spot was rubbed. A fine white thread was then bound around the wound and rings were exchanged. I think that each had two, one for the little finger, the other large enough for the forefinger. After that an embroidered cover, or scarf, was laid over the head of the newly wedded couple. The bride took into her right hand the flambeau with the black scarf, which for a time she had resigned to her bridemaids, and placed it in the right hand of her husband. He then passed it to the left hand and returned it to his bride, who likewise received it in her left hand, and then once more returned it to her bridemaids. There was also a cup of wine blessed, out of which all the relatives sipped.* The marriage ceremony over, the bridemaids removed from the brides their headdress, and covered them with a veil. It was then that I saw that the large net was woven of false hair.

Three rabbis presided at the nuptials, the whole ceremony lasting three hours. Then the brides with their attendant trains went through the embowered walk to the feast house, followed by their husbands amid the good wishes and congratulations of the bystanders. After taking some refreshments, the bridal couples went to the pleasure garden near the aqueduct, there to amuse themselves.

That evening an instruction especially intended for the newly married was given in the synagogue. After the rabbis had spoken, they requested Jesus also to address some words of advice to the young people.

Next day the seven bridal couples, together with all the guests and attended by musicians, went again to the feast house. The disciples of Jesus also were present, but the only part they took in the merrymaking was that of server. The brides and grooms were presented with pastry and fruit on beautiful dishes-gilded apples stuck with gilded flowers and herbs. Then came bands of children singing and playing upon instruments. They were little strangers who made their living in this way; after being rewarded, they withdrew. After that the three little musicians that had been cured by Jesus made their appearance, along with several other choirs' from the city, and soon a dance in honor of the occasion was performed. It took place in a long, four-cornered arbor upon a soft and gently swaying floor. It looked as if flexible planks of some kind were laid upon a thick carpet of moss. The dancers stood in four double rows, back to back. Each pair danced, changing hands by means of a scarf, from the first place of the first row to

the last of the fourth, all being soon in a serpentine movement. There was no hopping, but a graceful swaying and balancing, as if the body had no bones. The brides, as also all the other women, had their veils raised on the golden hook of their headdress. After the dance all took refreshments which had been placed on stands in each corner of the arbor. Again the music sounded, and all filed out into the garden near the fountain. Here were exhibited, in the arbors and on the mossy sward, various games of running, leaping, and throwing at a mark. The men played by themselves, as did also the women. Little prizes were awarded and fines imposed, in the shape of money, girdles, small pieces of stuff, scarfs for the neck, etc. Whoever had nothing with which to pay his fine, sent to purchase it from a peddler who, with his goods, had taken his stand not far off. Lastly, all the prizes and fines were handed over to the Elder, who distributed them to the poor among the lookers-on. The brides and maidens played games in circles and in rows. Their dresses were raised to the knees, their lower limbs bound with strips of white, their veils thrown up and wound around the head back to the forehead and ear ornaments. They looked very beautiful and nimble. Each caught hold of her neighbor's girdle with the left hand, and thus formed a ring which they kept constantly revolving. With the right hand they aimed at throwing to one another and catching a yellow apple. Whoever failed to catch in her turn had to stoop, the circle still revolving, to pick it up from the ground. At last, they played in company with the men. They sat in opposite rows and threw into furrows very ripe yellow fruits, which when they met and smashed, gave rise to shouts of laughter. Toward evening, all returned in festal procession. The newly married rode on asses gaily adorned for the occasion, the brides sitting on side-saddles. Musicians led the way and all followed, rejoicing, to the feast house at which an entertainment was awaiting them. The bridegrooms went to the synagogue and made before the rabbis a vow to observe continence during certain festivals, binding themselves to some penance if they broke it. They promised besides to watch together on Pentecost night and spend it in prayer. From the feast house, the bridal couples were conducted to their future homes. The party that had brought the house as a dowry, stood on the threshold while the relatives led the other thither from the feast house and three times made the rounds of the premises. The wedding gifts were borne in ceremoniously, and the poor received their share.

18. FEAST OF PENTECOST. JESUS TEACHES ON BAPTISM

Mallep was now astir in preparation for the coming feast: all were busy cleaning, scouring, and bathing. The synagogue and many of the dwellings were adorned with green branches and garlands of flowers, and the ground was strewn with blossoms. The synagogue was fumigated with delicious perfumes, and the rolls of Sacred Scripture were wreathed with flowers.

In the special halls set apart for the purpose in the forecourt of the synagogue, the Whitsuntide loaves were baked, the flour having been previously blessed by the rabbis. Two of them were made from the wheat

of that year's harvest. For the others, as also for the large, thin cakes (which were indented, that they might be more easily broken into pieces), the flour had been ordered from Judea. It was ground from the wheat raised in the field upon which Abraham had participated in the sacrifice of Melchisedech.

The flour had been transported hither in long boxes. **It was called the Seed of Abraham.** The baking of these loaves and cakes, in which there was no leaven, had to be finished by four o'clock. There was still another kind of flour there, as well as herbs, all of which received a blessing.

On the morning of this day Jesus gave an instruction at His inn to the baptized pagans and aged Jews. He took for His subjects the Feast of Pentecost, the Law given upon Sinai, and Baptism, all of which He treated in deeply significant terms. **He touched upon many passages relating to them in the Prophets. He spoke also of the holy bread blessed at Pentecost, of Melchisedech's sacrifice, and of that foretold by Malachias. He said that the time for the institution of that Sacrifice was drawing near, that when this feast would again come round, a new grace would have been added to Baptism, and that all the baptized who would then believe in the Consoler of Israel, would share in that grace. As difficulties and objections were here raised by some who did not wish to understand His teaching, Jesus chose about fifty whom He knew to be ripe for His instructions, and sent away the others, intending to prepare them later.** Taking with Him those that He had selected, He left the city, went to the aqueduct nearby, and there continued His instruction. I saw them on the way sometimes standing still and with many gesticulations putting questions and raising objections; and I saw Jesus, His forefinger raised, frequently explaining something to them. In talking, they gesticulated freely with hands and fingers. As Jesus insisted upon the great grace, upon the salvation that would be conferred upon man by Baptism, and by Baptism alone, after the consummation of the Sacrifice of which He had spoken, some of them asked whether their present Baptism possessed the same efficacy. Jesus answered, yes, if they persevered in faith and accepted that Sacrifice; for even the Patriarchs, who had not received that Baptism, but who had sighed after it and had had a presentiment of it in the Spirit, received grace through both that Sacrifice and that Baptism.

Jesus spoke, too, of the advantages of fervent prayer during this Feast of Pentecost, which devout Jews of all times had observed and upon which they conjured God for the promised Consoler of Israel.

Jesus told them many other deeply significant things which I cannot now rightly repeat. I saw that they sent, from the wedding feast, food to Jesus and His disciples at the inn to which He had returned with them toward the Sabbath.

The heathens from Salamis started for home, and Jesus with the disciples accompanied them part of the way. He warned them not to return again to their worship of idols, and not to engage in business speculations, but as soon as possible to leave their country, for in it the new way would be full of obstacles for them. He directed them to different regions, among which I can recall Jerusalem, the Jewish district between Hebron and Gaza, and

that near Jericho. Jesus recommended them to go to Lazarus, John Mark, the nephews of Zachary, and to the parents of Manahem, the disciple whose sight had been restored.

Before the commencement of the Sabbath exercises, the rabbis were solemnly conducted to the synagogue by the school children; the brides, by their female attendants; and the bridegrooms, by the young men. Jesus also went thither with His disciples. Divine service of this day consisted in no special explanation of Scripture, only in singing and alternate reading and praying. The consecrated bread was divided into little pieces in the synagogue. It was regarded as a remedy against sickness and witchcraft. Many of the Jews, among others the seven newly married men, spent the night in the synagogue in prayer. Many of the inhabitants of the city went in bands of ten or twelve out to the gardens and hills of the country around, and there spent the whole night in prayer. They carried a torch on the end of a pole. The disciples and baptized pagans thus passed the night, but Jesus went alone to pray. The women too were gathered together in the houses for the same purpose. On the day of the feast itself, the whole morning was spent in the synagogue, praying, singing, and reading the Holy Scriptures. They made, likewise, a kind of procession. The rabbis, with Jesus at their head and followed by crowds of the people, went processionally through the halls around the synagogue, paused several times at points that look toward different directions of the world, and pronounced a benediction over every region of land and sea. After an intermission of about two hours, they again returned to the synagogue in the afternoon, and the alternate reading and other exercises were resumed. At some of the pauses, Jesus asked: "Do ye understand this?" and then He explained different passages for them. The portions of Holy Scripture read were those from the Departure of the Israelites through the Red Sea to the giving of the Law upon Sinai. During the reading, I saw these events in detail, and of them I can recall the following.

VISION OF THE PASSAGE OF THE RED SEA

The Israelites were encamped on a very low strip of land, about an hour long, on the shore of the Red Sea, which was here very wide. In it were several islands of half an hour in length and from seven to fifteen minutes in breadth. Pharaoh and his army at first sought the Israelites further up the shore, and found them at last through information given by their scouts. The king thought they would easily fall into his hands, flanked, as they were, by the sea. *The Egyptians were very much incensed against them, on account of their carrying off with them their sacred vessels, many of their idols, and the mysteries of their religion.* When the Israelites became aware of the approach of the Egyptians, they were terrorstricken. But Moses prayed and bade them trust in God and follow him. At that moment the pillar of cloud arose behind the Israelites, making so dense a veil that the Egyptians entirely lost sight of them. Then Moses stepped to the shore with his staff (which was forked at the bottom and had a knob on the upper end), prayed, and struck the water. Then appeared before each wing of the army, right and left, as if springing out of the sea, **two great luminous**

pillars, which increased in brilliancy toward the top and terminated in a tongue of flame. At the same time, a strong wind parted the waters along the whole of the army (it was about an hour broad), and Moses proceeded by a gently inclining declivity down to the bed of the sea. The whole army followed, at least fifty men abreast. **The ground was, at first setting out, somewhat slippery, but soon it became like the softest meadowland, like a mossy carpet.** The pillars of fire lit the way before them, and all was as bright as day. But the most beautiful feature of the whole scene were the islands over which they shed their light. *They looked like floating gardens full of the most magnificent fruits and all kinds of animals, which latter the Israelites collected and drove along before them.* Without this precaution, they would have been in want of food on the other side of the sea. The waters were not divided on either side like perpendicular walls, for they flowed off more in the form of terraces. The Hebrews went forward with hurrying, sliding steps, balancing themselves like one speeding downhill. **It was toward midnight when they entered the bed of the river.** The Ark containing Joseph's relics was carried in the center of the fleeing host. The pillars of light rose up out of the water. They appeared to be constantly rotating, and passed not over the islands, but around them. At a certain height they were lost in a brilliant luster. The waters did not open all at once, but before Moses's steps, leaving a wedge-formed space until the passage was completed. Near the islands, one could see by the light of the pillars the trees and fruits mirrored in the waters. Another wonderful thing was that the Israelites crossed in three hours, whereas it would have naturally taken nine hours to do so. Higher up the shore, about six to nine hours distant, stood a city which was afterward destroyed by the waters. About three o'clock, Pharaoh came down to the shore, but was again repulsed by the fog. **Soon, however, he discovered the ford and rolled down into it with his magnificent war chariot, after which hurried his entire army. And now Moses, already on the opposite shore, commanded the waters to return to their original position.** Then the fog and the fire uniting to blind and perplex the Egyptians, all perished miserably in the waves. Next morning upon beholding their deliverance, the Israelites chanted the praises of God. On the opposite shore, the two pillars of light united again into one of fire. I cannot do justice to the beauty of this vision. Next day Jesus went with His disciples into two quarters of the city which He had not yet visited, and to which several persons had sent to invite Him. He cured some invalids, men and women, who lay off by themselves in cells annexed to the courts of the houses, exhorted and consoled many others afflicted with melancholy and whom some secret trouble was consuming. All things were so well regulated in Mallep that every misfortune by which one's honor might be wounded, could be kept secret. Several women asked Jesus how they should act. Their husbands were unfaithful to them, and yet, on account of the public scandal and severe punishment attached to such crimes, they were timid in laying a charge against them. Jesus consoled them and counselled them to patience. He told them to reflect as to whether they would have their husbands warned by Himself or by His disciples,

strangers in those parts, that thereby suspicion of having lodged a complaint might not fall upon them and the affair might not become known throughout the country. Many children were brought to Jesus in the different houses, to receive from Him a benediction.

That afternoon, He went to a large house where, in a hall back of the court and separated from one another, numbers of distinguished men lay sick. On the other side of the court lay the women. Among these poor invalids were some melancholy and quite inconsolable, whose tears flowed unceasingly. Jesus cured about twenty of them, prescribed what they should eat and drink, and sent them to the baths. He afterward caused them all to be assembled together and taught first the women, and_ then the men. This lasted almost till evening, when He went to the synagogue.

19. JESUS DELIVERS A MORE SEVERE LECTURE IN THE SYNAGOGUE

The Scripture lessons of this day treated of God's curse upon those that transgressed His commands, of tithes, of idolatry, of the sanctification of the Sabbath, etc. (Lev. 26 et Jer. 17.) Jesus' words were so earnest and severe that many of His audience, penetrated with grief, sobbed and wept. The synagogue was open on all sides, and His voice rang out clear and pure like unto no other human voice. He inveighed especially against them that relied upon creatures and looked for help and comfort from human beings. *He spoke of the diabolical influence of the adulterer and adulteress over each other, of the malediction of the injured spouses which falls upon the children of such intercourse, but whose guilt rests upon the adulterous parties. The people were so strongly affected that many of them, at the close of the discourse, exclaimed: "Ah, He speaks as if the Day of Judgment were already nigh!"* He spoke likewise against pride, against subtle erudition and the close investigation of trifles. By this He alluded to the doings of the great school of Jewish learning here established for such Jews as would afterward add to their store of knowledge by travelling.

After this castigatory discourse many persons sighing for relief and reconciliation with God, sought Jesus at His inn. *Among them were learned men and young students belonging to the school of the place seeking advice as to how they should pursue their studies, and others troubled in mind on account of their constant communication with the pagans with whom they carried on trade, though from a kind of necessity as their lands and workshops adjoined.* The husbands of the women that had complained of them to Jesus were also among the number, as well as others guilty of similar offenses, but against whom no charge had been laid. They presented themselves individually as sinners before Jesus, cast themselves at His feet, confessed their guilt, and implored pardon. What troubled them especially was the thought that the malediction of their wives might fall upon the illegitimate, though otherwise innocent, children, and they asked whether this curse could not be counteracted or annulled. Jesus answered that it might be annulled by the sincere charity and pardon of the one that had invoked it, joined to the contrition and penance of the guilty party.

Besides this, the malediction of which I speak does not extend to the soul, for the Almighty Father has said: "All souls are Mine"; but it affects the

body, the flesh, and temporal goods. The flesh is, however, the house, the instrument of the soul, consequently the flesh lying under such a curse causes great distress and embarrassment to the soul already oppressed with the burden of the body received with life. I saw on this occasion that the malediction varies in its baneful effects according to the intention of the one that invokes it and the disposition of the child itself. Many subject to convulsions, many possessed by the demon, owe their condition to this source. The illegitimate children themselves I generally see possessed of remarkable advantages of nature, though of an order earthly and prone to sin. They have in them something in common with those that, in early times, sprang from the union of the sons of God with the daughters of men. They are often beautiful, cunning, very reserved in disposition, agitated by eager desires and, without wishing it to appear, they would like to draw all things to themselves. *They bear in their flesh the stamp of their origin, and frequently their soul goes thereby to perdition.*

After hearing and exhorting these sinners individually, Jesus bade them send their wives to Him. *When they came, He related to each one separately the repentance of her husband, exhorted her to heartfelt forgiveness and entire forgetfulness of the past, and urged her to recall the malediction she had pronounced. If, He told them, they did not act sincerely in this circumstance, the guilt of their husband's relapse would fall upon them. The women wept and thanked and promised everything.* Jesus reconciled several of these couples right away that same day. He made them come before Him, interrogated them anew, as is customary at the marriage ceremony, joined their hands together, covered them with a scarf, and blessed them. The wife of one of the faithless husbands solemnly revoked the malediction that she had pronounced upon the illegitimate children. The mother of the poor little ones, who were being raised in the Jewish asylum for children, was a pagan. Standing before Jesus, the injured but now forgiving wife placed her hand crosswise with that of her husband over the children's heads, revoked the malediction, and blessed the children. Jesus imposed upon those guilty of adultery, as penance, alms, fasts, continence, and prayer. *He who had sinned with the pagan was completely transformed. He very humbly invited Jesus to dine with him. Jesus accepted and went, accompanied by His disciples.* A couple of the rabbis also were invited and they, as well as the whole city, marveled at the courtesy, for their host was known as a frivolous, worldly man who did not trouble himself much about priests and prophets. He was rich and owned landed property cultivated by servants. His house was near that hospital in which Jesus had cured the victims of melancholy. During the meal two of the little daughters of the family entered the dining hall, and poured costly perfume over Jesus' head.

After dinner Jesus and all the people went to the synagogue for the closing exercises of the Sabbath. Jesus resumed His discourse of the day before, though not in terms so severe. He told His audience that God would not abandon them that call upon Him. *He ended by dilating on their attachment to their houses and possessions, and exhorted them, if they put faith in His*

*teaching, to forsake the great occasion of sin in which they were living among the pagans, and among those of their own belief to practice truth in the Promised Land. Judea, He said, was large enough to harbor and support them, although at first they might have to live under tents. It was better to give up all than to lose their soul on account of their idolatry, that is, their worship of their fine houses and possessions, better to give up all than to sin through love of their own convenience. **That the Kingdom of God might come to them, it was necessary that they should go to meet it. They should not put their trust in their dwellings in a pleasant land, solid and magnificent though they might be, for the hand of God would fall suddenly upon them, scattering them in all directions, and overturning their mansions.***

He knew very well, He continued, that their virtues were more apparent than real, that they had no other basis than tepidity and the love of their own ease. They hankered after the wealth of the pagans and sought to win it by their usury, traffic, mining, and marriages, but the day would come when they would see themselves stripped of all their ill-gotten gains. Jesus warned them likewise against such marriages with the heathens as those in which both parties, indifferent to religion, enter into wedlock merely for the sake of property and money, greater freedom and the gratification of passion. All were deeply moved and impressed by Jesus' words, and many begged leave to be allowed to speak with Him in private.

The whole of the following day and even until late at night, was Jesus engaged visiting the different families in their homes, admonishing, consoling, and pardoning. Two women presented themselves before Him lamenting to Him over their illegitimate children. Jesus sent for their husbands, forgave the guilty parties, and united them once more to their lawful spouses. The children also without understanding the ceremony, however were received by the husbands and blessed as their own. It was harder for the wife to admit among her own the illegitimate children of her husband; she had to gain a great victory over herself. But all on this occasion did it so sincerely that they forced, so to say, their husbands to love them more and to bless children of their wives not their own. And so a general reconciliation was brought about, and scandal avoided.

Many sought comfort from Jesus on the score of His energetic admonition to them to emigrate from those pagan lands. Jesus' teaching indeed pleased them and, looking upon themselves as Jews separated from their people, they felt greatly honored by His visit to them, but they did not like the idea of following Him, of leaving their homes. Here they were rich and comfortable, owned a city built by themselves, had a share in a mine, and carried on extensive trade. They enriched themselves by means of the pagans. They were not tormented by the Pharisees, not oppressed by Pilate. They were, as regards this life, in a most agreeable position, but their connection with the pagans was highly censurable. Pagan property and workshops were in their neighborhood. The pagan girls liked well to unite in marriage with the Jews, because they were not treated by them in so slavish a manner as by those of their own religion, and so they enticed the young Israelites in every way, by presents, attentions, and all kinds of

allurements. When converted to Judaism, it was not from conviction, but from sordid views, and so insubordination and tepidity easily made their way into the family. The Jews of Mallep were besides less simple-hearted and hospitable than those of Palestine, their social surroundings were more studied and refined, their Jewish origin not so pure; consequently they brought forward all kinds of scruples and difficulties against Jesus' counsel to emigrate to the Holy Land. Jesus argued that their forefathers owned houses and lands in Egypt, but that they had willingly and gladly abandoned them, and He repeated once more His prediction that if they persisted in remaining, misfortune would fall upon them. **The disciples, Barnabas especially, went around a great deal in the environs teaching and exhorting the people. They were less timid in his presence and laid before him all their doubts. He always had a crowd around him.**

20. JESUS VISITS THE MINES NEAR CHYTRUS

From Mallep, Jesus, accompanied by the disciples, the disciple recently arrived from Naim and the sons of Cyrinus just come from Salamis (in all about twelve), went to a village of miners near Chytrus. He took a roundabout road to it of seven hours. On the way He paused among the different bands of laborers and spoke of the path of a good life. Jesus had by the family of Barnabas and several people of Chytrus been invited to this mining village, because the Jewish miners of the place were celebrating a feast at which they received from their employers various presents besides their share of the harvest. Jesus took a circuitous route to the village, that He might be able to speak to His disciples without interruption and also that He might not arrive too early. During the journey, He permitted the disciple from Naim to deliver the messages and relate the news with which he had been charged; for although Jesus knew all Himself, He was careful not to let it appear, lest such knowledge might be a source of annoyance or anxiety to those around Him.

The disciple had left Jerusalem on the eve of Pentecost just after the money offering in the Temple, and the execution of Pilate's plot. He had gone straight to Naim, thence through Nazareth to Ptolemais, and from the latter place to Cyprus. **He told Jesus that His Mother and the other holy women, together with John and some of the disciples, had quietly celebrated the feast of Pentecost at Nazareth; that His Mother and friends sent greetings and entreated Him to stay some time in Cyprus, until minds had grown calm in His regard.** The Pharisees, he continued, were already reporting that He had run away. Herod also wanted to summon Him to Machaerus under pretext of conferring with Him upon the subject of the prisoners freed at Thirza, but really to make Him prisoner as he had done John.

The disciple told likewise of Pilate's plot on the eve of Pentecost when the Jews brought their offerings to the Temple. Two friends of Jesus, relatives of Zachary and servers in the Temple, who happened to get mixed up in the tumult, lost their lives. Jesus already knew of the circumstance, and it made Him very sad. The news renewed His grief, as well as that of His disciples. Pilate on the preceding evening left the city, and with some of his troops

proceeded westward of the route to Joppa, where he owned a castle. He had demanded the contributions offered to the Temple in honor of the feast, in order to build a very long aqueduct. On all the pillars at the entrances to the Temple he had caused to be placed metal tablets on which were the head of the Emperor and, below, an inscription demanding the tax. **The people were roused to indignation at the sight of these pictures, and the Herodians by means of their emissaries stirred up a band of Galileans belonging to the party of Judas the Gaulonite, who had been killed in the last revolt. Herod, who was at Jerusalem in secret, knew all that was transpiring. That evening the mob became perfectly infuriated.** They tore down the tables, broke them in pieces, dishonored the portraits, and cast the fragments over the forum in front of the praetorium, crying: "Here is our offering money!" They then dispersed without anyone's especially resenting the act. Next morning, however, when about to leave the Temple, they found the entrances beset by guards demanding the tax imposed by Pilate. When the Jews resisted and tried to force their way out, the disguised soldiers pressed out along with them and stabbed them with short swords. At that moment the alarm became general, and the two Temple servers running to the scene of action lost their lives. The Jews made a brave resistance, and drove the soldiers back into the citadel of Antonia. On the way Jesus spoke long to His disciples about the inhabitants of Mallep, their hankering after temporal goods, and how distasteful to them was the suggestion to go to Palestine. He referred to the pagan philosophers who were accompanying Him, and told the disciples how they should behave toward them in Palestine when they found them actually in their midst. Jesus did this because they did not appear to accord rightly with the philosophers in the party, and were still somewhat scandalized on their account.

Toward evening they arrived at the mining village, one half hour from Chytrus. It was in the neighborhood of the mines built around a high, rocky ridge, into which the rear of many dwellings ran. Upon this ridge there were gardens and a place suited for instruction, surrounded by shady trees. Steps led up the ridge, the top of which overlooked the village. Jesus on His arrival repaired to a sort of inn where dwelt the overseer who superintended the miners, supplied them with food, and paid them their wages. The people received Jesus with manifestations of joy. All the entrances to the place and the house of the overseer were, on account of the feast, adorned with green arches and garlands of flowers. They led Jesus and His disciples into the house, washed their feet, and presented refreshments to the Lord, who then went with them to the place for teaching upon the rock. Jesus seated Himself, and the crowd reclined around Him. He spoke of the happiness attendant upon poverty and labor, and told them how much happier they were than the opulent Jews of Salamis, that they had fewer temptations to offend God, before whom the virtuous alone are rich. *He said also that He had come in order to prove that He did not despise them, and that He loved them. He taught until night in parables on the Our Father.*

Provisions of all kinds, pieces of stuff for clothing, food and grain were conveyed hither from Chytrus; and on the next day came the father and brother of Barnabas, several distinguished citizens and proprietors of the mines, along with some rabbis from the same place. When the gifts already enumerated had been safely deposited in the public square of the place, where the people were assembled and seated in rows, these visitors entered also. Now began the distribution of gifts: great bowls of grain; large loaves of bread, about two feet square; honey, fruit, jugs of something, pieces of leathern clothing, covers and all kinds of furniture and utensils. The women received pieces of thick stuff like carpet, about one and a half yards square. Jesus and the disciples were present at the distribution, after which Jesus taught again on the rocky height upon which the people had assembled. *He took for His subjects the laborers in the vineyard and the good Samaritan, the blessing of poverty and thanksgiving for the same, daily bread and the Our Father.* After the instruction, the people had a feast under the arbors in the open air at which Jesus, the disciples, and the guests of distinction served. Little boys and girls played on flutes and sang. The meal over, they had some innocent games such as children play; for instance, running, leaping, blindfolding, hiding and seeking, etc. They danced, too, in this way: They stood in long rows, bowed here and there, crossed before one another, and then formed a ring.

In the evening, Jesus went to the mines with about ten boys of from six to eight years old. The children wore only a broad girdle with festive wreaths of woollen or feather flowers around their waist or crossed on their breast. They looked very lovely. In their own childlike way, they showed Jesus all the places in which were the best mines, and related to Him all that they knew. Jesus instructed them in words full of sweetness, and made some useful application of what they told Him. He likewise proposed to them enigmas and related parables. The miners were, despite their rough and dirty labor in the bowels of the earth, very cleanly in their homes and festal garments.

I saw Jesus and the disciples accompanying the disciple from Naim to the port about five hours distant. One group went in front and another followed, while Jesus walked between the two with the disciple and some of the others in their turn. Jesus blessed the disciple on his departure, and his fellow disciples embraced him, after which they returned to the miners' village. **The disciple from Naim pursued his journey to the salt regions near Citium. The port was here not so far from the city as was that of Salamis.** The sea penetrates far into the land so that the city has the appearance of being built in the midst of the waves. Not far from it rises a very high mountain, and there is a salt mine in the neighborhood. At the quay near the salt mine were only little skiffs and rafts, and a quantity of wood for the building of vessels was floating around.

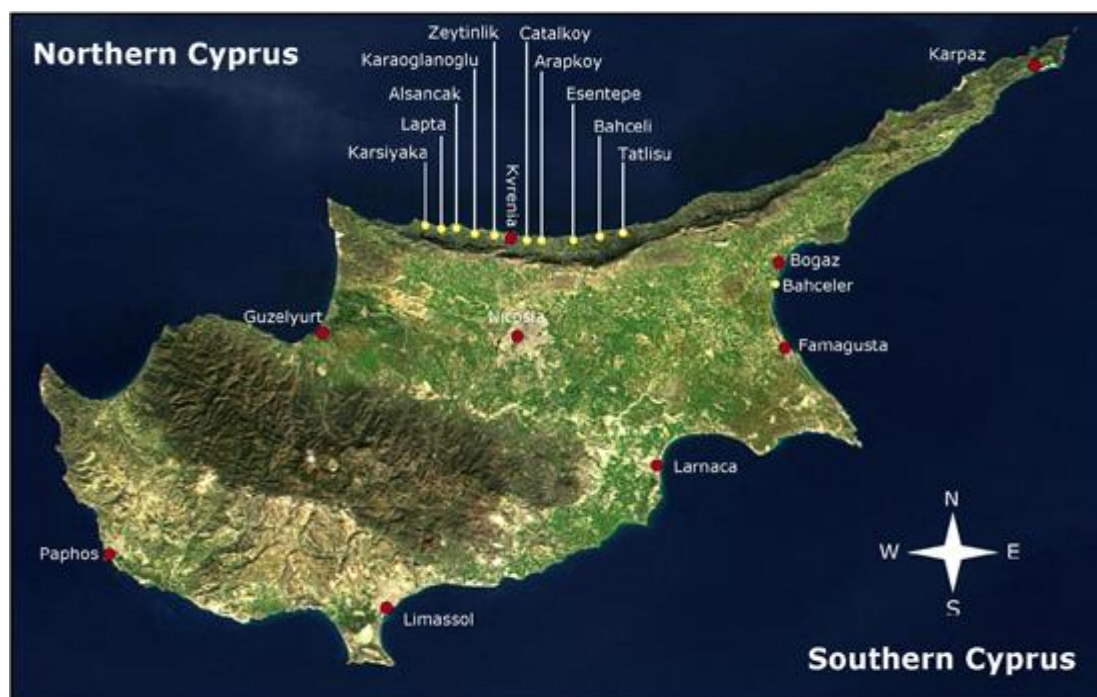
21. JESUS GOES TO CERYNIA, AND VISITS MNASON'S PARENTS



When Jesus left the miners' village with the disciples, **He proceeded in a northwesterly direction across the mountains to the port of Cerynia**. They left Mallep to the right, went through a portion of the valley of Lanifa, and passed near the village of Leppe. On the way Jesus rested once on a beautiful shady eminence, and there taught. Toward four in the afternoon they arrived to within about three-quarters of an hour's distance from **Cerynia, where they were received by Mnason's family** and several other Jews in a garden set apart for prayer and pious reunions. This garden was a retired spot hidden away in a slope of the mountain. Mnason's family dwelt at some distance from the road, and one half-hour from Cerynia. His father was an aged Jew, thin, stooped, and with a long beard, but withal very lively and active. He had two daughters and three sons, one son-in-law, and daughter-in-law, and all had been living here together for about ten years. Before that they used to travel around buying and selling. They received Jesus with many expressions of joy and humility, washed the travellers' feet in a basin, and presented to them refreshments. This part of the mountain formed a large terrace full of shady walks, and comprised the sacred garden belonging to these people. Jesus taught until near evening, taking for His subjects Baptism, the Our Father, and the Beatitudes. After that Jesus accompanied Mnason's brethren and his father, who was called Moses, to the house, where Mnason presented to Him four children, whom He blessed. Then his mother and sisters came forward veiled, and

Jesus addressed to them some words, after which the whole family took a meal together under an arbor in the open air. The table was spread with the best they had: bread, honey, birds, and fruit, the latter still hanging upon little branches. During the meal, Jesus taught. They lodged in a long arbor built of thin, light boards, the exterior entirely overgrown by green foliage. It was furnished with a row of couches.

*Mnason's mother was a strong, robust woman. His father was descended from the tribe of Judah, but his ancestors had been carried off in the Babylonian Captivity and had never returned. Moses had travelled much directing caravans, had lived a long time also near the Red Sea, in Arabia; but having become impoverished, had settled in this place with his family. Mnason went to school in Mallep and later on for the sake of his studies travelled to Judea, where he met Jesus. His father with his grown-up children, Mnason being the youngest, lived in lightly built huts. They were not engaged in agriculture; they owned only a few gardens that lay back of their homes, and which were planted out in fruit trees. Having formerly, as caravan director, had much experience in the transportation of goods, the old man had established himself here as a kind of innkeeper, assistant, and commissioner for the commercial caravans that halted before Cerynia. He owned some asses and oxen with which he conveyed small burdens received from the caravans and destined for places remote from the public road. He was like a porter who had now become an innkeeper also for others in the same business as himself. H was poor, but he had managed to maintain in his family strict Jewish discipline. **For the rest, commerce did not flow toward Cerynia, but rather to Lapithus, which lay a couple of hours***



westward on the grand highroad.

Next morning Jesus taught again at the place of instruction before an audience composed of several Jews from the city and the people belonging

to a little caravan. These latter were inexpressibly happy to find Jesus here, for they had already heard His instructions at Capharnaum where, too, they had received Baptism. *On this occasion, Jesus inveighed against usury and greed of gain which made the Jews eager to enrich themselves off the pagans. He then touched upon Baptism, the Our Father, and the Beatitudes.* Toward noon they partook of a meal in common, but Jesus did more serving and teaching around the tables than reclining at them Himself. One of Mnason's married sisters did not make her appearance, because her little daughter had died the day before. She sat closely veiled, lamenting near the corpse. The child could not (I cannot now recall on what account) be buried on that day; but on this, the next day, they were expecting the rabbis from Malleg to conduct the funeral, for it was there they had their graveyard. The child had attained a tolerably good size, although it had always been an invalid. It could neither speak nor walk with facility, but it understood all that was said to it. *Mnason, who had visited his home from time to time had spoken to Jesus about it. Jesus told him that it would soon die, and instructed him how to prepare it for death. Mnason prudently followed Jesus' directions at a time in which the mother was not present.* He excited the child to faith in the Messiah, to hearty sorrow for its sins, and to the hope of salvation; he prayed with it, and anointed it with oil that Jesus had blessed. The child died a very good death. I saw it lying on a little bier near the veiled mother, just like a babe in swaddling clothes, its face covered. The casket in which it lay was shaped something like a trough. On its head was a wreath of flowers, and tiny bunches of aromatic herbs were laid closely around it. Its arms and hands also were wrapped in burial bands, but left free from the person. A little white staff rested in its arms. On the top of it was a bouquet made up of a large ear of corn, a vine leaf, a little olive branch, a rose, and foliage peculiar to the country. Several women visited the mother and mourned with her. By the child's side in the coffin they deposited playthings: two little flutes, a little crooked, spiralshaped horn, a tiny bow spanned with a string, on top of which in a furrow lay a little wand like an arrow. In each arm, besides, the child held a short, gilded staff with a knob on top.

When the rabbis came to conduct the corpse, the coffin was closed with a light lid which, instead of being nailed, was fastened down with a cord. Four men carried it on poles. A lighted lamp in a horn-lantern was borne on a pole and was followed by a crowd of children and grown persons, who all pressed forward with no attention to order. Jesus and the disciples were standing outside the house watching the funeral. Jesus comforted the mother and relatives, and spoke of the Resurrection.

All repaired to Cerynia for the celebration of the Sabbath. The city had three streets facing the sea, the middle one very wide, and these three were intersected by two others. On the opposite side, the land side, it was enclosed by a massive wall, or rampart, in whose exterior were built the houses of the few Jews belonging to the place. Their dwellings were therefore outside the city, but still enclosed by a second wall. In this way, the Jews of Cerynia lived between the two walls of the city, entirely

separate from the pagans, who had as many as ten heathen temples, or places dedicated to idols. The Jews of Cerynia were few in number, not very rich, but still possessed of all that was necessary. In one large building they had a school and a synagogue, along with accommodations for both rabbis and teachers. It was high, and had two stories entirely distinct. They had also a beautiful, flowing fountain fed by a stream from another source. The fountain they divided, one part being used for a drinking well, the other being conducted into a delightful garden for bathing purposes. The Doctors of the Law received Jesus very respectfully at the end of the street and conducted Him first to the school, and then to the synagogue. Here He found seven invalids who had caused themselves to be conveyed thither on litters, that they might listen to His instructions. There were altogether about one hundred men. The Doctors allowed Jesus to teach and conduct the exercises alone. He read from Moses, passages recounting the number of the Children of Israel and their different families, and from the **Prophet Osee** (Osee 1:10; 2:21.) a grave and severe lecture against idolatry. In one of these passages was read the circumstance of God's commanding the Prophet to marry an adulteress, the children of which marriage were to receive special names. The Jews questioned Jesus on this passage. He explained it to them. **He said that the Prophet, in his whole person and life, had to show forth the condition of God's covenant with the House of Israel, and that the names of the children should be expressive of God's sentence of punishment. Another lesson to be drawn from this passage was, as Jesus said, that acting under the inspiration of God, the good oftentimes united themselves to sinners in order to arrest the transmission of sin.** *This marriage of Osee with an adulteress and the various names of the children testified to the reiterated mercy of God and the long continuance of crime. Jesus spoke very severely. He exhorted to penance and Baptism, referred to the near approach of the Kingdom of God, predicted the punishment of those that repulsed it, and prophesied the destruction of Jerusalem.* While Jesus was teaching, the sick more than once cried out in the pauses of His discourse: "Lord, we believe in Thy doctrine! Lord, help us!" And when they noticed that He was about to leave the synagogue, they caused themselves to be carried out before Him. They were laid in the forecourt in two rows, and they continued to cry out to Jesus: "Lord, exercise upon us Thy power! Do unto us, Lord, what is pleasing to Thee!" But Jesus did not cure them right away. When, however, the rabbis interceded for the poor invalids, Jesus questioned the latter. "What can I do for you?" He asked. They answered: "Lord, relieve us of our infirmities! Lord, cure us!" "Believe ye that I can do it?" asked Jesus, and all cried out: "Yes, Lord! We do believe that Thou canst do it!" Then Jesus ordered the rabbis to bring the rolls of the Law and to pray with Him over the sick. The rabbis brought the rolls and prayed, after which Jesus commanded the disciples to impose hands upon the sick. They obeyed, laying their hands on the eyes of one, on the breast of another, and so on different parts of the body. Jesus again put the question: "Do ye believe, and do ye wish to be cured?" and again they answered: "Yes, Lord! We believe that Thou canst help us!" Then said Jesus:

"Rise! Your faith hath cured you!" and they arose, all seven, thanking Jesus, who ordered them to wash and purify themselves. Some among them had been very much swollen with dropsy. Their sickness was passed, but they were still weak and had to walk with the assistance of a staff.

Several times before in Cyprus, namely at Chytrus, Mallep, and Salamis, I saw Jesus healing in that way, that is, praying with the rabbis and commanding the disciples to impose hands. As these rabbis and Doctors were well-inclined, He caused them to take part like the disciples in this cure, thus to awaken in them confidence. He made use of this new way of curing in order to prepare those that took part in it for the works of the disciples, for there were a great many rabbis among the five hundred and seventy Jews whom Jesus gained in Cyprus.

The cured, along with other Jews from Cerynia, were baptized at the place of instruction near Moses's dwelling. The water used for the purpose had been conveyed thither from a neighboring well, for the house lay rather high and had no spring near it. But to supply the defect, it had a reservoir in the shape of a large, copper basin buried in the earth and surrounded by a little channel lined with stone, which had an outlet into a stone trough. The water in the basin was perfectly pure, for the washing of feet, linen, etc., was all done in the channel. The stone trough was used for watering the cattle and sprinkling the garden beds. The neophytes stood in the channel and were baptized with water from the basin. First, Jesus gave an instruction on penance and purification through Baptism. The men wore long, white garments with maniples and cinctures ornamented with letters. Besides the seven lately cured, there were only eight other Jews baptized. They spoke separately with Jesus, and confessed their sins. Jesus told them to take advantage of the time of grace and to accomplish the Law according to the meaning of the Prophets, and not to be its slaves, for the Law was given to them, and not they to the Law. It was given to them in order to serve as a means to merit grace.

Among the newly baptized were Mnason's brothers and brother-in-law. As to his father, pious though he was, still he was an obstinate Jew and would not hear of being baptized. Mnason had all along tried, but in vain, to prepare him, and Jesus too had spoken to him that day on the same subject. The stubborn old Jew, however, was not to be moved. He shrugged his shoulders, shook his head, and objected with all kinds of plausible reasons in favor of circumcision, to which he held. Mnason was so troubled at his father's obstinacy that he shed tears. Jesus consoled him. He told him that his father was very old and had in consequence grown obstinate; as for the rest, however, he had always lived piously, he would weep over his blindness at another time and place, when light would dawn upon him. Jesus had blessed the baptismal water into which some from the Jordan was poured. All that remained after the Baptism was carefully scooped out and buried.

During the Baptism, Jesus went to a lovely garden back of the hill upon which was the place of instruction. It was full of fruit trees and fitted up with arbors, and there awaiting Him were from thirty to forty Jewish

women, closely veiled. They bowed low before Him. Many of them were in great anxiety and dread lest their husbands, in order to follow Jesus, would forsake them, and they be left helpless. They entreated Him therefore to forbid their husbands' doing such a thing. Jesus replied that if their husbands followed Him, they too should go to Palestine, where they would find means of subsistence. He related to them the example of the Holy Women, and explained to them the character of the epoch in which they were living. **The present was not the time for a life of comfort and ease, for the day was approaching upon which they ought to go forward to meet the Kingdom that was drawing near and receive the BrideBridegroom.** He spoke also of the lost drachma, and of the five wise and the five foolish virgins. The younger women begged Jesus to admonish their husbands not to visit the pagan maidens, since He had in terms so severe discussed that passage in Osee in which the Prophet warns against sinning with the heathens. Most of these young women were, however, tormented with jealousy. Jesus interrogated them upon their own conduct toward their husbands, exhorted them to mildness, humility, patience, and obedience, and warned them against gossiping and making reproaches. **After that He closed the Sabbath exercises in the synagogue of Cerynia, and went with His disciples back to Mallep by the shortest route.**

22. DEPARTURE FROM CYPRUS

At Mallep, Jesus delivered a long instruction at the fountain. He spoke again of the approach of the Kingdom and of the obligation to go to meet it, of His own departure, and of the short time remaining to Him, of the bitter consummation of His labors, and of the necessity they were under of following Him and laboring with Him. *He alluded again to the speedy destruction of Jerusalem and the chastisement that would soon overtake all who rejected the Kingdom of God, who would not do penance and amend their lives instead of clinging to their worldly goods and pleasures.*

Referring to the country in which they lived, where everything was so pleasant and the conveniences of life so many, Jesus compared it after all to an ornamented tomb whose interior was full of filth and corruption. Then He bade them reflect upon their own interiors, and see what lay concealed under their beautiful exteriors. He touched upon their usury, their avarice, their desire to gain which led them to communicate so freely with the pagans, their violent attachment to earthly possessions, their sanctimoniousness; and *He again told them that all the magnificence and worldly conveniences that they saw around them would one day be destroyed, that the time would come in which no Israelite would there be found living. He spoke very significantly of Himself and the fulfillment of the Prophecies, and yet only a few comprehended His words.* During this instruction the people presented themselves in bands and by turns, old men, middle-aged men, youths, women, and maidens. All were deeply touched; they wept and sobbed.

Jesus went next with some disciples and others a couple of hours to the east of Mallep, to where the occupants of several farms had begged Him to come, and where He had already gone once before from Mallep. There

was, nearby, a shady hill that was used as a place for instruction. The disciple of Naim also had come hither from the port of Citium, to make preparations for his departure from Cyprus.

Jesus here, as at Mallep, delivered a farewell discourse, after which He went around to some huts and cured several invalids who had begged Him to do so. He had already set out on His return journey to Mallep when an old peasant implored Him to go to his house and take pity on his blind son. There were in the house three families of twelve persons, the grandparents, two married sons, and their children. The mother, veiled, brought the blind boy to Jesus in her arms, although it could both speak and walk. Jesus took the child into His arms, with a finger of His right hand anointed its eyes with His own saliva, blessed it, put it down on the ground, and held something before its eyes. The child grasped after it awkwardly, ran at the sound of its mother's voice, then turned to the father, and so from the arms of one to those of the other. The parents led it to Jesus, and weeping thanked Him on their knees. Jesus pressed the child to His bosom and gave it back to the parents with the admonition to lead it to the true light, that its eyes, which now saw, might not be closed in darkness deeper than before. He blessed the other children also, and the whole family. The people shed tears and followed Him with acclamations of praise. -

In the house used for such purposes at Mallep, a feast was given, in which all took part. The poor were fed, and presents were given them. **Jesus, finally, delivered a grand discourse on the word "Amen," which, He said, was the whole summary of prayer. Whoever pronounces it carelessly, makes void his prayer. Prayer cries to God; binds us to God; opens to us His mercy, and, with the word "Amen," rightly uttered, we take the asked-for gift out of His hands. Jesus spoke most forcibly of the power of the word "Amen." He called it the beginning and the end of everything.** He spoke almost as if God had by it created the whole world. He uttered an "Amen" over all that He had taught them, over His own departure from them, over the accomplishment of His own mission, and ended His discourse by a solemn "Amen." Then He blessed His audience, who wept and cried after Him.

Jesus left Mallep with His disciples, Barnabas and Mnason following the next day. They left Chytrus to the right and went straight on across fields, through thickets, and over mountain ridges. Jesus attempted to discharge His indebtedness at the inn with the money brought Him by the disciple from Naim; but when the proprietor refused to receive it, it was distributed to the poor. All those that, either at present or in the future, were from Mallep, Chytrus, or Salamis to follow Jesus into Palestine, were to go by different routes. One party was to cross over from a port northeast of Salamis; and others, who had business at Tyre, were to start from Salamis itself. The baptized pagans went, for the most part, to Gessur.

Arrived at Salamis, Jesus and His followers put up at the school in which, upon His coming to Cyprus, He had sojourned. They entered from the northwest; the aqueduct lay to the right, the Jewish city to the left. I saw them, their garments still girded, sitting in threes by the basin in the

forecourt of the school. The basin was surrounded by a little channel, in which they were washing their feet. Every three made use of a long brown towel to dry their feet. Jesus did not always allow His feet to be washed by others; generally each one performed that service for himself. Here their coming had been looked for, and food was at once offered them. Jesus had here a great number of devoted adherents, and in their midst He taught for fully two hours. After that He had a long conference with the Roman Governor, who presented to Him two pagan youths desirous of instruction and Baptism. They confessed their sins with tears, and Jesus pardoned them. Toward evening they were privately baptized by James in the forecourt of the Doctors' dwelling. These youths were to follow the philosophers to Gessur.

Mercuria also sent to beg Jesus to grant her an interview in the garden near the aqueduct. Jesus assented, and followed the servant that had delivered the message to the place designated. Mercuria came forward veiled, holding her two singularly dressed little girls by the hand. They wore only a short tunic down to the knee; the rest of their covering consisted of some kind of fine, transparent material upon which were wreaths of woollen, or feather flowers. Their arms were bare, their feet enveloped in little bands, and their hair loose. They were dressed almost like the angels that we make for representations of the Crib. Jesus spoke long and graciously with Mercuria. She wept bitterly and was very much troubled at the thought of having to leave her son behind her, also because her parents retained at a distance from her her younger sister, who would thus remain in the blindness of paganism. She wept also over her own sins. *Jesus consoled her and assured her again of pardon. The two little girls looked at their mother in surprise, and they too began to cry and to cling to her. Jesus blessed the little ones, and went back to the school.*

Mnason arrived from Chytrus accompanied by one of his brothers who wished to follow Jesus to Palestine.

After a farewell repast, Jesus and His disciples went to the place where, by His orders, some of the Roman Governor's people were awaiting them with asses. These they mounted. Jesus rode sidewise on a cross seat provided with a support, and by His side rode the Governor. They passed the aqueducts and, at the rear of the city, crossed the little river Padius. They took a narrow country road shorter than the ordinary route, which wound in a curve near the shore. During the whole of that beautiful night, I saw the Governor generally at Jesus' side. In front rode a troop of twelve, then came one of nine, followed by Jesus and the Governor a little apart; another band of twelve brought up the rear. **Besides this occasion and Palm Sunday, I never saw Jesus otherwise than on foot.** When morning began to break and they were still three hours from the sea, the Governor, in order not to attract attention, bade adieu to Jesus. In parting Jesus presented to him His hand, and gave him His blessing. The Governor had descended from his ass, for he wished to embrace Jesus' feet. Then he bowed low before Him, withdrew a few steps, repeated his obeisance (it must have been a custom of the place), mounted his beast, and rode off. The two

newly baptized pagans accompanied him. Jesus then rode on till within about an hour of the place to which He was going, when He and His party dismounted and sent back the asses with the servants. They now journeyed on through the salt hills until they reached a long building where they found some mariners awaiting them. It was a quiet, solitary spot on the seashore. There were few trees around the country, but along the coast an extraordinarily long mound, or dyke, covered with moss and trees. Facing the sea were dwelling houses and open buildings belonging to the saltworks, in which poor Jewish families and some pagans dwelt. Farther on where the shore was steeper, there was a little cove down to which a flight of steps led, and *here were anchored three ships in readiness for the travellers. It was easy to land at this spot, and it was from this point that the salt was shipped to the cities along the coast.*

Jesus was expected here, and all partook of a repast consisting of fish, honey, bread, and fruit. The water of this place was very bad, and they purified it by putting something into it, I think fruit. They kept it in jugs and leathern bottles. Seven of the Jews belonging to the ships' crew were here baptized, a basin being used for the ceremony.

Jesus went from house to house, consoling the poor occupants, bestowing alms upon them, healing the wounded, and curing the sick, who stretched out their hands pitifully toward Him. First He asked whether they believed that He could cure them; and upon their answering, "Yes, Lord! We do believe!" He restored them to health. He went even to the end of the long dyke, also to the homes of the pagans, who met Him looking timid and shy. Jesus blessed the poor children and gave some instructions.

The disciple from Naim had lately arrived at this place, where he awaited two other disciples. They came in good time, and then all three set out for Palestine to announce Jesus' coming.

Jesus party counted twenty-seven men, all of whom embarked at evening twilight in three little vessels. That in which Jesus sailed was the smallest, and with Him were four disciples and some rowers. Each of the vessels had in the center, rising around the mast, galleries divided into compartments which served as sleeping places. With the exception of the rowers, who took their stand above, no one of the ship's crew could be seen. I saw Jesus' little vessel sailing out ahead, and I wondered why the others took a different direction. But when it had grown quite dark, I saw them at about half an hour from the shore fast-bound in two places, a torch raised on the mast as a sign of distress. At this sight, Jesus ordered His sailors to row back toward them. They approached one of the ships, threw out to it a rope, sailed round it, and, with it thus in tow, went to the other and did the same. The two were in this way bound to Jesus' vessel, which now they followed. Jesus rebuked the disciples on the two ill-guided vessels for having thought themselves possessed of more knowledge of the way, spoke of self-will, and of the necessity of following Him. The ships had gotten caught in an eddy between two sandbanks.

On the evening of the following day, just before the entrance of the great gulf which the sea forms at the foot of Mount Carmel between Ptolemais

and Hepha, I saw Jesus' three vessels rowing back again into deep water, for a little inside the gulf a struggle was going on between a large ship on one side and some smaller ones on the other. The large ship was victorious and several dead bodies were thrown out into the water. As Jesus' vessels drew near the combatants, Jesus raised His hand and blessed them, whereupon they soon separated. They did not see Jesus' vessels, for the latter were awaiting the issue at some distance from the entrance to the gulf. The dispute between the two parties had arisen in Cyprus on the subject of the cargo. The little vessels had here lain in wait for the large one. The combatants hacked away and aimed at one another from the decks with long poles. One would have thought not a soul would escape. The struggle lasted a couple of hours. At last the large ship took the smaller ones prisoner, and moved slowly off with them in tow.

Jesus landed near the mouth of the Cison, east of Hepha, which lies on the coast. **He was received on shore by several of the Apostles and disciples, among them Thomas, Simon, Thaddeus, Nathanael Chased, and,; Heliacim, all of whom were unspeakably delighted to embrace Him and His companions.** They went round the gulf for about three hours and a half, and crossed a little river that flows into the sea near Ptolemais. The long bridge across this river was like a walled street. It extended to the foot of the height behind which was the morass of Cendevia. Having climbed this height, they proceeded to the suburbs of the Levitical city Misael, which was separated from them by a curve of that same height. **This suburb faced the sea on the west, and on the south rose Carmel with its beautiful valley.** Misael consisted of only one street and one inn, which extended over the height. Here, near a fountain, Jesus was met by the people in festal procession, the children singing songs of welcome. All bore palm branches, on which the dates were still hanging. Simeon from Sichor-Libnath, the "City of Waters," was here with his whole family. After his Baptism, he came to Misael, for his children gave him no rest until he had again joined the Jews. He had arranged this reception for Jesus, and all at his own expense. When the procession reached the inn, nine Levites from Misael came forward to salute Jesus.

Mountain of the Prophet

Mountain of the Prophet' is the name given by Catherine Emmerich to a place high above all the mountains of the world to which she was taken for the first time on **Dec. 10th, 1819**, in her ecstatic state of dream-journeying, and again several times later. There she saw the books of prophetic revelation of all ages and all peoples preserved in a tent and examined and *superintended by someone who reminded her partly of St. John the Evangelist and partly of Elijah*—particularly of the latter, since she perceived the chariot which had transported that prophet from the earth standing here on the heights near the tent and overgrown with green plants. This person then told her that he compared with a great book lying before him all the books of prophetic knowledge that had ever been given (often in a very confused state) or would in future be given to mankind; and that much of these he crossed out or destroyed in the fire burning at his side. *Mankind, he said, was not yet capable of receiving these gifts, another must first come, and so forth.* **She saw all this on a green island in a lake of clear water.** On the island were many towers of different shapes, surrounded by gardens. She had the impression that these towers were treasuries and reservoirs of the wisdom of different peoples, and that under the island, which was full of murmuring streams, **lay the source of rivers held to be sacred** (the Ganges amongst them) whose waters issued forth at the foot of the mountain range. The direction in which she was led to this mountain of the Prophet was always (taking into account the starting-point of her journey) **towards the highest part of Central Asia.** She described places, natural scenery, human beings, animals, and plants of the region which she traversed *before being carried up through a lonely and desolate space, as if through clouds, to the place mentioned above.* Her detailed description of this place, with all that she experienced there, will be set down in its proper place with an account of her whole visionary journey. On her return journey she was carried down through the region of clouds once more, and then again traversed lands rich in luxuriant vegetation and full of animals and birds, until she reached the Ganges and saw the religious ceremonies of the Indians beside this river. The geographical situation of this place and Catherine Emmerich's statement that she had seen everything up there overgrown

with living green, reminded someone who read her account twenty years later of traditions about a place of this kind (sometimes with a similar inhabitant) in the religions of several Asiatic peoples. **The Prophet Elijah is known to the Muslims (under the name of Chiser -Al Khidr, i.e. the Green One) as a wonderful half-angelic being, who dwells in the north on a mountain known as Kaf, celebrated in many religious and poetical writings, and there watches over secrets at the source of the river of life. The Indians called their holy mountain Meru, while to the Chinese it was Kuen-lun, both connected with representations of a state of paradise and both situated on the heights of Central Asia, where Catherine Emmerich saw the Mountain of the Prophet. The ancient Persians also believed in such a place and called it Elbors or Albordsch. According to Isa. 14.13 ('I will sit in the mountain of the covenant, in the sides of the north '), the Babylonians would seem to have held a similar belief. That they, like the Persians and Moslems, placed this mountain in the north is explained by their geographical position as regards the mountains of Central Asia. (CB)**

- A MOUNTAIN CALLED THE PROPHETS, IN ADDITION TO TIBET

In the second week of Advent, Anne Catherine was led by its angel on the highest peak of a mountain which rises in Tibet and is also completely inaccessible.

She lives there, guarded by Elijah, the treasures of all divine knowledge communicated to men by angels and prophets since the world began, and she was informed that the mysterious prophetic book that it was given also came from there. It was not the first time she came into this wonderful place, because she had been led by its angel several times during the course of each ecclesiastical year, she had also been in paradise that seemed not very far away. Both places seemed to have great relationships with each other, and in both she used to meet the same guards saints. She went because the infusion of light and the prophetic task of expiation she had to perform through this light gave him a right to participate in property retained at the location, and because she needed forces and superhuman gifts that were granted to suffice for its task so painful and extended.

She could not, as she recognized repeatedly refer to earth as the general impression of what she had seen there, and she was able to reproduce only by very imperfect sketches of the table in which it had seen the effectiveness of the prophetic man of God Elijah perpetuated until the end of time and personal relationships that linked it to him and his office of prophet.

"9, December 10, 1819. That night I walked in various directions the promised land, as it was at time of Our Lord. At first I was like to go to Bethlehem to meet the Holy Family. I then followed from place to place all roads already known to me and I saw pictures of the life teaching of the Lord. So I saw him distributing bread, the Department of two of his disciples, a multitude gathered around him and after that tell a parable. People sat on the slope of a hill under tall slender trees that had only their crown at the top of the trees were green bushes with red berries and yellow that looked like a little wild blackberries; a course Water fell from the height and shared, there was a very soft grass, fine as silk, and below as a thick foam: I took this turf, and when I wanted to touch other objects, I felt them to escape from my hands and I saw that they were only images of the past: but, on the grass, I had a feeling. The Lord was, as always, a long woolen tunic yellowish hair fell over her shoulders separated, and his face was calm, bright, serious: his face was very white and he came out a light. The two men who distributed the bread broke into pieces: men, women, children, ran to them, comforted, and then sat. Behind the Lord, there was a river. I saw this so many other tables. and went quickly from place to place. From Jerusalem, I went far toward the east. I passed several times in the vicinity of large bodies of water and over the mountains which had been crossed the Magi from the East to come to Bethlehem. I also crossed populous countries, but I do not touched populated places: most of the time I passed by deserts. Then I arrived in a country where it was very cold and I was led to higher and higher until an extremely high along the mountains, from west to east, was heading a highway on which I saw pass troops of men. There was a breed of small, but very lively in his movements: they had with them small flags, those of the other race had a tall: they were not Christians.

This road was going down: my path led up to a region of incredible beauty. Here it was hot and everything was green and fertile: there were wonderfully beautiful flowers, beautiful groves and beautiful forests, a number of animals took their antics around they did not seem bad. This region was inhabited by any human being and no man ever went there, for the main road we saw only clouds. I saw troops of animals like little deer with very thin legs and they had no horns, their dress was a light brown with black spots. I saw a stocky animal black almost like a pig, then animals like goats large, but still more similar to deer and they were very familiar, very light in the race: they had nice very bright eyes: I saw others like sheep, they were very fat, had a wig as wool and very thick tails: more like donkeys, but mottled; herds as small yellow goats and ponies: large birds with long legs who ran very fast, similar to other chickens nicely spotted, and finally a nice amount of very small birds and colors. All these animals took their frolics freely, as if they had ignored the existence of men.

In this land of paradise, I had to climb higher, and it was as if I was still driving through the clouds. I arrived well at the top of this high mountain area where I saw many wonderful things. At the top of the mountain was a great plain and the plain one lake in the lake a green island which was connected to the mainland by a strip of land also green. **This island was surrounded by tall trees like cedars. I was high atop one of these trees and, holding on strongly to the branches, I screw up the whole island. It showed a rising number of very slender towers: each had a small porch, as if we had built a chapel over the gate. These porches were all covered with fresh greens, moss or ivy: there was a continuous vegetation cover, something alive.** The towers were about the height of an ordinary church steeple, but they were very thin, so they recalled the tall columns that during the trip, I had seen in old ruined cities. They were of different shapes, round or octagonal. The round had onion-shaped roofs: the octagons had large canopies. The rounds were big and veined polished stone, the others had all kinds of projections and foundation forming symbolic images: one could climb to the top, with protruding stones. These stones were of various colors, brown, red, black and arranged in various ways. The towers did not rise above the trees prodigiously high, atop one of which I was. There was, as it seemed, as many rounds in the island of trees around it. The trees were of the species of trees and had leaves like needles: they wore yellow fruit covered with scales, shorter than the cones, rather having the form of ordinary apples. They had very massive trunks and covered the bottom of a rough bark: above, between the branches, they were smoother. The branches formed around it circles very regular: in all these trees had something very symmetrical and they were straight like candles: they were not close to each other and he had that much if they almost touched to the circumference. All the soil of the island was covered with a thick green, thin and short, it was not grass, but a curly-leaved plant very minor, such as foam, as thick and as enjoyable as the cushion the softest.

We did not notice the island, or across the country, the least trace of a path or road. Nearly every round was a small garden surrounded by beautiful trees covered with flowers, arranged in a circle or otherwise, and elegantly divided into beds with a variety of shrubs and bedding plants. But again everything was green and the gardens differed in appearance depending on the difference of the towers. When the top of my tree I'd take my eyes on the island, I could see the other end of the lake, but not the mountain. This water was bright and limpid extraordinary: she crossed the island by various arms and drained by several underground channels of varying widths.

"Vis-à-vis the narrow strip of land in the green plain, stood a very large tent extending along, which seemed of gray cloth, and was decorated inside, on the behind, large swathes of cloth of various colors and covered with all kinds of figures painted or embroidered. Around the table that stood in the middle, were stone seats without backs in the form of cushions and were covered with greenery always fresh. On the seat of honor in the middle, behind the stone table that was low and oval, a man surrounded by a halo of saints like sat cross-legged in the oriental manner, and wrote with a pen reed on a large volume. The pen was like a twig. Right and left we could see several large books and scrolls rolled on rods tipped with buttons, and near the tent there was a hole in the earth seemed covered with masonry and where was a fire whose flame was less than not the edge. All the surrounding country was like a beautiful green island surrounded by clouds. The sky above my head was an inexpressible serenity. I saw the sun than a semicircle of rays shining behind the clouds. This semicircle belonged to a disk that seemed much larger than ours. The overall look was something unspeakably holy, it was a solitude, but full of charm. This show when I was under the eyes, it seemed to me to know and understand what was and what it all meant, but I felt that I could not bring with me and keep this knowledge. My driver had been with me so far, but near the tent, he became invisible to me.

"As I considered all this, I'm thinking, 'What have I to do here, and why should a poor creature like me track these things!' Then the figure said to me from under the tent: 'It's because you have a hand in this.' This redoubled my amazement and I went down and I flew to her in the tent where she sat, dressed as are the spirits that I see: it had in its exterior appearance and something that reminded Elijah or John the Baptist: books and numerous volumes that were on the floor around it were very old and very precious. On some of these books were ornaments and figures of embossed metal, such a man holding a book in hand. The figure tells me or introduced me to another way that these books contained all that was most holy among men that came from, she was examining, comparing everything and threw what was wrong in the heat lit took the tent.

He said he was there so that nobody could get there he was assigned to watch over all that and kept it until the time had come to use it. This time could have come already in some occasions, but there were still major obstacles. I asked him if he had not the feeling of waiting so long imposed upon him. He replied: "In God there is no time. "He also told me that I had to see everything, took me out of the tent and showed me the surrounding country. The tent was about the height of two men: she was as long by the church in the city: its width was about half its height. There was at the top node of a species in which the tent was like hanging on a thread that rose and disappeared into the air, so that I could not understand where he was attached. Across the columns were that you could almost kiss with both hands. They were like towers veined polished surface and ended in the green buttons. The tent was open in front and sides. In the middle of the table was a book of extraordinary dimensions that could open and close: it looked like it was subject on the table. The man looked in the book to check its accuracy. It seemed that there was a door under the table and a great and holy treasure, a holy thing was kept there. **The seats, covered with green vegetation, were ranged around the table so we could move in between. Books, numerous, were placed behind the seats in right and left: those who were left had to be burned.** It took me about these books: there were figures on the covers of all kinds: they were men wearing stairs, books, small churches, towers or shelves. He said he was considering all this, confronted him, and burned what was wrong and unnecessary. The men were not yet able to bear what was there: another was to come before. What was left was rejected. He then showed me the surrounding country, and I did, along the outside edge, around the lake whose surface was perfectly level with the island. This water, which I felt running under my feet, flowed under the mountain through many channels and reappeared the day well below, in the form of large and small sources. It seemed that all that part of the world received this salvation and blessing from above, it overflowed nowhere. Going down to the east and south, everything was green and covered with beautiful flowers; the west and north, there was also the green but no flowers. Arrival at the end of the lake, I crossed the bridge without water, and went into the island that I traveled in circulating among the towers. All the ground seemed to be a very thick bed of moss and very strong, it seemed that all was hollow underneath, the towers were coming out of the foam as a natural outgrowth, and around each of them, was a garden through which flowed the streams which flowed into the lake or coming out of the lake, that I can not make it clear. In these gardens also, there was no path, and yet the trees, bushes and flowers were arranged symmetrically. I saw the roses, but much larger than ours: there were reds, white, yellow, others dark and I saw the flowers very high, species of lilies, some of which were blue with white stripes, and also a rod height of a tree with large palm leaves, which was at its apex a flower like a very large plate. I felt that the towers were kept in the greatest treasures of mankind: it seemed as if there lay the bodies of saints. **Between some of these tricks I saw a very strange carriage with four low wheels: four people could sit well, there were two benches and a small seat in front.**

This tank, like everything else here, everything was covered with green vegetation or a green rust. There was no tiller and all decorated with carved figures, so that at first glance I thought he was there people sitting. The box was made of these figures worked to date: it was very thin, and as metal: the wheels were thick as those of Roman chariots. It seemed light enough to be pulled by men. I watched everything very carefully, because the man had told me: "You have your share here and you can immediately take possession. "I could not understand at all what kind of hand I could be

there. What have I to do, I thought, this singular carriage, these towers and these books? But I had a vivid impression of the holiness of the place. For me it was as if, with this water, the salvation of many ages had descended into the valleys and as if the men themselves came from the mountains where they had fallen still lower, and always had sunk deeper.

I also feel that there were heavenly present preserved, maintained, cleansed, prepared in advance to men. I had a perception of all this very clear but it seemed that I could take with me this clear: I kept only the general impression.

"When I entered the tent, the man said again the same thing: **"You have a hand in all this and you can immediately take possession."** And when I pictured my ineptitude, he said with quiet confidence: **"Come back to me soon."** He did not leave the tent while I was there, but it always turned around the table and books. The table had not pushed as much green as the seats: they generally were less green than neighboring objects of the towers, because here there was less moisture. However in the tent and all around the ground was covered with moss. The table, as also the seats, was something that gave the idea of a plant product. The foot of the table appeared to be a safe and there was something holy in it. In the tent, I felt a holy body was buried there: it seemed that there was a tunnel below, and a sweet odor exhaled a sacred tomb. I felt that man was not still in this tent with books. He welcomed me and told me about as if he had known he had known that I had come: he told me the same assurance that I would come back and showed me a path going down and I went in southerly direction, I passed again by the steep part of the mountain, then through the clouds, and I went down to the smiling country where there were so many animals. I saw many small springs gush from the mountain, rushing cascades and run down:

I also live birds, larger than a goose, almost the color of a partridge, with three nails and a single front behind, with a tail a little down and a long neck, and other birds plumage bluish, not unlike the ostrich, but smaller: I finally saw all the other animals.

"In this trip, I again saw many things and more human beings than in the first trips. I once crossed a small river, which, as I knew inside, out of the lake from above: later I followed the edges, then I lost sight of her. Then I came to a place where poor people of various colors stood under mounds. It seemed that they were Christian captives. I live next to them other men of dark complexion, with white cloths around their heads. They carried their food in wicker: they did that by extending the arms forward as if they were afraid, and then they ran away, frightened look, as if they had been exposed to some danger. These people lived in a city in ruins and lived in huts lightweight construction. I also live in water where reeds grew thick and strength quite extraordinary. I then went back near the river: there, it was very wide, strewn with reefs, islets of sand and beautiful group of plants from which it was played. It was the same river which came from the mountain and I had crossed earlier, when still a small quantity of dark complexion people, men, women and children, dressed in different ways, were occupied on the rocks and streams to drink and wash. They seemed to be from afar. There was in their way of being something that reminded me that I had seen on the banks of the Jordan in the Holy Land. He was there as a tall man who seemed to be their priest. He filled the vases with water they carried. I saw many other things: I was not far from the country was St. Francis Xavier: I crossed the sea in going over countless islands.

"Dec. 22. I know why I went to the mountain: my book is among the writings that are on the table: I will be made for me to read the last five leaves. Man sitting at the table will return in time. His chariot stays there as eternal memory. On this chariot he mounted at that height, and men, to their amazement, the will descend on this tank. This is, on this mountain, which is the highest in the world and nobody can happen, what have been secured, when corruption has increased among men, treasures and sacred mysteries. Lake; file, the towers are only available for these treasures are preserved and secured against damage. It is by virtue of the water on this summit is that all things are refreshed and renewed. The river that goes down from there and from which water is the subject of such veneration for the men I've seen, really a

and strengthens virtue, which is why they consider more than their wines. All men, all goods are down from this height, and all things that should be guaranteed the devastation has been preserved.

"The man on the mountain known me: because I've got my share. We all know, we all take together. I can not express it well, but we are like a seed sown in the world. Paradise is not far away. I have already seen previously how Elijah still lives in a front garden paradise.

"Dec. 26. I saw again the mountains of the prophets. The man who is in the tent had a figure from the sky, hovering above him pamphlets and books, and he received other instead. This spirit was different from the first one outside. He who hung in the air reminded me forcibly John. He was more agile, quicker, kinder, more gentle than man in the tent, which was something more energetic, more severe, more strict, more inflexible. The second was related to him as the New Testament to the Old, which is why I would call John and I would call the other Elias. It was as if Elijah had revelations to John who had their accomplishment in and received fresh. Thereupon I saw suddenly, leaving the white cloud, a source similar to a jet of water perpendicular to rise as a ray of crystalline appearance which, at its upper end, was divided into rays and innumerable drops, which fell by forming huge waterfalls, to the most distant places of the earth: and I saw men illuminated by these beams in houses, in shacks, in cities from various parts of world. I also saw, among Protestants are most attached to their sect, individuals receive by this light: it begins to move and to germinate them. "

3. December 27, the feast of St. John the Evangelist, she saw the Roman Church as a brilliant sun. He started from the rays that spread over the whole world: "I was told that it related to the Apocalypse of St. John, on which various people in the Church must receive light and that light will fall entirely on the Church. I saw a very distinct vision about it, but I can not reproduce well. "

Throughout the octave of the feast she had visions continually affecting the Church, but could not tell in some detail as follows. She could not state a good idea full of the intimate relationship between these visions to those of the prophets of the mountain, however we may well induce short guidance provided by it as the Pilgrim, on this occasion, saved at least fragments a cycle of singularly grand visions:

"I saw the church of St. Peter and an enormous amount of men working to overthrow it, but I also saw others who were making repairs. Lines occupied maneuvers of this double work extended across the world and I was surprised all with which everything was done. The demolition of detached chunks and it was particularly large numbers of sectarians and apostates with them. These people, doing their work of destruction seemed certain requirements and follow a certain rule: they wore white aprons lined with a blue ribbon and trimmed pockets, with trowels stuck in the belt.

Moreover, they had clothes of every kind: he was among them men of distinction, big and fat, with uniforms and crosses, which however did not put themselves out to work, but marked on walls with a trowel places where we had to demolish.

I saw with horror that there were also Catholic priests among them. Often when they did not know how to do well, they approached, in order to educate, one of them who had a great book where it seemed that all the ways to build and demolish were described. So they marked off with a trowel again exactly one point which was to be attacked and on which the demolition. was promptly made. These people destroyed with great calm and a steady hand, but timidly, and stealthily eye on the watch. I saw the Pope in prayer: it was surrounded by false friends who often did the opposite of what he prescribed. I saw a little black man (he was a layman) to work the ruin of the church with great activity.

While the church was demolished and on one side, it is rebuilt on the other side, but with very little enthusiasm. I saw several members of the clergy I knew. The vicar general gave me great joy. He passed on, unperturbed, and dismantlers through gave orders to maintain and repair. I also saw my confessor dragging a large stone which he brought into a long detour. I saw others say their breviary casually and intermittently bring under their coat a small stone or present to others as if it were a great rarity. They all seemed to have no confidence or ardor or method, and absolutely ignorant of what it was. It was deplorable. Already the anterior part of the church had fallen: there remained standing but the shrine with the Blessed Sacrament. I was overwhelmed with sadness and I always wondered where was this man I had once seen to stand on to defend the church, wearing a red dress and holding a white banner. Then I saw a woman full of majesty to advance into the great square before the church. She had raised her ample cloak on both arms and rose slowly into the air. She landed on the dome and spread over the whole of the church which his coat of gold seemed to glow. The wreckers came to take a moment to rest, but when they tried to get back to work, they were absolutely impossible to approach the area covered by the mantle. However, on the other side, those who were rebuilding began to work with incredible activity. He came men of very great age, helpless, forgotten, and many young people strong and vigorous, women, children, clergy and laity, and the building was fully restored soon. Then I saw a new Pope to come with a procession. He was younger and much harsher than the last. He was received with great pomp. He seemed ready to consecrate the church, but I heard a voice saying that a new consecration was not necessary, that the Blessed Sacrament there had always been. It was then very solemnly celebrate a double celebration: a universal jubilee and the restoration of the church. Pope, before starting the party, had already prepared his people rejected and sent back to the congregation, without finding any contradiction, a crowd of members of the upper and lower clergy. I saw that they left the meeting muttering and full of anger. The Pope took into his service any other persons, ecclesiastical and even secular. Then began the great solemnity in the church of St. Peter. The men in white aprons continued to work at their work quietly and demolition. with caution, when others did not see them: they were fearful and always had an eye on the watch. "

4. "Dec. 30. I again saw the church of St. Peter with its high dome. Saint Michael sat atop bright light, wearing a red dress with blood and clutching a large banner of war. On earth there was a great fight. Greens and blues fighting against whites, whites and those who had above them a sword and flaming red, seemed to have the below: but no one knew why they fought. The church was red with blood as the angel, and I was told it would be washed in the blood. The fight lasted longer, more bloody color faded from the church and it became increasingly clear. But the angel came down and went to whites and I saw him several times before all of their cohorts. Then they were animated by a courage not wonderful that they knew where they came, it was the angel who multiplied his blows among the enemy, who fled in all directions. The fiery sword that was above the white victorious then disappeared. During the battle, troops of enemies continually passed on their side and once he came a very numerous. Above the battlefield, troops of saints also appeared in the air: they showed, indicating what to do, waved with his hand: they were all different, but inspired by the same spirit and acting in the same mind.

"When the angel had descended from the top of the church, I saw above him in the sky a large illuminated cross on which the Saviour was tied, went out of his wounds shining ray beams that spread to the world. The wounds were red and bright like doors whose center was the color of the sun. He was not wearing the crown of thorns, but of all the wounds of the head went rays that were moving horizontally across the world. The rays of the hands, feet and side were the colors of the rainbow sky, they were divided into very tiny lines, sometimes also they met and thus reach the villages, towns, houses throughout the Earth's surface. I saw them here and there, sometimes far, sometimes closely, falling and dying on various sucking the souls who, entering one of these colored rays, in penetrating wound of the Lord. The rays of the wound on the side of the church were spreading placed below, as a current very abundant and very broad. The church was all lit up, and saw most souls enter the Lord through this stream of rays.

"I also saw hovering on the surface of the sky a glowing heart of a red light, which left a path of white rays leading into the wound in the side and another path of rays that spread over the Church and on many countries, these rays attracted to them trèsgrand a number of souls who, by the heart and the way light, entered the side of Jesus. I was told that the heart was Mary. In addition to these rays, I saw all the wounds of the scales are lower to the ground, some do not quite reached. These scales were of different shapes, narrow or wide, with steps that stretched more or less far. They were either isolated or pressed against each other, he could easily have thirty. They were, according to the colors of purgatory, dark at first, then clearer, a gray shade and illuminating as they rode. I saw many souls climb painfully on these scales. Several rose quickly, as if someone helped them and did not cease to advance, while others crowded confusedly and fell on lower levels, some fell completely in darkness.

The effort with which they were climbing was very touching, joyous compared to the attraction to which other obeyed. It seemed that those who continued to rise, aided in their ascent, were in a more intimate relationship with the church as were prevented, arrested, abandoned, precipitated. I also saw many of those souls whose bodies were left on the battlefield, each taking their way to enter the Lord's body. Behind the cross, in the depths of the sky, I saw a whole series of paintings depicting a distance away that was still preparing the work of redemption, but I have no words to express it all. It seemed that these were the stations in the path of divine grace through the history of

the world until his final term in redemption. I did not stay in the same place. I moved from side to side across and between the spokes, and I saw everything. Ah! what I saw was immeasurable, indescribable. I also live suddenly as if the mountain of the prophets was pushed to the cross and close to her, but she was rooted to the ground and remained united with it. She presented the same appearance as in the first vision, and above, behind her, I saw bright beautiful gardens all I could see where animals and plants bright; I felt that it was Paradise .

"While the battle ended with the land the church and the angel, which soon disappeared, had become white and bright. The cross also vanishes and in its place stood on the church a great woman of brilliant light that stretched far above her coat gold shining. In the church was seen to effect a reconciliation accompanied by evidence of humility. I saw bishops and pastors to approach each other and exchange their books: sects recognize the Church into his marvelous victory and by the light of the revelation they had seen with their eyes shine on it. Those lights came from the rays of the water jet that St. John had struck the mountain lake of the prophets. When I saw this meeting, I felt a profound sense of the approach of the kingdom of God. I felt a glory and a higher life occur throughout nature, and a holy emotion take over all men as when the Lord's birth was near, and so I felt the approach of the kingdom of God that I felt compelled to run to meet him and shouts of joy (note). I was already feeling the accession of Mary in his early ancestors. I saw their stock is ennobling as it approached the point where it would produce this flower. I saw Mary arrive, how that I can express, it's the same way I have always a presentiment of a reconciliation of the kingdom of God. I can not compare to this other feeling that I mentioned. I saw him approaching, attracted by the joggle desire of many Christians, full of humility, love and faith, it was the desire that attracted him. I live in the land of small bands of light lambs led by shepherds, and I saw all these shepherds as shepherds of one who, as a lamb, he gave his blood for us all there was in Men infinite love and power of God.

(Note) She did this for the vision by praying aloud.

I saw that I knew and shepherds who were close to me, but never suspected any of this, and I was very eager to awaken from their slumber. I was excited like a child that my mother was the church, and I had a very striking vision of my childhood years, when our teacher kept telling us: "He who does not look like the Church his mother does not look like his father God. "I had become a child again and I thought, as then:" The church is stone, so how can it be my mother! Yet it is true she is my mother! "And I thought quite simply that I entered my mother when I went to church. That's why I cried also in vision: "Yes, it is certainly my mother. "Then I saw suddenly the Church under the figure of a woman beautiful and majestic, and I asked her why she left and neglect and abuse by his family. I also asked her to give me and she put her son in my arms the child Jesus with whom I talked a long time. Then I had the beautiful and sweet assurance that Mary was the Church and the Church our mother and God our Father and Jesus our brother. - I was quite delighted that as a child I had entered the church, the mother of stone and what I told myself, inspired by the grace of God: "Yes, I enter my holy mother. "

"I saw a big party in the church who, after his victory, shone like a sun. I saw a new Pope very austere and very energetic. I saw, before the start of the festival, many bishops and pastors hunted by him because they were bad. I saw the holy apostles to participate in the special celebration of this festival in the church. I live so close to be fulfilled the prayer "Thy kingdom come upon us. "I seemed to see

the heavenly gardens, bright light descend from above, to meet on earth in places where the fire was lit, and bathe everything below in a primordial light. The enemy fled in battle were not prosecuted, but they dispersed on all sides. "

. These visions of the Church is soon lost in a great vision of the heavenly Jerusalem.

I live in the streets of the brilliant City of God a number of palaces and glorious gardens in which troops were moving countless saints, praising God and acting from above on the Church. In the heavenly Jerusalem, there is no church, Christ himself is the church. Mary his throne above the city of God and over which Christ and the Blessed Trinity. Thereof, he falls on Mary as a dew of light that Marie is spreading across the holy city. I live below the city of God Church of St. Peter and I had great joy in that, despite all the indifference of men, yet she still receives her true light from above. I saw the roads to the heavenly Jerusalem, and I saw the holy pastors who lead it to the souls of the elect taken in their herds. On these roads the crowd was not very great.

"And I saw my way to the city of God and I live there, as the center of a wide circle, all those to whom I was helping in any way. There I saw all the children and the poor for whom I had items of clothing, I was surprised and I am particularly pleased with all kinds of ways by which I had cut the clothes. Then I saw all the scenes of my life where I had been useful, if only to one person, by counsel, example, support, prayer, suffering, and I saw the fruit they had drawn represented in the form of gardens originated from there for their benefit. They maintained, cared for or let wither these gardens in different ways. And I saw what had happened to the impression that I had ever done on each of the persons with whom I had found in the report. "

6. A characteristic feature of the naive simplicity of this soul so favored and so heroic in his sufferings, is that after this great contemplation regarding the path that would lead to the heavenly Jerusalem, the most vivid recollection was that he had left acts which, in ordinary life, caused him joy the most sensitive, namely, its handicrafts for the sick and poor children. Day and night, amid all his sufferings, in the waking state or contemplative state, she was busy tireless charitable work of this kind, and perhaps the candor of this modest soul who did not know whether completely itself never manifested itself with more charm than the sweet joy in it: was penetrated, every time she had completed a supply of garments made by him for poor children.

MEDITATION VI

The Last Pasch

At first Jesus conversed lovingly and calmly with his disciples, but after a while he became grave and sad: *'Amen, Amen, I say to you, that one of you is about to betray me'*: he said, *'**he that dippeth his hand with me in the dish**'* (Matt. xxvi. 21,23). Jesus was then distributing the lettuce, of which there was only one dish, to those Apostles who were by his side, and he had given Judas, who was nearly opposite to him, the office of distributing it to the others. When Jesus spoke of a traitor, an expression which filled all the Apostles with fear, he said: *'he that dippeth his hand with me in the dish,'* which means: *'one of the twelve who are eating and drinking with me---one of those with whom I am eating bread.'* He did not plainly point out Judas to the others by these words; for ***to dip the hand in the same dish was an expression used to signify the most friendly and intimate intercourse.*** He was desirous, however, to give a warning to Judas, who was then really dipping his hand in the dish with our Saviour, to distribute the lettuce. Jesus continued to speak: *'The Son of man indeed goeth,'* he said, *'as it is written of him: but woe to that man by whom the Son of man shall be betrayed: It were better for him if that man had not been born.'*

The Apostles were very much troubled, **and each one of them exclaimed: 'Lord, is it I?'** for they were all perfectly aware that they did not entirely understand his words. Peter leaned towards John, behind Jesus, and made him a sign to ask our Lord who the traitor was to be, for, having so often been reprov'd by our Lord, he trembled lest it should be himself who was referred to. John was seated at the right hand of Jesus, and as all were leaning on their left arms, using the right to eat, his head was close to the bosom of Jesus. He leaned then on his breast and said: ***'Lord, who is it?'*** I did not see Jesus say to him with his lips: ***'He it is to whom I shall reach bread dipped.'*** I do not know whether he whispered it to him, but John knew it, when Jesus having dipped the bread, which was covered with lettuce, gave it tenderly **to Judas, who also asked: 'Is it I, Lord?'** Jesus looked at him with love, and answered him in general terms. Among the Jews, to give bread dipped was a mark of friendship and confidence; Jesus

on this occasion gave Judas the morsel, in order thus to warn him, without making known his guilt to the others. But the heart of Judas burned with anger, and during the whole time of the repast, I saw a frightful little figure seated at his feet, and sometimes ascending to his heart. I did not see John repeat to Peter what he had learned from Jesus, but he set his fears at rest by a look.

THE PASSION.

'If thou knowest not how to meditate on high and heavenly things, rest on the Passion of Christ, and willingly dwell in his sacred wounds. For, if thou fly devoutly to the wounds and precious stigmas of Jesus, thou shalt feel great comfort in tribulation'.

Imitation of Christ, book ii. chap. i.

INTRODUCTION

ON the evening of the 18th of February, 1823, a friend of Sister Emmerich went up to the bed, where she was lying apparently asleep; and being much struck by the beautiful and mournful expression of her countenance, felt himself inwardly inspired to raise his heart fervently to God, and offer the Passion of Christ to the Eternal Father, in union with the sufferings of all those who have carried their cross after him. While making this short prayer, he chanced to fix his eyes for a moment upon stigmatised hands of Sister Emmerich. She immediately hid them under the counterpane, starting as if some one had given her a blow. He felt surprised at this, and asked her, 'What has happened to you?' 'Many things,' she answered, in an expressive tone. Whilst he was considering what her meaning could be, she appeared to be asleep. At the end of about a quarter of an hour, she suddenly started up with all the eagerness of a person having a violent struggle with another, stretched out both her arms, clenching her hand, as if to repel an enemy standing on the left side of her bed, and exclaimed in an indignant voice: 'What do you mean by this contract of Magdalum?' Then she continued to speak with the warmth of a person who is being questioned during a quarrel—'Yes, it is that accursed spirit—the liar from the beginning---Satan, who is reproaching him about the Magdalum contract, and other things of the same nature, and says that he spent all that money upon himself.' When asked, 'Who has spent money? Who is being spoken to in that way?' she replied, 'Jesus, my adorable Spouse, on Mount Olivet' Then she again turned to the left, with menacing gestures, and exclaimed, 'What meanest thou, O father of lies, with thy Magdalum contract? Did he not deliver twenty-seven poor prisoners at Thirza, with the money derived from the sale of Magdalum? I saw him, and thou darest to say that

he has brought confusion into the whole estate, driven out its inhabitants, and squandered the money for which it was sold? But thy time is come, accursed spirit! thou wilt be chained, and his heel will crush thy head.'

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Here she was interrupted by the entrance of another person; her friends thought that she was in delirium, and pitied her. **The following morning she owned that the previous night she had imagined herself to be following our Saviour to the Garden of Olives, after the institution of the Blessed Eucharist, but that just at that moment some one having looked at the stigmas on her hands with a degree of veneration, she felt so horrified at this being done in the presence of our Lord, that she hastily hid them, with a feeling of pain. She then related her vision of what took place in the Garden of Olives, and as she continued her narrations the following days, the friend who was listening to her was enabled to connect the different scenes of the Passion together.** But as, during Lent, she was also celebrating the combats of our Lord with Satan in the desert, she had to endure in her own person many sufferings and temptations. Hence there were a few pauses in the history of the Passion, which were, however, easily filled up by means of some later communications.

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She usually spoke in common German, but when in a state of ecstasy, her language became much purer, and her narrations partook at once of child-like simplicity and dignified inspiration. Her friend wrote down all that she had said, directly he returned to his own apartments; for it was seldom that he could so much as even take notes in her presence. The Giver of all good gifts bestowed upon him memory, zeal, and strength to bear much trouble and fatigue, so that he has been enabled to bring this work to a conclusion. His conscience tells him that he has done his best, and he humbly begs the reader, if satisfied with the result of his labours, to bestow upon him the alms of an occasional prayer.

CHAPTER I

Jesus in the Garden of Olives

WHEN Jesus left the supper-room with the eleven Apostles, after the institution of the Adorable Sacrament of the Altar, his soul was deeply oppressed and his sorrow on the increase. He led the eleven, by an unfrequented path, to the Valley of Josaphat. As they left the house, I saw the moon, which was not yet quite at the full, rising in front of the mountain.

Our Divine Lord, as he wandered with his Apostles about the valley, told them that here he should one day return to judge the world, but not in a state of poverty and humiliation, as he then was, and that men would tremble with fear, and cry: *'Mountains, fall upon us!'* His disciples did not understand him, and thought, by no

means for the first time that night, that weakness and exhaustion had affected his brain. He said to them again: *'All you shall be scandalised in me this night. For it is written. I WILL STRIKE THE SHEPHERDS AND THE SHEEP OF THE FLOCK SHALL BE DISPERSED. But after I shall be risen again, I will go before you into Galilee.'*

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The Apostles were still in some degree animated by the spirit of enthusiasm and devotion with which their reception of the Blessed Sacrament and the solemn and affecting words of Jesus had inspired them. They eagerly crowded round him, and expressed their love in a thousand different ways, earnestly protesting that they would never abandon him. But as Jesus continued to talk in the same strain, Peter exclaimed: *'Although all shall be scandalised in thee, I will never be scandalised!'* and our Lord answered him: *'Amen, I say to thee, that in this night, before the cock crow, thou wilt deny me thrice.'* But Peter still insisted, saying: *'Yea, though I should die with thee, I will not deny thee.'* And the others all said the same. They walked onward and stopped, by turns, for the sadness of our Divine Lord continued to increase. The Apostles tried to comfort him by human arguments, assuring him that what he foresaw would not come to pass. They tired themselves in these vain efforts, began to doubt, and were assailed by temptation.

They crossed the brook Cedron, not by the bridge where, a few hours later, Jesus was taken prisoner, but by another, for they had left the direct road. Gethsemani, whither they were going, was about a mile and a half distant from the supper-hall, for it was three quarters of a mile from the supper-hall to the Valley of Josaphat, and about as far from thence to Gethsemani. The place called Gethsemani (where latterly Jesus had several times passed the night with his disciples) was a large garden, surrounded by a hedge, and containing only some fruit trees and flowers, while outside there stood a few deserted unclosed buildings.

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The Apostles and several other persons had keys of this garden, which was used sometimes as a pleasure ground, and sometimes as a place of retirement for prayer. Some arbours made of leaves and branches had been raised there, and eight of the Apostles remained in them, and were later joined by others of the disciples. The Garden of Olives was separated by a road from that of Gethsemani, and was open, surrounded only by an earthen wall, and smaller than the Garden of Gethsemani. There were caverns, terraces, and many olive-trees to be seen in this garden, and it was easy to find there a suitable spot for prayer and meditation. It was to the wildest part that Jesus went to pray.

It was about nine o'clock when Jesus reached Gethsemani with his disciples. The moon had risen, and already gave light in the sky, although the earth was still dark. Jesus was most sorrowful, and told his Apostles that danger was at hand. The disciples felt uneasy, and he told eight of those who were following him, to remain in the Garden of Gethsemani whilst he went on to pray. **He took with him Peter, James, and John, and going on a little further, entered into the Garden of Olives. No words can describe the**

sorrow which then oppressed his soul, for the time of trial was near. John asked him how it was that he, who had hitherto always consoled them, could now be so dejected? *'My soul is sorrowful even unto death,'* was his reply. And he beheld sufferings and temptations surrounding him on all sides, and drawing nearer and nearer, under the forms of frightful figures borne on clouds. Then it was that he said to the three Apostles: *'Stay you here and watch with me. Pray, lest ye enter into temptation.'* Jesus went a few steps to the left, down a hill, and concealed himself beneath a rock, in a grotto about six feet deep, while the Apostles remained in a species of hollow above. The earth sank gradually the further you entered this grotto, and the plants which were hanging from the rock screened its interior like a curtain from persons outside.

When Jesus left his disciples, I saw a number of frightful figures surrounding him in an ever-narrowing circle.

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His sorrow and anguish of soul continued to increase, and he was trembling all over when he entered the grotto to pray, like a wayworn traveller hurriedly seeking shelter from a sudden storm, but the awful visions pursued him even there, and became more and more clear and distinct. Alas! this small cavern appeared to contain the awful picture of all the sins which had been or were to be committed from the fall of Adam to the end of the world, and of the punishment which they deserved. It was here, on Mount Olivet, that Adam and Eve took refuge when driven out of Paradise to wander homeless on earth, and they had wept and bewailed themselves in this very grotto.

I felt that Jesus, in delivering himself up to Divine Justice in satisfaction for the sins of the world, caused his divinity to return, in some sort, into the bosom of the Holy Trinity, concentrated himself, so to speak, in his pure, loving and innocent humanity, and strong only in his ineffable love, gave it up to anguish and suffering.

He fell on his face, overwhelmed with unspeakable sorrow, and all the sins of the world displayed themselves before him, under countless forms and in all their real deformity. He took them all upon himself, and in his prayer offered his own adorable Person to the justice of his Heavenly Father, in payment for so awful a debt. But Satan, who was enthroned amid all these horrors, and even filled with diabolical joy at the sight of them, let loose his fury against Jesus, and displayed before the eyes of his soul increasingly awful visions, at the same time addressing his adorable humanity in words such as these: 'Takest thou even this sin upon thyself? Art thou willing to bear its penalty? Art thou prepared to satisfy for all these sins?'

101

And now a long ray of light, like a luminous path in the air, descended from Heaven; it was a procession of angels who came up to Jesus and strengthened and reinvigorated him. The remainder of the grotto was filled with frightful visions of our crimes; Jesus took them all upon himself, but that adorable Heart, which was so filled with the most perfect love for God and man, was flooded with anguish, and overwhelmed beneath the weight of so many abominable crimes. When this huge mass of iniquities, like the waves

of a fathomless ocean, had passed over his soul, Satan brought forward innumerable temptations, as he had formerly done in the desert, even daring to adduce various accusations against him. 'And takest thou all these things upon thyself,' he exclaimed, 'thou who art not unspotted thyself?' Then he laid to the charge of our Lord, with infernal impudence, a host of imaginary crimes. He reproached him with the faults of his disciples, the scandals which they had caused, and the disturbances which he had occasioned in the world by giving up ancient customs. No Pharisee, however wily and severe, could have surpassed Satan on this occasion; he reproached Jesus with having been the cause of the massacre of the Innocents, as well as of the sufferings of his parents in Egypt, with not having saved John the Baptist from death, with having brought disunion into families, protected men of despicable character, refused to cure various sick persons, injured the inhabitants of Gergesa by permitting men possessed by the devil to overturn their vats,* and demons to make swine cast themselves into the sea; with having deserted his family, and squandered the property of others; **in one word Satan, in the hopes of causing Jesus to waver, suggested to him every thought by which he would have tempted at the hour of death an ordinary mortal who might have performed all these actions without a superhuman intention; for it was hidden from him that Jesus was the Son of God, and he tempted him only as the most just of men.** Our Divine Saviour permitted his humanity thus to preponderate over his divinity, for he was pleased to endure even those temptations with which holy souls are assailed at the hour of death concerning the merit of their good works. That he might drink the chalice of suffering even to the dregs, he permitted the evil spirit to tempt his sacred humanity, as he would have tempted a man who should wish to attribute to his good works some special value in themselves, over and above what they might have by their union with the merits of our Saviour. There was not an action out of which he did not contrive to frame some accusation, **and he reproached Jesus, among other things, with having spent the price of the property of Mary Magdalen at Magdalum, which he had received from Lazarus.**

* On the 11th of December 1812, in her visions of the public life of Jesus, she saw our Lord permit the devils whom he had expelled from the men of Gergesa to enter into a herd of swine. She also saw, on this particular occasion, that the possessed men first overturned a large vat filled with some fermented liquid.

102

Among the sins of the world which Jesus took upon himself, I saw also my own; and a stream, in which I distinctly beheld each of my faults, appeared to flow towards me from out of the temptations with which he was encircled. During this time my eyes were fixed upon my Heavenly Spouse; with him I wept and prayed, and with him I turned towards the consoling angels. Ah, truly did our dear Lord writhe like a worm beneath the weight of his anguish and sufferings!

Whilst Satan was pouring forth his accusations against Jesus, it was with difficulty that I could restrain my indignation, but when he spoke of the sale of Magdalen's property, I could no longer keep silence, and exclaimed: 'How canst thou reproach him with the sale of this property as with a crime? Did I not myself see our Lord spend the sum which

was given him by Lazarus in works of mercy, and deliver twenty-eight debtors imprisoned at Thirza?’

At first Jesus looked calm, as he kneeled down and prayed, but after a time his soul became terrified at the sight of the innumerable crimes of men, and of their ingratitude towards God, and his anguish was so great that he trembled and shuddered as he exclaimed: ‘Father, if is possible, let this chalice pass from me! Father, all things are possible to thee, remove this chalice from me!’ But the next moment he added: ‘Nevertheless, not my will but thine be done.’ His will and that of his Father were one, but now that his love had ordained that he should be left to all the weakness of his human nature, he trembled at the prospect of death.

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I saw the cavern in which he was kneeling filled with frightful figures; I saw all the sins, wickedness, vices, and ingratitude of mankind torturing and crushing him to the earth; the horror of death and terror which he felt as man at the sight of the expiatory sufferings about to come upon him, surrounded and assailed his Divine Person under the forms of hideous spectres.

*He fell from side to side, clasping his hands; his body was covered with a cold sweat, and he trembled and shuddered. He then arose, but his knees were shaking and apparently scarcely able to support him; his countenance was pale, and quite altered in appearance, his lips white, and his hair standing on end. It was about half-past ten o’clock when he arose from his knees, and, bathed in a cold sweat, directed his trembling, weak footsteps towards his three Apostles. With difficulty did he ascend the left side of the cavern, and reach a spot where the ground was level, and where they were sleeping, exhausted with fatigue, sorrow and anxiety. He came to them, like a man overwhelmed with bitter sorrow, whom terror urges to seek his friends, but like also to a good shepherd, who, when warned of the approach of danger, hastens to visit his flock, the safety of which is threatened; for he well knew that they also were being tried by suffering and temptation. The terrible visions never left him, even while he was thus seeking his disciples. When he found that they were asleep, he clasped his hands and fell down on his knees beside them, overcome with sorrow and anxiety, and said: ‘Simon, sleepest: thou?’ They awoke, and raised him up, and he, in his desolation of spirit, said to them: ‘What? Could you not watch one hour with me?’ When they looked at him, and saw him pale and exhausted, scarcely able to support himself, bathed in sweat, trembling and shuddering,—**when they heard how changed and almost inaudible his voice had become, they did not know what to think, and had he not been still surrounded by a well-known halo of light, they would never have recognised him as Jesus.** John said to him: ‘Master, what has befallen thee? Must I call the other disciples? Ought we to take to flight?’ Jesus answered him: ‘Were I to live, teach, and perform miracles for thirty-three years longer, that would not suffice for the accomplishment of what must be fulfilled before this time tomorrow. Call not the eight; I did not bring them hither, because they could not see me thus agonising without being scandalised; they would yield to temptation, forget much of the past, and lose their confidence in me. But you, who have seen the Son of Man transfigured, may*

also see him under a cloud, and in dereliction of spirit; nevertheless, *watch and pray, lest ye fall into temptation, for the spirit indeed is willing, but the flesh is weak.*

104

By these words he sought at once to encourage them to persevere, and to make known to them the combat which his human nature was sustaining against death, together with the cause of his weakness. In his overwhelming sorrow, *he remained with them nearly a quarter of an hour, and spoke to them again.* He then returned to the grotto, his mental sufferings being still on the increase, while his disciples, on their part, stretched forth their hands towards him, wept, and embraced each other, asking, 'What can it be? What is happening to him? He appears to be in a state of complete desolation.' After this, they covered their heads, and began to pray, sorrowfully and anxiously.

About an hour and a half had passed since Jesus entered the Garden of Olives. It is true that Scripture tells us he said, 'Could you not watch one hour with me?' but his words should not be taken literally, nor according to our way of counting time. The three Apostles who were with Jesus had prayed at first, but then they had fallen asleep, for temptation had come upon them by reason of their want of trust in God. The other eight, who had remained outside the garden, did not sleep, for our Lord's last words, so expressive of suffering and sadness, had filled their hearts with sinister forebodings, and they wandered about Mount Olivet, trying to find some place of refuge in case of danger.

105

The town of Jerusalem was very quiet; the Jews were in their houses, engaged in preparing for the feast, but I saw, here and there, some of the friends and disciples of Jesus walking to and fro, with anxious countenances, conversing earnestly together, and evidently expecting some great event. The Mother of our Lord, Magdalen, Martha, Mary of Cleophas, Mary Salome, and Salome had gone from the supper-hall to the house of Mary, the mother of Mark. Mary was alarmed at the reports which were spreading, and wished to return to the town with her friends, in order to hear something of Jesus. Lazarus, Nicodemus, Joseph of Ariinatheia, and some relations from Hebron, came to see and endeavour to tranquillise her, for, as they were aware, either from their own knowledge or from what the disciples had told them, of the mournful predictions which Jesus had made in the supper-room, they had made inquiries of some Pharisees of their acquaintance, and had not been able to hear that any conspiracy was on foot for the time against our Lord. Being utterly ignorant of the treason of Judas, they assured Mary that the danger could not yet be very great, and that the enemies of Jesus would not make any attempts upon his person, at least until the festival was over. Mary told them how restless and disturbed in mind Judas had latterly appeared, and how abruptly he had left the supper-room. She felt no doubt of his having gone to betray our Lord, for she had often warned him that he was a son of perdition. The holy women then returned to the house of Mary, the mother of Mark.

When Jesus, unrelieved of all the weight of his sufferings, returned to the grotto, he fell prostrate, with his face on the ground and his arms extended, and prayed to his Eternal Father; but his soul had to sustain a second interior combat, which lasted **three-quarters of an hour**. Angels came and showed him, in a series of visions, all the sufferings that he was to endure in order to expiate sin; how great was the beauty of man, the image of God, before the fall, and how that beauty was changed and obliterated when sin entered the world. He beheld how all sins originated in that of Adam, the signification and essence of concupiscence, its terrible effects on the powers of the soul, and likewise the signification and essence of all the sufferings entailed by concupiscence. *They showed him the satisfaction which he would have to offer to Divine Justice, and how it would consist of a degree of suffering in his soul and body which would comprehend all the sufferings due to the concupiscence of all mankind, since the debt of the whole human race had to be paid by that humanity which alone was sinless—the humanity of the Son of God.* **The angels showed him all these things under different forms, and I felt what they were saying, although I heard no voice. No tongue can describe what anguish and what horror overwhelmed the soul of Jesus at the sight of so terrible an expiation—his sufferings were so great, indeed, that a bloody sweat issued forth from all the pores of his sacred body.**

106

Whilst the adorable humanity of Christ was thus crushed to the earth beneath this awful weight of suffering, the angels appeared filled with compassion; there was a pause, and I perceived that they were earnestly desiring to console him, and praying to that effect before the throne of God. For one instant there appeared to be, as it were, a struggle between the mercy and justice of God and that love which was sacrificing itself. I was permitted to see an image of God, not, as before, seated on a throne, but under a luminous form. I beheld the divine nature of the Son in the Person of the Father, and, as it were, withdrawn into his bosom; the Person of the Holy Ghost proceeded from the Father and the Son, it was, so to speak, between them, and yet the whole formed only one God—but these things are indescribable.



All this was more an inward perception than a vision under distinct forms, and it appeared to me that the Divine Will of our Lord withdrew in some sort into the Eternal Father, in order to permit all those sufferings which his human will besought his Father to spare him, to weigh upon his humanity alone. I saw this at the time when the angels,

filled with compassion, were desiring to console Jesus, who, in fact, was slightly relieved at that moment. Then all disappeared, and the angels retired from our Lord, whose soul was about to sustain fresh assaults.

When our Redeemer, on Mount Olivet, was pleased to experience and overcome that violent repugnance of human nature to suffering and death which constitutes a portion of all sufferings, **the tempter was permitted to do to him what he does to all men who desire to sacrifice themselves in a holy cause.**

In the first portion of the agony, Satan displayed before the eyes of our Lord the enormity of that debt of sin which he was going to pay, and was even bold and malicious enough to seek faults in the very works of our Saviour himself.

In the second agony, Jesus beheld, to its fullest extent and in all its bitterness, the expiatory suffering which would be required to satisfy Divine Justice. This was displayed to him by angels; for it belongs not to Satan to show that expiation is possible, and the father of lies and despair never exhibits the works of Divine Mercy before men. Jesus having victoriously resisted all these assaults by his entire and **absolute submission** to the will of his Heavenly Father, a succession of new and terrifying visions were presented before his eyes, and that feeling of doubt and anxiety which a man on the point of making some great sacrifice always experiences, arose in the soul of our Lord, as he asked himself the tremendous question: **'And what good will result from this sacrifice?'** Then a most awful picture of the future was displayed before his eyes and overwhelmed his tender heart with anguish.

When God had created the first Adam, he cast a deep sleep upon him, opened his side, and took one of his ribs, of which he made Eve, his wife and the mother of all the living. Then he brought her to Adam, who exclaimed: *'This now is bone of my bones, and flesh of my flesh. Wherefore a man shall leave father and mother, and shall cleave to his wife, and they shall be two in one flesh.'* That was the marriage of which it is written: *'This is a great Sacrament. I speak in Christ and in the Church.'* Jesus Christ, the second Adam, was pleased also to let sleep come upon him—the sleep of death on the cross, and he was also pleased to let his side be opened, in order that the second Eve, his virgin Spouse, the Church, the mother of all the living, might be formed from it. It was his will to give her the blood of redemption, the water of purification, and his spirit—the three which render testimony on earth—and to bestow upon her also the holy Sacraments, in order that she might be pure, holy, and undefiled; **he was to be her head, and we were to be her members, under submission to the head, the bone of his bones, and the flesh of his flesh.** *In taking human nature, that he might suffer death for us, he had also left his Eternal Father, to cleave to his Spouse, the Church, and he became one flesh with her, by feeding her with the Adorable Sacrament of the Altar, in which he unites himself unceasingly with us.* He has been pleased to remain on earth with his Church, until we shall all be united together by him within her fold, and he has said: *'The gates of hell shall never prevail against her.'* *To satisfy his unspeakable love for sinners, our Lord had become man and a brother of these same sinners, that so he might take upon himself*

*the punishment due to all their crimes. He had contemplated with deep sorrow the greatness of this debt and the unspeakable sufferings by which it was to be acquitted. Yet he had most joyfully given himself up to the will of his Heavenly Father **as a victim of expiation.** Now, however, he beheld all the future sufferings, combats, and wounds of his heavenly Spouse; in one word, he beheld the ingratitude of men.*

108

The soul of Jesus beheld all the future sufferings of his Apostles, disciples, and friends; after which he saw the primitive Church, numbering but few souls in her fold at first, and then in proportion as her numbers increased, disturbed by heresies and schisms breaking out among her children, who repeated the sin of Adam by pride and disobedience. He saw the tepidity, malice, and corruption of an infinite number of Christians, the lies and deceptions of proud teachers, all the sacrileges of wicked priests, the fatal consequences of each sin, and the abomination of desolation in the kingdom of God, in the sanctuary of those ungrateful human beings whom he was about to redeem with his blood at the cost of unspeakable sufferings.

109

The scandals of all ages, down to the present day and even to the end of the world—every species of error, deception, mad fanaticism, obstinacy, and malice—were displayed before his eyes, and he beheld, as it were floating before him, all the apostates, heresiarchs, and pretended reformers, who deceive men by an appearance of sanctity.

*The corrupters and the corrupted of all ages outraged and tormented him for not having been crucified after their fashion, or for not having suffered precisely as they settled or imagined he should have done. They vied with each other in tearing the seamless robe of his Church; many ill-treated, insulted, and denied him, and many turned contemptuously away, shaking their heads at him, avoiding his compassionate embrace, and hurrying on to the abyss where they were finally swallowed up. He saw countless numbers of other men who did not dare openly to deny him, but who passed on in disgust at the sight of the wounds of his Church, as the Levite. passed by the poor man who had fallen among robbers. Like unto cowardly and faithless children, who desert their mother in the middle of the night, at the sight of the thieves and robbers to whom their negligence or their malice has opened the door, they fled from his wounded Spouse. He beheld all these men, sometimes separated from the True Vine, and taking their rest amid the wild fruit trees, sometimes like lost sheep, left to the mercy of the wolves, led by base hirelings into bad pasturages, and refusing to enter the fold of the Good Shepherd who gave his life for his sheep. They were wandering homeless in the desert in the midst of the sand blown about by the wind, and were obstinately determined not to see his City placed upon a hill, which could not be hidden, the House of his Spouse, his Church built upon a rock, and with which he had promised to remain to the end of ages. They built upon the sand wretched tenements, which they were continually pulling down and rebuilding, but in which there was neither altar nor sacrifice; **they had weathercocks on their roofs, and their doctrines changed with the wind, consequently they were for ever in opposition one with the other.** They never could come to a mutual understanding, and*

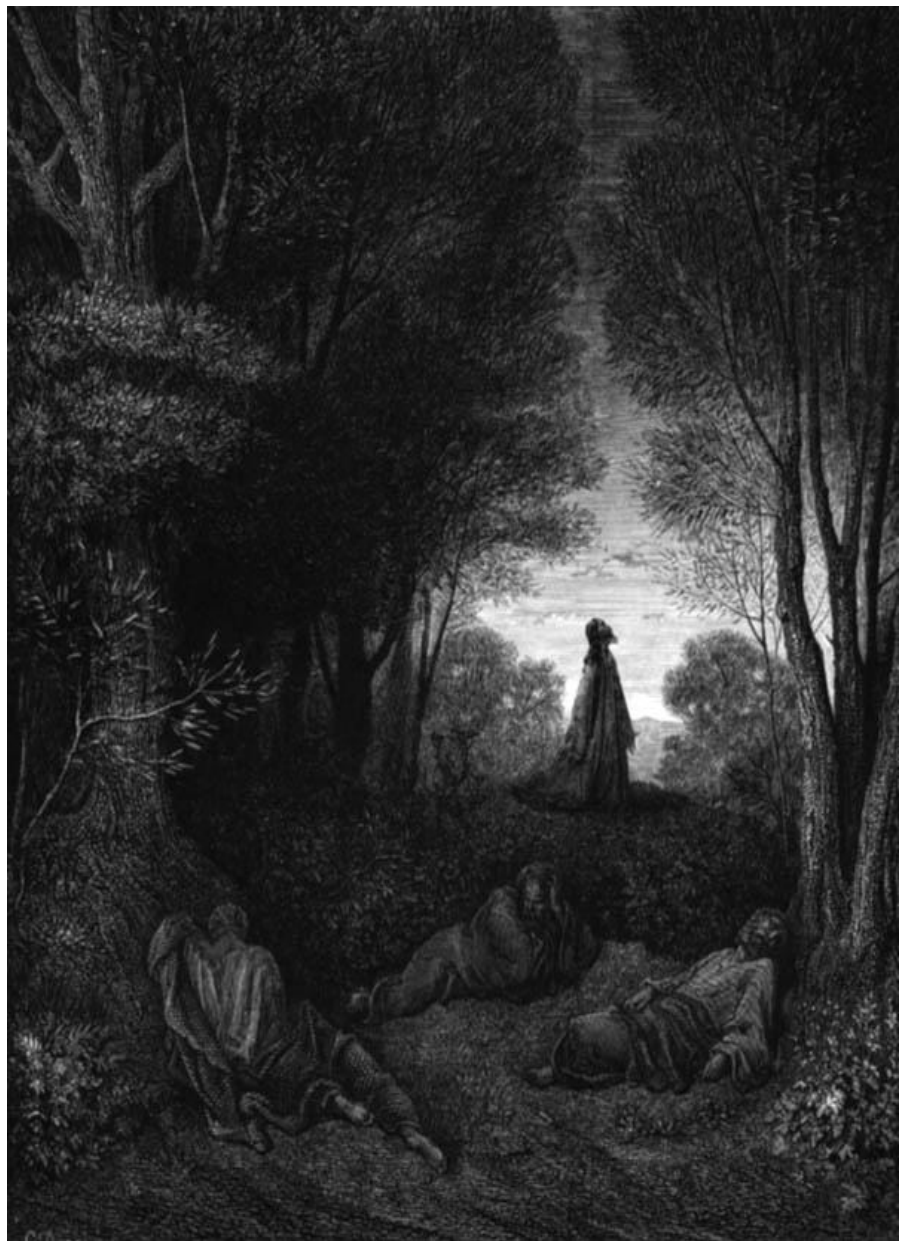
were for ever unsettled, often destroying their own dwellings and hurling the fragments against the Corner Stone of the Church, which always remained unshaken.

110

As there was nothing but darkness in the dwellings of these men, many among them, instead of directing their steps towards the Candle placed on the Candlestick in the House of the Spouse of Christ, wandered with closed eyes around the gardens of the Church, sustaining life only by inhaling the sweet odours which were diffused from them far and near, stretching forth their hands towards shadowy idols, and following wandering stars which led them to wells where there was no water. Even when on the very brink of the precipice, they refused to listen to the voice of the Spouse calling them, and, though dying with hunger, derided, insulted, and mocked at those servants and messengers who were sent to invite them to the Nuptial Feast.

They obstinately refused to enter the garden, because they feared the thorns of the hedge, although they had neither wheat with which to satisfy their hunger nor wine to quench their thirst, but were simply intoxicated with pride and self-esteem, and being blinded by their own false lights, persisted in asserting that the Church of the Word made flesh was invisible. Jesus beheld them all, he wept over them, and was pleased to suffer for all those who do not see him and who will not carry their crosses after him in his City built upon a hill—his Church founded upon a rock, to which he has given himself in the Holy Eucharist, and against which the gates of Hell will never prevail.

Bearing a prominent place in these mournful visions which were beheld by the soul of Jesus, I saw Satan, who dragged away and strangled a multitude of men redeemed by the blood of Christ and sanctified by the unction of his Sacrament. Our Divine Saviour beheld with bitterest anguish the ingratitude and corruption of the Christians of the first



and of all succeeding ages, even to the end of the world, and during the whole of this time the voice of the tempter was incessantly repeating: 'Canst thou resolve to suffer for such ungrateful reprobates?' while the various apparitions succeeded each other with intense rapidity, and so violently weighed down and crushed the soul of Jesus, that his sacred humanity was overwhelmed with unspeakable anguish. Jesus—the Anointed of the Lord—the Son of Man—struggled and writhed as he fell on his knees, with clasped hands, as it were annihilated beneath the weight of his suffering. *So violent was the struggle which then took place between his human will and his repugnance to suffer so much for such an ungrateful race, that from every pore of his sacred body there burst forth large drops of blood, which fell trickling on to the ground. In his bitter agony, he looked around, as though seeking help, and appeared to take Heaven, earth, and the stars of the firmament to witness of his sufferings.*

111

Jesus, in his anguish of spirit, raised his voice, and gave utterance to several cries of pain. The three Apostles awoke, listened, and were desirous of approaching him, but Peter detained James and John, saying: 'Stay you here; I will join him.' Then I saw Peter hastily run forward and enter the grotto. 'Master,' he exclaimed, 'what has befallen thee?' *But at the sight of Jesus, thus bathed in his own blood, and sinking to the ground beneath the weight of mortal fear and anguish, he drew back, and paused for a moment, overcome with terror.* Jesus made him no answer, and appeared unconscious of his presence. Peter returned to the other two, and told them that the Lord had not answered him except by groans and sighs. They became more and more sorrowful after this, covered their heads, and sat down to weep and pray.

I then returned to my Heavenly Spouse in his most bitter agony. The frightful visions of the future ingratitude of the men whose debt to Divine Justice he was taking upon himself, continued to become more and more vivid and tremendous. Several times I heard him exclaim: 'O my Father, can I possibly suffer for so ungrateful a race? O my Father, if this chalice may not pass from me, but I must drink it, thy will be done!'

112

Amid all these apparitions, Satan held a conspicuous place, under various forms, which represented different species of sins. Sometimes he appeared under the form of a gigantic black figure, sometimes under those of a tiger, a fox, a wolf, a dragon, or a serpent. Not, however, that he really took any of these shapes, but merely some one of their characteristics, joined with other hideous forms. None of these frightful apparitions entirely resembled any creature, but were symbols of abomination, discord, contradiction, and sin—in one word, were demoniacal to the fullest extent. These diabolical figures urged on, dragged, and tore to pieces, before the very eyes of Jesus, countless numbers of those men for whose redemption he was entering upon the painful way of the Cross. At first I but seldom saw the serpent; soon, however, it made its appearance, with a crown upon its head. **This odious reptile was of gigantic size, apparently possessed of unbounded strength, and led forward countless legions of the enemies of Jesus in every age and of every nation.** *Being armed with all kinds of destructive weapons, they sometimes tore one another in pieces, and then renewed their attacks upon our Saviour with redoubled rage. It was indeed*

an awful sight; for they heaped upon him the most fearful outrages, cursing, striking, wounding, and tearing him in pieces. Their weapons, swords, and spears flew about in the air, crossing and recrossing continually in all directions, like the flails of threshers in an immense barn; and the rage of each of these fiends seemed exclusively directed against Jesus—that grain of heavenly wheat descended to the earth to die there, in order to feed men eternally with the Bread of Life.

Thus exposed to the fury of these hellish bands, some of which appeared to me wholly composed of blind men, Jesus was as much wounded and bruised as if their blows had been real. I saw him stagger from side to side, sometimes raising himself up, and sometimes falling again, while the serpent, in the midst of the crowds whom it was unceasingly leading forward against Jesus, struck the ground with its tail, and tore to pieces or swallowed all whom it thus knocked to the ground.

113

It was made known to me that these apparitions were all those persons who in divers ways insult and outrage Jesus, really and truly present in the Holy Sacrament. I recognised among them all those who in any way profane the Blessed Eucharist. I beheld with horror all the outrages thus offered to our Lord, whether by neglect, irreverence, and omission of what was due to him; by open contempt, abuse, and the most awful sacrileges; by the worship of worldly idols; by spiritual darkness and false knowledge; or, finally, by error, incredulity, fanaticism, hatred, and open persecution. Among these men I saw many who were blind, paralysed, deaf, and dumb, and even children;—blind men who would not see the truth; paralytic men who would not advance, according to its directions, on the road leading to eternal life; deaf men who refused to listen to its warnings and threats; dumb men who would never use their voices in its defence; and, finally, children who were led astray by following parents and teachers filled with the love of the world and forgetfulness of God, who were fed on earthly luxuries, drunk with false wisdom, and loathing all that pertained to religion. Among the latter, the sight of whom grieved me especially, because Jesus so loved children, I saw many irreverent, ill-behaved acolytes, who did not honour our Lord in the holy ceremonies in which they took a part. I beheld with terror that many priests, some of whom even fancied themselves full of faith and piety, also outraged Jesus in the Adorable Sacrament. I saw many who believed and taught the doctrine of the Real Presence, but did not sufficiently take it to heart, for they forgot and neglected the palace, throne, and seat of the Living God; that is to say, the church, the altar, the tabernacle, the chalice, the monstrance, the vases and ornaments; in one word, all that is used in his worship, or to adorn his house.

Entire neglect reigned everywhere, all things were left to moulder away in dust and filth, and the worship of God was, if not inwardly profaned, at least outwardly dishonoured. Nor did this arise from real poverty, but from indifference, sloth, preoccupation of mind about vain earthly concerns, and often also from egotism and spiritual death; for I saw neglect of this

kind in churches the pastors and congregations of which were rich, or at least tolerably well off. I saw many others in which worldly, tasteless, unsuitable ornaments had replaced the magnificent adornments of a more pious age.

114

I saw that often the poorest of men were better lodged in their cottages than the Master of heaven and earth in his churches. Ah, how deeply did the inhospitality of men grieve Jesus, who had given himself to them to be their Food! Truly, there is no need to be rich in order to receive him who rewards a hundredfold the glass of cold water given to the thirsty; but how shameful is not our conduct when in giving drink to the Divine Lord, who thirsts for our souls, we give him corrupted water in a filthy glass! **In consequence of all this neglect, I saw the weak scandalised, the Adorable Sacrament profaned, the churches deserted, and the priests despised. This state of impurity and negligence extended even to the souls of the faithful, who left the tabernacle of their hearts unprepared and uncleansed when Jesus was about to enter them, exactly the same as they left his tabernacle on the altar.**

Were I to speak for an entire year, I could never detail all the insults offered to Jesus in the Adorable Sacrament which were made known to me in this way. I saw their authors assault Jesus in bands, and strike him with different arms, corresponding to their various offences. I saw irreverent Christians of all ages, careless or sacrilegious priests, crowds of tepid and unworthy communicants, wicked soldiers profaning the sacred vessels, and servants of the devil making use of the Holy Eucharist in the frightful mysteries of hellish worship. Among these bands I saw a great number of theologians, who had been drawn into heresy by their sins, attacking Jesus in the Holy Sacrament of his Church, and snatching out of his Heart, by their seductive words and promises, a number of souls for whom he had shed his blood. Ah! it was indeed an awful sight, for I saw the Church as the body of Christ; and all these bands of men, who were separating themselves from the Church, mangled and tore off whole pieces of his living flesh. Alas! he looked at them in the most touching manner, and lamented that they should thus cause their own eternal loss. He had given his own divine Self to us for our Food in the Holy Sacrament, in order to unite in one body—that of the Church, his Spouse—men who were to an infinite extent divided and separated from each other; and now he beheld himself torn and rent in twain in that very body; for his principal work of love, the Holy Communion, in which men should have been made wholly one, was become, by the malice of false teachers, the subject of separation. I beheld whole nations thus snatched out of his bosom, and deprived of any participation in the treasure of graces left to the Church. **Finally, I saw all who were separated from the Church plunged into the depths of infidelity, superstition, heresy, and false worldly philosophy; and they gave vent to their fierce rage by joining together in large bodies to attack the Church, being urged on by the serpent which was disporting itself in the midst of them. Alas! it was as though Jesus himself had been torn in a thousand pieces!**

115

So great was my horror and terror, that my Heavenly Spouse appeared to me, and mercifully placed his hand upon my heart, saying: ‘No one has yet seen all these things, and thy heart would burst with sorrow if I did not give thee strength.’

I saw the blood flowing in large drops down the pale face of our Saviour, his hair matted together, and his beard bloody and entangled. After the vision which I have last described, he fled, so to speak, out of the cave, and returned to his disciples. But he tottered as he walked; his appearance was that of a man covered with wounds and bending beneath a heavy burden, and he stumbled at every step.

When he came up to the three Apostles, they were not lying down asleep as they had been the first time, but their heads were covered, and they had sunk down on their knees, in an attitude often assumed by the people of that country when in sorrow or desiring to pray. **They had fallen asleep, overpowered by grief and fatigue.** Jesus, trembling and groaning, drew nigh to them, and they awoke.

116

But when, by the light of the moon, they saw him standing before them, his face pale and bloody, and his hair in disorder, their weary eyes did not at the first moment recognise him, for he was indescribably changed. He clasped his hands together, upon which they arose and lovingly supported him in their arms, and he told them in sorrowful accents that the next day he should be put to death,—that in one hour's time he should be seized, led before a tribunal, maltreated, outraged, scourged, and finally put to a most cruel death. He besought them to console his Mother, and also Magdalen. They made no reply, for they knew not what to say, so greatly had his appearance and language alarmed them, and they even thought his mind must be wandering. When he desired to return to the grotto, he had not strength to walk. I saw John and James lead him back, and return when he had entered the grotto. It was then about a quarter-past eleven.

During this agony of Jesus, I saw the Blessed Virgin also overwhelmed with sorrow and anguish of soul, in the house of Mary, the mother of Mark. She was with Magdalen and Mary in the garden belonging to the house, and almost prostrate from grief, with her whole body bowed down as she knelt. She fainted several times, for she beheld in spirit different portions of the agony of Jesus. She had sent some messengers to make inquiries concerning him, but her deep anxiety would not suffer her to await their return, and she went with Magdalen and Salome as far as the Valley of Josaphat. She walked along with her head veiled, and her arms frequently stretched forth towards Mount Olivet; for she beheld in spirit Jesus bathed in a bloody sweat, and her gestures were as though she wished with her extended hands to wipe the face of her Son. I saw these interior movements of her soul towards Jesus, who thought of her, and turned his eyes in her direction, as if to seek her assistance. I beheld the spiritual communication which they had with each other, under the form of rays passing to and fro between them. Our Divine Lord thought also of Magdalen, was touched by her distress, and therefore recommended his Apostles to console her; for he knew that her love for his adorable Person was greater than that felt for him by any one save his Blessed Mother, and he foresaw that she would suffer much for his sake, and never offend him more.

117

About this time, the eight Apostles returned to the arbour of Gethsemani, and after talking together for some time, ended by going to sleep. They were wavering, discouraged, and sorely tempted. They had each been seeking for a place of refuge in case of danger, and they anxiously asked one another, *'What shall we do when they have put him to death? We have left all to follow him; we are poor and the offscouring of the world; we gave ourselves up entirely to his service, and now he is so sorrowful and so dejected himself, that he can afford us no consolation.'* The other disciples had at first wandered about in various directions, but then, having heard something concerning the awful prophecies which Jesus had made, they had nearly all retired to Bethphage.

I saw Jesus still praying in the grotto, struggling against the repugnance to suffering which belonged to human nature, and abandoning himself wholly to the will of his Eternal Father. Here the abyss opened before him, and he had a vision of the first part of Limbo. He saw Adam and Eve, the patriarchs, prophets, and just men, the parents of his Mother, and John the Baptist, awaiting his arrival in the lower world with such intense longing, that the sight strengthened and gave fresh courage to his loving heart. His death was to open Heaven to these captives,—his death was to deliver them out of that prison in which they were languishing in eager hope! When Jesus had, with deep emotion, looked upon these saints of antiquity, angels presented to him all the bands of saints of future ages, who, joining their labours to the merits of his Passion, were, through him, to be united to his Heavenly Father. Most beautiful and consoling was this vision, in which he beheld salvation and sanctification flowing forth in ceaseless streams from the fountain of redemption opened by his death.

118

The apostles, disciples, virgins, and holy women, the martyrs, confessors, hermits, popes, and bishops, and large bands of religious of both sexes—in one word, the entire army of the blessed—appeared before him. All bore on their heads triumphal crowns, and the flowers of their crowns differed in form, in colour, in odour, and in perfection, according to the difference of the sufferings, labours and victories which had procured them eternal glory. Their whole life, and all their actions, merits, and power, as well as all the glory of their triumph, came solely from their union with the merits of Jesus Christ.

The reciprocal influence exercised by these saints upon each other, and the manner in which they all drank from one sole Fountain—the Adorable Sacrament and the Passion of our Lord—formed a most touching and wonderful spectacle. Nothing about them was devoid of deep meaning,—their works, martyrdom, victories, appearance, and dress,—all, though indescribably varied, was confused together in infinite harmony and unity; and this unity in diversity was produced by the rays of one single Sun, by the Passion of the Lord, of the Word made flesh, in whom was life, the light of men, which shined in darkness, and the darkness did not comprehend it.

The army of the future saints passed before the soul of our Lord, which was thus placed between the desiring patriarchs, and the triumphant band of the future blessed, and these two armies joining together, and completing one another, so to speak, surrounded the loving Heart of our Saviour as with a crown of victory. This most affecting and consoling spectacle bestowed a degree of strength and comfort upon the soul of Jesus. Ah! he so loved his brethren and creatures that, to accomplish the redemption of one single soul, he would

have accepted with joy all the sufferings to which he was now devoting himself. As these visions referred to the future, they were diffused to a certain height in the air.

119

But these consoling visions faded away, and the angels displayed before him the scenes of his Passion quite close to the earth, because it was near at hand. I beheld every scene distinctly portrayed, from the kiss of Judas to the last words of Jesus on the cross, and I saw in this single vision all that I see in my meditations on the Passion. The treason of Judas, the flight of the disciples, the insults which were offered our Lord before Annas and Caiphas, Peter's denial, the tribunal of Pilate, Herod's mockery, the scourging and crowning with thorns, the condemnation to death, the carrying of the cross, the linen cloth presented by Veronica, the crucifixion, the insults of the Pharisees, the sorrows of Mary, of Magdalen, and of John, the wound of the lance in his side, after death;— in one word, every part of the Passion was shown to him in the minutest detail. He accepted all voluntarily, submitting to everything for the love of man. He saw also and felt the sufferings endured at that moment by his Mother, whose interior union with his agony was so entire that she had fainted in the arms of her two friends.

When the visions of the Passion were concluded, Jesus fell on his face like one at the point of death; the angels disappeared, and the bloody sweat became more copious, so that I saw it had soaked his garment. Entire darkness reigned in the cavern, when I beheld an angel descend to Jesus. This angel was of higher stature than any whom I had before beheld, and his form was also more distinct and more resembling that of a man. He was clothed like a priest in a long floating garment, and bore before him, in his hands, a small vase, in shape resembling the chalice used at the Last Supper. At the top of this chalice, there was a small oval body, about the size of a bean, and which diffused a reddish light. The angel, without touching the earth with his feet, stretched forth his right hand to Jesus, who arose, when he placed the mysterious food in his mouth, and gave him to drink from the luminous chalice. Then he disappeared.



120

Jesus having freely accepted the chalice of his sufferings, and received new strength, remained some minutes longer in the grotto, absorbed in calm meditation, and returning

thanks to his Heavenly Father. *He was still in deep affliction of spirit, but supernaturally comforted to such a degree as to be able to go to his disciples without tottering as he walked, or bending beneath the weight of his sufferings. His countenance was still pale and altered, but his step was firm and determined. He had wiped his face with a linen cloth, and rearranged his hair, which hung about his shoulders, matted together and damp with blood.*

When Jesus came to his disciples, they were lying, as before, against the wall of the terrace, asleep, and with their heads covered. Our Lord told them that then was not the time for sleep, but that they should arise and pray: *'Behold the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners,'* he said: *'Arise, let us go, behold he is at hand that will betray me. It were better for him, if that man had not been born.'* The Apostles arose in much alarm, and looked round with anxiety. When they had somewhat recovered themselves, Peter said warmly: *'Lord, I will call the others, that so we may defend thee.'* But Jesus pointed out to them at some distance in the valley, on the other side of the Brook of Cedron, a band of armed men, who were advancing with torches, and he said that one of their number had betrayed him. He spoke calmly, exhorted them to console his Mother, and said: *'Let us go to meet them—I shall deliver myself up without resistance into the hands of my enemies.'* He then left the Garden of Olives with the three Apostles, and went to meet the archers on the road which led from that garden to Gethsemani.

When the Blessed Virgin, under the care of Magdalen and Salome, recovered her senses, some disciples, who had seen the soldiers approaching, conducted her back to the house of Mary, the mother of Mark. The archers took a shorter road than that which Jesus followed when he left the supper-room.

121

The grotto in which Jesus had this day prayed was not the one where he usually prayed on Mount Olivet. He commonly went to a cabin at a greater distance off, where, one day, after having cursed the barren fig-tree, he had prayed in great affliction of spirit, with his arms stretched out, and leaning against a rock.

The traces of his body and hands remained impressed on the stone, and were honoured later, but it was not known on what occasion the miracle had taken place. I have several times seen similar impressions left upon the stone, either by the Prophets of the Old Testament, or by Jesus, Mary, or some of the Apostles, and I have also seen those made by the body of St. Catherine on Mount Sinai. These impressions do not seem deep, but resemble what would be made upon a thick piece of dough, if a person leaned his hand upon it.

CHAPTER II

Judas and his Band

JUDAS had not expected that his treason would have produced such fatal results. He had been anxious to obtain the promised reward, and to please the Pharisees by delivering up Jesus into their hands, but he had never calculated on things going so far, or thought that the enemies of his Master would actually bring him to judgment and crucify him; his mind was engrossed with the love of gain alone, and some astute Pharisees and Sadducees, with

whom he had established an intercourse, had constantly urged him on to treason by flattering him. He was sick of the fatiguing, wandering, and persecuted life which the Apostles led. **For several months past he had continually stolen from the alms which were consigned to his care, and his avarice, grudging the expenses incurred by Magdalen when she poured the precious ointment on the feet of our Lord, incited him to the commission of the greatest of crimes. He had always hoped that Jesus would establish a temporal kingdom, and bestow upon him some brilliant and lucrative post in it, but finding himself disappointed, he turned his thoughts to amassing a fortune. He saw that sufferings and persecutions were on the increase for our Lord and his followers, and he sought to make friends with the powerful enemies of our Saviour before the time of danger, for he saw that Jesus did not become a king, whereas the actual dignity and power of the High Priest, and of all who were attached to his service, made a very strong impression upon his mind.**

122

He began to enter by degrees into a close connection with their agents, who were constantly flattering him, and assuring him in strong terms that, in any case, an end would speedily be put to the career of our Divine Lord. He listened more and more eagerly to the criminal suggestions of his corrupt heart, and he had done nothing during the last few days but go backwards and forwards in order to induce the chief priests to come to some agreement. But they were unwilling to act at once, and treated him with contempt. They said that sufficient time would not intervene before the festival day, and that there would be a tumult among the people. The Sanhedrin alone listened to his proposals with some degree of attention. After Judas had sacrilegiously received the Blessed Sacrament, Satan took entire possession of him, and he went off at once to complete his crime. He in the first place sought those persons who had hitherto flattered and entered into agreements with him, and who still received him with pretended friendship. Some others joined the party, and among the number Annas and Caiphas, but the latter treated him with considerable pride and scorn. All these enemies of Christ were extremely undecided and far from feeling any confidence of success, because they mistrusted Judas.

123

I saw the empire of Hell divided against itself; Satan desired the crime of the Jews, and earnestly longed for the death of Jesus, the Converter of souls, the holy Teacher, the Just Man, who was so abhorrent to him; but at the same time he felt an extraordinary interior fear of the death of the innocent Victim, who would not conceal himself from his persecutors. I saw him then, on the one hand, stimulate the hatred and fury of the enemies of Jesus, and on the other, insinuate to some of their number that Judas was a wicked, despicable character, and that the sentence could not be pronounced before the festival, or a sufficient number of witnesses against Jesus be gathered together.

Every one proposed something different, and some questioned Judas, saying: 'Shall we be able to take him? Has he not armed men with him?' And the traitor replied: 'No, he is alone with eleven disciples; he is greatly depressed, and the eleven are timid men.' He told them that now or never was the time to get possession of the person of Jesus, that later he might no longer have it in his power to give our Lord up into their hands, and that perhaps he should never return to him again, because for several days past it had been very clear that

the other disciples and Jesus himself suspected and would certainly kill him if he returned to them. He told them likewise that if they did not at once seize the person of Jesus, he would make his escape, and return with an army of his partisans, to have himself proclaimed king. These threats of Judas produced some effect, his proposals were acceded to, and he received the price of his treason—thirty pieces of silver. These pieces were oblong, with holes in their sides, strung together by means of rings in a kind of chain, and bearing certain impressions.

Judas could not help being conscious that they regarded him with contempt and distrust, for their language and gestures betrayed their feelings, and pride suggested to him to give back the money as an offering for the Temple, in order to make them suppose his intentions to have been just and disinterested. But they rejected his proposal, because the price of blood could not be offered in the Temple. Judas saw how much they despised him, and his rage was excessive. He had not expected to reap the bitter fruits of his treason even before it was accomplished, but he had gone so far with these men that he was in their power, and escape was no longer possible. They watched him carefully, and would not let him leave their presence, until he had shown them exactly what steps were to be taken in order to secure the person of Jesus. Three Pharisees accompanied him when he went down into a room where the soldiers of the Temple (some only of whom were Jews, and the rest of various nations) were assembled. When everything was settled, and the necessary number of soldiers gathered together, Judas hastened first to the supper-room, accompanied by a servant of the Pharisee, for the purpose of ascertaining whether Jesus had left, as they would have seized his person there without difficulty, if once they had secured the doors. He agreed to send them a messenger with the required information.

124

A short time before when Judas had received the price of his treason, a Pharisee had gone out, and sent seven slaves to fetch wood with which to prepare the Cross for our Saviour, in case he should be judged, because the next day there would not be sufficient time on account of the commencement of the Paschal festivity. They procured this wood from a spot about three-quarters of a mile distant, near a high wall, where there was a great quantity of other wood belonging to the Temple, and dragged it to a square situated behind the tribunal of Caiphas. The principal piece of the Cross came from a tree formerly growing in the Valley of Josaphat, near the torrent of Cedron, and which, having fallen across the stream, had been used as a sort of bridge. When Nehemias hid the sacred fire and the holy vessels in the pool of Bethsaida, it had been thrown over the spot, together with other pieces of wood,—then later taken away, and left on one side. The Cross was prepared in a very peculiar manner, either with the object of deriding the royalty of Jesus, or from what men might term chance. It was composed of five pieces of wood, exclusive of the inscription. I saw many other things concerning the Cross, and the meaning of different circumstances was also made known to me, but I have forgotten all that.

125

Judas returned, and said that Jesus was no longer in the supper-room, but that he must certainly be on Mount Olivet, in the spot where he was accustomed to pray. He requested that only a small number of men might be sent with him, lest the disciples who were on the

watch should perceive anything and raise a sedition. Three hundred men were to be stationed at the gates and in the streets of Ophel, a part of the town situated to the south of the Temple, and along the valley of Millo as far as the house of Annas, on the top of Mount Sion, in order to be ready to send reinforcements if necessary, for, he said, all the people of the lower class of Ophel were partisans of Jesus. The traitor likewise bade them be careful, lest he should escape them—since he, by mysterious means, had so often hidden himself in the mountain, and made himself suddenly invisible to those around. He recommended them, besides, to fasten him with a chain, and make use of certain magical forms to prevent his breaking it. The Jews listened to all these pieces of advice with scornful indifference, and replied, 'If we once have him in our hands, we will take care not to let him go.'

Judas next began to make his arrangements with those who were to accompany him. He wished to enter the garden before them, and embrace and salute Jesus as if he were returning to him as his friend and disciple, and then for the soldiers to run forward and seize the person of Jesus. He was anxious that it should be thought they had come there by chance, that so, when they had made their appearance, he might run away like the other disciples and be no more heard of. He likewise thought that, perhaps, a tumult would ensue, that the Apostles might defend themselves, and Jesus pass through the midst of his enemies, as he had so often done before. He dwelt upon these thoughts especially, when his pride was hurt by the disdainful manner of the Jews in his regard; but he did not repent, for he had wholly given himself up to Satan. It was his desire also that the soldiers following him should not carry chains and cords, and his accomplices pretended to accede to all his wishes, although in reality they acted with him as with a traitor who was not to be trusted, but to be cast off as soon as he had done what was wanted. The soldiers received orders to keep close to Judas, watch him carefully, and not let him escape until Jesus was seized, for he had received his reward, and it was feared that he might run off with the money, and Jesus not be taken after all, or another be taken in his place. The band of men chosen to accompany Judas was composed of twenty soldiers, selected from the temple guard and from others of the military who were under the orders of Annas and Caiphas. They were dressed very much like the Roman soldiers, had morions like them, and wore hanging straps round their thighs, but their beards were long, whereas the Roman soldiers at Jerusalem had whiskers only, and shaved their chins and upper lips. They all had swords, some of them being also armed with spears, and they carried sticks with lanterns and torches; but when they set off they only lighted one. It had at first been intended that Judas should be accompanied by a more numerous escort, but he drew their attention to the fact that so large a number of men would be too easily seen, because Mount Olivet commanded a view of the whole valley. Most of the soldiers remained, therefore, at Ophel, and sentinels were stationed on all sides to put down any attempt which might be made to release Jesus. Judas set off with the twenty soldiers, but he was followed at some distance by four archers, who were only common bailiffs, carrying cords and chains, and after them came the six agents with whom Judas had been in communication for some time. One of these was a priest and a confidant of Annas, a second was devoted to Caiphas, the third and fourth were Pharisees, and the other two Sadduceans and Herodians. These six men were courtiers of Annas and Caiphas, acting in the capacity of spies, and most bitter enemies of Jesus.

The soldiers remained on friendly terms with Judas until they reached the spot where the road divides the Garden of Olives from the Garden of Gethsemani, but there they refused to allow him to advance alone, and entirely changed their manner, treating him with much insolence and harshness.

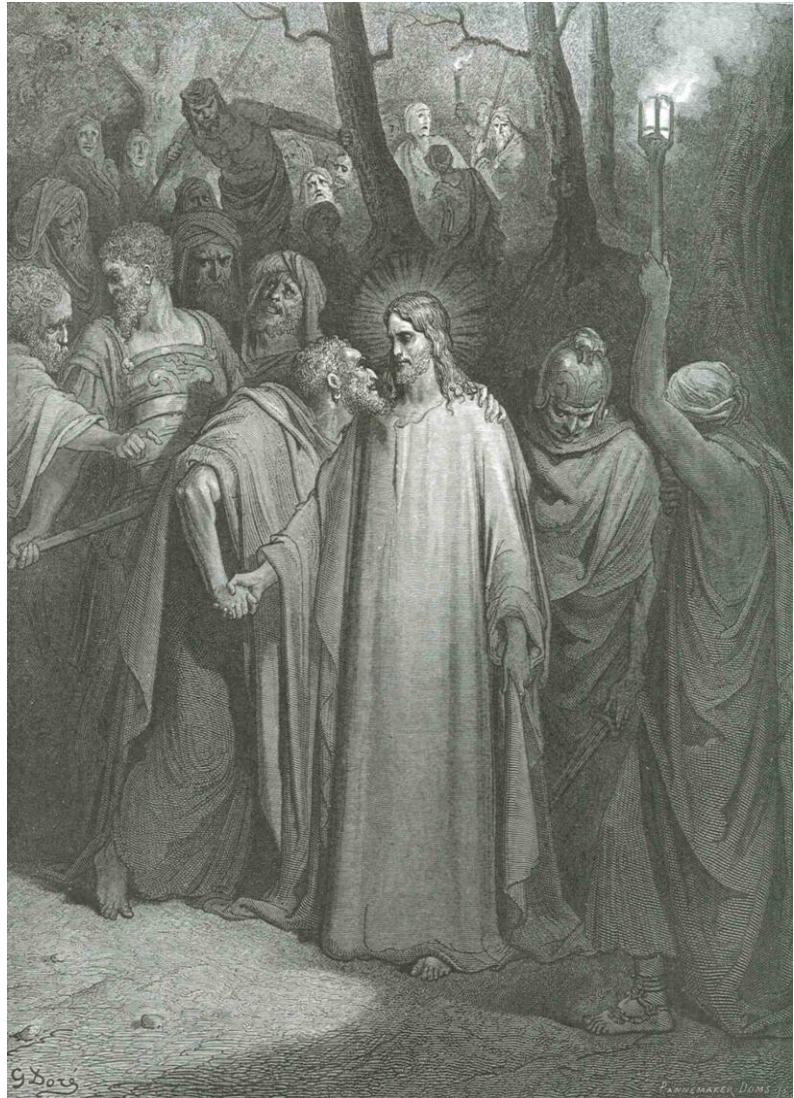
CHAPTER III

Jesus is Arrested

JESUS was standing with his three Apostles on the road between Gethsemani, and the Garden of Olives, when Judas and the band who accompanied him made their appearance. A warm dispute arose between Judas and the soldiers, because he wished to approach first and speak to Jesus quietly as if nothing was the matter, and then for them to come up and seize our Saviour, thus letting him suppose that he had no connection with the affair. But the men answered rudely, 'Not so, friend, thou shalt not escape from our hands until we have the Galilean safely bound,' and seeing the eight Apostles who hastened to rejoin Jesus when they heard the dispute which was going on, they (notwithstanding the opposition of Judas) called up four archers, whom they had left at a little distance, to assist. When by the light of the moon Jesus and the three Apostles first saw the band of armed men, Peter wished to repel them by force of arms, and said: 'Lord, the other eight are close at hand, let us attack the archers,' but Jesus bade him hold his peace, and then turned and walked back a few steps. **At this moment four disciples came out of the garden, and asked what was taking place. Judas was about to reply, but the soldiers interrupted, and would not let him speak. These four disciples were James the Less, Philip, Thomas, and Nathaniel;** the last named, who was a son of the aged Simeon, had with a few others joined the eight Apostles at Gethsemani, being perhaps sent by the friends of Jesus to know what was going on, or possibly simply incited by curiosity and anxiety. The other disciples were wandering to and fro, on the look out, and ready to fly at a moment's notice.

Jesus walked up to the soldiers and said in a firm and clear voice, 'Whom seek ye?' The leaders answered, 'Jesus of Nazareth.' Jesus said to them, 'I am he.' Scarcely had he pronounced these words than they all fell to the ground, as if struck with apoplexy. Judas, who stood by them, was much alarmed, and as he appeared desirous of approaching, Jesus held out his hand and said: *'Friend, whereto art thou come?'* Judas stammered forth something about business which had brought him. Jesus answered in few words, the sense of which was: *'It were better for thee that thou hadst never been born;'* however, I cannot remember the words exactly. In the meantime, the soldiers had risen, and again approached Jesus, but they waited for the sign of the kiss, with which Judas had promised to salute his Master that they might recognise him. Peter and the other disciples surrounded Judas, and reviled him in unmeasured terms, calling him thief and traitor; he tried to mollify their wrath by all kinds of lies, but his efforts were vain, for the soldiers came up and offered to defend him, which proceeding manifested the truth at once.

Jesus again asked, *'Whom seek ye?'* They replied: *'Jesus of Nazareth.'* Jesus made answer, *'I have told you that I am he,' 'if therefore you seek me, let these go their way.'* At these words the soldiers fell for the second time to the ground, in convulsions similar to those of epilepsy, and the Apostles again surrounded Judas and expressed their indignation at his shameful



treachery. Jesus said to the soldiers, 'Arise,' and they arose, but at first quite speechless from terror. They then told Judas to give them the signal agreed upon instantly, as their orders were to seize upon no one but him whom Judas kissed. Judas therefore approached Jesus, and gave him a kiss, saying, 'Hail Rabbi.' Jesus replied, 'What, Judas, dost thou betray the Son of Man with a kiss?' The soldiers immediately surrounded Jesus, and the archers laid hands upon him. Judas wished to fly, but the Apostles would not allow it; they rushed at the soldiers and cried out, 'Master, shall we strike with the sword?' Peter, who was more impetuous than the rest, seized the sword, and struck Malchus, the servant of the high priest, who wished to drive away the Apostles, and cut off his right ear; Malchus fell to the ground, and a great tumult ensued.

The archers had seized upon Jesus, and wished to bind him; while Malchus and the rest of the soldiers stood around. When Peter struck the former, the rest were occupied in repulsing those among the disciples who approached too near, and in pursuing those who ran away. Four disciples made their appearance in the distance, and looked fearfully at the scene before them; but the soldiers were still too much alarmed at their late fall to trouble themselves much about them, and besides they did not wish to leave our Saviour without a certain number of men to guard him. *Judas fled as soon as he had given the traitorous kiss, but was met by some of the disciples, who overwhelmed him with reproaches. Six Pharisees, however, came to his rescue, and he escaped whilst the archers were busily occupied in pinioning Jesus.*

When Peter struck Malchus, Jesus said to him, ***‘Put up again thy sword into its place; for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done?’*** Then he said, ‘Let me cure this man;’ and approaching Malchus, he touched his ear, prayed, and it was healed. The soldiers who were standing near, as well as the archers and the six Pharisees, far from being moved by this miracle, continued to insult our Lord, and said to the bystanders, ‘It is a trick of the devil, the powers of witchcraft made the ear appear to be cut off, and now the same power gives it the appearance of being healed.’

Then Jesus again addressed them, ***‘You are come out at it were to a robber, with swords and clubs, to apprehend me. I sat daily with you teaching in the Temple, and you laid not hands upon me, but this is your hour and the power of darkness.*** The Pharisees ordered him to be bound still more strongly, and made answer in a contemptuous tone, ‘Ah! thou couldst not overthrow us by thy witchcraft.’ Jesus replied, but I do not remember his words, ***and all the disciples fled. The four archers and the six Pharisees did not fall to the ground at the words of Jesus, because, as was afterwards revealed to me, they as well as Judas, who likewise did not fall, were entirely in the power of Satan, whereas all those who fell and rose again were afterwards converted, and became Christians;*** they had only surrounded Jesus, and not laid hands upon him. Malchus was instantly converted by the cure wrought upon him, and during the time of the Passion his employment was to carry messages backwards and forwards to Mary and the other friends of our Lord.

The archers, who now proceeded to pinion Jesus with the greatest brutality, were pagans of the lowest extraction, short, stout, and active, with sandy complexions, resembling those of Egyptian slaves, and bare legs, arms, and neck.

They tied his hands as tightly as possible with hard new cords, fastening the right-hand wrist under the left elbow, and the left-hand wrist under the right elbow. They encircled his waist with a species of belt studded with iron points, and bound his hands to it with osier bands, while on his neck they put a collar covered with iron points, and to this collar were appended two leathern straps, which were crossed over his chest like a stole and fastened to the belt. They then fastened four ropes to different parts of the belt, and by means of these

ropes dragged our Blessed Lord from side to side in the most cruel manner. The ropes were new; I think they were purchased when the Pharisees first determined to arrest Jesus. The Pharisees lighted fresh torches, and the procession started. Ten soldiers walked in front, the archers who held the ropes and dragged Jesus along, followed, and the Pharisees and ten other soldiers brought up the rear. *The disciples wandered about at a distance, and wept and moaned as if beside themselves from grief. John alone followed, and walked at no great distance from the soldiers, until the Pharisees, seeing him, ordered the guards to arrest him. They endeavoured to obey, but he ran away, leaving in their hands a cloth with which he was covered, and of which they had taken hold when they endeavoured to seize him. He had slipped off his coat, that he might escape more easily from the hands of his enemies, and kept nothing on but a short under garment without sleeves, and the long band which the Jews usually wore, and which was wrapped round his neck, head, and arms.* The archers behaved in the most cruel manner to Jesus as they led him along; this they did to curry favour with the six Pharisees, who they well knew perfectly hated and detested our Lord. They led him along the roughest road they could select, over the sharpest stones, and through the thickest mire; they pulled the cords as tightly as possible; they struck him with knotted cords, as a butcher would strike the beast he is about to slaughter; and they accompanied this cruel treatment with such ignoble and indecent insults that I cannot recount them. The feet of Jesus were bare; he wore, besides the ordinary dress, a seamless woollen garment, and a cloak which was thrown over all. I have forgotten to state that when Jesus was arrested, it was done without any order being presented or legal ceremony taking place; he was treated as a person without the pale of the law.

131

The procession proceeded at a good pace; when they left the road which runs between the Garden of Olives and that of Gethsemani, they turned to the right, and soon reached a bridge which was thrown over the Torrent of Cedron. When Jesus went to the Garden of Olives with the Apostles, he did not cross this bridge, but went by a private path which ran through the Valley of Josaphat, and led to another bridge more to the south. The bridge over which the soldiers led Jesus was long, being thrown over not only the torrent, which was very large in this part, but likewise over the valley, which extends a considerable distance to the right and to the left, and is much lower than the bed of the river. I saw our Lord fall twice before he reached the bridge, and these falls were caused entirely by the barbarous manner in which the soldiers dragged him; but when they were half over the bridge they gave full vent to their brutal inclinations, and *struck Jesus with such violence that they threw him off the bridge into the water, and scornfully recommended him to quench his thirst there. If God had not preserved him, he must have been killed by this fall; he fell first on his knee, and then on his face, but saved himself a little by stretching out his hands, which, although so tightly bound before, were loosened, I know not whether by miracle, or whether the soldiers had cut the cords before they threw him into the water.* **The marks of his feet, his elbows, and his fingers were miraculously impressed on the rock on which he fell, and these impressions were afterwards shown for the veneration of Christians. These stones were less hard than the unbelieving hearts of the wicked men who surrounded Jesus, and bore witness at this terrible moment to the Divine Power which had touched them.**

132

I had not seen Jesus take anything to quench the thirst which had consumed him ever since his agony in the garden, but he drank when he fell into the Cedron, and I; heard him repeat these words from the prophetic Psalm, '*In his thirst he will drink water from the torrent*' (Psalm cviii.).

The archers still held the ends of the ropes with which Jesus was bound, but it would have been difficult to drag him out of the water on that side, on account of a wall which was built on the shore; they turned back and dragged him quite through the Cedron to the shore, and then made him cross the bridge a second time, accompanying their every action with insults, blasphemies and blows. His long woollen garment, which was quite soaked through, adhered to his legs, impeded every movement, and rendered it almost impossible for him to walk, and when he reached the end of the bridge he fell quite down. They pulled him up again in the most cruel manner, struck him with cords, and fastened the ends of his wet garment to the belt, abusing him at the same time in the most cowardly manner. It was not quite midnight when I saw the four archers inhumanly dragging Jesus over a narrow path, which was choked up with stones, fragments of rock, thistles, and thorns, on the opposite shore of the Cedron. The six brutal Pharisees walked as close to our Lord as they could, struck him constantly with thick pointed sticks, and seeing that his bare and bleeding feet were torn by the stones and briars, exclaimed scornfully: 'His precursor, John the Baptist, has certainly not prepared a good path for him here;' or, 'The words of Malachy, "*Behold, I send my angel be/ore thy face, to prepare the way before thee,*" do not exactly apply now.' Every jest uttered by these men incited the archers to greater cruelty.

133

The enemies of Jesus remarked that several persons made their appearance in the distance; they were only disciples who had assembled when they heard that their Master was arrested, and who were anxious to discover what the end would be; but the sight of them rendered the Pharisees uneasy, lest any attempt should be made to rescue Jesus, and they therefore sent for a reinforcement of soldiers. At a very short distance from an entrance opposite to the south side of the Temple, which leads through a little village called Ophel to Mount Sion, where the residences of Annas and Caiphas were situated, I saw a band of about fifty soldiers, who carried torches, and appeared ready for anything; the demeanour of these men was outrageous, and they gave loud shouts, both to announce their arrival, and to congratulate their comrades upon the success of the expedition. This caused a slight confusion among the soldiers who were leading Jesus, and Malchus and a few others took advantage of it to depart, and fly towards Mount Olivet.

When the fresh band of soldiers left Ophel, I saw those disciples who had gathered together disperse; some went one way, and some another. The Blessed Virgin and about nine of the holy women, being filled with anxiety, directed their steps towards the Valley of Josaphat, accompanied by Lazarus, John the son of Mark, the son of Veronica, and the son of Simon. The last-named was at Gethsemani with Nathaniel and the eight Apostles, and had fled when the soldiers appeared. He was giving the Blessed Virgin the account of all that had been done, when the fresh band of soldiers joined those who were leading Jesus, and she then heard their tumultuous vociferations, and saw the light of the torches they carried. This

sight quite overcame her; she became insensible, and John took her into the house of Mary, the mother of Mark.

134

The fifty soldiers who were sent to join those who had taken Jesus, were a detachment from a company of three hundred men posted to guard the gates and environs of Ophel; for the traitor Judas had reminded the High Priests that the inhabitants of Ophel (who were principally of the labouring class, and whose chief employment was to bring water and wood to the Temple) were the most attached partisans of Jesus, and might perhaps make some attempts to rescue him. The traitor was aware that Jesus had both consoled, instructed, assisted, and cured the diseases of many of these poor workmen, and that Ophel was the place where he halted during his journey from Bethania to Hebron, when John the Baptist had just been executed. Judas also knew that Jesus had cured many of the masons who were injured by the fall of the Tower of Siloe. The greatest part of the inhabitants of Ophel were converted after the death of our Lord, and joined the first Christian community that was formed after Pentecost, and when the Christians separated from the Jews and erected new dwellings, they placed their huts and tents in the valley which is situated between Mount Olivet and Ophel, and there St. Stephen lived. Ophel was on a hill to the south of the Temple, surrounded by walls, and its inhabitants were very poor. I think it was smaller than Dulmen.*

* Dulmen is a small town in Westphalia, where Sister Exnmerich lived at this time.

135

The slumbers of the good inhabitants of Ophel were disturbed by the noise of the soldiers; they came out of their houses and ran to the entrance of the village to ask the cause of the uproar; but the soldiers received them roughly, ordered them to return home, and in reply to their numerous questions, said, 'We have just arrested Jesus, your false prophet—he who has deceived you so grossly; the High Priests are about to judge him, and he will be crucified.' Cries and lamentations arose on all sides; the poor women and children ran backwards and forwards, weeping and wringing their hands; and calling to mind all the benefits they had received from our Lord, they cast themselves on their knees to implore the protection of Heaven. But the soldiers pushed them on one side, struck them, obliged them to return to their houses, and exclaimed, 'What farther proof is required? Does not the conduct of these persons show plainly that the Galilean incites rebellion?'

They were, however, a little cautious in their expressions and demeanour for fear of causing an insurrection in Ophel, and therefore only endeavoured to drive the inhabitants away from those parts of the village which Jesus was obliged to cross.

When the cruel soldiers who led our Lord were near the gates of Ophel he again fell, and appeared unable to proceed a step farther, upon which one among them, being moved to compassion, said to another, 'You see the poor man is perfectly exhausted, he cannot support himself with the weight of his chains; if we wish to get him to the High Priest alive we must loosen the cords with which his hands are bound, that he may be able to save himself a little when he falls.' The band stopped for a moment, the fetters were loosened, and another kind-hearted soldier brought some water to Jesus from a neighbouring

fountain. Jesus thanked him, and spoke of the 'fountains of living water,' of which those who believed in him should drink; but his words enraged the Pharisees still more, and they overwhelmed him with insults and contumelious language. I saw the heart of the soldier who had caused Jesus to be unbound, as also that of the one who brought him water, suddenly illuminated by grace; they were both converted before the death of Jesus, and immediately joined his disciples.

The procession started again, and reached the gate of Ophel. Here Jesus was again saluted by the cries of grief and sympathy of those who owed him so much gratitude, and the soldiers had considerable difficulty in keeping back the men and women who crowded round from all parts. They clasped their hands, fell on their knees, lamented and exclaimed, 'Release this man unto us, release him! Who will assist, who will console us, who will cure our diseases? Release him unto us! ' It was indeed heart-rending to look upon Jesus; his face was white, disfigured, and wounded, his hair dishevelled, his dress soiled, and his savage and drunken guards were dragging him about and striking him with sticks like a poor animal led to the slaughter. Thus was he conducted through the midst of the afflicted inhabitants of Ophel, and the paralytic whom he had cured, the dumb to whom he had restored speech, and the blind whose eyes he had opened, united, but in vain, in offering supplications for his release.

136

Many persons from among the lowest and most degraded classes had been sent by Annas, Caiphas, and the other enemies of Jesus, to join the procession, and assist the soldiers both in ill-treating Jesus, and in driving away the inhabitants of Ophel. The village of Ophel was seated upon a hill, and I saw a great deal of timber placed there ready for building. The procession had to proceed down a hill, and then pass through a door made in the wall. On one side of this door stood a large building erected originally by Solomon, and on the other the pool of Bethesda. After passing this, they followed a westerly direction down a steep street called Millo, at the end of which a turn to the south brought them to the house of Annas. The guards never ceased their cruel treatment of our Divine Saviour, and excused such conduct by saying that the crowds who gathered together in front of the procession compelled them to severity. Jesus fell seven times between Mount Olivet and the house of Annas.

137

The inhabitants of Ophel were still in a state of consternation and grief, when the sight of the Blessed Virgin, who passed through the village accompanied by the holy women and some other friends on her way from the Valley of Cedron to the house of Mary the mother of Mark, excited them still more, and they made the place re-echo with sobs and lamentations, while they surrounded and almost carried her in their arms. Mary was speechless from grief, and did not open her lips after she reached the house of Mary the mother of Mark, until the arrival of John, who related all he had seen since Jesus left the supper-room; and a little later she was taken to the house of Martha, which was near that of Lazarus. Peter and John, who had followed Jesus at a distance, went in haste to some servants of the High Priest with whom the latter was acquainted, in order to endeavour by their means to obtain admittance into the tribunal where their Master was to be tried. These

servants acted as messengers, and had just been ordered to go to the houses of the ancients, and other members of the Council, to summon them to attend the meeting which was convoked. As they were anxious to oblige the Apostles, but foresaw much difficulty in obtaining their admittance into the tribunal, they gave them cloaks similar to those they themselves wore, and made them assist in carrying messages to the members in order that afterwards they might enter the tribunal of Caiphas, and mingle, without being recognised, among the soldiers and false witnesses, as all other persons were to be expelled. As Nicodemus, Joseph of Arimathea, and other well-intentioned persons were members of this Council, the Apostles undertook to let them know what was going to be done in the Council, thus securing the presence of those friends of Jesus whom the Pharisees had purposely omitted to invite. In the meantime Judas wandered up and down the steep and wild precipices at the south of Jerusalem, despair marked on his every feature, and the devil pursuing him to and fro, filling his imagination with still darker visions, and not allowing him a moment's respite.

RELATIONS WITH THE SOULS OF PURGATORY

From VOLUME THREE CHAPTER XI

- RELATIONS WITH THE SOULS OF PURGATORY.

- ANGELS.

- HOUSES OF THE HEAVENLY JERUSALEM.

In the above it was already much talk of deep compassion for the poor souls who pushed Anne Catherine to pray tirelessly and ceaselessly to them any kind of sacrifice and charity. We will gather now those who embrace his vision as much as touching the various states of suffering of the deceased, we will talk together various work done to assist them, so that the reader can have as complete a picture as possible of his incredible activity.

The first time the Pilgrim passed her the feast of All Saints and All Souls' Day, she light share the general indifference towards the dead, which we so easily tranquillisons their fate by the thought that the relief that we can give them no longer necessary or are no longer a high degree, anyway everything else in reality, she often said, groaning: "It is sad to see how little thought is to relieve the suffering souls purgatory. And yet their misery is so great! They can not help themselves! But when someone prays for them, suffers something for them, gives alms to them that their benefits immediately. They are also so happy, as happy a man dying of thirst which presents a refreshing drink. "

And when she saw that his words were printed on the Pilgrim, she also showed her how to consolation and assistance is offered in meritorious actions to God with a pure intention for the poor souls, for example in practices of self-denial self-mortification and self-will, in the victories over the evil propensities, in the acts of patience, gentleness, profound humility, forgiveness, sincerity, benevolence true, etc..

"Ah! she often said, how many poor souls have to suffer because of the neglect in which they are left, following the release in piety, lack of zeal for the glory of God and the salvation of others! How can we help them if not satisfied that the charity for them, offering them for these acts of virtue they themselves have the most neglected in their lifetime? The saints in heaven no longer able to do penance and satisfy for them, they have to wait for rescue as children of the Church Militant. And how eagerly they wish! They know that no good thought, no one's earnest desire of their living doing good remains ineffective and yet how little care for them! A priest saying his breviary devoutly in the thought of supplementing the deficiencies that the poor souls have yet to atone, they can provide incredible comfort. Similarly, under the priestly blessing penetrates into purgatory and refreshes as the dew of heaven, the souls which it is sent with a firm faith. One who could see all this as I see it, certainly seek to assist them with all his power.

She pitied above all the dead that those who survive beyond measure praise and ascend to heaven for their quality and their natural advantages, or that these survivors are a soft affection and

exaggerated to the point of being unable to bear the thought they are still in a state of suffering and purification: for she saw their souls as the most destitute and most neglected of all those in purgatory.

"I always see, she often said, the immoderate praises as theft, as a subtraction made to the prejudice of that which is provided such undeserved praise. "

One day Anne Catherine had with the Pilgrim, that these kinds of warnings touched deeply, a long interview on the reports of survivors with the dead, he brings in what is going to read what seemed most remarkable in discourses of the seer.

Everything that man thinks and says and does, in itself a living thing that has its effect for good or for evil. He who does evil, should hasten to wipe his fault by repentance and confession in the sacrament of penance, otherwise it is difficult or even impossible to prevent the consequences of the harm done to develop entirely. I often had the perception, even physical, in sickness and suffering certain persons and the curse attached to certain places, and he has always been shown that the fault has not atoned for nor forgiven incalculable effects after . I saw the punishment of many sins extending to a remote posterity, as something natural and necessary, as well as the effect of the curse attached to an ill-gotten or involuntary horror in front of the premises where great crimes were committed. I see it as so natural, so it is necessary that the blessing bless and sanctify that which is holy. Since I have the use of reason, I feel very strong about what is blessed and what is profane what is holy and what is not. That is holy attracts me and dragged me after him, in an irresistible way: what is profane rejects me, worries me, makes me shiver, forcing me to fight it by faith and prayer. This impression has always been for me especially clear and sharp near human bones, much more, near the smallest speck of dust from a body formerly inhabited by a soul. The strength of this feeling in me I was always obliged to believe that there is some relationship which binds all souls to their bodies because I found myself in the most diverse states, I saw very clearly the occur effects near the strangest bones sitting in the tombs and cemeteries. I had some bones near the feeling of light, the superabundant blessing and salvation by others that I have had various degrees of poverty and indigence, and I felt that I begged to help through prayer, fasting and almsgiving. But, near some graves, I was filled with fear and horror. When I pray at night in the cemetery, I felt on the graves of this kind the feeling of darkness deeper than the night itself, he was doing there in the blacker than black: it was like when made a hole in a black cloth, which makes the color appear even darker. I have often seen rising from the graves as a black vapor that made me shiver. I also happened, when the desire to help led me to enter the darkness, feeling before me something that repelled the help offered.

Living faith in the most holy justice of God was so for me as an angel who took me out of the horrors of such a tomb. On other graves I saw a shadow of a column of gray sometimes lighter, sometimes duller, more on a column of light, a ray more or less apparent: several I saw it appear, that m 'always extremely sad. I had the inner conviction that the rays brighter or duller out of the tombs were the means by which the poor souls to express how much they needed assistance, and those who could give no signs were in part the farthest from purgatory and absolutely helpless, that nobody thought they they were deprived of any opportunity to act and rejected further about the relationship with the body of the Church. When I prayed on one of those tombs, I often heard a low voice, broken, come to me from the depths of the abyss and tell me moaning, "Help me out" And I felt distinctly in myself the anguish of a person absolutely devoid of any help. I always prayed for these neglected, the forgotten, with more zeal and perseverance than for others, and I have often seen up slowly on some of these empty tombs and silent columns of greyish shade would be clarifying increasingly as the aid of prayer was continued. The tombs on which I saw columns of shade brighter or duller, I was designated as the tombs of the dead who are not entirely forgotten, and not entirely chained by the degree of purification where their torment the atoning sent, or by the help and prayers of living friends, are in a trade with more or less consoling the Church Militant on earth. God is still the grace to give a sign of their participation in the communion of saints, they are on the increase on light and bliss, they implore us, because they can not help themselves and what we do for them, they offer it for us to Our Lord Jesus Christ. They always seem to me like poor prisoners who can still cause the pity of their fellows by a cry, a prayer, a hand reaching out of jail. When I saw a cemetery where these apparitions passed before my soul, with their differing degrees of light and darkness, everything was like a garden that is not everywhere equally cultivated or part of which is quite idle. Then when I prayed and worked and I was pushing others to do the same, it seemed that the plants were recovering, and we remuions rafraîchissions the earth, a seed is produced entirely hidden in the day and the dew and the rain came to the garden. Ah! if everyone saw it as me, we certainly would work in the garden with much more diligence than I do. When in visions of this kind, I visit cemeteries, I may as well realize the charity and Christian zeal of a parish that I can enjoy around a village, according to the state of the fields and gardens, diligence and activity of people as to things temporal. Since I am in the world, God has often granted me the grace to see with my eyes up many souls with unspeakable joy of purgatory in the sky. But as we can not work productively, or help those who suffer, without effort, without struggle and without fighting, often, when, being a healthy child when a rugged young girl, I prayed at the tombs or in the cemetery, I was confused, frightened and abused in a rough way by lost souls or even by the devil himself. Sudden noises and scary ghosts surrounded me, I was often thrown to the tombs, I was often thrown from side to side, sometimes even an invisible force was trying to keep me out of the cemetery. But God gave me the grace never scare me and never take a step back before the enemy: when I was interrupted, I redoubled my prayers. Oh! how many thanks I received from the poor souls! Why all men do not they want to share this joy with me? What abundance of grace is not there on earth? But how they are forgotten, and how they are allowed to lose, while the poor souls yearn so ardently after these graces! In various places where they endure the tortures of all kinds, they are full of anxieties and desires, they languish in expectation of relief and deliverance. And however great their distress, yet they praise our Lord and Savior. Everything we do for them, is a source of infinite good. >

2. Feast of All Saints and All Souls' Day (1819).

"I had a great trip with my driver. It is impossible to do what these wanderings. I do not remember then that I am and how I am. I will quietly with him through all sorts of places: I look and I'm happy. When I ask, I receive an answer, and when I do not get, I'm still happy. We crossed the city in which there were so many martyrs (Rome), then we went beyond the sea, through desert country to where there was once the home of St. Anne and Mary, where I I lifted up from the earth. I saw countless cohorts of saints with their infinite variety. Yet in the soul and the inner feeling that all this was. All moved in and lived a life of joy and they all were mirrored and mutually penetrating into each other. What I saw was like a dome full of immeasurable thrones, gardens, palaces, arches, garlands of flowers, trees, and everything was connected by roads and paths that shone like gold and precious stones. At the top, center, was an infinite splendor, the seat of the Deity. The saints were grouped according to their relationships and spiritual bonds. All religious orders gathered according to which they belonged, and in these, they were still arranged by categories, placed higher or lower depending on the personal struggles they had delivered. Those who had suffered martyrdom all stood together, classified by degree of their victory. Classes of men who, on earth, had not received any ecclesiastical consecration, were arranged according to their progress in spiritual life. It was a particular hierarchy made up of men of all classes and arranged according to the efforts they had made to become holy. They were distributed with a wonderful order in gardens and homes. The gardens were full of charm and coated with a splendor indescribable. I saw trees with bright yellow berries. Those associated by the similarity of their efforts to be holy, had a halo of the same shape that was like a supernatural religious habit: they differed also by various badges related to their victories. They wore wreaths and garlands, were holding palm branches in their hands, and formed a mixture of all professions and all countries. I live among them a priest known to me, telling me: "Your task is not over. "I also saw a great multitude of soldiers dressed in Roman and many people of my acquaintance. All sang together, and I sang a song with them charming.

I looked so down to earth and I saw like a little island in the middle of the waters around me was immeasurable .. Ah! life is so short, it ends so quickly and so we can win that I must not sadden me. I would be happy and joyful all the possible suffering of God's hand! "

November 2: "I went with my driver in linen where souls were shut. The appearance was dismal. I went from all sides and I gave consolation. I saw these souls sunk in darkness, each half, the other to the neck, all more or less. They were near each other, but each as a separate prison. Some were suffering from thirst, the other cold, warm the other: they could not help themselves and were plagued by torture and infinite desires. I saw a very large quantity issue: their joy is inexpressible. Rising in many minds as grayish appearance, they were given for a short time, during their short journey to higher ground, clothing and any distinguishing marks of their condition, such that the had worn on earth. The place where they had gathered a large area above the purgatory and was surrounded as a hedge of thorns. There I saw the issuance of several doctors: they were received by a kind of procession formed, of men who were doctors like them, and she led them earlier. I also saw the expansion of a very large number of soldiers that gave me great pleasure to the poor people killed in the war. I saw some religious, let alone judges, but many virgins who would be devoted to the cloistered life if given the opportunity and I saw them bring blessed by nuns. I also saw some ancient kings, royal families of some people, a large number of clergymen and as many farmers.

Of all these souls, I saw many of my knowledge, much as I thought their costumes belonging to foreign countries.

Each class was headed up in various directions by the souls of the same condition and, in the ascent, they lost their land and insignia received a garment of light blessed to own. I recognized in purgatory not only people of my knowledge, but also the parents of my friends that I had ever seen. I live in the greatest good drop those poor souls who have no one who remembers them, and, among those who forget, there are so many of our brothers in faith who neglect prayer! For these souls I pray the most. Then I went into another vision. I found myself suddenly in costume country girl as I carried in my childhood. I had a bandage on his forehead and a cap on his head. My driver took me to meet a troop light from heaven. They were only crowned figures, and above them hung the Saviour with a white stick with a cross which hung a small banner. They were a hundred, and most were virgins, there was a third of men. All wore royal garments where very bright colors of various haloes shone through each other, making it one of the most admirable spectacle. They had on their heads crowns of open circular and closed as crowns. Among them were distinguished by several visible injuries around which diffused a reddish glow. I was carried to them by my driver: I was extremely shy and did not know how I, a poor peasant, I had to talk to these kings. My guide told me: "You can, too, become what they are," and then, instead of my peasant dress, I was covered with a white dress nun I saw everyone around me who had been present at my taking the habit and especially our religious convent reached bliss. I saw several people I had known during their life and that I had dealt, looked up at me from purgatory. I recognized real and fake sympathy. Many eyes followed me with sorrow and repented of many things when I was forced to get away from them. They were citizens of the town.

3. Feast of the Guardian Angels (1820).

I saw a church on earth where there were many people I knew. Above her, I saw several other churches in which the penetrating gaze as the floors of a tower. All these churches were filled with angelic choirs and each in a different way. At the highest point, I saw the Blessed Virgin at the throne of the Holy Trinity and surrounded by the highest celestial hierarchy. I live below the church above the heavens as they were superimposed on each other and where there were only angels. Reigned at the top order and indescribable activity downstairs in the church, everything was done with apathy and neglect unnamed: it will be noticed mainly because it was the feast of the angels, because angels and were up to God with incredible rapidity all the words which the priests pronounced without respect and attention by saying the holy mass, and they repaired all errors contrary to the honor due to God. I live in the church surprising activity of the guardian angels of men near. I saw how they hunted away from them other spirits, while they suggested their good thoughts and showed moving pictures. The guardian angels delight in God's orders: the prayer of their protected further increases their zeal. I saw among other things, that every man at his birth receives two spirits, one good, one evil. The good is heavenly in its nature, but lower in the hierarchy: the bad is not yet a devil, he is not even under torture, but he is deprived of the vision of God. I always see in a circle around the earth, nine bodies or spherical spaces as far stars: I see them inhabited by spirits of various kinds and from them I see bands of rays in which one can follow each line to any point on earth: I always thought they are thus related to the earth.

These nine worlds are inhabited by spirits as three sections above each of them, I saw another great angel sitting on a throne: one holds a scepter, the other a rod, the third a sword. They have crowns, robes, and their chest is all decorated with ribbons. In these worlds the evil spirits that live in the birth of each man, to join him in an intimate relationship that I see so clearly and I admire, but I can not explain now. These spirits are not as appealing diaphanous angels, and they shine on the truth, but it's an outdoor glow and disorder is like a reflection. Some are lazy, languid, dreamy, melancholy, the other violent, irascible, fierce, stubborn, full of stiffness or even fertile in juggling, etc.. It's as if they were passions. They are colorful and I noticed them the same colors I see manifest through men when they experience pain and inner conflicts, and which, transfigured in the halo of the martyrs, radiate out from them and blend into the light around them. It is as if the passions driven from them by the suffering became triumphant colors for them. These spirits have something in the face of severe, sharp, violent, penetrating: they cling with extraordinary tenacity to the human soul as insects attracted in crowds by certain smells and certain plants. They cause in man lusts and thoughts of all kinds. Their whole person is full of radiation and attractive primers, as goads subtle: they produce for themselves no act, no sin: but they subtract the man to divine influences; they open to the world, 'intoxicated with itself, bind, attach him to the earth in different ways and when he sells them, he goes into darkness, and then the devil comes and prints like a seal, it is an act, a sin, it becomes like a birth: separation from what is divine is fulfilled. I saw how special maceration and fasting weaken the influence of these great minds, the approach and facilitate the action of the guardian angel and how above all the sacraments as a means of resisting them. I saw that some inclinations of men and dislikes, desires and dislikes certain involuntary depend on these influences, and especially disgust inspired some animals, including vermin and insects, takes them a mysterious meaning: that insects that we are particularly unpleasant images are sins and passions to which our relations with these spirits make us the more likely. I also learned that when we look with loathing vermin, we must always remember their sins and bad qualities which these insects are Fig. I saw these spirits present in the church several people finery and frivolity of all kinds and turning to all kinds of covetousness: often I saw the angel pass among them and put man in the right direction. I can not make the infinite variety of these visions.

I saw that the great of the earth near them the spirits of this kind endowed with greater power and I also see angels more powerful they are opposed. I took a look at Switzerland and I saw how the devil works against the Church in several cantons. I also saw angels who thrive goods of the earth and spread something on fruit and trees. I saw angels above some countries and some cities, protecting and defending them, sometimes abandoning them. I can not tell what innumerable minds I've seen. If they had bodies, the air would be obscured. Where these spirits have a great influence on men, I still see the fog and the night. - I often see that we receive a new guardian angel when we need a new backup. In several occasions I had a new driver, other than the usual. "During Anne Catherine told this, she was suddenly rapt in ecstasy. After some time, she said with a sigh: "It's so far, so far, the place from which these violent spirits, obstinate, cruel, coming down there is so far away!" "Returned to her, this is what she reported:" I was brought to an infinite height, I live down one of the spheres, which is the later of nine, many minds violent, obstinate, indomitable, to the country where unrest and war will break out soon. These spirits come near to those who have power and they make it almost impossible for a reconciliation with them. I also saw the Holy Virgin obtain the sending of an army of angels on earth and I saw them flying down: a great angel willing, armed with a

flaming sword, is party to address these intractable spirits. They are the ones that make it almost impossible to reconcile the great and the people.

"There are also souls who are not in purgatory, neither in hell nor in heaven, but are forced to roam the earth, full of anguish and worry, and who strive to complete something they are required to do so. They live in deserted places, tombs, ruins and abandoned places witnesses for their misdeeds. These spectra. " Within hours, she said, being in ecstasy, "Ah! who has never seen such a thing? A large party of the song angel blazing throne of God, was flying over the city of Palermo where there is insurgency, and he uttered words of punishment with a piercing voice, which penetrated to the marrow of bones, and I live in the city that was below, people fall dead. "

In a later occasion, she said: "I have often seen, since my childhood and later life, only three choirs of angels, which were higher than the archangels, fell entirely, but that all were not yet not cast into hell, and that some who felt a kind of repentance remained out of hell. They are the spirits inhabiting the planet coming to earth to men astray. The last day they should be tried and convicted. I always saw that devils can never get out of hell. I also saw that many of the damned do not go immediately to hell, but still stop on the earth in lonely places where they are tormented. "

"Men, if they are making progress in the inner life, are the guardian angels of a higher hierarchy. Kings and princes also have guardian angels of a higher hierarchy. - The four winged angels, called Elohim, who distribute the divine grace, are called Raphael, Etophiel, Salathiel, Emmanuel. Things happen in an order much more regular than on earth, even in evil spirits and demons. Where an angel withdrew, a devil and immediately takes his place is in the opposite direction even among planetary spirits, he rules a big order. They are also spirits fell, but not devils: they are very different from them: they go up and down to earth. In one sphere, they are quite dull and sad, the other ardent and violent, in another light, another accurate and farsighted. They act on all living things on earth and men at the time of birth. These spirits are certain hierarchies, some associations. I live in their planets forms resembling plants and trees: yet all this has little consistency: it's like mushrooms. There is water there, some clear as crystal, and other disorders that seem poisoned. I also think that each of these planetary bodies has something of a metal. These spirits feed on fruits that are appropriate to their substance. Some are also a good opportunity, as the man turns out their impulses. All celestial bodies are not inhabited: some are only gardens, such as containers for certain influences and some fruits. - I also see places where dwell the souls that are not the souls of Christians and yet lived well. There is something dark in their lives and they have a hunch that this has to change one day. They are joyless and suffering and also eat some fruit. "

"The moon is cold and stony, full of high mountains, caves and deep gorges. It has by turns as an attraction and a pressure on land. The waters are in perpetual motion to rise and fall: sometimes they get from the land masses of vapor, and then they are like great clouds entering the hollow, sometimes the contrary, it appears that any overflows , and then the moon exerts such pressure on the earth as men become melancholic. I see many beings, whose face resembles the human figure, who always flee in the darkness before the light, they keep hidden as if they were ashamed of themselves: it seems that 'they have a conscience in poor condition. I see this more often at the center of the moon. I see its limits as campaigns and thickets where animals live. I do not see the moon worship of God. The ground is yellow, but mostly rocky: trees and plants are light as the marrow of the sponge or fungus. The moon has surprising connections with the earth and all earthly

nature. If men look at her with so much curiosity and desire is that everyone sees something that concerns him. It takes a lot of us and puts pressure on us. I often see the moon go down great clouds that appear to poison, they usually arise on the sea when I see good spirits and angels that divide them and render them harmless. On earth I see some low country, cursed for the sins committed there, and down which the poison fog and darkness. I still see as the noblest races of men live in places where there are more blessings. "

"The souls that I'm still hiding in the shadows seem to experience suffering or joy, it seems they are there as a prison until Judgment Day. - The light in the moon as dead, it is bluish-white, it was only away from the moon found clarity. "

"Comets are full of poison, they are like birds of passage, if there was not between them and the earth such large storms and other influences of the spirits, they could easily do us much evil. Irascible spirits live there. Their tail is an effect they produce, as well as fire produces smoke. "

"The Milky Way is composed of many small water clear as crystal. It seems that good spirits bathe, dive in, come out and pour away any sort of dew and blessings like a baptism. The sun follows an oval. It is a body massage, animated by holy spirits. In the sun itself it is not hot. Light and heat are not triggered around him. It is white and crossed by stripes of different colors and very beautiful. "

"Many are still uninhabited celestial bodies: they are beautiful places that await a future population. Many are like shops and gardens of some fruits. No one understands all that is perfectly set representing a State, a city, a great and wonderful institution where nothing is missing. Of all these bodies has any dignity or the inner energy of the earth. Others possess in greater abundance certain special properties: the earth has all .. Eve's sin we fell, but now we can also become winners.

She said all these things with the naivete of an innocent child who would describe her garden. "When, being a little girl, she said, I knelt at night in the fields, amid the snow, I loved watching the beautiful stars and I prayed to God:" Since you are my real father and you have such beautiful things in your house, you ought to show them to me! "And he showed them all: he took me by the hand and led me around, and it seemed natural, so I watched everything with a heart full of joy, and I do not look at anything else. "

On September 2, 1822 she told the following: "I went through steep hills in a garden floating in the air. I live there, between the north and east, rising, as the sun on the horizon, a figure of a man who had a pale face and elongated. His head seemed covered with a pointed cap. It was wrapped with cord and had a shield on the chest which I forgot registration. He wore a sword wrapped in colorful ribbons, and hovering above the ground with a slow flight, similar to that of the dove: he untied the ribbons, waved his sword from side to side and threw the ribbons on sleeping cities. And the ribbons twined like lakes. He let fall also pustules and buboes on Russia, Italy and Spain. He held out a red lace around Berlin: from there he came to us. The sword was naked, streamers of red blood hung from the handle, drops of blood fell on our country, he was flying in circles: the ribbons looked like animal intestines. "

September 11. "An angel ascends between the east and south, armed with a sword: he has to handle like a full tube of blood that poured here and there, until he comes and pours blood on the place of cathedral in Munster.

4. The archangel S. Michel.

September 29, 1820. "I had many wonderful visions concerning the apparitions and the feasts of the Archangel Michael. I was in several places in the world I saw in France his church on a rock in the middle of the sea and I saw him as the patron of France. I saw how he helped win a pious king, named Louis, who, on a revelation of the Mother of God, was sent to St. Michael and wore his picture on a standard. The king founded an order of knighthood in honor of the archangel. I saw now remove the tabernacle of the church dedicated to him in this place and win. I also saw an apparition of him in Constantinople and many others I can not remember. I also saw all the miraculous story of the church of St. Michael on Mount Gargano and saw there a big party where many pilgrims were traveling abroad with their clothes and raised their sticks in apples. Served by the angel to the altar with others. "(She told the miracle of Mount Gargano almost as reported elsewhere: it only says that the place where the church was built had been designated by a figure drawn on the rock and carrying a chalice in his hand.)

"Then I went with him to Rome where they also built a church in memory of one of his appearances: I think it's under Pope Boniface and a revelation of the Mother of God. I followed the angel everywhere it flew over me, tall and beautiful. He was holding a sword and wearing a belt that seemed composed of several rows of beads. There was near the church of St. Michael a challenge to which a large number of people took part. Much was made up of Catholics who were not worth much, there were also sectarian and Protestants. It seemed to me that their dispute was related to divine worship. The angel came down and drove the crowd with his sword: there remained only about forty people and divine service was done very simply. Then the angel took the top by using a button was the tabernacle where the Blessed Sacrament and flew away. My driver told me, to follow him and walked toward the east, still below the angel hovering. I went to the Ganges and then further north. I live on one side of the mountain my way of the prophets, after which the road was still down, the country was still colder, darker and more deserted until we reached a vast plain of ice. I was seized with a horror in this solitude: but souls came to me to give me courage. They were my mother, Antrienchen the old Soentgen and many others. - We arrived near a large mill where we had to go. But when I was there the souls of my friends were left behind. The ice broke under my feet constantly, smoked water and I was afraid my driver often gave me her hand. The water was going to the mill came under the ice: it was warm. This mill was full of people who had reigned and other major characters of all time and all countries. They had to grind a quantity of toads, snakes and other venomous creatures and disgusting, and also gold, silver and precious objects of all kinds; all these things then fell in the water them back to the mainland, are deprived of power to harm. These animals and their objects were continually reported from the mainland by the current. They worked in the mill as millers and they had to continually sweep the vermin under the wheel, otherwise they were very uncomfortable. They were running at work. This seemed to be a place of penance for the princes who had introduced the world to many troublesome complications and bad institutions whose consequences are still felt in the present times: that is why they can not reach the bliss as the consequences of their actions have not entirely ceased to occur. These consequences came to them in the form of hideous beasts and they had to kill to prevent them from perpetuating itself. The

water in which it was all ground was warm, she returned to the world and had nothing more harmful. - We had to pass through the mill one of them approached us and promptly swept vermin in the mold so that we can proceed. He spoke to me, explained to me what this place and tell me they rejoiced greatly at what we went through there and were breaking beneath our feet a little of this enormous mass of ice on which we walk, because they had grind there until all that ice was melted. Moving away, we crossed the sea ice as a hollow way, because it was there deep cracks, and then we had time to climb a mountain of ice and we rejoiced that we left behind a trail long enough which could serve the poor people condemned to grind. "

"Going up I always saw the Archangel Michael hovering above me, the sky was becoming clearer and more beautiful blue and I saw the sun and other celestial bodies like visions. He drove me all around the world and across all the celestial worlds. I saw countless gardens suspended in the air: I saw the fruit and their meanings. I hope he will still be given to enter and then I'll ask a few recipes and remedies to heal the pious. I saw choirs of saints and I live here and there often a particular saint included in the sphere to which he belonged with his insignia. Raising us higher and higher, we arrived in a world of marvelous and indescribable beauty was like a dome. We saw the disk-like azure surrounded by a ring of light above which were still other similar rings, each supporting a throne. All these circles were filled with various categories of angels: thrones were leaving the various lines of arches of various colors, decorated with fruit, precious stones and precious gifts of God, which would form a dome surmounted in turn three seats or thrones of angels: the middle one was the seat of Michael: he flew, bearing the tabernacle of the church and put it on the dome. Each of the three angels, Michael, Gabriel, Raphael, was below him three of the nine choirs of angels. In addition, four angels bright, fully veiled with their wings, moved continuously in a circle around these three. These are the Elohim and they are called Raphiel, Etophiel, Emmanuel and Salathiel: they are the directors and distributors of over-abundant grace of God and the Church spread to the four cardinal points of the world. They receive three archangels. Gabriel and Raphael were in long white robes, with a more priestly outside, Michel had a helmet on the head with a crest of rays. The upper part of his body seemed army and surrounded by cords forming a girdle: his garment was going to his knees like a fringed apron. On the one hand he held a long staff surmounted by a cross in which was a small flag with a lamb the other hand was holding a flaming sword, her feet were also laced. "

"Above this dome penetrated my eyes to a world even higher. I saw the Most Holy Trinity represented by three figures: the Father as an old man like a high priest who presented to His Son on his right globe of the world: it was the cross on the other hand, to the left of the Father was a winged form of light. Around them was a circle of twenty-four elders seated on chairs: the cherubim and seraphim stood with many others around the throne of God, incessantly singing a hymn of praise. "

"At the center, above Michael, Mary, who had stood around her innumerable circles of bright souls, angels and virgins. It is through Mary that the grace of Jesus is thus the three archangels. Sends each of the archangels, like rays, three species of God's gifts to three of the nine choirs of angels below, and these in turn are felt action throughout nature and in the entire history of genre human. "

"When the tabernacle had been placed there, I saw him grow increasingly, with influences from above by Mary, which was added the support of all the heavens and the active work of all the choirs angelic, he became first a church, then a great city resplendent which gradually sank to the ground. I can not say how it happened, but I saw multitudes of men approaching me, showing head first as if

the land on which they had shot and then they found themselves suddenly on their feet in the new Jerusalem, which was the new city which descended over ancient Jerusalem and that seemed to come to earth. "

"When I saw him go down the new Jerusalem, the vision ended: I sank deeper and deeper into darkness and I headed for my home. I again had the vision of a huge battle. The whole plain was covered with thick smoke: there were thickets full of soldiers when they fired continuously. It was a place down: we saw great cities in the distance. I live down St. Michael with a numerous company of angels and separate the combatants. But that will only happen when all seem lost. A leader will invoke St. Michael and then victory will come down. "

She did not know the time of this battle. She once said that this would happen in Italy, near Rome, where many old things are destroyed and many sacred things (that is to say, hitherto unknown) would reappear one day.

She also told that: "One day I was very depressed and very discouraged because of the misery around me and my many troubles, I said with a sigh that God should at least give me a day of rest, since my life was truly hell. So I was severely reprimanded by my driver told me: "That you do your state compared more to hell, I'll show you hell. "He took me to the north, the side where the land ends in steep slope. We went first moving away from the earth. I felt that the mountain of the prophets was to my right on the east: over it, even to the east, I saw heaven. I was always driving north, I descended by steep paths made in the deserts of ice and I got into a horrible country. It was like a journey around the earth in an area higher and I felt quite sure that I was facing the steep descent of the northern land. The road was deserted and went down to hell in darkness and ice. When I arrived at the place of terror, it was as if I was going down to a world. I saw a round disc (a section of a sphere). When I remember what I saw, I still shaking my whole body. Approaches, it was as if it had hovered above the earth. I live while distinct masses: a black square here, there a blazing fire, there is smoke, there's darkness. The horizon was still bounded by darkness. As I approached, I recognized a stay of endless torment. "

September 24, 1820, "I had to do in the house of weddings hard work which I could not overcome. I had a brush with stiff and quite unfit for this use sweep a lot of garbage: but I could not do it. Then my mother came to me and helped me and a friend to whom I gave before his death the portrait of Saint Catherine who had been returned by a supernatural way (see Volume 1). She wore the small picture on his chest and had a long conversation with me. They are not yet in heaven, but in a place where one is very good and have stayed where Abraham and Lazarus. This place is very pleasant: it is like dew, like honey, everything is very smooth and suave. There is a moonlight; it is a light milky-white. I had this vision of Lazarus on purpose to tell me in what place I was. The paradise that I also live again, and the mountain of the prophets, is happier, more fortunate than the bosom of Abraham and is full of wonderful creatures. I was taken by my mother stays in several of souls and I remember that I arrived on a mountain where a brilliant mind with a gleam like the reflection of red copper and with a chain to which it was attached, came to meet me. He had been there very long and devoid of any help. Nobody remembered him, no one attended and prayed for him. He did not say a few words and yet I learned its history which I still remember something.

At the time of a king of England was at war with France, he commanded a British army in this country that horribly devastated and where he practiced all manner of cruelties. It was very rude and I felt

that it was the fault of his mother, yet he had always kept a secret veneration for Mary. He destroyed all the pictures and one day he passed a beautiful statue of Mary, he also wanted to destroy it, but he was overcome with emotion and he refrained. Then he was attacked by a very violent fever, he wanted to confess, but he lost consciousness: however he died with feelings very sharp repentance. This caused him to find mercy and he was not damned. It could help him, but he was completely forgotten. He said we could certainly assist in having masses said, and he would have had little to be issued for a long time. The place where he was not purgatory; in purgatory, it is not tortured by devils, that is another place of torment. I saw this man surrounded by barking dogs and tore after him because he had hurt others a similar ordeal. He was often chained in various positions, including as attached on a log, and it was drizzled with hot blood that ran through all his veins. He told me that the hope of deliverance for him was a great relief. When he had spoken, he vanished suddenly and seemed to sink into the mountain. The place where I had seen was covered with grass as fire. I had spoken previously. This time it was the third. "

"I was then taken, with several souls that the Lord had granted my prayer in a Franciscan convent where a lay brother struggled against death in a terrible agony. It was dark. The convent was situated in a mountainous country. There was not much religious, but he was there also secular. The dying man lived the past three years. After a life of debauchery, he entered the order as a penitent. When I arrived, evil spirits were noisily around the house. It was like crossing a storm, the roof tiles flew through the air, the trees beat against the windows and saw evil spirits in the form of crows, other birds and loss of hideous specters, rushing around the house and the dying cell. There were, among others, beside him an old religious and very pious, around it, many souls that had been issued by his prayers. The noise became so loud that the other monks fled full of terror, but the pious old man went to the door and adjured the evil spirits in Jesus' name, to say what they wanted. I heard a voice asking why he wanted to extract the soul that had been in their service for thirty years. But the religious and me and all the souls that were there, we resisted the enemy and when he was forced to retire, I heard him say he wanted to enter the body of a woman with whom the dying had long sin and torment until his death. As for the sick, he died in peace. "

September 27, 1820. "That night I prayed a lot for the lost souls: I saw many wonderful things about the punishment they have to suffer and the ineffable mercy of God. I saw the unfortunate English captain, and I prayed for him. I saw how mercy and justice of God are infinite, and how nothing is lost what is really good in man. I saw the good and evil be passed from parents to children and contribute to salvation or the loss of them following their willingness and cooperation. I saw the souls receive the assistance of the wonderful ways that came to them the treasures of the Church and charity of the members of the Church. And all this was a real reparation and compensation for their failures. Mercy and justice are not made the wrong one to another, and yet both are infinitely large. I saw the purification take place in many forms: I have seen including the punishment of these priests loving their own ease and repose which are wont to say, "I'm just a small place in heaven, I Please, I say the Mass, I hear confessions, etc.. "They have to suffer unspeakable torments, caused by a burning desire to make works of charity: they are condemned to see before them all the souls that their support was lacking and to sit quietly with a consuming desire to attend and to act. Their laziness becomes a torment of the soul, their tranquility turns into impatience, their inactivity is a

chain and all these punishments are not expressly imagined, but they occur as the disease leaves its germ, and wonderfully clear. "

"I also saw the soul of a dead woman, there are twenty or thirty years. She was not in purgatory, but in a place of punishment more stringent: it was like a prisoner subjected to flogging compared to others who have to undergo a simple imprisonment. I saw the woman in sorrow and inexpressible pain. She had a child in the arms of a dark color it again to kill constantly and always came back to life. It must washed with her tears until it became white. She begged my prayers. Souls can also shed tears, otherwise we could not cry in the body. She told me her fault, or rather I saw in a series of tables. She lived in a town of Poland and was the wife of an honest man. They wanted a hotel that housed the church and other peaceful people. The woman was deeply pious and good, they had a very pious parent, priest of the Congregation of Redemptorist missionaries. Her husband was absent on a journey, he came to stay at home a stranger, a villain who made him commit evil by using violence. His fault pushed almost to despair; she played the villain remote, but it was not to be put out of the house, not even when the husband's return was near. As it was in the most horrible agony, the evil spirit suggested to him to poison, the seducer. She poisoned him indeed, but this killing him almost mad, and, yielding to despair, she died later as the fruit of her womb. In his terrible internal distress, she sought a foreign priest to confess to him, and as a vagrant disguised as a priest came to stay with her, she made her confession with a contrite and unspeakable shedding floods of tears. She died soon after, but God was so merciful that he had respect to his great regret, and though she was dead without absolution, without sacraments, he sent him instead of punishment, where I found her. It should, for the satisfaction it gives to divine justice, complete years that Providence in store for her child until he can get to stay there by light, because for such children, in the other world also, there is growth. Five years after her death she appeared to the priest's parent during the holy mass. I knew that pious old man, he prayed with me.

"On this occasion, I saw many things concerning purgatory, and particularly on the status of children killed before and after birth, but I can not say this in a manner sufficiently clear and that is why I omit the. What has been always clear to me is that any property, whether in soul or body, tends toward the light, as all evil tends toward the dark, if not atoned and deleted; is that justice and mercy in God have their perfection and satisfaction that is given to his righteousness for His mercy inexhaustible merits of Christ and the saints united to Christ in the Church by cooperation and the work of members of his spiritual body who believe, hope and love. I always saw that nothing is lost in what is done in the Church in union with Jesus than any pious desire, every good thought, every work of charity inspired by the love of Jesus is good for the completion of body of the Church and that a person who does nothing but pray to God for his brothers in a spirit of charity, helps a great job with the fruits of salvation. "

April 12, 1820. A country girl had given birth in secret for fear of the severity of his parents. The child died shortly after birth due to the carelessness of the mother, and she hid in a vault where it was discovered. This adventure threw the patient in great distress, she suffered and prayed incessantly for the guilty to bring it to a serious penance. She says about this: "I know this girl: she came to see me, a year ago. Since Christmas I have often seen in vision, wrapped in a coat and I felt a certain awe, as if something bad was brewing in it. I saw recently at the appointed time for confession: it was ill prepared. I prayed for her and I informed her confessor to pay attention, but she did not find it. That night as I had to look after her and I saw all the sad circumstances where it is. Although it is very

good, it is not entirely innocent of the death of the child. I saw all this and I prayed a lot for that. Then the memory came to me of two former Jesuit confessed that I had in my youth, "what a pious life they led, I thought! how they were doing was good! never such a thing would arrive in that time! "While I thought of them, two men appeared to me in a state that seemed very happy, and one of them led me to his sister with whom he once lived and I had known. She was in a place of a very singular, I never thought that this pious person would still have something to expiate. It was a dark place, where there were still many other souls, and she was like a walled quadrangular very narrow hole where she could only stand. But she was happy and patient, I saw her pass in a vault that was larger before the other. She asked me to visit again often, I caused a lot with the two old priests and asked them something else ... I have long internal clarification on the status of children who died before baptism, and I saw what good ineffable, what a treasure they lose by the loss of baptism. I can express what I feel in seeing what they lost, but it moves me so much that when I learn of a death like this, I always offer prayers to God and suffering as a satisfaction for that we failed to do for them, so the lack of charity that others have to be ashamed to be offset by the congregation, by me as one of its members. This is how I felt great sorrow because of the child of this unhappy girl died without baptism, and I offered to meet God. "

April 10, 1820. "I had a vision that night a painful and difficult case to treat. I suddenly saw in front of my bed and the blessed soul of a brilliant woman worthy of Coesfeld, she loved her husband that I had also seen fit because he had always had the appearances of piety. There were long since I had thought of that household. The man has remarried, but I do not know the second wife. The soul says, "Finally I got permission from God to come find you. I am happy now, but my husband does a lot of trouble: when I was still living and I was sick, he had already had sex criminals with his current wife and now he does not live with her in a Christian marriage and I have great pity of her soul and also that of the woman. "When she told me this I was very surprised the state was this man I had always felt very good. She told me many things and asked me to give advice to her husband who was thought to come see me. I had to also go with it Coesfeld. I live clear across the road, it shone like the sun: it caused me endless joy. I recognized every place of the path and found several places much changed. She led me into the house of her husband's house where I had been often used and also where I found many changes. I approached the bed with her husband of whom I found asleep. The woman seemed to feel the sense of our presence and she sat up: I spoke to him a long time and I told him he had to amend and also commitment to recognize her husband's faults. She promised to do. I think the man will seek to see me, and soul so earnestly begged me to pray for him and give him advice that I am a little anxious to know how I can approach this subject with him, so it does not start itself to talk. "

Work for two sovereigns.

October 6, 1820. "I had a vision touching a pious Franciscan Tyrol. I saw that he foresaw a great danger threatening the Church due to a political meeting which will take place soon. He was ordered to pray constantly for the church and saw him praying in his monastery that is not large and is located near a small town. He knelt down at night before a miraculous image of Mary, and I saw that the demons, for the trouble, made an acorn uproar in the church, dashing against the windows with lots of violence and noise, as the black crows. But the pious religious was not to be distracted and continued to pray with outstretched arms. Following this prayer, then I saw three figures come near my bed. One was a being like my driver who came closer to me: the other two were souls who were

asking for prayers. I learned that it was the soul of a prince of Brandenburg Catholic and that of a pious emperor of Austria, and they were sent to me so that I intercédasse for them it was the effect the prayer of the Franciscan who had seen the same hazard as me. They asked to be elevated to a better place than they were, in order to act on their successors now living. I learned that the souls in this category phew more action on their offspring than other souls. CC, which seemed remarkable is that the spirit which led them took my hands himself and rose in the air. I felt his hand soft and pleasant to the touch like feathers very soft. When I dropped mine, he rose, saying: "You must pray longer. "That's all I remember! "

October 8. "As I was returning from a trip to Rome, I went back into the Tyrol with my guide near the pious Franciscan who had given occasion to the recent visit of the sovereigns of souls that I had seen previously in the mill. This is the same religious recently, at the death of his colleague, had so spit on the devil. He continued to pray, arms outstretched, to avert the danger threatening the Church. It is also the rosary in hand and when he goes to sleep, he hangs around his neck. I left there with my driver and resplendent of a beautiful woman (I believe was Mary), and I rose to the top of a mountain. There was every kind of fruit, and beautiful white animals playing among groves. While, above, we came to a garden full of fruit and flowers, including roses of the greatest beauty. Several figures were walking. There I saw the souls of the two sovereigns, which had arrived in this place as a promotion: they approached the door, because I could not in any way go to them, and asked for more prayers to climb higher exercise of their descendants a positive influence for the good of the Church. I would have desired to have roses in this garden, I wanted a full deck, I thought to wrap the foot of Father Lambert and I thought it would do him good. My driver gave me a few and I could not do anything. "(She asks this expiatory suffering in sufficient quantity so that the foot has healed Lambert. She wants to suffer for it, but it does not receive satisfactory assurances that regard and is confident it will not get healing Lambert taking upon herself the sufferings of the latter.)

5. All Saints' Day and commemorate the dead. 1820

Long enough with the beginning of the feast, it was already plagued by continued suffering for the souls in purgatory. She ached in every limb: She was sitting up in bed night after night and counted every hour. He always seemed to be a toddler who can not help, nor move. She suffered from thirst and could not drink, she was tortured until he lost consciousness, longing to help and feeling responsible for links: if she felt a momentary relief, soon after, the pain became again as was near death. With all this, it retained the greatest patience and remained calm despite all the disturbances from outside.

November 1, she said: "I had a very distinct vision of grandeur and magnificence indescribable, but I can not realize with lyrics. I saw a huge table with a red cover and a transparent white blanket: it was covered with platters of the most varied. The vases of gold and had appeared on the banks of the blue letters. There were fruits and flowers of all kinds, close to each other: they were not there dead and separated from their stems, they were alive and full of vigor, for they offered an eternal food. Seeing them, we ate the idea which was in them (note).

Note: This is to say that seeing them, we just lived it: but this power was in the inner perception of their meaning, their content, their idea or essence.

Bishops, and under them, all kinds of characters who had the care of souls were on the table as such officers and servants. Around the table were sitting and standing, forming choirs and various hierarchies, countless groups of saints and placed on thrones arranged in a semicircle. As I stood near the big table, I saw these choruses without number surround it, and they all seemed to be in a large garden, but as I approached one of these choirs or by considering it apart, I saw him in a garden at hand, and I saw this garden in a particular table, the table and received all of the great table prepared for them all and did participate. And in all these gardens, in fields, in these beds, in these plants, these branches, the flowers and fruit, reliving what living in this big table. The assimilation of fruit was not done by eating, but by an inner perception. All the saints were with their attributes. Many bishops of the churches had in hand, because they had founded churches, while others wore crosses, only because they had fulfilled their role as pastors. There was also near the saints many trees laden with fruit, and I had such a desire to give some poor men, that I shook (that is to say that his earnest prayer attracted fruits of the earth) and then I saw how much fruit falling on different parts of the earth. I saw the saints together, each choir after its nature and strength, offer all kinds of objects made of scaffolding, ornaments, flowers and garlands to build a throne at the end of the table. And all this was done with incredible regularity, as in an order of things where there would be no defect nor sin, nor death. All this came out spontaneously as their essence and their action guards and soldiers watched over the spiritual table during this time. "

"Then I saw four and twenty elders around the throne to sit on seats magnificent: they had, some harps, other censers, they sang and offering incense. And then I saw an apparition come from above on the throne, it was like an old man with a triple crown and a mantle which lay away. On her forehead was a mass of light and triangular in it a mirror that reflected everything around it. Everything seemed to send an image or received from outside. From his mouth comes a light area that I live in an amount of written words: I made out of letters and numbers that I looked in all simplicity: the rest I forgot. Front of his chest, a little lower, I saw a young man crucified brilliant luster indescribable; of his wounds, which were large halos, went bands of rays with the colors of the rainbow. They wrapped all the saints as a large ring, and rings of various saints, according to their different colors, had participated in these outpourings of light and were playing freely, albeit with order, in a way that can expression. I saw these currents rays, starting from the wounds of the crucified fall to earth as rain drops which were variously colored, it was like a shower of precious stones. All this had many meanings and contained many truths, because I had the opportunity to notions of value, virtue, the secret properties and colors of gemstones, as well as all the colors in general. I live between the cross and the triangular eye of the front of the Holy Spirit appear as a winged form, and saw the rays from the eye and the cross in this figure. I live in front of the cross, but a little lower, the Blessed Virgin with many virgins around her. I saw a circle of popes, apostles and virgins around the lower half of the cross. All these appearances, all saints and all the angels without number who were in more distant circles were in continual movement, penetrating into each other, and there was perfect unity in the immense variety. Rest of the show was much richer and grander than that of a starry night sky, and yet everything was clear and distinct, but I can not describe it. "

She was overwhelmed by suffering for the lost souls: the violence of the fever aroused in her a thirst, but it does not aim to alleviate the sufferings of these souls. Full of a keen desire to bring

assistance to the next, she was wonderfully patient and gentle in the midst of his pain. She was very exhausted when told the following:

"I was driving very high by my guide. I did not have the distinct feeling from the point the world toward which we were heading, but it was a very painful way. It was always going uphill, it was very narrow and light behaved like a bridge to a prodigious height. It was dark on the right and left, I had always mount from the side, as the path was narrow. I saw below me the earth covered with darkness and fog, and men overwhelmed with misery and delving into a quagmire. I was busy most of the night in this painful ascent: I fell often and I thought rolling over some precipice, so my guide who walked before me gave me his hand and made me move. "

"It's possible that I voyageasse in the direction of any point on the globe, because my driver showed me sometimes on land, right and left, places where deserts had made some mysterious decrees relating to the conduct of the people of God. I saw several places that the patriarchs and then the children of Israel traveled. It seemed to me that these places when my guide pointed the finger, left the night and the distance and presented themselves to me lit. They were deserted, with large towers collapsed, marshes, tall trees all bent. He told me that when all these places are again cultivated and inhabited by Christians, the last time would be close. Above the path that we follow hovered many souls along with their drivers: they went out of the night as forms and gray came to us. It was as if they flew out of a vast night to the little path that the light was climbing in addressing God in prayer and supplication incessant. They did not come on the trail itself, but flew to left and right beside me and behind me, along the trail. They were souls of people killed in recent days for which I was called to suffer and pray, for a few days before, St. Teresa, St. Augustine, St. Ignatius and St. Francis Xavier had appeared to me, urging me to prayer and work and telling me this day, I would know why. My path was not driving in purgatory itself: it was below, and I saw these souls enter for eight days and more, aided by my prayers that I should still continue. I saw planetary spirits fell, but not yet damned, torment and harass those souls by reproaches, and try to disturb them in their patience and their desires. The place in which I entered was a great country where we did not see the sky: it seemed that the air he had formed a vegetation that covered everything from a vault, a bower of foliage. You could see where trees, fruits and flowers, but everything was dull, without suffering and joy. There were innumerable sections separated by particular species of vapors, mists, clouds and gates, representing various modes of separation and isolation, and I could live here, close to each other, souls more or fewer. The experience was intermediate between purgatory and heaven, I saw on my arrival, an amount of souls, always in threes, flying and climbing, along with an angel on one side where a kind of light shining on a distant height. They were singularly happy. I saw all these brilliant souls of colored light: as they were leaving, the color of their aura became more pure. I was also educated on the significance of their colors: the ardent charity they had not practiced enough purely on earth gave off a red light and tormented them: the white light was that of purity of intention that laziness had made them neglect; the green was that of patience, and despite the irritation had troubled home. I forgot the meaning of light yellow and blue. The departed souls always in threes, and they greeted me and thanked me. There were many I knew, most belonging to the middle class and the peasants. I also saw people of a higher rank, but in small numbers. Though in this place all rows together, we can always recognize the traces of a more careful education. It is an essential difference between the races and which can be distinguished in appearance. Sex stands out as something strong, energetic, characterized in the souls of men: among those women, there is something or the soft, passive, impressionable: you can not make it. Stand in

this place of angels that nourish souls with the fruits they produce: these souls exercise an action on purgatory and on earth, they also have an inner knowledge of heavenly bliss; their final penalty consists in the desire ardent and pending. I went to the end of this place, and looking through an opening where there was more light, I had the space for a more enlightened and adorned with most beautiful flowers. I live there as angels in motion: I was told that the patriarchs had lived in this place before Jesus' descent into hell, and they showed me where were Adam, Abraham, John the Baptist. I took then left to return to my home by a difficult path. I went to the mountain where I had seen the man comes to the fury of dogs: there was more: he was in purgatory.

November 3, "Last night I spoke boldly to all the saints whose bones I have near me, and I specifically asked my dear sisters of the blessed Magdalene Hadamar, Dove Bamberg, Juliana of Liege and of Lidwine come with me in purgatory and help out the souls who are most dear to Jesus and Mary. I had the joy of seeing much relieved and delivered. "

November 4. "That night I went through almost the whole diocese: I went to including the cathedral, where I saw all the omissions and negligence of the clergy as a place full of garbage covered with lots of art . I had to carry all this filth to a stream that carried them away. I succumbed almost worth it. During this work the soul of the daughter of a woman my country came to me and told me that I ought to go to the aid of his mother in purgatory. I saw the mother, who was in his lifetime a woman very talkative and very greedy, sitting alone in a place that looked like a small kitchen and no one kept her company, she was consumed with boredom and moved his lips as ever if she tasted and chewed something. She begged me to stay with her that night. It then passed into a better and higher, placed in front of him where she was and I went near her to console her. "

"The planetary spirits exert their action in purgatory: they blame the patients for their sins. The poor souls are educated to what happens in heaven and on earth in the order of salvation, they are angels that inform: it also comes within the souls of Abraham who visit them. The soul of the girl who called me to his mother was one of those. I consoled the woman. These souls do not act in any way. In purgatory there any natural products, no trees, no fruit. Everything is colorless, lighter or darker depending on the degree of purification. Places that serve as homes are arranged with a kind of regularity: it is not as in Abraham's bosom, where souls are living a kind of country, having the nature of its own. A soul in the bosom of Abraham has the colors of his future halo, but troubles and dull: they pass into a state of unadulterated splendor when it enters bliss. "

"I see the soul undergo an instant judgment above the place where death is separated from the body. I see where Jesus, Mary, the patron saint of the soul and good angel, even for Protestants, I see Mary this. This judgment is performed in a very short time. "

November 6. "I thought tonight after all the suffering souls are assured of the good they hope, while men who are evil are in danger of being lost for ever: that's why I wanted to pray for them thereof. Then St. Ignatius appeared before me, having on one side near him a man healthy, independent, proud, I knew, and on the other side a man up to its neck in a swamp, they shouted to goddess and could do nothing to help: he stretched out a little finger of one of his hands. He was a clergyman who died that I did not know. Ignatius then asked me: "To whom will you beg for help, for this wicked pride that can do penance, if he wants, or for this man deprived of any assistance that does little to help anything? "I trembled in every limb, and I could not help bursting into tears. Soon I was driving to purgatory by a painful journey and I prayed for the souls. After that, I was driving in a large house

of correction and work. I was able to attract the attention of several prisoners, whom the seduction or misery had committed crimes and I could move them: as to the villains, nothing could move them. This house of correction was in my homeland. I was still in many similar places, and also in a prison where people with long beards were lying under the earth. Their souls were in good condition and they did penance: I comforted. I saw all these places as terrestrial purgatory. After that I had to go to some bishops. I found one who was very worldly, giving a banquet to which women, even were invited. I made the calculation of the costs of meals and the number of poor that money could have fed. I presented this report to the prelate, and as it put him in a rage against me, I told him that this was written by an angel standing over him with a book in hand and a rod. But he replied that this was little, we were doing even worse elsewhere. I saw that indeed this was so, but also everywhere I saw the angel of punishment. "

In the midst of this work of prayer for the suffering souls, work together such great pains, she had at the end of the octave a consoling vision, which she saw the effect of all the charities that since childhood she had performed for these souls. "I found myself, she said, in the cottage father and it seemed we were going to get married. All souls for whom I had never prayed came there and brought gifts of all kinds that they charged on the bridal car. I could not bring myself to wait for the start, I was confused to see so many things and I did not take place in the bridal car. I crawled under the car and ran forward towards the house where the wedding was to take place. But, dragging me under the car, I had a spot of tar in my white clothes of bride: I was already reached Martenswinkel when I saw the stain, which grieved me much. I do not know what to do: but the blessed brother Nicolas de Flue came to my rescue and cleaned the dress perfectly with a little butter. The house of the wedding was to be the schoolhouse where I went in my childhood: she had been greatly enlarged and highly embellished. The two holy nuns served me as bridesmaids. Then my boyfriend came with the car. I thought in the school house: "Here I am here for the third time I went there the first time, when, being children they took me to school and on the way, the Mother of God m 'appeared with the boy, telling me that if I learned well, it would be my fiancée. The second time was lorsqu'allant the convent I was engaged in a vision in this school house, and now I go a third time to be married. "

- THE DEATH OF THE BLESSED VIRGIN MARY AT EPHEBUS

The following communications, made in different years, generally in the middle of August before the Feast of the Assumption, are here arranged in chronological order.

1. REGARDING MARY'S AGE.

[On the morning of August 13th, 1822, Catherine Emmerich said: 'Last night I had a great vision of the death of the Blessed Virgin, but have completely forgotten it all.' On being asked, in the middle of a conversation on everyday matters, how old the Blessed Virgin was when she died, Catherine Emmerich suddenly looked away and said: 'She reached the age of sixty-four years all but three and twenty days: I have just seen the figure X six times, then I, then V; is not that sixty-four?' (It is remarkable that Catherine Emmerich was not shown numbers with our ordinary Arabic figures, with which she was familiar, but never saw anything but Roman figures in her visions).]

After Christ's Ascension Mary lived for three years on Mount Sion, for three years in Bethany, and for nine years in Ephesus, whither St. John took her soon after the Jews had set Lazarus and his sisters adrift upon the sea. ¹

Mary did not live in Ephesus itself, but in the country near it where several women who were her close friends had settled. ² Mary's dwelling was on a hill to the left of

¹ The chronology here is not quite plain. The years given here probably include parts of years, since on p. 166 AC states clearly that Mary lived fourteen years and two months after the Ascension, or, as on p. 169, thirteen years and two months. If the Ascension took place in A.D. 30, the date of the Assumption would be A.D. 43 or 44, which will fit with the subsequent martyrdom of James the Great under Herod (42-44). See n. 193, p. 167. If she was then sixty-four years old (as AC says here), she was born in 20 B.C. But here there are difficulties about other statements: from AC's remarks on p. 98 we can deduce that she was eighteen at the birth of Christ, though from p. 57 we gather she was fourteen when she left the Temple and was married. The matter is also confused by the historical problems of the date of the birth of Christ and the date of the Crucifixion and Ascension, and cannot be decided with any certainty. (SB)

² None of the apocryphal legends of the Assumption suggest that Our Lady lived at Ephesus: most suggest Jerusalem, and the Greek legend (John, 4) gives Bethlehem. (SB)

the road from Jerusalem some three and a half hours from Ephesus. ³ This hill slopes steeply towards Ephesus; the city as one approaches it from the south-east seems to lie on rising ground immediately before one, but seems to change its place as one draws nearer. Great avenues lead up to the city, and the ground under the trees is covered with yellow fruit. Narrow paths lead southwards to a hill near the top of which is an uneven plateau, some half-hour's journey in circumference, overgrown, like the hill itself, with wild trees and bushes. It was on this plateau that the Jewish settlers had made their home. It is a very lonely place, but has many fertile and pleasant slopes as well as rock-caves, clean and dry and surrounded by patches of

sand. It is wild but not desolate, and scattered about it are a number of trees, pyramidshaped, with big shady branches below and smooth trunks. John had had a house built for the Blessed Virgin before he brought her here. Several Christian families and holy women had already settled here, some in caves in the earth or in the rocks, fitted out with light woodwork to make dwellings, and some in fragile huts or tents. They had come here to escape violent persecution. Their dwellings were like hermits' cells, for they used as their refuges what nature offered them. As a rule, they lived at a quarter of an hour's distance from each other. The whole settlement was like a scattered village. Mary's house was the only one built of stone. A little way behind it was the summit of the rocky hill from which one could see over the trees and hills to Ephesus and the sea with its many islands. The place is nearer the sea than Ephesus, which must be several hours' journey distant from the coast. The district is lonely and unfrequented. Near here is a castle inhabited by a king who seems to have been deposed. John visited him often and ended by converting him. This place later became a bishop's see. Between the Blessed Virgin's dwelling and Ephesus runs a little stream which winds about in a very singular way. 3 The 'road from Jerusalem', one would suppose, would be the main road eastwards through Colossae, etc., but the suggestion that Mary's house was 'nearer the sea' than Ephesus (p. 160) indicates a road southward along the coast. The issue is obscured by AC's supposition that Ephesus 'must be several hours distant from the coast' (ib.). There seems to be some geographical confusion here, although the precise geographical history of Ephesus is rendered difficult through the silting-up of its harbor. (SB)

2. MARY'S HOUSE IN EPHEBUS.

Mary's house was built of rectangular stones, rounded or pointed at the back. The windows were high up near the flat roof. The house was divided into two compartments by the hearth in the center of it. The fireplace was on the floor opposite the door; it was sunk into the ground beside a wall which rose in steps on each side of it up to the ceiling. In the center of this wall a deep channel, like the half of a chimney, carried the smoke up to escape by an opening in the roof. I saw a sloping copper funnel projecting above the roof over this opening. The front part of the house was divided from the room behind the fireplace by light movable wicker screens on each side of the hearth. In this front part, the walls of which were rather rough and also blackened by smoke, I saw little cells on both sides, shut in by wicker screens fastened together. If this part of the house was needed as one large room, these screens, which did not nearly reach to the ceiling, were taken apart and put aside. These cells were used as bedrooms for Mary's maidservant and for other women who came to visit her. To the right and left of the hearth, doors led into the back part of the house, which was darker than the front part and ended in a semicircle or angle. It was neatly and pleasantly arranged; the walls were covered with wickerwork, and the ceiling was vaulted. Its beams were decorated with a mixture of paneling and wickerwork, and ornamented with a pattern of leaves. It was all simple and dignified. The farthest corner or apse of this room was divided off by a curtain and formed

Mary's oratory. In the center of the wall was a niche in which had been placed a receptacle like a tabernacle, which could be opened and shut by pulling at a string to turn its door. In it stood a cross about the length of a man's arm in which were inserted two arms rising outwards and upwards, in the form of the letter Y, the shape in which I have always seen Christ's Cross. It had no particular ornamentation, and was more roughly carved than the crosses which come from the Holy Land nowadays. I think that John and Mary must have made it themselves. It was made of different kinds of wood. It was told me that the pale stem of the cross was cypress, the brown arm cedar, and the other arm of yellow palm-wood, while the piece added at the top, with the title, was of smooth yellow olive-wood. This cross was set in a little mound of earth or stone, like Christ's Cross on Mount Calvary. At its foot there lay a piece of parchment with something written on it; Christ's words, I think. On the cross itself the Figure of Our Lord was roughly outlined, the lines of the carving being rubbed with darker color so as to show the Figure plainly. Mary's meditation on the different kinds of wood forming the cross were communicated to me, but alas I have forgotten this beautiful lesson. Nor can I for the moment be sure whether Christ's Cross itself was made of these different kinds of wood, or whether Mary had made this cross in this way only for devotional reasons. It stood between two small vases filled with fresh flowers.

I also saw a cloth lying beside the cross, and had the impression that it was the one with which the Blessed Virgin had wiped the blood from all the wounds in Our Lord's holy body after it was taken down from the cross. The reason why I had this impression was that, at the sight of the cloth, I was shown that manifestation of the Blessed Virgin's motherly love. At the same time I had the feeling that it was the cloth which priests use at Mass, after drinking the Precious Blood, to cleanse the chalice; Mary, in wiping the Lord's wounds, seemed to me to be acting in the same way, and as she did it she held the cloth just as the priest does. Such was the impression I had at the sight of the cloth beside the cross.

To the right of this oratory, against a niche in the wall, was the sleeping place or cell of the Blessed Virgin. Opposite it, to the left of the oratory, was a cell where her clothes and other belongings were kept. Between these two cells a curtain was hung dividing off the oratory. It was Mary's custom to sit in front of this curtain when she was working or reading. The sleeping place of the Blessed Virgin was backed by a wall hung with a woven carpet; the side-walls were light screens of bark woven in different-colored woods to make a pattern. The front wall was hung with a carpet, and had a door with two panels, opening inwards. The ceiling of this cell was also of wickerwork rising into a vault from the center of which was suspended a lamp with several arms. Mary's couch, which was placed against the wall, was a box one and a half feet high and of the breadth and length of a narrow plank. A covering was stretched on it and fastened to a knob at each of the four corners. The sides of this box were covered with carpets reaching down to the floor and were decorated with tassels and fringes. A round cushion served as pillow, and there was a covering of brownish material with a check pattern. The little house stood near a wood among pyramid-shaped trees with smooth trunks. It was very quiet and solitary. The

dwelling of the other families were all scattered about at some distance. The whole settlement was like a village of peasants.

3. MARY'S MAIDSERVANT AND JOHN THE APOSTLE.

The Blessed Virgin lived here alone, with a younger woman, her maidservant, who fetched what little food they needed. They lived very quietly and in profound peace. There was no man in the house, but sometimes they were visited by an Apostle or disciple on his travels. There was one man whom I saw more often than others going in and out of the house; I always took him to be John, but neither here nor in Jerusalem did he remain permanently near the Blessed Virgin. He came and went in the course of his travels. He did not wear the same dress as in Jesus' time. His garment was very long and hung in folds, and was of a thin grayish-white material. He was very slim and active, his face was long, narrow, and delicate, and on his bare head his long fair hair was parted and brushed back behind his ears. In contrast with the other Apostles, this gave him a womanish, almost girlish appearance. Last time he was here I saw Mary becoming ever quieter and more meditative: she took hardly any nourishment. It was as if she were only here in appearance, as if her spirit had already passed beyond and her whole being was far away. In the last weeks before she died I sometimes saw her, weak and aged, being led about the house by her maidservant. Once I saw John come into the house, looking much older too, and very thin and haggard. As he came in he girt up his long white ample garment in his girdle, then took off this girdle and put on another one, inscribed with letters, which he drew out from under his robe. He put a sort of maniple on his arm and a stole round his neck. The Blessed Virgin came in from her bedchamber completely enveloped in a white robe, and leaning on her maidservant's arm. Her face was white as snow and as though transparent. She seemed to be swaying with intense longing. Since Jesus' Ascension her whole being seemed to be filled with an ever-increasing yearning which gradually consumed her. John and she went together to the oratory. The Blessed Virgin pulled at the ribbon or strap which turned the tabernacle in the wall to show the cross in it. After they had knelt for a long time in prayer before it, John rose and drew from his breast a metal box. Opening it at one side, he drew from it a wrapping of material of fine wool, and out of this took a little folded cloth of white material. From this he took out the Blessed Sacrament in the form of a small square white particle. After speaking a few solemn words, he gave the Sacrament to the Blessed Virgin. He did not give her a chalice.

Behind the house, at a little distance up the hill, the Blessed Virgin had made a kind of Way of the Cross. When she was living in Jerusalem, she had never failed, ever since Our Lord's death, to follow His path to Calvary with tears of compassion. She had paced out and measured all the distances between the Stations of that Via Crucis, and her love for her Son made her unable to live without this constant contemplation of His sufferings. Soon after her arrival at her new home I saw her every day climbing part of the way up the hill behind her house to carry out this devotion. At first she went by herself, measuring the number of steps, so often counted by her, which separated

the places of Our Lord's different sufferings. At each of these places she put up a stone, or, if there was already a tree there, she made a mark upon it. The way led into a wood, and upon a hill in this wood she had marked the place of Calvary, and the grave of Christ in a little cave in another hill. After she had marked this Way of the Cross with twelve Stations, she went there with her maidservant in quiet meditation: at each Station they sat down and renewed the mystery of its significance in their hearts, praising the Lord for His love with tears of compassion. Afterwards she arranged the Stations better, and I saw her inscribing on the stones the meaning of each Station, the number of paces and so forth. I saw, too, that she cleaned out the cave of the Holy Sepulcher and made it a place for prayer. At that time I saw no picture and no fixed cross to designate the Stations, nothing but plain memorial stones with inscriptions, but afterwards, as the result of constant visits and attention, I saw the place becoming increasingly beautiful and easy of approach. After the Blessed Virgin's death I saw this Way of the Cross being visited by Christians, who threw themselves down and kissed the ground.

4. MARY TRAVELS FROM EPHESUS TO JERUSALEM.

After three years' sojourn here Mary had a great longing to see Jerusalem again, and was taken there by John and Peter. Several of the Apostles were, I believe, assembled there: I saw Thomas among them and I think a Council was held at which Mary assisted them with her advice. On their arrival at Jerusalem in the dusk of the evening, before they went into the city, I saw them visiting the Mount of Olives, Calvary, the Holy Sepulcher, and all the holy places outside Jerusalem. The Mother of God was so sorrowful and so moved by compassion that she could hardly hold herself upright, and Peter and John had to support her as they led her away. She came to Jerusalem from Ephesus once again, 4 eighteen months before her death, and I saw her again visiting the Holy Places with the Apostles at night, wrapped

4 These visits to Jerusalem may be the source of the legends that suppose her death to have taken place there. Several, the Latin (3), the Greek (3), and Pseudo-Joseph of Arimathea (4), refer to her visit to the sepulcher. The Council cannot be that of Acts 15, which took place some years later. (SB)

in a veil. She was inexpressibly sorrowful, constantly sighing, 'O my Son, my Son'. When she came to that door behind the palace where she had met Jesus sinking under the weight of the Cross, she too sank to the ground in a swoon, overcome by agonizing memories, and her companions thought she was dying. They brought her to Sion, to the Cenacle, where she was living in one of the outer buildings. Here for several days she was so weak and ill and so often suffered from fainting attacks that her companions again and again thought her end was near and made preparations for her burial. She herself chose a cave in the Mount of Olives, and the Apostles caused a beautiful sepulcher to be prepared here by the hands of a Christian stonemason.

[At another time Catherine Emmerich said that St. Andrew had also helped in this work.] During this time it was announced more than once that she was dead, and the rumor of her death and burial was spread abroad in Jerusalem and in other

places as well. By the time, however, that the sepulcher was ready, 5 she had recovered and was strong enough to journey back to her home in Ephesus, where she did in fact die eighteen months later. The sepulcher prepared for her on the Mount of Olives was always held in honor, and later a church was built over it, and John Damascene (so I heard in the spirit, but who and what was he?) 6 wrote from hearsay that she had died and been buried in Jerusalem. I expect that the news of her death, burial-place, and assumption into heaven were permitted by God to be indefinite and only a matter of tradition in order that Christianity in its early days should not be in danger of heathen influences then so powerful. The Blessed Virgin might easily have been adored as a goddess.

5. RELATIVES AND FRIENDS OF THE HOLY FAMILY WHO ALSO LIVE IN EPHESUS.

Amongst the holy women living in the Christian settlement near Ephesus and visiting the Blessed Virgin in her house was the daughter of a sister of Anna, the prophetess of the Temple. I saw her once traveling to Nazareth with Seraphia 5 Her tomb at Gethsemani is mentioned in the Greek legend (48). The others indicate the Vale of Josaphat, usually identified with the Kedron Valley between Jerusalem and the Mount of Olives. Gethsemani is on one side of the valley. (SB)

6 St. John Damascene, a monk at Jerusalem, died c. A.D. 754, and is a Doctor of the Church. His sermon (2 de Dormitione Deiparae) relates her burial at Jerusalem. It is recited in the Breviary on the Octave-Day or during the Octave, and is in fact the simplest collection of popular legends about the Assumption. (SB)

(Veronica) before Jesus' baptism. This woman was related to the Holy Family through Anna, for Anna was related to St. Anne and still more closely to Elizabeth, St. Anne's niece. Another of the women living in Mary's neighborhood, whom I had also seen on her way to Nazareth before Jesus' baptism, was a niece of Elizabeth's called Mara. She was related to the Holy Family in the following way: St. Anne's mother Ismeria had a sister called Emerentia, both living in the pasture-lands of Mara between Mount Horeb and the Red Sea. She was told by the head of the Essenes on Mount Horeb that among her descendants would be friends of the Messiah. She married Aphras, of the family of the priests who had carried the Ark of the Covenant. Emerentia had three daughters: Elizabeth, the mother of the Baptist, Enue (who was present as a widow at the birth of the Blessed Virgin in St. Anne's house), and Rhoda, whose daughter Mara was, as I have said, now at Ephesus. Rhoda had married far away from the home of her family: she lived first in the region of Shechem, then in Nazareth and at Casaloth on Mount Thabor. Besides Mara she had two other daughters, and the sons of one of these became disciples. One of Rhoda's two sons was the first husband of Maroni, who, when he died, married as a childless widow Eliud, a nephew of St. Anne, and went to live at Naim. Maroni had by this Eliud a son whom Our Lord raised from the dead in Naim after his mother had become a widow for the second time. He was the young man of Naim who became a disciple and received the name of Martial in baptism. Rhoda's daughter Mara, who was present at Mary's death at Ephesus, was married and lived near Bethlehem. At the time of Christ's birth, when St. Anne absented herself from Bethlehem on one occasion,

it was to Mara that she went. Mara was not well off, for Rhoda had (like the rest of her family) left her children only a third of her property, the other two-thirds going to the Temple and the poor. I think that Nathanael, the bridegroom of Cana, was a son of this Mara, and received the name of Amator in baptism. She had other sons who all became disciples.

6. THE HOLY VIRGIN MAKES THE WAY OF THE CROSS FOR THE LAST TIME.

[August 7, 1821:] Last night and the night before I had much to do with the Mother of God at Ephesus. I followed her Way of the Cross with her and some five other holy women. The niece of Anna the prophetess was there, and also Elizabeth's niece, the widow Mara. The Blessed Virgin went in front of them all. I saw that she was weak; her face was quite white and as though transparent. Her appearance was indescribably moving. It seemed to me as if I were following her here for the last time. While she was making the Stations, John, Peter, and Thaddeus were I think, already in her house. I saw the Blessed Virgin as very full of years, but no sign of old age appeared in her except a consuming yearning by which she was as it were transfigured. There was an indescribable solemnity about her. I never saw her laugh, though she had a beautiful smile. As she grew older, her face became ever paler and more transparent. She was very thin, but I saw no wrinkles; there was no sign whatever in her of any withering or decay. She was living in the spirit, as it were. The reason why I saw the Blessed Virgin with such particular clearness in this vision may be my possession of a little relic of a garment which she wore on this occasion. I will endeavor to describe the garment as clearly as I can. [Please refer to Figure 23.] It was an over-garment. It completely covered only the back, where it fell to the feet in a few long folds. At the neck it was crossed over the breast and shoulders, and was held on one shoulder by a button, making a kind of scarf. It was fastened round the waist by a girdle and fell from under her arms to the feet on each side of the brown undergarment. Below the girdle it was folded back to show the lining, which had red and yellow stripes running down and across it. The little piece in my possession comes from the right-hand side of this fold, but not from the lining. It was a festival garment, worn in this way according to old Jewish custom. The Blessed Virgin's mother wore one, too. This garment covered only the back of the brown undergarment, leaving the bodice and whole front of the latter visible. The sleeves, which were full, showed only from the elbows downwards. The Blessed Virgin's hair was hidden in the yellowish cap which she wore; this was stretched rather tightly across her forehead and drawn together in folds on the back of her head. Over it she wore a soft black veil which hung down to her waist. I saw her wearing this dress at the wedding of Cana. In the third year of Jesus' ministry, when Our Lord was healing the sick and teaching beyond the Jordan at Bethabara (also called Bethania), I saw the Blessed Virgin wearing this dress in Jerusalem, where she was living in a beautiful house near the house of Nicodemus, who, I think, owned that house also. Again at Our Lord's crucifixion I saw her wearing this garment, completely hidden under her praying and mourning cloak. No doubt she wore this ceremonial dress here at the Way of the Cross in Ephesus in memory of having worn it during Jesus' sufferings on His way to Calvary.

[The morning of August 9th, 1821:] I came into Mary's house, some three hours' journey from Ephesus. I saw her lying on a low, very narrow couch in her little sleeping-alcove all hung with white, in the room behind and to the right of the hearth-place. Her head rested on a round cushion. She was very weak and pale, and seemed as though completely consumed with yearning. Her head and whole figure were wrapped in a long cloth; she was covered by a brown woolen blanket. I saw several women (five, I think) going into her room one after the other, and coming out again as though they were saying farewell to her. As they came out they made affecting gestures of prayer or grief. I again noticed amongst them Anna the niece of the prophetess, and Mara, Elizabeth's niece, whom I had seen at the Stations of the Cross. I now saw six of the Apostles already gathered here—Peter, Andrew, John, Thaddeus, Bartholomew, and Matthias—and also one of the seven deacons, Nicanor, who was always so helpful and anxious to be of service. I saw the Apostles standing in prayer together on the right-hand side of the front part of the house, where they had arranged an oratory.

7. TWO APOSTLES HAVE NOT YET ARRIVED.

[August 10th, 1821:] The time of the year when the Church celebrates the death of the Blessed Virgin is no doubt the correct one, only it does not fall every year on the same day.

Today I saw two more Apostles coming in with girt-up garments like travelers.

7 These were James the Less and Matthew, who is his step-brother, since Alpheus married when a widower Mary the daughter of Cleophas, having had Matthew by a former wife.

Yesterday evening and this morning I saw the assembled Apostles holding a service in the front part of the house. For this purpose they had taken away or arranged differently the movable wickerwork screens which divided it into sleeping compartments. The altar was a table covered with a red cloth with a white one over it. It was brought from its place to the right of the hearth (which was in daily use) to be set up against the wall and used at the service, after which it was put back again. In front of the altar was a stand covered with a cloth over which hung a scroll. Lamps were burning above the altar. On the altar had been placed a vessel in the shape of a cross made of a substance lustrous with mother-of-pearl. It was barely nine inches in length and breadth and contained five boxes closed by silver lids. In the center one was the Blessed Sacrament, and in the others chrism, oil, salt, other holy things, and some shreds of what was perhaps cotton. Everything was tightly closed and packed together to prevent any leakage. It was the Apostles' custom to carry this cross on their travels hanging on their breasts under their garments. They were then greater than the high priest when he carried on his breast the holy treasure of the Old Covenant. I cannot clearly recollect whether there were holy bones in one of the boxes or elsewhere. But I do know that in the sacrifice of the New Covenant they

always had near the altar the bones of prophets and later of martyrs, just as the Patriarchs at their sacrifices always placed on the altar the bones of Adam or of other progenitors on whom the Promise rested. At the Last Supper Christ had taught the Apostles to do the same.

Peter stood in priestly vestments before the altar, with the others behind him as if in choir. The women stood in the background.

7 AC's matter-of-fact account of the arrival of the Apostles (and cf. p. 167 on their tiredness) contrasts strikingly with that of the legends. In most of these the Apostles are transported by clouds to Mary's deathbed, and in the Syriac legend some are already dead and come to life for the occasion. (SB)

8. ARRIVAL OF SIMON THE APOSTLE.

[August 11 th, 1821:] Today I saw a ninth Apostle, Simon, arrive. James the Greater, Philip and Thomas were the only ones missing. I also saw that several disciples had arrived, among whom I remember John Mark and the aged Simeon's son or grandson, who had killed Jesus' last Easter lamb and had the duty of supervising the sacrificial animals in the Temple. There were now some ten men assembled there. There was again a service at the altar, and I saw some of the new arrivals with their garments girt up high, so that I thought they must be intending to leave immediately afterwards. In front of the Blessed Virgin's bed stood a small, low, threecornered stool, like the one on which the kings had laid their presents before her in the Cave of the Nativity. On it was a little bowl with a small brown transparent spoon. Today I saw nobody in the Blessed Virgin's room except one woman.

I saw Peter again bringing her the Blessed Sacrament after the service; he brought it to her in the cross-shaped vessel. The Apostles stood in two rows reaching from the altar to her couch, and bowed low as Peter passed between them bearing the Blessed Sacrament. The screens round the Blessed Virgin's couch were pushed back on all sides.

After witnessing all this in Ephesus, I had a longing to see what was going on in Jerusalem at this time, but shrank from the long journey there from Ephesus.

Whereupon the holy virgin and martyr Susanna 8 came to me and encouraged me, saying that she would be my companion on the journey. (Today is her feast day, and I have a relic of her, and she was with me the whole night.) So I went with her over sea and land, and we soon reached Jerusalem. She was, however, quite different from me, as light as air, and when I tried to take hold of her I could not do it. As soon as I came to a definite place, as for instance Jerusalem yesterday, she disappeared; but in all my passages from one vision to another, she was there to accompany and encourage me.

9. JERUSALEM AT THE TIME OF THE DEATH OF THE HOLY VIRGIN.

I came to the Mount of Olives, and found it all changed and laid waste since I had seen it before, though I was able to recognize each place I had known. The house near the garden of Gethsemani where the disciples had stayed had been pulled down, and a number of trenches and walls had been made there to prevent access to it. After this I betook myself to Our Lord's Sepulcher. It had been walled up and buried

under rubbish, and above, on the top of the rock, a building like a little temple was 8 St. Susanna was a Roman maiden, martyred in AD. 295. (SB) being put up. So far only the bare walls had been built. As I looked about me, distressed at all the devastation, my heavenly Bridegroom appeared to me in the form in which He had once appeared to Mary Magdalen in this place, and comforted me. I found Mount Calvary built up and desolate. The little hill on which the Cross had stood had been leveled and surrounded by banks and ditches to prevent access to it. I did, however, make my way there to pray, and again Our Lord came to strengthen and comfort me. When Our Lord appeared to me I no longer saw St. Susanna beside me.

Afterwards I entered into a vision of Christ's miracles and acts of healing near Jerusalem, and saw many of these healings again. This made me think of the power of healing in the name of Jesus which is specially bestowed upon priests, and how in our days this grace has been particularly manifested in the person of Prince Hohenlohe.

9 I saw him healing many kinds of illnesses by his prayers; sometimes he cured people who had long suffered from ulcers hidden under their dirty rags. I am not sure whether these were really ulcers or only symbols of old burdens on their consciences. At the same time I found myself in the presence of other priests who possessed this power of healing in the same degree, but failed to exercise it owing to distractions, preoccupations with other things, fear of other people, or lack of perseverance. One of these I saw particularly clearly; to be sure, he helped many people whose hearts were, I saw, being gnawed by ugly creatures (these, no doubt, signified sins), but others, who lay stricken with bodily illness and whom he could certainly have helped, he neglected to assist owing to distractions, which caused disturbances and obstacles within him.

9 Prince Alexander Leopold Hohenlohe-Waldenburg-Schillingsfürst was born in 1794. Ordained priest in 1815, he became a canon of Bamberg in 1821. About this time he began to perform some remarkable miraculous cures. The most outstanding was that performed on June 21st, 1821, when Princess Mathilda von Schwarzenberg was released from her paralysis of the previous eight years. The date at the heading of this section of AC's statement shows that she was speaking less than two months after this event, which therefore had a great topical interest. The holy man became a titular bishop in 1844 and died in 1849. (SB)

10. THE APOSTLES HOLD A SERVICE.

[August 12 th, 1821:] There are now not more than twelve men gathered together in Mary's house. Today I saw a service being held in her sleeping-alcove; Mass was said there. Her little room was open on all sides. A woman was kneeling beside Mary's couch and every now and then held her upright. I see this being done throughout the day, and I see the women giving the Blessed Virgin a spoonful of liquid from the bowl. Mary had across on her couch, half an arm's length long and shaped like the letter Y, as I always see the Holy Cross. The upright piece is somewhat broader than the arms. It seems to be made of different woods, and the figure of

Christ is white. The Blessed Virgin received the Blessed Sacrament. After Christ's Ascension she lived fourteen years and two months.

[As Catherine Emmerich fell asleep that evening, she sang hymns to the Mother of God very softly and peacefully in a most moving manner. When she woke up again, the writer asked her what she was singing, and she answered, still heavy with sleep: 'I was following in the procession with that woman there: now she has gone!' Next day she again spoke of this singing. 'In the evening I was following two of Mary's friends on the Way of the Cross behind her house. Every day they take it in turns to go there, morning and evening, and I creep up quietly to join in behind them. Yesterday I could not help starting to sing and then everything was gone.'] Mary's Way of the Cross has twelve Stations. She paced out all the measurements, and John had the memorial stones set up for her. At first they were just rough stones to mark the places, afterwards everything was made more elaborate. There were now low smooth white stones with many sides—I think eight—with a little depression in the center of the surface. Each of these stones rested on a base of the same stone whose thickness was hidden by the close turf and the beautiful flowers surrounding them. The stones and their bases were all inscribed with Hebrew letters. These Stations were all in hollows like little round basins. They were enclosed, and a path encircled the stones broad enough for one or two people to approach in order to read the inscriptions. The spaces round the stones, covered with grass and beautiful flowers, varied in size. These stones were not always uncovered; there was a mat or cover fastened at one side which, when nobody was praying there, was pulled over the stone and held down on the other side with two pegs. These twelve stones were all alike, all engraved with Hebrew inscriptions, but their positions were different. The Station of the Mount of Olives was in a little valley near a cave, in which several people could kneel at prayer. The Station of Mount Calvary was the only one not in a hollow, but on a hill. To reach the Station of the Holy Sepulcher one went over this hill and came to the stone in a hollow. Still lower down at the foot of the hill, in a cave, was the Sepulcher in which the Blessed Virgin was buried. I believe that this grave must still exist under the earth and will one day come to light.

I saw that the Apostles, holy women, and other Christians, when they approached these Stations to pray before them, kneeling or lying on their faces, brought out from under their robes a Y-shaped cross about a foot long, which they set up in the hollow on the various stones by means of a prop at its back.

11. JAMES THE GREATER AND PHILIP ARRIVE.

[August 13 th, 1821:] I saw the service being celebrated today as before. I saw the Blessed Virgin being lifted up several times in the day to be given nourishment from the spoon. In the evening about seven o'clock she said in her sleep: 'Now James the Greater has come from Spain by Rome with three companions, Timon, Eremenzear, and still another.' Later Philip came with a companion from Egypt. I saw the Apostles and disciples arrive mostly in a very tired condition. 10 They had long staffs with crooks and knobs of different shapes in their hands which showed their rank. They wore long white woolen cloaks which they could draw over their heads as hoods. Underneath they wore long white priests' robes of wool; these were open from top

to bottom, closed by little knob-like buttons and slit straps of leather. I always saw them like this, but forgot to say so. When they were on their travels they wore their garments girt up high round their waists. Some of them had a pouch hanging from their girdles.

The newcomers tenderly embraced those who were already there, and I saw many of them weeping for joy and for sorrow, too—happy to see each other again and grieved that the occasion for their meeting was so sad. They laid aside their staffs, cloaks, girdles, and pouches, letting their long white undergarments fall to their feet. They put on broad girdles which they carried with them, engraved with letters. After their feet had been washed, they approached Mary's couch and greeted her with reverence. She could only say a few words to them. I saw that they took no nourishment except little loaves; they drank from the little flasks hanging from their girdles.

10 The mission-fields of the various Apostles as mentioned by AC on these pages generally correspond to the traditional legends as preserved in the Lives of the Saints, the Breviary, the Acta Bollandiana, and local cult.

Timon was one of the seven deacons (Acts 6.15), and is so called by AC (infra, p. 169). The identity of Eremenzear is unknown, but AC 169 states (p. 168) that he joined James and Timon later and had been a disciple of Our Lord. (SB)

12. HOW THE APOSTLES WERE CALLED TO MARY'S DEATHBED.

A short time before the Blessed Virgin's death, as she felt the approach of her reunion with her God, her Son, and her Redeemer, she prayed that there might be fulfilled what Jesus had promised to her in the house of Lazarus at Bethany on the day before His Ascension. It was shown to me in the spirit how at that time, when she begged Him that she might not live for long in this vale of tears after He had ascended, Jesus told her in general what spiritual works she was to accomplish before her end on earth. He told her, too, that in answer to her prayers the Apostles and several disciples would be present at her death, and what she was to say to them and how she was to bless them. I saw, too, how He told the inconsolable Mary Magdalen to hide herself in the desert, and her sister Martha to found a community of women; He Himself would always be with them.

After the Blessed Virgin had prayed that the Apostles should come to her, I saw the call going forth to them in many different parts of the world. At this moment I can remember what follows.

In many of the places where they had taught, the Apostles had already built little churches. Some of them had not yet been built in stone, but were made of plaited reeds plastered with clay; yet all those I saw had at the back the semicircular or threesided apse, like Mary's house at Ephesus. They had altars in them and offered the holy sacrifice of the Mass there.

I saw all, the farthest as well as the nearest, being summoned by visions to come to the Blessed Virgin. The indescribably long journeys made by the Apostles were not accomplished without miraculous assistance from the Lord. I think that they often traveled in a supernatural manner without knowing it, for I often saw them passing through crowds of men apparently without anyone seeing them.

I saw that the miracles which the Apostles worked amongst various heathen and savage peoples were quite different from their miracles described in Holy Writ. Everywhere they worked miracles according to the needs of the people. I saw that they all took with them on their travels the bones of the Prophets or of martyrs done to death in the first persecutions, and kept them at hand when praying and offering the Holy Sacrifice.

When the Lord's summons to Ephesus came to the Apostles, Peter, and I think also Matthias, were in the region of Antioch. Andrew, who was on his way from Jerusalem, where he had suffered persecution, was not far from him. In the night I saw Peter and Andrew asleep on their journey in different places but not very far apart from each other. Neither of them were in a town, but were taking their rest in public shelters such as are found by the roadside in these hot countries. Peter was lying against a wall. I saw a shining youth approach and wake him by taking him by the hand and telling him to rise and hurry to Mary, and that he would meet Andrew on the way. I saw that Peter, who was already stiff from age and his exertions, sat up and rested his hands on his knees as he listened to the angel. Hardly had the vision vanished when he got up, wrapped himself in his cloak, fastened his girdle, grasped his staff, and set forth. He was soon met by Andrew, who had been summoned by the same vision; later they met with Thaddeus, to whom the same message had been given. Thus all three came to Mary's house, where they met John.

James the Greater, who had a narrow pale face and black hair, came from Spain to Jerusalem with several disciples, and stayed some time in Sarona near Joppa. It was here that the summons to Ephesus reached him. After Mary's death he went with some six others back to Jerusalem and suffered a martyr's death. 11 The man who denounced him was converted, was baptized by him, and beheaded with him.

Jude Thaddeus and Simon were in Persia when the summons reached them.

Thomas was of low stature and had red-brown hair. He was the farthest off, and did not arrive until after Mary's death. 12 I saw the summoning angel come to him. He was a very long way off. He was not in any town, but in a reed-hut, where he was praying, when the angel told him to go to Ephesus. I saw him alone in a little boat with a very simpleminded servant crossing a wide expanse of water—then journeying across country without, I think, touching at any town. He was accompanied by a disciple. He was in India when he received the warning, but before that he had decided to go farther north to Tartary, and could not make up his mind to abandon this plan. (He always tried to do too much and so often arrived too late.) So he went

11 The martyrdom of James the Great is the only death of an Apostle narrated in the New Testament (Acts 12.1), and the persecutor is named: Herod, i.e. Herod Agrippa I. This Herod reigned AD. 42-44. AC suggests that James went directly to his martyrdom after the Assumption, in which case the Assumption must have taken place in AD. 44 at the latest. (SB)

12 The late arrival of Thomas is included in the tradition preserved by St. John Damascene, but among the early legends only in that entitled 'of Joseph of Arimathea'

(17). It might easily be supposed to be invented in view of John 20.24, but it might equally easily be supposed to be truly in character. (SB)

still farther north, right across China, to where Russia is now, where he received a second summons which sent him hurrying to Ephesus. The servant whom he had with him was a Tartar whom he had baptized. This man played a part in later events, but I forget what it was. Thomas did not return to Tartary after Mary's death. He was killed in India by being pierced with a lance. I saw that he set up a stone in that country on which he knelt and prayed, and that the marks of his knees were imprinted upon the stone. He foretold that when the sea should reach this stone, another would come to that country preaching Jesus Christ.

John had been in Jericho a short time before; he often traveled to the Promised Land. He usually stayed in Ephesus and its neighborhood, and it was here that the summons reached him.

Bartholomew was in Asia, east of the Red Sea. He was handsome and very gifted. His complexion was pale, and he had a high forehead, large eyes, and black curly hair. He had a short black curly beard, divided in the middle. He had just converted a king and his family. I saw it all and will recount it in due course. When he returned there he was murdered by the king's brother.

I forget where James the Less was when the summons reached him. He was very handsome and had a great resemblance to Our Lord, whence he was called by all his brethren the brother of the Lord.

About Matthew I again saw today that he was the son of Alpheus by a former marriage, and was thus the stepson of Alpheus' second wife Mary, the daughter of Cleophas. I forget about Andrew.

Paul was not summoned. Only those were summoned who were relations or acquaintances of the Holy Family.

13. THE EFFECT OF RELICS OF THE APOSTLES ON THE VISIONS.

During these visions I had by my side, amongst the many relics I possess, those of Andrew, Bartholomew, James the Greater, James the Less, Thaddeus, Simon Zelotes, Thomas, and several disciples and holy women. All these came up to me in that order more clearly and distinctly than the others, and then entered into the vision that I saw. I saw Thomas come up to me like the others, but he did not come into the vision of Mary's death; he was far away and came too late. I saw that he was the only one of The Twelve who was missing. I saw him on his way at a great distance. I also saw five disciples, and can remember with particular clearness Simeon Justus and Barnabas (or Barsabas), whose bones were beside me. 13 Among the three others was one of the shepherd's sons (Eremenzear), who accompanied Jesus on His long journeys after the raising of Lazarus. The other two came from Jerusalem. I also saw coming into Mary's house Mary Heli, the elder sister of the Blessed Virgin, and her younger stepsister, a daughter of Anna by her second husband. Mary Heli (who was the wife of Cleophas, the mother of Mary Cleophas, and the grandmother of the Apostle James the Less, Thaddeus, and Simon) was by then a very old woman.

(She was twenty years older than the Blessed Virgin.) All these holy women lived near by; they had come here some time before to escape the persecution in Jerusalem. Some of them lived in caves in the rocks which had been arranged as dwellings by means of wickerwork screens.

14. THE DEATH OF THE HOLY VIRGIN.

[On the afternoon of August 14th Catherine Emmerich said to the writer: 'Now I will tell of the death of the Blessed Virgin if only I am not disturbed by visits. Tell my little niece not to interrupt me but to wait patiently in the other room for a time.' The writer, having done this and returned, said to her, 'Now tell', whereupon she answered, gazing before her with a fixed stare: 'Where am I, then? Is it morning or evening?' The writer: 'You are going to tell of the death of the Blessed Virgin.' 'Well, there they are, the Apostles, ask them yourself, you are much more learned than I am, you can ask them better than I can. They are following the Way of the Cross and are preparing the grave of the Mother of God.' When she said this, she was already seeing what happened after Mary's death. After a pause she continued, marking on her fingers the figures she mentioned: 'See this number, a stroke I and then a V, does not this make four? Then again V and three strokes, does not that make eight? This is not properly written out; but I see them as separate figures because I do not understand big sums in Roman letters. It means that the year 48 after Christ's Birth is the year of the Blessed Virgin's death. Then I see X and III and then two full moons as they are shown in the calendar, that means that the Blessed Virgin died

13 Simeon Justus and Barnabas or Barsabas. There may be a confusion here (unless other persons are intended):

Joseph Barsabas Justus was the candidate proposed with Matthias in Acts 1.23; Joseph Barnabas, later the companion of St. Paul, first appears in Acts 4.36. (SB)

thirteen years and two months after Christ's Ascension into Heaven. This is not the month in which she died—I think I already saw this vision several months ago. Ah, her death was full of sorrow and full of joy.' In this continued state of fervor she then recounted the following:]

Yesterday at midday I saw that there was already great grief and mourning in the Blessed Virgin's house. Her maidservant was in the utmost distress, throwing herself on her knees and praying with outstretched arms, sometimes in corners of the house and sometimes outside in front of it. The Blessed Virgin lay still and as though near death in her little cell. She was completely enveloped in a white sleeping coverlet, even her arms being wrapped in it. It was like the one I described when she went to bed in Elizabeth's house at the Visitation. The veil over her head was arranged in folds across her forehead; when speaking with men she lowered it over her face. Even her hands were covered except when she was alone. In the last days of her life I never saw her take any nourishment except now and then a spoonful of juice which

her maidservant pressed from a bunch of yellow berries like grapes into a bowl near her couch. Towards evening the Blessed Virgin realized that her end was approaching and therefore signified her desire, in accordance with Jesus' will, to bless and say farewell to the Apostles, disciples and women who were present. Her sleeping cell was opened on all sides, and she sat upright on her couch, shining white as if suffused with light. The Blessed Virgin, after praying, blessed each one by laying her crossed hands on their foreheads. She then, once more, spoke to them all, doing everything that Jesus had commanded her at Bethany. When Peter went up to her, I saw that he had a scroll of writing in his hand. She told John what was to be done with her body, and bade him divide her clothes between her maidservant and another poor girl from the neighborhood who sometimes came to help. The Blessed Virgin in saying this pointed to the cupboard standing opposite her sleeping cell, and I saw her maidservant go and open the cupboard and then shut it again. So I saw all the Blessed Virgin's garments and will describe them later. After the Apostles, the disciples who were present approached the Blessed Virgin's couch and received the same blessing. The men then went back into the front part of the house and prepared for the service, while the women who were present came up to the Blessed Virgin's couch, knelt down and received her blessing. I saw that one of them bent right down over Mary and was embraced by her.

In the meantime the altar was set up and the Apostles vested themselves for the service in their long white robes and broad girdles with letters on them. Five of them who assisted in offering the Holy Sacrifice (just as I had seen done when Peter first officiated in the new church at the pool of Bethesda after the Ascension) put on the big, rich, priestly vestments. Peter, who was the celebrant, wore a robe which was very long at the back but did not trail on the ground. [Please refer to Figure 24.] There must have been some sort of stiffening round its hem, for I see it standing out all round.

They were still engaged in putting on their vestments when James the Greater arrived with three companions. He came with Timon the deacon from Spain, and after passing through Rome had met with Eremenzear and still another. The Apostles already present, who were just going up to the altar, greeted him with grave solemnity, telling him in few words to go to the Blessed Virgin. He and his companions, after having had their feet washed and after arranging their garments, went in their traveling dress to the Blessed Virgin's room. She gave her blessing first to James alone, and then to his three companions together, after which James went to join in the service. The latter had been going on for some time when Philip arrived from Egypt with a companion. He at once went to the Mother of Our Lord, and wept bitterly as he received her blessing.

In the meantime Peter had completed the Holy Sacrifice. He had performed the act of consecration, had received the Body of the Lord, and had given Communion to the Apostles and disciples. The Blessed Virgin could not see the altar from her bed, but during the Holy Sacrifice she sat upright on her couch in deep devotion. Peter, after he and the other Apostles had received Communion, brought the Blessed Virgin the Blessed Sacrament and administered extreme unction to her. The Apostles

accompanied him in a solemn procession. Thaddeus went first with a smoking censer. Peter bore the Blessed Sacrament in the cruciform vessel of which I have spoken, and John followed him, carrying a dish on which rested the Chalice with the Precious blood and some small boxes. The Chalice was small, white, and thick as though of cast metal; its stem was so short that it could only be held with two or three fingers. It had a lid, and was of the same shape as the Chalice at the Last Supper. A little altar had been set up by the Apostles in the alcove beside the Blessed Virgin's couch. The maidservant had brought a table which she covered with red and white cloths. Lights (I think both tapers and lamps) were burning on it. The Blessed Virgin lay back on her pillows pale and still. Her gaze was directed intently upwards; she said no word to anyone and seemed in a state of perpetual ecstasy. She was radiant with longing; I could feel this longing, which was bearing her upwards—ah, my heart was longing to ascend with hers to God!

Peter approached her and gave her extreme unction, much in the way in which it is administered now. From the boxes which John held he anointed her with holy oil on her face, hands, and feet, and on her side, where there was an opening in her dress so that she was in no way uncovered. While this was being done the Apostles were reciting prayers as if in choir. Peter then gave her Holy Communion. She raised herself to receive it, without supporting herself, and then sank back again. The Apostles prayed for a while, and then, raising herself rather less, she received the Chalice from John. As she received the Blessed Sacrament I saw a radiance pass into Mary, who sank back as though in ecstasy, and spoke no more. The Apostles then returned to the altar in the front part of the house in a solemn procession with the sacred vessels and continued the service. St. Philip now also received Holy Communion. Only a few women remained with the Blessed Virgin.

Afterwards I saw the Apostles and disciples once more standing round the Blessed Virgin's bed and praying. Mary's face was radiant with smiles as in her youth. Her eyes were raised towards heaven in holy joy. Then I saw a wonderfully moving vision. The ceiling of the Blessed Virgin's room disappeared, the lamp hung in the open air, and I saw through the sky into the heavenly Jerusalem. Two radiant clouds of light sank down, out of which appeared the faces of many angels. Between these clouds a path of light poured down upon Mary, and I saw a shining mountain leading up from her into the heavenly Jerusalem. She stretched out her arms towards it in infinite longing, and I saw her body, all wrapped up, rise so high above her couch that one could see right under it. I saw her soul leave her body like a little figure of infinitely pure light, soaring with outstretched arms up the shining mountain to heaven. The two angel-choirs in the clouds met beneath her soul and separated it from her holy body, which in the moment of separation sank back on the couch with arms crossed on the breast. 14 My gaze followed her soul and saw it enter the heavenly Jerusalem by that shining path and go up to the throne of the most Holy Trinity. I saw many souls coming forward to meet her in joy and reverence; amongst them I recognized many patriarchs, as well as Joachim, Anna, Joseph, Elizabeth,

Zechariah, and John the Baptist. The Blessed Virgin soared through them all to the Throne of God and of her Son, whose wounds shone with a light transcending even the light irradiating His whole Presence. He received her with His Divine Love, and placed in her hands a scepter with a gesture towards the earth as though indicating
14 All the ancient legends describe the pure soul of Mary leaving her body. The dogmatic decree of Nov. 1st, 1950, however, makes no pronouncement about the death of Our Lady. It is worth here quoting the actual definition: "Immaculatam Deiparam semper Virginem Mariam, expleto terrestris vitae cursu, fuisse corpore et anima ad caelestem gloriam assumptam." — "That Mary, the Immaculate and ever Virgin Mother of God, at the end of the course of her life on earth, was taken up, body and soul, into the glory of heaven." (SB)

the power which He gave her. Seeing her thus entered into the glory of heaven, I forgot the whole scene round her body on the earth. Some of the Apostles, Peter and John for example, must have seen this too, for their faces were raised to heaven, while the others knelt, most of them bowed down low to the earth. Everywhere was light and radiance, as at Christ's Ascension. To my great joy I saw that Mary's soul, as it entered heaven, was followed by a great number of souls released from purgatory; and again today, on the anniversary, I saw many poor souls entering heaven, amongst them some whom I knew. I was given the comforting assurance that every year, on the day of the Blessed Virgin's death, many souls of those who have venerated her receive this reward.

When I once more looked down to earth, I saw the Blessed Virgin's body lying on the couch. It was shining; her face was radiant; her eyes were closed, and her arms, crossed on her breast. The Apostles, disciples, and women knelt round it praying. As I saw all this there was a beautiful ringing in the air and a movement throughout the whole of nature like the one I had perceived on Christmas night. The Blessed Virgin died after the ninth hour, at the same time as Our Lord.

The women now laid a covering over the holy body, and the Apostles and disciples betook themselves to the front part of the house. The fire on the hearth was covered, and all the household utensils put aside and covered up. The women wrapped and veiled themselves and, sitting on the ground in the room in front of the house, they began to lament for the dead, kneeling and sitting in turns. The men muffled their heads in the piece of stuff which they wore round their necks and held a mourning service. There were always two praying at the head and foot of the holy body. Matthew and Andrew followed the Blessed Virgin's Way of the Cross till the last Station, the cave which represented Christ's sepulcher. They had tools with them with which to enlarge the tomb, for it was here that the Blessed Virgin's body was to rest. The cave was not as spacious as Christ's and hardly high enough for a man to enter it upright. The floor sank at the entrance, and then one saw the burial-place before one like a narrow altar with the rock-wall projecting over it. The two Apostles did a good deal of work in it, and also arranged a door to close the entrance to the tomb. In the burial-place a hollow had been made in the shape of a wrapped-up body, slightly raised at the head. In front of the cave there was a little garden with a wooden fence round it, as there had been in front of Christ's sepulcher. Not far away was the Station

of Calvary on a hill. There was no standing cross there, but only one cut into a stone. It must have been half an hour's journey from Mary's house to the tomb.

Four times did I see the Apostles relieve each other in watching and praying by the holy body. Today I saw a number of women, among whom I remember a daughter of Veronica and the mother of John Mark, coming to prepare the body for burial. They brought with them cloths, as well as spices to embalm the body after the Jewish fashion. They all carried little pots of fresh herbs. The house was closed and they worked by lamplight. The Apostles were praying in the front part of the house as though they were in choir. The women took the Blessed Virgin's body from her death-bed in its wrappings, and laid it in a long basket which was so piled up with thick, roughly woven coverings or mats that the body lay high above it. Two women then held a broad cloth stretched above the body, while two others removed the head-covering and wrappings under this cloth, leaving the body clothed only in the long woolen robe. They cut off the Blessed Virgin's beautiful locks of hair to be kept in remembrance of her. Then I saw that these two women washed the holy body; they had something crinkled in their hands, probably sponges. The long robe covering the body was severed. They carried out their task with great respect and reverence, washing the body with their hands without looking at it, for the cloth which was held over it hid it from their eyes. Every place touched by the sponge was covered up again at once; the middle of the body remained wrapped up and nothing whatever was exposed. A fifth woman wrung out the sponges in a bowl and then dipped them into fresh water; three times I saw the basin emptied into a hollow outside the house and fresh water being brought. The holy body was dressed in a new robe, open in front, and reverently lifted, by means of cloths passed under it, onto a table where the grave-clothes and swaddling-bands had been arranged for convenient use. They wound them tightly round the body from the ankles to below the breast, leaving the head, breast, hands, and feet free.

In the meantime the Apostles had assisted at the Holy Sacrifice offered by Peter and received Communion with him, after which I saw Peter and John, still in great bishops' cloaks, going from the front part of the house to the death chamber. John carried a vessel with ointment, and Peter, dipping the finger of his right hand into it, anointed the breast, hands, and feet of the Blessed Virgin, praying as he did so. (This was not extreme unction; she had received that while still alive.) He touched her hands and feet with ointment, marking forehead and breast with the sign of the cross. I think that this was done as a mark of respect for the holy body, as at the burial of Our Lord. After the Apostles had gone away, the women continued their preparation of the body for burial. They laid bunches of myrrh in the arm-pits and bosom, and filled with it the spaces between the shoulders and round the neck, chin, and cheeks; the feet, too, were completely embedded in bunches of herbs. Then they crossed the arms on the breast, wrapped the holy body in a great grave-cloth, and wound it round with a band fastened under one arm so that it looked like a child in swaddling clothes. A transparent handkerchief was folded back from the face, which shone white between the bunches of herbs. They then placed the holy body in the coffin which stood near; it was like a bed or a long basket. It was a kind of board

with a low edge and a slightly arched lid. On the breast was laid a wreath of white, red, and sky-blue flowers as a token of virginity. The Apostles, disciples, and all others present then came in to see the beloved face once more before it was covered up. They knelt quietly, shedding many tears, round the Blessed Virgin's body, touching Mary's hands wrapped up on her breast in farewell, and then went. The holy women, after making their farewells, covered the holy face and placed the lid on the coffin, which they fastened round with gray bands at each end and in the middle. Then I saw the coffin lifted onto a bier and carried out of the house on the shoulders of Peter and John. They must have changed places, for later on I saw six of the Apostles acting as bearers—at the head, James the Greater and James the Less; in the center, Bartholomew and Andrew; and behind, Thaddeus and Matthew. There must have been a mat or piece of leather attached to the carrying-poles, for I saw the coffin hanging between them as if in a cradle. Some of the Apostles and disciples went on ahead, others followed with the women. It was already dusk, and four lights were carried on poles round the coffin.

The funeral procession followed the Way of the Cross set up by the Blessed Virgin right up to the last Station, and then went over the hill in front of that Station and stopped at the right of the entrance to the tomb. Here they laid down the holy body, and then four of them carried it into the burial-chamber in the rock and laid it in the place hollowed out for it. All those present went in one by one and laid spices and flowers beside the body, kneeling down and offering up their prayers and their tears.

Many lingered there in love and sorrow, and night had fallen when the Apostles closed the entrance to the tomb. They dug a trench before the narrow entrance of the rock-tomb, and planted in it a hedge of various shrubs brought with their roots from elsewhere. Some had leaves, some blossoms, and some berries. They made the water from a near-by spring flow in front of the hedge, so that no trace of the entrance to the tomb could be seen and none could enter the cave without forcing a way round behind the hedge. They went away in scattered groups, some remaining to pray and watch by the tomb, others stopping to pray here and there at the Stations of the Cross. Those who were on their way home saw from the distance a strange radiance over Mary's tomb, which moved them to wonder, though they did not know what it really was. I saw it, too, but of all that I saw I remember only the following. It was as if a shaft of light descended from heaven towards the tomb, and in this shaft was a lovely form like the soul of the Blessed Virgin, accompanied by the form of Our Lord. Then the body of the Blessed Virgin, united to the shining soul, rose shining out of the grave and soared up to heaven with the figure of Our Lord. All this lies in my memory as something half realized and yet distinct.

In the night I saw several of the Apostles and holy women praying and singing in the little garden in front of the rock-tomb. A broad shaft of light came down from heaven to the rock, and I saw descending in it a triple-ringed glory of angels and spirits surrounding the appearance of Our Lord and of the shining soul of Mary. The appearance of Jesus Christ, whose wound-marks were streaming with light, moved down in front of her soul. Round the soul of Mary, in the innermost circle

of the glory, I saw only little figures of children; in the midmost circle they appeared as six-year-old children; and in the outermost circle as grown-up youths. I could see only the faces clearly, all the rest I saw as shimmering figures of light. As this vision, becoming ever clearer, streamed down upon the rock, I saw a shining path opened and leading up to the heavenly Jerusalem. Then I saw the soul of the Blessed Virgin, which had been following the appearance of Jesus, pass in front of Him, and float down into the tomb. Soon afterwards I saw her soul, united to her transfigured body, rising out of the tomb far brighter and clearer, and ascending into the heavenly Jerusalem with Our Lord and with the whole glory. Thereupon all the radiance faded again, and the quiet starry sky covered the land.

I do not know whether the Apostles and holy women praying before the tomb saw all this in the same manner, but I saw them looking upwards in adoration and amazement, or throwing themselves down full of awe with their faces to the ground. I saw, too, how several of those who were praying and singing by the Way of the Cross as they carried home the empty bier turned back with great reverence and devotion towards the light above the rock-tomb.

Thus I did not see the Blessed Virgin die in the usual manner, nor did I see her go up to heaven; but I saw that first her soul and then her body were taken from the earth.

On returning to the house the Apostles and disciples partook of a little food and then went to rest. They slept outside the house in sheds built onto it. Mary's maidservant, who had remained in the house to set things in order, and the other women

who had stayed there to help her, slept in the room behind the hearth. During the burial the maidservant had cleared everything out of this, so that it now looked like a little chapel; and thenceforward the Apostles used it for prayer and for offering the Holy Sacrifice. This evening I saw them still in their own room, praying and mourning. The women had already gone to rest. Then I saw the Apostle Thomas and two companions, all girt up, arrive at the gate of the courtyard and knock to be let in. There was a disciple with him called Jonathan, who was related to the Holy Family. ¹ His other companion was a very simple-minded man from the land of the

¹ She recognized this disciple by a relic of him which was in her possession but had no name on it. She said of him on July 25th and 26th, 1821 'Jonathan or Jonadab received the name of Elieser in baptism. He was of the tribe of Benjamin and came from the region of Samaria. He was with Peter and then with Paul, but was too slow for him he was also with John, and came with Thomas from far away at Our Lady's death. He was, like Thomas' simple Tartar servant, very childish in character, but became a priest. I saw him still here in Ephesus three years after Mary's death. Later I saw him left lying here, stoned and half dead, and then taken into the city, where he died. Afterwards his bones were brought to Rome, but his identity remained unknown. (CB) This Jonathan or Jonadab is not identifiable in any available document.

farthest of the three holy kings, which I always call Partherme, ² not being able to

recall names exactly. Thomas had brought him from there; he carried his cloak and was an obedient, child-like servant. A disciple opened the gate, and Thomas went with Jonathan into the Apostles' room, telling his servant to sit at the gate and wait. The good brown man, who did everything that he was told, at once sat quietly down. O, how distressed they were to learn that they had come too late! Thomas cried like a child when he heard of Mary's death. The disciples washed his and Jonathan's feet, and gave them some refreshment. In the meantime the women had woken and got up, and when they had retired from the Blessed Virgin's room, Thomas and Jonathan were taken to the place where the Blessed Virgin had died. They threw themselves to the ground and watered it with their tears. Thomas knelt long in prayer at Mary's little altar. His grief was inexpressibly moving; it makes me cry even now when I think of it. When the Apostles had finished their prayers (which they had not interrupted), they all went to welcome the new arrivals. They took Thomas and Jonathan by the arms, lifted them from their knees, embraced them, and led them into the front part of the house, where they gave them honey and little loaves of bread to eat. They drank from little jugs and goblets. They prayed together once more, and all embraced each other.

But now Thomas and Jonathan begged to be shown the tomb of the Blessed Virgin, so the Apostles kindled lights fastened to staves, and they all went out along Mary's Way of the Cross to her tomb. They spoke little, stopping for a short time at the stones of the Stations, and meditating on the Via Dolorosa of Our Lord and the compassionate love of His Mother, who had placed these stones of remembrance here and had so often wetted them with her tears. When they came to the rock-tomb, they all threw themselves on their knees. Thomas and Jonathan hurried towards the tomb, followed by John. Two disciples held back the bushes from the entrance, and they went in and knelt in reverent awe before the resting-place of the Blessed Virgin. John then drew near to the light wicker coffin, which projected a little beyond the ledge of rock, undid the three gray bands which were round it and laid them aside. When the light of the torches shone into the coffin, they saw with awe and amazement

2 Partherme was indicated before (p. 114) as the land of Seir, though the land of Theokeno, Media, was stated (*ibid.*) to be the remotest. (SB)

3 Thomas' late arrival was the immediate occasion of Our Lady's tomb being opened and found empty. This is also a feature of the general legend preserved by St. John Damascene and recited in the Breviary. (SB)

the grave-clothes lying before them still wrapped round as before, but empty. About the face and breast they were undone; the wrappings of the arms lay slightly loosened, but not unwound. The transfigured body of Mary was no longer on earth. They gazed up in astonishment, raising their arms, as though the holy body had only then vanished from among them; and John called to those outside the cave: 'Come, see, and wonder, she is no longer here.' All came two by two into the narrow cave, and saw with amazement the empty grave-clothes lying before them. They looked up to heaven with uplifted arms, weeping and praying, praising the Lord and His beloved

transfigured Mother (their true dear Mother, too) like devoted children, uttering every kind of loving endearment as the spirit moved them. They must have remembered in their thoughts that cloud of light which they had seen from afar on their way home immediately after the burial, how it had sunk down upon the tomb and then soared upwards again. John took the Blessed Virgin's grave-clothes with great reverence out of the wicker coffin, folded and wrapped them carefully together, and took them away, after closing the lid of the coffin and fastening it again with the bands. Then they left the tomb, closing the entrance again with the bushes. They returned to the house by the Way of the Cross, praying and singing hymns. On their return they all went into the Blessed Virgin's room. John laid the grave-clothes reverently on the little table before the place where the Blessed Virgin used to pray. Thomas and the others prayed again at the place where she died. Peter went apart as if in spiritual meditation; perhaps he was making his preparation, for afterwards I saw the altar being set up before the Blessed Virgin's place of prayer where her cross stood, and I saw Peter holding a solemn service there, the others standing behind him in rows and praying and singing alternately. The holy women stood farther back by the doors, behind the hearth.

Thomas' simple-minded servant had followed him from the distant land which he had last visited. His appearance was very strange. He had small eyes, a flat forehead and nose, and high cheek-bones. His skin was of a browner color than one sees here. He had been baptized; apart from that he was just like an ignorant, obedient child. He did everything that he was told—stood still where he was put, looked in the direction he was told to, and smiled at everybody. He remained seated in the place where Thomas had said he was to wait, and when he saw Thomas in tears, he wept bitterly, too. This man always stayed with Thomas; he was able to carry great weights, and I have seen him dragging up enormous stones when Thomas was building a chapel.

After the Blessed Virgin's death I saw the assembled Apostles and disciples often standing together in a group and telling each other where they had been and what had befallen them. I heard it all, and if it be God's will I shall recollect it.

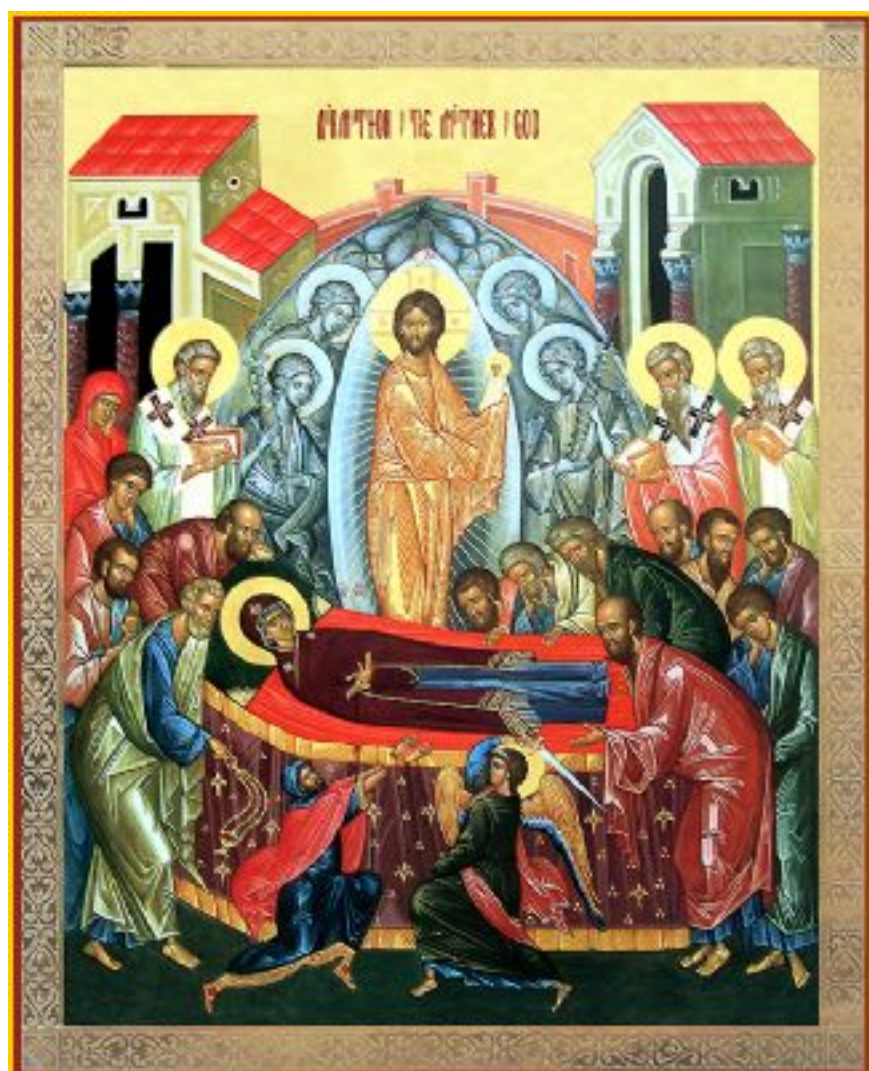
[August 20 th, 1820 and 1821:] After performing various devotions most of the disciples have taken leave and returned to their duties. The Apostles are still at the house, with Jonathan, who came with Thomas, and also Thomas' servant; but they will all be leaving as soon as they have finished their work. They are working at freeing Mary's Way of the Cross from weeds and stones and are planting it with beautiful shrubs, herbs, and flowers. While working they pray and sing, and I cannot express how moving it is to see them: it is as if, in their love and sorrow, they were performing a solemn religious service, sad but beautiful. Like devoted children they adorn the footsteps of God's Mother and their Mother—those footsteps which followed, in compassionate devotion, her Divine Son's path of suffering to His redeeming death upon the Cross.

They entirely closed up the entrance into Mary's tomb by earthing up more firmly the bushes planted in front of it and strengthening the trench. They arranged and beautified the little garden before the tomb, and dug out a passage at the back

of the hill leading to the back wall of the tomb, chiseling out an opening in the rock through which one could see the place where the Holy Mother's body had rested—that Mother whom the Redeemer, when dying on the Cross, had entrusted to John and thus, to them all and to His Church. O, they were true and faithful sons, obedient to the Fourth Commandment, and long will they and their love live upon the land! Above the tomb they made a kind of tent-chapel with carpets; it had wattle walls and roof. They built a little altar in it, with a stone step and a big flat stone supported on another stone. Against the wall behind this altar they hung a little carpet on which the picture of the Blessed Virgin had been woven or embroidered, very plainly and simply. It was in bright colors, showing her in festal attire, brown with blue and red stripes. When all was finished they held a service there, all praying on their knees with uplifted hands. They made Mary's room in the house into a church. Mary's maidservant and a few women continued to live in the house; and two of the disciples, one of whom came from the shepherds beyond the Jordan, were left here to provide for the spiritual comfort of the faithful living in the neighborhood. Soon afterwards the Apostles separated to go their different ways. Bartholomew, Simon, Jude, Philip, and Matthew were the first to leave for the countries of their missions, after taking a moving farewell of the others. The others, except John, who stayed on for a while, went all together to Palestine before separating. There were many disciples there, and several women went with them from Ephesus to Jerusalem. Mary Mark did much for the Christians there; she had established a community of some twenty women who to a certain extent led a conventual life. Five of them lived in her own house, which was a regular meeting-place for the disciples. 4 The Christians still owned the church at the Pool of Bethsaida. [On August 22 nd she said:] John is the only one left in the house. All the others have already gone. I saw John carrying out the Blessed Virgin's wishes and dividing her clothes between her maidservant and another girl who sometimes came to help her. Some of the stuffs given by the three holy kings were among them. I saw two long white robes and several long cloaks and veils, as well as coverings and carpets. I also saw quite clearly that striped over-dress which she wore at Cana and on the Way of the Cross—the one of which I possess a little strip. Some of these things became the property of the Church; for instance, the beautiful sky-blue wedding-dress, ornamented with gold thread and strewn with embroidered roses, was made into a vestment for the Holy Sacrifice for the Bethsaida church in Jerusalem. There are relics of it in Rome still. I see them, but do not know if they are recognized there. Mary wore it only for her wedding and never again. All that I have described happened in stillness and quiet. There was secrecy but (unlike today) no fear. Persecution had not yet reached the stage of spies and informers, and there was nothing to disturb the serenity and peace.














ANNA CATH. EMERICK
ORD. S. AUG. GEB. 8. SEP.
1774 IN FLAMSCHEN BEI
COESFELD + IN DÜLMEN
2 FEB. 1824.

The gravestone is a rectangular, light-colored stone slab set into a floor of light-colored rectangular tiles. It is surrounded by a dark border. To the left of the stone are two potted plants: one with pink flowers in a brown pot and another with purple flowers in a purple pot. To the right is a large basket of colorful flowers. In the center of the stone, there is a small pile of white paper scraps.

R.I.P.
UMGEBETTET 7 FEB. 1975
SELIGGESPROCHEN
3. OKT. 2004.

de Vrouwe van alle Volkeren



2- The Lady of all nations and Ida Peerdema Amsterdam 1945- 1959

- life of Ida Isje Peerrdeman in Amsterdam (1905 – 1996)
- Apparitions of the Lady of All Nations



Ida Peerdeman, Prophetess for the Third Millenium

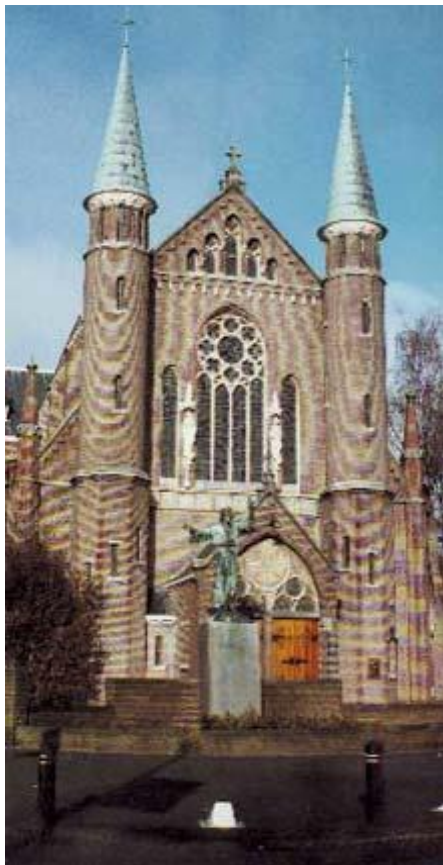
Biography by Fr. Paul Maria Sigl, 2004, part one.



Ida at the age of two

Childhood and Youth

On August 13, 1905, Ida Peerdeman is born in Alkmaar, Holland, as the youngest of five children. There is a nice episode recounting this, for on the same day Gesina, her eldest sister, celebrates her birthday. She has wanted a new doll for a long time, and so her father guides her into the bedroom where her mother is lying with the newborn baby, Ida. Gesina understands, and stamps her foot in protest, complaining, "I don't want a doll like that! I wanted a real doll!"



At the little one's baptism in the parish church, St. Joseph, she is given the name Isje Johanna, but she will always be called just Ida.

Shortly before World War I the Peerdeman family moves to Amsterdam. Ida is just eight years old when, after giving birth, her thirty-five-year-old mother dies along with the child. Following this great sorrow which deeply affects everyone, the oldest sister, Gesina, has to give up her wish of becoming a nurse. Only sixteen years old, she strives hard to be a good mother for her three sisters and her brother Piet. Since the father, a textile salesman, is often on business trips throughout the Netherlands, she must try to hold her family together. They treasure their family life at home all the more. Ida especially loves being together with her brother Piet, who understands her, with whom she can speak, and who consoles her when she is sad. As a Catholic family they attend Holy Mass on Sunday and they pray before meals, but that is all. (The Church of St. Joseph in Alkmaar)

In her childhood, Ida goes to the Dominican church every weekend for confession with Fr. Frehe, who will later become her spiritual director. Her life continues like this for several years, until October 13, 1917. On this memorable Saturday afternoon in the month of the Holy Rosary, also the day of the miracle of the sun in Fatima, something amazing happens on her way home from her weekly confession.

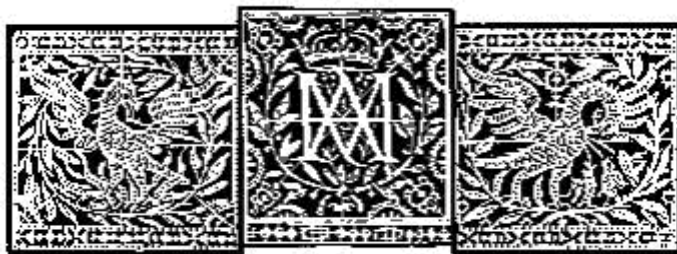
The First Meeting with Mary

The twelve-year-old Ida witnesses a heavenly apparition. At the end of the street she sees an overwhelming light and a radiant woman within, who looks like a very beautiful Jewish woman. The child immediately recognizes her as Mary. With her arms spread out a little, with a kind, joyful look, and without saying a word, she stands in the shining light. Never before in her life has Ida seen something so beautiful. After the woman makes a friendly sign, the girl hurries home.

It is understandable that her father admonishes her to remain silent about it, recommending that she forget everything. "For God's sake, don't tell this to anyone. You would be ridiculed and considered crazy. That's all we need!" So Ida does not speak about it, even though something similar happens on two of the following Saturdays. The beautiful woman appears again as if in the sun, smiling and remaining silent, just as the first time, while Ida returns home from confession.

All of this happens in the month of October 1917, in which Mary appears for the last time to the three shepherd children in Fatima. Ida, of course, knows nothing about this. Fr. Frehe, as Ida's confidant and the counselor of the Peerdeman family, hears about the extraordinary happenings. He, too, strongly encourages her to keep it to herself, and, better yet, not to think about it anymore. And thus Ida's initial preparation for the later Marian apparitions remain completely hidden.¹

Thirty-three years later, during the 25th apparition, Ida anxiously asks Our Lady, "Will they believe me?" In her answer Our Lady herself reminds Ida of her three-fold coming in 1917, saying, "Yes, that is why I came to you before—when you did not understand. It was not necessary then; it was the proof for now" (December 10, 1950). This means that now, just as before, the apparitions are not a deception, but truly Mary.



"Again and again have I experienced God's extraordinary help in my life."



Ida Peerdeman

Your Imagination Is Not Good Enough

After primary school, Ida wants to continue her studies to become a kindergarten teacher. After her time of practical training, however, she is turned away with the statement, "Unfortunately you are not qualified. Your imagination is not good enough, and you have too little creativity." Nobody foresees how important this statement will someday be in the visionary's life, namely, when she is accused that the apparitions might merely be the illusion of her vivid imagination.

Many years later, a psychological examination (at the bishop's request) states that she is totally normal. Ida has no ability of pictorial visualization; she is unimaginative, yet straightforward.



When Ida is about eighteen or nineteen years old, she decides to work in the office of a perfume factory in Amsterdam, where she will remain for many years. She is very popular among her co-workers because of her kind and modest ways. The attractive young lady has several admirers, but she does not feel herself called to marriage. In this time Ida suffers more and more from demonic attacks. To this day Helene, the daughter of Ida's brother Piet, remembers very well all that was told within the family circle about this painful time of demonic torments.

While taking a walk through the streets of the town, a certain man catches Ida's attention. He is dressed in all black, similar to a priest. Afraid of his uncanny, penetrating glance, she tries to evade him by quickening her pace. Her follower, however, is faster. He grabs her forcefully by the arm, trying to drag her into a nearby canal, as if to drown her. In this life-threatening moment, Ida hears a soft voice which calms her and promises help. In the same moment the man, shouting horribly, releases her and disappears without a trace. After this her father gives Gesina the task of accompanying her younger sister to work every day and picking her up in the evening.

Nevertheless, once more they meet this strange man, who laughs coldly, but does not dare touch Ida. Even a third time the devil approaches the twenty-year-old girl, and slyly attempts to draw her into a deadly accident. This time he appears to her as a frail old woman, who claims to know Ida very well from church. She gives the girl an address and invites her to come and visit as soon as possible. Ida says "no," but she cannot refuse the woman's request to help her at least to cross the street. In the middle of the street, she is overcome by paralyzing fear as she again feels an iron, claw-like grip on her arm. A shout follows, and Satan disappears. He has led her directly in front of an approaching tram, which barely stops in the last second, missing Ida by just a hair. In the evening, when her brother Piet, together with his future brother-in-law, searches out the address given by the old woman, he finds only an old, abandoned house.



Fr. Frehe, Ida's confessor and spiritual director, was personally deeply convinced of the authenticity of the messages, yet he was anything but gullible.

A Dominican with a theological education, he strictly examined the visions and words of Our Lady which were conveyed to him by the visionary.

A selfless and devoted pastor, he was kind and gentle with everyone. He could be truly strict only with himself—and, when concerning matters of the Lady of All Nations, with the visionary too.

Demonic Torments in the Family

Ida is severely tormented by demons at home too, and her family suffers together with her, as Ida's brother Piet later recounts to his daughter Helene. Once, for example, while Fr. Frehe prepares at the parish house to visit the Peerdeman family, Ida is simultaneously at home, where she begins to shout and curse. Suddenly she has such physical strength that she is able to lift a heavy chair over her head. Her voice is totally changed. We know of similar phenomena from the life of Blessed Myriam of Abellin, a Carmelite who sometimes also had to endure expiatory possession before receiving exceptional graces.

Her family members are witnesses when the living room lamp swings back and forth and the doorbell or fuse box continually makes noise on their own. When doors and closets spring open by themselves, the father would sometimes say with humor, "Come in, everyone. The more the merrier!" Fr. Frehe advises him to ignore the demonic harassment as much as possible.

Their father's fearlessness helps the whole family very much. Following his example, they attach as little importance as possible to extraordinary happenings. But when it is especially hard for them all, they encourage one another with a wise saying, "Laugh, youngsters, for if we don't laugh, the little devils will—and we don't want to give them that pleasure!" Once, however, as an invisible hand chokes Ida and the attacks become extremely strong, Fr. Frehe understands that he should perform an exorcism over her. During the exorcism the family hears Satan's revolting voice, which from Ida's mouth hatefully curses the priest. Fr. Frehe experiences the demons' rage also in other ways.

Thus both Ida and her spiritual director are prepared by a twenty-year-long spiritual lesson for the grace-filled event which one day will concern the entire world—the coming of the Mother and Lady of All Nations.



German Prisoners of War in Stalingrad – 1945

Visions of War

For years now Ida's life continues peacefully. Just once—still long before the outbreak of World War II—while working at her office desk, she unexpectedly sees in a vision countless exhausted soldiers passing by.

Then, in 1940, when Ida is 35-years-old, the so-called “war visions” begin, visions of the future concerning World War II. Seeing the approaching battle fronts, Ida, with her eyes closed, traces their course upon the table. Her brother, in the meantime, marks them down on a map with pins. The visions correspond exactly to the latest news broadcasts from secret transmitters.

Ida, who understands nothing of military strategy, has another vision of something inconceivable at the time. She sees the German army, which had still not lost a battle, pinched off and surrounded by the Red Army at Stalingrad. In May of 1940, at the highpoint of German “successes,” Ida already sees the end of Hitler and Mussolini. Even Ida's best friend laughs about this prophecy.

None of the foreseen events have yet come to pass as her visions of war come to a sudden end. Ida begins a new phase of her life.

The Lady of all nations and Ida Peerdeman

Ida Peerdeman was born at Alkmaar in the Netherlands in 1905, the last of a family of five children. She was only eight years old when her mother died and her father, a textile merchant, moved to Amsterdam with his five children.



Since her father was often absent, her eldest sister looked after the family. However, Ida quickly developed a thirst for independence. The family, easy-going Catholics, was not particularly pious. They would go to church on Sundays and “that was all”, she would say later.

Ida was twelve years old when, on Saturday, October 13, 1917, the day when the last of the six Marian apparitions at Fatima took place, she saw, on the street leading to the church, a beautiful Lady in a dazzling light. This Lady was clad in a long white dress with a cream-colored sash and she wore a veil. This could only be the Blessed Virgin, she thought.

During that month of October, the celestial vision was to occur a second time. She spoke of this at home, but no one really paid any attention to her.

Ida wanted to become a kindergarten teacher, but her wish was never to become a reality because her professors felt she lacked the imagination

indispensable to this task. This comment was to play in her favor later on, when questions would be raised regarding the veracity of her testimony.

At twenty, Ida worked as an employee for the firm Boldoot. The devil had long been aware that she would be chosen by Mary to bear Her message throughout the world. Consequently, during this period, the young lady was the object of diabolical manifestations: lamps swinging inside the house, cupboard doors opening on their own, the hands of the clock turning at a dizzying speed, the oven she seldom used suddenly beginning to smoke.

The situation became more serious when Ida herself was a victim of the devil's tyranny. Her confessor, Father Frehe, then performed an exorcism with the bishop's permission. The last thing the devil said to him was: "You priestling, I will get even with you!" On the way back to his residence, Father Frehe fell through a metal grate.

War Visions

Until the 1940s, Ida's life was relatively quiet. At the beginning of May 1940, an astonishing event took place: she had visions dealing with the unfolding of the battle in Europe. She saw the Oder River reddened with blood, fighting going on at Betuwe, Mussolini being hung from his feet. She described Hitler's eagle nest at the top of the mountain at Berchtesgaden. When she received visions, her gaze was fixed and she expressed what she was hearing and seeing very slowly to the people about her.

The war visions would come to an abrupt end on March 25, 1945, when the Lady once again appeared to Ida Peerdeman who was now forty and living with her sisters. Over the course of fourteen years, Mary appeared to her fifty-five times, during which time She gave her messages. Ida's sisters were usually present during the apparitions and the eldest would note down the words she would repeat after the Blessed Virgin.

In the 1970s, the Foundation of the Lady of All Peoples took possession of the land at Diepenbrockstraat at a price that was almost symbolic. A secretariat was established there and a chapel, barely visible, was built there with, to the left of the altar, the painting of the Lady of All Peoples. That is where Ida Peerdeman spent the last years of her life.



Her life was filled with moral sufferings. It was very difficult for her to share her experiences, in part because of adversaries and refusals, and also in part because of her own concern to always transmit everything as faithfully as possible.

Ida Peerdeman

For years, she only wished to disappear, to remain unknown, absolutely not wanting a role in the forefront. How often did she not repeat: "It is not I; I am merely an instrument; these are simply Our Lady's messages."

Finally, on May 31, 1996, Ida saw her most cherished desire being fulfilled: His Excellency Most Reverend Bomers, Bishop of Haarlem, in collaboration with his auxiliary bishop, Bishop Punt,

authorized the public devotion of the Lady of All Peoples, leaving everyone completely free to believe in the messages to which he himself did not hesitate to bear witness.

“Now I can die”, Ida had said when she was informed of this news and she died the following June 17, at the age of ninety. At the last apparition, the Lady had said to her, “Adieu, see you in heaven.” His Excellency Bishop Bomers presided over her funeral held in the Chapel of the Lady of All Peoples.

Why should such great joy be felt when the Church, through the action of a member of the episcopate, favorably receives the request made by the Lady of All Peoples? It is because we know that so many graces, blessings and possibilities for a better world are attached to this prayer given by the Lady, and that consequently, humanity will return to God and that “corruption, disaster and war” will progressively diminish. His Exc. Bishop Bomers’ paternal acceptance opened the way for an official approval by the Church. On May 31, 2002, His Exc. Most Reverend Joseph Maria Punt, Bishop of Haarlem/Amsterdam recognized the supernatural origin of the apparitions of the Lady of All Peoples. Mary has been waiting for this day for such a long time, in order to finally have permission to protect humanity, since neither the Father nor Mary will ever impede our freedom. “The peoples, in union with the Church, must recite my prayer....” (The Lady of All Peoples, 50th apparition, May 31, 1954, based on the French translation of the messages presented by Raoul Auclair, Éditions Stella.)

of Importance to the History of Salvation

Biography by Fr. Paul Maria Sigl, 2004, part two.



This photograph, which was taken at Ida’s home in the 1950’s, shows us the plain surroundings in which these most important messages were given.

The First Apparition of the Lady of All Nations



World War II is not yet finished when, on **March 25, 1945, Palm Sunday**, the great Marian apparitions of Amsterdam begin. On this day the Church celebrates the Feast of the Annunciation, the greatest event in the history of man: God takes on human nature in Jesus, to redeem us from sin and death.

In silence and secrecy the plan of salvation began in the grace-filled womb of the Immaculata, in her who will once be called the Coredemptrix. It is surely no coincidence that Mary chose this particular feast day to reveal herself as “THE LADY AND MOTHER,” for the messages of Amsterdam are of universal, salvific importance for the Church and world.

Let us have Ida herself tell us of this event: “It was March 25, 1945, the Feast of the Annunciation. My sisters and I sat talking in the drawing-room, around the pot-bellied stove. The war was still going on, and it was the time of the ‘hunger-winter.’ Fr. Frehe was in town that day and stopped by for a brief visit.” (Fr. J. Frehe, O.P., was her spiritual director and confessor for fifty years, from 1917 until his death in 1967)

“Well, you know what that comes to: we talked about the war and about our experiences. There had been more raids that week and the like. So we had quite a story to tell. Anyway, we were in deep conversation, when all at once—to this day I don’t know how or why—I felt drawn to the adjoining room and suddenly I saw a light appearing there. I said to myself, ‘Where is that light coming from? And what a curious light!’ I got up and couldn’t help going towards it.”

“There, in the corner of the room, I saw the light coming nearer. The wall disappeared before my eyes, and with it every-thing that had been there. It was one sea of light and an infinite depth. It was neither sunlight nor electric light. I couldn’t tell what sort of light it was. And out of that depth I suddenly saw a figure coming forward, a living figure, a female form; I can give no other explanation. She was dressed in a long, white garment and wearing a sash, very feminine. She was standing with her arms lowered and the palms of her hands turned outward, towards me.

As I looked, something strange came over me. I asked myself, ‘What is this?’ And even now I don’t understand how I dared to think, ‘It must be the Blessed Virgin; it can’t be otherwise.’ Meanwhile I heard my sisters and Fr. Frehe say, ‘Now what are you going to do’ and, ‘What are you up to?’ But because I was strongly drawn to that figure, I couldn’t give an answer. Then, all at once, the figure begins to speak to me. She says, ‘Repeat after me.’ I therefore begin—she speaks very slowly—to repeat after her, word-for-word.

“My sisters and Fr. Frehe had gathered around me. I heard Fr. Frehe say, ‘What is she going to do now? Playing the saint, is she?’ However, when he heard me begin speaking, he said to my sister Jo, ‘Just write down what she says.’ My sister saw no sense in it; she found it silly. But Fr. Frehe said,

‘Write it down.’ After I had repeated a couple of sentences, I heard Fr. Frehe say, ‘Listen, just ask who it is.’ And then I ask, ‘Are you Mary?’ The figure smiles at me and answers, ‘They will call me ‘the Lady’, ‘Mother!’.’ At the words ‘The Lady’ she moves her head slightly towards me. And so I repeat after her, ‘They will call me The Lady, Mother.’ At that I heard Fr. Frehe say, ‘The Lady? Well, I’ve never heard that before! The Lady!’ And he and my sister that was doing the writing burst out laughing. Inwardly this irritated me a little. I thought, ‘If only you would see what I see, you wouldn’t be laughing like that.’ I couldn’t blame them, though, for they couldn’t see what I was seeing at that moment. After the figure had said everything for me to repeat, she withdrew very slowly. Only then did the light also disappear, and all at once I saw everything around me in the room as it had always been.

“Naturally enough Fr. Frehe began to ask, ‘What was that all about?’ I replied, ‘Well, I myself don’t know either. I think it was Mary.’ ‘Oh,’ he said, but made no further comment.” (Fr. Brouwer, of the Assumptionist Order, heard these accounts from the mouth of the visionary herself, and recorded them on audio tape.)

During this first apparition of Our Lady, a cross is placed before Ida. “I take it up very slowly, and it is heavy.” With this heavy cross Ida accepts her vocation as bearer and bringer of the messages of Amsterdam.

Ida and the Messages



“You are the instrument. The Lady is taking care of everything.”

During her childhood and youth Ida prepares for her very special vocation. Just as with all prophets, so also is this simple, forty-year-old office-worker suddenly and unexpectedly entrusted with a serious responsibility. Within a fifteen-year period, ending May 31, 1959, she receives fifty-six messages from Our Lady. Subsequently, continuing into the 1980’s, the Lord grants her what are called “Eucharistic Experiences.”

In contrast to many other apparition sites, in Amsterdam everything remains hidden and in silence. “In all tranquility I came,” said the Lady on May 31, 1958. The main part of the messages is given to Ida at her home. Her sister Truus (Gertrude), a schoolteacher, writes down word-for-word all of the Lady’s statements as Ida repeats them. This is possible

because she speaks slowly and makes long pauses before showing the visionary a new image or giving a new thought. When it seems necessary, Ida completes the experience through personal commentaries.

Especially in the first years, the messages are very coded, apocalyptic, and symbolic. Similar to the great prophets of the Old Testament, the visionary of Amsterdam belongs to the theologically untrained, to simple people. She often does not quite understand what she sees. Words like ‘Paraclete,’ ‘meteor,’ and ‘Ruach’ are completely unknown to her. She also has great difficulty

putting into words what she sees in visions of unknown events. But Our Lady consoles Ida, "Tell your spiritual director that the Lord always chooses the weak for His exalted plans. He can be at ease." (April 4, 1954). "Once again I say: the Son always looks for the little, the simple for His cause." (April 15, 1951). Mary lets her child understand, "You have a great task to accomplish" (June 15, 1952). Ida is only an instrument, as Our Lady likes to call her. Yet she says, "By means of this instrument in a small country which is on a downward slope, the Lady of All Nations will give her motherly admonitions and consolations" (May 31, 1954).

"Do not hesitate. For I myself never hesitated."

As a wise, kind, loving teacher, she educates her student in the visions: "Listen well!" "Look carefully!" "Read!" "Mark well!" "Warn!" "Tell!" "Spread it out!" ...

As messenger and deliverer, Ida must pass on in obedience all which the Lady of All Nations so urgently wishes to tell the Pope, the Bishop of Haarlem-Amsterdam, the Church, theologians, the world, and all peoples, so that a renewal in the Holy Spirit may come.

Understandably, the visionary often feels herself weak and unable to fulfill this difficult task. More than once she anxiously asks the Lady, "But will they believe me?" Mary, however, calms and encourages her, and so also her spiritual director, "Do not hesitate. For I myself never hesitated" (August 15, 1951). "Do not be so afraid. Why be afraid regarding the concerns of the Son?" (March 28, 1951). "I am only asking you to do what I tell you. More is not expected. ... You, child of man, cannot estimate what great value this can have." (March 4, 1951). "You are telling me that you have only empty hands to offer. The Lady is only asking you to pass these messages on to those who need them. The Lady will do the rest." (October 5, 1952).

It is sometimes so painful for the visionary to obey faithfully the directions of her heavenly mother that she spontaneously expresses her human struggles and resistance. This happens, for example, when the Lady requests: "Go to the Holy Father and tell him that I said: the time has now arrived in which the dogma can be proclaimed. I shall come back in private for the Church and for priests, at the time which the Lord shall determine. Say that celibacy is endangered from within. But in spite of everything, the Holy Father shall uphold it.' When I shook my head and said that I didn't dare say this, the Lady said somewhat angrily, 'I order you to say this!' So I nodded 'yes'" (May 31, 1957).

Suffering United with the Coredemptrix

That which the visionary sees and experiences in the messages of the Coredemptrix deeply changes her personal life too. Mary asks her child, "Let them come with all their needs, spiritual and bodily. The Lady is here... Make a sacrifice of your life" (April 4, 1954). "Everyone invoke the Lady of All Nations. And you, child, come before this image and pray as long as you can." (March 19, 1952).

Ida matures as a spiritual mother for many people, through her sincere, decades-long effort to live in obedience to the wishes of the Lady. Mary confirms this with impressive words, "And you, child, into your womb I lay the people of the entire world" (April 1, 1951). Many times, therefore, the visionary mystically experiences within herself the state of all humanity. During the fifth apparition, for example, Ida describes, "we come to a large Cross. 'Take it up; He has gone before you', the Lady says. I refuse, and feel as if the people of the whole world did the same and turned their backs upon the Cross" (October 7, 1945).

Very often Ida experiences through mystically-felt pains, what the Lady of All Nations as Coredemptrix suffered spiritually and physically for the salvation of all peoples. "...and then the Lady ... places herself before the Cross. I see her double over, and then she begins to weep. Such indescribable sorrow is written upon her face, and tears are running down her cheeks. Then the Lady says, 'Child!' And now it is as if she transmits that suffering to me. First of all I am seized by spiritual exhaustion.... And I feel the same pains as before.... Suddenly it is as if I collapse, and I tell the Lady, 'I can't bear it any more.' It lasts another moment, and then everything is over" (April 15, 1951).

The Proofs of Authenticity Lie in the Words of the Lady

When Ida asks for a sign of authenticity—mainly at the request of others—the Lady answers that her proofs of authenticity lie hidden within the messages themselves: "My signs are in my words" (May 31, 1955 / May 31, 1957).

"It will come true through the years" (December 3, 1949). Despite the miracles of healing and conversion which have occurred, Mary does not wish that such miracles be the primary proof of the authenticity of her messages. Rather, she establishes their authenticity through the happening of events which she has predicted either openly or in a coded manner. Over the years many of the Amsterdam messages have, in fact, been fulfilled practically word-for-word, one event after the other, happening as Ida had clearly seen it in her visions. Such proofs are all the stronger and more convincing, for the predicted events lie outside any possibility of human influence on the part of the visionary herself.

Until the end of her life, Ida follows with much interest the latest secular and ecclesiastical news on radio and television, seeing whether the messages are confirmed therein.



"Pastor Angelicus—the angelic pastor"—Pius XII, Eugenio Pacelli

Probably the strongest proof of the authenticity of the Amsterdam messages is the prediction of the day on which Pope Pius XII was called to eternity. God alone, as the "Lord over life and death" can know such a day. Do not such proofs of authenticity—even reaching into the life of a holy pope—clearly enough confirm the universal importance of the messages for the Church and world?

On the night of February 18, 1958 (Ash Wednesday), Ida receives that message which, more than any other, will be the proof of authenticity for Amsterdam. Let us have Ida herself describe what she experienced that night. "Last night I again

woke up with a start, because, at exactly three o'clock, I heard someone call me. I saw the light again and heard the voice of the Lady saying,

'Here I am again. The peace of the Lord Jesus Christ be with you. ... I shall make an announcement that you may not tell anyone about, including the Sacrista* and your spiritual director. When it has happened, you may tell them that the Lady told it to you at this time.

*Sacrista, the General Vicar of Vatican City, at that time Dutch Augustine Bishop, Msgr. Petrus Canisius J. van Lierde, Titular Bishop of Porfireone, who served 5 popes from January 13, 1951 to January 14, 1991, and died on March 13, 1995 at the age of 87 in Belgium.

The announcement is: Listen. This Holy Father, Pope Pius XII, will be taken up among Us at the beginning of October of this year. The Lady of All Nations, the Coredemptrix, Mediatrix and Advocate, will lead him to eternal joy.' I was shocked at this announcement and hardly dared to believe it. The Lady said, 'Do not be frightened, child. His successor will proclaim the dogma.' I thanked the Lady and she said very solemnly, 'Amen.'" (February 19, 1958).

First thing in the morning, Ash Wednesday, the visionary calls her spiritual director to tell him that the Lady has given her a message, but that she may tell no one about it. Fr. Frehe, however, has the good idea to have Ida write down everything: "No! You have to promise me to write down everything immediately, and to bring it straight to me today. Otherwise it is worthless. Think about it. I don't care whether you seal the letter; it's only important that I receive it today, and preferably as soon as possible." Ida obeys. She types the Lady's words, keeps a copy with her at home, and even on the same day takes the sealed original to her spiritual director. He takes the closed envelope and puts it in his desk drawer, where it is soon forgotten. Difficult months now lie before the visionary — months of waiting in silence and trust for the realization of Mary's prophecies.

Looking back on this sorrowful time, Ida writes in a letter to her bishop, Msgr. Huibers, on November 24, 1958, "I sat there, then, still with the thought that the Lady told me that I have to say this and that to the Holy Father. It was worst of all in the days when the Holy Father lay dying. Acquaintances called me and often said, trying to console me, 'But the Holy Father will not die. It's not at all possible,' etc. Once again, Your Excellency, that was the most difficult time ... On the morning of October 9, while sitting before the radio, I then heard that the Holy Father had died. After that I said, 'Thanks be to God.' I know, of course, that this was not nice of me, but he will forgive me, for he knows that I was saying it to the Lady, for not abandoning us, and for not discrediting her concerns ..." Ida immediately hurries to her spiritual director and asks him for the sealed envelope. Because Fr. Frehe can no longer remember it, she even has to show him where he was keeping it. Then Ida gives him the copy of the message which, at his wish, she had written down on Ash Wednesday. Great is Fr. Frehe's surprise, and he immediately sends the sealed original to Rome. There it will be a trustworthy proof of the authenticity of the messages for those in responsibility.



Pius XII died at Castelgandolfo, his summer residence. Dressed in his pontificals, he was laid in state in St. Peter's where thousands of faithful came to pay him their respects.

The Second Vatican Council and the Prayer of the Lady of All Nations

On February 11, 1951, in the same message in which the Lady reveals her prayer, Ida sees the Pope in the Vatican with the tiara on his head, one hand holding a scepter, and the other with two fingers

raised in blessing. Around him are gathered many cardinals as well as bishops of all nations wearing white miters. Ida does not know that she is being shown a prophetic vision of the Second Vatican Council. The Holy Father has a large, thick book before him, and she hears, “Changes have already been made, and others are in progress. I, however, want to bring the Son’s message. The doctrine is right, but the laws can and must be changed. I want to tell you this on this very day, for the world is undergoing great upheaval – nobody knows in which direction. That is why the Son wants me to bring this message.” At this moment the vision of the council is interrupted, and the visionary is guided before the Cross and brought to share in painful suffering. “And now suddenly I am standing before a large Cross. While looking at it, I am seized with terrible pains. I get muscle cramps from head to foot. ... It is as if my head is split asunder, and I get a feverish feeling.... I can bear it no longer and ask the Lady whether it might pass. While I am still standing with the Lady before the Cross, she says, ‘Repeat after me. ... Pray before the Cross:



Lord Jesus Christ,
Son of the Father,
send now Your Spirit over the earth.
Let the Holy Spirit
live in the hearts of all nations,
that they may be preserved
from degeneration, disaster and war.
May the Lady of All Nations,
who once was Mary,
be our Advocate. Amen.



In large letters Ida now sees the word ‘LOVE’ written, and with encouraging words Mary turns toward the weak and little ones of this world: “if you practice Love among yourselves in all its refinement, even the great ones will not have a chance. ...The fight no longer concerns races and peoples; the fight concerns the spirit. Understand this well.”

“Then the Lady folds her hands,” and again Ida sees the Holy Father with the cardinals and bishops.

“Then the Lady says, as if speaking to the Pope, ‘You can save this world. I have said more than once: Rome has its chance. Seize the present moment. No church in the world is built-up like yours’” (February 11, 1951).



At that time nobody in the world — probably least of all the visionary herself — could even imagine that this impressive scene stood for the Second Vatican Council. Ida herself describes what happened more than ten years later:

“It says in the messages, ‘I see the Vatican, and right in the middle of it is standing the Pope.’ Actually, though, I described this inadequately. I saw the Vatican, and then I entered St. Peter’s together with the Lady. We walked through the nave, halting approximately in the middle of the Basilica. On either side I saw stands, benches, mounted up in tiers as in a stadium. I saw bishops with white miters sitting on all these benches. I can still recall the scene very clearly. To me it was such a comic sight, all those white miters, that I started laughing to myself. I found the view nice, somehow festive. The Lady saw this, and therefore said to me, ‘Look well!’ as if to say, ‘Watch carefully

what I show you. ... Look well, these are the bishops of all countries.’

“Of course, it had to be so, for there were lots of bishops sitting there. I also saw the Pope sitting there, with the tiara on his head. I knew it was a tiara, because the Lady had already shown me this in previous messages. He held a scepter in one hand, and raised two fingers in the other. The Pope sat at the far end of the nave, where the Lady and I were standing. A few priests were standing about him. The bishops and cardinals, however, were all seated along the side. I even saw some clerics seated on the floor in front of the benches. I then saw that the Pope had a large, bulky book before him. Of course I didn’t know what sort of book it was. Later on I saw this whole scene on television. I found it delightful. I called out enthusiastically, ‘There you have the scene which I saw. So this is what it meant!’ What a pity that I did not describe it in the messages. But at that time I did tell it immediately to Fr. Frehe and my sisters and brother. And so they all know that I saw it like that.”

“Very well then, nations, this instrument hears the voice of the Lady so that she may bring you her



word.” May 31, 1955 One thing appears certain: all proofs of authenticity—and there are many—in the end have only one aim: to confirm the divine origin of the message’s most important part. This most precious content of the messages—as a high point—is Mary’s request for the final and greatest Marian dogma. For it is in this peaceful way—the solemn proclamation of the whole truth concerning Mary’s universal motherly vocation—that Jesus wishes to crush the head of Satan. And it is through Mary and her children that He wants to do this. The crowning of Our Lady by the dogma will bring Mary as Mother of the Church to the center of the Apostolic College, as she

was in Jerusalem.

“And the Lady stayed with her Apostles until the Spirit came. ... So also may the Lady come to her apostles and nations throughout the whole world, in order to bring them the Holy Spirit again and anew. For before great decisions, the true Holy Spirit must always be invoked” (May 31, 1954).

The Image of the Lady of All Nations



Explanation of the Image

The messages of Amsterdam are unique in the history of Marian apparitions because Our Lady gives detailed descriptions of her image in six messages. Mary appears here as the COREDEMPTRIX in three ways:



- She stands, penetrated by God's light, before the Cross of her Son, with whom she is inseparably united.
- She has a cloth wrapped around her, about which she explains, "Listen carefully to what this means. This is as the Loincloth of the Son. For I stand as the Lady before the Cross of the Son" (April 15, 1951).
- Her hands have radiant Wounds. Thereby Mary describes in an image the suffering of body and soul which she bore in union with her divine Son for the redemption of mankind.



Again the Lady directs Ida's look to her hands and thereby reveals to her that she is MEDIATRIX OF ALL GRACE: "Now look at my hands and describe what you see." Now it is as if there, in the middle of her hands, had been a wound. From there, from each hand, three rays of light are coming forth, shining upon the sheep. The Lady smiles and says, "These are three rays, the rays of Grace, Redemption and Peace" (May 31, 1951). Grace from the Father, Redemption from the Son, and Peace from the Holy Spirit.



"I have firmly placed my feet upon the globe, for in this time the Father and the Son wants to bring me into this world as Coredemptrix, Mediatrix and Advocate" (May 31, 1951).
"This time is our time" (July 2, 1951).

In a biblical representation, Mary shows the visionary sheep around the globe which symbolize all the nations and races of the earth. Then she says that they will not find true rest “until they lie down and in tranquility look up at the Cross, the center of this world” (May 31, 1951).

Again and again, Mary directs our look to the Cross, the center of the world. Mary asks us therefore to spread this image throughout the world because “It is the interpretation and illustration of the new dogma” (December 8, 1952). For this reason, Mary emphasizes several times that this image must precede the dogma. “This image will precede ... will precede a dogma, a new dogma” (April 15, 1951).

She Is Not the Center, Yet She Is In the Center

It is true, Mary is not the center—she stands before the Cross of her Son—yet it is GOD’S WILL that in her vocation as Coredemptrix, Mediatrix, and Advocate she is in the center—above all in the center of our hearts, to lead us to HIM. The Mother deliberately emphasizes what she knows about herself, “Not me, but the Cross” (December 16, 1949).

“This image speaks for itself and shall already be brought into the world, because the world needs the Cross again” (April 15, 1951).

An Image for Meditation

When looking for the first time at the image of the Lady of All Nations you may be surprised to see Mary standing before the Redeemer’s Cross without Jesus. “Does she not block the Cross?” one might ask critically.

It seems almost as if the Mother standing in front of the dark cross wants to encourage us through this unusual image to ask questions and challenge us to meditate deeper about her vocation and place in the divine plan of redemption. Naturally, Mary could stand aside and point to the Redeemer on the Cross. Many artists, in fact, throughout the centuries have depicted the suffering of Jesus and Mary on Calvary like this or in a similar way. Yet heaven does not try in the image of Amsterdam to describe the vocation of the Redeemer and his redemptive sufferings, rather “they will use this image for the Coredemptrix” (April 29, 1951) as it is written in the messages. Yes, this image is meant to describe the vocation of the co-redeeming Mother without ever casting a shadow on the Redeemer. For Jesus is already risen and has returned to the Father in the splendor of heaven. Thus, He is no longer on the Cross. It stands in the radiant light of the resurrection from which Mary is enveloped. Our Lady, centered before the Cross, helps us to understand that Mother and Son are inseparably united in their mission. Where the Son is, there is also the Mother. The divine Son himself has called her into the center as Coredemptrix. From there we can joyfully realize that she, as the Mother of all nations, transmits the jointly suffered graces of redemption, intercedes and defends us.

The Original Image of the Lady of All Nations



The image of the Lady of All Nations was painted in 1951 by German painter Heinrich Repke and placed in a chapel on an estate in Germany, where it remained until the end of 1953. The painting was then transferred to the Netherlands and provisionally placed in the rectory of the Dominican Church of St. Thomas on Rijn Street in Amsterdam. At the end of 1954,

the pastor of this church received permission from the local ordinary of Haarlem-Amsterdam, Bishop Huibers, to place the painting in the church's Chapel of Our Lady. The solemn installation took place on December 19, 1954.

On May 31, 1955, the visionary Ida Peerdeman received her 51st message from the Lady of All Nations in the Chapel of Our Lady in the crowded St. Thomas Church. Negative reactions arrived at the diocesan office. Some people feared that the church might develop into a place of pilgrimage—something they wanted to avoid at all cost.

On June 10, 1955, the bishop withdrew his permission, and the parish priest had to remove the painting. The bishop stated as his reason that public devotion could not be permitted pending inquiry into the authenticity of the apparitions. Everything connected with the devotion was removed from the church. The painting was relegated to the rectory—first placed in the library and then in the cellar. It remained there until 1966.

The painting next found a welcome in the little parish church in Ville d'Avray near Paris (1966-1967). Then it returned to the Netherlands—first to The Hague, in the monastery of the Holy Sacrament Fathers (1967-1969), then to their monastery in Oegstgeest (1969-1970), and finally to the house on Diepenbroek Street in Amsterdam. The cellar of this house was transformed into a provisional chapel, and the painting was brought there on June 16, 1970. On August 15, 1976, the present-day chapel was consecrated. The image, having wandered for twenty-five years, had now arrived at its second-to-last destination. Its future and final destination was foretold by the Lady herself in her 52nd message: "a separate chapel" in the "house of the Lord Jesus Christ," that is, the future Lady of All Nations Church to be built at the Europaplein in Amsterdam.

Source: Fr. Paul Maria Sigl: "Die Frau aller Völker 'Miterlöserin Mittlerin Fürsprecherin'" (March 25, 1998)

27th MESSAGE[1] February 11, 1951

The Lady, Mary, Mother of All Nations

I see a bright light and then I see the Lady standing before me. She says,

"I am the Lady, Mary, Mother of All Nations. You may say: The Lady of All Nations or Mother of All Nations, who once was Mary. I come on this very day to tell you that this is who I wish to be. The people of all countries shall truly be one."

Then, without saying anything, the Lady remains standing in her usual posture and is looking at me continuously. Then she says,

“The entire world is undergoing upheaval, but the worst thing is that the people of this world are being brought into upheaval.”

Then it is as if the Lady is walking along the globe and I see that the whole world is in confusion and entering into upheaval.

The Second Vatican Council

“I am bringing you here”,

says the Lady, and suddenly I am with her above Italy. I see the Vatican and then I enter St. Peter’s together with the Lady. We walk through the central passage and halt near the middle of St. Peter’s. On either side I see scaffolding, benches mounting up in tiers. Upon those benches I see many cardinals and bishops wearing white miters.[2] The Lady says,

“Watch closely; these are the bishops of all countries.”

Now I see the Pope seated, wearing the tiara. He is sitting at the far end of the central passage. I see some clergy standing about him. In one hand he is holding a scepter, and from the other he is raising two fingers in the well-known position. He has a large, thick book before of him. The Lady says,

“Listen carefully, child. Changes have already been made, and others are in progress. I, however, want to bring the Son’s message. The doctrine is right, but the laws can and must be changed. I want to tell you this on this very day, for the world is undergoing great upheaval—nobody knows in which direction. That is why the Son wants me to bring this message.”

The pains of the Cross

And now suddenly I am standing before a large Cross. While looking at it, I am seized with terrible pains. I get muscle cramps from head to foot. It is as if all the muscles in both of my arms are contracting, causing me to clench my fingers. It is as if my head is split asunder, and I get a feverish feeling as if my head would burst. All this together causes me to weep. I can bear it no longer and ask the Lady whether it might pass. Then she smiles. It lasts for another moment and then everything is gone. Then the Lady says to me,

“Let everyone come back to the Cross; only then can there be peace and tranquility.”

The prayer is given

While I am still standing with the Lady before the Cross, she says,

“Repeat after me.”

To me this is a little bit strange. I think to myself, “But I already repeat everything she says!” But suddenly I see the Lady become even more beautiful than she already was. The light which always surrounds her becomes much brighter and brilliant, such that I can hardly bear to look into it. She now raises and joins her hands, which she otherwise always holds down. Her face becomes so

heavenly, so sublime; one simply cannot express it in words. Her figure grows even more translucent and so beautiful that I look at it in rapture. Then the Lady says,

“Pray before the Cross:

Lord Jesus Christ, Son of the Father,
send now Your Spirit over the earth.

Let the Holy Spirit live
in the hearts of all nations,
that they may be preserved
from degeneration, disaster and war.

May the Lady of All Nations,

who once was Mary,

be our Advocate.

Amen.”



The Lady says this prayer so beautifully and impressively—no one in the world could do it as she did. She stresses the word ‘now’ in ‘send now Your Spirit’ and ‘all’ in ‘Let the Holy Spirit live in the hearts of all nations’. She also pronounces the word ‘Amen’ so beautifully and solemnly. While still standing in front of the Cross, I pray it, repeating the words the Lady recited to me. It is as if the words are imprinted in my mind. I now see them written in large letters.

The first and greatest commandment

The Lady continues,

“Child, this is so simple and short that everyone can say it in one’s own language, before one’s own crucifix; and those who have no crucifix say it to themselves. This is the message which I want to give this very day, for I am now coming to say that I want to save souls. All of you, cooperate in this great work for the world. If only every child of man would try to live up to this for oneself.”

And then the Lady raises a finger and says,

“Especially in the first and greatest commandment, Love.”

I now see this word written in large letters.

“Let them begin with that”,

the Lady says. Then I see a certain group of people; the Lady looks at them very compassionately and says,

“And then the little ones of this world will say: how can we begin with that? For it is the great ones who do this to us.”

The Lady says this very lovingly, as if she had great pity on the people around her. But then the Lady's face changes, and she says very emphatically,

“And then I say to the little ones: if you practice Love among yourselves in all its refinement, even the great ones will not have a chance. Go to your crucifix and say what I recited to you, and the Son will answer it.”

The fight concerning the spirit

Then the Lady says to me,

“A great natural disaster will again take place.

The great ones of this world will always disagree with one another. People will seek here and there. Watch out for the false prophets. Seek and ask only for the true Holy Spirit. For it is now a war of ideas. The fight no longer concerns races and peoples; the fight concerns the spirit. Understand this well.”

The laws can be changed

Then the Lady folds her hands. I now see the Pope with cardinals and bishops. Then the Lady says, as if speaking to the Pope,

“You can save this world. I have said more than once: Rome has its chance. Seize the present moment. No church in the world is built-up like yours. But move with the times and insist upon your modern changes concerning religious, priests, seminarians, and so on and so forth. Keep an eye on that. Carry through with it to the smallest detail! The doctrine remains, but the laws can be changed. Let the people of this world benefit more from the Remembrance of my Son.”

Then the Lady says to me,

“I showed you in the dream how the practice of frequent communion can be carried through. This I tell you for the Netherlands and for all countries in which it is not so.”

Countries of Europe - America

“For Germany I want to say: they shall work hard, hard in this country to bring the people, who have strayed far, far away, back to this center, the Cross. Priests are too few, but lay people are many. Conduct a great campaign among the laity to call them forward for this goal. Work here above all with great love and charity. The great ones of Germany shall help and not turn away from the Church. Deutschland jedoch liegt mir sehr am Herzen. Die Mutter Gottes weint über die Kinder Deutschlands.[3]

For France, Belgium, the Balkans and Austria, I say the following: do not let yourselves be brought to the wrong spirit.

For Italy I say: great ones of Italy, do you know your task?

To England I say: I will come back, England.

To America I say: do not push your politics too far; and seek the True Spirit. I am glad that America is better disposed to the faith at the moment.”

Africa - Asia - We are taking care of them

“For Africa I say: say that I would like to have a seminary there. I will help the Dominicans. Tell this to your spiritual director.[4]

Tell him also that the Son is content with his work and guidance. Tell him that he should be more courageous in carrying through with these matters. I only want to make use of you to carry through with the will of the Son in this time. Indeed, I want to ask you, child of man, to help people as much as possible. I shall give you strength and support for this. Your spiritual director is chosen for helping you in this work only. Everything else can stay as it is. He will understand me.

Further, I would like to say to all Eastern and Asian peoples, whether they know the Son or not: We are taking care of them.”

This time is Our time

Then the Lady points at the globe again and says,

“This time is Our time.

You, child, are only the instrument for passing these things on. You shall do this. Yes, there are enough proofs—in what I said today, too. Say that I wish to be: The Lady of All Nations.”

[1]The visionary received this message in Germany.

[2] Later, when the visionary saw pictures of the Second Vatican Council on television (1962-1965), she recognized them to be the images described here.

[3] “My heart is greatly concerned for Germany. The Mother of God weeps for the people of Germany.” Our Lady said these two sentences in German, rather than in Dutch.

[4]Fr. Frehe, the spiritual director of the visionary, belonged to the Dominican order. Some of his fellow Dominicans had asked him to pray for a Dominican seminary in Africa.

Appendix I The Eucharistic Miracle of Amsterdam in 1345



The Eucharistic Miracle of Amsterdam took place on March 15, 1345, exactly six hundred years before the first apparition of the Lady of All Nations. It happened in a house on Kalver Street. As the man who lived there lay in bed, sick and dying, a priest came to administer Last Rites. After Confession the sick man received Holy Communion, but soon afterward he vomited. The woman caring for him swept it up, including the vomited Host, and threw it into the fire in the hearth. The next morning, however, after stirring the coals to rekindle the fire, she noticed the Host floating above the flames, still intact. She reverently placed the Blessed Sacrament in

a clean linen cloth and put it in a linen chest. She sent for a priest, who silently brought the Host to St. Nicholas Church, now called 'The Old Church'.



To everyone's surprise, however, the next morning the Host was again found in the linen chest. The priest came for a second time, taking the Host back to St. Nicholas's, yet the following day the Host was again in the chest. These unusual events made the priest realize that God did not want the miracle of the Host to be kept secret. After discussing the matter with his superiors, he had the Eucharistic Body of the Lord brought back along the same route from the house to the parish church, but this time in solemn procession with the clergy and faithful.

One year later the Bishop of Utrecht, having completed an official investigation, proclaimed the miracle's credibility. The Solemnity of the Blessed Sacrament was then established as an annual Feast

Day—not only for the Church, but for the whole town as well—including the yearly repetition of the solemn procession. The house in which the miracle occurred was made into a chapel.

In the course of time, one of the pilgrims to come to Amsterdam would be Maximilian, the Emperor of Austria, coming to pray for recovery from his illness. In gratitude for the recovery obtained, he granted the town of Amsterdam the right to include the imperial crown in its coat of arms, which to this day is still included.

In 1578, the annual procession was forbidden by Amsterdam's Protestant town council, and the chapel was made inaccessible to Catholics. The processions, however, continued in secrecy and silence, and thus did the so-called 'Silent Way' come into being. Revived in 1881, the 'Silent Way' procession has ever since occurred on the first Saturday night following March 15th. The people silently walk along the route of the first Miracle Procession, thus concluding the solemn festivities in commemoration of the Miracle.

Under great protest, the chapel was demolished in 1908. The Begijnhof Chapel [1] has meanwhile been designated as the place for commemorating the Miracle of Amsterdam.

56th MESSAGE

May 31, 1959

The Lady crowned in heavenly glory

It was almost three o'clock Sunday afternoon. We were all gathered in the living room. From our window I suddenly saw something happening in the air. Startled, I said to my relatives, "Look there!" as I pointed at the sky. We all went over to the window. Suddenly I saw the light, a tremendous light over the Wandelweg. I could not look into it and covered my eyes with my hands. The others did not see it and asked what was happening. I knelt down and folded my hands. Yet I was compelled to look at it. While looking at it, I thought that the sky was being torn apart. What I saw was really a tearing apart of the sky.

Then I suddenly saw the Lady in all her glory. I cannot possibly describe this overwhelming, heavenly, glorious sight. Never before had I seen her like that. I did not see the sheep, globe and Cross; I only saw the Lady, but with an immense splendor of light and glory about her. Then I suddenly had to look at her head, and I saw that now she was wearing a crown. This I had never seen before. I didn't see a crown with diamonds or of gold, yet I knew that it was a crown, sparkling with light on all sides, more beautiful than the most beautiful diamond crown. Moreover, the Lady herself was one blaze of light. Again, it was something heavenly, glorious! I cannot explain it any better.

Do penance

Then, below this glorious scene, I saw a piece of thin, blue sky and, beneath it, the upper part of the globe. It was completely black. This gave me a terribly sad and ghastly impression. Then I saw the Lady waving her finger continuously to and fro and shaking her head—as if in disapproval and warning—at that black world. I heard,

"Do penance."

Then I saw something very peculiar. From out of the dark, black globe I saw all sorts of human heads emerging. I saw them rising slowly upward, then their bodies, and finally I saw those people whole and entire, standing upon the round hemisphere. While looking at them, I thought: how is it possible that there are so many different races and sorts of people? As I looked on in amazement at all those people, I saw the Lady extending her hands in blessing over those people, and then she no longer looked so sad. I heard,

"Make reparation to Him."

The Lord appears

Suddenly the Lady was gone, and in place of her I saw a Host. It was an incredibly large Host. Thus I could clearly see that it was a normal Host, one like those we see in church—a wafer. Then, in front of the Host, there appeared a large chalice. I saw that the chalice was of splendid gold. It toppled over, with the opening towards me. From the chalice, then, I saw thick streams of blood flowing forth. All of that blood fell upon the globe and streamed down from the earth; it was a very distressing sight; it made me feel quite sick, all the while streams and streams of blood. This went on for quite a while.

But suddenly all of that was transformed and everything became a brilliant, dazzling Holy Host. Such a brilliant light emanated from it that I covered my eyes with my hands. I could not look into it and feared to go blind. But inwardly I was forced to look at it. The Holy Host seemed to be like white fire. In its center there was a little opening or hollow—I cannot describe it any better. Then all of a sudden the Host seemed to burst open and I saw a floating figure emerging from it, a Person, so mighty, so majestic—forgive me, I cannot convey the majesty and might which was emanating from this figure. It was too overwhelming! I hardly dared to look. When I did look at that mighty and majestic Figure, I felt within me very strongly: it is the Lord. I felt myself so terribly small compared to that indescribable majesty. A kind of cloth was wrapped around His body—over His shoulders and then slanting down around His body. His face was shining incredibly. His feet were placed one upon the other, as you sometimes see on a crucifix. On His feet I saw a scar, from which beams of light were coming forth. His hands were a bit raised, one hand somewhat higher than the other. In His hands, too, I saw some kind of scars. From them as well, great beams of light were coming forth. I saw one Person, but all the while I kept thinking: and yet there are two. But when I looked, I saw only one. Still, it kept going through my head: and yet there are two.

Then all at once an indescribable light came from out of their midst, and in it I saw, coming forth from their midst—I cannot express it otherwise—a Dove going down to the globe as fast as an arrow. Going ahead of that dove was an indescribable light and, behind it, an enormous bunch of rays. That light was so immense that, once again, I couldn't look into it and had to cover my eyes with my hands. My eyes were hurting from it. Again, however, I was forced to look. What glory and what power were shining forth from it all: that floating Figure, majestic, mighty, grand; and then that light with the now brightly illuminated world. Then I heard,

“Whoever eats and drinks Me acquires eternal life and receives the True Spirit.”

Farewell

After I had been allowed to behold this for quite some time, the Lady came back again in all her glory, exactly as at the beginning. Now, however, I very clearly saw the difference between her glory, if I may express it this way, and the great power and majesty of the floating Figure. It was as if the Lady were standing in the shadow of the Lord—that was the feeling which came over me.

Now the Lady looked happy. She looked at me full of love, and I heard her say very softly, from afar,

“Farewell.”

And then very softly she added,

“See you in Heaven.”

This made me so sad that I could no longer repeat her last words. I began to cry, for I felt that this was her departure, for good.

Very slowly I saw the Lady go away, and then the light.[1]

[1] On June 24, 1959, it was explained to the visionary in a dream that this vision is a representation of the Lady’s prayer. See also Appendix VI.

Dream of June 24, 1959

Last night, the night of June 24, I had a very peculiar dream. It was as follows. I was somewhere, I don’t know where. Suddenly a woman came up to me and wanted to have an interview with me. I resisted, but finally I had to give in. Inwardly I called to the Lady, and suddenly our talk went very smoothly.

We came to talk about the last vision, that of May 31, 1959, and she asked me for an interpretation of it. And then something remarkable happened. I said, “I don’t know what to think of it.” But suddenly it was as if I had an inspiration, and I started speaking to the woman, “Isn’t it interesting”, I said, “but in my humble opinion the vision refers to the prayer, which is shown as an image of a farewell.” But then she asked for an explanation.

I said, “Look—Lord Jesus Christ (first the sight of the Figure), Son of the Father (again and again the impression: yet there are two), send now Your Spirit over the earth. Let the Holy Spirit live in the hearts of all nations (from out of their midst came a dove, with an indescribable light, and it shot like an arrow down to the earth and nations). May the Lady of All Nations, who once was Mary, etc. (then I saw the Lady in all her glory, with a heavenly crown, etc., and no longer the Lady as I used to see her in the church, at home, etc., as Mary).”

In the morning I wanted to tell this dream to my family, but I was no longer able. I said, “I had a very peculiar dream, but I can no longer remember the interpretation that I had to give.”

Last night, however, June 25, 1959, I received the interpretation again very clearly. No longer in conjunction with the interview. It was as if I were awake, but in reality I wasn’t, because I slept well last night, for the first time in a while.

There was something else quite peculiar about that dream. The woman who came up to me in the dream was, at first, an ordinary woman. She asked me for an interpretation of the message of May 31, 1959. I resisted, because I’ve never been able to interpret the messages. Then the woman looked at me and, as if I suddenly received an inspiration, I began to speak. But at that moment I suddenly recognized that the woman was the Lady—coming as an ordinary person.

Introduction to the Messages



The visionary Ida Peerdeman in prayer before the image of the Lady of All Nations

The messages may be viewed as three groups:

1) The first twenty-five messages, 1945-1950: These messages are more general in topic. Mary, the Lady, presents images, warnings and prophecies which clearly predict the political and spiritual turbulence to come in the second half of the twentieth century.

2) The next twenty-four messages, 1951-1954: Following the proclamation of the dogma of the Assumption of Mary into Heaven on November 1, 1950, the messages

take on a new direction. The great plan by which the Lady wishes to save the world gradually unfolds. She dictates a prayer which, together with her image, is to be spread throughout the whole world, and she states that this-her 'worldwide action'-is the direct preparation for the final Marian dogma: Mary Coredemptrix, Mediatrix, and Advocate. In numerous messages she explicates the meaning and importance of this prayer, image, and dogma, and she promises that the dogma will bring about a completely new outpouring of the Holy Spirit.

3) The last seven messages, 1954-1959: From May 31, 1954, onward, the Lady appears on May 31st every year. In grand visions she addresses the nations of the world, showing them the way to go, the way leading to the daily Miracle, the Eucharist.



The first twenty-five messages, 1945-1950

The first twenty-five messages, given between 1945 and 1950, are not always easy to understand. Initially the meaning of many images and words remained obscure. In a time in which no one could foresee the heavy storms to break out over the Church and the world, the Lady warned of forthcoming degeneration, disaster, and war. Now, fifty years later, this is all the more remarkable, for many of the images have become familiar to us, and many of the prophecies have been fulfilled:

the founding of the Jewish state of Israel (message 2), the Cold War (message 23), economic warfare, boycotting, currency crises (message 14), the first landing on the moon (message 7), the Balkan war (message 17), the downfall of communism (message 5), chemical warfare (message 17), and many more. It is with good reason that the Lady says, "It will come true through the years" (message 19) and "The signs are in my words" (message 49).

Again and again the Lady points to Christ, to the Cross, "First back to Him, only then will there be true peace" (message 9). There will be no peace on earth until the Cross is truly planted in the midst of the world and everyone looks up to it as the center of creation. The Lady promises to help the world, and she announces the coming of a new Spirit, a white Dove Who will send forth His rays. "I place my foot on the world. I will help them and lead them to the goal, but they must listen ..." (message 5).

The next twenty-four messages, 1951-1954

On November 15, 1950, fifteen days following the proclamation of the dogma of the Assumption of Mary into Heaven, the Lady appeared standing on the globe, and for the first time she mentioned her new title: 'The Lady of All Nations'. In the following year, 1951, the Lady dictated her short and simple prayer, directed to the Lord Jesus Christ, requesting the sending of the Holy Spirit. She gave instructions for the painting of her image and started to speak about the final Marian dogma: Coredemptrix, Mediatrix and Advocate.

The first and greatest commandment

In many messages the Lady speaks to the Church and to all Christians. Time and again she stresses the importance of the great commandment: Love. Thus she says: "The first and greatest commandment for humanity is Love. One who possesses love will honor one's Lord and Master in His creation, that is to say, see the greatness of His creation, including the

Sacrifice. One who possesses love will do to other people everything one would like done to oneself. Love is the first and the greatest commandment which Christ gave" (message 35).

The Lady admonishes Christians, telling them to be broad-minded and open-hearted; she continually calls for unity. Love alone can help this shattered world.

The last seven messages, 1954-1959

Of the final seven messages, given between 1954 and 1959, six of them were given on the 31st of May. In these messages we see the Lady in her heavenly glory. She speaks to the nations of the world, urgently admonishing them, and she shows humanity the way it must go. The series of messages ends with a heavenly vision of the glorified Lady and the Lord in His divine majesty.

The Church, the Community

When referring to the Church, the Lady often calls it 'the Community', into which she wants to gather all people, "no matter who or what they are" (message 38). Amsterdam takes on particular significance. It is there that the Lady wants a special church to be built, and from there that her action shall spread throughout the world. She shows the exact place where the Lady of All Nations church is to be built, even giving detailed directions for its construction (message 52).

The Eucharist



The way humanity has to go is towards the great mystery of the Eucharist, the daily Miracle. In her final messages the Lady points with ever greater emphasis towards the Eucharist, the real presence of the Lord under the appearance of bread and wine (message 56). In the heavenly vision of May 31, 1959, the figure of the Lord Himself in all of His grandeur and majesty, emerges from a Host of white fire, and the words resound, "Whoever eats and drinks Me acquires eternal life and receives the True Spirit."

23rd MESSAGE

August 15, 1950

Feast of the Assumption of Mary

The East

I see a figure from the East standing before me, dressed in a long garment and wearing a cloth around his head. He bows three times, with his arms folded and the palms of his hands turned downward. After that his arms are moved apart and then he makes the same bow, but with his palms turned upward.

Then I see all kinds of strange signs, such as little curves, dashes, dots and a kind of letter like our 'J', then again various separate signs. It seems to me a kind of language. Next I see a wall; the wall winds downward; it seems to come down a mountain. All of this causes me excruciating pain.

Formosa

Suddenly I see a beast before me—a symbolic beast—which is unfamiliar to us. After that I see crabs and big starfish. Next I see an island before me. I am given to understand: that is Formosa. A smaller island lies further down. Then I have to push something up from the left and make a swooping action over the island. And I hear the words,

"America, take warning here!"

I feel that something is to happen on that island.

Politico-Christian struggle

After this I have to fold my hands, and I look upward to the left. I see the Lady and hear her say, "This is the era of politico-Christian struggle. I have already said this several times. Great events are now coming to a climax. The chaos I spoke of has set in. The disasters have come, governments have resigned, and others will follow. Note well, child, the struggle is beginning now. I am showing you these four fingers and making a circle around them.

A prince will reign, very briefly and powerfully. You will not see it in your limited circle."

A new spirit

Then the Lady says, "Look." While standing beside her, I suddenly see beasts placing themselves before her. "Look", the Lady says again, and now I see a wolf standing before

her on the left. Then a wolf or a dog, holding a torch in its mouth, comes and stands directly in front of her.

A lioness appears beside it, and on the extreme right a large eagle appears before her. "Look", the Lady says again. Now she points upward and I see a white dove. The Lady says, **"This is a new spirit that is to come."**

Then I see rays coming forth from the dove; they go downward: two rays in the middle, two rays to the right, and two rays to the left. The Lady says,

"You will understand what this means later."

After that I again see the Lady with those beasts and the dove. Now many stars appear all around them.

East and West

After that it is as if the Lady takes a step down, and she says, "Come."

Now it is as if we come to a large plateau, and we stop in the middle. Then the Lady says,

"Do you see this?" She points from east to west. Then she stretches out her arms very wide, and it is as if she places two walls on the plateau, facing each other. She extends those walls over a long distance. Suddenly the Lady stands, so to speak, above this, and she says to me,

"That is nothing." And she points to the East and the West. Then she stretches out her arms and makes a fist, first with her right hand, then with her left. Then she says, "Listen carefully to how many times I strike. You shall also do this."

Together with her I make fists, and the Lady counts as we forcefully strike our fists against each other.

"Three times altogether", says the Lady. "Half of this is the East."

Then I see the Balkans and Greece with a large chain around them, and around East Germany, too. It is as if the Lady ties all those countries together with that chain. I see a part still free. In the background I see a figure sitting, leaning his head on his hand. The voice tells me, "The people who plan and bring about the destruction of the world."

The victory is Ours

After that I am shown an Eastern scene. We climb the mountain once more, and again there is a plateau at the top. We stop there. The Lady points at something lying on the ground.

“Come”, she says, and she points at the ground. I see a heavy beam lying there which I have to push away from me. Then suddenly I see a cross-beam appearing on it, and together they form a Cross. Then I look again at the Lady and say, “What am I to call you?”—my spiritual director had ordered me to ask this again. She smiles and gestures as if to say: are they asking that again? And she answers me, “Just tell them: The Lady.”

And the Lady continues as usual. She points at the beam that has been pushed away and says, “Christendom”, and now she gestures with her hands and fingers, as if everything were flying apart and whirling around. It symbolizes Christendom. The Lady says, “You shall say this: Christendom, you do not know the great danger threatening you. There is a spirit out to undermine you. But ...”—and the Lady makes a sign of blessing with her hand— “victory is Ours.”

England

The Lady continues, “I am taking you along to show you something.” Now I see England lying before me. Then it is as if the Lady places her foot on England. Moving her finger to and fro in warning, she says, “Why so rigid about everything? Can you not turn towards what is normal?” Then it is as if she places a very big crown on England, and she says, “This will also be tampered with.”

Next it is as if the Lady makes little holes in the crown all around, through which she puts ribbons. Now it is as if she fastens all those ribbons to England. Now she again takes her foot away from England and says, “No, England, these are not your correct politics.”

I suddenly see the King of England before me. It is just as if he turns around very quickly. Above England then, to the side, I see Churchill, too, but only his head. Then the Lady points someone out to me, and all at once I see a bishop standing there, but not of our Church. I am given to understand: that is the bishop of Canterbury. The Lady looks at him, and she moves her finger to and fro in warning. Then I see a great number of spires appearing in the background. While pointing at them the Lady says, “There will be changes there.”

But I get the feeling that it is for later on. Then I see the Pope on our left, with two fingers raised. On the other side, facing him, is the bishop of Canterbury. Beside him, then, yet another clergyman suddenly appears. The latter is wearing a white wig with stiff curls or waves, and he is dressed in a long gown with white bands.[1] Above those heads, then, I see the Lady. She says, “Look.”

From the side of the English clergy she moves her finger over the heads of the English clergymen and then places it between the two outspread fingers of the Pope.

Korea

This scene disappears, and then I see written: '51 - 53'. The Lady lets me see this, and suddenly I receive something in my hand. It is as if I have to snatch it from the sky. It comes from very high up. I hear that voice say, "Meteors—pay attention to them!"

Then the Lady says, "Come", and we go on. The Lady says,

"The fighting in Korea is a sham and the start of great misery." Then I see demarcations being made at intervals. Next I see someone sitting, leaning his head on his hand; this person is in deep thought. I am given to understand that it is a Russian head of state. I make him out to be Stalin or Lenin.

"I have warned you against that danger", I suddenly hear at my side.

Then I see half of the globe, and I have to look it over. While holding its left edge, so to speak, with my hand, I have to say, "Now I am looking very far and holding it." Then I have to descend along the sphere at an angle to the right and trace a straight line further on. This causes me terrible anxiety.

Encyclicals

"Let's go on", says the Lady. Now I see the upper part of Italy and have to wrap my hand around it. Then I see southern Italy, and hold the 'heel' of Italy, so to speak, tightly with my thumb, as I place my other four fingers on southern Italy. I have to do this. Then I hear the Lady say, "No, over there things are not at all in order. Where are the encyclicals?"

I then have to make a movement and cross my raised hands over one another. I continuously see empty hands.

Then I see St. Peter's and hear the Lady say, "Do you know your power at all? Do you know your doctrine?" Now she writes 'Encyclicals' and says, "This is good, and do implement it. Let it stream forth to the right and left, upward and downward. Do you realize"—and she makes a fist—"that this power has such power?"

Then she lets me see a '1', a '2' and a '3'. After this I see a book lying before me. A hand is laid upon it. The Lady says, "Look at your laws." And it is as if she would stretch something. The more she does so, the wider and larger it gets. While doing this the Lady says, "Know well that your time is here."

Chaos

After this she takes me upon a slope and says, “Urbi et Orbi.”[2]Then from that slope the Lady looks at St. Peter’s with me, and she says, “Why so rigid? Make more room!”Now she takes me into a room and says, “This is what it has to come to.” Then I see a sort of oppression and hear, “From out of all this chaos, a fight will first arise, and only later will there be an upswing.” Now suddenly great sadness is upon me. As the Lady goes away, she says, “I shall come again to bring you messages.”

[1] The visionary recognized this image when she saw on television the historic meeting between Pope Paul VI and Dr. Ramsey, the Archbishop of Canterbury. This took place in 1966 in the Sistine Chapel, Rome.

[2]Latin for ‘For the city and the world’.

36th MESSAGE September 20, 1951

Spiritual undermining

The Lady is there again. She looks at me for a long time without saying anything. Then she starts speaking and says, **“I was called Miriam, or Mary. Now I wish to be the Lady of All Nations. Child, tell them that time presses.”**

Now I see ‘52’ before me. The Lady says, “Great and serious events are imminent—spiritual, economic and material; spiritual events, spiritual undermining.”

Benevolent and broad-minded

“Christian people throughout the whole world shall join together. Do Christian people realize what others do and sacrifice for their ideals? The Church shall and must be ready to meet great dangers. Christian people shall and must search their hearts. They shall remember what their part is in this world. Once again I warn Rome, and then I tell the Holy Father: you are the fighter in this time; see to it that your subjects are benevolent and broad-minded in their work and in their judgment. Only in this way can the world be won for the faith.”

The prayer for the True Spirit Now all at once I see snowflakes about the Lady, and they are falling upon the globe. Then the Lady says, “Child, why is this prayer not being spread? Why such a long wait? I taught it to you, so that it would be brought into the world among the people. Let the people pray this short, simple prayer every day. This prayer is short and simple, so that everyone in this quick and modern world can pray it. It is given in order to call down the True Spirit upon the world.”

Christian peoples, unite

Now the Lady looks about her and then at the globe. Then I see, here and there, dark, black patches appearing on the globe. The Lady says to me, “These are the economic and material events which will come upon the world. I have said: there will be disasters; there will be natural disasters. Now I tell you: all those black patches you see now are the disasters that are yet to come. And now I am not only talking about natural disasters.

Once again I call out to all Christian peoples: it is high time; unite! And you, child, shall pass this on. You shall tell the world that it is the Lady of All Nations who tells you this.”

The fight for the Marian dogma

Now I see a large room in which all kinds of priests are gathered. They are engaged in a fierce dispute. Every now and then it even seems as if they would lash out at each other. The Lady points there and says, “You shall tell the theologians to keep up their fight for the Marian dogma of Coredemptrix, Mediatrix and Advocate.”

Then she holds her hand above the heads of several priests and says, “I will help them.”

The Lady of All Nations and unity

“The Lady of All Nations will come throughout the whole world. And in those countries which have rejected me, I shall return as the Lady of All Nations, standing on the globe before the Cross, surrounded by the flock of Christ. This is how I wish to come and will come. I will answer—according to the Son’s will—those who call upon me this way, as the Lady of All Nations. The Lord and Master shall be served and honored in His creation. People shall follow the first and greatest commandment among one another.

I wish to be called the Lady of All Nations in this time. Because the world is pining for unity in everything which concerns itself, the Lord and Master wants to bring spiritual unity among the nations of this world. For this reason He is sending Miriam, or Mary, as the Lady of All Nations.”

The Holy Father

“Monasteries shall see to the outspreading. The Holy Father shall give his blessing to this work. For he is the fighter in this time. He will be taken up among Us.” Now I see the Pope^[1] standing in an indescribable light, and next to him the Lady of All Nations. The Lady is holding a crown in her hand, and she places it on the Pope’s head. After that she places a cross in his right hand. This image vanishes from my sight. Then the Lady is again standing alone before me, and she says, “Child, you shall pass all this on well and tell your spiritual director: so be it.” Then the Lady slowly disappears.

^{1]}The Pope seen by the visionary is Pope Pius XII.

37th MESSAGE

November 15, 1951

Coredemptrix by the will of the Father

I see the Lady before me. She says,

“Tell the world that I wish to be the Lady of All Nations. Let the world pray to the Lord Jesus Christ, Son of the Father, asking Him to send the Holy Spirit so that the True Spirit may live in the hearts of all nations. Ask that the Lady of All Nations, who once was Mary, may be the Advocate.

The Lady of All Nations is standing here before the Cross of her Son. Her feet are placed in the middle of the world, the flock of Jesus Christ all around. **I come in this time as the Coredemptrix, Mediatrix. I was already Coredemptrix at the Annunciation.”**

Now I ask the Lady what this means. She answers,

“This means: the Mother was made Coredemptrix by the will of the Father. Tell this to your theologians. Say, further, that this will be the final dogma of Marian history.”

The image shall precede

“This image shall precede, once again, shall precede. Bring this image into the world. And now I am speaking not for your country alone, but for the whole world. This world is degenerating. The world will suffer disaster upon disaster. The world will be and is economically and materially ruined. Wars will continue as long as no help comes from the True Spirit. Bring the people back to the Cross.”

One commandment: Love

Then the Lady points at the globe. I am overcome with great terror, and now I see the globe turning black. If I look carefully, it is not black everywhere to the same degree; in the East, especially, it is very bad. The Lady says, “Child, pass on the following well: the peoples of this world shall keep one commandment in mind, and that is Love. One who possesses love will serve one’s Lord and Master in creation. Keep this one commandment in mind: Love. If that is again brought among people, the world will be saved.”

Then the Lady waves her finger to and fro and says, “The heathens of this world want to show you how to do it, Christians. Christian people, know your duty.

And now I am speaking to the Church of Rome, and so I say to the Pope: see to it that your subjects know how to bring the love of the Son Jesus Christ into this world, this degenerate world. The Church of Rome must fulfill this commandment to the utmost. And then I say: be broad-minded. Try to place yourself in this modern world with Jesus Christ on the Cross. Try

to understand these words well and to carry them out. This world can only be saved by the Church which abides by this doctrine.”

England - America

Then I see England lying before me. The Lady says, “I am now speaking to England as I say: I shall come back.” The Lady says the latter very forcefully, as if she wanted to say, “Nobody can stop me.” And it is as if she would really step onto England. “You, England, will be struck in your dominions.” I see several countries lying before me; there is unrest among the people, most of whom are black.

“You, England, will not be able to continue, except through the support of others. Catholics of England, know your task and work for the Church of Rome. Bring the Lady of All Nations to England.”

Then the Lady points at America and says angrily, “America, what is keeping you? Are you brave enough to see it through? This is what the Lady of All Nations is asking you.”

Germany

After that I see Germany lying before me. The Lady says, “Look where I have placed my foot; it is on Germany and the other one on the Netherlands. And so I say: poor people of Germany. Have you still not learned enough? Do not be misled by fine words. Christian people of Germany, return to the Cross and pray to the Lady of All Nations that she may help Germany.” Now the Lady looks before herself as if gazing deeply into the world. Then she says, “This must become a great action.”

The Netherlands

Now I see the Netherlands. As the Lady waves her finger to and fro in warning, she says,

“And now I speak to your own country, and I say: Netherlands, be on your guard! Your people, too, Netherlands, are going the wrong way.” Then it is as if I see many side roads and winding paths. I see that the people going those ways are tumbling down them.

France

Now I see that the Lady is pointing at France, and she says, “France, you will be and have been destroyed in your faith.” Then I see a red glow coming over France. The Lady continues, “France, you will—and now I am addressing the great ones—save your country, save it only by bringing the people back to the Cross and Votre Dame.[1] Your people must be brought back to the Lady of All Nations.”

Italy - The Pope

Next I see Italy. With her finger raised in warning, the Lady says, "Italy, you have had your crosses. Stay on guard. Rome, remember your poor people. And now once again I am speaking to the Pope, and I say: you are the fighter, you are the savior for this world. You will be taken up among Us. This Pope will be revered by the peoples of the entire world.

Now I am speaking to the whole world as I say: peoples, no matter who or what you are, turn to your Creator with all your needs. Learn to find Him, wherever you are. Ask the Lady of All Nations to be your Advocate."

The visionary and the painting

Now the Lady says, while looking at me with a smile, "Child, say that I am pleased with the beginnings of the action. Tell all those who are cooperating that they shall even more, more and more, bring the prayer with the image into the world. I shall help them." Now I see the painting of the Lady of All Nations before me.[2] The Lady says, "And now I am speaking to you, child, in particular. You shall always come before this image—and I say 'this image'—in order to pray for all people who are in need, bodily and spiritual. You shall continue to do so until the end is here. I have a special plan for this image; you will hear about this later. Tell your spiritual director: so be it."

And then I see the Lady slowly going away.

1] French for 'Your Lady'.

[2] The painting of the Lady of All Nations was already finished. It was still in Germany, where it had been painted. See also Appendix II.

Afterword

On May 31, 1958, in her second-to-last message, the Lady said, "**In all tranquility I came. In all tranquility I shall return to Him who sent me. Do not be sad. I will not leave you orphans. He, the Comforter and Helper, will come.**"

The visionary was able to experience this consolation in a unique way, by means of a very extraordinary series of experiences which took place during the celebration of the Eucharist. These experiences are therefore called 'Eucharistic Experiences'. They continued into the 1980's. On account of their specific nature, they are published separately.

3- Research :

Notes:

**about Barnabas,the Sons of the Prophets, The
Companions of the Cave, Surat 18...etc**



Ashab-i-Kahf - the Companions of the Cave



- **Note On Barnabas** (from Barnabas and the Gospels: Was There an Early Gospel of Barnabas? R. Blackhirst)

The name "Barnabas"

TO continue this discussion, let us consider the question 'Is the name Barnabas integral to the medieval work bearing this name?' How authentically "Barnabean" is the medieval gospel? Perhaps the medieval work was not originally a *Gospel of Barnabas* but was made so? Perhaps the medieval author had a body of work not in any way related to the name Barnabas, but supplied the name after discovering that there had been a *Gospel of Barnabas* that was now lost.¹⁸ In that case, the author has simply adapted his material to the name, although the name has no integral relation to the text. There are, indeed, signs of adaptation. It is common to say that the medieval Barnabas is an anti-Pauline work, and it is. But there are signs that it has been made more explicitly so than it had been. The Prologue to the Italian manuscript reports that the supposed narrator, Barnabas, "he who writes," is motivated to correct the errors of Pauline doctrine. They are "many," says the Prologue, who

being deceived of Satan, under pretence of piety, are preaching most impious doctrine, calling Jesus son of God, repudiating the circumcision ordained of God for ever, and permitting every unclean meat: among whom also Paul has been deceived, whereof I speak not without grief. It is because of this that I am writing that truth which I have seen and heard...

The same position is reiterated in the very final chapter. Certain "evil men" it says

pretending to be disciples, [have] preached that Jesus died and rose not again. Others preached that he really died, but rose again. Others preached, and yet preach, that Jesus is the Son of God, among whom is Paul deceived...

These anti-Pauline notices at the beginning and end of the manuscript, however, do not quite match the contents of Barnabas' gospel. For a start, as others have pointed out, there are quotes from or allusions to nearly all of Paul's letters to be found in the text of the work.¹⁹ More importantly, the issues nominated in the Prologue over which "he who writes" is at odds with Paul -the repudiation of circumcision and the eating of unclean meat -are not in fact crucial issues in the gospel itself. References to circumcision are confined to a distinct section, chapters 21 to 29. There is not another mention of the issue in the remaining 190 chapters. Similarly, the issue of unclean meats receives little treatment. In chapter 2 Jesus is kept from "unclean meat and strong drink" and there is a reference to the issue in chapter 32, but otherwise this is not the matter of contention signalled by the Prologue. This all suggests that the Prologue is an addition to the text

and that its agenda is to make the work more explicitly anti-Pauline. There is every appearance that someone has added the Prologue, added the chapters on circumcision and added a remark about Paul to the final sentences of the text in order to make it an explicitly anti-Pauline work. In this case the name Barnabas may have been added at the same time on the basis of the Epistle of Galatian's portrayal of Barnabas and Paul at odds over the issues of circumcision and unclean meats.²⁰ If we remove the Prologue, remove the chapters on circumcision, remove the reference to Paul in the final chapter, and remove all references to the name Barnabas, we have a coherent gospel, Ebionitic but not specifically anti-Pauline, written by an anonymous disciple "he who writes" in the manner of the Fourth Gospel.²¹ This suggests that the work was not originally a *Gospel of Barnabas* but has been made so in its final redaction. This, of course, would remove any possibility that the medieval gospel has any relation to an early "*Gospel of Barnabas*," supposing that such a work did once exist.

Another interesting possibility arises, however. In the medieval work the name Barnabas has evidently replaced the name Thomas. Thomas is missing from among Jesus' disciples; Barnabas - or more commonly just "he who writes" - takes his place. Perhaps this "*Gospel of Barnabas*" was originally material attached to the name Thomas? This might be significant in such a strongly docetic gospel where the name "Thomas," twin, might suggest the theme of "double," "doppelganger," since, in the medieval work Judas Iscariot takes the *image* of Jesus and is crucified in Jesus' stead. Is this perhaps related to some variation on the theme of the "twins" and motifs of mistaken identity? This is a possibility that needs to be explored. Many recent writers have explored the theme of the "twin" in Thomasine Christianity, noting the appellation "Judas Thomas," "Judas the Twin."²² In the medieval Barnabas we have a spectacular formulation of a "Judas the Twin" in Judas Iscariot who is made to look so like Jesus that Jesus' own disciples are deceived; this in a work where "he who writes" replaces Thomas among the disciples. In this way the name Thomas might be integral to the material, the name Barnabas replacing it when the work was redrafted in a more explicitly anti-Pauline form.²³

Etymologies

ETYMOLOGY, however, supplies another connection that does suggest that the name Barnabas *is* integral to the work, and in a most fascinating way. **The most common derivation given for the name Barnabas is "Son of the Prophets," with *nabi* = "prophet" the root.**²⁴ There are objections to this derivation - we cannot be sure what the name means, anymore than we can be sure what the name "Barsabbas" is supposed to mean²⁵ - but 'Son of the Prophet' is the most likely and natural derivation. Objections are often motivated by the fact that scripture offers an alternative. In Acts Luke gives what is best described as a type of explanatory or "descriptive" etymology:

There was a Levite of Cypriot origin called Joseph whom the apostles surnamed Barnabas (which means son of exhortation)...²⁶

The common translation 'Son of Exhortation' here is in turn only a "descriptive" translation. Luke's Greek gives us the word "*parakleseos*," the same as 'Paraclete' in Jesus' teachings in the Fourth Gospel. The idea is that a "paraclete," an advocate, as in a court of law, is one who "exhorts" or argues a case, or it may similarly convey the idea 'consolation' or 'encouragement'.²⁷ Luke seems to have in mind the idea that Prophets (*nabi*) exhort (or console or encourage) - this at least is how his "descriptive" etymology is usually explained in Christian apologetics.²⁸

One cannot help but wonder why Luke explains "Barnabas" as meaning "son of *parakleseos*" and thus only alludes-obliquely-to the more obvious "Son of Prophets." Nevertheless, it should be noted that Luke's etymology does not undermine the natural etymology; prophets exhort; the name still means "Son of the Prophets," although Luke has seen fit to link it with the idea of the "exhortation" typical of "Advocates."²⁹

All of this is strikingly relevant to the content of the medieval gospel. Throughout the work there is a marked affinity with Elijah, Elisha, and their followers, the Sons of the Prophets, as described in the Book of Kings. Jesus is in fact portrayed as Elijah redivivus.³⁰ The Barnabas gospel is replete with extra-canonical material stemming from the Elijah cycle in Kings and several important canonical episodes have been changed or 'corrected' to conform to stories, themes or motifs from the Elijah cycle.³¹ In many respects, in fact, the whole of the *Gospel of Barnabas* operates upon parallels between the time of Elijah and the time of Barnabas' Jesus. Throughout there are parallels made between the persecution of Jesus and his followers, and the persecution of the Sons of the Prophets by Ahab and Jezebel.³²

There is a similar preoccupation with Samuel and David and the Sons of the Prophets mentioned in the Book of Samuel. Moreover, it is clear that the 'True Pharisees' described in the work are the Sons of the Prophets, the followers of Elijah and Elisha on Mount Carmel.³³ There is an unmistakable strain of thought in the work belonging to the latter-day Sons of the Prophets, the medieval Carmelites, who claimed continuity (through John the Baptist) with the Sons of the Prophets of the Hebrew Scriptures.³⁴ If the name Barnabas is taken to mean Son of the Prophets, then it squares perfectly with this important aspect of the content of the medieval Gospel; Barnabas, Son of the Prophets, delivers a gospel in which the Sons of the Prophets are the heroes.

Remarkably, though, Luke's descriptive etymology also squares with the content of the work. The Messianic doctrine in the medieval Barnabas, inseparable from the 'Sons of the Prophets' theme, is founded upon the Paraclete doctrine from the Fourth Gospel.³⁵ In its current form the medieval work nominates Muhammad as the Messiah of whom Jesus prophesies; in making Jesus the forerunner to the Messiah the author draws upon the Fourth Gospel's portrayal of Jesus as the forerunner of the Paraclete who is to come.³⁶ It is possible in most cases to extract Muhammad's name from the

work and supply 'Paraclete' instead. It is quite evident that the author had no detailed knowledge of Muhammad's biography or even of legends regarding him. "Muhammad" is little more than a name in Barnabas.³⁷ **When we remove that name we find a Messianic doctrine largely based in the idea of the 'Paraclete' (conceived as a prophetic function).**

This pronounced use of the Paraclete theme is consonant with Luke's creative etymology of the name Barnabas. **Together, the Sons of the Prophets theme and the Paraclete theme constitute the characteristic core material of the medieval work. Together, they are consonant with not only the natural etymology of Barnabas' name but Luke's oblique etymology as well. It is as if someone has assembled the content of the gospel from a study of the etymology of the name Barnabas, including the "descriptive" etymology given in Acts. Can it be a coincidence that this *Gospel of Barnabas* dwells on both the Sons of the Prophets and the Paraclete, and that both these these are suggested by the etymology of the name Barnabas?**

Strange to relate, this configuration of ideas is found in the Clementina, but associated with James the Righteous.³⁸ James is described as an authority on the manner in which Christ "is drawn from Scripture." "We must first inquire from what Scriptures we are especially to derive our discussion," says James. For this purpose he nominates the Law, but "afterwards he made mention also of the prophets" and specifically "he made some statements respecting the books of the Kings: in what way, and when, and by whom they were written, and how they ought to be used." Later in the same passage we are told that the Paraclete was also a subject of the same discourses of James.³⁹ James' (Ebionitic) exegesis of the Book of Kings **and James' discourses on the Paraclete** - and both of these things in the context of the **"True Prophet" ideology of the Clementina** - this is all very suggestive of the conjunction of the same ideas in the (Ebionitic) *Gospel of Barnabas*, remembering also the important role played by the character Barnabas in the Clementina.⁴⁰

Noting the Ebionitic character of the medieval gospel, we turn to other Ebionite writing in search of consonances and coincidences of ideas. This section of the *Clementine Recognitions* provides an important parallel; **it tells us that a (True Prophet) exegesis of Kings (and presumably the Elijah cycle within Kings) was characteristic of the teachings of James and that in the same discourses he spoke of the Paraclete.** These are elements of the *type* of Ebionism found in the medieval Barnabas. Ebionism is a blanket term.⁴¹ What type of Ebionite thought do we find in the medieval Barnabas? This passage in the *Recognitions* has several of the elements characteristic of the medieval work, and they happen to also suggest the two etymologies yielded by the name "Barnabas." Perhaps the name Barnabas is integral to the work, but its source is via such works as the Clementina, not some early gospel written in Barnabas' name? Perhaps the author had a body of Ebionite material,⁴² under Barnabas' name, and has crafted it into a gospel to take advantage of the fact that the early gospel of that name mentioned in the lists is nowhere to be found? **There are certainly signs that the medieval work has**

been pressed into its present format: the "gospel" construction is highly artificial.⁴³ This again counts against any continuity with an early *Gospel of Barnabas*, but it leaves open possibilities of dependence on or reflections from other early sources.⁴⁴

The name Barnabas, though, does seem to adhere to the core of the work. The name matches the content.⁴⁵ If we ask what sort of gospel might have been written in Barnabas' name, we should not be surprised to find a work that reflects his prophetic credentials, although the extant work might almost be said to be written *from* as well as *in* Barnabas' name. Someone, evidently, has imagined that such a work should be overtly anti-Pauline, but more importantly someone else has matched his name to the 'Sons of the Prophets' and furthermore to the Paraclete idea. If there is some textual evidence that the name Barnabas might not have been originally attached to the work, the coincidence between the etymology of the name and the work's core material - its prophetology and Messianic doctrine - is hard to overlook. How though did this happen? Was the material assembled to match the name? We might suspect that the coincidence between name and content reveals too much artifice to be trustworthy, but the *Clementine Recognitions* provides evidence that such ideas do reflect a genuine strand of Ebionism. We can imagine some related or derivative early work; an Ebionite work based on James' exegesis of Kings and the Paraclete, but bearing Barnabas' name - it would be such a document upon which the medieval work is based.

Conclusion

THE present writer is of the view that the Gelasian Decree and the List of Sixty Books were not both mistaken; there probably was an early *Gospel of Barnabas*. The positive evidence, identical reports in two lists, outweighs the negative evidence, a lack of corroborating notices outside of the two lists (which corroborate each other) and a lack of surviving fragments. Given the reports in the two lists, there are no grounds for any confident assertion that a *Gospel of Barnabas* never existed, even if the lack of corroborating evidence might make us question if it ever did. The pairing of the names Barnabas and Matthias in both lists, which points to a complex of associations, adds to the substance of the notices; the notice of a *Gospel of Barnabas* in both cases is not just a haphazard report; the pairing with a Gospel of Matthias suggests a stronger line of tradition. What became of this early *Gospel of Barnabas*, though, is impossible to say. Let us suppose there was an early *Gospel of Barnabas*. It could not have had wide circulation or it would have left more of a mark than it did, especially among those eager to condemn heretical gospels. Then, there are any number of ways by which it could have passed into oblivion. It may have been highly specific to a particular group and perished when they were purged by orthodoxy. It may have been burned; it may have been lost. It may be still buried, waiting to be rediscovered. In any case, it seems, to the present writer, that there was such a work and that it has since disappeared, leaving only the notices in the two lists.

Or perhaps it or something of it survived? What is its relationship to the medieval work? There are at least grounds for believing that the constituent material now taking the form of the medieval gospel did already have the name "Barnabas" attached to it. If we admit an early *Gospel of Barnabas*, the extent to which the medieval work is able to replicate early Ebionite points of view may be explained by some continuity with the earlier work. At least, the notices of the early work point to an heretical literature in Barnabas' name, something of which may now be reflected in the medieval gospel. The present writer is of the opinion that the medieval work does contain at least adumbrations of early works; if the name "Barnabas" is integral to the medieval work then it is tempting to explain these adumbrations by supposing that the early *Gospel of Barnabas* somehow survived into the Middle Ages where it was adapted to new purposes.

The story told in the Spanish Preface of "Friar Marino" in the Pope's library, it should be said, is fanciful, but it should not be dismissed out of hand. It no doubt alludes to the efforts of Sixtus V. to consolidate and catalogue the Vatican library. In the papacy of Sixtus V. there were, for the first time, paid scriptores appointed to the task of sorting through the huge accumulation of material belonging to the papacy then scattered through several libraries in Rome.⁴⁶ Leaving the details aside, the general claim made by the Preface, that an old gospel came to light during the papacy of Sixtus V, is not out of the question. Books can traverse the centuries unseen. The Preface also mentions heretical books -"repugnant to Christian law"- appearing from the "books of the forefathers" of the two Roman families, the Orsini and the Colonna. These families traced their origins to the early Middle Ages. We know of no such books "repugnant to Christian law" as mentioned in the Preface, but the story is not entirely outlandish, especially in the context of the Inquisition. Doctrinally suspect works among the books of ancient collections may have suddenly been brought to light by the unprecedented thoroughness of the Inquisition's methods. This is the scenario presented in the Preface.

Let us suppose that the medieval Barnabas does bear some relationship to the earlier gospel of that name (supposing it existed). The difficulty then becomes demonstrating the early material's passage through history. There is, to put it plainly, no textual history of which to speak. As stated at the outset, between the List of Sixty Books and the appearance of the medieval gospel there is no sign of a *Gospel of Barnabas*. Other than the route of transmission supplied in the Preface (the work was buried in an ancient library), Schlomo Pines drew attention to the way in which Judaeo-Christian works could pass unnoticed through the centuries by other means, namely embedded and effectively hidden in Arabic works. He suggested that material in the medieval Barnabas may have moved in the same way and, controversially, he pointed to an obscure notice in al-Biruni as evidence that perhaps a *Gospel of Barnabas* survived among the Arabs. It is inconceivable, though, that had the Arabs possessed such a work-and it was the same work now developed into the extant medieval gospel-they would not have used it or portions of its constituent material for ideological and doctrinal ammunition against the Christians. As it happens, Arab sources are silent regarding a *Gospel of Barnabas* until

after the publication of the medieval work in Europe. Pines may have demonstrated the possibility of the passage of Ebionite material through Arab literature, but there is a wealth of evidence to say that the medieval Barnabas is not an instance of it. It might be argued that the early material can be so deeply embedded in the literature through which it is transmitted that no one notices it, but how then was the author of the medieval Barnabas able to extract it? A perennial weakness, in any case, for the medieval work containing early material - even shadows of an early *Gospel of Barnabas* - is that the passage of the early material through time cannot be demonstrated unless we accept the Preface's claim that it was simply out of circulation for centuries and came to light suddenly towards the end of the 1500s.

The present writer believes that the Carmelite elements in the medieval Barnabas offer the most likely avenue along which early material - whether in the form of a "gospel" or not - may have travelled. The medieval Barnabas invokes the primitive hermits of Mount Carmel, the Sons of the Prophets. We know that there were hermits of Carmel before the arrival of the Latin Crusaders in the Holy Land. We even know that there was a "School of the Prophets" on the mountain in the early thirteenth century, distinct from the emerging Latin monks, and presumably adhering to some Palestinian form of Christianity.⁴⁷ The present writer suspects that the medieval Barnabas has been compiled from material belonging to this "School of the Prophets" - a Palestinian sect claiming great antiquity, with Jewish, Christian, and Islamic elements woven into a syncretistic cult of Elijan prophetology. In some such group there was an active Barnabas (= Son of the Prophets) tradition preserving or at least reflecting ancient Ebionite ideas still current in Palestine (under the umbrella of Islam) but unknown in the West. Carmelite sources claim continuity with the ancient "Essenes and Rechabites." Much of their pre-Latin tradition was lost or written over when the monks migrated to Europe at the close of the Crusades. Torn from their holy mountain, they were also torn from their eremitic traditions and transformed into a mendicant Order. There were waves of resistance to these changes; attempts to restore the old ways and primitive traditions. In the medieval Barnabas the 'True Pharisees' (the primitive hermits) are contrasted with the 'False Pharisees,' book-learned pretenders. It seems that much of the Barnabas material has been written by parties opposed to the reform (or rather, transformation) of the Carmelites. Perhaps some clash within Carmelite ranks occasioned the re-emergence of some errant material from before the time the Carmelites were brought into Latin orthodoxy? Perhaps this material had ancient roots? Perhaps the primitive Carmelites knew an early *Gospel of Barnabas* or at least a "Gospel of the Sons of the Prophets"?⁴⁸ This again is speculation, but when we are dealing with such a mysterious work as the medieval Barnabas, and ancient gospels that might or might not have been, then speculate -- with a view to stimulating further research and prompting fresh ideas from others -- is all we can do.

Barnabas Gospel

144:Of The Origin of Pharisees

As God lives, in whose presence my soul stands, God sends his prophets and servants into the world in order that sinners may repent; and he sends [them] not for the sake of the righteous, because they had no need of repentance, even as he that is clean has no need of the bath. But truly I say to you, if you were true Pharisees you would be glad that I should have gone in to sinners for their salvation. Tell me, do you know your origin and how the world began to receive Pharisees? I will tell you, seeing that you do not know it, so hearken to my words.

Enoch, a friend of God, who walked with God in truth, making no account of the world, was translated into paradise; and there he abides until the Judgment (for when the end of the world draws near he shall return to help the world with Elijah and one other). And so men, having knowledge of this, through desire of paradise, began to seek God their creator. For 'Pharisee' strictly means 'seeks God' in the language of Canaan, for there did this name begin [as a] way of deriding good men, since the Canaanites were given up to idolatry, which is the worship of human hands.

Whereupon the Canaanites, beholding those of our people that were separated from the world to serve God, when they saw such an one, said in derision 'Pharisee!' that is, 'He seeks God'; as much as to say: 'O madman, you have no statues of idols and adore the wind; look to your fate and come and serve our gods.' Truly I say to you," said Jesus, "all the saints and prophets of God have been Pharisees not in name, as you are, but in very deed. For in all their acts they sought God their creator, and for love of God they forsook cities and their own goods, selling [their goods] and giving to the poor for love of God."

159: Of the Nature of Sin

The disciples answered: "O master, exceeding great are your words, therefore have mercy upon us, for we understand them not." Jesus said: "Think you perhaps that God has created his Messenger to be a rival, who should be fain to make himself equal with God? Assuredly not, but rather as his good slave, who should not will that which his Lord wills not. You are not able to understand this because you know not what a thing is sin. Wherefore hearken to my words. Truly, truly, I say to you, sin cannot arise in man save as a contradiction of God, seeing that only is sin which God wills not: insomuch that all that God wills is most alien from sin.

Accordingly, if our high-priests and priests, with the Pharisees, persecuted me because the people of Israel has called me God, they would be doing a thing pleasing to God, and God would reward them; but because they persecute me for a contrary reason, since they will not have me say the truth, how they have contaminated the Book of Moses; and that of David;, prophets and friends of God, by their traditions, and therefore hate me and desire my death therefore God has them in abomination. Tell me, Moses slew men and Ahab slew men, is this in each case murder? Assuredly not; for Moses slew the men to destroy idolatry and to preserve the worship of the true God, but Ahab slew the men to destroy the worship of the true God and to preserve idolatry. Wherefore to Moses the slaying of men was converted into sacrifice, while to Ahab it was converted

into sacrilege: insomuch that one and the same work produced these two contrary effects.

"As God lives, in whose presence my soul stands, if Satan had spoken to the angels in order to see how they loved God, he would not have been rejected of God, but because he sought to turn them away from God, therefore is he reprobate." Then answered he who writes : "How, then, is to be understood that which was said in Micaiah the prophet, concerning the lie which God ordained to be spoken by the mouth of false prophets, as is written in the book of the kings of Israel?" Jesus answered: "O Barnabas, recite briefly all that befell, that we may see the truth clearly."

161: Of Nature of Sin

"Have you heard all?" said Jesus. The disciples answered: "Yes, Lord." Whereupon Jesus said: "Lying is indeed a sin, but murder is a greater, because the lie is a sin that appertains to him that speaks, but the murder, while it appertains to him that commits it, is such that it destroys also the dearest thing that God has here upon earth, that is, man. And lying can be remedied by saying the contrary of that which has been said; whereas murder has no remedy, seeing it is not possible to give life again to the dead. Tell me, then, did Moses the servant of God sin in slaying all whom he slew?"

The disciples answered: "God forbid; God forbid that Moses should have sinned in obeying God who commanded him!" Then Jesus said: "And I say, God forbid that that angel should have sinned who deceived Ahab's false prophets with the lie; for even as God receives the slaughter of men as sacrifice, so received he the lie for praise. Truly, truly, I say to you, that even as the child errs which causes its shoes to be made by the measure of a giant, even so errs he who would subject God to the law, as he himself as man is subject to the law. When, therefore, you shall believe that only to be sin which God wills not, you will find the truth, even as I have told you. Wherefore, because God is not composite nor changeable, so also is he unable to will and not will a single thing; for so would he have contradiction in himself, and consequently pain, and would not be infinitely blessed."

Philip answered: 'But how is that saying of the prophet Amos to be understood, that "there is not evil in the city that God has not done?"' Jesus answered: 'Now here see, Philip, how great is the danger of resting in the letter, as do the Pharisees, who have invented for themselves the "predestination of God in the elect," in such wise that they come to say in fact that God is unrighteous, a deceiver and a liar and a hater of judgment (which shall fall upon them).

Wherefore I say that here Amos the prophet of God speaks of the evil which the world calls evil: for if he had used the language of the righteous he would not have been understood by the world. For all tribulations are good, either for that they purge the evil that we have done, or are good because they restrain us from doing evil, or are good because they make man to know the condition of this life, in order that we may love and long for life eternal. Accordingly, had the prophet Amos said: "There is no good in the

city but what God has wrought it," he had given occasion for despair to the afflicted, as they beheld themselves in tribulation and sinners living in prosperity. And, what is worse, many, believing Satan to have such sovereignty over man, would have feared Satan and done him service, so as not to suffer tribulation. Amos therefore did as does the Roman interpreter, who considers not his words [as one] speaking in the presence of the high-priest, but consider the will and the business of the Jew that knows not to speak the Hebrew tongue.

168 Then said the disciples: "Truly God speaks in you, for never has man spoken as you speak." Jesus answered: "Believe me when God chose me to send me to the House of Israel, he gave me a book like to a clear mirror; which came down into my heart in such wise that all that I speak comes forth from that book. And when that book shall have finished coming forth from my mouth, I shall be taken up from the world." Peter answered: "O master, is that which you now speak written in that book?" Jesus replied: "All that I say for the knowledge of God and the service of God, for the knowledge of man and for the salvation of mankind all this comes forth from that book, which is my gospel;" Said Peter: "Is there written therein the glory of paradise?"

169 Jesus answered: "Hearken, and I will tell you of what manner is paradise, and how the holy and the faithful shall abide there without end, for this is one of the greatest blessings of paradise seeing that everything, however great, if it have an end, becomes small, yes nought. 'Paradise is the home where God stores his delights, which are so great that the ground which is trodden by the feet of the holy and blessed ones is so precious that one drachma of it is more precious than a thousand worlds.

These delights were seen by our father, David, prophet of God, for God showed them to him, seeing he caused him to behold the glories of paradise: whereupon, when he returned to himself, he closed his eyes with both his hands, and weeping said: "Look not any more upon this world, O my eyes, for all is vain, and there is no good!". Of these delights said Isaiah the prophet: "The eyes of man have not seen, his ears have not heard, nor has the human heart conceived, that which God has prepared for them that love him." Know you wherefore they have not seen, heard, conceived such delights? It is because while they live here below they are not worthy to behold such things.

Wherefore, albeit our father David truly saw them, I tell you that he saw them not with human eyes, for God took his soul to himself, and thus, united with God, he saw them with light divine. As God lives, in whose presence my soul stands, seeing that the delights of paradise are infinite and man is finite, man cannot contain them; even as a little earthen jar cannot contain the sea.

Behold, then, how beautiful is the world in summer-time, when all things bear fruit! The very peasant, intoxicated with gladness by reason of the harvest that is come, makes the valleys and mountains resound with his singing, for that he loves his labours supremely. Now lift up even so your heart to paradise, where all things are fruitful with fruits proportionate to him who has cultivated it. As God lives, this is sufficient for the knowledge of paradise, forasmuch as God has created paradise for the home of his own delights. Now think you that immeasurable goodness would not have things immeasurably good? Or that immeasurable beauty would not have things immeasurably beautiful? Beware, for you err greatly if you think he have them not.

182: Call me Brother not Lord 'Not only has God created man, as I say, but he created him perfect. He has given him the whole world; after the departure from paradise he has given him two angels to guard him, he has sent him the prophets, he has granted him the Law, he has granted him the faith, every moment he delivers him from Satan, he is fain to give him paradise; no more, God wills to give himself to man. Consider, then, the debt, if it is great! [a debt] to cancel which you would need to have created man of yourselves out of nothing, to have created as many prophets as God has sent, with a world and a paradise, no, more, with a God great and good as is our God, and to give it ne all to God. So would the debt be cancelled and there would remain to you only the obligation to give thanks to God. But since you are not able to create a single fly, and seeing there is but one God who is lord of all things, how shall you be able to cancel your debt? Assuredly, if a man should lend you an hundred pieces of gold, you would be obliged to restore an hundred pieces of gold.

Accordingly, the sense of this, O brother, is that God, being lord of paradise and of everything, can say that which pleases him, and give whatsoever pleases him. Wherefore, when he said to Abraham: "I will be your great reward," Abraham ;could not say: "God is my reward," but "God is my gift and my debt." So when you discourse to the people, O brother, you ought thus to explain this passage: that God will give to man such and such things if man works well. When God shall speak to you, O man, and shall say: "O my servant, you have wrought well for love of me; what reward seek you from me, your God?" answer you: "Lord, seeing I am the work of your hands, it is not fitting that there should be in me sin, which Satan ;loves. Therefore, Lord, for your own glory, have mercy upon' the works of your hands.

And if God say: "I have pardoned you, and now I would fain reward you"; answer you: "Lord, I merit punishment for what I have done, and for what you have done you merit to be glorified. Punish, Lord, in me what I have done, and save that which you have wrought." And if God say: "What punishment seems to you fitting for your sin?" do you answer; "As much, O Lord, as all the reprobate shall suffer." And if God say: "Wherefore seek you so great punish. men, O my faithful servant?" answer you: "Because every one of them, if they had received from you as much as I have received, would have served you more faithfully than I [have done]." And if God say: "When will you receive this punishment, and for how long a time?" answer you: "Now, and without end." As God lives, in whose presence my soul stands, such a man would be more pleasing to God than all his holy angels. For God loves true humility, and hates pride.'

Then the scribe gave thanks to Jesus, and said to him, 'Lord, let us go to the house of your servant, for your servant will give meat to you and to your disciples.' Jesus answered: 'I will come thither when you will promise to call me "Brother" and not "Lord,"; and shall say you are my brother, and not my servant.' The man promised, and Jesus went to his house.

183: True Humility

While they sat at meat the scribe said: 'O master, you said that God loves true humility. Tell us therefore what is humility, and how it can be true and false.' [Jesus replied:] "Truly I say to you that he who becomes not as a little child shall not enter into the kingdom of heaven." Every one was amazed at hearing this, and they said one to another: 'Now how shall he become a little child who is thirty or forty years old? Surely, this is a hard saying.'

Jesus answered: 'As God lives, in whose presence my soul stands, my words are true. I said to you that [a man] has need to become as a little child: for this is true humility. For if you ask a little child: "Who has made your garments?" he will answer: "My father." If you ask him whose is the house where he lives, he will say: "My father's." If you shall say: "Who gives you to eat?" he will reply: "My father." If you shall say: "Who has taught you to walk and to speak?" he will answer; "My father." But if you shall say: "Who has broken your forehead, for that you have your forehead so bound up?" he will answer: "I fell down, and so did I break my head."

If you shall say: "Now why did you fall down?" he will answer: "See you not that I am little, so that I have not the strength to walk and run like a grown man? so my father must needs take me by the hand if I would walk firmly. But in order that I might learn to walk well, my father left me for a little space, and I, wishing to run, fell down." If you shall say: "And what said your father?" he will answer: "Now why did you not walk quite slowly? See that in future you leave not my side."

198:On death and its teaching

Then said Lazarus: 'Master, truly I say to you, I cannot conceive the penalty of which he is worthy who time after time sees the dead borne to the tomb and fears not God our creator. Such an one for the things of this world, which he ought entirely to forsake, offends his creator who has given him all.'

Then Jesus said to his disciples: 'You call me Master, and you do well, seeing that God teaches you by my mouth. But how will you call Lazarus? Truly he is here master of all the masters that teach doctrine in this world. I indeed have taught you how you ought to live well, but Lazarus will teach you how to die well. As God lives, he has received the gift of prophecy; listen therefore to his words, which are truth. And so much the more ought you to listen to him, as good living is vain if one die badly.'

Said Lazarus: 'O master, I thank you that you make the truth to be prized; therefore will God give the great merit.' Then said he who writes this: 'O master how speaks Lazarus the truth in saying to you "You shall have merit," whereas you said to Nicodemus that man merits nought but punishment? Shall you accordingly be punished of God?' Jesus answered: 'May it please God that I receive punish. men of God in this World, because I have not served him so faithfully as I was bound to do.'

But God has so loved me, by his mercy, that every punishment is withdrawn from me, in so much that I shall only be tormented in another person. For punishment was fitting for me, for that men have called me God; but since I have confessed, not only that I am not God, as is the truth, but have confessed also that I am not the Messiah, therefore God has taken away the punishment from me, and will cause a wicked one to suffer it in my name, so that the shame alone shall be mine. wherefore I say to you, my Barnabas, that when a man speaks of what God shall give to his neighbour let him say that his

neighbour merits it: but let him look to it that, when he speaks of what God shall give to himself, he say: God will give me." And let him look to it that he say not, I have merit, because God is pleased to grant his mercy to his servants when they confess that they merit hell for their sins.

211: Jesus Consoles his Disciples

Jesus, being in the house of Nicodemus ;beyond the brook Cedron, comforted his disciples, saying: 'The hour is near that I must depart from the world; console yourselves and be not sad, seeing that where I go I shall not feel any tribulation. 'Now, shall you be my friends if you be sad at my welfare? No, assuredly, but rather enemies. When the world shall rejoice, be you sad, because the rejoicing of the world is turned into weeping; but your sadness shall be turned into joy and your joy shall no one take from you: for the rejoicing that the heart feels in God its creator not the whole world can take away. See that you forget not the words which God has spoken to you by my mouth. Be you my witnesses against every one that shall corrupt the witness that I have witnessed with my gospel; against the world, and against the lovers of the world.

212: Jesus Prays

Then lifting up his hands to the Lord, he prayed, saying: 'Lord our God, God of Abraham,, God of Ishmael ;and Isaac,, God of our fathers, have mercy upon them that you have given me, and save them from the world. I say not, take them from the world, because it is necessary that they shall bear witness against them that shall corrupt my gospel;. But I pray you to keep them from evil, that on the day of your judgment they may come with me to bear witness against the world and against the House of Israel that has corrupted your testament.

Lord God, mighty and jealous, that take vengeance upon idolatry against the sons of idolatrous fathers even to the fourth generation, do you curse eternally every one that shall corrupt my gospel that you gave me, when they write that I am your son. For I, clay and dust, am servant of your servants, and never have I thought myself to be your good servant; for I cannot give you aught in return for that which you have given me, for all things are yours.

Lord God, the merciful, that shows mercy to a thousand generations upon them that fear you, have mercy upon them which believe my words that you have given me. For even as you are true God, so your word which I have spoken is true; for it is yours, seeing I have ever spoken as one that reads, who cannot read save that which is written in the book that he reads: even so have I spoken that which you have given me.

'Lord God the Saviour, save them whom you have given me, in order that Satan may not be able to do aught against them, and save not only them, but every one that shall believe in them. Lord, bountiful and rich in mercy, grant to your servant to be in the congregation of your Messenger; on the Day of Judgment: and not me only, but every one whom you have given me, with all them that shall believe on me through their preaching. And this do, Lord, for your own sake, that Satan boast not himself against you, Lord.

'Lord God, who by your providence provides all things necessary for your people Israel, be mindful of all the tribes of the earth, which you have promised to bless by your Messenger, for whom you did create the world. Have mercy on the world and send

speedily your Messenger, that Satan your enemy may lose his empire.' And having said this, Jesus said three times: 'So be it, Lord, great and merciful!' And they answered, weeping: 'So be it," all save Judas, for he believed nothing.

213: Jesus Washes Disciples' Feet

The day having come for eating the lamb, Nicodemus sent the lamb secretly to the garden for Jesus and his disciples, announcing all that had been decreed by Herod ;with the governor and the high priest. Whereupon Jesus rejoiced in spirit, saying: 'Blessed be your holy name, O Lord, because you have not separated me from the number of your servants that have been persecuted by the world and slain. I thank you, my God, because I have fulfilled your work.' And turning to Judas, he said to him: 'Friend, wherefore do you tarry? My time is near, wherefore go and do that which you must do.'" The disciples thought that Jesus was sending Judas to buy something for the day of the Passover;; but Jesus knew that Judas was betraying him, wherefore, desiring to depart from the world, he so spoke. Judas answered: 'Lord, suffer me to eat, and I will go.' 'Let us eat,' said Jesus, 'for I have greatly desired to eat this lamb before I am parted from you.'

And having arisen, he took a towel and girded his loins, and having put water in a basin, he set himself to wash his disciples' feet. Beginning from Judas, Jesus came to Peter. Said Peter;; 'Lord, would you wash my feet?' Jesus answered: 'That which I do you know not now, but you shall know hereafter.' Peter answered: 'You shall never wash my feet. Then Jesus rose up, and said: 'Neither shall you come in my company on the day of judgment.' Peter answered: 'Wash not only my feet, Lord, but my hands and my head.' When the disciples were washed and were seated at table to eat, Jesus said: 'I have washed you, yet are you not all clean, for as much as all the water of the sea will not wash him that believes me not.' This said Jesus, because he knew who was betraying him. The disciples were sad at these words, when Jesus said again: 'Truly I say to you, that one of you shall betray me, insomuch that I shall be sold like a sheep; but woe to him, for he shall fulfil all that our father David said of such an one, that "he shall fall into the pit which he had prepared for others." '

Whereupon the disciples looked one upon another, saying with sorrow: 'Who shall be the traitor?' Judas then said: 'Shall it be I, O Master?' Jesus answered: 'You have told me who it shall be that shall betray me.' And the eleven apostles heard it not. When the lamb was eaten, the devil came upon the back of Judas;, and he went forth from the house, Jesus saying to him again: 'Do quickly that which you must do.

When the soldiers with Judas drew near to the place where Jesus was, Jesus heard the approach of many people, wherefore in fear he withdrew into the house. And the eleven were sleeping. Then God, seeing the danger of his servant, commanded Gabriel;, Michael;, Rafael;, and Uriel, his ministers, to take Jesus out of the world. The holy angels came and took Jesus out by the window that looks toward the South;. They bare him and placed him in the third heaven in the company of angels blessing God for evermore. Judas entered impetuously before all into the chamber whence Jesus had been taken up. And the disciples were sleeping. Whereupon the wonderful God acted wonderfully, insomuch that Judas was so changed in speech and in face to be like Jesus that we

believed him to be Jesus. And he, having awakened us, was seeking where the Master was. Whereupon we marvelled, and answered: 'You, Lord, are our master; have you now forgotten us?'

And he, smiling, said: 'Now are you foolish, that know not me to be Judas Iscariot!' And as he was saying this the soldiery entered, and laid their hands upon Judas, because he was in every way like to Jesus. We having heard Judas' saying, and seeing the multitude of soldiers, fled as beside ourselves. And John, who was wrapped in a linen cloth, awoke and fled, and when a soldier seized him by the linen cloth he left the linen cloth and fled naked. For God heard the prayer of Jesus, and saved the eleven from evil.

214: Judas Betrays

Having gone forth from the house, Jesus retired into the garden to pray, according as his custom was to pray, bowing his knees an hundred times and prostrating himself upon his face. Judas, accordingly, knowing the place where Jesus was with his disciples, went to the high priest, and said: "If you will give me what was promised, this night will I give into your hand Jesus whom you seek; for he is alone with eleven companions." The high priest answered: "How much do you seek?" Judas said, "Thirty pieces of gold."

Then straightway the high priest counted to him the money, and sent a Pharisee to the governor to fetch soldiers, and to Herod, and they gave a legion of them, because they feared the people; wherefore they took their arms, and with torches and lanterns upon staves went out of Jerusalem.

215: Divine Rescue of Jesus

When the soldiers with Judas drew near to the place where Jesus was, Jesus heard the approach of many people, wherefore in fear he withdrew into the house. And the eleven were sleeping. Then God, seeing the danger of his servant, commanded Gabriel, Michael, Raphael, and Uriel, his ministers, to take Jesus out of the world. The holy angels came and took Jesus out by the window that looks toward the South; they bare him and placed him in the third heaven in the company of angels blessing God for evermore

216: Judas Transformed

Judas entered impetuously before all into the chamber whence Jesus had been taken up. And the disciples were sleeping. Whereupon the wonderful God acted wonderfully, insomuch that Judas was so changed in speech and in face to be like Jesus that we believed him to be Jesus. And he, having awakened us, was seeking where the Master was. Whereupon we marvelled, and answered: 'You, Lord, are our master; have you now forgotten us?'

And he, smiling, said: 'Now are you foolish, that know not me to be Judas Iscariot!' And as he was saying this the soldiery entered, and laid their hands upon Judas, because he was in every way like to Jesus. We having heard Judas' saying, and seeing the multitude of soldiers, fled as beside ourselves. And John, who was wrapped in a linen cloth, awoke and fled, and when a soldier seized him by the linen cloth he left the linen cloth and fled naked. For God heard the prayer of Jesus, and saved the eleven from evil.

217: Judas was Crucified

The soldiers took Judas ;and bound him, not without derision. For he truthfully denied that he was Jesus; and the soldiers, mocking him, said: 'Sir, fear not, for we are come to make you king of Israel, and we have bound you because we know that you do refuse the kingdom.' Judas answered: 'Now have you lost your senses! You are come to take Jesus of Nazareth;, with arms and lanterns as [against] a robber; and you have bound me that have guided you, to make me king!'

Then the soldiers lost their patience, and with blows and kicks they began to flout Judas, and they led him with fury into Jerusalem. John ;and Peter ;followed the soldiers afar off; and they affirmed to him who writes that they saw all the examination that was made of Judas by the high priest, and by the council of the Pharisees, who were assembled to put Jesus to death. Whereupon Judas spoke many words of madness, insomuch that every one was filled with laughter, believing that he was really Jesus, and that for fear of death he was feigning madness. Whereupon the scribes bound his eyes with a bandage, and mocking him said: 'Jesus, prophet of the Nazarenes ;(for so they called them who believed in Jesus), 'tell us, who was it that smote you?' And they buffeted him and spat in his face.

When it was morning there assembled the great council of scribes and elders of the people; and the high priest with the Pharisees sought false witness against Judas, believing him to be Jesus: and they found not that which they sought. And why say I that the chief priests believed Judas to be Jesus? No all the disciples, with him who writes, believed it; and more, the poor Virgin mother of Jesus, with his kinsfolk and friends, believed it, insomuch that the sorrow of every one was incredibleAs God lives, he who writes forgot all that Jesus had said: how that he should be taken up from the world, and that he should suffer in a third person, and that he should not die until near the end of the world. Wherefore he went with the mother of Jesus and with John to the cross. The high priest caused Judas ;to be brought before him bound, and asked him of his disciples and his doctrine. Whereupon Judas, as though beside himself, answered nothing to the point. The high priest then adjured him by the living God of Israel that he would tell him the truth.

Judas answered: 'I have told you that I am Judas Iscariot, who promised to give into your hands Jesus the Nazarene; and you, by what are I know not, are beside yourselves, for you will have it by every means that I am Jesus.' The high priest answered: 'O perverse seducer, you have deceived all Israel, beginning from Galilee ;even to Jerusalem here, with your doctrine and false miracles: and now think you to flee the merited punishment that befits you by feigning to be mad?

As God lives,' you shall not escape it!' And having said this he commanded his servants to smite him with buffetings and kicks, so that his understanding might come back into his head. The derision which he then suffered at the hands of the high priest's servants is past belief. For they zealously devised new inventions to give pleasure to the council. So they attired him as a juggler, and so treated him with hands and feet that it would have moved the very Canaanites to compassion if they had beheld that sight. But the chief priests and Pharisees and elders of the people had their hearts so exasperated

against Jesus that, believing Judas to be really Jesus, they took delight in seeing him so treated.

Afterwards they led him bound to the governor, who secretly loved Jesus. Whereupon he, thinking that Judas was Jesus, made him enter into his chamber, and spoke to him, asking him for what cause the chief priests and the people had given him into his hands. Judas answered: 'If I tell you the truth, you will not believe me; for perhaps you are deceived as the (chief) priests and the Pharisees are deceived.'

The governor answered (thinking that he wished to speak concerning the Law): 'Now know you not that I am not a Jew? but the (chief) priests and the elders of your people have given you into my hand; wherefore tell us the truth, wherefore I may do what is just. For I have power to set you free and to put you to death.' Judas answered: 'Sir, believe me, if you put me to death, you shall do a great wrong, for you shall slay an innocent person; seeing that I am Judas ;Iscaiot, and not Jesus, who is a magician, and by his are has so transformed me.'

When he heard this the governor marvelled greatly, so that he sought to set him at liberty. The governor therefore went out, and smiling said: 'In the one case, at least, this man is not worthy of death, but rather of compassion.' 'This man says,' said the governor, 'that he is not Jesus, but a certain Judas who guided the soldiery to take Jesus, and he says that Jesus the Galilean has by his are magic so transformed him. Wherefore, if this be true, it were a great wrong to kill him, seeing that he were innocent. But if he is Jesus and denies that he is, assuredly he has lost his understanding, and it were impious to slay a madman.'

Then the chief priests and elders of the people, with the scribes and Pharisees, cried out with shouts, saying: 'He is Jesus of Nazareth;, for we know him; for if he were not the malefactor we would not have given him into your hands. Nor is he mad; but rather malignant, for with this device he seeks to escape from our hands, and the sedition that he would stir up if he should escape would be worse than the former.' Pilate (of such was the governor's name), in order to rid himself of such a case, said: 'He is a Galilean, and Herod is king of Galilee: wherefore it pertains not to me to judge such a case, so take you him to Herod.'

Accordingly they led Judas to Herod, who of a long time had desired that Jesus should go to his house. But Jesus had never been willing to go to his house, because Herod was a Gentile, and adored the false and lying gods, living after the manner of the unclean Gentiles. Now when Judas had been led thither, Herod asked him of many things, to which Judas gave answers not to the purpose, denying that he was Jesus. Then Herod mocked him, with all his court, and caused him to be clad in white as the fools are clad,, and sent him back to Pilate, saying to him, 'Do not fail in justice to the people of Israel!'

* And this Herod wrote, because the chief priests and scribes and the Pharisees had given him a good quantity of money. The governor having heard that this was so from a servant of Herod, in order that he also might gain some money, feigned that he desired to set Judas at liberty.

Whereupon he caused him to be scourged by his slaves, who were paid by the scribes to slay him under the scourges. But God, who had decreed the issue, reserved Judas for the cross, in order that he might suffer that horrible death to which he had sold

another. He did not suffer Judas to die under the scourges, notwithstanding that the soldiers scourged him so grievously that his body rained blood. Thereupon, in mockery they clad him in an old purple garment;, saying: 'It is fitting to our new king to clothe him and crown him': so they gathered thorns and made a crown, like those of gold and precious stones which kings wear on their heads. And this crown of thorns they placed upon Judas' head, putting in his hand a reed for sceptre;, and they made him sit in a high place.

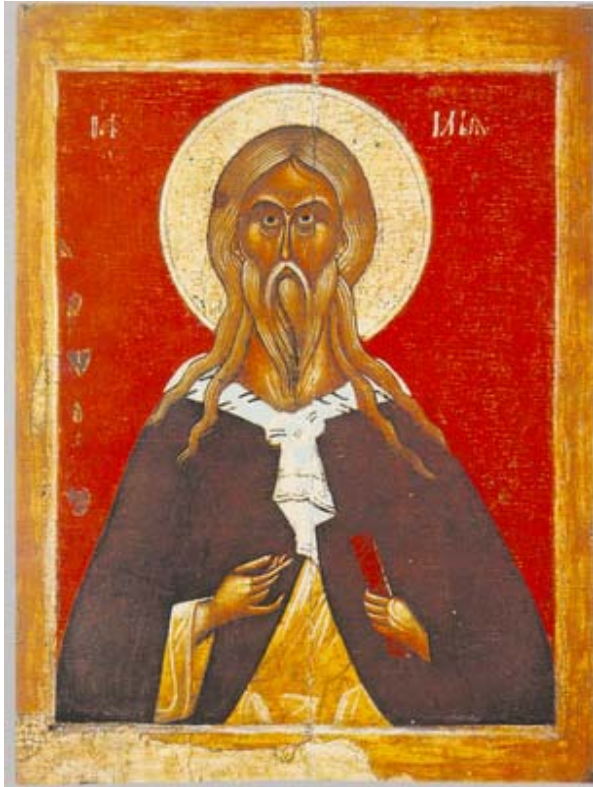
And the soldiers came before him, bowing down in mockery, saluting him as King of the Jews. And they held out their hands to receive gifts, such as new kings are accustomed to give; and receiving nothing they smote Judas, saying: 'Now, how are you crowned, foolish king, if you will not pay your soldiers and servants?' *The chief priests with the scribes and Pharisees, seeing that Judas died not by the scourges, and fearing lest Pilate should set him at liberty, made a gift of money to the governor, who having received it gave Judas to the scribes and Pharisees as guilty to death. Whereupon they condemned two robbers with him to the death of the cross.

So they led him to Mount Calvary, where they used to hang malefactors, and there they crucified him naked;, for the greater ignominy. *Judas truly did nothing else but cry out: 'God, why have you forsaken me, seeing the malefactor has escaped and I die unjustly?' *Truly I say that the voice, the face, and the person of Judas were so like to Jesus, that his disciples and believers entirely believed that he was Jesus; wherefore some departed from the doctrine of Jesus, believing that Jesus had been a false prophet, and that by art magic he had done the miracles which he did: for Jesus had said that he should not die till near the end of the world; for that at that time he should be taken away from the world.

But they that stood firm in the doctrine of Jesus were so encompassed with sorrow, seeing him die who was entirely like to Jesus, that they remembered not what Jesus had said. And so in company with the mother of Jesus they went to Mount Calvary, and were not only present at the death of Judas, weeping continually, but by means of Nicodemus and Joseph of Abarimathia; they obtained from the governor the body of Judas to bury it. Whereupon, they took him down from the cross with such weeping as assuredly no one would believe, and buried him in the new sepulchre of Joseph; having wrapped him up in an hundred pounds of precious ointments.

Prophetic Guilds

In the Bible not all prophets are solitary individuals. A number of times groups of prophets who "prophesy" together are mentioned. The group (חבל) mentioned in 1 Sam 10 use musical instruments and act sufficiently strangely that people notice when Saul joins them in "prophesying". The group in 1 Sam 19:20 has "Samuel at their head" and



Elijah and Elisha were also associated with groups (2 Kgs 2:3, 5, 7, 15; 4:1, 38; 5:22 and especially 6:1ff.). The members of these groups were known as "sons of prophets" (בְּנֵי-נְבִיאִים) and they sometimes acted singly (1 Kgs 20:35ff.).

The reference in 2 Kgs 6:1 to a building where the sons of prophets sat or lived "before" Elisha may suggest that these groups received some form of training, or at least spiritual leadership from such figures. The stories in 1 Kgs 20 & 22 suggest that these guilds of prophets were consulted for (or offered) God's opinion on public events.

"Elias the prophet stood up, as a fire, and his word burnt like a

torch....Blessed are they that saw thee, and were honored with thy friendship." (Ecclesiasticus 48: 1, 11)

"Elias indeed shall come, and restore all things." (Matthew 17:11)

The greatest of the Old Testament prophets is Elias (Elijah.) The life of St. Elias can best be described by two phrases which he often used: "As the Lord liveth, in Whose sight I stand" (3 Kings 17:1), and "With zeal have I been zealous for the Lord God of Hosts." (3 Kings 19:10) Whatever his exterior activities, the prophet remained aware of the constant presence of God. He possessed an unflagging desire to serve his Lord, even in moments of darkness and discouragement. (3 Kings 19: 4, 14)

Elias, called "the Thesbite," first manifested himself during the three year drought and famine by which the God of Israel punished His erring people, who had been led into idolatry by King Ahab and Queen Jezebel. (3 Kings 17:1) Described as "a hairy man" (4 Kings 1:8), he usually could be found praying in remote desert and mountain retreats. It was in the solitude of Mt. Horeb that he experienced the majesty of God, not in fire or earthquake, but in the serenity of a "whistling of gentle air." (3 Kings 19:12) His usual haunt seems to have been Mt. Carmel, where he had the famous contest with the 450

prophets of Baal. (3 Kings 18:19) He defeated them by calling down fire from Heaven (3 Kings 18:38), setting the precedent for those who wish to follow in his footsteps as "Carmelites," whose role is to pray for the fire of graces, especially in times of crisis for the Church.

It was also on Mt. Carmel that Elias, deep in prayer, sent his servant to scan the horizon for rain. Finally, after looking seven times, the servant reported "a little cloud...like a man's foot arising out of the sea." (3 Kings 18: 43-44) Tradition holds that Elias knew the cloud to be a sign of the coming of the Immaculate Virgin Mary, Mother of the Redeemer. "Henceforward, Carmel was sacred in the eyes of all who looked beyond this world." (Dom Gueranger's *The Liturgical Year*, Vol. XIII)

St Elias came to have many disciples called the "sons of the prophets." (4 Kings 2:5) This group was seen as being the origin of the Carmelite order, since for generations to come, holy men and hermits would seek to live a life of solitude and prayer in imitation of Elias and the "sons of the prophets." Elias chose Eliseus (Elisha) to be his successor. (3 Kings 19:19) In a remarkable and moving scene, Elias is mysteriously assumed into heaven, riding in a fiery chariot. Before the dramatic departure, Eliseus begged Elias for a double portion of his spirit (4 Kings 2:9)

As Elias is carried away in the whirlwind, he bequeaths to Eliseus his mantle, along with his "double spirit." (4 Kings 2:13) Eliseus continued the work of fighting idolatry, working many miracles which surpassed those of his master. Can the mantle of Elias be seen as prefiguring the brown scapular, which symbolizes the spirit of prayer and penance, the spirit not only of Elias, but of Mary?

The history of Elias the prophet does not end with his assumption, for he makes an appearance in the New Testament as well. He and Moses converse with Jesus at His Transfiguration on Mt. Tabor (Matthew 17:3), as witnesses of the divinity of the Son of God. Afterwards, the Apostles question Our Lord about Elias. "Why then do the scribes say that Elias must come first?" (Matthew 17:10) They refer to the prophecy of Malachias: "Behold, I will send you Elias the prophet before the coming of the great and dreadful day of the Lord." (Malachias 4:5) Jesus assures them that Elias has preceded him in person of the John the Baptist (Matthew 17:12), who had the "spirit and power of Elias." (Luke 1:17)

However, Our Lord makes it clear that "Elias indeed shall come and restore all things." (Matthew 17:11) According to the scripture scholar Fr. Herman Kramer: "'John the Baptist did not usher in the great and dreadful day of the Lord,' as was foretold of Elias. That day will be the destruction of Antichrist...." (Fr Herman Kramer, *The Book of Destiny*, 1975)

Most of the early fathers of the Church identify Elias as one of the "two witnesses" in Chapter 11 of the Apocalypse, who do battle with the Antichrist. The two witnesses are

martyred by the son of perdition, but their resurrection and ascension into Heaven ushers in the final defeat of "the beast." (see Apocalypse 11) The exact manner in which such cryptic prophecies will be fulfilled remains to be seen. It is interesting, however, that Carmelites have always used red vestments on July 20 in honor of the martyrdom of Elias that is to come.

St. John the Baptist has long been a favored saint among Carmelites not only because of his kinship to Jesus and Mary, but because of his connection with the Prophet Elias as well. As one history of the Carmelite Order says:

The date of the foundation of the Order of Our Lady of Mount Carmel has been under discussion from the fourteenth century to the present day, the order claiming for its founders the prophets Elias and Eliseus, whereas modern historians, beginning with Baronius, deny its existence previous to the second half of the twelfth century. As early as the times of the Prophet Samuel there existed in the Holy Land a body of men called Sons of the Prophets, who in many respects resembled religious institutes of later times. They led a kind of community life, and, though not belonging to the Tribe of Levi, dedicated themselves to the service of God; above all they owed obedience to certain superiors, the most famous of whom were Elias and his successor Eliseus, both connected with Carmel, the former by his encounter with the prophets of Baal, the latter by prolonged residence on the holy mountain. With the downfall of the Kingdom of Israel the Sons of the Prophets disappear from history. In the third or fourth century of the Christian Era Carmel was a place of pilgrimage, as is proved by numerous Greek inscriptions on the walls of the School of the Prophets: "Remember Julianus, remember Germanicus", etc. Several of the Fathers, notably John Chrysostom, Basil, Gregory Nazianzen, and Jerome, represent Elias and Eliseus as the models of religious perfection and the patrons of hermits and monks. These undeniable facts have opened the way to certain conjectures. As St. John the Baptist spent nearly the whole of his life in the desert, where he gathered around him a number of disciples, and as Christ said he was endowed with the spirit and virtue of Elias, some authors think that he revived the institute of the Sons of the Prophets.

The Hawariyun

The Quran refers to those few people who had brought faith upon Jesus, followed him, supported him and helped him as the Hawa`riyun. These were the disciples of Jesus. This name, Hawa`riyun is especially employed for those people who followed Jesus and helped him and not for the followers of any other Prophets, although every Prophet has a Hawari ('sincere companion') says the Prophet Muhammad in the following Hadith:

"Every Prophet has a Hawari (sincere companion), and my Hawari is Zubair"

The Definition of Hawariyun

Literally, the word Hawariyun is the plural of Hawariyun which means **"He who whitens clothes", "He who has been appointed chosen and purified from all kinds of defects", "a companion and a helper"**.

The exegetes have derived it from the root word Hawr, which possess the following definitions: to whiten, to bleach, to purify, to clean, to change, to transform, to amend and to alter, etc.

Different opinions have been given by the Mufasssirs as to why the followers of Isa (Jesus) were given this title:

-Imam Ibn Kathir (d.774/1352) has stated, "The Helpers of Jesus have been named Hawariyun because of their white clothes." According to Ibn Kathir 'Hawari' in Arabic means 'support'.

-Hafiz Ibn Hajar Al-Asqalani has stated from Sufyan Sawri that he has said, "Hawari means a helper"

-Qatadah (d.117/695) has said that, "It carries the definition of he who is capable of being a Caliphate (Caliph or Minister)." Yunus ibn Habib has mentioned that Hawari is a 'sincere person' and Ibn Al-Kalbi has defined it as meaning 'a friend'.

The Hawariyun in the Light of the Quran

The Quran has addressed the disciples of Jesus as Hawariyun, five times in four different verses.

"When Jesus found disbelief on their part, he said, "Who will be my helpers in the work of Allah?" The Hawariyun (disciples) replied, "We are Allah's helpers, we believe in Allah and you bear witness that we are Muslims." (Surah 3, Verse 52)

A similar statement from the disciples has been recorded in the chapter entitled "Rows", verse fourteen as follows:

"O ye who believe! Be the helpers of Allah as Jesus, the Son of Maryam (Mary) said to the Hawariyun, "Who will be my helpers in the work of Allah?" The Hawariyun said, "We are helpers of Allah." Then a portion of the children of Israel believed and a portion disbelieved, but We gave power to those who believed against their enemies, so that they became the ones that prevailed." (Surah 61, Verse 14)

The Hawariyun, disciples, have been praised exceptionally and promised to be given superiority in the following verse of the Quran as well:

'Remember when Allah said, "O Jesus! I will take you and raise you to Myself and purify you of the falsehoods and of those who blaspheme. I will make those who follow you, superior to those who reject faith, to the day of resurrection. Then you shall return to Me and I will judge between you of the matters wherein you dispute." (Surah 3, Verse 55)

THE NAMES OF THE HAWARIYUN

Imam Qurtubi mentions that, the Hawariyun were twelve in number, but he does not give their names, except the name of the leader of the Hawariyun as Sham'oon (Simon Peter or Cephas) in the miracle of the ascension of the table, saying,

"Sham'oon, the leader of the disciples, asked, "Is this food that of paradise or the food of this world?" Jesus' reply was, "This is food specially created for you, it is neither from paradise or this world. Allah said to it, "BE," and so it was."

The disciples of Jesus (including Sham'oon known more popularly as Simon Peter) who were living after the ascension of Isa (Jesus) are held to be respectable and honest by the Muslims. They are not, however considered to be Prophets.

They were ordinary human beings and not free from human errors. Their teachings and their statements have lost validity through the absence of authenticated historical verification.

Contradictory Names Of Jesus' Disciples in the Bible

[Matt 10:2] Matthew gives the names of the disciples of Jesus.

[Luke 6:13] But Luke mentions two names, which are different from those, recorded in Matthew.

One among the disciples, Judas Iscariot (son of Simon Iscariot) was the treasurer or keeper of money and had been entrusted this role by Jesus. He later betrayed Jesus for it is said, thirty pieces of silver, and died soon afterwards. He is also said to have helped himself to some of the money he was responsible for whilst still a disciple.

It is stated in Matthew that Simon the Cananean was a disciple, whereas in Luke Simon the Zealot is mentioned. In addition, Matthew states Labaous called Thaddeus to be a disciple, but Luke makes no mention of this name, rather Judas the son of James is stated instead.

Commentators generally hold Hawari (Disciple) as a derivative of 'Hoor', which means the Whiteness of cloth. A Washerman is called Hawari, and 'Hawariyoon' is its plural. When a cloth is whitened after washing, the Arabs have a special word for it.

In the perspective of this meaning, the disciples of Hazrat Isa (AS) are known as Hawari either because most of them were Washermen and Fishermen. Also researchers say, it could be because of the fact that as a Washerman whitens a cloth through washing, similarly these disciples would illuminate the hearts of the people through the teachings of Hazrat Isa (AS).

Hawari also means 'Helper' and 'Advisor'. Abdul Wahab Najjar says that the disciples of Hazrat Isa being called Hawari, is not without reasoning, but is based on the fact that its origin is 'Habor', חָבוֹר a Hebrew word meaning 'disciple' and its plural is 'Haborium', which changed into Hawari and 'Hawaree'n' in the Arabic language. (gabber in nederlands /jiddish

"Who will be my helper in Allah's Cause?"
(Surah 3, Verse 52, Speech by Jesus)

Mujahid commented this means 'Who would follow me to Allah? [Ibn Abi Hatim] however it appears that Isa (AS) was asking, 'Who would help me convey the Message of Allah?' [Propagate, spread and share the responsibility of Dawah to the people]

Some of the Children of Israel did believe in Isa (AS) and agreed to give him their aid and support and followed the light that was sent with him.

In return Allah has recorded their response in the Qur'an for all future generations to see the covenant and agreement between them.

"The Al-Hawariyun said: 'We are the Helpers of Allah; We believe in Allah, and bear witness that we are Muslims. Our Lord! We believe in what You have sent down, and we follow the Messenger; so write us down among those who bear witness.'
(Qur'an, Declaration by the Disciples of Jesus of their religious beliefs to Allah)

The Verses speak of the Hawariyyun addressing Allah directly five times and Jesus, their immediate teacher, only once. The first statement refers to helping and assisting Allah's Representative (Jesus), the second is an affirmation they profess to believe in Allah and are Muslims.

The third is an acceptance of acknowledging the truth, legitimacy, final authority and validity of the scripture sent to Jesus by the Hawariyyun. The fourth is the most explicit reference to Jesus, albeit without naming him specifically or mentioning his more prestigious titles of Messiah, Son of Man etc.

The last is a request to Allah to accept them as true believers and witnesses in their allegiance to Islam as a recorded fact written down for all to see that they have fulfilled their duty and did what they were asked.

The Hawariyun also refer to Jesus [indirectly] as 'The Messenger', as someone whom they follow. In the above verses they are not invoking Jesus as an intermediary between them and Allah, they approached Allah directly.

"We are Allah's Helpers" also means 'We will support you with the Message you have been sent with and will help you convey it. Isa (AS) later sent the disciples to the various areas of Ash-Sham to call the Greeks and the Israelites to Islam. (Ibn Katheer)

It is thought although Jesus had many followers, he selected twelve among them to be his special team of official disciples. It seems they twelve most important disciples were given the title of 'apostles'.

The disciples were however, not lawgivers and prophets as the title is strictly defined and officially means. The Bible and other historical sources also speak of seventy-two unofficial students and disciples in addition to the twelve.

On the Day of Decision, Allah is to remind Jesus of His Special Favours and Divine Support and Assistance to him as a Judge in His Courtroom [Surah 5, Verses 110-120].

One gift among the special honours was the supply of loyal, sincere and diligent disciples and companions for him, while he was a Messenger of Allah among them (during his first ministry in Israel before ascension to the Heavens). In the Ayah-

"And when I (Allah) Awhaytu Al-Hawariyyin to believe in Me and My Messenger."

Awhaytu here means 'inspired'. Al-Hasan Al-Basri said about the Hawariyun "Allah Inspired them." As-Suddi said, "He [Allah] put in their hearts."

When Isa (AS) returns, his second ministry will commence but his immediate and later companions and followers of that period will not share the same position, reward and outstanding honour as the original disciples of his first ministry, nor will they be included among them as the Hawariyyin or Nasara.

Isa (AS) himself once he returns to Earth retains the [Honorific] Office of Apostleship, but only to the Children of Israel of his first ministry and for the period up to and until, the start of his successor's reign (a total of six hundred years) as Divine Representative and Lawgiver.

Isa (AS) is not then, an Apostle to any one after or since the beginning of the Messengership of Muhammad (SAW), his successor and last Prophet of Islam to the World from the Seventh Century until the Day of Decision.

On the Day of Decision, Allah will decide the destiny of the multitude of human beings alone without the use or need of Judges. The assemblage of Apostles will with His Divine Permission intercede for their respective nations and communities as well as for those who profess to believe in their Constitutions and Divine Messages.

The Prophet Muhammad (SAW) as the last Apostle is responsible to represent, defend, intercede and in specific instances acquit all true believers from and since the Seventh Century for permanent entry into the Kingdom of God.

THE NASARA

“When Isa (AS) was sent, the Children of Israel were required to follow and obey him. The followers of Isa (AS) and his companions are called ‘An-Nasara’, because they gave aid and support to each other. They are also called ‘Ansar’, (Helpers)”.
(Tafseer Ibn Katheer)

It was said that they were called ‘Nasara’, because they inhabited a land called ‘An-Nasirah’ (Nazareth), as Qatadah, Ibn Juraij and Ibn Abbas were reported to have said.”
(Tafseer Ibn Katheer)

The singular form of Nasara is ‘Nasrani’ and although both are used in the Qur’an, neither belongs to the Arabic language at the time of Revelation and are such older Non Arabic words.

The equivalent of Nasara in the Arabic of the Qur’an is Ansar. The verb of Ansar is Nasara, which means ‘supported, aided, helped, sided with etc. Ansar likewise means ‘supporters.

רצנ descendant offshoot offspring shoot sprout

The term Ansar occurs in the context of calling the true followers of Isa (AS) the Ansar of Isa (AS) on the way to Allah, which means ultimately the supporters of Allah to Whom Isa (AS), was calling and inviting to embrace Islam.

The plural of Ansar being Ansarullah (Helpers of Allah), was also applied to the residents of Madina who pledged and gave support to the Prophet Muhammad (SAW) when he arrived in the City.

Additionally, Jesus, Son of Mary (Isa Ibn Maryam) and Jesus the Messiah (Isa Al-Masih), his official titles divinely passed down from God later became simply ‘Jesus of Nazareth’ and ‘Son of David’, which actually diminishes his rank, responsibility, official role, special honour and significance in comparison.

Only where someone has no other depiction, name or title does the area in which they live become relevant to state they are residents of that location or the other, but where an official designation already exists no such ascription is necessary or desired.

However, historians add the word Nasara is not and never was derived from Nazareth, the area Isa (AS) is said to have been from. The word 'Nazarenes' referred to the early Christians decades after Isa (AS).

It never referred to the residents of the town of Nazareth in Galilee. Christian historians add Mary's home town [Nazareth] was then a small village situated in a high valley among the southern hills of the Lebanon Range.

The name itself means 'Watch-tower', possibly they say because it was above the crossroads of major north-south and east-west roads.

The town was not in fact then known as Nazareth and is not mentioned at all in the Old Testament, maps of the area/s or historical sources and original documents relevant to the land in general.

Some sources suggest and infer it may have been little more than a village at the time of Mary, however outside the Christian scholarship of history the name does not exist anywhere.

The word Nasara was already in use by the time the Gospels were written and similarly the same word was used by Arabs to describe the Christians even before the Qur'an was revealed.

The common people did however not know the meaning, relevance, ascription, context or etymology of the word. To them, unlike later generations, the words meant nothing more than whom it referred to.

A similar term however 'Nazirite' existed and occurs in the Old Testament (Judges 13-14), but it referred to someone who was dedicated to God for a distinctive purpose and sometimes this was for a specific period of time. Each Nazirite would take a special vow to serve God for the period they would be allocated this responsibility.

The word 'Nazirite' itself came from the Hebrew word meaning 'separated' or 'consecrated'. Nazirites were themselves forbidden to cut their hair or drink alcohol. They also had to avoid all contact with dead bodies [including if it is that of their mother, father, brother or sister] so that their bodies remained pure.

Some Nazirites were dedicated to God from birth and groomed for the role. In the time of Moses [Numbers 6: 1-21] each Nazirite was in addition to avoid the above also abstained from drinking any kind of drink made from grapes, eat any grapes or raisins or anything that comes from grapevines and included the seeds or skins of grapes.

One of the most famous 'Nazirites' was Samson the Israelite, who according to the Bible was chosen by God to become a Nazirite for life, instead of a short period of time. He was born to a previously 'childless couple' [note the similarity with John the Baptist, Yahya (AS)] and like the Messenger of Allah, Ilyas, was once fed by birds on Allah's orders when all other means of food and subsistence were unavailable.

The stories he had weak resistance to women is not accepted by Muslims and the episode where he stayed for a time in a harlot's residence is similarly explained in hiding from his enemies and nothing else, the fact that the host was a harlot is a coincidence.

The three who were closest to Jesus were Simon Peter, James and John. Although Jesus is alleged to have been native to Nazareth, most of the events described in the first three Gospels occur in Capernaum, further north near Lake Galilee and the River Jordan close to Bethsaida in Phoenicia. Bethsaida then, was one of nine large settlements around the lake.

The twelve all known as 'apostles' (meaning 'messenger') were leaders in their own right, taught both privately by the Messiah and among crowds. All were sent out to preach to various places and teach others themselves and were expected to spread his message to the people. At first, the title 'saint' was used exclusively in describing them alone.

According to Syed Abul Ala Mawdudi, the word 'Hawari' means almost the same as 'Ansar' in the Islamic tradition. They were also called both 'Ansar' and 'Muslims' in the Qur'an and requested to be accepted as Muslims.

'And when I (Allah) put in the hearts of the disciples (of Jesus) to believe in Me and My Messenger, they said: 'We believe and bear witness that we are Muslims.'
(Surah 5: 11)

In the Bible, the usual terms are 'apostles' and 'disciples'. Jesus' chosen disciples were called 'apostles' in the sense that they had been entrusted with a mission by him (Jesus the Messiah) rather than in the sense of having been entrusted with a mission by Allah (in which case they would have been prophets themselves). They were thus Divine Representatives of Jesus and not Prophetic Representatives of God.

Other Famous Disciples

Jesus is also said to have had seventy-two other close followers whom he once sent out to recruit people. Out of these only one is actually known whilst others still who might possibly never have seen or met Jesus are also accorded the status of disciples.

Barnabas: Originally known as Joseph, he was re-named Barnabas meaning 'Son of Encouragement, Son of Consolation and Son of Exhortation' by the twelve disciples. He

is the only known member of the seventy-two other disciples of Jesus and was a once friend of Paul of Tarsus. He introduced Paul of Tarsus to the twelve disciples and persuaded them to accept him despite their reservations.

The Nazarenes

The followers of Jesus after he ascended were called 'Nazarenes' by others. They did not believe Jesus was a divine or supernatural being. They accepted and embraced him as the Messiah, believed in his return to Earth.

The Nazarenes observed the Sabbath, practiced circumcision, did not eat the forbidden foods, fasted, forbade interest, continued the practices of Jesus and strictly observed the Mosaic Law.

After attempting to reach an understanding with Paul, the Nazarenes under Simon Peter and James 'the brother of Jesus' and Head of the Jerusalem Church, distanced themselves from him and broke irrevocably with him and disowned him.

Later the same people were called 'Ebionites'. They had changed nor altered anything, their opponents chose to separate the first group of followers of Jesus, the original and first Nazarenes, with this group of Nazarenes, their successors who came a generation or more after them.

The Ebionites were declared heretics and stigmatised by the Church for refusing to see Jesus as divine and for not attacking Paul as the inventor of Christianity and as an adventurer seeking glory for himself.

In some ways the Ebionites were like the Essenes, a Jewish sect that had broken away from Judaism in general and opted out of Jewish society altogether by living in the mountains, the hills and secluded areas away from the towns and cities and founded their own monasteries and institutions.

It's suspected the Essenes had first broken away over the issue of too much concentration of power in the hands of the High Priest; a position officiated by secular figures with a view of preserving foreign control over the Israelites.



Sayyedna Mawla Ali bin abi Talib (Karram ALLAHu wajhahul kareem) gave rare details about the Ashaab-e-Kahf, a group of 7 wali's of ALLAH who retired to a cave to escape the persecution of the King of that time who was forcing them to convert to polytheism and Shirk.

This group of 7 muqqaribeen wali's are mentioned in the Quran and are a source of much knowledge and learnings when it comes to the teachings and practice of Tassawwuf.

Once a group of Jews came to Sayyedna Mawla Ali bin abi Talib (Karram ALLAHu wajhahul kareem) and asked him such rare questions regarding them that no one else except ALLAH and HIS Beloved Prophet Muhammad (Peace be upon him) knew and his (Karram ALLAHu wajhahul kareem)'s replies are mentioned below:

The Jewish man said: Tell me the story of a group of people who in the distant past, slept for 309 years and then were raised to life by God! Sayyedna Mawla Ali bin abi Talib said: They were the companions of the cave about whom God Almighty revealed verses to our prophet with their description. I will tell you the whole story from the Holy Qur'an if you are interested in it. The Jewish man said: O (Sayyedna Mawla)Ali bin abi Talib! I have heard about the Qur'an. Tell me about them if you know their names, the names of their fathers, the name of the city, the king, the dog, and their cave! Wrapping the Holy Prophet's cloak round himself, Sayyedna Mawla Ali bin abi Talib said: O Jewish brother! My beloved, the Messenger of ALLAH told me the story as such:

In Rome, there was a city by the name of Ephesus or Tartus (before Islam, it was Ephesus and after the advent of Islam it was Tartus) ruled by a benefactor man. After a long time, the ruler passed away and the situation in that city became chaotic. The news of chaos reached a Persian king who was oppressor and unbeliever. With his military expedition to that city, he seized the city in a short time, and made that city his capital where he built a glorious palace. The Jewish scholar who was all ears, listening to what Sayyedna Mawla Ali bin abi Talib said, interrupted him, saying: O (Sayyedna Mawla)Ali bin abi Talib! Should you know anything about that palace, describe it more elaborately? Sayyedna Mawla Ali bin abi Talib said: O Jewish brother! The palace had been built of flat marble stones, one farasang long and one farasang wide with four thousand gold columns from which a thousand gold condyles with chain silvers hanging. The palace was illuminated with the best and most aromatic lamp oil. On the eastern side of the palace, there were two hundred windows and the same number on the western side. The sun lit the palace from morning till evening. A throne of gold measuring eighty meters long and forty meters wide, adorned with different precious Jewels, had been built. On the right side of the throne, there were eighty chairs on which senior officers who had ten thousand army men under their command were sitting at his beck and call.

On the left side of the throne too, there were eighty chairs on which scholars and judges were sitting, waiting for his command.

Then the king sat on the throne and put the royal crown on his head. The Jewish scholar once again interrupted Sayyedna Mawla Ali bin abi Talib and said: If you know anything about that crown, elaborate on it! Sayyedna Mawla Ali bin abi Talib said: The royal crown was made of melted gold having nine bases on which there was a pearl which radiated in night like a lamp. Fifty slaves who

were the sons of senior officers with red silk coat and beautiful green breeches, a crown on head, bracelet on hand, ankle-ring on feet, with each having a club of gold in hand were standing over the king's head ready to carry out his orders. Out of six sons of scholars who were younger, three stood on the right side and the other three on the left side. They were special cancellers without whose consultation the king did not decide on anything. The Jewish scholar said: O (Sayyeda Mawla)Ali bin abi Talib, what were the names of those six persons? Sayyeda Mawla Ali bin abi Talib said: My beloved, the Messenger of ALLAH said: The names of those standing on the right side were **Amlikhios, Maximinyanios, and Motyanios, and those standing on the left side were Danios, Yanios, and Mertus.**

When he sat on the throne and people gathered in the palace, three slaves entered from entrance. In the hand of the first slave, there was a gold chalice full of musk. In the hand of the second slave, there was a silver chalice full of rosewater and in the hand of the third slave, there was a bird which with a call started flying dipped its wings in the rosewater chalice. At another call, the bird started flying again, dipped its wings in the musk chalice, and with the last call, the bird started flying and sat on the royal crown, sprinkling rosewater and musk on the head and face of king.

Decius ruled over that territory for 30 years with peace of mind. During this time, no sorrow or pain afflicted him. This made him feel so arrogant that he claimed to be God. Hence, he called all the chiefs of tribes and associates, telling them about his claim. Whoever accepted his claim, he would be honored and given royal garments and whoever disobeyed him, would be murdered. Given that situation, people accepted his claim and started worshipping him instead of God either out of greed for royal garment or out of fear for death. This situation continued until a festival day when Decius was sitting on the throne with his royal crown on his head that one of the officers entered the palace and reported that the Persian army was quickly advancing towards them with the intention of war! Hearing this, Decius was so upset that he almost fainted. The crown fell off his head and he rolled on the ground from the throne. At this time, one of the three youths sitting on the right side of him, called Temlikha who was wiser than the others became pensive, saying to himself: If Decius is really God, as he claims, why he eats, drinks, and defecates like human beings whereas these acts are not Godly? Those six youths gathered in one another's house, ate, drank, and enjoyed themselves. When the event happened to Decius, they happened to be in Temlikha's house. The other five youth were eating and drinking but Temlikha abstained from eating or drinking. When he was asked the reason, he said: O brothers! A new idea has found its way into my heart which stops me from eating and drinking. They asked: What is that idea? He said: I have long been thinking as who is holding the sky which is spread like a canopy over our heads or what pillars are under it? Who is it that has made the sun and moon move and has decorated the sky with stars? I think the same about the earth. Who is linking the seas and the sky-touching mountains to stop from falling off? I ask myself who brought me to this world from my mother's womb, gave me daily food, and nourished me.

After pondering, I have come to the conclusion that this world has a maker other than the tyrant and oppressive Decius! Hearing this, all the other youths bowed to him, kissed him, and said: Whatever has passed in your heart has passed in our hearts too. Now tell us what should be done! Temlikha said: O brothers! We have no option other than seeking refuge to the Lord of the heavens and the earth and fleeing this territory!

The other five youths said: Your decision is right. After this, Temlikha sold some of the dates of his palm-groove for three Dirhams, wrapped it in his cloak, saying to his companions: Ride on your horses so as to set out for a desert! The youths mounted their horses and went as far as three miles from their city. Temlikha said: We were in danger of being chased by the tyrant up to here but from now on we are safe. We should dismount our horses and let them go. We should go on our path in this desert till God will guide us on the right path.

The youths walked for seven Farsakhs but since they were not used to walking, their feet were bleeding. On their way, they met a shepherd from whom they asked for milk or water! Seeing their handsome faces, the shepherd said: What you want is with me. But you do not look like common people. You must be princes who have fled your country. Tell me your story. The youths said: O shepherd! We have a religion which does not prescribe telling lies! Will you keep our secret if we tell you the truth? The shepherd said: Yes, indeed. The youths told him the whole story.

Hearing their story, the shepherd while bowing to them, kissed them and said: What has gone into your heart, has gone into my heart too. I ask you now to give me a chance to return this flock of sheep to their owners and then to accompany you! The youths agreed. The shepherd returned the flock of sheep to their owners and joined the six youths with his dog.

Here the Jew once again interrupted Sayyedna Mawla Ali bin abi Talib (Karram ALLAHu wajhahul kareem) and asked about the color and name of the dog. Sayyedna Mawla Ali bin abi Talib(Karram ALLAHu wajhahul kareem)said: O Jewish brother, my beloved, the Messenger of ALLAH, informed me **that the dog was black and white though black was prevailing and its name was Qatmir.**

Seeing the dog was following them, one of the youths said: This dog with its barking may betray us. We would better drive it away to be safe from any possible danger. Nevertheless, however much they tried to drive it away, the dog did not take distance from them. **Seeing that they insisted to expel it, the dog sat on its claws saying in human speech: Why are you driving me away while I bear witness that God is one and has no partner. Let me be with you and keep watch on you, hoping that I will get close to my Lord! Hearing this, the youths stopped driving it away and continued their way. The shepherd led the youths to the top of mountain till they reached a cave.**

The Jewish scholar asked another question: O `Ali! What are the names of that mountain and the cave? Sayyedna Mawla Ali bin abi Talib(Karram ALLAHu wajhahul kareem) said: **The name of mountain is “Yankloosh” and the name of the cave is “Wasid.”**

Sayyedna Mawla Ali bin abi Talib(Karram ALLAHu wajhahul kareem) continued the story as such: There were fruitful trees and springs with wholesome water near the cave. They ate from the fruits of trees, drank from the wholesome water of springs, went to the cave at night and slept. The dog

too slept at the entrance of the cave, keeping watch on them. At that time, God Almighty gave the angel of death a mission to grasp their souls. When this was done, God appointed two guardian angels for each to turn them from one side to the other and ordered sun to shine on the cave every morning and afternoon. The sun too carried out its mission accordingly.

When Decius returned to his palace from the venue of festival, he saw no sign of those six youths. Hence, he asked after them. A man who knew about the escape of the youths, said: Your majesty, they have fled your territory and have a God other than you! Hearing this, Decius who was furious, pursued them with a thousand army men and tracked them down to the top of mountain where the cave was. When they reached the entrance to the cave, having the impression that they had gone to sleep, Decius arrogantly said: They have been afflicted with a punishment worse than the one I wished to carry out about them. He immediately ordered the entrance to the cave to be blocked with stone and plaster, saying to his companions: If this heaven and earth has a God, let him save them from this situation!

The believing youths slept in that cave for 309 years without any soul. Then God Almighty at a dawn of a day, when the sun started shining, blew spirit into their bodies. They immediately rose up and saying to one another: Last night, we defaulted out prayer to God. Let us go to the spring of water! Going to the spring, they amazingly found that the spring had disappeared and the trees had dried up! They said with amazement: Has something happened during the night as a result of which the springs and green trees have dried up!?

At this time, God made them feel hungry. So one of them said: Which one of you will go to city to buy some bread? Be careful the bread is not mixed with the fat of pig! In this relation, God states: “Now send one of you with this silver (coin) of yours to the city, then let him see which of them has purest food” (18:19).

Temlikha said to them: You stay here, for no one but I can buy the bread. He then said to the shepherd: Give me your clothes and I will give you my clothes. He put on the shepherd's clothes and headed for the city. On his way, he saw scenes and ways he had never seen before. Reaching the gate of the city, he caught sight of a green banner with the inscription: “There is no god but ALLAH, Jesus is ALLAH's messenger” installed over the gate!

Looking with amazement at the banner, and rubbing his eyes, Temlikha said to himself: Am I dreaming? He paused there for a long time and then entered the city. He passed by a group of people who were reading Gospel (Injil) and saw people he did not know. At any rate, he decided to go to the market to buy bread. He asked the baker: What is the name of this city? He said: Ephesus. Temlikha asked: What is the name of the king? He said: `Abd al-Rahman. Temlikha said: If what you say is the truth, then I am facing a strange situation! Temlikha gave the money to him, saying: Give me bread for the value of this money. As Temlikha's Dirhams were bigger and heavier than the current ones, the baker was surprised!

The Jew interrupted Sayyedna Mawla Ali bin abi Talib(Karram ALLAHu wajhahul kareem) for the fourth time, saying: O `Ali, what was the weight of those Dirhams? Sayyedna Mawla Ali bin abi

Talib(Karram ALLAHu wajhahul kareem) said: My beloved, the Messenger of ALLAH informed me of it. The weight of each Dirham was equal to the weight of ten and one third of Dirhams.

The baker said: I believe you have found a treasure! Should you not give some of it to me I will surrender you to the king. Temlikha said: I have found no treasure. The Dirhams you see with me is the money for the dates I sold three days back and fled the city of the tyrant Decius! Being furious and surprised, the baker said: You have found a treasure, do not give anything from it to me, making fun of me, and mentions the name of a tyrant man who claimed to be God and died more than three hundred and odd years ago!

Then, the baker caught his hand to take him to the king. A large group of people gathered round them too. At this time, the king who was a wise and farsighted man arrived and asked about the event. People said: This man has found a treasure! The king asked Temlikha: If you have found any treasure, it will be yours. We follow the religion of Jesus. He has instructed us to receive only one fifth of it! So do not fear, for we will not harm you. Temlikha said: Your majesty! I assure you that I have not found a treasure. I am a native of this city. The king asked: Are you really a native of this city? Temlikha said: Yes. The king said: Name some of the people you know. Temlikha named a thousand persons whom neither the king nor the people knew! The king said: We do not know these people, for they do not live in our time. Then the king asked: Do you have a house in this city? Temlikha said: Yes, send someone with me to show him my house. The king appointed an agent to go with people to Temlikha's house. They went from one street to another and from one alley to another till they reached the highest building. Temlikha said: This is my house and knocked the door. An old man whose eyebrows had fallen on his eyes due to senility appeared at the threshold. Being horrified, he said: What do you want from me? The king's agent said: This young man claims this house belongs to him! The old man said angrily: What is your name? The young man said: **Temlikha the son of Festin**. The old man said: Say it again! He repeated his name and that of his father. All of a sudden, the old man hugged and kissed him, saying: By the Lord of Ka`bah, this young man is my grandfather. He is one of the six men who fled the tyrant Decius and took refuge with the Lord of the heaven and the earth. The proof is that Prophet Jesus (a.s) has told us about them saying: One day they will be raised to life. They told the story to the king who rode on the horse heading for them. Reaching Temlikha, the king dismounted from the horse and put Temlikha on his shoulder. People kept on kissing his hands and feet, asking him: O Temlikha! Where are your friends? Temlikha said: They are safe and sound in the cave.

In those days, the city of Ephesus was jointly run by a Muslim and a Christian. They mounted their horses and accompanied Temlikha up to the cave. Addressing them, Temlikha said: You wait here. I fear that if my friends hear the sound of horses' hooves, feeling that Decius is chasing them, they will faint. Stay here for a short while so that I will inform them. People stopped outside the cave. Temlikha went to his friends who were pleased to see him, hugged him and said: Thanks God, you are safe from the evil of Decius. Temlikha said: Forget Decius and tell me how long you were in this cave. They said: One day or less than a day. Temlikha said: It is not so. We have been sleeping in this cave for 309 years! Now I should tell you that Decius is dead and the people of Ephesus believe in God after the passage of three centuries and they are now waiting to see you outside the cave! His friends said: Temlikha, are you going to put us to test by people? Temlikha said: What do you desire? They said: Raise your hands for prayer. They raised their hands for the same purpose, saying: O Lord!

Through what you cast in our hearts and showed us, make us die and do not disclose our secret to anyone.

God gave the death angel the mission to grasp their souls and then God hid the entrance to cave in a way that the two Muslim and Christian men went round the cave for seven days but found no trace of the cave. They were ascertained that this event depended on the grace of God so that these youths will be a lesson for us and others. At that time, the Muslim governor said: These youths died in my religion, hence, a mosque must be built on the site of the cave, and the Christian man said: They died in my religion and a covenant must be built there! The dispute between the two ended in fighting and finally the Muslim man became victorious. Therefore, they built a mosque there. In this relation, the Holy Qur'an says: "Those who prevailed in their affair said: We will certainly raise a Masjid over them" (18:21). When the story came to here, Sayyidna Mawla Ali bin abi Talib(Karram ALLAHu wajhahul kareem) said: O Jewish man! This was the story of the companions of cave. Is this story conforming to your Torah? The Jewish man said: Yes, it conforms to the letter, but Abul Hasan, do not call me a Jew from now, for I bear witness that there is no god but ALLAH and Muhammad is HIS messenger and you are the most knowledgeable man of this Ummah.

The Kiss of God: Spiritual and Mystical Death in Judaism

The title of this exquisite study is derived from the Song of Songs: "Let him kiss me with the kisses of his mouth" (1:2). Filtered through the Jewish exegetical imagination as a passionate longing for "the kiss of God," this disarmingly erotic verse inspired a ramified literature

demarcating one of the most salient features of the spiritual landscape of traditional Judaism. With a seamless weave of erudition and wisdom, Fishbane explores this literature, which spans two millennia and includes varied genres legal, homiletic, mystical, liturgical, and philosophical. At the heart of these writings is the quest for spiritual perfection.

The erotic passion informing this quest was linked exegetically to the passage in Deuteronomy that calls on one "to love the Lord your God with all your heart, with all your soul, with all your might" (6:5). This commandment to love God--with unbridled devotion--became the ultimate

signature of Jewish spiritual life, whose grammar, as Fishbane emphasizes, was consistently regulated by the rituals and liturgical prayer prescribed by the Torah and tradition. But what does it mean to worship and serve God with all one's heart, soul, and might?

For many the answer to this overarching question of Jewish faith was illuminated precisely by the Song of Songs, the preeminent hymn of love, and the vision of a kiss from the lips of God, with

which the truly pious, like Moses, are graced at the moment of death. Hence, in the Jewish religious imagination, Eros and Thanatos meet: the love of God conflates with a desire for death, when one will dwell utterly in God's presence. Indeed, as is stated in the Song of Songs, "Love is as fierce as death" (8:6).

Accordingly, over the centuries there evolved in Judaism varied and elaborate strategies to simulate death in ritual and liturgical practice as a means to express one's love for God and anticipate the rapture of the divine kiss. As Fishbane notes in his journey through this literature, these texts on spiritual and mystical death have "never been collected or analyzed in monograph form" (p. xi). In his analysis, Fishbane isolates the ontological presupposition

shared by these otherwise disparate sources in a presumed "conflict between the soul and body" (p. 9). This dualism--whose parallels to the dualism propounded by cognate cultures Fishbane duly and insightfully comments on--led to a view of the body and its earthly demands as an impediment to spiritual perfection. Spiritual death was thus to be achieved by "self-nullification" (p. 105), the "killing of [one's] beastly desires and lusts" (p. 25), and the consequent release of the soul as the pristine vessel of the spirit. Through ascetic piety and the enactment of spiritual death, one is to be "resurrected to true life" (p. 98).

To illuminate the sensibilities animating the texts on spiritual death that he has so laboriously gathered, Fishbane pursues a phenomenological method. Hence rather than simply delineate conceptual motifs that structure the ideational character of this literature, he also demonstrates how the texts refract the highly inflected consciousness of the pious Jew eager to draw near to

God. Fishbane evokes the inner world that lines each of these writings by carefully reconstructing their distinctive exegetical arguments--the premise being that Scriptural exegesis is both the culturally ordained hermeneutic method by which the Jew seeks to understand the extensive meaning of God's word and the matrix of Jewish spirituality. As Fishbane eloquently writes: "Judaism is a vast intertextual system whose internal life expands and contracts through exegesis. This is the secret of its spirit" (p. 13). The Jewish spiritual life is articulated and quickened through exegesis.

Fishbane amplifies this observation by introducing the seminal notion of the "exegetical construction of reality" (pp. 73, 85, 126); the Jew reads and comprehends reality--both spiritual and concrete historical reality--through interpretation of sacred texts.

The biblical tropes long understood as loving God unto death were thus, for example, enjoined to decipher the meaning of Jewry's sufferings at the hands of the Crusades, when so many, rather than abandon Judaism, were subject to a martyr's death. The readiness to sacrifice one's life for the sake of sanctifying God's Name (kiddush ha-Shem), the exegetes held, was to be celebrated as the gift of a sacramental death. Some commentators added a mystical twist: "Not only can physical death help atone for sins committed on earth, but a perfect martyrdom has the singular power to repair spiritual realities in the divine realm. At this level . . . heavenly love is activated by human death" (p. 126). Fishbane concludes his study of this fascinating chapter in Jewish spiritual history by noting that "self-sacrifice thus stands at the heart of Being—a sacrament of love for the salvation of God. A darker mystery is unimaginable" that is, "except for the heart

itself" (ibid.). Buffeted by contending emotions and needs, the confounding workings of the heart preoccupied Jewish meditations on one's spiritual destiny and vocation.

To achieve the desired spiritual perfection, all agreed that the "soul must be released from its earthly prison Death to the vagaries of the self is thus a nullification of the division

separating the soul from God--a recentering of the soul in the divine Self For the seeker, this is a divine kiss

His governing assumption, which is shared by most studies of Jewish spirituality, is--or so it seems to be given his time frame--that as the Jews crossed over into the modern world and underwent radical transformations in their way of life, traditional modes of spirituality were displaced by new, largely secular cognitive horizons, ambitions, and hopes.

More pointed was Franz Rosenzweig's reading of the Song of Songs, which he also regarded to be the preeminent exegetical prism of Jewish spirituality. For Rosenzweig, it

is precisely the sensual, emphatically human eros of this love song that renders it such a powerful religious document, for it recognizes that erotic and religious passion are ultimately homologous. The flesh and the spirit, he averred, are one; indeed, he viewed an ontological dualism to be in conflict with the biblical celebration of creation. Spiritual life, he taught, is constituted by the "ensoulment" of the flesh. Rosenzweig too meditates on the verse "Love is strong as death," but he reverses the emphasis placed on it in the texts Fishbane presents in his study. For Rosenzweig, we conquer death--the fear of death--in order to love, to love in the flesh our fellow human beings and *pari passu* God. Significantly, Rosenzweig concluded the *Star of Redemption*--arguably the most sustained affirmation of Jewish spirituality in modern times--with the exultant call, "Into Life."

My appeal to these modern voices of Jewish spirituality is not meant to gainsay Fishbane's scholarly achievement; on the contrary, it is an indication of how profoundly challenging his brilliant reconstruction of "the spiritual face" (p. 125) of classical Judaism is, not just to the scholarly community, but also to the contemporary religious imagination. Indeed, one suspects that this is Fishbane's intention; peering through this exemplary display of scholarship is the commanding presence of an original religious thinker. (1) Martin Buber, *Between Man and Man*, trans. Ronald Gregory Smith (New York: Macmillan, 1965), p. 51.

The Gnostic Apostle Thomas: Chapter 3

We left Thomas in the bridal chamber of the king's only daughter. There, after the demonstration of his prophetic powers in the incident of the cupbearer's hand, he was to bless the newlyweds. Thomas prayed to his Lord, invoking him as, among other things, "he that reveals hidden mysteries and makes manifest words that are secret." At the end of his prayer he blessed the young couple, and then he left the room. When the newlyweds thought they were alone, they found to their astonishment that Thomas was still standing before them. Rather, he seemed to be Thomas; in our apocryphal account, the intruder identified himself as Jesus, taking on the appearance of Judas Thomas, his twin.

"Save Yourselves Chaste"

Thomas/Jesus sat the two down for a talk. Abstain from this filthy intercourse, he admonished them. He spoke to them thus, he said, in order that they might become pure and holy temples and be saved from many afflictions, including "the heavy care of children, the end of whom is bitter sorrow." He urged them to save themselves chaste for the time when they could enter the incorruptible and true marriage, and "you shall be therein groomsmen entering into that bride-chamber which is full of immortality and light."

The young bride and bridegroom were persuaded. The marriage was not consummated, as the king and queen, to their consternation, learned the next morning. "I am in great love," the bride explained to her mother, "and I pray my Lord that the love which I have perceived this night may abide with me, and I will ask for that husband of whom I have learned today." She would not bed with her earthly spouse, for she was "yoked unto a True Husband."

The groom likewise renounced worldly marriage, and was thankful that Thomas/Jesus had set him free from temporal things and held him worthy of those that are immortal and everlasting. He thanked the Lord also for showing him how "to seek myself and know who I was and who and in what manner I now am, that I can again become that which I was." Outraged, the king ordered that Thomas be brought before him. The apostle, however, had already left town, on his way to the court of Gundaphorus.

Gnostics and the Father of Truth

"To seek myself and know who I was and who and in what manner I now am, that I may again become that which I was:" This is a characteristic formulation of the Gnostic goal. According to Gnostics, we must realize that there is at our core a spark of spirit which was once part of the universal spirit; that this individual spirit has become embedded in gross matter, in the body, through activities of lesser powers (often called archons or rulers), like the creator-lawgiver god of the Jews, who wish to keep the human spirit in thrall; that we can escape this bodily prison by recognizing our true original home and evade the grasp of the archons and ascend again to that home -- the spiritual Pleroma, the Fullness -- to be reunited in Oneness. To put it another way, a human being can overcome the differentiation of this world, its dividedness into multiplicity, and merge again into the primordial unity.

Gnosis is a Greek word for knowledge -- not, in this context, knowledge in the sense of rational learning but intuitive knowledge reaching beyond the limits of reason to truths hidden from ordinary experience and intellect. One leading scholar of Gnosticism, Bentley Layton, translates "gnosis" as "acquaintance," comparing it to the French "connaître" rather than "savoir." There can be no precise counterpart of so imprecise a term as gnosis, but we presumably ought to read into whatever word is used some sense that the Gnostic -- the Knower -- felt seized by a great truth that dominated his or her view of life and being.

Gnosis was thought to lead to a unitive, or mystical, experience in which the composite world would be left behind and a primordial, undifferentiated Oneness regained. A close resemblance to Indian notions of "enlightenment," "illumination," and "release" is readily apparent, and as we explore the Thomas lore we will find many clues suggesting a strong affinity with Indian thought in at least part of the early Christian world. And the quest for an inner spiritual or mystical truth beyond the experience of worldly life is found among later Christian mystics, Muslim Sufis, Jewish Kabbalists, and various contemporary religious movements in the West.

Scholars have long debated the possible origins of the Gnostic movement, without conclusive results. There is evidence linking it from an early period in the Christian era to various Greek philosophies, to currents within Judaism, to Egyptian religious systems influenced by Greek thinking, to Iranian ideas of good and evil as contending forces, and

to the India-born mystical systems. We will here be concerned mainly with Gnostics who considered themselves Christians, and, more specifically, with Christian Gnosticism as reflected in the Thomas writings -- those ancient texts purporting to be linked in some way with the apostle Thomas.

Gnostics of early Christian centuries believed that the true God -- the Father of Truth of whom Thomas sang in the wedding hymn, the unknowable, pure, indescribable, primordial spiritual Oneness -- could not have been directly responsible for the creation of a world afflicted with misery, suffering, and evil. There must have been intermediaries, whose carelessness or folly or malice had caused something to go awry in the process of creation. The original emanations of pure light from the true Godhead had weakened or thickened or taken unexpected forms. The world (gross matter) and the human species (material bodies imprisoning sparks of spirit) eventually had come into being.

Spherical Universe, Spherical Humans

The notion of intermediaries between an infinite, eternal, ineffable supreme entity and this world was by no means new with Gnostics. From the Mediterranean world, Plato's outline of such a development in his fourth-century-B.C. *Timaeus* is among the best known. Above and beyond anything imaginable was the realm of pure, universal Idea. A lower force -- the demiurge or world-creator -- had made order out of chaos, harmoniously blending the four elements of fire, water, earth, and air into a perfect sphere. Then, taking the universal Forms or Ideas as a model, this artificer had created the material things familiar in this world.

The gods, as the artificer's intermediaries, had created humankind, a mixture of spirit and matter. The demiurge was the author of everything spiritual, "but he delivered to his offspring the junior Gods the fabrication of mortal natures." Rationality, that part of the human soul that comes from the demiurge, is immortal, but that part bestowed by the gods -- passions and appetites -- is mortal, and dies with the body.

In his *Symposium* Plato playfully puts in the mouth of the comic playwright Aristophanes the fancy of spherical forebears. The original human beings were orbs, like the cosmos itself. They had four arms and four legs and two faces, looking in opposite directions, and pairs of other organs. They were so strong and intelligent that the gods were jealous. Zeus decided to cut them down to size, as it were. To make them weaker and less of a threat he sliced them in two. But the two halves so longed to be reunited that they were perpetually locked in mutual embrace.

Plato adds that if some god were to offer to reunite them as they once were, there would not be a one of them who would deny that "this meeting and melting into one another, this becoming one instead of two, was the very expression of his ancient need. And the reason is that human nature was originally one and we were a whole, and the desire and pursuit of the whole is called love." For Plato the demiurge is unknowable and indefinable but is a beneficent force, whose creation is wholly good. For most Gnostics, the demiurge is a mixture of good and evil. Some thought him ignorant of his inferiority to the true Godhead, often arrogant and petty; some considered him malevolent. The optimism of Plato was shared to a considerable extent by Valentinians -

- followers of Valentinus, an influential Christian Gnostic leader in Egypt in the second century. More extreme Gnostics offered a severely negative view of the creator and his creation, especially humankind.

In this more typical Gnostic view, creation was a catastrophic series of events; the material world was a monstrous perversion of activity within the godhead; both good and evil exist. The Fall came, not in Eden, but in heaven. As Elaine Pagels has put it, in the Gnostic view "suffering is built into the structure of the universe itself." Gnostic systems are rich in colorful and elaborate mythologies to depict the scarcely imaginable transition from pure spiritual Oneness to tainted diversity.

In the third century A.D. Neoplatonists elaborated a system of thought about the origins and destiny of humankind that was in many respects similar to that of Gnostics: by strict moral and intellectual discipline, a good and wise human being can rescue the soul from its bodily prison and be united in love with the original Good, which transcends all intellectual powers. The system of Plotinus was among those that used the notion of Descent -- from the indescribable One through Intellect (or Spirit) and then Rationality (or Soul) to the natural human being -- and the individual soul's possibility of a return Ascent to the original Oneness.

Plotinus could say, with the Gnostics, that "to find ourselves is to know our source," and "the ultimate source whence [we] came is the One." But despite many points in common, Neoplatonists were among the sharpest critics of Gnostics, for they held creation to be basically good. The Gnostics "should desist," says Plotinus, "from the horror stories of the frightful things which allegedly take place in the cosmic spheres, those spheres which in truth are givers of everything beneficial." He spurned the Gnostics' elaborate myths of many aeons and powers between the One and humankind. And Gnostics did not insist on the importance of the virtuous, rational life as a condition of the soul's ascent.

Even sternly monotheistic Jews had been moving cautiously toward recognition of a possible intermediary between Yahweh and humankind. Philo was a leading Greek-speaking and Hellenized Jew in Alexandria, roughly contemporary with Jesus. About one-seventh of Egyptians were Jews, with a heavy concentration of "the second race," as they were known in the Roman empire, in Alexandria. Jews in that city had had the Jewish scriptures translated into Greek -- the Septuaginta. One of Philo's hopes was to explain the Jewish faith in philosophic, especially Platonic, terms familiar to Greek-speaking Alexandrian Jews.

For Philo the Logos (or Word) was an aspect of God, the formative principle and creative agent in the godhead, the intermediary between pure universal Idea and the composite material cosmos. But Philo also spoke at times of Sophia (Wisdom in English; Hakhmuth in Hebrew, often corrupted into Achamoth) as a feminine creative agent. At times, following earlier Hellenized Jews, he called her the mother of the Word.

Lady Wisdom

In the centuries before Philo, Wisdom had been emerging among Jews, hazily and hesitantly, as God's creative agent: "Yahweh begat me in the beginning of his way, as the first of his works," she says in Proverbs. During the creation she "was at his side, as a master-workman." Sophia appears even more boldly in the later Wisdom books of the

Jewish Apocrypha -- books written after the age of the prophets, in the late centuries B.C. and the first century A.D. Wisdom is the beloved consort of God, "who poured her out upon all his works." Sophia was coming to be seen as part of the godhead, yet somewhat apart, a partner in creation.

The shock of the exile in Babylonia in the sixth century B.C., the pervasiveness of Hellenistic culture following Alexander the Great's conquests in the fourth, Roman rule and destruction of the Temple in Jerusalem in A.D. 70, and the dispersion of large numbers of Jews into Egypt and Mesopotamia, opened Jewish thinkers to new speculations and influences from the wider world, from East and West.

The writers of Wisdom books were still much preoccupied with life in this world, giving advice on such matters as how to discipline children, how to treat slaves, how to keep order in the family, how to deal with the rich and powerful. But they also reached beyond this-worldly interests to speculate in more spiritual terms about the righteous life in harmony with God's will, with intimations of immortality. In these books Hakhmuth is even more definitely a specific emanation from the godhead, creating and keeping order in the cosmos, a distinct personality, hardly distinguishable from the Logos or "Word" of Stoic philosophy and later of Christianity.

Some Gnostic systems carried the role of Sophia further. Sometimes they spoke of only one agent of creation. But there were many more complicated creation myths in which various entities had a role. There were distinctive qualities known as aeons (such as Mind and Life) within the Fullness. ("Aeons," familiar in modern usage to indicate vast stretches of time, also appear in Gnostic myths as personifications of vast powers within the Fullness -- manifestations or qualities of the supreme divinity.) And there were agents of a lower order, outside the spiritual Fullness, in making the cosmos. They were known as rulers, angels, archons, and powers. In some systems the devolution from primal spiritual oneness to the cosmic diversity took place through emanation, in some through propagation by pairs of aeons and powers.

Among the archons or powers appears the world-creating, lawgiving demiurge, the author of our world. He was sometimes identified with the Jewish Yahweh. Yaldabaoth, Samael, and Sakla are among his distinctive sectarian names. Whatever his appellation, he possessed only a portion of the primordial spiritual light that emanated from the true godhead, and so did his human creatures. It was in this deity's interest to keep these creatures, with their imprisoned sparks of spirit, in thrall. It was in humankind's interest to contrive the release of their sparks of spirit for reunion with the true Father.

Sophia-Wisdom, too, appears sometimes as the progenitor of the demiurge. There are many versions of her story, which will not be told here. In a Valentinian system she appears at three levels: at the top, as part of the godhead's Fullness; at the bottom, as part of the cosmos (realm of the seven planets), and intermediately, in the eighth sphere (ogdoad) beyond the cosmos but not yet rejoined to the godhead.

The Savior, like Sophia, appears at three levels in the Valentinian system, in the lowest taking on human form in Jesus to impart to humankind the liberating gnosis. And there were three classes or grades of Valentinians.

- "Pneumatics" at the top: inspirited ones, the Elect, Chosen, Perfected Ones; they alone had come to "know" their origins and true natures and they alone could expect to rejoin the Fullness directly.
- "Psychics," possessing souls, formed a second class, the common run of believers, including Jews and non-Gnostic Christians, who were not yet ready to receive the inner secrets. Psychics were expected to marry and lead ordinary lives. They could aspire to only a low-grade salvation, in the intermediate region to which Sophia had been banished. Or, as some thought, the souls of psychics would be reincarnated in different bodies until they were ready for ultimate release.
- "Hylics" ("Of matter") or "Sarkics" ("Of the flesh") in the third level were outsiders, mere ignorant pagans.

The hierarchical structure, with modifications, was familiar in many settings, then and now. Plotinus had his own version, with not much of a place for the common ruck. Life on earth, he says, has two distinct forms: the way of the philosopher-sage "intent upon the sublimest" (available to very few) and the mass, "those of the more strictly human type". He then divides "the more strictly human" into two groups -- those who know something of virtue and are not completely out of touch with the Good, and the "mere populace, serving to provide necessities to the better sort." True friends of God, he comments, mildly acquiesce "with the cosmic dispensation when in the total course of things some pain must be brought to them."

Twinship

The Gnostic Apostle Thomas: Chapter 7

The Third through the Sixth Acts in the story of Judas Thomas take place after the apostle has left the court of Gundaphorus. Some points in these episodes deserve mention. Among the prominent themes, here and in the remainder of the Acts of Judas Thomas, are sexual abstinence, the exemplary virtue of women inspired by the apostle (the male characters are usually weaker), conversions to worship of Thomas's God by miraculous deeds, and manifestations of supernatural power as being both good and evil.

The Fifth Act is of particular interest. A beautiful woman cries out to Thomas as he enters the city, asking that he hear her story of affliction by the adversary. Coming out of her bath one day, she encountered a man who shamelessly suggested that they live together as husband and wife. She angrily rejected him, but that night he came to her room "and was joined to me in his foul intercourse." And these visits have gone on for five years. She begs Thomas to rid her of the incubus.

Thomas confronts the demon, who complains that the apostle is trespassing on territory belonging to others: "You have power over your own, and we over ours"--a reminder that the demiurge's Powers rule over the body and this world even if spirit will be joined to Spirit. Weeping bitterly over the loss of his "fairest consort," the demon disappears in a flash of fire and smoke. Thomas anoints the liberated woman and many onlookers and prepares to administer the eucharist. His invocation of the Holy Spirit recalls the one recited when Gundaphorus was initiated. It reads in part:

Come, O perfect compassion,
Come, O fellowship of the male,

Come, she that knows the mysteries of him that is chosen,
Come, she that has part in all the combats of the noble champion, . . .
Come, . . the holy dove that bears the twin young,
Come, hidden mother;
Come, she that is manifest in her deeds and gives joy and rest unto them that are joined to her

Here, even more strongly than in the Gundaphorus episode, there appears a motif often found in Christian Gnostic writings: there is a female element in the godhead, one sometimes identified as Wisdom-Hakhmuth-Achamoth-Sophia. In earthly form she may be one of the Marys: sometimes the Magdalene, sometimes the mother of Jesus, sometimes one hard to link with any specific woman found in the canon.

Apparition of Mary in Amsterdam 1951 (1345 – 1945)

"While I was still standing with the Lady before the Cross, she said, 'Repeat after me.' ... Then the Lady said, 'Lord Jesus Christ, Son of the Father...' But the way she said it! It goes right through you. I have not yet heard anyone in the world pray it as she did. 'Send NOW Your Spirit' with the emphasis on NOW, and 'Let the Holy Spirit live in the hearts of ALL nations' especially stressing the word ALL. She also pronounces the word 'AMEN' so beautifully and solemnly. As I repeated everything word for word, I was unaware what all this was actually suppose to be that she was reciting to me. However, when the Lady said 'Amen' everything was written in large letters before me. Only then did I realize that it was a prayer. The strange thing is that ... I never ha

LORD JESUS CHRIST,
SON OF THE FATHER,
SEND NOW YOUR SPIRIT
OVER THE EARTH.
LET THE HOLY SPIRIT LIVE
IN THE HEARTS OF ALL NATIONS,
THAT THEY MAY BE PRESERVED
FROM DEGENERATION, DISASTER AND WAR.
MAY THE LADY OF ALL NATIONS,
WHO ONCE WAS MARY,
BE OUR ADVOCATE.
AMEN.

"Then the Lady continues her message, 'Child, this [prayer] is so simple and short that everyone can say it in one's own language, before one's own crucifix; and those who have no crucifix say it to themselves.'"

There follows another long invocation of his God by Thomas, including the words: "Thou that called me apart from all my fellows and spoke unto me three words wherewith I am inflamed, and am not able to speak them unto others." In the Gospel of Thomas a similar enigmatic utterance appears: Jesus took Thomas aside from the other apostles and told him three things. When Thomas returned to his companions, they asked him,

"What did Jesus say to you?" Thomas replied that he could not tell them. If he were to tell them, he says, "you will pick up stones and throw them at me; a fire will come out of the stones and burn you up."

These are strong words, appearing in two different Thomas texts presumably written at least half a century, and possibly much further, apart. There has been much speculation as to just what the three secret words might be. Briefly, among the many conjectures offered about the threesome, are these:

- The three persons of the Trinity;
- Words Jesus spoke to Thomas in the Gospel of John: "I am the way, the truth, and the life";
- Three things (such as blasphemy) that would have called for stoning under Jewish law; "Kaulaukau, Saulasau, and Zeiser," said by the heresiologist Hippolytus to have been used by the Gnostic sect of Naasenes as a three-fold metaphor for the original masculo-feminine deity.

The French scholar Jacques-f. Menard has suggested that the three words may be those attributed to Jesus in Pistis Sophia, a late Gnostic work (composed of elements probably dating to the third or fourth century) in which Jesus imparts secret wisdom to selected followers, including Thomas and Mary Magdalene.

Three times their master cries out three Greek vowels corresponding to "i - a - o": "iota" is invoked, the text explains, because the All has proceeded from it; "alpha," because the All returns to it; and "omega" because the consummation of all consummations will take place in it.

Whatever the three words may have been, clearly in the culture that produced these sayings it was thought that Jesus had singled out Thomas for special attention. He shared secrets kept from others. He was the apostle.

Twins and Soul Mirrors

The twin motif recurs throughout the Acts of Judas Thomas. An ass's colt in the Fourth Act addresses him as "twin of Christ." A devil-incubus confronted by Thomas in the Fifth Act asks him, "Wherefore are you made like unto the Son of God who has done us wrong? For you resemble him altogether as if you were born of him." Others note the strong resemblance, including a murdered girl restored to life after her sojourn to hell in the Sixth Act. Some Gnostics thought that each soul (in the sense of "spirit"; the terms are not always used consistently) imprisoned in a human body, has a counterpart angel in the heavenly realm to which it is joined at death.

In Buddhist sculpture (especially in the region where Gundaphorus ruled, but a century or so later than his reign) a familiar figure is Vajrapani, or Bearer of the Thunderbolt (vajra). He appears at the historic Buddha's side in every stage of the Enlightened One's life. He carries a thunderbolt, usually in the form of a short club like a thickened thigh bone, but often he is portrayed in Kushan art in distinctly Greco-Roman form as Hercules, the vajra taking the form of the nude hero's massive club. Vajrapani, faithful companion and guardian of his teacher, came to be regarded as the Buddha's alter ego, his guardian angel, "soul mirror," displaying in his own posture and expression the emotions appropriate to whatever event is depicted in a particular sculpture.

(Vajrapāṇi (from Sanskrit vajra, "thunderbolt" or "diamond" and pāṇi, lit. "in the hand")) is one of the earliest bodhisattvas of Mahayana Buddhism. He is the protector and guide of the Buddha, and rose to symbolize the Buddha's power. Vajrapani was used extensively in Buddhist iconography as one of the three protective deities surrounding the Buddha. Each of them symbolizes one of the Buddha's virtues: Manjusri (the manifestation of all the Buddhas' wisdom), Avalokitesvara (the manifestation of all the Buddhas' compassion) and Vajrapani (the manifestation of all the Buddhas' power as well as the power of all 5 Tathagathas). Furthermore, Vajrapani is one of the earliest Dharmapalas and the only Buddhist deity to be mentioned in the Pali Canon as well as be worshiped in the original Zen Buddhism of the Shaolin Temple, Tibetan Buddhism, and even Pure Land Buddhism (where he is known as Mahasthamaprabhata and is one of a Triad comprising Amitabha and Avalokiteshvara). Manifestations of Vajrapani can also be found in many Buddhist temples in Japan as Dharma protectors called Nio. Vajrapani is also associated with Acala who is venerated as Fudo-Myo in Japan where he is serenaded as the holder of the Vajra. [1]. Vajrapani is also mentioned in the Vedas as Indra, the king of the Gods and the most widely mentioned deity in all of the Indian scriptures.

The notion of a spiritual counterpart was to be found in Zoroastrian Iran: a fravashi is both protective angel and spiritual archetype of every human being, inhabiting the body at birth and surviving after death. Specialists in Zoroastrian studies have offered varied theories about the fravashi: as protector, hero, continuation of the self, bringer of good luck, ancestor spirit deserving reverence. Mary Boyce, a British scholar specializing in Iranian religions, concluded that the "developed doctrine came to be that each fravashi existed from beginning of time in a spiritual state; that in due course it is born, clad in a physical body."

(A fravashi (Avestan *fravaši*; Middle Persian *fravard*, *fravahr*, *fravash*, *fravaksh*) is the guardian spirit mentioned in the Avesta of an individual, who sends out the *urvan* (often translated as 'soul') into the material world to fight the battle of good versus evil. On the morning of the fourth day after death, the *urvan* returns to its fravashi, where its experiences in the material world are collected.

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[edit] Etymology

In general, fravashi is believed to have at its root *var-* "to choose." From reconstructed **fravarti* (/rt/ clusters in Avestan usually appear as /š/), fravashi could then be interpreted to mean "one who has been selected (for exaltation)." Also following *var-* "to choose" is the interpretation as "to choose/profess a faith," as also attested in the word *fravarane*, the name of the Zoroastrian credo.

The twin motif is only one of several emerging from the Acts of Judas Thomas that set such writings apart from more familiar Christian writings. Among other unfamiliar motifs is the recurring image of a female element in the godhead, sometimes identifiable as Sophia, sometimes as the Mother. The "Five Members of the Mind" recur often in Gnostic writings, most prominently in later Manicheism. The strongly ascetic, or

encratite, flavor of Thomas's Acts was characteristic of most Gnostic sects, but was not uniquely Gnostic; as already noted, it was to be found among many early Christians, and even as late as the fourth and fifth centuries among East Syrian Christians.

From the contents of this Gnostic-tinged text, a religious romance of the early third century, we turn to the place where it and earlier Thomas writings are thought to have originated -- the upper reaches of the Euphrates valley. We are coming into true Thomas country.

Gospel of Judas

Overview

The Gospel of Judas consists of 16 chapters which document Jesus's teaching about spiritual matters and cosmology. Judas is the hero of this Gospel and the only one of Jesus's disciples who accurately understands the words of his master. This Gospel contains few narrative elements; essentially, the Gospel records how Judas was taught by Jesus the true meaning of his message, and was then stoned to death by the other disciples.

The Gospel contains ideas which contradicted those circulating in the early Christian church. The author argues that God is essentially "luminous cloud of light" who exists in an imperishable realm.[8] Adamas, the spiritual father of all humanity, was created in God's image and dwelled in the imperishable realm.

At the beginning of time, God created a group of angels and lower gods, who in turn created the physical universe. These lower angels of creation were themselves imperfect beings and so the world was an imperfect creation, full of pain and suffering. They are petty and demand sacrifice from humanity.

The angels of creation were tasked with creating a physical body for Adamas, which became known as the first man Adam. Gradually, humanity began to forget its divine origins and some of Adam's descendants (Cain and Abel) became embroiled in the world's first murder. Many humans came to think that the imperfect physical universe was the totality of creation, losing their knowledge of God and the imperishable realm. Jesus was sent as the Son of the true God, not of one of the lesser gods. His mission was to show that salvation lies in connecting with the God within the man. Through embracing the internal God, the man can return to the imperishable realm.

Eleven of the disciples Jesus chose to spread his message misunderstood the central tenets of His teaching. They were obsessed with the physical world of the senses. They continued to practise religious animal sacrifice, which pleased the lower gods but did not help to foster a connection with the true God. They wrongly taught that those martyred in the name of Christ would be bodily resurrected.

In contrast, Jesus is able to teach Judas the true meaning of his life, ministry and death. Mankind can be divided into two races, or groups. Those who are furnished with the immortal soul, like Judas, can come to know the God within and enter the imperishable realm when they die. Those who belong to the same generation of the other eleven disciples cannot enter the realm of God and will die both spiritually and physically at the end of their lives. As practises that are intertwined with the physical world, animal

sacrifice and a communion ceremony centered around cannibalism (the symbolic consumption of Jesus' flesh and blood) are condemned as abhorrent. Death is seen not as a glorious event but simply as a way to escape the perishable realm of the flesh. Of crucial importance is the author's understanding of Jesus' death. The other Gospels argue that Jesus had to die in order to atone for the sins of humanity. The author of Judas claims this sort of substitutionary justice pleases the lower gods and angels. The true God is gracious and thus does not demand any sacrifice. In the Gospel of Judas, Jesus's death is simply a final way for him to leave the realm of the flesh and return to the luminous cloud.

The Gospel of Judas was condemned by Irenaeus in his anti-Gnostic work *Adversus Haereses* (Against Heresies), written in about 180. Despite this attack, The Gospel of Judas differs from other non-Nicene Gospels in several ways. Far from arguing that the physical body is a prison which needs to be escaped from, the Gospel of Judas portrays Jesus as able to leave his body at will. In the text, Jesus is shown leaving his body, journeying to the imperishable realm and returning to his body. Unlike other non-Nicene Gospels, the Gospel of Judas is Sethian in orientation in that Adam's son Seth is seen as a spiritual ancestor. As in other Sethian documents, Jesus is equated with Seth: "The first is Seth, who is called Christ".

This text sees Judas dying as a martyr—because here the other disciples hate him so much that they kill him! But the Gospel of Judas challenges the idea that God wants people to die as martyrs—just as it challenges the idea that God wanted Jesus to die. Whoever wrote this gospel—and the author is anonymous—is challenging church leaders who teach that. It's as if an imam were to challenge the radical imams who encourage "martyrdom operations" and accuse them of complicity in murder—the Gospel of Judas shows "the twelve disciples"—stand-ins for church leaders—offering human sacrifice on the altar—and doing this in the name of Jesus! Conservative Christians hate gospels like this—usually call them fakes and the people who publish them (like us) anti Christian. There was a great deal of censorship in the early Christian movement—especially after the emperor became a Christian, and made it the religion of the empire—and voices like those of this author were silenced and denounced as "heretics" and "liars." The story of Jesus was simplified and cleaned up—made "orthodox."

Many people see the main message of Jesus as "Jesus died for your sins"—and see Jesus' death as a sacrifice God requires to forgive human sins. This gospel asks, What does that make of God? Is he a bloodthirsty pagan god who demands human sacrifice? The God of Abraham prevented Abraham from offering his son as a sacrifice—does the God of Jesus then require it?

Second, we've all heard of Christian martyrs. This text sees Judas dying as a martyr—because here the other disciples hate him so much that they kill him! But the Gospel of Judas challenges the idea that God wants people to die as martyrs—just as it challenges the idea that God wanted Jesus to die. Whoever wrote this gospel—and the author is anonymous—is challenging church leaders who teach that. It's as if an imam were to

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But what really happened in the early movement is far messier, more intriguing, and more human. These recently discovered sources show us what was censored—and what those who didn't become "orthodox" were saying. For this is the only gospel we've ever seen that shows Jesus laughing at his disciples—because they have distorted his message and gotten it so wrong. What we have here is evidence of how some people in the early movement were struggling with the story of how Jesus died, betrayed by one of his own men. We don't have any stories of Jesus written down within 40 years of his death, but after that time many people wrote down accounts of what happened. One of the most puzzling parts of the story is that people knew that Judas Iscariot, one of his closest followers, had handed him over to the people who arrested him, and to the Roman authorities who killed him. The question was, Why? What was the motive? Why would Judas do that?

The earliest account that we have, Mark's account in the New Testament, gives no answer at all: it simply says that this is what happened. Judas handed him over—no motive given. The second account was by Luke who read the first, and apparently found it inadequate. Feeling that he had to suggest a motive, Luke retold the story saying that Satan, the power of evil, entered into Judas Iscariot and made him do it. Satan embodied the evil power that opposed the divine spirit in Jesus—so Luke says—and that is why Jesus was overcome and killed.

A third account, that of the New Testament gospel of Matthew, offers a different motive: he did it for money. The way Matthew tells the story is that Judas went to the chief priest and said, what will you give me if I hand him over to you? And having gotten a certain price he agreed to do it—so, according to Matthew, the motive was obviously greed.

This new account, the Gospel of Judas, says that Jesus not only anticipated that he would die and went into it with his eyes open, so to speak, aware that this somehow had to happen because there was a deep mystery in it, asked Judas to perform this act as a friend, and that Judas was the only one who could and would do it, and the others completely misunderstood it and took it as betrayal. Matthew's gospel says Judas was so remorseful he went out and hung himself. But this gospel says the others stoned him to death, out of rage. So it's a very different kind of account.

When the National Geographic first heard that there was such a Gospel of Judas, several experts interpreted it the way we have basically always have interpreted Gnostic text. When we first heard about Gnostic texts, we were told that they were "weird"—"Gnostic", that meant they were the wrong kind of gospel, not like the "real" gospels.

But when (Harvard Professor) Karen King and I approach these texts, we treat each as another Christian gospel—another way that this powerful and strange and tangled story of betrayal was told by Jesus' followers in the decades after his death. We can't assume it tells us much about what happened between Jesus and Judas—it's probably guesswork, like all the other gospels—but it also offers a lot more than that: it places us right in the heart of the historical situation in the generations after his death. Anyone who joined this movement was aware that he or she could be killed for it, as many had been—Jesus' closet disciple Peter was crucified by the Romans, Paul was beheaded, while other followers of Jesus, like his brother James and his follower Stephen, were lynched by public mobs and riots. It was very dangerous to be a part of this movement. And one of the most troubling problems with anybody associated with it was, what do you do if you're arrested? What do you do, knowing that this could happen? Do you run? Do you accept persecution as if this were something God wanted? There is a Jewish tradition about persecution and about martyrdom which sees dying for God, as they called it, as a way of witnessing God's power. The followers of Jesus argued intensely about that question. And the Gospel of Judas is one of the writings that comes out of these intense, painful arguments involving the threat of violence—arrest, threat of torture and public execution. This shows us what DIDN'T become Christianity—and casts very new light on what did.

For when Jesus' followers tried to make sense of how their messiah died, some suggested that Jesus died as a sacrifice—"he died for our sins." The idea that Jesus' death is an atonement for the sins of the world becomes the heart of the Christian message, for many. It's certainly the heart of the New Testament gospels. There Jesus, before he dies, tells his disciples, when you eat this bread you're eating my body, which I'm giving for you; you're drinking my blood when you drink this wine. Because I'm giving my body and my blood as a voluntary sacrifice for you. So the worship of Jesus' followers became a sacred meal in which people drank wine and ate bread, ceremonially reenacting the death of Jesus.

We call it the Eucharist, the Mass. We're so used to it we hardly see that it's a cannibalistic feast. But whoever wrote the Gospel of Judas has Jesus laughing at the disciples, to say, what you're doing is ludicrous. Turning the death of Jesus into something like an animal sacrifice. Eating flesh and drinking blood ritually, even, is a kind of obscene gesture. This author, this follower of Jesus, sees the idea of Jesus dying for our sins as a complete misunderstanding of the whole message of Jesus.

So, although the Gospel of Judas is an authentic early Christian document, it was early condemned as "blasphemy". We don't know whether this actually IS what Jesus taught—for although New Testament Gospels say that Jesus did teach secret teaching, they don't tell us what it was. But we do have many new texts that show us secret teaching, like the Gospel of Thomas, the Gospel of Mary Magdalene, the Gospel of Phillip. And probably Jesus, like other first-century rabbis, taught one kind of message in public, with thousands of people listening, and other kinds of teaching in private. We don't think the Gospel of Judas belongs in the canon—but we also don't think it belongs in the trash: instead it belongs in the history of Christianity—a history that now, in light of all these recent discoveries, we now have to rewrite completely.

1. Παραδίνω = give in, hand over, give over ,deliver turn in

According to Elaine Pagels, Bible translators have mistranslated the Greek word for "handing over" to "betrayal".[10]

paradidómi: to hand over, to give or deliver over, to betray

Original Word: παραδίδωμι

Part of Speech: Verb

Transliteration: paradidómi

Phonetic Spelling: (par-ad-id'-o-mee)

Short Definition: I hand over, deliver, betray

Definition: I hand over, pledge, hand down, deliver, commit, commend, betray, abandon.

3860 paradídōmi (from 3844 /pará, "from close-beside" and 1325 /dídōmi, "give") – properly, to give (turn) over; "hand over from," i.e. to deliver over with a sense of close (personal) involvement.

Word Origin

from para and didómi

Definition

to hand over, to give or deliver over, to betray

NASB Word Usage

betray (17), betrayed (10), betraying (9), betrays (3), commended (1), committed (3), deliver (6), delivered (21), delivered over (1), delivering (3), entrusted (3), entrusting (1), gave (4), gave...over (3), given...over (1), hand (6), handed (9), handed...over (1), handed down (4), handed over (4), hands (1), permits (1), put (1), putting (1), risked (1), surrender (1), taken into custody (2), turn...over (1).

didómi: to give (in various senses lit. or fig.)

Original Word: δίδωμι

Part of Speech: Verb

Transliteration: didómi

Phonetic Spelling: (did'-o-mee)

Short Definition: I offer, give

Definition: I offer, give; I put, place.

Word Origin

redupl. from the root do-

Definition

to give (in various senses lit. or fig.)

NASB Word Usage

add (1), allow (2), bestowed (4), cause (2), commanded* (1), dealing (1), drew (1), gave (79), give (122), given (117), gives (14), giving (12), grant (15), granted (10), granting (2), leave (1), make (1), offer (2), pass (1), pay (5), permitted (1), pour (1), poured (1),

produce (1), produces (1), producing (1), put (6), puts (1), putting (1), show (1), struck* (1), utter (1), venture* (1), yielded (3).

Ephesians 4:19 Who being past feeling have given themselves over ...

... ὅστις ἀπαγγέω ἑαυτοῦ παραδίδωμι ὁ ἀσέλγεια εἰς ἐργασία ἀκαθαρσία πᾶς ἐν ...

//biblos.com/ephesians/4-19.htm - 49k

Like many Gnostic works, the Gospel of Judas claims to be a secret account, specifically "the secret account of the revelation that Jesus spoke in conversation with Judas Iscariot."

Over the ages many philosophers have contemplated the idea that Judas was required to have carried out his actions in order for Jesus to have died on the cross and hence fulfill theological obligations. The Gospel of Judas, however, asserts clearly that Judas' action was in obedience to a direct command of Jesus himself.

The Gospel of Judas states that Jesus told Judas "You shall be cursed for generations" and then added, "You will come to rule over them" and "You will exceed all of them, for you will sacrifice the man that clothes me." [11]

In the Syriac-speaking culture of upper Mesopotamia and Syria the apostle was called Judas Thomas. Thomas (Tau'ma) means twin in Syriac, a form of the Aramaic which was the language of Jesus and his followers. And Didymus, a name by which the apostle is also called in the gospel of John, means twin in Greek. Perhaps some regarded the two as blood brothers. Perhaps the twinship was regarded as spiritual or symbolic.

Sometimes, as in the Christian Gnostic systems, Thomas seems to be the this-worldly reflection or image of a divine savior-figure, an earthly body inhabited by a spirit like the savior's. In any event Thomas became a focus of special reverence.

Thomas is best looked at in the context of Gnosticism. In the first three centuries of the Christian era both Christianity and Gnosticism took a variety of forms. Sometimes they overlapped considerably (and we can then speak of Christian Gnosticism), sometimes they overlapped slightly, sometimes not at all. Although scholars have not been able to agree on a definition of Gnosticism, the various forms share some basic ideas: The indescribable, unimaginable supreme godhead, which is pure spirit, cannot have been the creator of a world full of evil and misery. Emanations from that Oneness (in a sort of spiritual Big Bang) resulted in a hierarchy of lesser powers, one of which (often identified with the biblical Creator) made the world of matter. Humankind -- part matter, part spirit -- must strive to cast off its gross material element and, as pure spirit, reunite with the One. Gnosis -- knowledge of an intuitive kind about one's true nature, an experience of reality, of the truly true -- leads to this reunion. A messenger or savior (identified by Christians as Jesus) sometimes descends from the godhead to help people achieve gnosis.

Didumos: Didymus.

Original Word: Δίδυμος, ου, ὁ

Part of Speech: Noun, Masculine

Transliteration: Didumos

Phonetic Spelling: (did'-oo-mos)

Short Definition: the Twin, Didymus, Thomas

Definition: the Twin; Didymus, the Greek name equivalent to Thomas.

Word Origin

"twin," Didymus, Gr. surname of the apostle Thomas (cf. Thómas)

NASB Word Usage

Didymus (3).

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Δίδωμι = Δίδυμος ?

Didymus.

Prolongation from dis; double, i.e. Twin; Didymus, a Christian -- Didymus.

see GREEK dis

dis: twice

Original Word: δίς

Part of Speech: Adverb

Transliteration: dis

Phonetic Spelling: (dece)

Short Definition: twice

Definition: twice, entirely, utterly.

didómi: to give (in various senses lit. or fig.)

Original Word: δίδωμι

Part of Speech: Verb

Transliteration: didómi

Phonetic Spelling: (did'-o-mee)

Short Definition: I offer, give

Definition: I offer, give; I put, place.

Word Origin

redupl. from the root do-

Definition

to give (in various senses lit. or fig.)

NASB Word Usage

add (1), allow (2), bestowed (4), cause (2), commanded* (1), dealing (1), drew (1), gave (79), give (122), given (117), gives (14), giving (12), grant (15), granted (10), granting (2), leave (1), make (1), offer (2), pass (1), pay (5), permitted (1), pour (1), poured (1), produce (1), produces (1), producing (1), put (6), puts (1), putting (1), show (1), struck* (1), utter (1), venture* (1), yielded (3).

NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries

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bestow, commit, deliver.

A prolonged form of a primary verb (which is used as an alternative in most of the tenses); to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection) -- adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield.



Surah 18. The Cave

1. Praise be to Allah, Who hath sent to His Servant the Book, and hath allowed therein no Crookedness:

2. (He hath made it) Straight (and Clear) in order that He may warn (the godless) of a terrible Punishment from Him, and that He may give Glad Tidings to the Believers who work righteous deeds, that they shall have a goodly Reward,

3. Wherein they shall remain for ever:

4. Further, that He may warn those (also) who say, "(Allah) hath begotten a son":

5. No knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying what they say is nothing but falsehood!

6. Thou wouldst only, perchance, fret thyself to death, following after them, in grief, if they believe not in this Message.

7. That which is on earth we have made but as a glittering show for the earth, in order that We may test them - as to which of them are best in conduct.

[18:7] We have adorned everything on earth, in order to test them, and thus distinguish those among them who work righteousness.

[18:8] Inevitably, we will wipe out everything on it, leaving it completely barren.

[18:9] Why else do you think we are telling you about the people of the cave, and the numbers connected with them? They are among our wondrous signs.

[18:10] When the youths took refuge in the cave, they said, "Oh Our Lord, shower us with Your mercy, and bless our affairs with Your guidance."

[18:11] We then sealed their ears in the cave for a predetermined number of years.

[18:12] Then we resurrected them to see which of the two parties could count the duration of their stay therein.

[18:13] We narrate to you their history truthfully. They were youths who believed in their Lord, and we increased them in their guidance.

[18:14] We strengthened their hearts when they stood up and proclaimed: "Our Lord is the Lord of the heavens and the earth. We will never worship any other god beside Him. Otherwise, we would be far astray".

[18:15] "Here are our people setting up gods besides Him. If only they could provide any proof to support their stand! Who is more evil than the one who fabricates lies and attributes them to God?"

[18:16] [They said to each other:] "Since you wish to avoid them, and their worshipping of other than God, let us take refuge in the cave. May your Lord shower you with His mercy and direct you to the right decision."

[18:17] And you could see the sun when it rose coming from the right side of their cave, and when it set, it shone on them from the left, as they slept in the hollow thereof. This is one of God's portents. Whomever God guides is the truly guided one, and whomever He sends astray, you will not find for him a guiding teacher.

[18:18] You would think that they were awake, when they were in fact asleep. We turned them to the right side and the left side, while their dog stretched his arms in their midst. Had you looked at them, you would have fled from them, stricken with terror.

[18:19] When we resurrected them, they asked each other, "How long have you been here?" "We have been here one day or part of the day," they answered. "Your Lord knows best how long we stayed here, so let us send one of us with this money to the city. Let him fetch the cleanest food, and buy some for us. Let him keep a low profile, and attract no attention."

[18:20] "If they discover you, they will stone you, or force you to revert to their religion, then you can never succeed."

[18:21] We caused them to be discovered, to let everyone know that God's promise is true, and to remove all doubt concerning the end of the world. The people then disputed among themselves regarding them. Some said, "Let us build a building around them." Their Lord is the best Knower about them. Those who prevailed said, "We will build a place of worship around them."

[18:22] Some would say, "They were three; their dog being the fourth," while others would say, "Five; the sixth being their dog," as they guessed. Others said, "Seven," and the eighth was their dog. Say, "My Lord is the best Knower of their number." Only a few knew the correct number. Therefore, do not argue with them; just go along with them. You need not consult anyone about this.

[18:23] And do not not say: "I will do this tomorrow",

[18:24] without saying, "if God Wills." And, if you forget to do this, you must immediately remember your Lord and say, "May my Lord guide me to do better next time."

[18:25] They stayed in their cave three hundred years, increased by nine. [18:26] Say [To them], "God is the best Knower of how long they stayed there." He knows all secrets in the Heavens and the earth. By His grace you can see; by His grace you can hear. There is none beside Him as Lord and Master, and He never permits any partners to share in His kingship."

The above mentioned verses from the Qur'an are the only known Islamic source for this story. According to Muslim scholars, Allah (God) revealed these verses because the people of Makkah challenged the Prophet Muhammad with questions that were passed on to them from the Jews of Medina in an effort to test his authenticity. They asked him about young men from the past, about a man who traveled the earth from east to west, and about the soul. The story parallels the Christian version, recounting the story of a group of young believers who resisted the pressure from their people to worship others beside God, and took refuge in a cave, following which they fell asleep for a long time. When they woke up they thought that they had slept for only a day or so, and they sent one of them back to the city to buy food. His use of old silver coins revealed the presence of these youths to the town. Soon after their discovery, the People of the Cave (as the Qur'an calls them) died and the people of their town built a place of worship at the site of their burial (the cave). The Qur'an does not give their exact number; rather, it mentions that some people would say that they were three, others would say five and some would say seven, in addition to one dog, and that they slept for 300 years, plus 9, which could mean 300 solar years or 309 lunar years (300 solar years are equal to 309 lunar years).

The Qur'an emphasized that their number and the length of their stay is known only to God and a few people, and that these issues are not the important part of the story, but rather the lessons that can be learned from it.

Some Muslim scholars mentioned more details to the story, but the sources of these details cannot be definitively verified as being thoroughly Islamic.

Qumran and the Companions of the Cave: The Haunted Wilderness

Hugh W. Nibley

Exactly at noon on the winter solstice of 1964, the writer stood at the entrance of an artificially extended cave at the place then called Raqim (now Sahab), a few miles south of Amman, with Rafiq Dajani, brother of the Minister of Antiquity for Jordan, who had just begun important excavations on the spot and duly noted that the sun at that moment shone directly on the back wall of the cave, a feat impossible at any other time of the year. The ancient picture of a dog painted on the cave wall had dimly suggested to the local inhabitants and a few scholars in an earlier generation the story of the dog who guarded the cave of the Seven Sleepers—hundreds of caves claiming that title—but nobody took it very seriously. Beneath Byzantine stones, older ruins were coming to light, suggesting that the place may have been another Qumran, the settlement of early Christian or even Jewish sectaries of the desert; the region around was still all open country, mostly bare rocky ground. There it was, the beginning of an excavation that might turn up something exciting. Professor Dajani had read the article below in manuscript form and obligingly taken me for a visit to the place, where I took some pictures which were published in the Improvement Era.

Compare those pictures with what you find there today! Twelve years later I returned to the spot with a tour group in excited anticipation of the wonders I would now see laid bare. What we found was that the excavations, far from being completed, had actually been covered up, all but the cave; on the spot was rising the concrete shell of a huge new mosque, and a large marble slab, before the cave, proclaimed in Arabic and English that this was the Cave of the Seven Sleepers. The spot was being converted into a major Moslem shrine; our Christian Armenian guide was worried sick that there would be an incident, and at first hotly refused to stop the bus anywhere near the place. Naturally, I went straight for the cave and was met at the entrance by a venerable Mollah and his assistant, who were selling candles; I said I wanted to see the holy dog and they led me to the back of the cave where the wall was completely covered by a large old commode, through whose dirty glass windows they pointed out some ancient brown bones and their prize—the actual jawbone of the holy dog; a relic had usurped the place of the picture. So there it was: what had been a few scattered ruins, lying deserted and completely ignored on the heath, was now being promoted as a booming cult-center, rapidly foundering in the encroaching clutter of suburban real estate enterprises. To a student of John Chrysostom nothing could be more instructive; it had taken just twelve years to set up an ancient and hopefully profitable center of pilgrimage. So you see, all sorts of things go on in the haunted desert, as the following article will show.

While Jewish and Christian writings have been diligently searched for possible references, direct or indirect, to the Qumran tradition, the Moslem commentators on the Koran have been neglected as a source of information, and that for the very quality that renders their work most valuable, namely their "uncritical" reluctance to omit from their profuse and repetitive notes any tradition, anecdote, or rumor that might

conceivably cast light on a subject. Packed in among their jumbled baggage are many items that bring Qumran to mind. Whether these are significant or not remains to be decided after some of them have been examined.

The most promising place to begin a search for possible glimpses of Qumran is among the commentaries on the "Sura of the Cave" (Sura XVIII) and the most promising guidebook is that inexhaustible storehouse of oddities and surprises, Ahmad ath-Tha'labi's *Accounts of the Prophets*.¹ Following Tha'labi's lead, and eking out his reports with those of other commentators, we shall attempt to show that Moslem scholars were convinced that there had once been a singular community of saints living in caves in the Judaeen desert, particularly in the region of Jericho, and that those cave people had a portentous message for the human race.

As the most fitting commentary to the thesis that all things of this earth are but "dust and dry dirt," the Prophet refers us to the *Ashab al-Kahf wa-l 'Raqim*, "The Companions (often rendered simply 'People' or 'Inhabitants') of the Cave and the Inscription." (Sura XVIII, 9—10.) This was a group of holy men who had sought retreat in the wilderness in flight from a wicked and godless community and in the expectation that God would guide them in a proper way of life, fill them with grace, and provide for their wants; in due time they were hidden from the knowledge of men, and their bodies were miraculously preserved in a cave, where they were at length discovered when a youth, by the providence of God, circulated old coins in a nearby town and thereby brought a rush of treasure-seekers to the scene. (Sura XVIII, 10—22.) Such a tradition might well look back to the sectaries of the desert—but there is a catch, for most commentators are agreed that the People of the Cave were the Seven Sleepers of Ephesus. That would settle the matter were it not that the Ephesus tradition itself rests on the flimsiest of foundations, archaeologically and philologically.² It is "*une de ces légendes vagabondes qui n'ont pas d'attache fixé et prennent pied sur les terrains les plus divers, sans qu'aucun fait connu semble justifier le choix.*"³ Scholars ancient and modern who have tried to get to the historical kernel of the story have found themselves confronted by countless conflicting traditions, and the Koran and its commentators note that every essential element of the history of the Companions is a subject of hopeless controversy among the People of the Book, who cannot agree as to where the cave was, how many people were in it,⁴ what their religion was,⁵ how long they stayed there, or in what condition.⁶ In short, nobody really knows their history.

The main source of the confusion is not far to seek: there was more than one cave story because there was more than one cave—as the extremely popular legend spread abroad in the world, the tale had to be adjusted to the interest of local patriotism, which from Andalusia to Persia enthusiastically and profitably exploited local grottoes as the authentic and original sites of the Seven Sleepers or the Companions of the Cave.⁷ But amid a welter of conflicting legends and claims, two main traditions have always been recognized—an Occidental, containing clearly marked pre-Christian Classical elements as its distinctive ingredient, and an Eastern or Arabic tradition, based principally on Jewish apocryphal lore.⁸

The clearest distinction between the two versions is preserved by Tha'labi. He knows the Ephesus tradition as well as anybody: the pre-Christian legends of youthful sleeping

heroes are well represented in his pages;⁹ he knows the resurrection miracle stories of the early Christian apocrypha;¹⁰ he and the other Arabs give an accurate description of the state of the Church both when the Sleepers fell asleep and when they awoke;¹¹ and they know the name of the mountain near Ephesus where they slept—a name that Christian scholars apparently do not know.¹²

But knowing the Ephesus version as he does, Tha'labi still gives priority to an entirely different story about a party of three refugees who were looking for a place for their families to settle when "the sky smote them"; they took refuge in a cave, only to be trapped by a rock-slide that sealed the entrance. Being thus caught, each one of them recounted some pious deed he had done in this lifetime, and with each successive story a fissure in the wall opened wider until they could all escape.¹³ This tale has nothing to do with Ephesus—the men in the cave tell Jewish stories and do not even fall asleep.¹⁴ The violence of the elements, the sliding down of the mountain, and the opening of fissures in the earth suggest an earthquake, and the sequel is that the people settled on the spot, since they left their records there.

The story of the Three is an Arabic contribution, designated by Huber as the "Raqim" version, that being the uniquely Arabic name for the locale of the Cave.¹⁵ Since it is a perfectly plausible tale, one wonders why the Arabs, who insist on placing al-Raqim in Syria or Palestine, bother with Ephesus at all. It is because Ephesus had loudly advertised its claim to the Seven Sleepers ever since the middle of the Fifth Century, and our commentators are not the men to leave anything out.¹⁶ Ephesus, however, gets into the picture only by usurping the much older credentials of Antioch—a circumstance that has been overlooked by researchers. The hero of the Arabic accounts of the Sleepers is one Tamlikh, whose name does not appear in the standard Western lists of the Seven: When he turns up in the Syriac versions his name makes an eighth in the established list, so that the older Syriac and Arabic accounts uniformly insist that there were really eight Sleepers. ¹⁷ The origin of the intruder is indicated by the epithet that Tha'labi gives him of Ibn Falastin—the Palestinian.¹⁸ His Greek name of Iamblichus usually appears in Latin sources as Malchus, while the Arabic writers point it variously as Tamlikh, Yamlikh, and Namlikh: all that remains is Bamlikh to remind us that, as Huber long ago suggested, the name Iamblichus-Malchus is simply Abimelech.¹⁹ What brought Huber to that observation was the long-established identity, or at least very close parallel, between the Seven Sleepers and Abimelech, the friend of Jeremiah who slept for seventy or one hundred years. ²⁰ Abimelech in turn has long been identified with Onias-Honi the Circle-drawer. ²¹ Onias, Abimelech, and Jeremiah all fell into century-long slumbers as they sat in the shade of a tree, and the tree is a peculiar detail that the Arabic writers introduce into their version of the Seven Sleepers,²² and just as Onias was driven with his workmen to seek shelter from a storm in a cave, so the Arabs say the Cave of the Companions was discovered by a shepherd escaping from a storm, who ordered two laborers to open the mouth of the cave for him. ²³ This Onias has in our day often been put forth as the leader of the Zadokite forerunners of the Qumran community in the days when they were being persecuted by Antiochus Epiphanes, and even as the founder of Qumran.²⁴ So we have Tamlikh, the leader of the Companions of the Cave, identified through Abimelech, with Onias, the leader of the Qumran society.

The earliest mention of the Seven Sleepers of Ephesus is in the *Itinera Theodosi*, 530 Anno Domini, which states that the Seven were brothers and that their mother was Felicitas.²⁵ When one recalls that one of the first female martyrs was St. Felicitas, who heroically endured the extinction of her seven sons, and that these seven have been identified in ancient and modern times with the seven young Jewish heroes of IV Maccabees, martyred at Antioch by the brother of Antiochus Epiphanes,²⁶ and that Byzantine Christians also identify the Seven Sleepers with the martyrs of Antioch,²⁷ and when one further considers that Decius, the villain of the Ephesus story, goes by the name of Antiochus in an eastern version of it,²⁸ one begins to wonder if the Fifth-Century Ephesus story might not reflect a much earlier Syrian version. The confusion of Antioch and Ephesus is apparent in the strange insistence of our Arabic informants that the city of Ephesus changed its name to Tarsus after its conversion from paganism. Scholars have found no explanation for this strange aberration, and indeed it is hard to see how well-traveled men could have confused two of the best-known cities in the world.²⁹ But there is evidence that the name of Tarsus was indeed changed to Antiochia in 171 before Christ in honor of the pagan Antiochus Epiphanes, in which case it was back to Tarsus after his demise.³⁰ Zonaras, in a rhetorical play on words, calls the city Epiphanes, ³¹ and one wonders if the confusion of Tarsus-Epiphanes with Ephesus might not be a typical slip: the Arabs knew that the city had once had another name—and what could it have been but Ephesus, since they favored Tarsus as the site of the cave?³² The year that the name was changed, 171 B.C., also saw a migration of Jews to Tarsus,³³ and one Arabic commentator suggests that Tarsus got its name at the time of the Cave People from a group of colonists from Tripolis in Syria.³⁴ At about the same time, it is surmised, the Bene Zadok were first being driven by Antiochus Epiphanes under their leader Onias III.³⁵ Thus there is some evidence to associate the founding of the Cave community with persons, times, places, and circumstances that have become familiar in the discussions of the founding of the Qumran community.

While quite aware that the Seven Sleepers story is Christian property, our Arabic informants are inclined to favor a pre-Christian date for the Companions of the Cave, explaining that they later become disciples of Jesus and flourished "in the days of the kings of Tawaif, between Jesus and Mohammed." ³⁶ This implies that the society had a fairly long life, a thing entirely out of keeping with the brief and violent episode of the Ephesians. Another thing to note is the dependence of our Arabic informants, especially Tha'labi, on Jewish sources.³⁷ While it was Jacobite and Nestorian leaders arguing about the People of the Cave who first asked Mohammed's opinion on the matter, ³⁸ those who really claimed a monopoly of knowledge on the subject were the Jews. According to one account, the Quraish sent a delegation to Medina to gather intellectual ammunition against the Prophet from the local Jews, who loudly insisted that they alone were qualified to speak on prophetic matters. They suggested some test questions to embarrass the new prophet, the prize one being about the People of the Cave.³⁹ In another version it is the skeptical Jews themselves who send the delegation to investigate Mohammed.⁴⁰ But the account favored by Tha'labi is that of a delegation of three holy men who came not to Mohammed but to Omar, looking for a true prophet. These were not the smart, proud, skeptical Jews of Medina but sincere and humble

seekers, who gladly accepted the Prophet as soon as they were made sure of his calling. 41 The impression one gets is that of Hasidic Jews interviewing the sympathetic Omar during his campaign in Palestine—he calls them "brothers," and he must send back home for Ali in order to answer their questions. 42 The peculiar questions they put to him moreover bear the characteristic stamp of the nonconformist sectaries: they ask about the keys of heaven, the moving tomb of Jonah, the warning minister who is neither spirit nor man, the things that walk the earth but were not created in the womb, the speech of animals and its spiritual message, and above all "about the people of a former age who died 309 years, and then God revived them—what is their story?" 43 That the story of the devout delegates goes back to the early sectaries is indicated in a report attributed to Ibn Abbas, the nephew of the Prophet and the star witness in all matters concerning the People of the Cave: "The followers of Jesus remained on the sacred path for 80 years after his ascension," and then "Yunus the Jew came among the Christians wearing a hermit's or monk's gown [this well before the days of Christian monasticism]. . . . His devout life produced great confidence among the Christians, and . . . he said, 'Send me three of your learned men . . . that I may divine a secret before each of them separately.'" As a result "the Christians were divided into three sects" forever after—the very sects that argued about the Cave People in the presence of Mohammed. 44 Here we have a counterpart both to the three malicious questions that the Jews put to Mohammed (in nearly all the commentators the questions are three) and the delegation of three pious Jews that came to him. The oldest Syrian version of the Seven Sleepers, which some hold to be the original, places their history around A.D. 60, thus taking it entirely out of the later Ephesian setting and putting it in the orbit of the early sectaries. 45

Tha'labi is quite at home with certain pre-Christian communities in the desert. He tells us among other things how the infant Mary was taken to be reared by "the priests of the sons of Aaron," and how the priestly society cast lots for her, standing on the banks of the Jordan to see whose rod would sink and whose would float, they being "the reeds with which they used to write the Torah." Zacharias, the father of John the Baptist, and, according to Tha'labi, "the chief of the scholars and their prophet," won the lottery; but when a famine came he could no longer support the child, and it was necessary to have another casting of lots, won this time by Joseph the righteous carpenter. 46 Since "Brownlee argues that the mother of the Messiah is the 'Essene Community,'" 47 Mary's prominence in such a community as this may not be without significance. The story of Joseph's winning of Mary is told in the Epistle of I Clement, c. 43, and indeed Tha'labi's general familiarity with Clementine motifs should be studied in view of the importance of the latter in understanding the background of Qumran. 48 His tracing of Zacharias's genealogy through both a Saduq and a Sadiq indicates access to early source material 49 and is quite relevant to the Seven Sleeper investigation, since the oldest Western version, that of Gregory of Tours, reports, on the authority of "a certain Syrian" that the mission of the Seven Sleepers was to correct certain errors not of the Christians but of the Sadducees—a term often confused with Zadokite in the early Middle Ages in designating nonconformist sectarians among the Jews. 50 Why should the seven

Sleepers of Ephesus be emissaries to the Sadducees, of all things? The Zadokite background of Qumran needs no demonstration.

A significant aspect of the Seven Sleepers' history as told by the Arabs is that nobody ever sees them alive.⁵¹ Even in the Western legends the ruler merely embraces the youths as they sit on the ground, and after a short and formal benediction by one of them they promptly fall asleep again. ⁵² The miracle that proves the resurrection is never the animation of their bodies but only their preservation;⁵³ no capital is made of the rich store of Jewish and Christian apocryphal lore, the "testaments" of various prophets, patriarchs, and apostles who come to life to tell of wonderful things in the worlds beyond. This remarkable reserve suggests what many students have pointed out, that the Sleeper stories may well have originated with the actual discovery of human remains in caves. The Mediterranean world had never been without local hero-cults and their grottoes: Arabic writers report visits to a center in Andalusia that had all the fixtures and purported to be the original home of the Companions of the Cave,⁵⁴ and such a shrine and cult survived at Paphos on Cyprus down to modern times.⁵⁵ But the cave best known to the Arabs was one near Tarsus, where thirteen cadavers in a remarkable state of preservation were annually propped up and groomed—their clothes brushed, their nails manicured, their hair dressed—and then laid down to sleep for another year before a devout host of Christian pilgrims who believed they were in the presence of the Seven Sleepers.⁵⁶ This reproduces exactly the drama of the original Sleepers in the presence of Theodosius and his people, and strongly suggests a cult of the dead. In the "Hunting" version of the Sleepers story, which has all the marks of the Classical Endymion cycle, our Arabic informants comment on how the spring dried up and the trees all withered while the youths slept, only to be miraculously revived at their awakening.⁵⁷ Such obvious cult-motifs serve to set the Ephesian tradition apart from the more down-to-earth "Raqim" accounts of the Arabs, which indeed contain rather surprisingly nothing of a miraculous nature.

In a much-cited passage, Ibn Abbas tells how on a campaign with Mu'awiyah or Habib ibn Maslamah he passed by a cave containing bones that were said to be those of the Companions. His friend wanted to take a look, but Ibn Abbas protested that that would be sacrilege; some men who were sent to the cave to investigate were driven away in terror by a fierce wind.⁵⁸ Ibn Abbas is quoted as saying that the cave was "near Aelia," and al-Qurtubi explains that they passed by it on the way to Rum.⁵⁹ The latter authority also reports that when Ibn Abbas made a few fitting remarks at the cave site, a Syrian monk who was standing by observed with surprise, "I didn't think that an Arab would know anything about that!" to which the company proudly replied by introducing Ibn Abbas as their Prophet's nephew.⁶⁰

The key to the location of the Eastern Cave is the mysterious name of al-Raqim. The great Ibn Abbas confesses that the word is one of the four things in the Koran that he cannot understand, but is quoted by Tabari as saying that Raqim is "a wadi between 'Asfan and Aelia beyond Palestine; and it is near Aelia";⁶¹ while Damiri has him say: "it is a wadi between Amman and Aelia, beyond Palestine between the Ghatfan (tribe) and the country beyond Palestine; and this is the wadi in which the People of the Cave live, but Ka'ab says it is their village."⁶² Most Arabic authorities locate al-Raqim in the plain

of Balq in southeastern Palestine, and the geographer Istakhri mentions a small town by that name in the area, apparently near the Dead Sea.⁶³ Some writers, however, favor the region of Damascus and others that of Amman.⁶⁴ Clermont-Ganneau noted that the village of al-Raqim seven kilometers south of Amman is identified by Usama with a place called el-Kahf, where there are some remarkable tombs cut into the living rock—hence Ashab al-Kahf wa l'Raqim. In December of 1964 the writer visited this site with Mr. Rafiq Dajani of the Jordan Department of Antiquities, whose forthcoming book on the subject treats at length the features of the newly excavated site which render it in our opinion by far the most likely candidate for the original Raqim. Even Huber concedes that this was probably the al-Raqim of the Arabic commentators but hastens to point out that it cannot possibly have been the cave of the Seven Sleepers of Ephesus.⁶⁵ But then no one says it was—our Arabic authors readily admit that they are dealing with other caves, and what interests us here is not the mythical cavern of Ephesus but real caves in the Judaeian desert.

Distant candidates in Nineveh and Yemen need not detain us, though we should not overlook the suggestion that the Companions were originally wandering artisans (*sayāqala*).⁶⁶ Tha'labi reports that when writings inscribed on metal plates (and we shall presently see that the "inscriptions" of the Cave were such documents) were found in a cave in Yemen no one could decipher them until one of these traveling smiths or artisans was consulted. ⁶⁷ This is noteworthy because some scholars have seen in these nomadic craftsmen the descendants of the Rekhabites and hence the possible ancestors of the Qumran community.⁶⁸ The earliest Oriental versions of the Seven Sleepers stories actually do come from Nejran, the borders of Yemen. Massignon explains this by showing that the feast of the Martyrs of Nejran falls on the same day as that of the Seven Sleepers of Ephesus, making it easy if not inevitable for Jacob of Sarug to confuse the two; and since Ephesus was inconveniently far away, Massignon reasons, Eastern Christians simply moved the shrine to Nejran, whence it was transplanted to "military garrisons and the hermitages of anchorites on the fringes of the deserts."⁶⁹ The objection to this theory is that the men of Nejran will have nothing whatever to do with Seven Sleepers, but only three or five, which is strange indeed if they imported the magic Seven directly from Ephesus.⁷⁰ Plainly the Nejran version rests on another tradition.

Al-Raqim, so Lane informs us, means writings engraved or scratched on something, "a brass plate, or stone tablet, placed at the mouth of the cave," Sale suggests, though he is not sure,⁷¹ or else it is two lead tablets in a sealed copper box—with silver seals,⁷² or it is simply a book, or even a golden tablet,⁷³ or perhaps it is an inscription over the cave door,⁷⁴ or else the name of the cave itself, or of the wadi where it is,⁷⁵ or possibly the mountain,⁷⁶ or it may have been the stone that blocked the entrance,⁷⁷ or else it is the ruins near the cave or even the village where the Cave People lived;⁷⁸ or it may refer to water holes or running water in the wadi.⁷⁹ On the other hand, it may refer to coins, or to an inkstand or writing desk found on the spot;⁸⁰ or it may be the dog that guarded the cave,⁸¹ or any number of regions claiming to possess the Cave.⁸² Strangely enough, no one seeking to locate the cave ever mentions the church or mosque that is supposed to have marked the spot with perpetual ritual observances—this most

obvious clue of all has no place in the Raqim tradition. Instead we are confronted with a combination of caves, writings, bones, ruins, coins, inkstands, wadis (there is no mention of a valley in any of the orthodox Ephesus stories), and so on, suggesting that the would-be interpreters of al-Raqim all have in mind a type of archaeological site that the modern reader most readily associates with Qumran.

The general consensus is that al-Raqim refers to secret buried writings containing the history and even the teachings of the Companions but "whose meaning God has kept from us, and whose history we do not know."⁸³ These were deliberately hidden away to come forth in a later age when "perhaps God will raise up a believing people."⁸⁴ There was a tradition that Jeremiah with the same purpose had hidden such treasures in a cave near Jericho, ⁸⁵ as Peter had done near Jerusalem (according to Baidawi it was Peter who discovered the documents of al-Raqim),⁸⁶ and the theme of buried holy books has a special appeal to Tha'labi, who carries the custom back to the remotest times.⁸⁷ The recently recognized possibility that the library of Qumran was deliberately buried in "a solemn communal interment" to come forth in a more righteous age thus supplies another link between Qumran and the Companions of the Cave and the Raqim, while putting a new stamp of authenticity on their existence.⁸⁸

Let us recall how the question was put to Omar: "Tell me about the people of old who died 309 years and then God revived them—what is their story?" One wonders in passing why Jews should be so interested in a purely Christian story, and why they alone should claim to know its details, which according to Tha'labi were all to be found in Jewish books: plainly they were not asking about Ephesus at all.⁸⁹ The length of the famous sleep is reported at anything from 70 to 900 years. The Christians favor 372, while the Moslems accept the 309 years of the Koran.⁹⁰ The true meaning of the 309 is a great mystery, which only a true prophet can explain;⁹¹ it comes from the *beni Israel*, and "the Christians of Nejran say, 'As for the 300 years we already knew about that, but as for the 9 years we know nothing about it.'"⁹² But all are agreed that it represents the period of darkness during which the blessed Companions slept, like Onias, to awaken only at the dawn of a new age of faith.⁹³ Such was also, whatever the actual years may have been, the significance of the 390 years of the Damascus Document I, 5—6, "the Era of Anger" and darkness. Massignon shows the lengths to which Christians and Moslems will go to see significance in 309; it is the "anagram of the total of the 14 isolated initial letters of the Koran," namely 903, as also, of the name of Jesus: 'Isa = 390.⁹⁴ The free juggling of figures does not draw the line at arranging them in any order, just as modern scholars are not embarrassed by the difference between 390 and 393 years or the necessity of adding or subtracting 20 or 40 to suit one's calculations. It has been recognized that the 390 of the Damascus Document is a symbolic number having "no more than a schematic value," and the same is held for the Koranic 309.⁹⁵ Since both have the same significance and are equally vague, distant, and mysterious, a possible confusion of the two may furnish yet another link between the two societies.

The consensus of opinion that al-Raqim were metal plates containing the writings of the Companions, as well as Tha'labi's preoccupation with metal documents in general, is moved from the realm of pure fantasy by the recent discovery of a number of metal documents in Palestine and Syria, the most notable being the Copper Scrolls from Qumran Cave IV. Tabari tells of a shepherd who discovered inscribed tablets that no one could read but an old holy man of the desert—like the Copper Scrolls, these tablets contained lists of buried treasure.⁹⁶ Another peculiarity of the Companions that does not fit with the Ephesus scene is the emphasis put on the formal organization of the society. After individually receiving enlightenment in the shade of a tree-like Onias, Abimelech, and the Buddha—the Seven reveal to each other their likemindedness and resolve to form a community with a nearby cave as their headquarters. They have a president and spokesman, Maximilianus, and a secretary and a treasurer, Tamlikh, the star of the play.⁹⁷ Each member fetches his property from his father's house and, after giving lavishly to the poor, turns the rest over to a common fund, to be shrewdly administered. ⁹⁸ Such a community of property is one of the best-known features of the Qumran society.

In taking to the wilderness, the Brethren set up (according to the Arabs, but not to the Greeks) at a place where there were a good spring and some fruit trees, subsisting as did many a pious anchorite in years to come on the water and dates of an oasis.⁹⁹ "They left their homes and lands, families and children . . . and entered the caves [plural] in the year of the prophets."¹⁰⁰ Here we have a definitive religious movement, as against the adolescent escapade of Ephesus: in the latter case the youths (who are very young) flee to the wilderness expressly to escape the emperor, while in the former their society flourishes before the emperor ever hears of it. ¹⁰¹ Part of the heroic allure of the Companions is that they are high-ranking officers in the imperial army, which seeming inconsistency suits well with the image of the men of Qumran as "dedicated holy warriors."¹⁰²

Considerable emphasis is placed by our Arabic authors on the north-south orientation of the Sleepers, who must face the north to preserve their bodies against the day of their arising. Here is a reminder of the north-south orientation of the burials at Qumran, whatever may be its significance.¹⁰³ The bodies of the Sleepers were turned from side to side by angelic ministers (to avoid corruption) every seven days, or seven years, or twice a year, or (in most writers) every year on New Year's Day.¹⁰⁴ Also, the sun shines into the cavern on just two days of the year—suggesting the equinoxes—and it is the sun that finally awakens them.¹⁰⁵ The emphasis here on a solar (resurrection) cult and calendar is a reminder that the Qumran people were peculiar for their zealous adherence to an archaic solar calendar.¹⁰⁶

It was in the ancient practice of incubation at healing shrines that E. Rohde sought the origin of the Seven Sleepers tradition, and indeed our Arabic and Syriac sources tell how God speaks to the Companions as they sleep, and how one calls upon their names for healing dreams.¹⁰⁷ It is just possible that Qumran itself may have been such a healing shrine:" The idea of a place of healing by the Dead Sea was well established in Jewish tradition and gives added reason for the Essenes' ('Physicians') choice of Qumran (Mesillah) for their desert home."¹⁰⁸ In this connection, Allegro dwells on the ancient

designations of Qumran as meaning "shady," "sheltered"—which puts one in mind of the elaborate arrangements described by the Arab scholars for keeping the sleeping Companions in the shade,¹⁰⁹ though admittedly far-fetched.

The one truly moving episode in the history of the Seven Sleepers as the Arabic commentators tell it is the manner of their falling asleep. The indefatigable Tamlikh returns from the town in tears of anxiety to report to his friends that the monster (jabbar, a Jewish word) has returned to Ephesus and is coming out against them. This calls for a general lamentation until Tamlikh tells the brethren to dry their eyes, lift up their heads, and "eat what God has given," an expression suggestive of an exhortation to martyrdom. Accordingly, we behold the Brethren of the Cave partaking of their last sorrowful supper as the sun sets (the setting of the sun receives special emphasis), and then, as they sit upon the ground, preparing and exhorting one another in holy conversation, quietly yielding up their souls to God.¹¹⁰

The celebration of a last supper and love-feast as the sun sets brings to mind Philo's account of an Egyptian branch of the Essenes holding their solemn feast at sundown,¹¹¹ as well as al-Biruni's report that the Jewish sect of the Maghariba celebrated their rites at sunset—a circumstance that could easily lead him to omit the single nuqfah that makes the difference between Maghariba ("Sundown-people") and the familiar Maghariyah or "People of the Caves."¹¹²

The reference in Sura LXXXV, 4 to "the people of the pit" (ashabu 'l-ukhdud) deserves mention because in the past it has commonly been interpreted as referring to the persecutors of the Christians of Nejrān. This explanation was seriously questioned, and the now familiar designation of the "people of the pit" in the Dead Sea Scrolls indicates an earlier origin of the concept.¹¹³ At the same time it vindicates the Christian Nejrān tradition as an authentic echo of the old desert sectaries: it was the Christians of Nejrān, it will be recalled, who first mentioned the Companions of the Cave to Mohammed.

The name given by the Companions to their settlement, according to the Arabic sources, was Hiram or Khiram, meaning "sectarians" or "separation," but also an appropriate designation for forbidden ground.¹¹⁴ The wonderful dog that spoke with a human voice and faithfully guarded the threshold of the Cave usually goes by the name of Qatmir, though we also find him sharing the well-nigh universal name of Raqim, explained by Damiri's note that the Arabs often called a dog Raqmah, meaning a wadi with water in it, which he believes to be the source of the name Raqim.¹¹⁵ Since the name of the dog is thus confused with that of the society, the cave, the valley and what-not, one wonders if the second commonest name of the dog might not represent a like confusion—for the name is Khumran, the closest parallel yet to "the meaningless Arabic name Qumran."¹¹⁶

Let us now briefly summarize some of the main points of resemblance between Qumran and the Companions of the Cave. First of all, the experts favor a pre-Christian origin for both; each begins its history with a persecution and migration under (possibly) Antiochus Epiphanes, at a time when both societies seem to have the same leader; both have ties with wandering artisans—the ancestors and/or descendants of desert sectarian groups; they have the same apocalyptic-mystic teachings, familiar alike from the early Jewish and the early Christian apocryphal writings; both have connections with

a priestly society on the Jordan before the birth of Christ; the activities of both are reflected in the Clementine writings; both are identified with the Zadokites by name; both are near Aelia and even nearer to Jericho; both leave behind the same peculiar combination of archaeological litter; both engage in the odd practice of burying sacred records to come forth at a later time as a witness; both make use of metal plates for such records; each thinks of itself as the righteous remnant; the numbers 309 and 390 have for the Companions and Qumran respectively the same significance; both societies are well organized and practice a community of property; each community has its buildings, spring, and fruit trees as well as its caves; both are ritually oriented, dedicated to good works and religious exercises, controlled by a special solar calendar; in both the dead are laid away facing the north; both practice healing and incubation and seem to have had a solemn ritual feast at sundown; the members of both are dramatized in a military capacity; both sites are linked in later times with the mysterious word Khumran-Qumran. In both cases everything is very vague, far away, and strangely portentous. The great mystic and symbolic appeal of the Sura of the Cave, which is recited every Friday in every mosque, rests on the concept of the Seven as intercessors for man in a wicked and dangerous world.¹¹⁷ But there may be more than abstract symbolism or allegory involved here. Scattered references in Jewish and Christian writings, such as the Karaite texts and the letter of Bishop Timotheus, indicate at least a dim awareness down through the centuries of the existence and the peculiar significance of writings found in caves near Jericho. When the red herring of Ephesus is removed we are faced with the very real likelihood that the people who left those records were those very "Companions of the Cave and the Writing" who made such an indelible imprint on the Islam.

The purpose of this brief exploratory study has been to raise rather than settle issues. The Arabic commentators cited are, of course, only a sampling, since the Arabic sources available at present in the Far West are limited, though increasing very rapidly, thanks to the titanic efforts of Professor Aziz S. Atiya. But they have given us enough to indicate that many questions still await and deserve investigation. We have not even touched upon the knotty and intriguing question of the identification and status of the all-knowing Tha'labi, nor have we examined the possible paths by which the Qumran tradition reached him and other Arabic writers; nor have we considered the wealth of literary tradition and folklore that surrounds the wonderful dog Qatmir, nor sought to trace the mysterious and significant line of Zadok in the Arabic sources; nay, we have not even mentioned the many other possible references to the Qumran tradition in the Koran itself. What we have done is simply to indicate the possibility that echoes of Qumran still reverberate in the pages of many Moslem writers, who may yet prove valuable informants to students of the Dead Sea Scrolls.

NOTES

* "Qumran and The Companions of the Cave" first appeared in *Revue de Qumran* 5 (April 1965): 177—98.

1. "Abu Ishaq Ibn Mohammed Ibn Ibrahim ath-Tha'labi of Nishapur, the celebrated commentator, was the outstanding [Koran] interpreter of his time; he composed a great commentary which was without equal for fullness." (Ibn Khallikan, *Kitab wafayat al-*

aiyan [Paris: 1842,] I, p. 30. "Ein besonders heiss umstrittenes Feld waren altarabischen, jüdischen und christlichen Legenden des Korans und der Tradition. . . . So kommt es, dass der bedeutendste Koranglehrte deiner Zeit, der im Jahre 427/1036 gestorbene Ahmed eth-Tha'labi, als bedeutendstes Werk seine 'Prophetengeschichten' erfasst hat." (A. Mez., *Die Renaissance des Islams* [Heidelberg: 1922], p. 190.) His "History of the Prophets" gives all the stories in very great detail. (*Encyclopedia of Islam* [1934], IV, p. 736. Cf. C. Brockelmann, *Geschichte der Arabischen Literatur* [Weimar: 1898], I, pp. 350—51.)

2. Baronius and Tillemont both declared it spurious. The Austrian archaeologists working at the supposed site discovered "pas un nom ni un symbole, indice d'une tombe vénérée." (*Analecta Bollandiana* 55 [1937]:351.) Philology is no less nonplussed: "Il ne faut pas oublier que les noms de la grotte et de la montagne de la légende ne se retrouvent pas aux environs d'Ephèse." (*Ibid.*, 24 [1905]:503.)

3. *Analecta Bollandiana* 55 (1937):351. Cf. *ibid.*, 39 (1921):176, commenting on the "systèmes déjà échafaudés autour de cette littérature foisonnante." There is no apparent reason why the legend should have become the special property of Ephesus, according to Bern Heller ("La Légende des Sept Dormants," *Revue des Etudes Juives* 49 [1904]: 216, n. 6), though it is understandable that the city once in possession should exploit the legend to the fullest.

4. For location, see below, notes 61—65. The number of sleepers is a subject of endless debate. (Sura XVIII, 22; al-Nasafi, *Tafsir al-Qur'an al-jalil* [Cairo: 1936—1942], II, p. 286; al-Hijazi, *al-Tafsir al-wadih* [Cairo: 1952], XV, pp. 53—54.) It is one of the great mysteries, known to but a few. (Al-Tabari, *Kitab jami' al-bayan fi tafsir al-Qur'an* [Cairo: 1910], XV, p. 150; al-Nasafi.) The Jacobites said there were three sleepers, the Nestorians five, the Moslems seven. (Al-Qurtubi, *al-jami' liahkam al-Qur'an* [Cairo: 1935?—1950], X, p. 382; al-Damiri, *Hayat al-hayawan* [Cairo: 1867], II, pp. 353—54 [pages are incorrectly numbered, but we follow the numbers given]; al-Nasafi, II, p. 285; al-Baydawi, *Anwar al-tanzil* [Cairo: 1899—1902], IV, pp. 98—99.) Yusuf Ali, a modern authority, says that Mohammed "suggested that the youths were seven in number." (*The Holy Qur'an* [New York: Hafner, 1946], II, p. 730, note 2337.)

5. Some say they lived before Christ and were idolaters, others that they were Christians, others that they were Moslems (Tabari, *Tarikh al-Tabari* [Cairo: 1961], II, pp. 6—7; *Jami' al-bayan*, XV, p. 137); some even that their people were majus (Damiri, II, p. 353). Yet the Jews have a special claim on them. (Ibn Kathir, *Tafsir al-Qur'an al-asim* [Cairo: 1954], III, p. 74.) See below, note 37.

6. See below, note 90, for the length of the stay. As to their condition, the main discussion is whether they were sleeping or dead. (Baydawi, IV, pp. 97—98; Qurtubi, X, p. 388; Damiri, II, p. 358, etc.) See Michel Huber, *Die Wanderlegende von den Siebenschläfern* [Leipzig: 1910], pp. 79—99.)

7. Huber pp. 17, 122. Thus after favoring Ephesus (though Ephesus is not mentioned in the Koran), Ibn Kathir, III, p. 75, concludes: "We are not told what land the cave was in. . . . But Ibn Abbas says it was near Aelia, and Ibn Ishaq says it was near Nineveh, while others say it was in the land of Rum and others that it was in the plain of Balqā [southeastern Palestine], but God knows." See below, note 59.

8. Discussed by Huber, pp. 552—56. The distinction is clear in Huber's classification of sources into the Classical Endymion and Epimenides legends (pp. 378—90), as against the Onias-Abimelech-Ezra tradition (pp. 403—47) of the Orient. The Arabic commentators themselves admonish against confusing the two traditions. Thus Al-Shirbini, *al-siraj al-munir* (Cairo: 1868), II, p. 350, assures us that the three pious refugees (below, note 13) are "another group entirely from the [traditional] People of the Cave." (Cf. al-Qurtubi, X, p. 357, and Ibn Kathir, III, p. 75.)
9. The Endymion motif, in which E. Rohde, *Die sardinische Sage von den Neunschläfern*, in *Rheinisches Museum für Philologie*, Neue Folge, 35 (1880): 158—59, 162—63, sees the origin of the Seven Sleepers of Ephesus, is one of the four distinct versions of the Sleepers reported by Tha'labi and others. It is the "Hunting" story in which youthful nobles go forth to hunt and celebrate a great pagan festival only to end up falling asleep in a cave, guarded by their faithful dog. The fullest account of this is in Tha'labi, *Qisas al-anbiyah* (Cairo: 1921), pp. 289—90, 292—93. (Cf. Ibn Kathir, III, pp. 74—75; al-Qasimi, *Tafsir al-qasimi* [Cairo: 1957—60], X, p. 4032.) Typical of the cycle is Tha'labi's account of Saint George, pp. 299—300.
10. One of the four versions (see preceding note) is the tale of the Bath Attendant (Tha'labi, p. 293; Tabari, *Tarikh*, II, p. 8; Jami' al-bayan, XV, p. 136; Damiri, II, pp. 344—45; Qurtubi, X, pp. 359—60), which consists of familiar motifs from the early apocryphal Acts of John, Thomas, Andrew, Peter, etc. (See Huber, pp. 306—10.) Also the well-known talking-dog motif, found in all the above-named Arabic sources, is familiar from the pseudo-Acts of Andrew, Thomas, etc. Damiri, II, p. 344, says that the official story of the People of the Cave was written down by Andrew (Mandrūs) and Thomas (Dūmās), and others say that it was "a righteous ruler of the people called Peter (Bīdrūs)" who ruled for sixty-eight years who discovered the document. (Baydawi, IV, pp. 87, 90.)
11. The moral decline of the Christians just before the Decian persecution, to which Eusebius and Cyprian attribute that persecution, is passed over in silence by Christian commentators on the Ephesus story but is very well described by the Arabs: Tha'labi, p. 293; Tabari, *Jami' al-bayan*, XV, p. 133; Nasafi, II, p. 284; Shirbini, II, p. 351; Damiri, II, pp. 339—40. The state of things under Theodosius is equally well described. (Huber, p. 567; *Analecta Bollandiana* 72 [1954]: 265.) The risen youths seem to the emperor like the ancient disciples come to life, and he rejoices in the restoration of the old religion. (Tabari, *Jami' al-bayan*, XV, p. 147; Shirbini, II, p. 362; Damiri, II, p. 349.) The righteous leader who greets the Saints on their awakening sometimes bears the name of Arius. (Tabari, XV, pp. 145—47; Shirbini, II, p. 361.) Tha'labi, pp. 297—98, reads it Armūs.
12. In Greek sources it is Chaos, Chilton, Chileon; in the Latin, Chilleus, Celius, Mons Celeus. (*Analecta Bollandiana* 41 [1923]: 374; 55 [1937]: 350.) In the Syrian tradition it is always Mount Anchilos, of which Huber, pp. 222—23, notes that "um Ephesus herum kein einziger Berg einen auch nur halbwegs ähnlichen Namen trägt," surmising that the Christians could readily borrow the name of Mons Caelius near Rome for their Sleepers, "da der Berg selber nicht existierte," p. 58. The Arabs ring the changes on Anchilos with Yanjilūs (Baydawi, IV, pp. 85—86, 89), mispointed to read Banāhīyūs and even Manhilūs (Damiri, II, pp. 343, 350), but most commonly written as Banjilūs (Tabari, XV, p. 135; Shirbini, II, p. 353; Ibn Kathir, III, p. 73), this being nearest to the modern Turkish name

for the real mountain east of Ephesus, Panajir-Dagh. (*Analecta Bollandiana* 55 [1937]:350.)

13. Tha'labi, p. 287, attributing the story to Mohammed. It was *thalātha nafrin*, which can mean either a party of refugees or a military detail. That it was the former may be inferred from the nature of their mission: *yarla-dūna li-ahlihim*, "looking about for some place for their families"—seeking asylum. (See Damiri, II, p. 341.)

14. The stories have been analyzed by B. Heller, pp. 199—202, and classified as Haggadic.

15. "So ist eine genaue Scheidung zwischen den Höhlenleuten [of Ephesus] und den Genossen des Er-Raqim festzuhalten. . . ." (Huber, p. 239.) See below, notes 61 and 62.

16. It is now definitely established that the story was first fastened on Ephesus by a "pia fraus" of Bishop Stephanus of that city in the year 449 or 450, according to *Analecta Bollandiana* 72 (1954):265, citing E. Honigmann, *Patristic Studies* (Rome: Vatican, 1954).

17. M. Huber, pp. 593, 503; *Analecta Bollandiana* 39 (1921):177; 66 (1948):195. The Arabs explain the discrepancy by having the Seven joined by a shepherd on their way to the Cave. (Tha'labi, p. 293.) Tabari, *Tarikh*, II, p. 6; Baydawi, IV, p. 48; and Damiri, II, p. 339, all tell straightforward stories of eight Sleepers, in spite of Sura XVIII, 22.

18. Tha'labi, p. 292.

19. "Schon der Name Abimelech weist auf den Jamlich-und-Malchus hin." (Huber, p. 22.)

20. Heller, pp. 207, 214.

21. Huber, pp. 418—26. (See the article Onias [Honi] in *Jewish Encyclopedia* [1901], IX, pp. 401—5.)

22. For the three Hebrews, see B. Heller, pp. 202—6. For the tree episode, see Tha'labi, p. 292; Tabari, XV, p. 136; Baydawi, IV, p. 86; Ibn Kathir, III, p. 74; Qurtubi, X, p. 359; Shirbini, II, p. 355.

23. Heller, p. 206; Cf. Tha'labi, p. 295; Tabari, *Tarikh*, II, p. 8; Baydawi, IV, p. 87; Damiri, II, 357. Down to modern times, the Seven Sleepers have been protectors against storms. (*Analecta Bollandiana* 68 [1950]:248.)

24. Whether a later Onias is preferred (R. Goossens, "Onias le juste . . . lapidé en 65 avant J.-C.," *La Nouvelle Clío*. 1—2 [1949f], pp. 336—53), or the earlier Onias III, circa 170 B.C. (M. Black, *The Scrolls and Christian Origins* [New York: Scribner's, 1961], p. 20), there is general agreement on a connection between Onias and Qumran. (See H. H. Rowley, "The Zadokite Fragments, and the Dead Sea Scrolls," *Expository Times* 63 [1951/2]:382; M. H. Segal, "The Habakkuk Commentary and the Damascus Fragments," *Journal of Biblical Literature*, 70 [1951]:145.)

25. ". . . civitas Epheso ubi sunt septem fratres dormientes . . . quorum mater Caritina dicitur graece, latine Felicitas," text in *Analecta Bollandiana* 41 (1923):372. Cf. Gregory of Tours, in *Migne Patrologiae Latinae* 71, col. 787: "Septem vero germanorum. . . ."

26. The identification is recognized in *Analecta Bollandiana* 57 (1939):3. Heller, p. 217, believes that the Seven heroes of Antioch are the most instructive of all parallels to the Seven of Ephesus.

27. Namely at Paphos on Cyprus. (*Analecta Bollandiana* 26 [1907]: 272.) The Christians of Antioch built a basilica over the tomb of the Seven Jewish brothers, just as those of Ephesus did at the shrine of the Seven Sleepers. (Heller, p. 217.)

28. In an "Antiochus-Gedicht" of 1527, that ruler is designated throughout as Decius. (W. Bacher, *Jewish Quarterly Review* 16 [1904]: 529.) "Voilà la fusion des deux légendes," cries Heller, p. 218, commenting on this.
29. Tha'labi, p. 287. Some writers simply speak of Tarsus without even mentioning Ephesus. (Nasafi, II, p. 282; Shribini, II, p. 358; al-Zamakhshari, *al-Kashshaf* [Cairo: 1890], I, p. 469.) Heller, p. 200, note 5, can make no sense of this.
30. Böhlig and Steinmann, in Pauly-Wissowa, *Realencyklopädie*, IV A, col. 2419.
31. *Ibid.*, col. 2431.
32. Below, note 56.
33. *Realencyklopädie*, IV A, col. 2420—421.
34. Al-Qasimi, X, p. 4028.
35. H. H. Rowley, "The Covenanters of Damascus and the Dead Sea Scrolls," *Bulletin of the John Rylands Library*, 35 (September 1952): 137—45; P. Kahle, *The Cairo Geniza* (London: 1947), p. 19.
36. See Tha'labi, p. 288; Damiri, II, p. 349; Tabari, *Tarikh*, II, pp. 6—7: "Some say they worshipped Jesus . . . and some say their history . . . was before Christ, and that the Messiah taught his people about them, and that God woke them from sleep after he had raised up Jesus, in the time between him and Mohammed, but God knows." (Cf. Qurtubi, X, pp. 359, 388, and Huber, p. 21, citing Ibn Qutaiba.) Damiri, II, p. 357, says they fell asleep, following one tradition, until the land became Moslem; and Ibn Kathir, III, p. 74, notes that if they had been Christians, the Jews, who do not mention such a thing, would certainly have reported it.
37. See B. Heller, "La légende biblique dans l'Islam," *Revue des Études Juives* 98 (1934):7, and *ibid.* 49 (1904):202—12. Tha'labi knows of specific Jewish informants of Mohammed (pp. 77, 137), and refers to his own Jewish teachers (pp. 137, 152, 241, 254, 257, etc.). He often betrays a distinctly pro-Jewish and anti-Christian prejudice, as in the long story of Jesus' vain attempt to convert a Jew, pp. 276—79. He even knows the Pumbeditha scandal-story that Mary was once a ladies' hair-dresser. (P. 131.)
38. "The seyyid and the Jacobite and their Christian companions from Nejran were visiting (kānū 'inda) Mohammed" when the matter came up. (Baydawi, IV, p. 98; Cf. Nasafi, II, p. 285; Damiri, II, p. 354.)
39. Shribini, II, p. 351; al-Hijazi, XV, p. 54; as-Suyuti, *Lubab alnugul* (Cairo: 1935), p. 144, emphasizes the boastfulness of the Jews.
40. Ibn Kathir, III, p. 74; as-Suyuti (in note 39); Sayyid Qutb, *Fi zilal al-Qur'an* (Cairo: 1953?), XV, p. 81.
41. Tha'labi, pp. 288—89. Heller, "Légende des Septs Dormants," p. 200, believes this story to be a unique contribution of Tha'labi.
42. Ali and Omar in the story both address the delegates as "brothers of the Arabs," who in turn are "the brothers of the Jews." (Tha'labi, p. 289.) The way in which Ali is greeted by Omar as he arrives wearing the robe of the Prophet suggests that he has been summoned from a distance. (P. 288.) As both the conqueror of Palestine and the would-be builder of the temple (H. Nibley, in *Jewish Quarterly Review* 50 [1959]:118—120), Omar would be sympathetically received by the "Hasidic" sectaries of the desert.

43. The questions are given in full in Tha'labi, pp. 288—89. Most Arab writers mention only three questions: "about the Spirit, the Companions of the Cave, and Dhu 'l-Qarnain." (Hijazi, XV, p. 54.) On the apocryphal-sectarian nature of the questions, see M. Huber, pp. 454—56; K. Ahrens, "Christliches im Qoran," *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 84 (1930):163.
44. H. Wernecke, *The Monist* 15 (1905):467—68. They became "the three chief sects of Syria." (Pp. 466—67.)
45. This is Jacob of Sarug, discussed by Heller, "Légende des Septs Dormants," pp. 260—61, who is at a loss to explain the surprisingly early date.
46. Tha'labi, pp. 260—61.
47. M. Black (note 24), p. 149.
48. Tha'labi, pp. 122—23, also tells the Clementine story of the blossoming staff. On the influence of the Clementine writing on the Koran, see K. Ahrens (in note 43), pp. 56—60, 64, 174; on their importance for Qumran, see H. J. Schoeps, in *Zeitschrift für Religions- und Geistesgeschichte* 3 (1951):333—34; 6 (1954):277—78; 10 (1958):15; and especially "Das Judenchristentum in den Pseudo-klementinen," 11 (1959):72—77.
49. Tha'labi, p. 259. Onias, as the grandfather of John the Baptist, belongs to the same line, that of the Sadiqqim. (R. Eisler, *Jesus Basileus* [Heidelberg: 1930], II, p. 49.)
50. Gregorius Turonensis, in *Patrologiae Latinae*, 71, col. 788. On the confusion of Sadducees and Zadokites, see H. H. Rowley (in note 35) pp. 129—32. The Moslems designated nonconformist sectarians as Zandakiyah, and though the origin of the word is obscure, a zindiq is, according to Lane's *Arabic-English Lexicon*, I, p. 1258, "one of the thanawiyah [or asserters of the doctrine of Dualism]: or one who asserts his belief in [the two principles of] Light and Darkness: or one who . . . conceals unbelief and makes an outward show of belief." How well this applies to the dualistic theology and secretive policies of Qumran needs no illustration. Our Arabic commentators often refer to the Companions of the Cave as thanawiyah. When a Moslem visitor asked some sectarians, "Who are you?" they replied, "Harranites." "Christians or Jews?" Neither, was the reply. "Have you holy books or a prophet?" To this they gave a guarded and confusing answer (jamjamū), whereupon the official observed, "You must be Zandokiyah." So in order to survive they changed their name to Ssabians. (D. Chwolson, *Die Ssabier und der Ssabismus* [St. Petersburg: 1865], II, p. 15.) Sabaeans denotes "irgend eine täuferische Sekte," according to K. Ahrens (in note 43), p. 154. Could Zandokite and Zadokite not have been as easily confused as Zadokite and Sadducee?
51. The entire company falls asleep as soon as Tamlikh announces the approach of visitors; the entrance of the cave then becomes invisible, or else all who attempt entry are driven out in terror. (Tha'labi, p. 292; Tabari, *Jami'al-bayan*, XV, p. 143.) Some say the purpose of the shrine is to keep anyone from entering the cave (Nasafi, II, p. 284; *Zamakhshari*, I, p. 724); others that the youths walled themselves in, or were killed in the city and taken to the cave for burial (Qasimi, X, p. 4051). Only one informant reports that they "arose and went out to the king and exchanged greetings," and then returned to the cave and promptly expired; but even he adds that "most of the scholars say" they died as soon as Tamlikh gave them his message. (Qurtubi, X, p. 379.)

52. So in the Syrian and Western texts supplied by Huber, pp. 118—27, 155—56. The same in Tha'labi, p. 298; Ibn Kathir, III, p. 77; Baydawi, IV, p. 90; Nasafi, II, p. 284. Tha'labi also tells this story, but quickly qualifies it by adding that "no man could enter into them," explaining, on the authority of Ali, that as soon as Tamlikh went in to his friends, God took their spirits and concealed their hiding place. (P. 298.) The most convincing of all Tha'labi's accounts is his vivid description of the greedy citizens and the wild-eyed and bedraggled youth who told them the fantastic story of his grisly companions in a nearby cave—companions that nobody ever saw alive. (Pp. 296—97.) Here we have a story that bears the marks of plausibility.
53. "And behold their bodies were completely unchanged, except that there was not breath (arwah) in them." So the king said, "This is the sign which God has sent you." (Tabari, Tarikh, II, pp. 9—10, and Jami'al-bayan, XV, p. 147; Damiri, II, pp. 349, 357.) Much is made of their eyes being open, giving them a frighteningly lifelike appearance. (Shirbini, II, p. 356; Baydawi, IV, p. 95; Nasafi, II, pp. 280—81; as-Sa'di, Taysir al-karim al-rahman fi tafsir kalam al-mannan [Cairo: 1954—1957], V, p. 10.)
54. Qurtubi, X, p. 358. Huber, pp. 231—33, supplies translations of descriptions of this shrine by Idrisi, Qurtubi, and Yaqut.
55. *Analecta Bollandiana* 26 (1907):272.
56. Al-Biruni, *Kitab al-athar al-baqiya 'an al-qurun il-khaliya* (Leipzig: 1923), p. 290. Many other sources are cited by Huber, pp. 225—26, 228—31. The extra cadavers were readily accounted for as those of devout monks who had chosen to live and die in the presence of the Seven (*ibid.*, p. 231). M. J. DeGoeje maintained that the story of the Seven Sleepers originated with the finding of human remains in a cave near Arabissas in southeastern Asia Minor, the place being known to the Arabs as Afsus—hence Ephesus. (See "De Legende der Zeven slapers van Efeze," *Verslagen en Mededeelingen der Koninklijke Akademie van Wetenschappen*, III (1909), pp. 9—33, of which there is a lengthy summary in Huber, pp. 233—38.)
57. Tha'labi, pp. 291, 293; Huber, pp. 276—77.
58. Tabari, *Jami'al-bayan*, XV, p. 143; Damiri, II, pp. 338, 353; Shirbini, II, p. 365; Ibn Kathir, III, p. 77.
59. Qurtubi, X, p. 388; Damiri, II, p. 352. Though Ibn Kathir, III, p. 77, says the cave was in the bilad of Rum, he explains, "We are not told in what land the cave was. . . . But Ibn Abbas says it was near Aelia, and Ibn Isaac says it was near Nineveh." (*Ibid.*, p. 75.) Ibn Isaac is a notoriously imaginative informant.
60. Qurtubi, X, p. 388. This may be an embellishment of an older version in which Ibn Abbas expresses some skepticism as to the possibility of recognizing bones three hundred years old. (Ibn Kathir, III, p. 77; Huber, p. 233, citing Tabari and Tha'labi.)
61. Qurtubi, X, p. 356; Tabari, *Jami'al-bayan*, XV, p. 131.
62. Damiri, II, p. 342.
63. Al-Qazwini, *Al-athar wa 'l-bilad* (Göttingen: 1848), I, p. 161: others sources in Huber, pp. 235—38, *Al-Istakhri, Al-masalik wa 'l-mamalik* (Cairo: 1961), p. 47.
64. Huber, p. 224, citing Yaqut and Qazwini. About the year 751 there was great excitement throughout the East in anticipation of an immediate appearance of the

- Seven Sleepers in a cemetery of Damascus, according to Al-Biruni (in note 56), p. 285. (Cf. *Analecta Bollandiana* 68 [1950]:253. On Amman, see Huber, p. 237.)
65. Clermont-Ganneau, *El-Kahf et la Caverne des sept Dormants*, in *Comptes Rendus de l'Académie des Inscriptions et Belles-Lettres*, 4e série, XXVII (Paris: 1899), pp. 564—74. Huber, pp. 238—39, accuses Clermont-Ganneau of following a false scent, yet the latter specifies that he is not seeking the original cave of the Seven Sleepers but only the favorite Moslem site of it. (*Analecta Bollandiana* 19 [1900]:356—57.) L. Massignon accepts his location of al Raqim. (*Analecta Bollandiana* 68 [1950]:254.)
66. Damiri, II, p. 340; Qurtubi, X, p. 367.
67. Tha'labi, pp. 102—3. Tabari (cited by Huber, pp. 254—55) tells of a shepherd who found an inscribed tablet in a cave, which no one could read but an old holy man of the desert.
68. R. Eisler (in note 49) II, pp. 35, 182—84, 190—93, 197—99. On a possible Rekhabite background for Qumran, see H. J. Schoeps, *Theologie und Geschichte des Judentums* (Tübingen: 1949), pp. 247—55.
69. *Analecta Bollandiana* 68 (1950):254. It was the leaders of the Nejrān Christians who first questioned Mohammed about the Cave. (Nasafi, II, p. 285, etc.)
70. Above, note 4.
71. The quotation is from Sale's note to Sura XVIII, 8, though Sale is not sure of the explanation and leaves the word *raqim* untranslated. Tabari, *Jami'al-bayan*, XV, p. 131, says it was stone tablet.
72. Tha'labi, p. 298; Baydawi, IV, p. 83 (lead or stone). The box was sealed with a silver seal. Al-Bokhari, *Jami'al-Sahih* (Leyden: 1868), III, p. 276, says there was just one lead plate.
73. Tabari, suggests a book; Qurtubi, X, p. 357, a golden tablet.
74. L. Massignon, in *Analecta Bollandiana* 68 (1950):252, discusses the significance of this.
75. Hijazi, XV, p. 50; Qurtubi, X, p. 357; Ibn Kathir, III, p. 73 (it is the wadi); Tabari, *Jami'al-bayan*, XV, p. 131; Baydawi, IV, p. 83. Al-Raqim designates "the people of the Cave who were confined [or trapped] in it" (*ashāp al-ghāri alladhi intabaqa 'alayhim*). (Qurtubi.)
76. Ibn Kathir, Tabari, Baydawi.
77. Qurtubi, IV, p. 357, citing al-Saddi.
78. Baydawi, IV, p. 83, and Qurtubi, X, pp. 356—58, suggest both.
79. "It is said that al-Raqim is a wadi beyond Palestine in which is the Cave; [the name] is taken from Raqmah, a wadi with water-holes in it." And Ibn Atiya says, "It is in Syria, according to what I heard from many people; it is a cave with dead people in it." (Qurtubi, X, p. 357.) It means running water in a wadi. (Damiri, II, p. 341.)
80. Qurtubi, suggests both.
81. Qurtubi; Hijazi, XV, p. 50; Nasafi, II, p. 277.
82. It was the name given to the Andalusian site (above note 54), and to "a region of Rum" where there was a cave containing "twenty-one souls as if they were sleeping." (See Qurtubi, who does not believe that this is the Cave.)

83. Qurtubi. Most commentators (including those mentioned in note 84) note that the tablets contained the names and history of the Sleepers, and Qurtubi would even include in the writings "the rule which they embraced from the religion of Jesus" (al-shar' tamassakūhu bi-hi min dini 'Isa).
84. Tha'labi, p. 295; Tabari, *Jami'al-bayan*, XV, p. 135; Baydawi, IV, pp. 86—87; Damiri, II, p. 344, according to whom the book itself is to come forth as a new revelation.
85. 2 Maccabees 2:4—8. At the time of the First Crusade, local reports located this cave near Jericho. (Fulcher, *Historia Hierosolymitana*, edited by H. Hagenmeyer [Heidelberg: 1913], p. 289.) When the Patriarch Timotheus was informed, about the year 800, of the discoveries of documents in caves near Jericho, he assumed that it was those buried by Jeremiah. (J. Hering, in *Revue d'Histoire et de Philosophie Religieuse* 41 [1961]:160.)
86. E. A. W. Budge, *The Contendings of the Apostles* (Oxford: 1935), pp. 394—96; Baydawi, IV, pp. 87, 90. See above, note 10.
87. He takes the custom back to the burial of Aaron, p. 171. He tells of a book sent to David from heaven sealed with gold and containing thirteen questions to be put to Solomon (p. 202); of an apocalyptic writing sealed in an iron box (p. 246); of another buried in a mountain (p. 242); of gold tablets containing the history of a vanished empire found in a cave in Yemen (p. 102); of magic books dug up from beneath Solomon's throne (p. 35).
88. M. Black (in note 24), p. 12.
89. Tha'labi, p. 288. When Ali finishes his story, the most skeptical Jew confesses that he has not added nor removed a single letter from the account in the Torah. (P. 292.)
90. Various estimates are given by Huber, p. 102. (Cf. *Analecta Bollandiana* 72 [1954]:266; B. Heller (note 3), pp. 205, 211.)
91. It "belongs to the secrets of heaven and earth." (Tabari, *Jami'al-bayan*, XV, p. 152; Shirbini, II, p. 366.) The Prophet spent forty nights trying to comprehend it. (As-Suyuti, *Lubab al-nuqul* . . . [1935], p. 145.)
92. Qurtubi, X, p. 386, who quotes Tabari as saying that the Jews also could not agree about it. It could hardly have been a Christian invention, since no amount of manipulating can fit the conventional three centuries of sleep into the century-and-a-half interval between Decius and either Theodosius. (Cf. *Analecta Bollandiana* 66 [1948]:195.)
93. Heller (note 3), pp. 206—7. Onias slept from the destruction of the First Temple to the completion of the Second: "The parallel with the Seven Sleepers . . . is of course obvious," comments the *Jewish Encyclopedia* (1902), IX, p. 405. Some say the Seven fell asleep until the land became Moslem. (Damiri, II, p. 351.)
94. *Analecta Bollandiana* 68 (1950):351.
95. H. H. Rowley, in *Expository Times* 63 (1951/2):381; M. H. Segal, in *Journal of Biblical Literature* 70 (1951):146, note 59, and p. 130; Ysuf Ali, *The Holy Qur'an*, II, p. 720, note 2337. The 390 and the 20 years "belong to the remote past. . . . Their writers lack any real knowledge of the origin and early history of the sect; hence the nebulous atmosphere pervading all the documents . . . the characters . . . appearing as types rather than individuals." (E. Wiesenbergh, in *Vetus Testamentum* 5 [1955]:304—5.)
96. Above, note 87, Tabari's story is discussed by Huber, pp. 254—55.

97. Tha'labi, p. 292. They say nakūnu 'alu amrin wahadin, Tabari, Jami'al-bayan, XV, p. 132, where the last word suggests the much-discussed "yahad" of the Scrolls.
98. Nearly all Arabic sources mention this. Tha'labi, pp. 292—93, even notes that they gained the repute of being money-changers.
99. Tha'labi, p. 291. See above, note 79. Huber, p. 455, sees a Jewish tradition in the spring and the trees, and Heller, note 37, p. 201, notes that the society eschewed pork.
100. Qurtubi, X, p. 360; Nasafi, II, p. 278. Both mention caves in the plural. (Cf. Tabari, Jami'al-bayan, XV, p. 132, 151.)
101. On al-Raqim as a going concern, see Tabari, XV, p. 135; Ibn Kathir, III, pp. 74—75. In some Western versions Tamikh is only twelve or fifteen years old, and in all of them the youths must fetch all their food and drink from the city—they were not self-sustaining. There was a tradition that the activities of the Cave included even dancing, according to Qurtubi, X, p. 466, who describes the pious exercises of the community.
102. Tha'labi, pp. 289, 294; Ibn Kathir, III, p. 74, who mention the dramatic episode of the stripping of their military insignia by the enraged emperor. This is a characteristic episode in the cycle of youthful military heroes who are martyred by the emperor but then come alive to prove the resurrection. Such were St. Mercurius, St. Victor, and St. Sebastian. Tha'labi's St. George, pp. 299—305, clearly belongs to the cycle.
103. Tha'labi, p. 291; Qurtubi, X, p. 369; Ibn Kathir, III, p. 75; as-Sa'adi, V, p. 10, etc. On Qumran, see M. Black, note 40, p. 141.
104. Once a week (Tabari, cited by Huber, p. 279); every seven years (Qurtubi, X, p. 370); twice a year (Baydawi, IV, p. 94); once a year at New Year's (Tha'labi, p. 291; Nasafi, II, p. 281; Qurtubi).
105. Tha'labi, p. 291; Nasafi, II, p. 281; Qurtubi, X, 369; Baydawi, IV, p. 93. Ibn Kathir, III, p. 75, see astronomical significance in these arrangements. Huber, p. 295, discusses the awakening by the sun.
106. S. Talmon, in *Revue de Qumran* 2 (1960): 475; E. Ettisch, in *Theologische Literaturzeitung* 88 (1963):186, 188, 191—92.
107. E. Rohde, in *Rheinisches Museum für Philologie*, Neue Folge 35 (1880):157—59, 162—63. Their names have great "valeur prophylactique" throughout the Moslem world. (Massignon, in *Anal. Boll.* 68 [1950]:249—50); for their healing offices, see *ibid.*, pp. 247—48, and for dreams, see Huber, p. 135.
108. J. M. Allegro, *The Treasure of the Copper Scroll* (New York: Doubleday, 1960), p. 73. The Essenes specialized in "Traumdeute-und Weissagekunst"; R. Eisler, note 49, II, p. 17.
109. Allegro, pp. 70—71. (Cf. Tha'labi, p. 291; Nasafi, II, p. 280; Qurtubi, X, p. 369; as-Sa'adi, V, p. 10.)
110. Tha'labi, pp. 294—95; Tabari, Jami'al-bayan, XV, p. 131; Damiri, II, pp. 339—40; Shirbini, II, pp. 352—53; Baydawi, IV, pp. 85—86: ". . . lift up your heads, eat, and trust in God." On the Hebrew origin of jabbar, see K. Ahrens, note 43, p. 19.
111. Epiphanius, *Adv. haer.*, Haer. 29, no. 5, in PG, 41, col. 397.
112. Al-Biruni, note 56, p. 284. The added evidence of the Companions of the Cave tips the scales against the reading maqariba, favored by N. Golb, in *Journal of Religion* 41 (1961):42—44.

113. This expression puzzled Huber, p. 283, as the only purely Christian tradition in the Koran, where it is accordingly strangely out of place. But J. Horowitz, in HUCA 2 (1925):178, showed that "it is by no means assured that . . . Mohammed really meant the martyrs of Najran," and that the only reason for such an assumption is lack of evidence as to what else the "People of the Pit" could refer to. The Dead Sea Scrolls now supply that evidence.

114. Baydawi, IV, p. 91 (Khiram); Damiri, II, p. 350 (Haram, Khadam); Qurtubi, X, p. 367 (Khiram). The usual difficulty with pointing is apparent.

115. Damiri, II, p. 341. Nasafi, II, p. 285, also says the dog was Raqim. Tha'labi, p. 290, gives a list of suggested names, not including this one.

116. Ibn Kathir, III, pp. 73, 78; Qurtubi, X, p. 360. The quotation is from Allegro, note 108, p. 70.

117. This has been discussed by Massignon, in Anal. Boll. 68, pp. 245—60.

ONIAS (ḤONI) HA-ME'AGGEL ("the circle-drawer"):

Teacher and miracle-worker; lived in the first century B.C. Tradition declares him to have been a descendant of Moses (Tan., Wayera, ed. Buber, p. 22). He was an Essene, stood in high repute, and was respected on account of his pious life and his ability to work miracles. He had many pupils and, according to later accounts, was a great scholar, so that in his day halakic sentences were clear and intelligible; for whenever he entered the schoolhouse he used to reply lucidly to all questions and answer all objections addressed to him by the rabbis (Ta'an. 23a). Nevertheless no halakah of his has been preserved.

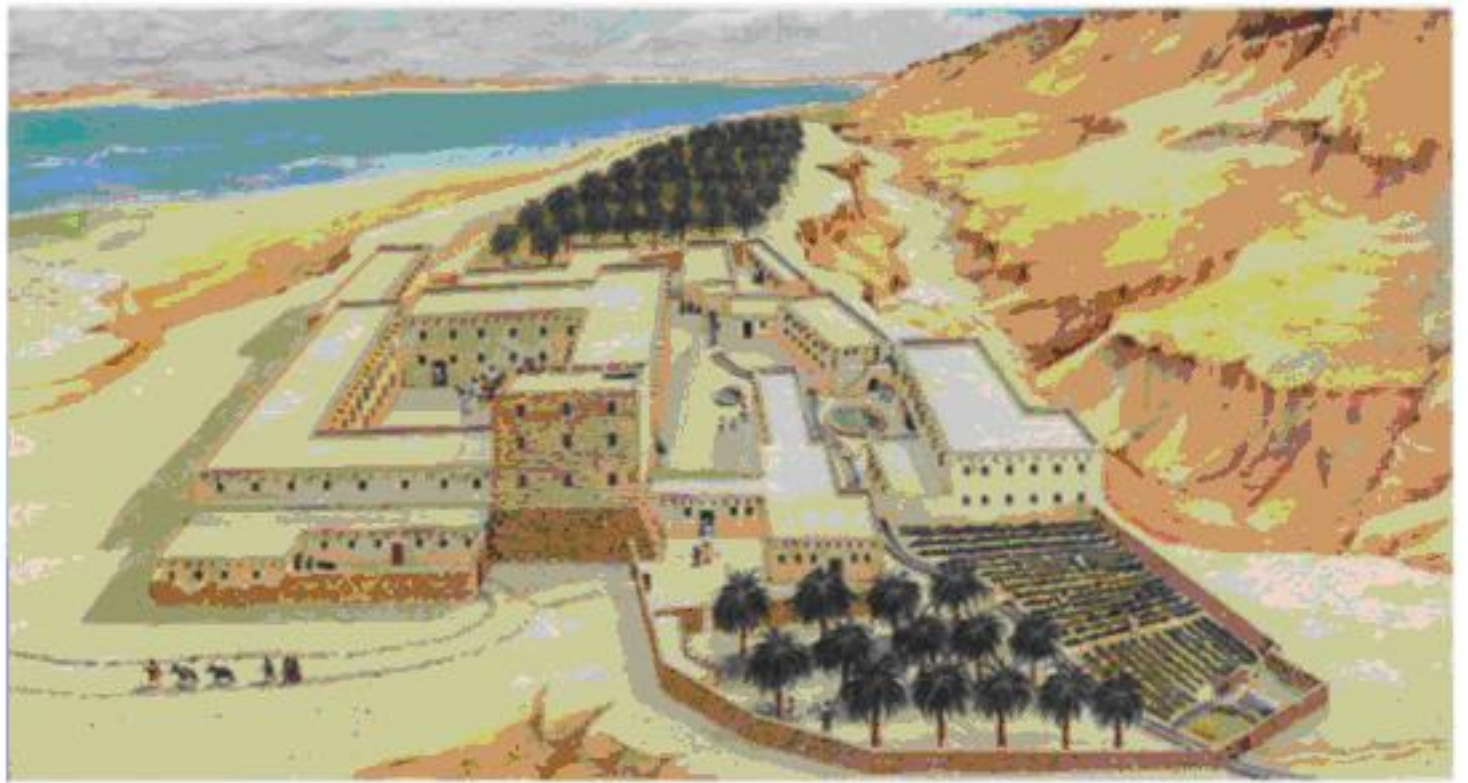
His "Miracles."

Onias is better known through his miracles. Once when a drought had lasted almost throughout the month of Adar and the people had supplicated in vain for rain, they came to Onias to ask him to bring rain by his prayers. Onias thereupon drew a circle (hence probably his name, "the circle-drawer"), and, placing himself in the center of it, prayed for rain; and his prayer was immediately answered. When the rain had continued to fall for some time in torrents, and there was danger that it might prove harmful instead of a blessing, he prayed that it might cease; and this prayer also received an immediate answer. Simon b. Sheṭaḥ, who was displeased at the unseemly tone of Onias' prayer, said to him: "Wert thou not Ḥoni I would put a ban upon thee; but what shall I do to thee since thou sinnest before God and yet He does thy will? Of thee was it said [Prov. xxiii. 25]: 'Thy father and thy mother shall be glad, and she that bare thee shall rejoice.'" In the same way the members of the Sanhedrin showed their respect for him by interpreting the verses Job xxii. 28 et seq. to refer to him (Ta'an. I.c.). It was related of him that whenever he entered the hall of the Temple the place became brightly lighted up (Yer. Ta'an. I.c.).

The end of this pious scholar was a sad one. During the war between the two Hasmoneans Hyrcanus and Aristobulus, after the death of Queen Salome, Aristobulus, who had shut himself up on the Temple mount, was besieged by Hyrcanus. The soldiers of the latter found Onias, who lived in a lonely district, and, dragging him into Hyrcanus' camp, tried to force him to use the power of his prayers to destroy the besieged. Instead of cursing the besieged the pious man uttered the following prayer: "Lord of the

earth, since the besieged as well as the besiegers are Thy people, I beg that Thou wilt not answer the curses which they may utter against each other." The rude soldiers, who did not sympathize with these brotherly sentiments of Onias, stoned him on the spot (Josephus, "Ant." xiv. 2, § 1; comp. Jew. Encyc. vi. 517b, s.v. Hyrcanus II.). This story of Onias' death is not mentioned in the Talmud; and there is another tradition according to which he is said to have slept seventy years, and when he awoke, as no one would believe that he was Onias and as he was refused the respect due to him, he himself sought death (Ta'an. I.c.). According to Yerushalmi (Ta'an. I.c.) he went to sleep at the time of the destruction of the First Temple and did not awake until after the building of the Second Temple. But this tradition in the Jerusalem Talmud may refer to his grandfather, who also was called Onias (comp. Brüll, "Einleitung in die Mischna," i. 24-25, Frankfurt-on-the-Main, 1876). The parallel with the Seven Sleepers and with Rip Van Winkle is of course obvious.





Note: about Abimelek and Baruch ben Neriah

Now when Ebedmelech the Ethiopian,.... The Targum renders it, "a servant of King Zedekiah;"

which Jarchi, and other writers, following, make Zedekiah to be the Ethiopian; so called, because as an Ethiopian differs in his skin, so Zedekiah differed in his righteousness, from the rest of his generation; and this his servant, he, with others (r), takes to be Baruch the son of Neriah, but without any foundation; but, as Kimchi observes, with whom Abarbinel and Ben Melech agree, had this word "Ebedmelech" been an appellation, the usual article would have been prefixed before the word "king", as in the next clause; and somewhere or other his name would have been given; but it is a proper name, as Ahimelech, and Abimelech. A servant of the king he might be, and doubtless he was; and perhaps had this name given him when he became a proselyte; for such he seems to be, and a good man; who had a great regard to the prophet, because he was one; and had more piety and humanity in him, though an Ethiopian, than those who were Israelites by birth:

Ebed-melech-The Hebrew designation given this Ethiopian, meaning "king's servant." Already, even at this early time, God wished to show what good reason there was for calling the Gentiles to salvation. An Ethiopian stranger saves the prophet whom his own countrymen, the Jews, tried to destroy. So the Gentiles believed in Christ whom the Jews crucified, and Ethiopians were among the earliest converts (Ac 2:10, 41; 8:27-39). Ebed-melech probably was keeper of the royal harem, and so had private access to the king. The eunuchs over harems in the present day are mostly from Nubia or Abyssinia. The deliverance of Jeremiah. Ebedmelech the Cushite, a eunuch, heard of what had happened to Jeremiah. סִירָס אִישׁ. haimar signifies a eunuch: the אִישׁ shows that סִירָס is here to be taken in its proper meaning, not in the metaphorical sense of an officer of the court. Since the king had many wives (Jeremiah 38:22.), the presence of a eunuch at the court, as overseer of the harem, cannot seem strange. The law of Moses, indeed, prohibited castration (Deuteronomy 23:2); but the man was a foreigner, and had been taken by the king into his service as one castrated. רַלְמ דְּבַע is a proper name (otherwise it must have been written הַמֶּלֶךְ); the name is a genuine Hebrew one, and probably may have been assumed when the man entered the service of Zedekiah. - On hearing of what had occurred, the Ethiopian went to the king, who was sitting in the gate of Benjamin, on the north wall of the city, which was probably the point most threatened by the besiegers, and said to him, Jeremiah 38:9, "My lord, O king, these men have acted wickedly in all that they have done to Jeremiah the prophet, whom they have cast into the pit; and he is dying of hunger on the spot, for there is no more bread in the city." אֲתָא הָרָעוּ, lit.,: "they have done wickedly what they have done." וַיָּמָת cannot be translated, "and he died on the spot," for Ebedmelech wishes to save him before he dies of hunger. But neither does it stand for תָּמִיו, "so that he must die." The imperfect with Vav consecutive expresses the consequence of a preceding act, and usually stands in the narrative as a historic tense; but it may also declare what necessarily follows or will follow from what precedes; cf. Ewald, 342, a. Thus וַיָּמָת stands here in the sense, "and so he is dying," i.e., "he must die of hunger." תַּחְתּוֹ, "on his spot," i.e., on the place

where he is; cf. 2 Samuel 2:23. The reason, "for there is no longer any bread (מחלה with the article, the necessary bread) in the city," is not to be taken in the exact sense of the words, but merely expresses the greatest deficiency in provisions. As long as Jeremiah was in the court of the prison, he received, like the officers of the court, at the king's order, his ration of bread every day (Jeremiah 37:21). But after he had been cast into the pit, that royal ordinance no longer applied to him, so that he was given over to the tender mercies of others, from whom, in the prevailing scarcity of bread, he had not much to hope for.

Baruch ben Neriah

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This article is about Baruch, the friend of Jeremiah in the Tanakh. For other uses, see Baruch.

Baruch from "Promptuarii Iconum Insigniorum "

Baruch ben Neriah (c. 6th century BCE) was the scribe, disciple, secretary, and devoted friend of the Biblical prophet Jeremiah. According to Josephus, he was a Jewish aristocrat, a son of Neriah and brother of Seraiah ben Neriah, chamberlain of King Zedekiah of Judah.[1][2]

Baruch wrote down the first and second editions of Jeremiah's prophecies as they were dictated to him by the prophet.[3] Baruch remained true to the teachings and ideals of the great prophet, although like his master he was at times almost overwhelmed with despondency. While Jeremiah was in hiding to avoid the wrath of King Jehoaikim, he commanded Baruch to read his prophecies of warning[4] to the people gathered in the Temple in Jerusalem on a day of fasting. The task was both difficult and dangerous, but Baruch performed it without flinching and it was probably on this occasion that the prophet gave him the personal message.[5]

Both Baruch and Jeremiah witnessed the Babylonian siege of Jerusalem of 587–586 BCE. In the middle of the siege of Jerusalem, Jeremiah purchased estate in Anathoth on which the Babylonian armies had encamped (as a symbol of faith in the eventual restoration of Jerusalem),[6] and, according to Josephus, Baruch continued to reside with him at Mizpah.[7] Reportedly, Baruch had influence on Jeremiah; on his advice Jeremiah urged the Israelites to remain in Judah after the murder of Gedaliah.[8] He was carried with Jeremiah to Egypt, where, according to a tradition preserved by Jerome,[9] he soon died. Two other traditions state that he later went, or was carried, to Babylon by Nebuchadnezzar II after the latter's conquest of Egypt.

Baruch's prominence, by reason of his intimate association with Jeremiah, led later generations to exalt his reputation still further. To him were attributed the Book of Baruch and two other Jewish books.[10]

Rabbinical literature

The rabbis described Baruch as a faithful helper and blood-relative of Jeremiah. According to rabbinic literature, both Baruch and Jeremiah, being kohanim and descendants of the proselyte Rahab, served as a humiliating example to their

contemporaries, inasmuch as they belong to the few who harkened to the word of God.[11] A Midrash in the Sifre regarded Baruch as identical with the Ethiopian Ebed-melech, who rescued Jeremiah from the dungeon;[12] and states that he received his appellation Baruch ("blessed") because of his piety, which contrasted with the loose life of the court, as the skin of an Ethiopian contrasts with that of a white person.[13] According to a Syriac account, because his piety might have prevented the destruction of the Temple, God commanded him to leave Jerusalem before the catastrophe, so as to remove his protective presence.[14] According to the account, Baruch then saw, from Abraham's oak at Hebron, the Temple set on fire by angels, who previously had hidden the sacred vessels.[15]

Status as a prophet

The Tannaim are much divided on the question whether Baruch is to be classed among the Prophets. According to Mekhilta,[16] Baruch complained[17] because the gift of prophecy had not been given to him. "Why," he said, "is my fate different from that of all the other disciples of the Prophets? Joshua served Moses, and the Holy Spirit rested upon him; Elisha served Elijah, and the Holy Spirit rested upon him. Why is it otherwise with me?" God answered him: "Baruch, of what avail is a hedge where there is no vineyard, or a shepherd where there are no sheep?" Baruch, therefore, found consolation in the fact that when Israel was exiled to Babylonia there was no longer occasion for prophecy. The Seder Olam (xx.), however, and the Talmud,[18] include Baruch among the Prophets, and state that he prophesied in the period following the destruction. It was in Babylonia also that Ezra studied the Torah with Baruch. Nor did he think of returning to Judea during his teacher's lifetime, since he considered the study of the Torah more important than the rebuilding of the Temple;[19] and Baruch could not join the returning exiles by reason of his age.[20]

Grave

Baruch's grave became the subject of later legends. According to a Muslim tradition reported by sources including Petachiah of Ratisbon, an Arabian king once ordered it to be opened; but all who touched it fell dead. The king thereupon commanded the Jews to open it; and they, after preparing themselves by a three days' fast, succeeded without a mishap. Baruch's body was found intact in a marble coffin, and appeared as if he had just died. The king ordered that it should be transported to another place; but, after having dragged the coffin a little distance, the horses and camels were unable to move it another inch. The king, greatly excited by these wonders, went with his retinue to Muhammad to ask his advice. Arrived at Mecca, his doubts of the truth of the teachings of Islam greatly increased, and he and his courtiers finally accepted Judaism. The king then built a "bet ha-midrash" on the spot from which he had been unable to move Baruch's body; and this academy served for a long time as a place of pilgrimage. Baruch's tomb is a mile away from that of Ezekiel, near Mashhad Ali[citation needed]; and a Jewish rabbinic source reported that a strange plant, the leaves of which are sprinkled with gold dust, grows on it.[21] According to the Syriac Apocalypse of Baruch, he was translated to paradise in his mortal body.[22] The same is stated in Derekh Eretz Zu??a (i.) of Ebed-Melech. Those who regard Baruch and Ebed-melech as identical find this deduction is evident.

Arabic-Christian traditions

Russian icon

The Arabic-Christian legends identify Baruch with Zoroaster, and give much information concerning him. Baruch, angry because the gift of prophecy had been denied him, and on account of the destruction of Jerusalem and the Temple, left Palestine to found the religion of Zoroaster. The prophecy of the birth of Jesus from a virgin, and of his adoration by the Magi, is also ascribed to Baruch-Zoroaster.[23] It is difficult to explain the origin of this curious identification of a prophet with a magician, such as Zoroaster was held to be, among the Jews, Christians, and Arabs. De Sacy[24] explains it on the ground that in Arabic the name of the prophet Jeremiah is almost identical with that of the city of Urmiah, where, it is said, Zoroaster lived. However, this may be, the Jewish legend mentioned above (under Baruch in Rabbinical Literature), according to which the Ethiopian in Jer. xxxviii. 7 is undoubtedly identical with Baruch, is connected with this Arabic-Christian legend. As early as the Clementine "Recognitiones" (iv. 27), Zoroaster was believed to be a descendant of Ham; and, according to Gen. x. 6, Cush, the Ethiopian, is a son of Ham. According to the "Recognitiones", [25] the Persians believed that Zoroaster had been taken into heaven in a chariot ("ad cœlum vehiculo sublevatum"); and according to the Jewish legend, the above-mentioned Ethiopian was transported alive into paradise, [26] an occurrence that, like the translation of Elijah, [27] must have taken place by means of a "vehiculum." Another reminiscence of the Jewish legend is found in Baruch-Zoroaster's words concerning Jesus: "He shall descend from my family", [28] since, according to the Haggadah, Baruch was a priest; and Maria, the mother of Jesus, was of priestly family.

In the Eastern Orthodox Church Baruch is venerated as a saint, and as such is commemorated on September 28 (which, for those who follow the traditional Julian Calendar, falls on October 11 of the Gregorian Calendar).

Historicity

In 1975, a clay bulla purportedly containing Baruch's seal and name appeared on the antiquities market. Its purchaser, a prominent Israeli collector, permitted Israeli archaeologist Nahman Avigad to publish the bulla. [29] Its source is not definitively known but it has been identified as coming from the "burnt house" excavated by Yigal Shiloh. The bulla is now in the Israel Museum. It measures 17 by 16 mm, and is stamped with an oval seal, 13 by 11 mm. The inscription, written in the ancient Hebrew alphabet, reads: [30]

Line	Transliteration	Translation
1	lbrkyhw	[belonging] to Berachyahu
2	bn nryhw	son of Neriyaahu
3	hspr	the scribe

In 1996, a second clay bulla emerged with an identical inscription; presumably it had been stamped with the same seal. This bulla also was imprinted with a fingerprint; [31]

Hershel Shanks, among others, speculated that, while it was impossible to prove, the fingerprint might be that of Baruch himself.[32][33]

The Rest of Jeremiah the Prophet

(aka Things Omitted from Jeremiah the Prophet, or 4 Baruch)

Translated by Jacques Issaverdens, 1901

1- It is by God's Hand Jerusalem Will be Destroyed

1 And it came to pass when the children of Israel were made captives by the king of the Chaldeans, God spake unto Jeremiah, saying: "Jeremiah, My chosen one! arise and get thee out of this city, thou and Baruch, for I am about to destroy it on account of the multitude of the sins of them that dwell in it. 2Because your prayers remain among them like a pillar, and surround them like a wall, 3arise! and go out, before the troops of the Chaldeans shall encompass it."

4And thus spake Jeremiah: "I entreat Thee, O Lord, permit Thy servant to speak before Thee."

5And the Lord said: "Speak, Jeremiah, my chosen."

6And Jeremiah spake, saying: "O Lord, Almighty! Thou deliverest up this Thy chosen city, into the hands of the Chaldeans! and the king that prides himself upon the multitude of his troops, shall say: 'I have overcome the holy city of God.' 7Not so, O Lord, but let it be Thy will to destroy it with Thine own hand!"

8And the Lord said unto Jeremiah: "Because thou art my chosen one, arise and go thy way out of this city, thou and Baruch, for I am about to destroy it on account of the multitude of the sins of them that dwell in it. 9But neither the king, nor his troops can enter into it, unless I open its doors. 10Arise and go unto Baruch and tell him this thing; 11and in the sixth watch of the night, go ye up to the wall of the city, and I will shew you, that unless I destroy that city, no one can enter into it."

12And the Lord, having said this unto Jeremiah, departed from him.

2 Jeremiah and Baruch Lament the Coming Destruction of Jerusalem

2 And Jeremiah ran and told the words to Baruch; and they went into the temple of God. And Jeremiah rent his garments, and put ashes upon his head. 2And when Baruch saw that he had put ashes upon his head, and had rent his garments, he cried out with a loud voice, saying: "Jeremiah, my father, what has happened unto thee, or what sin have the people committed?" 3For it was the custom of Jeremiah, when the people had committed a sin, to put ashes upon his head, and to offer up prayer for the sake of the people, until their sin was pardoned.

4And Baruch added, saying: 5Let us rend our hearts and not our garments, and instead of water let our tears come down and give us drink; for God is unwilling to have mercy upon His people.

7And Jeremiah said: "God is about to deliver up this city into the hands of the king of the Chaldeans, and will lead the people captive unto Babylon."

8And when Baruch heard this, he rent his garments and said: "Jeremiah, my father! who has told thee so?"

9And Jeremiah said: "Remain with me until the sixth watch of the night, and thou shalt know that this thing is true."

10And they remained together before the altar and wept, and their clothes were rent.

{Top}

3 "Keep the Furniture of the Altar until the Coming of the Beloved One!"

3 And it came to pass about the sixth watch, as the Lord had commanded Jeremiah, they, together, Jeremiah and Baruch, went up to the wall of the city. 2And lo, a voice was heard like the sound of a flute, and angels came down from heaven, and in their hands were lamps, and they placed them upon the wall of the city. 3When Jeremiah and Baruch saw them, they wept, saying: "Now we understand that this thing is true."

4And Jeremiah entreated the angel, saying: "Destroy not this city, until I speak unto the Lord."

5And the Lord commanded the angel, saying: "Destroy not this city, until Jeremiah, my chosen, has spoken."

6Then Jeremiah spake, saying: "I entreat Thee, O Lord, permit me to speak before Thee."

7And God said: "Speak, Jeremiah, my chosen."

8And Jeremiah said: "O Lord, I know that Thou art about to deliver up this city into the hands of its enemies, and they shall carry the people unto Babylon. Tell me I pray Thee, what is Thy pleasure concerning the furniture of Thy holy altar?"

10The Lord said unto him : "Take it and bury it under the earth, and say unto her: 'Hearken, thou earth, unto the voice of thy Creator, -and let the water, which has sealed up the seventh epoch, and thereafter shall take away thine ornament -be a witness, 11-keep the furniture of the altar until the coming of the Beloved One.'"1

12And Jeremiah spake, saying: "I beseech Thee, O Lord, make me to know what I shall do with Abimelech the Ethiopian for his kindness towards me, Thy servant? 13It is he that has brought me out of the miry pit, and I am grieved that he should see the destruction of this city and its defilement. Have pity upon him that he be not grieved."

14And the Lord said unto Jeremiah: "Send him away, unto the village of Agrippa, and I will hide him under the shadow of the mountain, until the time that I shall make the people to return to this city. 15And thou, go thy way with the people into Babylon, and remain with them and preach unto them My words, until I cause them to return into this city. 16But let Baruch remain here until I speak with him."

17Then the Lord, having spoken thus to Jeremiah, returned into heaven.

18And Jeremiah and Baruch went into the sanctuary, and they took the furniture of the altar and buried it under the earth, as the Lord spake unto them, 19and the earth swallowed it up, 20and they sat down together and wept.

Abimelech the Ethiopian is Spared Abimelech Ebedmelech the Ethiopian of Jeremiah 38:7

(This Jewish pseudepigraphical text belongs to the cycle of Baruch and is related to 4 Baruch. It is longer and probably older than 4 Baruch.[5][6] It has very few and circumscribed Christian insertions and it hasn't the fable-like style of 4 Baruch. Abimelech's sleep is here of 70 years, the usual duration of the Babylonian captivity. The original Greek is lost, but we have Sahidic Coptic manuscripts [7] and, even if less ancient, Arabic Garshuni manuscripts [8]

21And on the next day Jeremiah sent unto Abimelech saying: "Take a basket and go thy way into the village of Agrippa by the road of the mountain, and bring some figs for the use of the sick among the people, that suffer from redness, and may the glory of the Lord be upon thy head."

22And having said this, he sent him away.

4 And upon the next day the troops of the Chaldeans came down upon the city of Jerusalem and made a circle round about it. 2And an angel sounded a trumpet, saying: "Ye strong ones of the Chaldeans, behold the doors of the town are open unto you. 3Go ye into it, O great army, and make captive all them who dwell in it."

4And Jeremiah took the key of the temple and went out of the city, and threw it upon the ground in the sight of the Sun, and buried it, saying: "I say unto thee, O earth, take the key of the temple of God, and keep it until the day that the Lord shall ask thee for it."

6And Jeremiah wept and went after the people, whom the king of the Babylonians carried into Babylon.

The Lamentation of Baruch

7And Baruch also put ashes upon his head and wept, and went his way sighing and saying:

"Jerusalem was defiled

because the people were prone to sin,

8but let not the ungodly boast and say:

'We overcame and took the city of God with our troops.'

It is because of our sins that God has delivered her into your hands.

9But God will have pity upon us

and shall make us return into our city,

but He will destroy you.

10Blessed be our fathers, Abraham and Isaac, and Jacob,

who departed from this earth

and did not see the defilement of this city."

11Then Baruch went out of the city, weeping and crying: "On account of thy sin, O Jerusalem, I leave thee."

12And he sat upon a tomb and there he remained, and the angels came to tell him the Lord's command concerning him. {Top}

The Long Sleep of Abimelech

5 Now while Abimelech carried the figs and went on his way, he was overcome by the great heat and stopped under a tree to rest awhile under its shadow; 2and he leaned his head upon the basket, in which the figs were, and fell asleep. And there he remained asleep sixty-six years.

- 4 Baruch is usually dated in the first half of 2nd century CE. Abimelech's sleep of 66 years, instead of the usual 70 years of Babylonian captivity, makes think to the year 136 CE, that is 66 years after the fall of the Second Temple in 70 CE. This dating is coherent with the message of the text

3And after this he awoke out of his sleep and said: "I sweetly slept a while, but my head is heavy, for my sleep has not refreshed me." 4Then he beheld the figs, the milk of which was dropping down, 5and said: "I would sleep yet a little more; but I fear if I be late to go on, Jeremiah, my father, may chide me. 6So let me arise and depart from this excessive heat. Neither today's heat, nor my judgment, shall hinder me."

Abimelech Returns to Jerusalem

7And he arose and took the basket with the figs, and put it upon his shoulders, and entered into Jerusalem, but he knew it not; neither his house, nor the place where it stood; neither could he find any of his kinsfolk. 8Then he said: "Blessed be the Lord! I am greatly astonished this day. 9This is not the city. I have gone astray. I came by the road of the mountain, and as my head was still heavy with sleep, for I had not taken my fill of it, perchance I went astray and lost the road; 10how shall I confess to Jeremiah that I went astray?"

11And Abimelech went out of the city and looked searchingly about it to see if he could find some landmark which he knew. Then he said : "This is not the city, I have gone astray."

12And again he entered the city and sought for his kinsfolk, but he was not able to find any of them, and said: "Blessed be God, I feel greatly afraid."

13Then he departed from the city, grieved in his heart, and not knowing which way to go, 14he put down the basket, saying: "I will sit down here until this fear shall depart from me."

15And while he sat, he saw an old man coming up from the field, and Abimelech said unto him: "Tell me, thou old man, what city this is?"

16And the old man said unto him: "This is Jerusalem."

17And Abimelech said unto him: "Where is Jeremiah, the priest, and Baruch the scribe, and all the people which dwelt in this city? For I find none of them."

18And the old man said unto Abimelech "Art thou one of this city, and dost thou remember Jeremiah, that thou inquirest for him after so many years have passed by? 19Jeremiah is in Babylon with the people that the king Nebuchadnezzar earned away captive. He dwells there with them, and preaches, and teaches them the word of God."

20When Abimelech heard the old man thus speak, he said: "If thou wert not an old man, and if it were not that I should insult a man of God, I would greatly laugh at thee for thy saying that Jeremiah is in Babylon with the people. 21Even if the windows of heaven were opened upon this town, they could not carry away captive them that dwell therein. And how sayest thou that the people have been taken captive into Babylon? 22For it is but one watch since Jeremiah my father sent me into the village of Agrippa to bring a few figs for the sick among the people, 23and while I was bringing them, because of the great heat, I sat down under the shadow of a tree to rest a little, and leaning my head upon the basket of figs I slept! 24I think I can only be a little late, for the milk of the figs drops down just as when I gathered them. 25And how sayest thou that in that time the people have been carried captive into Babylon? 26Behold the figs, how the milk is still dropping!"

27And he shewed unto the old man the figs in the basket. 28And the old man observed it and said: "My son! it may be that because thou art the son of a righteous man, God was not pleased that thou shouldest see the destruction of this city, and therefore brought upon thee this fear. 29"Behold, for sixty-six years the people have been captive in Babylon; 30and believe me, my son, that what I say unto thee is true, 31go back to the village and observe the fig trees and see that the time of figs is not yet."

32Then Abimelech cried with a loud voice saying: "We give thanks unto Thee, O God of heaven and earth, that givest rest to the sons of the righteous in all places."

33Then he said unto the old man: "What month is this?"

34The old man said: "It is Nisan, the first month."

35And Abimelech took some of the figs and gave them to the old man saying: "May God enlighten thee in Jerusalem above." {

6 And after this Abimelech went out of the city and offered up prayer unto the Lord.
Baruch and Abimelech Reunited

2And the angel of the Lord came and took hold of his right hand, and brought him to that place where Baruch sat upon the tomb. 3And when they saw one another, they wept together and kissed each other.

The Song of Baruch

4And Baruch looked and saw with his own eyes the green figs in Abimelech's basket, 5and lifting up his eyes unto heaven, he said:

6"Thou art the God that rewardest Thy beloved ones.

Awake, my heart! rejoice and exult in thy dwelling-place, and say unto thine earthly home, thy grief shall be changed into joy when the Almighty shall come and take thee out of thy dwelling-place, for there has not been found sin in thee.

7Come out of thy dwelling-place, and in the purity of thy faith, believe and thou shalt be saved.

8Examine this basket of figs, behold! it is sixty-six years since they were plucked, and they are neither shrivelled nor corrupt, and their milk still drops from them.

9So shall it be with thy body if thou fulfillst the command of the angel of righteousness, 10who kept this basket of figs and also will preserve thee through his power."

11And Abimelech said unto him: "Let us arise and pray, that the Lord may shew us how to send this good news unto Jeremiah in Babylon, that he may know how the Lord has hidden us on our way."

12Then Baruch and Abimelech gave themselves unto prayer, saying: "My strength, O Lord God, Elect light, that proceedeth from Thy mouth, 13we pray Thee and beseech Thy mercy for the sake of Thy great name, which no one is able to know. Hearken to our voice, and grant wisdom unto our hearts, 14that we may know what to do, and how to send this good news unto Jeremiah in Babylon."

"An Eagle Shall Come to You"

15And while Baruch was praying and saying, all these things, the Counsellor of light provided the means for sending to Jeremiah. And He said unto them: "At the break of day, an eagle shall come unto you: go and meet him. and he shall carry the good news for you unto Jeremiah. 16And write unto the children of Israel and say unto them, 'Thus saith the Lord: Separate yourselves from the strangers that are among you for it shall come to pass that after sixty-five days I will restore you to your towns: 17and they that will not depart from the Babylonians, shall not return to their towns: but command them not to mix with the Babylonians.'"

18And the angel, having thus spoken unto Baruch, departed from him.

The Epistle of Baruch to the Diaspora

19And Baruch, the servant of God, sent to the dispersed among the Gentiles, and caused paper to be brought to him that he might write thus unto Jeremiah, who had gone into captivity in Babylon.

20Through the will of the Lord, be glad and rejoice that God did not deprive us of our wise men. We were grieved on account of the city that had been destroyed and despised. 21Wherefore the Lord had pity upon us and considered our tears, and remembered the covenant that He had made with our fathers, with Abraham, Isaac and Jacob. 22He sent unto me his angel and told me this thing which I now write unto thee. 23The Lord God of Israel, who took us out of the Furnace of Egypt, saith: Because ye kept not My commandments and became proud in your heart, and obstinate before Me, I, in My anger and wrath, delivered you up to the fire of Babylon. 24But if ye hear My voice, saith the Lord, when I speak through the mouth of Jeremiah, my servant, whosoever hearkeneth unto him, I will remove from Babylon; and whosoever hearkeneth not, I will estrange him from Jerusalem; 25and thus, through the water of Jordan, I will prove them that listen not. The sign of the large seal shall declare it.

The Letter is Sent

7 And Baruch got up from the tomb and saw an eagle come out of it. 2And the eagle said unto him with a man's voice: "Rejoice, Baruch, that thou art the supporter of the Faith."

3And Baruch said unto him: "Among all the birds of heaven thou art the only one that can speak; the brightness of thine eyes shows it: tell me, what dost thou here?"

4The eagle said unto him: "The Lord has sent me that I should carry thy good news into Babylon."

5Baruch said unto him : "Art thou able to carry these good tidings to Jeremiah in Babylon?"

6The eagle said unto him: "For that purpose was I sent."

7And Baruch took the paper and fifteen figs from the basket of Abimelech, and fastened them round the neck of the eagle, saying: "I bid thee, thou that art the king of birds, go in peace and safety, and carry these good tidings, and then return unto me.

8And be not like the raven who was sent out by Noah, and came not back unto him into the ark; but be like the dove, who three times brought good news unto the righteous man. 9In like manner thou also shalt carry this good news unto Jeremiah, and unto them that are in bonds with him, and mayest thou be happy in bringing joy unto the people and unto the chosen of God.

10"And if all the birds of heaven make a ring about thee, and desire to fight with thee, do thou fight against them; the Lord shall give thee strength. 11Turn not aside to the right hand or to the left: but its an arrow flieth to the mark, in like manner go thy way through the power of God; and may the glory of the Lord be with thee in the way that thou art going."

The Eagle Comes to Jeremiah

12Then the eagle took his flight, having the letter tied upon his neck, and went unto Babylon. And there he rested upon a pillar which was outside the city, in the desert, 13and kept silence, while Jeremiah was passing by him. For some of the people had

come out to bury their dead; 14for Jeremiah had asked from king Nebuchadnezzar a place for them to bury their dead, and the king had granted it. 15So while they were going and weeping, they came before the eagle.

16Then the eagle cried in a loud voice: "I say unto thee, Jeremiah, the chosen of God: go and gather thy people, and return here and read this letter that I have carried unto thee from Baruch and Abimelech."

17When Jeremiah heard this, he gave praise unto God, and went and gathered the people together, and the women, and the children, and came to the place where the eagle rested. 18And the eagle sat upon the dead, and the dead returned to life again. 19And this took place that they who saw it might believe. 20And all the people wondered at the sign, and they said: "This is the God of our fathers, who through Moses appeared in the wilderness, and now He hath appeared unto us."

21And the eagle said: "I bid thee, Jeremiah, come and untie this letter and read it before the people."

The Epistle of Jeremiah and the Dispersed to Baruch and Abimelech

22And he untied the letter and read it to the people; and the people heard and wept. And they took ashes and put them upon their heads, and said unto Jeremiah: "Tell us how we may be delivered and return to our city." 24And Jeremiah wrote before all the people to Baruch and to Abimelech concerning all the tribulations which they had suffered and how the king of the Babylonians had taken them, 26and how the fathers suffered and were comforted by their children, and how the children suffered, and their fathers on seeing their sufferings covered their faces; 27but God, saith he, "has hidden you, and you have not seen our sufferings. 31And I remembered these things and sighed, and returned to my home and my heart was grieved. 32And now thou and Abimelech, pray there in the place where ye are, for this people, that our prayers may be heard before the Lord and that we may depart from here, 33for we declare unto you that all the time we live here they make us to suffer, saying: Sing us one of your songs of Sion. 34And we answer them: 'How can we sing the Lord's song in a strange land?'"

35And after this Jeremiah fastened the letter upon the neck of the eagle, saying: "Go thy way in peace, and may the Lord take care of us and of you."

36And the eagle took his flight and came into Jerusalem, and gave the letter to Baruch; and he read the letter and kissed it, when he heard of the sufferings of the people.

37And Jeremiah took the figs and gave them to the sick among the people; and he preached unto them to beware of an alliance with the seed of the Babylonians

A Remnant Return to Jerusalem

8 And a day came when the Lord brought the people up out of Babylon. 2And God spoke unto Jeremiah, saying: "Arise, thou and the people, and come unto Jordan, and say unto the people: Who is willing to abandon his alliance with the Babylonians? 3And the men that have taken wives from among them, and the women that have taken husbands from among them, and who listen unto thee and pass over Jordan, bring them unto Jerusalem. And those that listen not unto thee and pass not over Jordan, bring them not thither."

4And Jeremiah spake these things unto the people, and they arose and came unto Jordan to pass over it. 5And Jeremiah made known unto them the word of the Lord. And

some of them who had taken wives, would not listen unto Jeremiah, but they said unto him: "We will never leave our wives, but we will return with them into Babylon."

6So they passed over Jordan and came into Jerusalem.

7And Jeremiah, and Baruch, and Abimelech stood among them, saying: "No man who has an alliance with the Babylonians, shall enter unto this city."

Yet Some Turn Back to Babylon

8And some of the people said: "Come, let us return into our places, in Babylon." So they went away, 9and on their return into Babylon, the Babylonians came out against them, saying: "Ye shall not enter into Babylon our city, for ye have hated us and ye have departed from us secretly; wherefore ye shall not dwell with us. 10We have sworn unto each other in the name of our gods, to let neither you, nor your children into our city, because ye have departed from us secretly."

11Then they returned and came unto a place in the desert, far off from Jerusalem ; and there they built a city and called its name 'Samaria'.

12And Jeremiah sent unto them, saying: "Repent! lest the angel of righteousness come and remove you from your high place." But they did not listen unto him

Jeremiah Offers Sacrifice in Jerusalem

9 And during nine days Jeremiah offered sacrifices for the people. 2And it came to pass in the tenth day, Jeremiah alone offered up sacrifices and prayers. 3And during the time of his offering, his heart was lifted up unto God, and he said: "Holy, Holy, Holy, is this incense of the living trees! True Light that hast enlightened me and made my heart rise up unto Thee. 4In Thy mercy, I beseech Thee, let the sweet-singing holy Seraphim, and 5Michael, the archangel of justice, remove me into the place of the righteous. 6I beseech Thee, O Lord of justice. Preserver of all creatures, Who art increate and incomprehensible, in Whom all judgment is secret, and Who wast before all beings."

The Apparent Death of Jeremiah

7Thus spake Jeremiah while he stood before the altar with Baruch and Abimelech. 8And they wept and cried aloud, saying: "Jeremiah, the father, the priest, the man of God, has left us and is gone from us."

9And all the people heard their weeping, and ran unto them: and Jeremiah was lying like a dead. 10And they rent their clothes, and put ashes upon their heads, and wept bitterly. 11And afterwards they prepared to bury him. 12And while he lay thus, Baruch and Abimelech came near unto him, and, lo, a voice spake, saying: "Bury him not, for he is still living, and the soul is coming back into his body."

13And they heard and did not bury him; but they remained three days near his body and waited for the day when he should rise. 14And after three days his soul returned into his body, and he cried aloud in the midst of all the people, saying: "Give praise unto God, and unto His Son Jesus Christ, Who brought me to life again, Who is Eternal Light, Who is the inextinguishable Lamp for every man and the Seal of faith. 15And after three hundred and seventy-five years more, He shall come upon the earth, 16He, Who is the Tree of life, planted in the midst of the Garden, Who shall cause all the trees that are unfruitful to bloom, to grow, and to become fruitful. 17And the trees that had flourished and had become haughty and said, 'We caused our tops to reach the clouds',

He shall smite them and bring down their lofty branches, He, the everlasting Tree!
18The crimson He shall make white like wool, and destroy the whiteness of the snow,
and cause sweet water to become salt by His divine power. 19He shall bring blessing
upon the isles, and shall make them fruitful through the Word of God, the Anointed
One, 20Who shall go in and out with His twelve apostles, and bring the good news unto
the Gentiles; according as it hath been foreknown and prepared of His Father, He shall
come to the Mount of Olives and shall satisfy the hungry souls."

Jeremiah's Message is Rejected

21When Jeremiah spake this concerning Christ, that He should come upon earth, the
people were provoked to anger, and said: "These are the words pronounced by Isaiah,
the son of Amos, who said, 'I saw God and His Son.' 22Come and let us not slay him, as
we did Isaiah, but let us stone him."

23And Baruch and Abimelech were grieved, for they were desirous to hear the
mysteries that Jeremiah had seen. 24Then Jeremiah said to Abimelech and to Baruch:
"Keep silence, weep not, for I shall not die, but I will yet tell you what I have seen."

25Then he said: "Bring hither a stone and set it up." 26And he prayed: "Eternal Light,
command this stone to become like unto mine image, until I have told to Baruch and to
Abimelech the vision that I have seen."

27Then the stone, through the command of God, became the image of Jeremiah, 28and
the people, supposing that it was Jeremiah himself, stoned it.

29And Jeremiah told to Baruch and to Abimelech the vision that he had seen; and
afterwards he stopped in the midst of the people, that they might do as they would
unto him. 30Then the stone cried out, saying: "Ye foolish ones, children of Israel, ye
stone me thinking that I am Jeremiah! Behold, Jeremiah stands in the midst of you."

31And when the people saw him, they rushed upon him with many stones, and did as
they desired.

32And Baruch and Abimelech came and buried him. And they took the stone and put it
upon his tomb, and wrote upon it: "This is the likeness of Jeremiah." {Top}

Other Translations of The Rest of Jeremiah 3:10-11:

"And the Lord said to him: Take them and consign them to the earth, saying: 'Hear,
Earth, the voice of your creator who formed you in the abundance of waters, who
sealed you with seven seals for seven epochs, and after this you will receive your
ornaments -Guard the vessels of the temple service until the gathering of the Beloved.'"

-R. Kraft

"And the Lord said to him: Take them and consign them to the earth, saying, 'Listen O
earth, to the voice of him who created you in the abundance of the waters, who sealed
you with seven seals in seven periods of time, and who will afterwards receive your
beauty: guard the vessels of the service till the coming of the Beloved One.'"

-R. Thornhill

Substitution interpretation

While most Western Scholars,[4] Jews,[5][6] and Christians believe Jesus died, most Muslims believe he was raised to Heaven without being put on the cross and God transformed another person to appear exactly like Jesus who was crucified instead of Jesus. Jesus ascended bodily to Heaven, there to remain until his Second coming in the End days.

The identity of the substitute has been a source of great interest among Muslims. One proposal is that God used one of Jesus' enemies. Judas Iscariot, Jesus' traitor, is most often cited, including by the medieval Gospel of Barnabas. The second proposal is that God asked for someone to volunteer to be crucified instead of Jesus. Simon of Cyrene is the person most commonly accepted to have done it, perhaps because according to the Synoptic Gospels he was compelled by the Romans to carry Jesus' cross for him (there is no indication in the Gospels that he volunteered). Al-Baidawi writes that Jesus told his disciples in advance that whoever volunteered would go to heaven.

The following narration recorded in the Qur'anic exegesis of Ibn Kathir is graded as authentic by orthodox Sunni scholars and provides a plausible explanation for the Qur'anic verse related to the substitution of Jesus:

Ibn Abbas said, "Just before Allah raised Jesus to the Heavens, Jesus went to his disciples, who were twelve inside the house. When he arrived, his hair was dripping with water (as if he had just had a bath) and he said, 'There are those among you who will disbelieve in me twelve times after you had believed in me.' He then asked, **'Who among you will volunteer for his appearance to be transformed into mine, and be killed in my place. Whoever volunteers for that, he will be with me (in Paradise).'**' One of the youngest ones among them volunteered, but Jesus asked him to sit down. Jesus asked again for a volunteer, and the same young man volunteered and Jesus asked him to sit down again. Then the young man volunteered a third time and Jesus said, 'You will be that man,' and the resemblance of Jesus was cast over that man while Jesus ascended to Heaven from a hole in the roof of the house. When the Jews came looking for Jesus, they found that young man and crucified him. Some of Jesus' followers disbelieved in him twelve times after they had believed in him. They then divided into three groups. One group, the Jacobites, said, 'Allah remained with us as long as He willed and then ascended to Heaven.' Another group, the Nestorians, said, 'The son of Allah was with us as long as he willed and Allah took him to Heaven.' Another group, the Muslims, said, 'The servant and Messenger of Allah remained with us as long as Allah willed, and Allah then took him to Him.' The two disbelieving groups cooperated against the Muslim group and they killed them. Ever since that happened, Islam was then veiled until Allah sent Muhammad."

—Al-Nasa'i, Al-Kubra, 6:489

About The Youngest one and the Youth who were with Jesus (Visions of Anna Catherina emmerich

I was told why Jesus kept this journey so secret. I remember that He said to His Apostles and disciples that He would go away for a little while only, in order that the public might lose sight of Him, but they knew nothing of the journey. He had taken with Him those innocent boys because they would not be scandalized at His intercourse with the heathens, and would not remark things too closely. He had likewise strictly forbidden them to speak of the journey, on which account one of them said in all simplicity: "The blind man whom Thou didst forbid to speak of his cure, did not remain silent, and yet Thou didst not punish him!" Jesus replied: "That happened for the glory of God, but this would bear fruits of scandal." I think the Jews, and even the Apostles themselves, would have been somewhat scandalized had they known that Jesus had been among the pagans.

sustitution

verse 4:157:

"And because of their saying (in boast). We killed Messiah 'Isa (Jesus), son of Maryam (Mary), the Messenger of Allah," -- but they killed him not, nor crucified him, but the resemblance of 'Isa (Jesus) was put over another man (and they killed that man)..."

After reading of the above text or texts a reader may conclude that Allah (SWT) has Himself Revealed in His Own Words the;

"substitution of 'Isa (Jesus) with another man".

The wordings of the original Arabic text do not categorically speak of "substitution of 'Isa (a.s.) with another man". Here is the transliteration of the actual Arabic text and its literal translation as translated by other Muslim and non Muslim translators. I hope and pray that this will give the readers an opportunity to understand the "Words of Allah".

The publishers of 'The Noble Qur'an' have printed the original Arabic text, side by side with the English text. The text which reads:

"but they killed him not, nor crucified him, but the resemblance of

'Isa (Jesus) was put over another man (and they killed that man)"

is the translation / interpretation of the Arabic text that reads:

"wa ma qatala hu wa ma salabu hu wa lakin shubbiha lahum"

The variations appear in the translation/interpretation of the end portion of the verse which reads: "wa lakin shubbiha lahum"

wa means: And, also, but, whilst.

lakin means; But, still, nevertheless.

shubbiha means; To be made like; A likeness or similitude.

(This could refer to: A likeness or similitude (of Jesus), or

A likeness or similitude (of Killing), or

A likeness or similitude (of Crucifixion), or

A likeness or similitude (of Killing & Crucifixion)

lahum means; Was made for them.

Below are the other English translations by Muslims and non Muslim scholars for comparison:

1. Translation by Allama Abdullah Yusuf Ali:

"But they killed him not, nor crucified him,
only a likeness of that was shown to them."

2. Translation by Mohammed Marmaduke Pickthall:

"...They slew him not nor crucified
but it appeared so unto them;"

3. Translation by Professor Arthur J. Arberry:

"...yet they did not slay him, neither crucified him,
only a likeness of that was shown to them."

In the above English translations the translators have refrained from advocating any specific theory since Allah (SWT) has not mentioned any of the prevalent theories on the subject in this verse or anywhere else in the Qur'an. (I repeat "in the Qur'an").

Muslim scholars have in the past advocated more than one theory which can be also regarded as an applicable interpretations of the phrase "but a likeness of that was shown to them". As for an example, Sheikh Ahmed Deedat had written a well publicized booklet 'Crucifixion or Cruci-fiction' based upon the so called "Swoon Theory".

(The word "swoon" means; to faint).

It is not my place to judge or to declare which theory is the Reality. All I am trying to emphasize is that since Allah (SWT) has not categorically declared "Jesus was substituted with another man", the factual translation should leave the doors open for the alternate theory or theories. The prevalent theory or theories, based upon any document or documents other than the Qur'an, can be included within the footnotes of the verse, for the knowledge of the readers. They should not form the part and parcel of The Revealed Text. In Surah Al- 'Imran (3), verse 7, Allah (SWT) clearly reveals that no one knows "the true meanings" of the verses that are not entirely clear, except Allah.

I am sad to see that people who have an easy access to propagate the TRUTH - Revealed by Allah (swt), are propagating their own theory of SUBSTITUTION in the name of Allah (swt). I have also noticed that the original Commentary written by Abdullah Yusuf Ali on this subject has also been edited by the publishers or the editors of the revised edition.

<http://www.mostmerciful.com/jschinqr.htm>

SAINTS AND MIRACLES

by Annemarie Schimmel

You must know that the principle and foundation of Sufism and knowledge of God rest on saintship" (H 210),² says Hujwiri, and three centuries after him Jami opened his discussions about the history of Sufism with a paragraph on saintship. In fact, the theories of saintship, wilaya, have formed one theme that has been discussed by the Sufis since the late ninth century, when Kharraz, Sahl at-Tustari, and al-Hakim at-Tirmidhi wrote their essays on this subject.

The word usually translated as "saint," wali, means "someone who is under special protection, friend;" it is the attribute given by the Shiites to 'Ali, the wali Allah par excellence. The word is, as Qushayri points out, both active and passive: a wali is one whose affairs are led (tuwalla) by God and who performs (tawalla) worship and obedience (cf. N 6).

The auliya' Allah, the "friend of God," are mentioned in the Koran several times, the most famous occasion being Sura 10:63: "Verily, the friends of God, no fear is upon them nor are they sad."

The concept of wilaya developed during the early centuries of Sufism. An authority of the early tenth century, Abu 'Abdallah as-Salimi, defined the saints as "those who are recognizable by the loveliness of their speech, and fine manners, and submission, and generosity, showing little opposition, and accepting the excuse of everyone who excuses himself before them, and perfect mildness towards all creatures, the good as well as the bad" (N 121). Thus, the ideal Sufi is here called a wali.

The wilayat 'amma, the "general saintship" common to all the sincere faithful (and it is to that wilaya that Salimi's statement points), is usually distinguished from the wilaya khassa, that of the advanced mystics, "who have become annihilated in God and remain through Him, and the wali is he who has been annihilated in Him and lives in Him" (N 5). From among those perfect mystics, a whole hierarchy of saints has evolved since at least the time of Tirmidhi. The highest spiritual authority is the qutb, "axis, pole," or ghauth, "help." He is surrounded by three nuqaba', "substitutes," four autad, "pillars," seven abrar, "pious," forty abdal, "substitutes," three hundred akhyar, "good," and four thousand hidden saints.

Some authorities, e.g., Ibn 'Arabi, claim that there are seven abdal, one for each of the seven climates;³ Ruzbihan Baqli expressed similar ideas.

The qutb is the virtual center of spiritual energy upon whom the well-being of this world depends (CL 80). Henri Corbin has shown, in a penetrating study, the importance of the orientation toward the Pole, the place where the celestial revelation, "the sun at midnight," will appear to the pilgrim on the mystical Path. The qutb rests in perfect tranquility, grounded in God--that is why all the "minor stars" revolve around him.

One may assume a close structural relationship between the concept of the qutb as the highest spiritual guide of the faithful and that of the hidden imam of Shia Islam. Not a few mystics claimed to be the qutb of their time, and quite a number of them assumed the role of the Mahdi, the manifestation of the hidden imam and the qutb, as manifested in the mystical preceptor, is common to Sufism and Shiism. The Shia teaches: "Who dies without knowing the imam of his time, dies an infidel." And Jalaluddin Rumi, though a relatively moderate Sufi, said: "He who does not know the true sheikh--i.e., the Perfect Man and qutb of his time--is a kafir, an infidel" (M2: 3325). The world cannot exist without a pole or an axis--it turns around him just as a mill turns around its axis and is otherwise of no use (U 63).

In later Iranian theosophy, the qutb is considered the locus of Sarosh, the old Zoroastrian angel of obedience, hearing, and inspiration who corresponds, in Sufi mythology, either to Gabriel or to Israfil, the angel of resurrection. In light of this, the claim of a modern thinker like Iqbal that he would "call a people to spiritual resurrection" gains special significance; he assumes, in a sense, the role of the qutb. In fact, the three angelic figures Sarosh, Israfil, and Gabriel occur very frequently in his poetry.

A very peculiar theory--or rather an elaboration of the above-mentioned ideas--was invented by Ruzbihan Baqli, who speaks of a hierarchic structure of three hundred persons whose hearts are like Adam's heart, forty whose hearts are like Moses's heart, seven whose hearts are fashioned after Abraham's heart, five whose hearts correspond to Gabriel's heart, three whose hearts correspond to that of Michael, and one, the qutb, whose heart is equal to Israfil's. He adds to this group of saintly persons the four prophets who have been lifted up to Heaven alive--Idris, Khidr, Ilyas, and Jesus--and thus reaches the cosmic number of 360, the pleroma of saints (CL 83).

Among the groups in the hierarchy the Forty have gained special prominence in Islam. Numerous stories are told about them, and there are local names in the Near East connected with their presence, such as Kirklareli, "the county of the Forty," in the European province of Turkey.

The word *abdal*, usually connected with the Forty, seems to have assumed this high spiritual meaning only gradually. In a number of early Sufi texts--in Sana'i's poetry, for example--the *abdal* are usually mentioned together with the ascetics. Later, the word was used to designate a saint who after his death would be "substituted" for (*badal*) by another person. In Turkey, mainly in the Bektashi tradition, it has become a sort of sobriquet for a certain group of mystics, like Kaygusuz Abdal, Pir Sultan Abdal.

Badaliya is an Arabic word that means to take the place of or substitute for another. It is a spiritual term that lies at the heart of the Christian faith experience and refers to the mystery of the image of God as Jesus sacrificing his life for all of humanity. To be a follower of Christ is to offer oneself out of love for the well-being of others.

The Seven are mentioned in some towns as the spiritual guardians of a sacred place--Marrakesh, for instance, claims to be protected by the Seven. Often, seven saintly persons or virgins are treated as a single unit in veneration (that can be the case with

the Forty as well). A connection between the veneration of the Seven and that of the Seven Sleepers--mentioned in the Koran (Sura 18)--is possible.⁴

The saints are supposed to know each other. Though they are veiled from the eyes of the common people, they recognize fellow saints without ever having met them, and many stories are told about secret meetings of saints on certain mountains in which, sometimes, an adept is allowed to partake. But on the whole it is held that God veils His friends from the world. "Out of jealousy, God puts a veil upon them and keeps them concealed from the public" (N 442), says Simnani, following Bayezid's idea that "the saints are God's brides whom only the close relatives can behold" (MC 1:43). The hadith qudsi, "verily my saints are under my domes, and only I know them," is often cited to support this idea.

One factor that led people to believe in the spiritual capacity of a Sufi leader was his ability to work miracles. Numerous stories of saints say that "he was heard when he prayed" or "such as he said would definitely come true," or "when he became angry God Almighty would quickly take revenge for his sake" (N 506). There is no doubt that many Sufis indeed had extraordinary powers to perform acts that seemed to supersede natural laws.

One of the main traits of Sufi hagiographical works is that they tell about the *firasa*, "cardiognosia" (soul-reading), of a master. "Beware of the *firasa* [discernment] of the faithful," it was said, "for he sees by God's light" (B 588). Innumerable stories are told about a sheikh's insight into his disciple's heart; he was able to tell his secret wishes, hopes, and dislikes to understand signs of spiritual pride or hypocrisy the very moment the adept entered his presence. There were even some who claimed to be able to discern whether a person was destined for Heaven or Hell (N 439).

The saint was able to disappear from sight, to become completely invisible, and to practice *buruz*, exteriorization, i.e., he could be present at different places at the same time. According to legend, Rumi attended seventeen parties at one time and wrote a poem at each one!⁵ The saint was capable of coming to the aid of his disciples wherever they were through the faculty of *tayy al-makan*, of being beyond spatial restriction, which is often attested to in hagiography. In cases of danger the sheikh might suddenly appear in the midst of a band of robbers to drive them away or assume the shape of the ruler in order to protect a disciple who called for help, or--as I was told several times in Turkey--the master might appear, in spiritualized form, at a sick person's bed in order to cure him or at least relieve him temporarily from his pain. "To enter under the burden of the sick" (N 397) was a miracle often performed by Sufis. . .

1. SUFISM gratefully acknowledges permission from the University of North Carolina Press to reprint this article which comprises a portion of Chapter 4 from Annemarie Schimmel's *Mystical Dimensions of Islam*. This article is an excerpt from Professor Schimmel's longer chapter, which due to space limitations could not be printed here in full.

2. The following frequently cited works are abbreviated in the text: B) Ruzbihan Baqli. "Sharh-i shathiyat," *Les paradoxes des soufis*. Edited by Henri Corbin. Tehran and Paris, 1966. Paragraphs cited. CL) Henri Corbin. *L'Homme de lumiere dans le soufisme iranien*. Paris, 1971. H) 'Ali ibn 'Uthman al-Hujwiri. The "Kashf al-Mahjub," the Oldest Persian Treatise on Sufism by al-Hujwiri. Translated by Reynold A. Nicholson. Gibb Memorial Series, no. 17. 1911. Reprint. London, 1959. K) Abu Bakr Muhammad al-Kalabadhi. *The Doctrine of the Sufis*. Translated by A.J. Arberry. Cambridge, 1935. M) Jalaluddin Rumi. *Mathnawi-i ma'nawi*. Edited and translated by Reynold A. Nicholson. 6 vols. London, 1925-40. N) Maulana 'Abdurrahman Jami. *Nafahat al-uns*. Edited by M. Tauhidipur. Tehran, 1336 sh./1957. NS) Reynold A. Nicholson. *Studies in Islamic Mysticism*. 1921. Reprint. Cambridge, 1967. U) Fairduddin 'Attar. *Musibatname*. Edited by N. Faisal. Tehran, 1338 sh./1959. X) 'Ali ibn Ahmad ad-Daylami. *Sirat-i Ibn al-Hafif ash-Shirazi*. Translated by Junayd-i Shirazi Edited by Anne-marie Schimmel. Ankara, 1955.
3. Muhiyuddin Ibn 'Arabi, *Al-futuh al-Makkiyya*, 4 vols. (Cairo, 1329 h./1911), chap. 198, fasl 31.
4. Emile Dermenghem, *Le culte des saints dans l'Islam Maghrebin* (Paris, 1954), is the best study in this field, written with a deep understanding of mystical Islam.
5. Johann Karl Teufel, *Eine Lebensbeschreibung des Scheichs 'Ali-i Hamadani* (Leiden, 1962), p. 108.
6. Tajuddin as-Subki, *Tabaqat ash-shafi 'iyya al-kubra*, 12 vols. (Cairo, 1324 h./1906), 2:59ff. The comprehensive study is Yusuf an-Nabahani, *Jami' karamat al-auliya'* (Bulaq, 1329 h./1911). See also Hans Joachim Kissling, "Die Wunder der Derwische," *Zeitschrift der Deutschen Morgenlandischen Gesellschaft* 107 (1957).
7. Dermenghem, *Culte des saints*, p.314; see Rene Brunel, *Essai sur la confrerie religieuse des Aissdouwa au Maroc* (Paris, 1926).
8. H.T. Sorley, *Shah Abdul Latif of Bhit: His Poetry, Life and Times* (1940; reprint ed., Oxford, 1966), p. 248.



اَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ
 مَكْتَبِنَا مَكْتَبِنَا
 قَطْمِيدِ
 رَسْمِ طَبَقِ
 مَا شَاءَ اللّٰهُ كَانَ وَمَا لَمْ يَشَاءَ لَمْ يَكُنْ



45th MESSAGE March 20, 1953

The time has come - I see the Lady of All Nations standing before me. She says, "Say that the time has now come. The time is here, the time in which the world shall know that I have come here as the Lady of All Nations. I want this to be made known to the world now. Tell this to the Pope's Sacrista.[1] This is my message to him. You shall not fear anything. He shall read all the messages and pass them on to the Holy Father. Do not be afraid, child. You will get there. Have no fear. For I am the one bringing this message. The time has come." Now the Lady pauses for a long time and then says, "53, that is the year of the Lady of All Nations."

The daily Miracle Now the Lady gazes before herself for a long time, and then she says, "Before the Lord Jesus Christ returned to the Father, before the Sacrifice of the Cross began, the Lord Jesus Christ gave a daily Miracle to the peoples of the whole world." Now the Lady casts a searching glance over the globe and says very slowly and questioningly, "How many are there ..." —and she pauses for a moment— "who experience this great Miracle? They pass this great Miracle by. The daily Sacrifice must come again into the midst of this degenerate world."

The predictions of the Lady The Lady waits again for a long time, gazing into the distance. Then she says, "In order to prove that I am the Lady of All Nations, I said: great powers will fall; politico-economic struggle will arise; watch out for the false prophets; pay attention to the meteors; there will be disasters; there will be natural disasters; we are facing great decisions; we are facing heavy pressure." **True peace** The Lady says, "Listen to the Lady, who wants to be your Mother. Pray, nations, that your sacrifice may find favor with the Lord. Pray, nations, that the true Holy Spirit may come. Pray, nations, that the Lady of All Nations may be your Advocate." Then the Lady says very slowly and clearly, "And now the Lady of All Nations promises to grant true peace. But the nations, together with the Church—understand well—together with the Church, will have to pray my prayer in this year. Tell this to the Sacrista. Say that the time has now come. Great world events are still to come." **The new church. The altars** Now the Lady pauses and it is as if she is changing her place. Then she says, "Now follow me where I am going." It is as if I am going along a road together with the Lady. We arrive at a meadow and a few trees. I see the Lady standing as in a haze above that meadow. She says, "You see me standing here in the meadow." Suddenly I recognize the meadow as



a familiar piece of land at the Wandelweg,[2] near the place where we live. "This is where the new church is going to be. **Amsterdam, the place of the Sacrament** Then the Lady says, "I have chosen the Dominican fathers for this. The donor shall place the image there. The image has to come to Amsterdam soon. I have chosen Amsterdam as the place of the Lady of All Nations. It is also the place of the Sacrament.[3] Understand all of this well." Next I see a Eucharistic procession. Among the many people participating I also see priests. One of these priests is walking in front with the Blessed Sacrament. The procession is coming from the old downtown, from the *Begijnhof*,[4] and going in the direction of the place the Lady showed me at the Wandelweg. **She will save the world** Then the Lady says, "The outspreading shall go through the monasteries to all priests, to all peoples. Dominicans, be well aware of what you have in your hands." **"Under this title she will save the world."** Then the Lady goes away very slowly.

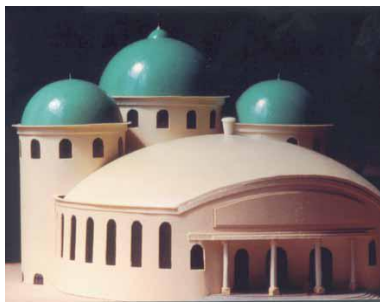
[2] This is the name of a footpath in Amsterdam at the time of the apparitions. [3] The first apparition of the Lady of All Nations was on the 600th anniversary of the famous Eucharistic Miracle of Amsterdam. [4] The site of the 'Miracle Chapel', a chapel which commemorates the Eucharistic Miracle of Amsterdam ('Begijnhof' is Dutch for 'Beguineage', the place of the Beguine lay sisterhood, founded in Liège, Belgium, in the 12th century).



52nd MESSAGE May 31, 1956

The site of the new church Now the Lady waits a long time. Then she says, while looking around herself, "Now, in the presence of these witnesses, the Lady will show you where and how the Lady of All Nations church is going to be built." Again the Lady says

nothing for a long time. Then it is as if all of a sudden we are standing in a grassy field. Now the Lady lets me see very clearly where the new church has to be built. She points to the left and says, "Look carefully. Not over there, but there." And now she points to the right. "I am showing it to you now. Tell it to the others later." Now I see the place clearly: a grassy field with trees and a teahouse, on Southern Wandelweg. Once again the Lady says, "Look carefully." She pauses, and then continues, "They will have difficulties. It is a large piece of land, later to be surrounded by a fair-sized part of town." Then I actually see that large piece of land surrounded by new houses and buildings. A stretch of the present-day dike is gone. **The church seen from the outside**



Suddenly I see a large church on the site the Lady had pointed out to me. It is a majestic church on a large square, a very extraordinary church, the likes of which we do not know; but in it one recognizes features of all different types of churches. The back side looks Eastern, and the front side is more Western. The church is built of yellowish-beige natural stone. The light green domes are very striking—a large one with a smaller one on either side. The

Lady points that out to me and says, "You see three domes on this church, a large one and, on either side, a smaller one." The green of the domes contrasts wonderfully with the yellowish-beige color of the church walls. These walls have large windows; just beneath the domes, too, there are windows. On the large dome there is a cross. **The front porch** The entrance to the church is very majestic,



imposing and grand. Steps lead up to the large, open front porch. This front porch has four enormous pillars on the front side, ornamented at the top and bottom. The pillars are not smooth, but as if ribbed from top to bottom. The roof over the entrance, supported by these pillars, has a protruding edge with some kind of sculpture or relief.

The inside of the church Then the Lady says very solemnly, "We are now entering the house of the Lord." Suddenly I am with the Lady inside the church. It is a large, inviting church. All the windows are stained-glass; they are of deep, warm colors—predominantly a sort of Eastern red and

blue—colors you do not find in our churches. As I walk with the Lady through the church, it occurs to me that the floor slopes slightly downward, as in an amphitheater. It is also striking that everything in the church is placed in a semicircle. Everything on and in the church is round. In the front of the

church I see a raised plateau, a kind of platform of enormous dimensions. It has steps leading up to it, along the curve. The pews are also arranged in a curve. I see communion rails in front of the platform.

The altars On the platform there are three altars, arranged in a semicircle. The Lady points at the altar in the middle and says, "In the middle the Cross, the daily Miracle, the altar of the Sacrifice of the Cross." At this the Lady points at a low tabernacle with a small crucifix on top of it. Then she points at the altar on the epistle side.[7] With her hands folded, she says very solemnly and devoutly, "The altar of the Father, the Son and the Holy Spirit." Now, pointing at the altar on the gospel side, she says, "On this side the altar of the Lady of All Nations. Look carefully: at the same level. It looks like one single semicircle; one large semicircle and a smaller one on either side." Although I see three altars, it is as if they are united as one single altar, one single semicircle, and yet three semicircles.

The images behind the altars Then the Lady says, "The altar of the Sacrifice in the middle. Behind it is the image of the Last Supper." Now the Lady shows me clearly the images behind the three altars. Behind the central altar I see an image of the Last Supper covering nearly the entire length of the curved back wall. The Christ is a beautiful and dignified figure. In front of Him is a chalice. In his hands He is holding a Host; it is as if He were breaking the Host. Around Him are the Apostles, half-reclining at the table. Then the Lady goes with me to the epistle side and says, "There you see the Father, seated upon the globe." On the back wall of the epistle side, I see an image of the Father, the Son and the Holy Spirit. The figure representing the Father is seated upon the globe. In his right hand there is a Cross. Above all this there is a dove, which is emitting rays in all directions. The Lady says,

"With the Cross in His hand, He is overshadowed by the Holy Spirit, represented in the form of a dove emitting rays in all directions." The altar of the Lady - The separate chapel Now the Lady points at the gospel side and says, "The altar of the Lady depicts me as I come." I see an image of the Lady of All Nations standing on the globe, with the Cross behind her and sheep around the globe. All three images are sculpted in a type of dark brown wood, the image of the Lady, too. This surprises me greatly. The Lady seems to notice this. She smiles and says, "You do not see the present-day image." She means the painting. Then she signals me to follow her. We go to the back, on the gospel side. In the back of the church, a little more to the side, I see the painting of the Lady, hanging in a small chapel. The Lady smiles and says, "There, a little more to the side, is the painting, separate in a separate chapel. The Lord Jesus Christ willed it so."

Shaykh `Abdullah al-Fa'iz ad-Daghestani

May Allah Sanctify His Noble Secret

"You are something inseparable in the heart.

My eyelids never close

but that You are between them and my eyes.

Your love is part of me like the soul's internal speech.

I cannot breathe except You are in my breath

and I find You coursing through each of my senses."

Abul-Hasan Simnan.

The Red Sulfur among the saints, the Crystal Lamp of this Universe and its Foundation, he was supported by Steadfast Faith. A Knower of the Hidden Meanings of the Holy Qur'an, he was the Key to Its Secret, enlightened with the Pure Essence of the Truth. He had enormous experience in the Way of his predecessors. Sufism was his blood, the Prophet Muhammad was his heart, and the Divine Presence was his soul. He was the Luminary of Knowledge for human beings in his time, Owner of the Perfect Characteristics and Controller of his Active Self. He was the Ocean of Wisdom for all human beings to sail upon and reach their appointed shore unscathed.

The earth shone with a brilliant new light when he was born. People ran to his door to find through him the happiness of this life and the Hereafter. He was an Ocean of Instruction whose waves crashed roaring on His Divine Shore. He left the erudite perplexed with his superior knowledge and he was the greatest of all ascetics one had seen or read about. He gave selflessly from his Spirit to quench the thirst of the spiritual and the physical worlds. He was a galaxy by himself, garlanded with suns and stars of varied size and color, bringing a different light to each individual. He wore the Crown of God's Divine Love, and from him people sipped the longed-for honey of Divine Secrets. He never left a person without reaching and raising him with his spiritual breath. The darkness of ignorance disappeared in the illumination of his knowledge.

He was nursed from the breast of the Station of the Ghawth, whose throne he ascended later in life. He was a Reviver of Religion in his time. His reputation for wise counsel and guidance spread over the earth. Kings stood at his door. Scholars sought his disclosures. In his time no one was left who did not receive nourishment from his spirituality. By means of his Light, darkness disappeared and the Secrets of Blessings shone from the people. He was the Perfect Saint and the Pillar of the Knowers.

He was born in Daghestan in the year 1309 H./1891 AD. to a family of doctors. His father was a general practitioner and his brother was surgeon general in the Russian Army. He was raised and trained by his uncle, Shaykh Sharafuddin ad-Daghestani (q), the master of the Naqshbandi Order at that time, who took special care of him from his early life.

During Shaykh Sharafuddin's sister's pregnancy, he told her:

"The son you are carrying has no veils on his heart. He will be able to see events that have passed or that are coming. He is one of those who can read the Unseen Knowledge from the Preserved Tablets (lawh al-mahfuth) directly. He is going to be Sultan al-Awliya' in his time. He is going to be called, among the saints, 'Naqeeb al-Ummah', the Leader of the Nation of Muhammad. He is going to perfect the ability of being with God and being at the same time with people. He will inherit the secret from the Prophet which he referred to when he said, "I have one face looking at the Creator and I have one face looking at Creation," and "I have one hour with the Creator and I have one hour with the creation."

"When you give birth to him call him `Abdullah, because he will be carrying the secret of Servanthood. He will spread the Tariqat back to the Arab countries, and through him, his successor will spread the Tariqat in Western countries and in the Far East. You must be careful with him. I am asking that when he reaches the age of seven you give him to me to raise and to be under my guardianship."

On the 12th of Rabi`ul Awwal, a Thursday, his mother Amina gave birth to her son, whom she named `Abdullah. When she gave birth to him at around midnight, no one was with her. His father was busy and his brother was away. She said that when she was delivering him she saw a vision, in which two ladies came to her. One was Rabi`a al-`Adawiyya and the other was Asiya (Pharaoh's wife, who believed in Moses). They helped her in giving birth. After a while the vision disappeared and she saw a baby come forth. At that moment her husband arrived and helped her deliver her son.

His parents never heard him cry. In his childhood, at the age of one year, they often saw him with his head on the floor in prostration. His mother, family, and neighbors were astonished at this. He spoke at the age of seven months and was able to make himself understood clearly. He was unlike other children in other respects as well. He would often be seen moving his head from right to left while voicing the Divine Name. At the age of three he used to tell visitors about their future. He would know their name without being familiar with them or being told. He surprised the people of his country. People used to come to visit his parents' home in order to see this remarkable child and to hear him speak.

By the age of seven he was reciting Qur'an. He used to sit with his uncle, Shaykh Sharafuddin, and answer the questions people put to him. His answers were always very clear on matters of the shari`ah, though he had never studied jurisprudence. He would recite the supporting evidences from the Qur'an and Prophetic Narrations without ever having studied the science of Prophetic Narrations. This caused people to be more and more attracted to him.

His father's house was always full of visitors coming to ask him about their problems and difficulties and daily affairs. He would answer them and predict their outcomes. He became so famous at the age of seven, that if anyone in his village wanted to marry, they would first go to him and ask if the marriage was destined to succeed. More than that, they would ask if the marriage was according to the Will of Allah as mentioned in the Preserved Tablets.

The scholars of his time verified his decisions and accepted his jurisdiction. Knowers in his time were so fascinated with his knowledge, though he was only seven years of age, that they would come from afar to hear the spiritual knowledge that flowed from him like a fountain. His uncle asked him how he

was able to speak so effortlessly and endlessly. He answered, "O my uncle, it comes to me as words written right in front of me from the Divine Presence. I only have to look and read what is written."

He used to discuss subjects of deep knowledge that had never been spoken of before. At the age of seven, he said to the spiritual masters of wisdom of his time, "If I speak what has been put into my heart of Divine Knowledge, even saints will cut my throat."

He was extremely meticulous in keeping the prescriptions of the Shari`ah. He was the first to appear for Salat (prayer) in the mosque five times a day. He was the first to be present for Dhikr. He was the first to be present in the meetings of scholars. He was the first to be present in the spiritual gatherings.

He acquired fame for healing sick people by recitation of Surat al-Fatiha. Many people were brought to him with different kinds of sicknesses and he would read Surat al-Fatiha and blow on them and they would be healed. He had a tremendous power for healing even people who were far away. People would come to him and ask for help for parents, or a wife, or someone else who was sick and unable come to him. He would read one Fatiha and send it for them, and they would be instantly cured, from any distance. Healing was one specialty from among his endless specialties.

He said about himself:

"I am a descendant of Sayyidina Miqdad ibn al-Aswad (r), whom the Prophet used to appoint as his deputy whenever he left Madinah on an expedition. I inherited, like my uncle, the five marks of the Blessed Hand of the Prophet which he had placed on the back of my blessed grandfather, Miqdad ibn al-Aswad (r). From that birthmark shines a special light."

At that time, Daghestan was under the severe oppression and tyranny of the Russian occupying armies. His uncle, who was the spiritual head of the village, and his father, who was a well-known doctor, decided to emigrate from Daghestan to Turkey. After reaching this decision, they asked Shaykh `Abdullah to make spiritual consultation on the appropriateness of migrating at that time. Grandshaykh `Abdullah described the event:

"That night I prayed `Isha', then I renewed my ablution and I prayed two rak`ats. Then I sat in meditation, connecting myself through my Shaykh, my uncle, to the Prophet .

"I saw the Prophet coming to me with 124,000 Sahaba (Companions) saying to me, 'O my son, I am releasing all my powers and those of my 124,000 Companions from my heart. Tell your uncle and the caretakers of the village to migrate immediately to Turkey.'

"Then I saw the Prophet hugging me and I saw myself disappearing in him. As soon as I disappeared in him I saw myself ascending from the Dome of the Rock, the Bait ul-Maqdis, from which the Prophet ascended in the Night Journey. I saw myself astride the same Buraq which carried the Prophet and I saw myself carried up in a true vision, to the Station of Two Bow-lengths, where I could see the Prophet but not myself.

"I felt myself to be a part of the entirety of the Prophet . Through that Ascension I received the Realities that the Prophet poured into my heart from what he had received on the Night of Ascension. All these different kinds of knowledges came to my heart in words of light, which began

as green and changed to purple, and the understandings were poured into my heart in a quantity which is immeasurable.

"I heard a voice coming from the Divine Presence saying, "Approach, O my servant, to My Presence." As I approached through the Prophet , everything disappeared, even the spiritual reality of the Prophet disappeared. Nothing existed except Allah, Almighty and Exalted.

"Then I heard a voice from all His Lights and Attributes that were shining in His Presence, 'O my servant, now come to the State of Existence within this Light.' I felt myself come into existence through the Prophet , after having been annihilated, appearing and existing in the Divine Presence, decorated with the Ninety-Nine Attributes. Then I saw myself inside the Prophet , appearing inside every creation that was existing by Allah's Power. That took us to a state in which we were able to realize that there are universes other than this universe, that there are endless Creations of Allah, High and Sublime. Then I felt my uncle shaking my shoulder, saying, 'O my son, it is time for Fajr prayer.'

"I prayed Fajr behind him and more than 300 people from the village prayed in congregation with us. After Fajr my uncle stood and said, 'We asked my nephew to make istikhara (spiritual consultation).' Everyone was eagerly waiting to hear what I had seen. My uncle immediately said, 'He was brought to the presence of the Prophet by my power. The Prophet gave everyone permission to move to Turkey. Then he took him through states up to the state of 'the Distance of two Bowlenghts.' Then he took him to a station such that he opened to him a vision of knowledge that has never been opened to any saint before, including myself. His Ascension was a means of instruction for past and present saints, and a Key to open a Gigantic Ocean of Knowledge and Wisdom.'

"I said to myself, 'My uncle was with me in that vision, and it was with his power that I received that vision.'"

"Everyone in the village began to prepare for the emigration. We moved from Daghestan to Turkey on a trip that was full of difficulties caused both by the Russian soldiers and by highwaymen who killed without the slightest provocation.

"Near the border with Turkey, we were travelling through a forest which was known to be filled with Russian soldiers. It was Fajr time. My uncle said, 'We will pray Fajr and then we will cross the forest.' We prayed Fajr and began moving. Then Shaykh Sharafuddin said to everyone, 'Stop!' He asked for a cup of water. Someone handed him a cup of water and he read on it from Chapter Ya Sin (ayat 9): 'And We have set a barrier in front of them and a barrier behind them, and We have enshrouded them in veils so that they cannot see.' Then he read Fallahu khairul hafidhan wa Huwa arhamur-Rahimeen , "Allah is the best protector, and He is the Most Merciful of those who show mercy." [12:64]

"As he was reading these verses, everyone felt something come to their hearts, and I saw all the emigrants trembling. Allah gave me a vision at that moment so that I could see that we were surrounded by the Russian Army on every side. I saw that they were shooting at anything that

moved, even a bird. Then I saw that we were passing by and that we were safe. We were crossing the forest and they heard no sound of our footsteps or our animals, until we arrived safely at the other side of the border.

"The vision ended as Shaykh Sharafuddin finished reading. He cast the water ahead of us and he said, 'Move now! But don't look behind.' As we moved on, we could see the Russian soldiers on every side, yet it was as if we were invisible. We moved for 20 miles through that forest. It took us from morning until after `Isha prayers. We did not stop except to pray and we were invisible to everyone. We heard the Russian army shooting at people, birds, animals, and anything that moved. But we passed undetected and unscathed. We were the only people who were safe. We exited the forest and crossed over into Turkey.

"We travelled first to Bursa, where Shaykh Sharafuddin established his home for one year. After that he moved to a place called Rashadiyya, where he established a village for Daghestani emigrants. It was located thirty miles from Yalova, which is on the Marmara Coast, around fifty miles from Bursa and about 60 miles from Adapazar. There he built the only mosque in that village, and next to it he built his own house. Everyone busied themselves with building their houses. My father and mother built a house adjacent to the house of Shaykh Sharafuddin."

"When I reached the age of thirteen, Turkey was under the attack of the British, French and Greek armies. The Turkish Army was conscripting everyone, even the children. They wanted me to go join the Army, but my uncle, who had a good relationship with the Sultan Abdul Hamid, refused to send me. My father died and my mother was alone so I had to work to support my mother. When I reached fifteen years of age, Sayyidina Shaykh Sharafuddin told me, 'Now, my son, you are mature and an adult, and you have to marry.' I married at the very young age of fifteen years and lived with my mother and my wife."

His First Seclusion and Spiritual Training

Shaykh Sharafuddin raised and trained Shaykh `Abdullah with intensive spiritual discipline and long hours of dhikr. After six months he was ordered to enter seclusion for five years. He said:

"I was a newlywed of only six months when my Shaykh ordered me to enter seclusion for five years. My mother was so unhappy she went to complain to my Shaykh, her brother, about it. My wife was also unhappy, but my heart never complained. On the contrary, my heart was completely happy to enter the seclusion I desired so intensely.

"I entered the seclusion, though my mother was crying and saying, 'I have no one except you. Your brother is still in Russia and your father has passed on.' I felt pity for my mother, but I knew it was an order of my Shaykh and that it was coming directly from the Prophet . I entered that seclusion with orders to take six showers every day with cold water, and to keep all my obligations and daily devotional practices (wird/dhikr). In addition, I was ordered to read at least seven, and up to fifteen, sections of Qur'an and to repeat the Holy Name of Allah 148,000 times and prayers on the Prophet 24,000 times daily.

"There were many other practices as well, all to be performed in a focused and meditative state. I was in a cave, deep in a large forest, high on a snow-covered mountain. One person was assigned to serve me with seven olives and two ounces of bread every day. I entered that seclusion when I was

fifteen and a half years old, and I was quite fat. When I emerged from that seclusion at twenty-two years of age, I was very thin, weighing only 100 pounds.

"What was unveiled to me of experiences and visions cannot be expressed in words. When I entered the seclusion I said to my ego, 'O my ego, even if I am going to die, I am not going to leave this seclusion. You must know that. Do not try to change my mind or to cheat me.'"

There was a hole in the cave, and when he entered the seclusion he stopped up the hole with a piece of cloth. He continued saying, "I slept very little in that seclusion. I never felt any need to sleep, because I had such strong heavenly support. One time I had a vision of the Prophet in seclusion in the Cave of Hi ra. For forty days I sat behind him and he never slept but continued in that state. "As I was making dhikr one night after midnight, a huge storm raged on the mountain. I could hear that storm felling trees, pouring rain and finally snow. It was very cold and nothing made me warm except the heat of my Dhikr. A heavy wind blew the cloth out of the hole. I was freezing and snow blew in around me. I was so cold that I couldn't move my fingers to count the repetitions of my Dhikr. My heart almost stopped. Then it occurred to me to close the hole again. As soon as that thought came to me, I saw the vision of my Shaykh shouting, 'O my son! Are you busy with yourself or are you busy with the One who Created you? If you die from the cold it is better for you than allowing your heart one moment of heedlessness.' That vision gave me warmth in my heart and determination to restart the Dhikr immediately. As I continued the Dhikr more wind came, and with it more snow. I struggled with myself, finally telling myself, 'Let me die, even so I am continuing my dhikr.' As soon as I said that, the wind stopped and the snow stopped. Then a tree fell, and covered that hole in the cave.

"One day after I prayed the last prayer of the night, while I was busy with Dhikr, and my heart was connected with its Origin, I saw myself doing Dhikr in the Divine Presence. At the same time I felt something encircling me. I knew it was not something heavenly, that it was something physical. I remembered the saying of the Prophet , 'Nothing puts fear in my heart except the fear of Allah.' Although I felt something around me and wrapping me up, my heart remained undisturbed in the Divine Presence.

"In that state I reached a place in the Station of the Awareness of Numbers (wuquf `adadi) of 777,777 repetitions of the Divine Name. I was going to 777,778 when I heard the Divine Presence addressing me, 'O my servant! You have reached the Secret of Wuqaf cAdadi tonight and have gained the key for that station. Enter into our presence in the State of the One who Speaks with Allah (kalimullah), the state of Sayyidina Musa (as) when he spoke directly with God. I saw that I was speaking with the Divine Presence and I received answers to questions that saints had never been able to reach before. I took the opportunity to ask Allah, 'O Allah, what is Your Greatest Name?' And I heard, 'O my servant, you will be given that later.' Then that vision disappeared and it was time for Fajr prayer.

"Before each prayer, I was obliged to take a cold shower. There was, of course, no running water, so I had to use melted snow for showering. As I was about to stand up to wash for prayer, I found that facing me was the head of a snake, which had encircled me completely. Its head was poised so that any movement out of fear would cause him to strike me. I didn't give that snake any importance. I knew if I felt any fear, it would attack. So in my mind I made it to be nonexistent. I could not take a shower with the snake wrapped around me, but the Shaykh's order had to be followed. So I poured the water over my clothes and over the snake. For forty days that snake remained wrapped around me. When I was praying, it would move its head to allow for my prostrations. For forty days, that

snake kept watch, looking for any mistake or fear, to attack me. This test from my Shaykh, to see if I had fear of any but Allah, finally ended and that snake began to unwind itself from around me. It sat for a while in front of me. Then it disappeared."

He spent five years in that particular seclusion, which ended at the age of 22. When he emerged he was eligible for military conscription. This time he went into the army.

His Ascension

He said, "I saw my mother for only one or two weeks. Then they took me to the battle known as Safar Barlik in the Dardanelles. One day there was an attack from the enemy and about 100 of us were left behind to defend a frontier. I was an excellent marksman, able to hit a thread from a great distance. We were unable to defend our position and were under fierce attack. I felt a bullet strike my heart and I fell to the ground mortally wounded. "As I lay dying, I saw the Prophet coming to me. He said, 'O my son, you were destined to die here, but we still need you on this earth in both your spiritual and physical form. I am coming to you to show you how a person dies and how the Angel of Death takes the soul.' He presented me with a vision in which I saw my soul leaving my body, cell by cell, beginning from the toes. As the life was withdrawing, I could see how many cells are in my body, and the function of every cell, and the cure for every sickness of each cell. I heard the dhikr of every cell.

"As my soul was passing away I experienced what a person feels when he dies. I was brought to see the different states of death: painful states of death, easy states of death and the most blissful states of death. The Prophet told me, 'You are from those who pass in a blissful state of death.' I was enjoying that passing so much because I was going back to my Origin, which made me comprehend the secret of the Qur'anic ayat, "To Allah we belong, and to Him is our return" [2:156].

"That vision continued until I experienced my soul departing on the last breath. I saw the Angel of Death come and heard the questions he would ask. All the kinds of visions that appear to the dying I experienced, yet I was alive during that experience and this enabled me to understand the secret of that state.

"Then I saw in that vision my soul looking down on my body, and the Prophet was telling me, 'Come with me!' I accompanied the Prophet, and he took me to a vision of the Seven Heavens. I saw everything he wished me to see in the Seven Heavens, and then he raised me to the State of Maqam as-Sidq (the Station of Truthfulness), where I met all the Prophets, all the saints (Siddiqeen), all the martyrs, and all the righteous (Saliheen). "Then he said, 'O my son, now I am going to take you to see the tortures of Hell.' There I saw everything that the Prophet had mentioned in the hadeeth about the tortures and punishments of that place. I said, 'O Prophet, you who were sent as a Mercy for Human Beings, is there not any way for these people to be saved?' He replied to me, 'Yes, my son, with my intercession they can be saved. I am showing you the fate of those people if I did not have the power to intercede for them.' "Then the Prophet said, 'O my son, now I will return you to earth and to your body.' As soon as the Prophet said that, I looked down and saw my body, looking somewhat swollen. I looked at that and said, 'O Prophet of God, it is better to be here with you. I don't want to go back. I am happy with you in the Divine Presence. Look at that dunya, I have already been there and now I have left. Why must I go back? Look, my body is swollen.'

"He said, 'O my son, you must go back. That is your duty.' By the order of the Prophet I went back to my body, even though I did not want to. As I entered my body I saw the bullet in my heart had been encased in flesh and the bleeding had stopped. As I smoothly entered into my body the vision ended. When it ended I saw the medics on the field of battle looking for the survivors among the dead. Then one of them said, 'That one is alive, that one is alive.' I had no power to speak or to move, and I realized that it had been seven days that my body had been lying there."

"They took me and treated me, until I recovered and my health was restored. Then they sent me back to my uncle. As soon as I reached him he told me, 'O my son, did you enjoy your visit?' I didn't say 'yes' and I didn't say 'no', as I wanted to know if he meant the visit to the army or the visit in the company of the Prophet . Then he asked me again, 'O my son did you enjoy your visit with the Prophet ?' Then I realized that he knew everything. So I ran to him and kissed his hand and I told him, 'O my Shaykh I went with the Prophet and I must admit that I didn't want to come back. But he told me that is my duty.'"

Total Surrender

Shaykh `Abdullah (q) continued his life under the watchful eyes of his uncle, Shaykh Sharafuddin (q), and he advanced ever higher in spiritual knowledge. One day Shaykh Sharafuddin was sitting in a gathering of 300 scholars, both religious and spiritual, and they were there to discuss matters of importance to their spiritual life. They were sitting on a hill near his mosque.

Shaykh `Abdullah came up the hill towards the gathering. Some of the scholars said to Shaykh Sharafuddin, "We are astonished at the great importance you give to that child." The Shaykh replied, "Look at him. He is coming to see me. If a little child of seven were to come to him and say, 'Your Shaykh is sending you a message that you must go to Makkah,' even if I hadn't sent that child, `Abdullah would immediately accept and do what that child says. This is because he relates everything to me and he knows that whatever comes to him comes from me, regardless of the means. He knows that if it comes from me, the order is from the Prophet , because my heart is connected to his heart, and that its origin is from Allah. Now if that were to happen, without going back to his wife or his mother to say good-bye, nor to pack any provisions, he would immediately direct his steps toward Makkah. That is why I give him such importance; and also because I know what kind of station he is in.

"The State that he is now in, no one before him, including myself, has ever been able to enter or to see. He has reached a state higher than my state and higher than my masters in this Tariqat. As the tariqat continues from one master to another it moves upward. As the secret is passed from one Shaykh to another, the rank will be increased by the addition of the successor's secret to the secret that he receives. At the same time, the rank of the Prophet is always increasing, in every moment, and as he is raised ever higher, so too are the saints of his Nation. That is the meaning of the verse, "And above every possessor of knowledge there is One All-knowing." [12:76].

A Meeting With Gurdjieff

Grandshaykh `Abdullah (q) used to serve in his master's khaniqah. Everyday hundreds of visitors arrived to visit the Shaykh, most of them coming from Daghestan. Among the many visitors to the Shaykh was the Russian teacher George Gurdjieff. Having recently arrived in Turkey, after a long and

arduous escape from Russia, Gurdjieff came to visit Shaykh Sharafuddin. He had had many contacts with Sufis of various orders and had been raised in, and had travelled extensively throughout, the region of the Caucasus. He was pleased to find the inheritors of the distinguished Daghestani Naqshbandi lineage.

Shaykh Sharafuddin (q) asked Shaykh `Abdullah (q) to host their guest. Shaykh `Abdullah recounted the events of the meeting to several of his murids many years later. As soon as they met, Shaykh `Abdullah said, "You are interested in the knowledge of the Nine Points. We can speak on it in the morning after Fajr prayer. Now you eat something and rest." At Fajr time Shaykh `Abdullah called Gurdjieff to come and pray with him. As soon as the prayer finished, the Shaykh began to recite Surat Ya Sin from the Holy Qur'an. As he finished reading, Gurdjieff approached him and asked if he could speak of what he had just experienced. Gurdjieff said: "As soon as you finished the prayer and began to recite, I saw you come to me and take my hand and we were transported to a beautiful rose garden. You told me that this garden is your garden and these roses are your murids, each with his own color and perfume. You directed me to one particular red rose and said, 'That one is yours. Go smell it.' As I did, I saw the rose open and I disappeared within it and became the rose. I entered its roots and they led me to your presence. I found myself entering into your heart and becoming a part of you.

"Through your spiritual power I was able to ascend to the knowledge of the power of the Nine Points. Then a voice, addressing me as `Abd an-Nur, said: 'This light and knowledge have been granted to you from the Divine Presence of Allah to bring peace to your heart. However, you must not use the power of this knowledge.' The voice bid me farewell with the salutation of Peace and the vision ended as you were finishing the recitation from the Qur'an."

Shaykh `Abdullah replied, "Surat Ya Sin was called 'the Heart of the Qur'an' by the Holy Prophet and the knowledge of these Nine Points was opened to you through it. The vision was by the blessings of the verse: 'Peace! a Word (of salutation) from a Lord Most Merciful' [36:58].

"Each of the Nine Points is represented by one of nine Saints who are at the Highest Level in the Divine Presence. They are the keys to the untold powers within man, but there is no permission to use these keys. This is a secret that in general will not be opened until the Last Days when the Mahdi (as) appears and Jesus (as) returns.

"This meeting of ours has been blessed. Keep it as a secret in your heart and don't speak of it in this life. `Abd an-Nur, for that is your name with us, you are free to stay or go as your responsibilities allow. You are always welcome with us. You have attained safety in the Divine Presence. May Allah bless you and strengthen you in your work."

His States and Discourses After His Second Seclusion

At 30 years of age, Shaykh Abdullah was ordered to enter a second long seclusion for five years. During that seclusion, many visions and states were granted to him, which it would be impossible to describe within the span of this book. After he completed this second seclusion, the power of his spiritual attraction increased. He became so renowned that even during his Shaykh's lifetime, people used to come from everywhere to learn from him.

Following are some of his discourses:

"I do not speak to you about any Station (Maqam), Manifestation (Tajalli), or Rank (Rutbah) without my having already entered that station or position and experienced that Manifestation. I am not like many others, I do not speak separating my sight from my heart, enumerating the Stations (Maqamat) for you without my knowing their Reality (haqiqah). No! First of all I followed that path and saw what it was. I learned those Realities and Secrets which may be found along it, and I worked my way along it until I obtained the Knowledge of Certainty ('ilm al-yaqin), the Eye of Certainty ('ayn al-yaqin), and the Truth of Certainty (haqq al-yaqin). Only then do I speak to you, giving you a tiny taste of what I have tasted, until I am able to make you reach that station without tiring you and without difficulties.

"There are five stations of the Heart: qalb, sirr, sirr as-sirr, khafa and akhfa. Qalb is the Heart, sirr is the Secret, sirr as-sirr is the Secret of the Secret, khafa is the Hidden, and akhfa the Most Hidden. The secret of this Tariqat is based on these five lata'if (Subtle Things), the Stations of the heart.

"Latifat al-qalb, the stage of the Heart, is under the authority of Sayyidina Adam , because it represents the physical aspect of the heart. Latifat as-sirr, the station of the Secret, is under Sayyidina Nuh , because it is the Vessel which is saved from the Ocean of Darkness, salvation from the flood of ignorance. Latifat Sirr as-Sirr, the station of the Secret of the Secret, is under two Prophet s: Ibrahim and Masa , who represent Allah's Divine Presence on Earth. Allah made Ibrahim the symbol of all His Khalifs on this Earth, as mentioned in the verse of the creation of mankind, "I will create a vicegerent on earth." [2:30]. Musa was blessed with hearing and speaking to Allah which are the two essential attributes of knowledge.

"Latifat al-khafa, the Hidden Station, is under Sayyidina 'Isa . Because of his relationship with Hidden Knowledge, he represents spiritual understanding.

"Latifat al-akhfa, the Most Hidden Station, is under the Reality of Sayyidina Muhammad , because he was granted a station high above that of all other Prophet s and messengers. He was the one who was raised up, in the Night of Ascension, to the Divine Presence. This is represented by the Kalima (Sacred Phrase), because there is no la ilaha illallah without Muhammadun Rasalullah.

"The lights of these stations have been shown to me. The light of the Heart is a yellow hue; the light of the Secret is red; the light of the Secret of the Secret is white; the light of the Hidden Station is green; and the light of the Most Hidden Station is black."

"These Five Stations are the center of the Nine Points, which represent the locus of Revelation and Inspiration of the Divine Presence in the heart of the human being. These Nine Points are located on the chest of each person and they represent nine different hidden states in every human being. Every state is connected to a saint, who has the authority to control that point.

"If the seeker in the Naqshbandi Way is able to unveil and to make spiritual contact with the authorized master controlling these points, he may be given knowledge of and power to use these nine points.

"The conditions related to opening these nine points can only be alluded to obliquely. The first station involves the power of imprisoning the ego. The key to the second state is Dhikr with la ilaha illallah. The third state consists in witnessing the engraving of Allah's name on the heart (naqsh). The fourth state relates to the meaning of that engraving on the heart. The fifth state is to imprint the engraving with your dhikr. In the sixth state the heart is made to stop pumping at will and to start

pumping at will. The seventh state is to be aware of the number of times one stops the heart from pumping and the number of times one restores the pumping of the heart.

"In the eighth state one mentions the phrase Muhammadun Rasulullah in every cessation of the heart and every restoration of its pumping. The ninth stage is to return to your Cave, as Allah mentioned in Surat al-Kahf, "When ye turn away from them and the things they worship other than Allah, betake yourself to the Cave: your Lord will shower His mercies on you..." [18:16].

"The Cave is the Divine Presence. Here one utters the cherished prayer of the Prophet : 'O God, You are my destination and Your Pleasure is what I seek.' The heart, as it cycles between the cessation and restoration of its pumping, is existing at the level of the Essence of the Divine Presence. Because that Divine Essence is the source of all created being, that heart will be at one with every minutest creation in this universe. The heart which has reached the secrets of the nine points will be able to see everything, hear everything, know everything, taste everything, sense everything, 'Until He will be the ears with which he hears, the eyes with which he sees, the tongue with which he speaks, the hand with which he grasps, and the feet with which he walks. He will be Lordly, he only need say to a thing Be! and it will be.'"

Shaykh Sharafuddin's Will

In the last days of Shaykh Sharafuddin's life, he wrote his will and gave it to Shaykh `Abdullah. He predicted at that time, "After I die, an opportunity will come for you to leave Turkey. When that opportunity comes you must take it, because your duty does not lie here but outside Turkey."

Shaykh `Abdullah (q) had two daughters from his wife Halima, the eldest was named Rabi`a and the younger Madiha. Nine of his children have not survived. After his Shaykh passed away, a delegation came to him from King Faruq of Egypt to convey the condolences of the King, as Shaykh Sharafuddin (q) had many followers in Egypt. One of the princes who came with the delegation saw his daughter Madiha. He immediately felt attracted to her and asked to marry her.

Shaykh `Abdullah realized that this was the opportunity to leave Turkey that his Shaykh had foretold. He immediately accepted the proposal, and with his daughter's compliance the marriage quickly took place. Soon after that he received an invitation from his daughter's new husband to come to Egypt. He said:

"I went to Egypt and stayed with my daughter. The relationship between her and her husband was not good. After some time the marriage failed and ended in divorce. I took my Shaykh's advice to use that opportunity. I boarded a ship with my wife and daughters in Alexandria and sailed to Latakia. From Latakia I went to Aleppo, where I landed with only ten piastres [about 10 cents] in my pocket, and no other worldly possessions with me. I went to the mosque to pray Maghrib with my daughters and my wife. There a man approached me and said to me, 'O my Shaykh, please be my guest.' He took me and my family and he hosted us. I consider this to be one of my Shaykh's miracles, which took us from Egypt to Aleppo where Allah opened a door for us."

He stayed some time in Aleppo, where people were honored to have him. Scholars came to sit and listen to him, and they were fascinated with his speeches and his knowledge. They called him the Reviver of the Religion.

From there he moved to Hama, where he visited the mosque and tomb of the Companion of the Prophet , Khalid ibn al-Walid (r). He stayed briefly in Hama. He moved to Damascus, in the Midan District, near the tomb of Sa'd ad-Din Jibawi, a saint from the family of the Prophet . There he established the first zawiya for the branch of the Naqshbandi Order which had gone to Daghestan. With him the Golden Chain of the Naqshbandi Order which had gone from Damascus to India, Baghdad, and Daghestan, now returned to Damascus.

His two daughters were married, Rabiha had four children, three girls and one boy. Madiha was married to Shaykh Tawfiq al-Hibri, one of the great Islamic scholars of Lebanon.

Soon people began to crowd into his zawiya. They arrived there from all over the city: Sufis, government people, businessmen, and common people. Murids were coming every day to sit at the door of his khaniqah. Daily they served food to hundreds, many of whom also slept there.

Then he received a spiritual order to move to the Mountain of Qasyun. It is the highest point in Damascus, from whose vantage the entire city can be viewed. With the help of his two senior murids, Shaykh Muhammad Nazim `Adil and Shaykh Husayn `Ali, he built a house. This house and the mosque next to it still stand, and the mosque is the site of his maqam (tomb). He saw in a vision, while he was building the mosque, that the Prophet , with Shah Naqshband and Sayyidina Ahmad al-Faruqi, came and put posts to mark the shape and location of the walls of the mosque. As soon as the vision ended, the markers were visible, and everyone present saw them. At that mosque, over the years, hundreds of thousands of visitors were received: for healing, for prayers, for training, for all kinds of external and internal knowledge.

Many times he was ordered by the Prophet to go into more seclusions. These seclusions varied in length from 40 days to one year. He went into over twenty seclusions during his lifetime. Some of these seclusions were made in Damascus, some in Jordan, some in Baghdad, at the tomb of Sayyidina `Abdul Qadir Jilani, and many were in Madinah. With each seclusion, his spiritual power and rank were amplified.

One time he sent a message to Sharif `Abdullah, who was the King of Jordan and one of his murids, via Mawlana Shaykh Nazim (q), telling him, "Don't go and pray in congregation, especially on a Friday, because I had a vision that you will be killed." That message was given to Sharif `Abdullah, but he did not heed the warning. The next week he was killed as he left the Friday congregational prayers.

Years later a cousin of ours was caught by accident in gunfire in Beirut. He was taken for emergency surgery. We went to visit our Grandshaykh, terrified for his condition. As soon as we walked in and before we could speak he said to us, "Go back! It was written that he would die, but with my prayers he will live. The operation he is going through will succeed." When we returned, our cousin was in a coma and they were taking him to surgery. We informed his mother of what Grandshaykh had said to give her hope. The next day our cousin regained consciousness.

He said, "I saw Grandshaykh coming to me and doing surgery on me; and that is what saved me."

Shaykh `Abdullah (q) often talked about foreordained things (qada'). He said,

"It is known that there are two types of destiny. The first kind of destiny is termed qada'an mucallaq, which means Suspended or Mutable Destiny. It is written on the lawh al-mahfudh (the Preserved Tablet). This will vary according to will and behavior, cause and effect. All saints can change this kind of destiny for their murids, in order to train them and to influence their destiny by changing their actions and behavior. The authority to change the Mutable Destiny is given to the Shaykhs for their murids because they are connected to each other by Divine Will.

"The second type of destiny is contained in Umm al-Kitab, the Mother of the Book, as mentioned in the ayat: yamhullahu ma yasha'u wa yuthbit, wa cindahu Umm ul-kitab [13:39] ("Allah blots out or confirms what He pleases: with Him is the Mother of the Book"), and is called qada'an mubram, which means Fixed Destiny. Saints never interfere in that Fixed Destiny, which is in the Hand of the Creator.

"Allah gave the authority to change the Fixed Destiny only to the Nine Saints who are at the highest level in the Divine Presence, by permission from the Prophet who is first to take that power from Allah. They control the Nine Points of human consciousness related to the different stages of the Ascent of an Individual on his path to the Divine Presence. Allah gave these Nine Saints, whose number has not changed from the time of the Prophet until today, the power to use Sultan adh-dhikr, the Greatest Remembrance.

"Everyone knows that Dhikr is primarily the repetition of la ilaha illallah, and that is what is practiced by all tariqats, including the Naqshbandiyya. But the Sultan adh-dhikr is a completely different type of Dhikr.

"Allah said, Inna nahnu nazzalna-dh-dhikra wa inna lahu la-hafidhun [15:9], "We have revealed the Dhikr, and we are the One to protect that Dhikr in you." The Dhikr mentioned here is the Holy Qur'an. The Dhikr of these nine saints, besides la ilaha illallah, is the Secret of the Holy Qur'an. They recite the Qur'an, not as we recite it reading from beginning to end, but they recite it with all its secrets and inner realities. Because Allah said, wa la ratbin wa la yabisin illa fa kitabin mubeen [6:59] "Nor is there anything fresh or dry but is inscribed in a clear Record." None of God's creations in all the created universes has not been mentioned already, with all its secrets, in the Clear Book, the Qur'an.

"The saint reciting the Qur'an in Sultan adh-Dhikr is therefore reciting it with all the secrets of every creation, from beginning to end. Allah gave every letter of the Qur'an, according to the Nine Highest Masters of the Naqshbandi Order [this was the first time the Shaykh ever mentioned this secret], twelve thousand knowledges. The Qur'an contains around 600,000 letters, so for every letter, these saints are able to take 12,000 knowledges!

"Each of these nine saints differs from the other in his level as well. We may see that one of them, for example, was able to recite the Holy Qur'an by the power of Sultan adh-Dhikr, which is to grasp 12,000 meanings on every letter, only once in his life. Another was able to recite it three times in his life. The third was able to do it nine times in his life. Another was able to recite it 99 times in his life.

"This secret differed from one saint to another. Shah Naqshband (q) was able to do it 999 times in his life. Our Master Ahmad al-Faraqi was able to recite it 9,999 times in his life. Shaykh Sharafuddin was able to recite it 19,999 times."

Here Shaykh `Abdullah stopped. Shaykh Nazim said, "In every breath Grandshaykh `Abdullah Daghestani was exhaling with Sultan adh-Dhikr and inhaling with Sultan adh-Dhikr. He used to complete the secret of Qur'an twice in every breath."

His Passing From This Life

We observed many wondrous events with our Grandshaykh. His life was full of beneficent activity. He was always smiling, and never angry. He had no income, yet the food was always abundant in his house. How was he supported, was the question in the mind of everyone. People would show up unannounced until they sometimes numbered 200, but they would find food prepared and ready for them. We always used to wonder, "Where did that rice and bread and meat come from?"

I rarely saw him sleep at night. During the day he was always receiving people, and at night he was always sitting in his special room, reading Qur'an, reading Dala'il al-Khayrat, doing his personal dhikr or reading praises on the Prophet . He used to pray after midnight until the dawn. He helped the needy as much as he was able and he sheltered many homeless in his mosque. He served humanity. The tongue is helpless to describe his good manners and good characteristics.

Until one day came in 1973, when he said, "The Prophet is calling me. I have to go and see him. He told me, 'You cannot come to me until you have an operation on your eye,'" referring to the shortsightedness in his left eye. He was hinting to us that he was going to pass on but we were not able to accept that hint. He was alive in us and alive in all those who knew him, even the cats that were always around him.

After he went for the eye surgery, he stopped eating. We begged him to eat, but he refused saying, 'I am in complete seclusion, because the Prophet is calling me.' He would only accept dry bread softened by soaking in water, once a day. He said, 'I don't want to live any longer, I want to go to join my Prophet and to be with him. He is calling me, Allah is calling me.' This was like a thunderbolt for us, but still we could not believe it. Then he wrote his will and said, 'Next Sunday I am going to pass on.' It was the September 30th, 1973 CE, the 4th of Ramadan, 1393 H. Everyone was surprised and fearful awaiting that day to see if it would happen.

It was ten o'clock on the Sunday that he had predicted and we were sitting in his room. He said to me, "Feel my pulse." I felt his pulse and it was over 150. Then he said, "O my son, these are the last seconds of my life. I don't want anyone here. Everyone must leave and go to the big meeting room." There were only ten of us inside the room. At that moment two doctors arrived: one was my brother and the other a friend. Both were surgeons. Grandshaykh did not allow anyone other than family in the room.

We heard his daughter cry out, "My father has died, my father has died." We all ran into the room and we saw that Grandshaykh was not moving. Quickly my brother took his pulse and his blood pressure, but they were not detectable. He ran hysterically to the car to get a syringe with medicine,

returning minutes later. He re-entered in the same manner, wanting to inject the Shaykh in his heart to try to restart its pumping. The other doctor said, "What are you doing? The Shaykh has been dead for over seven minutes. Stop your foolishness." But he wouldn't stop and insisted on going ahead with the injection.

Then Grandshaykh opened his eyes, put his hand up and said in Turkish: "Burak!" which means, "Stop!"

Everyone was shocked. They had never heard the dead speak before. I will never forget this in all my life. All those present, professors and doctors, will never forget either. After that my brother put his instruments away. We stood there in shock, not knowing what to say. Was he dead or not? Was he simply veiling himself to return shortly? That is the secret Allah gave to His Lovers and Saints who travel in His Kingdom, in His Love, in His Secrets. It was an unforgettable day.

The news of his passing was like a tremendous tornado, whirling through Damascus, Aleppo, Jordan, Beirut. People came from everywhere to him for one last look. We washed him, and from his holy body came a very beautiful smell. We prepared him for the funeral prayers and for burial the next day. All the scholars of Damascus attended his funeral. Four hundred thousand people came to his janaza prayers. People were lined up from his house to the Mosque of Ibn `Arabi, where his body lay in state.

When we returned to his home after the janaza prayer we saw the coffin gliding over the heads of people without any help from anyone, moving to his mosque for its burial. It had taken us three hours to walk back from the Mosque of Muhyiddin Ibn `Arabi to Grandshaykh's mosque, a trip which normally takes twenty minutes because of the huge crowd in the streets.

Everyone was crying. They did not want the Shaykh to be buried. No one could believe it and no one could accept it. It was enough to make us remember the state of the Sahaba when Sayyidina Muhammad passed away. We understood why Sayyidina `Umar (r), Sayyidina `Uthman (r) and Sayyidina `Ali (r) were not accepting that the Prophet had passed away. We underwent that same state, even wondering how Sayyidina Abu Bakr (r) could not have felt the same.

All the government officials and scholars were at the mosque waiting to bury him. A message was delivered to the imam from out of the blue saying, "Do not bury Grandshaykh until Shaykh Nazim arrives." No one could believe it as there had been no way to contact Shaykh Nazim, who was in Cyprus. There was no phone, no fax machine, and even a telegram would have taken two days. No one accepted that the message was real. But for the love of our Shaykh, we were happy to postpone his burial and insisted to wait until Shaykh Nazim arrived.

It was Ramadan, everyone was fasting. The scholars and the crowd grew restless. People said they wanted to go. We told them they were free to go if they wanted, but that we must wait. After some time most of the people left, and only the most sincere followers of the Shaykh remained. Shortly before Maghrib prayer time, Shaykh Nazim was seen climbing the stairs. How he arrived so quickly no one knows. It remains a mystery to this day.

Shaykh Nazim brought Grandshaykh's body back into the mosque and prayed janaza over him again. Then he ordered us all to go break our fast. He buried him with his own hands. When he lifted the shroud from his face, we smelled the sweet perfume of sandalwood, amber and musk the like of

which we had never smelled before. Then Shaykh Nazim asked us to go out. Only my brother and I stayed, watching from the window to see what was happening inside.

He stood at the head of the grave, as if in prayer. Then in the blink of an eye, Shaykh Nazim disappeared. This event added an extraordinary surprise to our previous surprises. There were no words to express our feelings. Fifteen minutes passed, and suddenly we saw Shaykh Nazim appear in the same place from which he had disappeared. Then we ran to the door as he came out. He said, "What! Still here? You didn't break your fast? Never mind, my company is better!" We went down to break our fast with him. Shaykh Nazim returned that night to Beirut, and took a plane back to Cyprus.

His Predictions

Grandshaykh `Abdullah ad-Daghestani (q), Naqeeb al-Ummah, may Allah bless his soul, predicted many events, some of which have come to pass and some of which we still await.

He said in 1966, "Next year there will be a war between the Israelis and the Arabs. The Arabs will be defeated." He predicted that another war between Israel and the Arabs would occur. Shortly before he passed away he said, "There will be a big war within one month between the Israelis and Arabs." This came to pass. On the third of October, three days after his passing, the Arabs and Israel entered another war.

One time Grandshaykh's daughter, Madiha, was considering buying a house with her husband in Beirut and Grandshaykh said, "No." She insisted, but still he said, "No." She continued to insist but he was adamant and said: "Beirut is going to be full of bloodshed. Every house is going to be affected by that bloodshed and no one will escape its touch." He mentioned this in 1972, and it began to happen in 1975. He told us before he passed away, "I see you in Tripoli, in the north of Lebanon." This was his way of suggesting that we move away from Beirut.

He said, "I see England entering Islam." He predicted that a royal family in Europe is going to support Islam, because in their bloodline is the blood of Arabs. "This will draw them into spirituality and arouse in them an interest in many faiths, and draw them towards the Divine Presence." He said, "China is under the authority of a great saint, who will be one of the greatest saints in the time of Mahdi and Jesus. His name is `Abdur Ra'uf al-Yamani. Through his influence China will sign an agreement with the West not to use its nuclear weapons. China will split into many different small countries. There will be problems in the Far East, in the Korean Peninsula, and a great power would intervene to stop that conflict."

"A non-Arab Middle Eastern country will attack the Persian Gulf area, which will put the whole world into fear that the source of petroleum will be cut off."

He said, "Cairo is going to sink underwater." Later the Russians built the Aswan Dam; it contains an enormous amount of water and has recently been found to contain loose underpinnings which are eroding. He said, "Cyprus will sink underwater, and Mount Olympus, near Bursa, will erupt. Under it are two elements, gas and fire, which have until now been kept separate, and saints have always prayed that these elements would not combine. From its explosion, hundreds of thousands of people will be wounded and become homeless."

"There will be a war in the Gulf Area where a huge fire will arise and involve the rest of the world."

"Germany and England will lead the whole of Europe. In Germany there is a saint, assigned by Mahdi (as) and Jesus(as), who is to raise and train the people in spirituality. That saint is hidden, but he is among them."

"There will be a big change in the approach of Arabs to politics, and one powerful regime is going to change to a better way of government."

Before he passed away, in a private meeting with some of his closest murids, he said, "There will be peace, and America will be the one leading the talks for peace, which will end the war between the Arabs and Israel. This is going to happen. The sign of it is the collapse of Communism and the splitting of the Russian Empire into many parts. There will be no power in this world, except for America. Most Arab governments will turn to the Americans. The conflict will completely quiet down, and Arabs and Israelis will live in peace. Slowly every conflict on the earth will be put to an end, and everywhere there will be peace. America will lead that. Everyone will be happy and no one will expect war to ever occur again."

Suddenly, in the midst of peace, an attack will be made on Turkey from a neighboring country and a war will start, followed by an invasion of Turkey by a close neighboring country. This will threaten the U.S. bases in Turkey and will cause a greater battle to ensue. This will result in a great disaster on earth and a horrible war. During the course of the war, Mahdi (as) will come forth and Jesus (as) will return. His purpose will be to bring spirituality, peace and justice and to overcome tyranny, fear and terror. Love and happiness and peace will fill this earth, with the power of Mahdi (as) and Jesus (as), by the Will of Allah Almighty."

The Secret of the Golden Chain was passed to the Sun of Suns, the Leader of Those Brought Near, the Discoverer of Secrets, Shaykh Muhammad Nazim `Adil al-Qubrusi ar-Rabbani an-Naqshbandi al-Haqqani (q).

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١﴾

18/1 [All] praise is [due] to Allah , who has sent down upon His Servant the Book and has not made therein any deviance.

فِيمَا لِيُنْذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾

18/22[He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward

مَكِينٍ فِيهِ أَبَدًا ﴿٣﴾

18/3-In which they will remain forever

وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٤﴾

18/4-And to warn those who say, " Allah has taken a son."

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِن يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾

18/5- They have no knowledge of it, nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie.

فَلَعَلَّكَ بَدِخٌ نَّفْسَكَ عَلَى آثَرِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ﴿٦﴾

18/6- Then perhaps you would kill yourself through grief over them, [O Muhammad], if they do not believe in this message, [and] out of sorrow.

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾

18/7- Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed.

وَإِنَّا الْجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾

18/8-And indeed, We will make that which is upon it [into] a barren ground.

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾

18/9-Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder?

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا إِنَّا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

18/10- [Mention] when the youths retreated to the cave and said, "Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance."

[18:100](#)

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ﴿١٠٠﴾

And We will present Hell that Day to the Disbelievers, on display -

[18:101](#)

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾

Those whose eyes had been within a cover [removed] from My remembrance, and they were not able to hear.

[18:102](#)

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا
جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾

Then do those who disbelieve think that they can take My servants instead of Me as allies? Indeed, We have prepared Hell for the disbelievers as a lodging.

[18:103](#)

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾

Say, [O Muhammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds?

[18:104](#)

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

[They are] those whose effort is lost in worldly life, while they think that they are doing well in work."

[18:105](#)

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ فَنُحِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ
يَوْمَ الْقِيَمَةِ وَزَنًا ﴿١٠٥﴾

Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any importance.

[18:106](#)

ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿١٠٦﴾

That is their recompense - Hell - for what they denied and [because] they took My signs and My messengers in ridicule.

[18:107](#)

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾

Indeed, those who have believed and done righteous deeds - they will have the Gardens of Paradise as a lodging,

[18:108](#)

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾

Wherein they abide eternally. They will not desire from it any transfer.

[18:109](#)

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَتُ رَبِّي وَلَوْ

جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

Say, "If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement."

[18:110](#)

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ

رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۚ أَحَدًا ﴿١١٠﴾

Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."





