

Extract from the  
Holy Palmarian Bible  
Fifteenth Part



The Most Holy Virgin Mary,  
Golden Gate of the New Testament, and  
the Holy Gospel of Our Lord Jesus Christ

*This extract ends with the episode of  
Christ going with His Apostles  
to the Garden of Olives*

## The New Testament

### Fifteenth Part

#### The Most Holy Virgin Mary, Golden Gate of the New Testament, and the Holy Gospel of Our Lord Jesus Christ

##### A) The Most Holy Virgin Mary, Golden Gate of the New Testament

### Book I

#### *Most Holy Anne and Joachim, Parents of the Divine Virgin Mary*

#### *Chapter I*

#### **Saint Anne and Saint Joachim**

1. Most Holy Anne, mother of the Divine Virgin Mary, was born on the 9<sup>th</sup> of August in the year 5137, in the village of Sephoris, near the town of Nazareth. Saint Anne was daughter of the Levitical priest Eliud, from the tribe of Levi, and of Ismeria, from the tribe of Benjamin. Ismeria's father was called Stolanus and her mother Emoroun; both were parents as well of Emerentia and Enoue. Of these three daughters Ismeria was the second. From Eliud's marriage with Ismeria, besides Saint Anne, who was the second daughter, there were two other daughters: Sobe, who was the eldest, and Maraha, the youngest. Saint Anne, mother of the Most Holy Virgin Mary, was presanctified in her mother's womb in the fourth month of her conception. Eliud and Ismeria, Saint Anne's parents, were presanctified shortly before birth. All the other aforementioned blood relations of Saint Anne received the Grace of sanctification during their lives.
2. Most Holy Joachim, father of the Divine Virgin Mary, was born on the 23<sup>rd</sup> of April in the year 5115, in the village of Sephoris, near the town of Nazareth. Saint Joachim was son of Mathat, from the tribe of Judah, and of Susanna, a descendant of Patriarch Joseph through the tribe of Ephraim. Saint Joachim, father of the Most Holy Virgin Mary, was presanctified in the maternal womb in the fifth month of his conception. His parents Mathat and Susanna were presanctified shortly before birth.
3. Saint Anne and Saint Joachim, at the moment of Presanctification, received the Indwelling of the Holy Ghost in their souls, and by a singular privilege were freed from the impression of the 'law of evil' or 'foment of sin'. As from their Presanctifications, Saint Anne and Saint Joachim, among other privileges, also enjoyed the Grace of impeccancy in the most perfect degree.

4. In the year 5161, Most Holy Anne, at twenty-four years of age, married Most Holy Joachim, who was forty-six. Both were Essenian tertiaries.

### ***Chapter II***

#### **Descendants of Saint Anne's aunt Emerentia, Ismeria's sister**

Emerentia married Aphras, and from their union two daughters were born: Elizabeth and Rose. Elizabeth married Zacharias, and from their union was born Saint John the Baptist, Christ's Precursor. Rose married Cleophas, who after being widowed was to become Most Holy Anne's second husband. From the marriage between Rose and Cleophas three children were born: Anne Cleophas, Eliud and Mara. Anne Cleophas married Tolome, and from their union was born Nathanael of Cana, Apostle Bartholomew. Eliud, by his first marriage, begot Apostle Philip; after his wife's death, Eliud contracted marriage with Maroni, known later as the widow of Naim, and from their union was born Martial, the youth raised from the dead by Christ. Mara was mother of Apostle Peter's wife Carmen; thus Mara was Apostle Peter's mother-in-law, whom Jesus cured of fever.

### **Book II**

#### ***Joseph Most Holy, Spouse of the Divine Virgin Mary***

### ***Chapter I***

#### **Saint Joseph predestined in the Divine Mind to be Head of the Holy Family and Universal Mediator of Grace**

1. Joseph Most Holy was predestined from all eternity in the Divine Mind for the most high dignity of Virginal Father of Jesus and Virginal Spouse of Mary, and consequently to be Head of the Holy Family. These incomparable prerogatives, which constitute him member of the August Trinity of Earth, necessarily imply his priestly character, as likewise his Universal Mediation between Mary and all other creatures.
2. Though the ministry of Saint Joseph is, by divine decree, restricted to the work of Reparation and Redemption, nevertheless, this most just Man was taken into account in the work of Universal Creation, since God, considering the dignity that would correspond to Joseph Most Holy, by an ineffable providence, accomplished His works in such a way that all of them together, with the exception of Christ and Mary, would not attain the perfection of him who one day would be His Representative on Earth with respect to His Incarnate Son.
3. After the Redemption of the human race had been decreed in Paradise, although the Divine Joseph was not to exist until millennia later, nevertheless his Universal Mediation was necessary in the anticipated application of the fruits of Calvary; since God, in His inscrutable plans, disposed that the work of Redemption also depend on the will of him who was to be Virginal Spouse of the Mother of the Redeemer, the priestly Fiat of Saint Joseph being an indispensable condition for the Incarnation of the Infinite Victim who was to

make Redemption possible. Furthermore, this Most Holy Patriarch exercised his priestly mission on Calvary by delivering up to Saint John the whole finite sacrifice of the Church up till then, thus making possible the anticipated application of the merits of the Cross; that is to say that these merits were applied anticipatively, given that the future delivery of sacrifices by Saint Joseph was foreseen in the divine plans.

## ***Chapter II***

### **Saint Jacob and Saint Rachel, parents of Joseph Most Holy**

1. Saint Joseph's parents were Jacob and Rachel, both from the tribe of Judah and direct descendants of King David. Jacob was son of Mathan. Jacob and Rachel were presanctified in the maternal womb at their respective moments shortly before birth.

2. Saint Jacob was born in the town of Nazareth, and his wife Saint Rachel in the town of Bethlehem. Once married, the couple went to live in Nazareth; since the first part of the nuptial ceremony was held in Bethlehem, and the second in Nazareth, where the husband lived. Saint Joseph's parents were Essenian tertiaries, of well-to-do family, and possessed houses and other properties in their respective towns of origin, living for spells in either place. Jacob and Rachel were outstanding models of spouses, eminent for their piety, charity, spirit of sacrifice, austerity of life, conjugal love and, above all, their devotion to God. This holy couple lived for many years without offspring owing to barrenness, for divine providence had disposed that their son Saint Joseph be earnestly besought by prayer. So both spouses prayed intensely for the Most High to grant them the longed-for fruitfulness, and made frequent visits to the Temple of God in Jerusalem for that purpose.

## ***Chapter III***

### **Joseph Most Holy's Conception**

1. On the 18<sup>th</sup> of October in the year 5171, in one of their visits to the Temple of God in Jerusalem, when Jacob and his spouse Rachel were at prayer, each in their corresponding courtyard, they were surprised by a most potent light that pervaded their whole being and translated them in vision to the interior of the Sanctum Sanctorum, where they saw a manly figure of most handsome aspect, who shone with dazzling radiance. This Celestial Personage was the Most Divine Soul of Christ, in human form, who displayed in His hands the Chalice containing the Sacrament of the Triple Benediction. To His right stood a feminine figure of inexpressible beauty, who was the Divine Soul of Mary under that human appearance. Both Heavenly Personages were dressed in regal attire of indescribable splendour and majesty, and were escorted by innumerable angels. The Most Divine Soul of Christ first blessed the holy spouses with the mysterious Sacrament. He then placed the Sacred Chalice containing It on the head of Saint Jacob, anointing him king, since by right he was King of the People of Israel, the Chosen People of God. The Divine

Personage from Heaven told them that God had heard their entreaties, by which they had become worthy to have a son predestined for lofty mysteries, whose holiness would astonish the heavenly spirits, and whom men would praise forever; that they were to name him Joseph, since the Most High would crown him with the dignity of Father, Spouse and King. At that moment the Soul of Christ, by means of the Triple Benediction, purified the seeds of Jacob and Rachel so that they might conceive their son Joseph free from the guilt of original sin, though not from its stain. Then the light covering the spouses vanished and both found themselves again in the place where they were at prayer. After returning to their home in Bethlehem and having performed the conjugal act, the promise of the vision was fulfilled and Rachel conceived.

2. The conception of Joseph Most Holy took place on the 20<sup>th</sup> of October in the year 5171. The Triune God, considering the loftiest dignity of Saint Joseph, and by a most singular privilege, excluded this Most Just Man from part of the divine decree of Redemption, he being conceived in the grace of imperfect justice, by virtue of which at no time did he inherit the mortal sin of Adam nor the indwelling of Satan this implies. In this aspect, Saint Joseph is irredeemed, since being conceived in the friendship of God and thus never subject to the infernal enemy, he did not need to be redeemed or ransomed from his malign power. Furthermore, by this exalted prerogative, the Divine Joseph was vinctulated to the Mystical Soul of the Church at the very instant of his conception.

3. Notwithstanding, Joseph Most Holy was indeed partly subject to the divine decree of Redemption in that he did inherit in his soul, on being conceived, the stain of original sin, which is the absence of the Indwelling of the Holy Ghost, since the lack of the Divine Paraclete's light plunges the soul into supernatural obscurity, which is called stain. In this aspect Saint Joseph had to be redeemed, that is, ransomed from this consequence of original sin, a Grace he attained later on when presanctified. Therefore: Saint Joseph is irredeemed inasmuch as he did not inherit the mortal sin of Adam or the indwelling of Satan; and redeemed inasmuch as he did inherit the stain of that sin, which is the absence of the Indwelling of the Holy Ghost.

#### *Chapter IV*

#### **Joseph Most Holy's Presanctification**

1. Immediately before the Presanctification of Joseph Most Holy, his saintly parents Jacob and Rachel, during the night, in dreams simultaneously saw Archangel Saint Gabriel, who revealed that the son to be born to them would have the happiness of seeing the Promised Messiah and conversing with Him; confirming, moreover, that they should give him the name Joseph, and that he would be great in the eyes of God. That same night three stars of exceptional brightness appeared over Jacob's and Rachel's home. These

stars were the Most Holy Trinity under three human figures, who descended to the home of Joseph Most Holy's parents at the moment he was presanctified. The Presanctification of Joseph Most Holy took place on the 20<sup>th</sup> of January in the year 5172, that is, at the third month of his conception.

2. The Presanctification of Saint Joseph, by virtue of which he was cleansed from the stain of original sin on receiving the Indwelling of the Holy Ghost, occurred in this way: The Most Divine Soul of Christ appeared under the human figure of Most Holy King Melchisedech, bearing in His hands the Sacred Chalice containing the Triple Benediction. He was accompanied by the Divine Soul of Mary under the human figure of Most Holy Queen Essenia. With the Chalice containing the Triple Benediction, Most Holy Melchisedech blessed the Child Joseph, thereby presanctifying him in his mother's womb, and at the same instant the Divine Sacrament, without leaving the Sacred Chalice, transverberated Saint Joseph's heart consecrating him Priest, touched his lips anointing him Prophet, and rested on his head anointing and crowning him King. The Child Joseph, at the same instant of his Presanctification, made a vow to God of Perpetual Virginity, was espoused to the Souls of Christ and Mary, was full of Grace and enjoyed the use of reason, infused knowledge and other sublime gifts, such as beatific vision, which he possessed throughout his whole life from the moment he was presanctified. With immense jubilee the angelic court venerated the Child Joseph as their King, intoning psalms of praise in his honour and glorifying God for having fashioned such an exalted creature. At different moments of his life, and until the Immaculate Conception of the Virgin Mary, Saint Joseph was favoured with the material presence of the Triple Benediction in his heart. The Divine Sacrament sanctified privileged persons from that exalted throne.

3. By virtue of Presanctification, Saint Joseph received in his soul a character akin to that of Baptism and, consequently, the common priesthood of the faithful similar to that received in Baptism. Moreover, at the very instant the Triple Benediction transverberated his heart, Saint Joseph received his particular priesthood, namely the very privileged participation of his soul in the Souls of Christ and Mary.

4. At his Presanctification, the Child Joseph was filled with all virtues and graces in a degree of excellence so great that, after the Divine Mary, he surpasses all the angels and saints together. These gifts continually increased as his most perfect love of God intensified, united to his suffering and other heroic acts of his life on earth; however, he did not merit for himself alone, but also, and in a special way, for all mankind.

## *Chapter V*

### **Sacred Interchange of Hearts between Christ, Mary and Joseph**

1. At the outset of the Messianic Kingdom, the mystical espousal with Christ and Mary, of Joseph Most Holy, the other Blessed and rest of the saved, will be completed when they are enthroned in the Immaculate Heart of Mary; and through Her, in the Heart of Christ and therefore in the Most Holy Trinity itself. This enthronement is a greater degree of espousal, which will imply an increase in essential glory.

This enthronement will be wrought when the Divine Mary receives in Her Immaculate Heart a drop of blood and a particle of heart from each of the risen just, from each of those who survive to enter the Messianic Kingdom, and from each of those born there.

The angels will become enthroned in the Immaculate Heart of Mary in accord with their angelic nature.

2. At the end of the Messianic Kingdom will take place the Nuptials of the Lamb with the direct enthronement of Joseph Most Holy and the other Blessed in the Heart of Christ, and therefore in the Most Holy Trinity itself. This enthronement is the greatest degree of espousal to which each can attain, and implies the final increase in essential glory.

This enthronement will be wrought when Our Lord Jesus Christ receives in His Deific Heart a drop of blood and particle of heart from each of the Blessed.

The angels will become enthroned in the Deific Heart of Christ in accord with their angelic nature.

3. Although Joseph Most Holy, like all the other saved, has to wait until the Messianic Kingdom to become enthroned in the Heart of Mary, and until the Nuptials of the Lamb to become enthroned in the Heart of Christ, yet from the moment of his Presanctification, by a most special grace, Saint Joseph became enthroned at that time in the Divine Souls of Christ and Mary present in his Most Chaste Heart; that is, this enthronement was effected only in Saint Joseph's own heart, and in a permanent way. Thus, at the very moment of Saint Joseph's Presanctification, was wrought the Sacred Interchange of the Souls of Christ and Mary and Saint Joseph's heart, in his own heart.

4. This Sacred Interchange took place as follows: at the moment of Presanctification, when Saint Joseph received in his Most Chaste Heart the Soul of Christ and the Soul of Mary, he donated a drop of his blood and a particle of his heart to the Divine Souls present in his Most Chaste Heart, Saint Joseph thereby becoming enthroned in the Souls of Christ and Mary present in his Most Chaste Heart; and, therefore, without this interchange being effected in any other place, but solely in the Most Chaste Heart of Joseph Most Holy. In this way, Saint Joseph now anticipatively lives that special glory which will be received, respectively, in the Messianic Kingdom and afterwards at the Nuptials of the Lamb, by those who are saved. The

Sacred Interchange between Christ, Mary and Saint Joseph, though permanent in character, is inferior in degree to that which Saint Joseph shall possess when he becomes enthroned in the Heart of Mary at the establishment of the Messianic Kingdom; and in the Heart of Christ at the Nuptials of the Lamb.

5. The Sacred Interchange between Christ, Mary and Saint Joseph had the following stages: at the moment of his Presanctification, the Sacred Interchange was effected between the Heart of Saint Joseph and the Souls of Christ and Mary present in him; later, at the Immaculate Conception of Mary, this Sacred Interchange was extended to the Immaculate Heart of Mary; and at the Incarnation of the Divine Word, the Sacred Interchange was extended to the Deific Heart of Christ. Both extensions were effected solely in Saint Joseph's own heart. By virtue of this intercommunication of hearts, the Holy Family is intimately united in the highest degree possible prior to the Messianic Kingdom. The Sacred Interchange of Hearts between Christ, Mary and Saint Joseph, is greatly superior to the interchange received by some mystics; moreover, in mystics it is not usually of a permanent character, as it is in the case of Saint Joseph.

6. Although some mystics have been sensibly favoured with the grace of the Sacred Interchange of their hearts with Christ's, with Mary's, or with Both at once, they have never succeeded in explaining correctly how this Sacred Interchange is wrought; since they considered it as something external, a material interchange of hearts. The Sacred Interchange of Hearts, however, though real and true, is effected in Christ's Heart, in Mary's, or in Both at once, present in the mystic's heart, without Christ, Mary and the mystic becoming dispossessed of their respective hearts, since all takes place exclusively within the mystic's heart. Furthermore, the presence of the interchanged hearts does not extend by concomitance either to the other members of the Church in the state of Grace, or to the Eucharist or to Heaven; since it is effected solely within the mystic's heart, with the object of helping him live a more saintly life. This Sacred Interchange of Hearts disappears, of course, with mortal sin, and in this case the mystic will not possess that grace again until it is granted to him anew.

## *Chapter VI*

### **Glorious qualities of Saint Joseph's soul and bodies**

1. Joseph Most Holy, from the moment of his conception, in his soul and in his essential and accidental bodies, in accord with their respective natures, participated in the state of imperfect original justice, which pertained to him on being exempt from original guilt and the indwelling of Satan. But, from the very instant of his Presanctification, he received in his soul and in his essential body what he lacked of original justice; so that these elements possessed, from then on, an essentially glorious natural state. As a result, full and permanent beatific vision corresponded to Saint Joseph on earth.



Notwithstanding, from the moment of his Presanctification, the accidental body of Saint Joseph was and continues to be merely accidentally glorious, until the Messianic Kingdom.

2. Besides the glorious state that Joseph Most Holy possesses in his soul, essential body and accidental body, he also possessed, during the greater part of his life on Earth, a passible state in his soul and accidental body, for the purpose of being able to suffer, and thereby cooperate in the Work of Reparation and Redemption. His essential body never possessed a passible state. Therefore, as from his Presanctification and during his life on earth: Saint Joseph's soul always enjoyed the vision of God; Saint Joseph's bodies participated in the vision of God when the soul communicated this joy to them. Saint Joseph, in the passible state of his soul and of his accidental body, always suffered. Yet his essential body, even at those moments when deprived of beatific joy, never suffered, since it conserved a sublime, wholesome and supernatural joy which totally inundated it.

3. Joseph Most Holy had complete knowledge of the most exalted ministry for which he had been predestined by God: to be Vicar of the Eternal Father in the bosom of the Holy Family, Virginal Father of the Divine Redeemer Our Lord Jesus Christ, Virginal Spouse of the Divine Virgin Mary and Confidant of the Holy Ghost; and, moreover, that this meant being intimately bound up, in an indispensable way, with the Work of Reparation and Redemption as Co-Priest of Mary his Divine Spouse. The Most Holy Child Joseph, in the passible state of whose soul God at many times in his life suspended infused knowledge and other most exalted gifts so that he might exercise the virtues heroically, prepared himself from his mother's womb through repeated sacrifices and prayers offered up in benefit of fallen mankind. Furthermore, his desire to suffer and merit with greater intensity, moved him to beseech of the Most High the grace to be deprived more frequently of infused knowledge and other loftiest gifts.

4. During the three months following his conception, Saint Joseph's accidental body was subject to development in the maternal womb. However, at his Presanctification, it attained full perfection and an indescribable beauty which, after Mary, surpasses all human beings. In addition, Saint Joseph's accidental body, though not essentially glorious as wayfarer, was graced with glorious qualities; some of a permanent nature, like freedom from illnesses, as well as from common organic functions in the elimination of food and other secretions, which were miraculously replaced by an odourless perspiration, frequently aromatic. But at determined moments of his life, he enjoyed other qualities, such as to display the resplendence of glorious bodies: at his Presanctification, at his birth and at other outstanding events. Such privileges were in attention to his most special espousal with the Divine Souls, and befitted him who was to be Head of the Holy Family. Unlike Jesus and Mary, Joseph Most Chaste was subject

to the need for nourishment in order to survive, but by a special charism often abstained from taking food to observe rigorous fasts.

5. Joseph Most Holy, from the moment of his conception, was exempt from the indwelling of Satan, from the impression of the 'law of evil' or 'foment of sin', yet deprived of the grace of impeccancy, which he received in his Presanctification together with the Indwelling of the Holy Ghost in his soul. Hence Saint Joseph, during the three months from his conception until his Presanctification, was never exposed to the possibility of sinning, since during those months he did not enjoy the use of reason, and afterwards, though he did enjoy the use of reason, at Presanctification he attained the grace of impeccancy and Confirmation in Grace.

6. The grace of impeccancy received by the ever-Glorious Patriarch at the moment of his Presanctification was the singular privilege of impeccability in the most perfect degree, equivalent in grace to intrinsic impeccability. Thus Saint Joseph, by divine providence, could never sin, either mortally or venially, and was free from every kind of imperfection in both soul and body. Satan nonetheless, by divine permission, relentlessly harassed the Most Holy Man throughout his life and, save in chastity, deployed all his infernal strength against him, without producing the slightest impression on him or alteration in his soul or in his body, since Saint Joseph was impregnable to every diabolical intent; for, in union with Mary, his powerful heel crushed the head of the infernal serpent. His spiritual and bodily sufferings, however, were necessary in order to carry out his Co-Reparatory and Co-Redemptory mission with Mary, since Saint Joseph had no need of purification, being Immaculate as regards to personal faults.

7. As from his Presanctification, the instinctive animal power or sixth sense present in Saint Joseph's virginal accidental cerebrum always acted in complete harmony with the most perfect powers of his soul.

## ***Chapter VII***

### ***Saint Joseph's merits and sacrifices***

1. The innumerable merits acquired by Saint Joseph as wayfarer earned him, after his death and later at his gentle Transit and Assumption into Heaven, greater degrees of essential glory, with the consequent increase in his most perfect love of God. When the Messianic Kingdom arrives, Saint Joseph's essential glory will acquire yet greater degrees of intensity when he is enthroned in the Heart of Mary. The glorification of Saint Joseph will culminate with indescribable degrees of happiness and love at the Nuptials of the Lamb, when he will be directly enthroned in the Most Sacred Heart of Jesus.

2. God, foreseeing the towering dignity and priestly ministry of Saint Joseph, at his Presanctification endowed him with superabundant gifts and graces so that he would be immaculate and most perfect in his acts, and these be accepted directly by God without having to await the union of sacrifices on

the Cross. In these two aspects as well he shared in original justice. This privilege of the value of Saint Joseph's acts, then, is essentially linked to his role of Universal Mediator, mission which culminated on Calvary when he delivered up to Saint John the Evangelist the Church's past and present finite sacrifice, with the following distinction: the personal sacrifices of Saint Joseph and of the angels, being united directly to the Infinite Sacrifice of Christ and Mary, were given over by Saint Joseph on Calvary for that union to be perpetuated by Saint John. All other past and present sacrifices were given over by Saint Joseph to be united by Saint John to the Infinite Sacrifice of the Cross. Had Saint Joseph not given these sacrifices over, the referred perpetuation and union of them, respectively, by the Apostle as Ministerial Priest, would not have been possible, Saint John being mediator on Calvary for himself and for all mankind up till that moment with the exception of Saint Joseph. It is obvious that Saint Joseph, being Father and Universal Mediator of the Church, had no need of a mediator inferior to himself, as is the Ministerial Priest. Consequently, Joseph Most Holy had no need of the union of sacrifices realized by Saint John on Calvary: neither to be redeemed from the stain of Adam's sin, nor for his acts to acquire infinite value, since all was by a most special and singular anticipated application of the merits of Christ and Mary on Calvary, without the need of Saint John's intervention and mediation as Ministerial Priest. Saint Joseph's finite sacrifices acquired infinite value at the very instant of their realization, on uniting them himself to the Sacrifice of the Cross. All this was by virtue of his very special espousal to the Souls of Christ and Mary, and in attention to his loftiest dignity as Virginal Father of Jesus and Virginal Spouse of Mary, from where springs his prerogative of being Universal Mediator.

### ***Chapter VIII***

#### **Birth of Joseph Most Holy. Sweet Name of Joseph.**

##### **Presentation of the Child Joseph in the Temple. Saint Joseph's childhood and adolescence**

1. His nine months in the maternal womb having elapsed, the Divine Child Joseph was born resplendent and extraordinarily beautiful, without his mother Rachel experiencing the pains of the natural childbirth to which she was subject, since her son, at the moment of delivery, displayed the luminosity of glorious bodies, thanks to which she became rapt up in loftiest ecstasy. The Nativity of Saint Joseph occurred in Bethlehem on the happy day of July the 20<sup>th</sup> in the year 5172. He was the only child of his parents Jacob and Rachel.

2. Eight days after his birth, the Parents of the Holy Patriarch complied with the legal rite of circumcision, giving him the name Joseph, which enshrines profound and mysterious meanings: *'he who grows'*, *'increases'* and *'becomes great'*. Saint Joseph, who was already full of grace and most perfect love of God, grew so yet further day by day, till reaching

unimaginable heights of charity and perfection. Besides, the exalted dignity of this Most Just and Virginal Man became ever more sublime since, to his elevated priesthood and other admirable prerogatives received at Presanctification, was later added the singular privilege of becoming the Virginal and Legal Spouse of the Mother of God, of whom he was already predilect Mystical Spouse by his most special Espousal to the Divine Soul of Mary. His exalted dignity on Earth was crowned when the Eternal Father delegated His Paternity over the Divine Word made Flesh to Saint Joseph, constituting him His Vicar with authority over Jesus Christ, since Saint Joseph is true Legal and Virginal Father of Jesus.

3. The Sweet Name of Joseph has a meaning yet more profound and transcendent, which is that of "*Father*", because it was chosen by the Most High to denominate him who was to exercise Paternity over His Divine Son and over the Church. The patronage of Saint Joseph was anticipatively applied in the Old Testament, by virtue of his future Universal Paternity over the Church, which he exercised following his Presanctification by means of his singular priesthood. When the Mystical Body of Mary was constituted, Saint Joseph exercised patronage over its members, being the Neck of that Mystical Body whose Head was Mary. Following the Incarnation of the Divine Word, Saint Joseph exercised his paternity over the members of the Mystical Body of Christ, not only by his singular priesthood, but also by being Legal and Virginal Father of Jesus, Head of the Mystical Body. Therefore, the Paternity of Saint Joseph over the Mystical Body of Christ has a twofold basis: as Priest, and as Father of Jesus. Finally, Glorious Patriarch Saint Joseph consummated his Paternity on Calvary by giving over to Saint John the finite sacrifice of the Church prior to her birth from the Sacred Hearts of Jesus and Mary.

4. On the 28<sup>th</sup> of August in the year 5172, that is, forty days after his birth, in the Temple of Jerusalem took place the legal rite of the Presentation of the Most Holy Child Joseph by his parents, and the purification of his mother Rachel. This offering was made by the Vice-High Priest and Prophet Simeon; he, enlightened by the Most High, recognized the profound mystery enshrined in the person of the holy child. The holy priest felt himself enraptured with indescribable joy in the presence of the future Virginal Spouse of Mary and Virginal Father of the Redeemer, telling the progenitors of the Holy Patriarch that their child would be the consolation of all who had dealings with him, that is, who availed themselves of his protection.

5. Days afterwards, Jacob and Rachel left with their holy son for Nazareth, and from there went on fervent pilgrimage to Mount Carmel, See of the Essenes, where the Child Joseph was consecrated in a special way to the future Virgin Mother of God by Essenian Supreme Pontiff Arcos. They then returned to Nazareth, where Saint Joseph spent the greater part of his life.

6. Saint Joseph lived subject to his parents, obedient to and educated by them, removed from the world, absorbed in divine contemplation and with rigorous fasts. By these heroic acts Saint Joseph hastened the Immaculate Conception of Mary his future Spouse. In the year 5190, when Saint Joseph was eighteen years of age, his mother died, and shortly afterwards his father. Thus orphaned, in order to live in voluntary poverty, he distributed his goods among the needy, giving part of his inheritance to the Temple of Jerusalem, beside which he then worked as a carpenter, living there as a member of the Carmelite Third Order; though from his inheritance he retained the house he had in Nazareth.

7. That same year 5190, when Saint Joseph arrived at the Temple, the Most Holy Virgin Mary had already resided there for six years. Between them both existed a mysterious spiritual intercommunication, directed to beseeching God for the speedy coming of the Messiah. Saint Joseph already venerated Mary as Mother of the future Redeemer, and She rejoiced at becoming the Virginal Spouse of this Very Just Man, since thereby She would fulfil the will of God. Neither saw the other in person until the day itself of their Espousal.

### **Book III**

#### ***The Most Holy Virgin Mary, Mother of Our Lord Jesus Christ***

#### ***Chapter I***

#### ***The Triple Benediction, Sacrament of the Immaculate Conception***

1. The fullness of time having arrived, the Creator, giving full rein to His infinite Mercy, resolved to bring to term the Work of Reparation and Redemption. To do so the Most High bestowed on us the New Adam and the New Eve, Christ and Mary, whose Souls were clothed in flesh, since in the flesh of man and woman original sin had been committed, cause of mankind's utter ruin.

2. So that the Immaculate Conception of Most Holy Mary might be wrought, prior to the sin of our first parents Adam and Eve, Divine Providence had reserved their glorious and immaculate seeds, which in due course would transform one of the most blessed seeds of Saint Anne and another of Saint Joachim, in order afterwards, by means of the sublime cohabitation of the two spouses, to form the Glorious and Immaculate Body of Mary Irredeemed. These glorious and immaculate seeds of Adam and Eve, espoused to the Souls of Christ and Mary, constituted the Sacrament of the Triple Benediction, which was deposited in the Tabernacle of the Temple of Jerusalem.

## ***Chapter II***

### **Archangel Saint Gabriel announces to Anne and her husband Joachim that they are to have a daughter**

1. As the marriage between Saint Anne and Saint Joachim gave no sign of fecundity, for twenty years the two spouses prayed unceasingly to Almighty God to grant them the offspring they so desired. With this aim, they frequently visited the Temple of God in Jerusalem to implore the grace of fecundity.
2. While Saint Anne was in the village of Sephoris and Saint Joachim on an estate he owned on Mount Hermon to the north of Galilee, both Holy Spouses were visited at the same time by Archangel Saint Gabriel, who made known to them for the first time the good news that they would have a daughter. The Archangel also told them that they should leave at once for Jerusalem.

## ***Chapter III***

### **Transformation of the seeds of Saint Anne and Saint Joachim**

1. The Most Holy Spouses Anne and Joachim, complying with God's command received through Archangel Saint Gabriel, set off for Jerusalem; Saint Anne stayed at the home of Zacharias and his wife Elizabeth, and Saint Joachim lodged beside the Temple of God. While Saint Anne was praying in her chamber, and her spouse was transported in vision before the altar of incense, both were revisited by the heavenly messenger, who made known to them anew the good news that they would have a daughter, to whom they should give the Name of Mary.
2. On Saturday the 1<sup>st</sup> of December in the year 5180, when Saint Anne and Saint Joachim were at prayer in the Temple of God in Jerusalem, they were transported in vision to the Sanctum Sanctorum, where the Most Divine Soul of Christ appeared to them under the figure of an Angel, bearing in His hands the Chalice of Melchisedech containing the Triple Benediction. The Soul of Christ poured a little water into the Chalice which contained the Most Holy Sacrament, and then, with His hand, made the sign of the cross on Saint Joachim's forehead, touched his lips with the Mysterious Sacrament and gave him to drink of the water blessed by contact with the Triple Benediction. Following this, the Most Divine Soul of Christ inserted the Holiest Sacrament into Saint Joachim's side, constituting his entire being in exalted Tabernacle of the Sacramented Triple Benediction. Then the Soul of Christ also gave Saint Anne some of that blessed water to drink, which had the virtue of bestowing fecundity on barren women who drank it with faith.
3. Shortly afterwards, the Spouses Saint Anne and Saint Joachim, leaving the spot in the Temple where they had been at prayer, traversed an underground passage which gave access to the city. In this underground passage, beneath the Golden Gate of the Temple, Most Holy Joachim transmitted the feminine

element of the Triple Benediction to his spouse, Most Holy Anne, by means of a sublime embrace.

4. At that same instant took place the miraculous fusion of the respective seeds of the Virgin's parents with the respective glorious seeds deriving from Adam and Eve. So that, without the aforesaid seeds of Saint Anne and Saint Joachim losing their personal characteristics, by this transformation they became glorified, acquiring the nature proper to the state of original justice; since they were filled in essence with all the fullness of the plenitude of gifts and graces possessed by those of Adam and Eve, and to a greater degree. Accordingly, with all propriety, the ovum of Saint Anne, then transformed, continued to be her own; and the fertilizing masculine element of Saint Joachim, then transformed, continued to be his own. For this very reason the Virgin Mary, being true daughter of redeemed parents, is at the same time Immaculate. Thanks to this singular divine foresight, the Most Holy Soul of Mary was not stained by original sin on taking flesh from her parents, thereby fulfilling God's decree that Mary be Irredeemed, a most singular privilege She merited taking into account Her loftiest dignity as Mother of God. Mary is Immaculate because She had to remain Irredeemed.

5. During the seven days that elapsed from the sublime embrace beneath the Golden Gate up till the Immaculate Conception, Saint Anne and Saint Joachim withdrew to the solitude of their home in Jerusalem, where they meditated most deeply on the mysteries of the future Church of Christ.

#### *Chapter IV*

#### **Mary's Immaculate Conception**

On Saturday the 8<sup>th</sup> of December in the year 5180, in Saint Anne's and Saint Joachim's home in the city of Jerusalem, by virtue of the sublime cohabitation of the two Most Holy Spouses, the Immaculate Conception of their daughter, the Divine Virgin Mary, was wrought. In that supreme instant of accomplishing Mary's Immaculate Conception, Her already pre-existent Divine Soul, from the moment of creation filled with all virtues and graces to unsuspected degree, without suffering any detriment on being joined to Her corporeal humanity, was united to Her Most Sacred Bodies, essential and accidental. Not only the essential Body, but also the extraordinarily beautiful and most holy accidental Body of the Divine Child Mary was conceived and formed, at that same instant, whole and entire, Her members and organs completely and perfectly formed, though minute; consequently, Her accidental Body was not subject to the natural development proper to the period of gestation, though indeed subject to natural growth. By the action of Most Holy Joachim, the Essential and Accidental Immaculate Bodies of the Divine Mary were necessarily conceived in the womb of Most Holy Anne with the gifts and virtues of a glorious body, given the glorious nature of the seeds, once transformed, of Her most holy parents, all in virtue

of the Divine Espousal, for the Most Holy Virgin Mary was not subject to the divine decree which was the lot of fallen human nature. Moreover, at the moment of Her conception She continued to enjoy beatific vision, as well as infused knowledge and other gifts, in the same degree of fullness She had possessed from the creation of Her Divine Soul, the greatest any creature can enjoy after the Most Sacred Humanity of Christ, and which is not susceptible to increase. Like a new Eve, the Most Holy Virgin Mary, from the first moment of Her conception, already enjoyed the fullest use of reason and most perfect human discernment. The instinctive animal power, or sixth sense, existent in the Divine Mary's Immaculate accidental Cerebrum, ever acted in perfect harmony with the purest powers of Her Divine Soul, by virtue of intrinsic impeccability by grace.

### *Chapter V*

#### **Glorious qualities of the Divine Mary's Soul and Bodies**

1. In addition to the glorious natural state the Divine Mary always possesses in Her Soul and in Her Bodies, She also possessed, during the greater part of Her life on earth, a passible state in Her Soul and accidental Body, to enable Her to suffer for us. Her essential Body never possessed a passible state. Therefore, during Her life on earth: Mary's Soul always enjoyed the vision of God, except at Her spiritual death on Calvary; Mary's Bodies participated in the beatific vision when Her Soul communicated that joy to them. Mary, in the passible state of Her Soul and accidental Body, always suffered. But Her essential Body, even at those moments when deprived of beatific joy, never suffered, but conserved a sublime, wholesome and supernatural joy which completely inundated it.

2. Though essentially the Most Holy Virgin Mary had no need to take any nourishment at all in order to live, given the glorious natural state of Her accidental Body, nevertheless She wished to suffer hunger and thirst in benefit of poor humanity; so that She became subject to the extrinsic need of taking nourishment. Because of the essentially glorious quality of the Divine Mary's accidental Body, She was not subject to illness or to any of the organic functions proper to fallen nature. Accordingly, whatever She ate and drank was prodigiously eliminated by means of an aromatic perspiration. Saint Anne's body also enjoyed the same glorious quality with respect to the elimination of food and other secretions during the nine months her Daughter remained in her womb; this privilege was in attention to Mary's sublime dignity.

### *Chapter VI*

#### **The Divine Mary, in the womb of Her mother Saint Anne, vows Perpetual Virginitv and offers Herself as Victim for the Work of Reparation and Redemption**

1. Her Immaculate Conception accomplished, there and then in the womb of Saint Anne, with all Her most perfect will, the Divine Mary pledged Herself



to the Reparation of the Eternal Father and the Redemption of mankind. This She began by offering Herself unreservedly, with deepest humility, to Her Divine Spouse the Creator, consecrating to Him the first fruits of Her being: the exquisite lily of Her perpetual vow of virginity.

2. The plans of Divine Providence disposed that the Soul and accidental Body of the Divine Child Mary be free from the passible state while She remained in the womb of Her mother Saint Anne. The Most Holy Child, however, desiring that Her acts of reparation and redemption be expiatory, felt Herself impelled by the Divine Spirit to have recourse to Her suppliant omnipotence before the Eternal Father so that passibility be granted to Her. The Eternal Father, condescending to the plea of His beloved Daughter, agreed to grant Her, at specific moments, what She most ardently implored, which was only possible by Her assuming a passible state of Soul and accidental Body. At certain moments infused knowledge and other exalted gifts were also veiled in the passible state of Her Soul, though not entirely, in order for Her to experience ignorance, chiefly concerning the knowledge of Her lofty mission, so as to enable Her to make acts of Faith, Hope and Charity with greater meritorious suffering. This merit was not for Herself, but for us, Eve's banished children.

3. During the times when Her Soul and accidental Body enjoyed the glorious state, Mary's reparatory and redemptory activity, though lacking expiatory character, was indeed meritorious. When both elements assumed the passible state, this activity was of meritorious and expiatory character. Mary, therefore, by ineffable sighs and the most sublimely heroic acts of all the virtues, sought to make reparation to the Heavenly Father and redeem mankind, as likewise hasten the Coming of the Promised Messiah. Though Mary is finite by nature, being a mere creature, nonetheless all Her sacrifices were of infinite value by reason of the most singular Espousal of Her Divine Soul with the Most Divine Soul of Christ, all Her acts enshrining an infinite content and compass, without the need for Calvary.

4. O Mary's prodigious activity! All transformed into love of God and charity towards men! Divine activity that knew no rest nor respite during the nine months the Most Holy Child dwelt in the maternal womb. During this whole period the most chaste womb of Saint Anne enjoyed the lofty dignity of being authentic Sanctuary of God's Tabernacle; whence the purest and most pleasing sacrifices, springing from Mary's Heart, rose up unceasingly to the Creator with most intense fire of ardent love, setting the Most August Trinity ablaze with infinite complacency. That Immaculate Heart was an immense volcano of burning love for God and of charity towards mankind. It was an inexhaustible wellspring of the highest reverence, praise and adoration of the Infinite Majesty in the Unity and Trinity of God, offered on Her own behalf and that of every creature.

5. From the very instant of Her Immaculate Conception, the Holiest and Divine Child Mary, the new Eve, continued to crush, now more forcibly, the head of the infernal dragon, Lucifer, since from that moment She began to act fully as Co-Reparatrix and Co-Redemptrix. The action was crystallized above all in a continuous most humble and loving violence to the Eternal Father for Him to hasten the hour of the Incarnation of His Divine Son, the Redeemer.

6. The intense and deepest reparatory and redemptory activity of the future Mother of God, during Her sojourn in the privileged womb of Saint Anne, was eminently priestly. The Most Holy Soul of the Divine Mary possessed the eternal Priesthood from the instant of Her creation, by virtue of Her Espousal with the Most Divine Soul of Christ. At Mary's Immaculate Conception, Her priesthood was extended to Her entire corporeal humanity.

### ***Chapter VII***

#### **Mary's Mystical Body**

1. Most Holy Mary's essential and accidental Bodies, from the very instant of their conception, harboured all the members of the Church. Thus was constituted the Mystical Body of Mary, vivified by the Mystical Soul, which is the Espousal of the Divine Souls.

2. The Mystical Body of Mary was not a figure of the Mystical Body of Christ, but a sublime Ark that enclosed the entire Church, later to be given over to Jesus on clothing with Her own Flesh and Blood His Most Divine Soul inseparably united to the Divine Word. The Mystical Body of Mary was an essential element for the future formation of the Mystical Body of Christ.

3. The Immaculate Conception of Mary flooded the whole Church with glorious jubilee, being at last the fulfilment of the first promise announced in Paradise, so long desired by the Patriarchs, Prophets and all other faithful. Likewise the Church, by belonging to the Mystical Body of Mary, received a special increase of graces and blessings, together with the assured hope of their imminent redemption.

### ***Chapter VIII***

#### **The Most Holy Virgin Mary's Birth and Infancy**

1. Most Holy Anne knew by divine enlightenment the hour at which she would give birth to her Divine Daughter. When the supreme moment arrived Saint Anne was inundated by heavenly joy, and kneeling in prayer felt in her womb the natural movements of childbirth, during which she was enveloped in the supernatural resplendence of God Himself; who became visible to show His delight at Mary's Birth.

2. The Divine Mary's birth took place on the 8<sup>th</sup> of September in the year 5181, in the village of Sephoris, near Nazareth of Galilee. The Immaculate accidental Body of the Virgin Mary issued from the most blessed womb of Her mother Saint Anne following the natural course of childbirth. However,

the delivery was not subject to the pains and other inherent circumstances which are consequence of sin and proper to fallen nature; since, though the parents of the Divine Child were redeemed, Mary was conceived Immaculate in accord with Her irredeemed nature and, moreover, was born with the gifts and virtues of a glorious body. For this reason Saint Anne's delivery was limpid, sublime and resplendent, with heavenly charm and sweetness.

3. From the instant of Her conception the Divine Child possessed the full use of reason and most perfect human discernment: hence it was proper for Her to see, feel and be aware of the process of Her parturition; but, enraptured in most sublime ecstasy, She came into the world in full contemplation of God, Her corporal senses abstracted from the process of birth.

4. When the Divine Child was born, by virtue of the glorious qualities of Her Bodies, She became present in Heaven and, adoring the Infinite Majesty of God, responded by most loving acts of gratitude for having been placed in this world in order wholly to fulfil the lofty mission He had entrusted to Her. The Most Holy Trinity contemplated with pleasure this most exquisite Work of Their hands, now entirely finished, presenting Her to the entire angelic court which, with indescribable jubilee and delight, sang the praises of the Sweet and Most Holy Name of Mary, as She was called from the moment Her Divine Soul was created, the Name of Mary having been wrested from the Godhead at that instant.

5. From Heaven the Divine Princess went to the Limbo of the Just, inundating with clarity, joy and hope this dwelling of saints, announcing to all that Redemption was now imminent. Mary did not wish to leave the souls in Purgatory unconsolated, hence She visited them as well in their place of expiation, alleviating all by Her presence, releasing many of those detained there and giving hope to others of their speedy deliverance. Mary made all these visits while being present and seen on earth, displaying in this way Her omnipresence. Nature itself celebrated the Birth of the Queen of the Universe by a perceptible upsurge of vitality and renewed flourishing; the heavenly bodies shone more brightly, and the entire visible creation was set astir with displays of jubilation. Hell shuddered at the oppression of Mary's omnipotent Heel, and the demons, yet more furious, intensified their own torments in the inextinguishable volcano of Hell. The Birth of Mary, however, redounded exceedingly in benefit of sinful humanity, since the Mother of Grace and stay of Redemption was already to be found visibly on Earth.

6. At Mary's birth was also born Her Mystical Body, which was consolidated all the while Her physical Body grew and prepared for the Incarnation of the Divine Word. To glorious Saint Anne pertained the towering mission of conceiving and giving birth, in Mary, to the Church of that time. Hence Most Holy Anne was Mother of Mary's Mystical Body, since with her flesh she vested the physical Body of her Divine Daughter, also conceiving Her

Mystical Body. Saint Anne is, furthermore, Grandmother of the Mystical Body of Christ. Saint Joachim, in turn, was Father of the Mystical Body of Mary, and is Grandfather of the Mystical Body of Christ, having begotten the physical Body of Mary.

7. During the fifteen days that followed the delivery, Most Holy Anne and her Divine Daughter Mary remained isolated in conformity with the Law of Moses. Twenty days after the birth, that is, on the 28<sup>th</sup> of September in the year 5181, a family feast was held, attended by several Levitical priests from Nazareth, as well as by Essenian High Priest Eliud and other Essenian priests. During the course of this ceremony the Divine Child was publicly given the Most Sweet Name of Mary. A multitude of angels appeared with an escutcheon bearing the Name of Mary, seen by Saint Anne and her Daughter. On the 27<sup>th</sup> of November in the year 5181, eighty days after the birth of the Divine Child Mary, She was taken to the Temple of Jerusalem by Her Most Holy Parents, to comply with the rite of Saint Anne's purification, commanded in the Law, and moreover, by divine inspiration, with that of the Presentation of their Daughter, the Name of Mary being inscribed in the official Temple register. The ceremony was performed by Levitical Vice-High Priest Simeon. On the occasion of this visit, the Most Holy Spouses Anne and Joachim, by divine inspiration, in the presence of Simeon made a vow to God to give their Divine Daughter up to the service of the Temple as an Essenian nun when the time arrived.

8. During the first three years of Her childhood in the bosom of the family, the Divine Child Mary rendered to Her parents Saint Anne and Saint Joachim the most selfless submission and obedience, together with the most tender filial love, humbly condescending to the education and teaching they gave Her, so being a model daughter. Mary, though having no need to learn, since She knew everything by virtue of Her knowledge, both beatific and infused, which She possessed in loftiest degree, nonetheless wished to display Her knowledge in accord with Her age, to give us an example of humility.

### *Chapter IX*

#### **Excellence of Mary's Sweetest Name**

After the Name of Jesus, the Name of Mary is the noblest, fairest, holiest and most terrible of all, and enshrines the greatest content and meaning. Mary signifies Sea of Grace and as well Sea of Bitterness. Mary is the Sea which encompasses the infinite and immutable Ocean of the Divinity. Mary signifies beloved of God and She who loves God; and, above all, the Name Mary expresses Her Divine Maternity and Her Universal Maternity, since Mary, in its deepest sense, means Mother.

## ***Chapter X***

### **Convent of Essenian or Carmelite nuns in the Temple of God in Jerusalem**

1. As we know, in the buildings adjoining God's Temple in Jerusalem there existed a community of nuns from Mount Carmel to guide and educate, according to their vocation, the young nuns consecrated there to the service of God; since among pious Israelites there existed the silent hope that from one of those virgins educated in the Temple the Messiah was to be born. Some of these pupil nuns were definitively incorporated into the Essenian nuns' community after a certain time, and took their perpetual vows; others, as was more usual, married and left.
2. The members of this Essenian nuns' community resided in cells with small oratories from where they could observe the interior of the Temple without being seen, and there they prayed, meditated and carried out certain devout labours. Theirs, then, was a true monastic life of strict observance. The nuns, with respect to their community life, depended exclusively on the Superior General of the Essenes and were spiritually directed by an Essenian priest who celebrated the corresponding worship within the enclosure. However, with respect to their duties in the Temple, this came under the authority of the Levitical High Priest, who delegated it to another Levitical priest chosen by the Superior General of the Essenes; and who, moreover, had to be a tertiary of the Carmelite Order. Nuns were admitted by mutual agreement between the aforementioned Levitical priest and the superioress of the community.

## ***Chapter XI***

### **Presentation and entry of the Child Mary as a nun in the Temple at three years of age**

1. When the Divine Child Mary was three years old, Archangel Saint Gabriel appeared to the spouses Saint Anne and Saint Joachim to make known to them the Most High's desire that the Most Holy Child then be entrusted to the Temple of God in Jerusalem, to live as a nun in the Essenian women's community located in the buildings adjoining the Sacred Edifice; and thus comply with Her ardent desire, as She was consecrated to God by Her vow of perpetual virginity, and the vow made by Her parents also be fulfilled.
2. Saint Anne and Saint Joachim, consummate models of obedience to and compliance with the will of God, accompanied by the Levitical priest Zacharias, brought the three-year-old Divine Child Mary to the Temple of God in Jerusalem. On the 21<sup>st</sup> of November in the year 5184, She was received by the Agèd Simeon, Levitical High Priest, and by the Prophetess Ana, superioress of the Essenian nuns' community established there. In this community, the head teacher of the nuns was Noemi, aunt of Lazarus of Bethany; and among the other nuns was to be found Seraphia, later known as the Veronica.

3. Throughout the time the Child Mary was in the Essenian nuns' Community of the Temple in Jerusalem, the Prophet Eliud was Essenian High Priest. Out of regard for the Child Mary, at his recommendation, Levitical High Priest Simeon himself assumed the delegated authority with regard to the labours of the Essenian nuns' community in the Temple.

4. During the time the Child Mary resided in the Community of Essenian nuns in one of the buildings adjoining the Temple of Jerusalem, the virtuous Prophet and Vice-Superior General of the Essenes Jesus of Sirach was the Essenian priest who spiritually directed the Essenian nuns of the community, and who offered Essenian sacrifices of bread and wine within the convent enclosure.

5. The Divine Child Mary manifested Her firm desire to live the Carmelite religious life in all its integrity, and to remain there for Her whole life; and at the same time, during the required years, to submit to the teaching and education there like Her other companions; to which the superiors, enlightened by God, assented. The Child Mary, then, lived as a true nun, in faithful observance of the rules, with most austere penance and in continuous prayer and contemplation of God. She, model and example of the religious life, was the admiration of the priests and all others in God's service.

6. Words are inadequate to ponder the sacrifice of Mary in the Temple, since She, chosen to be the Mother of God, and who had commanded the Prophet Elias to found the Order of Carmel, of which She is Queen and Grace, nonetheless lived there submissive and obedient in utmost silence and concealment of Her Most Holy Person. Mary embodied in Herself the maximum asceticism possible in a mere creature, edifying and moving all to greater austerity. Moreover, She merited very special graces that enriched the religious life, enabling members to attain greater sanctity.

7. On many occasions the rapture of the Exalted and Most Holy Child Mary, in the course of Her sublime and most loving colloquies with God, Her Divine Spouse, was such that She rose up to Heaven in Body and Soul, entering that glorious mansion, since Eternal Blessedness was never barred to Her.

8. Throughout Her stay in the Temple of Jerusalem, in a most extraordinary way the Divine Child Mary sanctified the Tabernacle or Sanctum Sanctorum, where the Triple Benediction had reposed, since She was the true and living Ark of the Covenant. Mary was always truly present, in prayer and contemplation of God, within the Sanctum Sanctorum in a very special and singular way by reason of Her religious life, though without making Herself visible; and, at the same time fulfilled the obligations of Her monastic life. And just as in the Tabernacle, during that same period in which She lived as a nun in the Temple, Mary was also present in the Cave of Elias on Mount Carmel.

9. At the petition of the Child Mary and with the assent of Eliud, Essenian Superior General, the Prophet Simeon, Levitical High Priest, until then an Essenian tertiary, became an Essenian religious on the 2<sup>nd</sup> of February 5186, fourteen years before the Presentation of the Child Jesus in the Temple.

#### **Book IV**

#### ***Last years in the life of the Virgin Mary's Parents***

#### ***Chapter I***

#### ***Death of Most Holy Joachim***

1. On the 20<sup>th</sup> of March in the year 5185, after four months of the Divine Mary's life as a nun in the Temple of God, Her father, Most Holy Joachim, died aged sixty-nine years. His death occurred in Jerusalem, where the Virgin Mary's Parents had a house and lived for spells.
2. The Divine Child Mary knew by revelation the moment when Her father's death would occur. Accordingly, without leaving the Temple, She became present at the bedside of the dying man, where Saint Anne, and also the Most Divine Soul of Christ under human form, were present, assisting Saint Joachim at such a happy death.
3. Most Holy Joachim's accidental body was buried in the sepulchre located in the Valley of Josaphat, by the Garden of Olives, where Mary's Body would later be deposited for three days in sublime dormition. Most Holy Joachim's essential body rose from the dead when Christ expired. Most Holy Joachim's accidental body rose at Christ's Resurrection.

#### ***Chapter II***

#### ***Subsequent marriages of Anne Most Holy***

1. Following Saint Joachim's death, fulfilling the will of God, Saint Anne remarried in the year 5186. Her second marriage was to the widower Cleophas. From this union, in the year 5187, Mary Cleophas was born.
2. When Cleophas died, Saint Anne married Salome in the year 5188. From this union, in the year 5189, Mary Salome was born.
3. These two posterior marriages of Most Holy Anne were ordained in the divine plans; since to Her who was to be Mother of the Most High, it was necessary and proper to give two sisters, Mary Cleophas and Mary Salome, for Her human consolation at the crucial moments of Calvary. Those were the divine plans: to give two sisters to the Most Holy Virgin Mary for them to unite to Her in sorrow.
4. The two latter husbands of Saint Anne, Cleophas and Salome, as likewise Saint Anne's other two daughters, Mary Cleophas and Mary Salome, were presanctified in the maternal womb at their respective moments shortly before birth.

### *Chapter III*

#### **Saint Anne entrusts her younger daughters to the Temple of God in Jerusalem**

1. Until shortly before her death, Most Holy Anne lived with her two younger daughters, Mary Cleophas and Mary Salome, in her Jerusalem home, situated close to the Temple precincts on the northeast side of the city, near the present-day Gate of Saint Stephen, which opens out onto the Valley of the Cedron or of Josaphat.

2. Her two younger daughters, Mary Cleophas and Mary Salome, attended the Carmelite school of the Temple as day pupils, in the convent of which their elder sister the Divine Mary resided, to receive as well a thorough education in accordance with Essenian morals. In the year 5198, Saint Anne, by then widow of her third husband Salome, knowing by divine revelation the imminence of her death, entrusted her two younger daughters, eleven-year-old Mary Cleophas and nine-year-old Mary Salome, as pupil nuns, to the custody of Lazarus's aunt Noemi, who was Headmistress of the Essenian school in the Temple. As Saint Anne had decided to sell her Jerusalem home and give the proceeds to the Essenian convent, and thereby defray the expenses of her three daughters, she consulted with Noemi; who, inspired by God, in order to avoid so precious a mansion falling into profane hands, suggested to her deeply pious relatives Syr and Eucharua, parents of Lazarus of Bethany, that they buy it and hand its price over to Saint Anne, which they did. She placed the proceeds in the hands of Noemi, to be administered by her in benefit of the three holy sisters. Despite the sale of the house, Saint Anne lived there during the short time of life remaining to her.

### *Chapter IV*

#### **Most Holy Anne's Death**

1. On the 26<sup>th</sup> of July in the year 5198, six months before the Divine Mary's Espousal to Joseph Most Holy, Anne Most Holy died at the age of sixty in her Jerusalem home.

2. The Divine Child Mary knew by revelation the moment Her mother's death would take place. Accordingly, without leaving the Temple, She became present at the dying woman's bedside, where the Most Divine Soul of Christ was also present under human form. Most Holy Anne, shortly before dying, became rapt up in a most loving ecstasy, during which she saw many of Redemption's great mysteries, sweetly expiring in the arms of her Divine Daughter Mary.

3. Most Holy Anne's accidental body was buried beside that of her husband Most Holy Joachim, in the sepulchre located in the Valley of Josaphat by the Garden of Olives, where Mary's Body would later be deposited for three days in sublime dormition. Most Holy Anne's essential body rose from the dead when Christ expired. Most Holy Anne's accidental body rose at Christ's Resurrection.



## **Book V**

### ***Espousal of the Most Holy Virgin Mary to Joseph Most Holy***

#### ***Chapter I***

##### **Espousal of the Most Holy Virgin Mary to Joseph Most Holy**

1. Following the death of Saint Anne, it was revealed in a dream to the Levitical High Priest, the Agèd Simeon, that he should provide a husband for the young Divine Mary who was residing as a nun in the Carmelite convent of the Temple in Jerusalem. God revealed to the Agèd Simeon that the time had come for the Incarnation of the Divine Word in the Most Pure Womb of the Virgin Mary by the action and grace of the Holy Ghost, without detriment to Her Virginité nor to that of the Virgin Joseph. Simeon, to comply with God's command, and give proof before the world that Saint Joseph was chosen to be Spouse of the Virgin Mary, from the House of David summoned those worthiest in nobility and holiness, giving to each a dried-up staff. These men all remained in prayer within the Temple of God in Jerusalem, beseeching the Most August Trinity to deign to cause the staff of Mary's chosen spouse to blossom. The one privileged, then, was Joseph Most Holy, whose staff blossomed at the same time as the Holy Ghost, in the form of a dove, came down from Heaven and rested upon his head.

2. The Divine Mary knew prior to this event that Joseph Most Holy was chosen by God to be Her Spouse, predestined to Her from all eternity, and that he too was bound by a vow of perpetual virginité. Saint Joseph likewise knew that the Divine Mary was chosen by God to be his Spouse, predestined to him from all eternity, and that She too was bound by a vow of perpetual virginité. Mary and Joseph, knowing that the time had come for the Incarnation of the Divine Word by the action and grace of the Holy Ghost, without detriment to their respective virginités, fully accepted the Will of Heaven, submissively obeying the Agèd Simeon with indescribable self-abandonment and immolation of their own will and, at the same time, with absolute confidence that they would remain ever Virgin even in marriage, as was their desire. With vehement and heroic generosity the Divine Mary renounced Her ardent desire ever to remain in the religious life.

3. It was then the Jewish custom, close to the coming of Christ, that in espousals there be two ceremonies: the first and essential, the betrothal or mutual gift and acceptance as spouses whereby they were truly married, which was held before the religious authorities of the locality where they resided; and the other, complementary, which consisted in the reception of the wife and of her being led to the home of her husband. The first ceremony of the marriage of the Most Holy Virgin Mary, seventeen years old, to Saint Joseph, twenty-six years old, was held in the Temple of Jerusalem on the 23<sup>rd</sup> of January in the year 5199, in the presence of Levitical High Priest Simeon, the Levitical priest Zacharias also being present. Days later the

newly married Spouses travelled to Nazareth, accompanied by several Essenians from communities of friars and of nuns, and also by some relatives and other tertiaries. Along the way, the Divine Mary went in the women's caravan and Saint Joseph in the men's. On arriving at Nazareth, all gathered at Her home, inherited from Her parents Saint Anne and Saint Joachim. Essenian High Priest Eliud, who in those days was providentially residing at an Essenian community in the neighbourhood, made his way there. All accompanied the Most Holy Spouses to Saint Joseph's home, close to that of the Most Holy Virgin Mary, observing in this way the second part of the nuptial ceremony. Once there, the two newlyweds disclosed to Essenian High Priest Eliud their immediate desire to live apart for a certain time, according to Essenian custom; whereupon Joseph Most Holy lived by himself in his own home and Mary withdrew to live in Hers. On the 25<sup>th</sup> of March in the year 5199, each being at Their respective home, the Incarnation of the Divine Word took place in the Most Pure Womb of the Divine Mary by the action and grace of the Holy Ghost. Saint Joseph, complying with God's order, received through Archangel Saint Gabriel, brought his Most Holy Spouse with him to his home in Nazareth, where he was living.

### ***Chapter II***

#### ***Mary Cleophas and Mary Salome, sisters of the Most Holy Virgin Mary, marry. Their respective families***

1. Mary Cleophas married the widower Alpheus and had four children: the Apostles Thaddeus, Simon and James the Less, as also Susanna. From a previous marriage of Alpheus, Apostle Matthew had been born. Mary Salome married Zebedee and had two children, the Apostles James the Greater and John the Evangelist. The two sisters married on the same day in the year 5207, almost at the end of the Holy Family's sojourn in Egypt.
2. After Alpheus's death Mary Cleophas remarried. Her second husband was the widower Sabas, and to this union was born Joseph Barsabas called the Just, one of the candidates to occupy the post left vacant by Judas Iscariot, filled by Apostle Matthias. Sabas, before marrying Mary Cleophas, had begotten Judas Barsabas by a previous marriage.
3. After the death of her second husband, Mary Cleophas was married a third time, to the widower Jonas, and to this union was born Simeon, who later became the second Bishop of Jerusalem. Jonas, before marrying Mary Cleophas, had begotten the Apostles Peter and Andrew by a previous marriage.

### **Book VI**

#### ***Death, Dormition, Resurrection and Assumption of Joseph Most Holy***

1. At the Lord's Circumcision, Joseph Most Holy died mystically, anticipatively suffering the Passion of Our Lord Jesus Christ, in degree

inferior to the Divine Mary and superior to all other mystics combined who have so suffered.

2. On Sunday the 19<sup>th</sup> of March in the year 5228, 14<sup>th</sup> of Nisan, Joseph Most Holy, at the age of fifty-five years and eight months, died of love in the arms of Jesus and Mary in the city of Jerusalem, in the house which had belonged to Saint Anne and which she had sold to the parents of Saint Lazarus, whose property it was at that time, and who had lent it to them on the occasion of the Passover. He was buried in the sepulchre by the Valley of Josaphat in which years later the dormant Body of the Divine Mary would be laid.

3. The natural death of Saint Joseph solely affected his accidental body, that is, clinical death, he being furthermore exempt from particular judgement. For his essential body, being essentially glorious, could not die, having recovered at Presanctification what it lacked of original justice. Accordingly, following the death of Saint Joseph's accidental body, his essential body became immersed in gentle dormition; and thus, united to his soul, remained dormant and insensible to the soul's beatific joy and to any other joy in the Limbo of the Just until the moment when Christ expired on the Cross, which was when this body awoke, sharing from then on and forever more in the soul's beatific joy. One instant after Our Lord Jesus Christ arose, the accidental body of Saint Joseph arose on becoming united to his soul and his essential body, sharing in the soul's beatific joy until the Lord's Ascension; for on that day, the 5<sup>th</sup> of May in the year 34 of the Christian Era, following a gentle dormition, Saint Joseph was Assumed into Heaven with his soul and his bodies. The accidental body of Saint Joseph remained dormant in Heaven without sharing in beatific joy until the moment when the Most Holy Virgin Mary was Assumed into Heaven in Body and Soul on the 15<sup>th</sup> of August in the year 57 of the Christian Era.

## **Book VII**

### ***Final destiny of the Triple Benediction***

1. On the 1<sup>st</sup> of December in the year 5180, after the Triple Benediction had been inserted into Most Holy Joachim's side, the Chalice of Melchisedech, containing a little of the water which had been blessed by the Most Holy Sacrament and which was reserved for other great mysteries, remained inside the Ark of the Covenant in the Sanctum Sanctorum of the Temple of God in Jerusalem. Besides, owing to the presence of the Sacred Chalice of Melchisedech, the absence of the Most Holy Sacrament went unnoticed, since the time to perceive its disappearance had not yet arrived.

2. Shortly before the conception of the Precursor Saint John the Baptist, the priest Zacharias, in the Temple of the Lord exercising his priestly ministry at the altar of incense, received from Archangel Saint Gabriel the good tidings that his wife Elizabeth would bear him a son, whom he should call John, and who would be great before the Lord. Archangel Saint Gabriel

placed beneath the clothing of the priest Zacharias the Chalice of Melchisedech containing a little of the blessed water miraculously preserved ever since Saint Joachim had received the Triple Benediction. Zacharias knew from the Archangel that the water would give fecundity to his wife and vigour to himself, and that it was given to him for them both to drink. Elizabeth drank the water and became fertile to conceive. Zacharias drank the water and acquired vigour to engender.

3. The Chalice of Melchisedech was then entrusted by Zacharias to the Essenes and was kept in the Cave of Elias on Mount Carmel. From there, via the hands of Saint John the Baptist, it passed on to the Virgin Mary, and from Her to Her Divine Son.

4. Some time after the death of Levitical High Priest Simeon, the absence of the Mystery of the Triple Benediction from the Temple of God in Jerusalem was noticed by the priests.

5. From the moment the Triple Benediction was incorporated into Saint Joachim, the transmission of the Essenian priesthood ceased. This mystery was revealed by God to High Priest Eliud, giving him to understand the imminence of Mary's Immaculate Conception. When this incorporation took place, and later in the most holy womb of Saint Anne, when the Triple Benediction, previously sacramented, took flesh, the essential sanctifying element was lacking in the rite by which the Elian priesthood was conferred, save in the exceptional cases of Saint John the Baptist and Saint Agabus, which were by ministry of Jesus and Mary in a single ceremony in Their visit to Mount Carmel on the 16<sup>th</sup> of July in the year 5227 of Creation, or year 28 of the Christian Era..

6. Before the incorporation of the Triple Benediction into Saint Joachim took place, High Priest Eliud, inspired by God, provided himself with sufficient priests to make up for the future defect of priestly transmission. Thanks to this heavenly preventive measure, the Essenes did not lack the priests they needed. Moreover, it was necessary that this priesthood diminish, since the time for the institution of the Priesthood of the New Law was now approaching.

7. Privileged persons were sanctified by the Triple Benediction in the brief period Saint Joachim had it deposited in his body until the Sublime Embrace with Saint Anne in the passageway beneath the Golden Gate. During the seven days Saint Anne and Saint Joachim were custodians of the new Triple Benediction, which they each now possessed in their respective accidental bodies, given that their glorious seeds, united to the Soul of Christ espoused with the Soul of Mary constituted the Perfect Sacrament of the Church during this period, some sanctifications were wrought by means of the spouses in virtue of that Sacrament. In the nine months the Divine and Most Holy Virgin Mary remained in the womb of Her Mother Saint Anne, Sanctuary of God's Tabernacle, sanctifications and an occasional Presanctification were also

wrought. Prior to the Conception of the Divine Word, the Immaculate Virgin Mary wrought many sanctifications and some presanctifications. During the period the Child Jesus rested in the most pure Womb of the Most Holy Virgin Mary, numerous sanctifications and some presanctifications were wrought, such as the Presanctification of Saint John the Baptist. During the life of Christ and Mary on earth, by the sheer presence of either or both of Them, numerous sanctifications and some presanctifications were wrought.

## B) The Holy Gospel of Our Lord Jesus Christ

### Book I

*From the 23<sup>rd</sup> of September in the year 5198 of Creation  
until the 19<sup>th</sup> of March in the year 29 of the Christian Era:  
Conception of the Precursor. Incarnation of the Divine Word.  
Nativity, Infancy and Hidden Life of Our Lord Jesus Christ*

### Chapter I

#### Prologue

1. At the beginning of universal Creation the Divine Word already existed, and the Divine Word was in God from all eternity: since the Divine Word is God Himself. He was in the beginning with God. All things were made by Him, and without Him nothing is made.
2. That which was created united to the Divine Word was the Most Divine Soul of Christ: His Soul is Life, and that Life is the Light of men. That Light shines out amid the darkness, but the darkness has not received it.
3. There was a man sent by God whose name was John the Baptist. He came to give testimony to the Light, who is Christ, so that through him all might believe. He was not the Light, but the one sent to give testimony to Him who is the Light: Our Lord Jesus Christ, Who is the true Light who enlightens every man coming into this world. He was in the world, which had been made by Him, but the lovers of the world did not acknowledge Him. He came to His own, to those of His own people, and the majority of His own did not receive Him.
4. But to all who received Him, namely those who believe in His Name, He granted the dignity of becoming sons of God. These sons of God are born to supernatural life neither by blood nor by desire of the flesh nor by will of man, but by the grace of God through the Sacrament of Baptism.
5. And the Divine Word was made flesh and dwelt among us; and we saw His glory, made apparent by His doctrine and miracles: Glory such as pertains to the Onlybegotten of the Father, full of grace and truth.
6. John the Baptist gave testimony to Him, and cried out saying: *“He is the One of whom I spoke to you: He who is to come after me, who has been made before me, since He existed prior to me.”*

7. From His fullness of grace we all receive grace upon grace. Because the Law was given by Moses; but grace and truth come to us from Jesus Christ. No one can ever know or see God in Essence except through the Onlybegotten Son who is in the Bosom of the Father: He has revealed Him to us.

8. John the Baptist, in the words: *“He who is to come after me, who has been made before me, since He existed prior to me”*, means to say: that after him Christ would come to preach the Gospel; that the Soul of Christ had been created long before John himself existed; that Christ, not only as God, but also as Man, is superior to John.

## ***Chapter II***

### **Genealogy of Our Lord Jesus Christ by the lineage of His Divine Mother, the Most Holy Virgin Mary**

1. Jesus Christ, legal and virginal Son of Joseph, Spouse of Mary, who was Daughter of Joachim, who was son of Mathat, who was son of Levi, who was son of Melchi, who was son of Janne, who was son of Joseph, who was son of Mathathias, who was son of Amos, who was son of Nahum, who was son of Hesli, who was son of Nage, who was son of Maat, who was son of Mathathias, who was son of Semei, who was son of Joseph, who was son of Judah.

2. Who was son of Joanan, who was son of Resa, who was son of the first Zorobabel, who was son of the first Salathiel, who was son of Neri, who was son of Melchi, who was son of Abdi, who was son of Cosan, who was son of Elmadan, who was son of Her, who was son of Jesus, who was son of Eliecer, who was son of Jorim, who was son of Mathat, who was son of Levi, who was son of Simeon, who was son of Judas, who was son of Joseph, who was son of Jonas, who was son of Joachim, who was son of Melea, who was son of Mena, who was son of Mathata, who was son of Nathan, who was son of David.

3. Who was son of Jesse, who was son of Obed, who was son of Booz, who was son of Salmon, who was son of Naason, who was son of Aminadab, who was son of Aram, who was son of Hesron, who was son of Phares, who was son of Judah, who was son of Jacob, who was son of Isaac, who was son of Abraham, who was son of Thare, who was son of Nachor.

4. Who was son of Sarug, who was son of Reu, who was son of Phaleg, who was son of Heber, who was son of Sale, who was son of Arphaxad, who was son of Sem, who was son of Noah, who was son of Lamech, who was son of Mathusalem, who was son of Henoah, who was son of Jared, who was son of Malaleel, who was son of Cainan the Seraphic, who was son of Enos, who was son of Seth, who was son of Adam, who was son of God.

### ***Chapter III***

#### **Genealogy of Our Lord Jesus Christ by the lineage of His legal and virginal Father, Joseph Most Holy**

1. Lineage of the generation of Jesus Christ, descendant of David and of Abraham. Abraham begot Isaac. Isaac begot Jacob. Jacob begot Judah and his brethren. Judah begot Phares and Zara by Thamar. Phares begot Hesron. Hesron begot Aram. Aram begot Aminadab. Aminadab begot Naason. Naason begot Salmon. Salmon begot Booz by Rahab. Booz begot Obed by Ruth. Obed begot Jesse. Jesse begot King David. King David begot Solomon by Bethsheba.
2. Solomon begot Roboam. Roboam begot Abia. Abia begot Asa. Asa begot Josaphat. Josaphat begot Joram. Joram begot Ochozias. Ochozias begot Joas. Joas begot Amasias. Amasias begot Ozias. Ozias begot Joathan. Joathan begot Achaz. Achaz begot Ezechias. Ezechias begot Manasses. Manasses begot Ammon. Ammon begot Josias. Josias begot Joachim and his brothers. Joachim begot Jechonias at the time of the transmigration to Babylonia.
3. After the transmigration to Babylonia: Jechonias begot the second Salathiel. The second Salathiel begot the second Zorobabel. The second Zorobabel begot Abiud. Abiud begot Joachim. Joachim begot Azor. Azor begot Sadoc. Sadoc begot Achim. Achim begot Eliud. Eliud begot Eleazar. Eleazar begot Mathan. Mathan begot Jacob. Jacob begot Joseph the Spouse of Mary, and to Her was born Jesus who is called the Christ.
4. Accordingly, all generations from Abraham until Solomon, fourteen generations; from Solomon until the transmigration to Babylonia, seventeen generations; and from the transmigration to Babylonia until Christ, thirteen generations.

### ***Chapter IV***

#### **Conception of Saint John the Baptist**

1. In the days of Herod the Great, King of Judea and of the whole extensive territory of Israel, including Idumea, there lived Zacharias, a Levitical priest from the priestly family of Abias. Zacharias was married to Elizabeth, also a descendant of Aaron. Zacharias and Elizabeth were presanctified in their mothers' wombs shortly before birth, and were righteous before God, faithfully keeping all the laws and commandments of the Lord. They had no children, because Elizabeth was barren; moreover they were both advanced in years.
2. And it came to pass that on the 23<sup>rd</sup> of September in the year 5198, while Zacharias, after the custom of the levitical priesthood, was exercising his priestly ministry before God according to his turn, it fell to him to enter the Sanctuary of the Temple of the Lord in Jerusalem to offer incense. And all the multitude of the people were praying in the court of the Temple while he made the incense offering.

3. And an Angel of the Lord, standing to the right of the altar of incense, appeared to Zacharias, who seeing him was troubled and filled with holy fear. But the Angel said to him: *“Fear not, Zacharias, because your prayer has been heard, and your wife Elizabeth shall bear you a son, and you shall call his name John. You shall have happiness and joy and many shall rejoice at his birth.”*

4. *“Because he shall be great before the Lord; and shall not drink wine or anything else that might intoxicate him, and will be filled with the Holy Ghost from his mother’s womb. He shall convert many of the children of Israel to the Lord God Most High. For he shall go before the Promised Messiah with the spirit and virtue of Elias to convert the hearts of the children of this people in accordance with the hearts of the Holy Patriarchs of Israel, and to direct the unbelieving in accordance with the prudence and faith of the just, to prepare for the Lord a people well disposed when He comes as Messiah.”*

5. And Zacharias said to the Angel: *“What proof do you give me that the things you say will be fulfilled, for I am old and my wife is also advanced in years?”* The Angel, answering him, said: *“I am Archangel Gabriel, who assist before God, and am sent to speak to you and bring you these good tidings. You shall become deaf and dumb, and be unable to speak until the day all this shall come to pass, for that is the sign I give you of the truth of the miracle I have promised you, which will be fulfilled in due course.”*

6. Beneath the clothing of the priest Zacharias, Archangel Saint Gabriel placed the Chalice of Melchisedech containing a portion of blessed water which had been miraculously reserved ever since Saint Joachim had received the Triple Benediction. Zacharias knew from the Archangel that this water would give his wife fecundity, and him vitality, and that it had been given to him so that they both might drink it.

7. The people were waiting for Zacharias, and they wondered that he should have delayed so long in leaving the place of the Sanctuary. When he came out he could not speak to them, and they understood that he had seen a vision inside. This he indicated to them by signs, for he had become deaf and dumb.

8. When the days of his ministry in the Temple were concluded, Zacharias left for his home in the village of Juda, today Ain Karem. Elizabeth drank the water and became fertile to conceive. Zacharias drank the water and acquired vigour to engender. After those days, his wife Elizabeth conceived a child by him, and she withdrew for five months in prayer, and said in gratitude: *“For the Lord has done this to me, deigning to remove the shame of my barrenness from me before men”*.

9. Saint John the Baptist was conceived on Thursday the 30<sup>th</sup> of September in the year 5198. After Saint John the Baptist’s birth, Zacharias, his speech recovered, handed over Melchisedech’s Chalice to the Prophet Eliud, Superior General of the Essenes, who kept it in the Cave of Elias on Mount



Carmel, from where by the hands of Saint John the Baptist it passed on to the Virgin Mary, and from Her to Her Divine Son.

### **Chapter V**

#### **Annunciation to the Most Holy Virgin Mary and Incarnation of the Divine Word**

1. Before the Incarnation of the Divine Word was accomplished, God veiled from the Divine Mary infused knowledge and other lofty gifts in the passible state of Her Soul, so that in this state She be momentarily unaware of some mysteries She already knew, and thus be able to practise the virtues heroically, chiefly Faith.

2. On Friday, the 25<sup>th</sup> of March in the year 5199, that is, in the sixth month of the conception of Saint John the Baptist, Archangel Saint Gabriel was sent by God to a town of Galilee called Nazareth, to the Virgin Mary, espoused to the Virgin Joseph of the House of David. At midday, when She was drawing water from the town well at Nazareth, the Archangel appeared to Her and greeted Her, saying: *“God hails Thee, Mary, full of Grace, the Lord is with Thee; blessed art Thou amongst all women.”*

3. When Mary heard this, because of Her deepest humility She was troubled at the praise the Archangel gave Her; and though having a presentiment in Her Soul that She was chosen to be Mother of God, She wondered what this salutation might be, since at that moment She did not see how to combine this motherhood with Her vow of perpetual virginity and Her espoused state.

4. Once back at Her home in Nazareth, She prostrated Herself in prayer and meditation before the Most High, in order thus to ascertain His Divine Will. While thus engaged, Archangel Saint Gabriel appeared to Her again, to announce that She had been chosen to be Mother of God, and said to Her: *“Do not be troubled, Mary, for You have found Grace before God: behold, You shall conceive in Your womb, and give birth to a Son to whom You will give the Name Jesus. He shall be great, and shall be called the Son of the Most High. To Him the Lord God will give the throne of David His Father, and He shall reign forever in the house of Jacob. And His Kingdom shall have no end.”* From the Archangel’s words, the Most Holy Virgin Mary also mysteriously understood that Her Spouse Saint Joseph had given his consent for the Divine Word to become incarnate in Her.

5. And Mary said to the Archangel: *“How shall this be in Me for I know not man? What must I do for this to be accomplished in Me, since it is not possible by natural means, for both I and My Spouse have a vow of virginity?”* The Archangel answered: *“The Holy Ghost shall descend upon You, and the power of the Most High shall overshadow You. Therefore the Saint of saints who shall be born of You is the Son of God. Know that Your cousin Elizabeth has also conceived a son in her old age; she who was called barren is now in her sixth month with child; because nothing at all is impossible to God.”* Mary did not by any means doubt God’s might, but had

to exercise Her Faith that the Archangel's announcement would be fulfilled in Her.

6. Mary said: "*Behold the Slave of the Lord: be it done in Me according to your word.*" And on thus giving Her consent, at 3 in the afternoon on the 25<sup>th</sup> of March in the year 5199, at that moment the Incarnation of the Divine Word took place in Her virginal womb. The Archangel then vanished.

### **Chapter VI**

#### **Saint Joseph's mission in the mystery of the Incarnation of the Divine Word**

1. Before the Incarnation of the Divine Word was accomplished in the Purest Womb of the Most Holy Virgin Mary, God also veiled from Saint Joseph infused knowledge and other exalted gifts in the passible state of his soul, so that in this state he would be momentarily ignorant of some mysteries he already knew, enabling him to practise the virtues heroically, chiefly Faith.

2. Saint Joseph, as Virginal Spouse of Mary, had to give his consent for Her to conceive the Divine Word made Man. Therefore, before appearing to the Divine Mary at Her home in Nazareth to ask Her consent to become the Mother of God, Archangel Saint Gabriel appeared to Saint Joseph at his home in Nazareth, where he lived by himself, so that as Spouse he first give his consent, which he did.

3. The Spouses Mary and Joseph each lived in their own home, since there existed a pious custom that, after the marriage ceremony, the spouses live apart for a certain time.

4. From his retreat, Saint Joseph contemplated in sublime vision the heavenly messenger's announcement to Mary, thus knowing that his Divine Spouse had conceived by the action and grace of the Holy Ghost; accordingly, at that very moment he felt it to be his loftiest duty to go and fetch his Spouse Mary and bring Her with him to his home in order to protect Her, as Head that he was of the Holy Family.

5. Saint Joseph however, being most upright, owing to his deepest humility, considered himself unworthy to live with the Mother of God. Besides, Saint Joseph thought that if he lived with Her, the world would not believe that Mary was Virgin, and that would be to defame Her. So that without ever doubting his Spouse's virginal purity, he secretly thought of living apart from Her.

6. While he was still undecided how to act, it happened that Archangel Gabriel appeared to Joseph in dreams, saying: "*Joseph, son of David, do not consider yourself unworthy to bring Mary, your Spouse, to your home; for as representative of the Eternal Father you must exercise Fatherhood over the Child She has conceived by the action and grace of the Holy Ghost. To the Child Whom your Spouse will bring forth you will give the Name Jesus: because He shall save His people, redeeming them from their sins.*" The Archangel then disappeared.

7. In this way was fulfilled what the Lord had spoken through the Prophet Isaias, who says: *“The Lord God Himself will give you a sign: Behold the Virgin shall conceive and bring forth a Son and His Name shall be called Emmanuel”*, which means ‘God with us’.

8. And Joseph, awakening from his sleep, did as God had commanded him through the Archangel, and brought his Spouse Mary with him to his home.

### **Chapter VII**

#### **Visitation of the Most Holy Virgin Mary to Her cousin Saint Elizabeth**

1. On Saturday the 26<sup>th</sup> of March in the year 5199, the Divine Mary, accompanied by Her Spouse Saint Joseph, went in haste from Nazareth to a village called Juda in the hill country near Jerusalem, where the Levitical priest Zacharias and his wife Elizabeth lived; for the Divine Mary wished to assist Her cousin, who was with child, and announce to her the good tidings She bore.

2. On Wednesday the 30<sup>th</sup> of March in that same year took place the Visitation of the Divine Mary to Her cousin Saint Elizabeth. The mystery happened in this way: Mary entered Zacharias’s and Elizabeth’s home and greeted them, and when Elizabeth heard Mary’s greeting the child John leapt for joy in the womb of his mother Elizabeth on being presanctified and anointed prophet in superior grade. Saint Elizabeth, at the Presanctification of her child Saint John the Baptist, received an increase of grace and greater enlightenment to know great mysteries, for she was entirely moved by spiritual jubilee, feeling herself filled with the Holy Ghost. And then, aware of the mystery of the Incarnation in the Most Holy Virgin, she cried out aloud saying to Mary: *“Blessed art Thou amongst all women, and blessed is the Fruit of Thy womb. Whence to me such happiness, that the Mother of my Lord should come to visit me? For behold, as soon as the voice of Your greeting sounded in my ears, the infant in my womb leapt for joy. And blessed are You because You have believed, for as the Incarnation of the Son of God has been accomplished in Your womb, so too shall be all the other things You were told on the Lord’s behalf.”*

3. And Mary said: *“My Soul magnifies the Lord, and My spirit rejoices in God My Saviour. Because He has looked upon the littleness of His Slave, henceforth all generations shall call Me Blessed. Because He who is Almighty and whose Name is Holy has done great things in Me. And His Mercy is poured out from generation to generation upon those who fear Him. He has shown the might of His arm: He has confounded the proud in the thoughts of their hearts, dethroned the mighty and exalted the humble; He has filled the hungry with good things and the rich left empty. He has succoured Israel His people according to the promise He made to our father Abraham and to his posterity for ever and ever.”*

4. Mary, accompanied by Her Spouse Joseph, stayed about three months with Her cousin Elizabeth.

### **Chapter VIII**

#### **Birth and circumcision of Saint John the Baptist, the Precursor**

1. For Elizabeth the time of her delivery arrived, and she gave birth to her son on Friday the 24<sup>th</sup> of June in the year 5199. When her neighbours and relatives heard that the Lord had thus shown His mercy to her they all congratulated her. On Friday the 1<sup>st</sup> of July, eighth day of his birth, the child was circumcised, and some wanted him to be called Zacharias after his father. But his mother, opposing, said: *“By no means, rather shall he be called John.”* And they said to her: *“None of your relatives are called by that name.”*

2. So they made signs to the child’s father, asking how he wanted him to be called. He, calling for a writing-tablet, wrote: *“John is his name.”* And they all wondered. Then Zacharias recovered his hearing and speech, and filled with the Holy Ghost, prophesied saying: *“Blessed be the Lord God of Israel, because He has visited and redeemed His people. And He has raised up for us a powerful Saviour, Christ, in the House of David His servant, as He spoke by the lips of His holy Prophets who lived in olden times, to deliver us from our enemies and out of the hands of all who hate us. He has exercised His mercy towards our fathers, remembering His holy covenant, according to the oath He swore to our father Abraham to grant us Grace. So that, delivered from the hands of our enemies, we may serve God without fear, in holiness and righteousness all the days of our lives. And you, child John, shall be called Prophet of the Most High: since you shall go before the Face of the Messiah, your Lord, to prepare His ways; to make salvation known to His people, that they may obtain pardon for their sins by the tender mercies of Our God, who from highest Heaven has sent His Onlybegotten to visit us: to enlighten those who lie in darkness and in the shadow of death, to direct our feet along the way of peace.”* And holy fear came upon all their neighbours, and these things spread about the hill country of Judea, and throughout Israel. And all who heard them kept them in their hearts, saying: *“Who do you think this child shall be, because the hand of the Lord is with him?”*

3. Following this, on the 2<sup>nd</sup> of July that same year, the Divine Mary and Her Spouse Saint Joseph left for their home in Nazareth.

### **Chapter IX**

#### **Birth of Our Lord Jesus Christ**

1. In those days of the year 5199, an edict of Augustus Caesar was promulgated commanding a census of all the subjects of the Roman Empire. This census was different from that later made by Quirinus, Governor of

Syria. All Jews resident in the land of Israel went to be enrolled, each to the town of his forefathers. In this way was fulfilled that foretold by the Prophet Jeremias when he said: *“A foreign king, unawares, will cause the Christ of God to be born in Bethlehem of Judah.”*

2. Joseph, then, being of the House and family of David, went with his Spouse Mary who was with child, from Nazareth, a town of Galilee, to the city of David called Bethlehem in Judea, to be enrolled. When in Bethlehem, it happened that the hour came for Her to be delivered; and as there was no room for Them at the inn, nor at any house, they had to take shelter in a cave used by animals.

3. At midnight beginning Sunday the 25<sup>th</sup> of December in the year 5199 of Creation, the Divine Mary, kneeling beside the manger, gloriously transfigured, gave birth to Jesus, Her Onlybegotten Son, in the Cave of Bethlehem. Like the sun's rays pass through crystalline glass without harming it, leaving it more beautiful and sparkling, at the very moment that the Divine Child issued fragrantly from the virginal womb of His Divine Mother, She took Him gently up into Her lap, rendering Him profound adoration in union with Joseph Most Holy, Her virginal Spouse. Saint Joseph, seeing the Child Jesus in the lap of the Virgin Mary, at the same time as he adored Him, besought Him to hasten the Saving Work of Reparation and Redemption. The Divine Mary then wrapped Jesus in swaddling cloths and laid Him in the manger of the Grotto at Bethlehem; where He had the company as well of the ass Saint Joseph had brought, and of an ox which, grazing outside, had been moved by God to enter the Sacred Cave.

### **Chapter X**

#### **Adoration by the shepherds and by the Precursor's family**

1. Some shepherds in the Bethlehem neighbourhood were keeping watch by turns over their flocks at night, when suddenly Archangel Saint Gabriel appeared to them, and there shone about them the splendour of a divine light, so that they feared greatly.

2. The Archangel said to them: *“Fear not, for behold I bring you tidings of great joy, that will be for the whole people: this day is born to you the Saviour, Christ the Lord, in the city of David. And this shall be the sign for you: you shall find the Child in a cave, wrapped in swaddling cloths and laid in a manger.”* Suddenly there appeared with the Archangel a great throng of the heavenly hosts, praising God and saying: *“Glory be to God on high, and on earth peace to men of good will.”* Three of the shepherds, by name Ruben, Issachar and Mathathias, besides seeing the heavenly marvels, heard as well the Archangel's message, while the other shepherds heard only the heavenly hosts' hymns of praise. These three shepherds were among those in the people of Israel who fervently hoped and yearned for the Coming of the Messiah, and were besides Essenes.

3. And it came to pass that when the angels had disappeared, the shepherds said to one another: *“Let us go into Bethlehem and see this marvel which has happened, which the Lord has revealed to us through an Angel.”* All the shepherds went in haste, and found Mary and Joseph, and the Child laid in the manger. When they saw this, with joy they verified what the Archangel had told them of the Infant, and were interiorly enlightened regarding the loftiest mysteries of the Incarnation of the Divine Word and the Redemption of humankind. Prostrating themselves to the ground, they adored the Divine Child.

4. The Divine Mary kept all these things in Her heart, and praised God seeing how the Messianic prophecies were being fulfilled. And the shepherds returned glorifying and praising God for all the things they had heard and seen, just as the Archangel had announced to them.

5. Those who knew of the event from different prodigious signs, all marvelled; and likewise at the things told them by the shepherds.

6. Following the adoration by the shepherds came that by Saint Elizabeth and Saint Zacharias together with their son the child Saint John the Baptist. They arrived at Bethlehem late in the morning that same day of the Lord’s Birth.

### ***Chapter XI***

#### **Circumcision of Our Lord Jesus Christ**

On Sunday the 1<sup>st</sup> of January in the year 1 of the Christian Era, eighth day of the Nativity of Our Lord Jesus Christ, Joseph Most Holy circumcised his Divine Son in the Cave of Bethlehem and gave Him the Most Holy Name of Jesus, as the Archangel had called Him before He was conceived in Mary’s virginal womb.

### ***Chapter XII***

#### **Adoration by the three Holy Kings**

1. At that time there lived in the Orient three virtuous kings called Melchor, Gaspar and Balthassar, who were descendants of Abraham and professed the Jewish Faith. These three kings were favoured by the Most High with visions and other signs revealing the fulfilment of the Messianic prophecies. Each of them knew by divine revelation that when they saw a miraculous Star, it would be the unmistakable sign of the Birth of the Redeemer of the world.

2. When Jesus was born in Bethlehem of Judah, in the time of Herod the Great, it came to pass that the three Magi Kings, who had already gathered at a certain place, came to adore the Divine Child Jesus, guided by the mysterious Star they had seen, which was the Holy Ghost.

3. Once they had entered the kingdom of Judah, however, the Star which had guided them disappeared, leaving the Holy Kings perplexed; for while they knew that Jesus was to be born in Bethlehem, nevertheless they did not know in which place to find the Divine Child. Accordingly, on the 5<sup>th</sup> of January

in the year 1, the three Holy Kings had to enter the city of Jerusalem in order to ascertain there the place where the newborn Messiah was to be found. Although the news of the Birth of the Saviour had spread from mouth to mouth throughout Bethlehem and Jerusalem, a great part of the city, including King Herod, did not give due credence to such a momentous event.

4. Once the three Holy Kings had entered the city they asked: *“Where is the King of the Jews, who has been born? We have seen His Star in Orient and have come to adore Him.”* When he heard this, King Herod was troubled, fearing that a new king might take his throne from him. And with him all Jerusalem too was troubled. So the wicked king summoned all the chief priests and scribes of the people, to inquire of them where the Christ was to be born. So they told him: *“In Bethlehem of Judah, for so it is written by the Prophet Micheas: ‘And you, O town of Bethlehem, also called Ephrata, are little in comparison with many in Judah: yet in you shall be born the Messiah Dominator, the Caudillo who shall rule My People Israel’.”*

5. Then, inviting the three Holy Kings to his palace, Herod alone inquired of them how long ago the Star had appeared to them; for inwardly he sought an opportunity to kill the Newborn Babe. Presently Herod, with wicked pretence, setting the Kings on their way to Bethlehem, told them: *“Go and inquire diligently about the Child; and when you have found Him send me word, so that I too may go and adore Him.”*

6. The three Holy Kings, on hearing this from Herod, left. And on leaving Jerusalem, the Star that had guided the three Holy Kings from Orient appeared to them anew; and seeing It, they rejoiced heartily. The Star went before the royal caravan; and coming to the Cave where the Child lay, It entered; and in the sight of the three Kings, rested upon the Head of the Newborn Babe.

7. It was by then the 6<sup>th</sup> of January in the year 1 when the three Kings Melchor, Gaspar and Balthassar entered the Cave at Bethlehem and found the Child with Mary His Mother accompanied by Joseph Her Spouse; and prostrating themselves they adored Him, receiving singular graces. Thereupon, opening up their treasures, they offered the Child gifts of gold, frankincense and myrrh. Then the three great Monarchs, and the royal retinue accompanying them, set up camp in the Bethlehem neighbourhood, from where they frequently went over to the Cave to adore the Divine Child.

8. The holy monarchs’ sojourn in the neighbourhood of the Saviour’s birth town lasted until Archangel Saint Gabriel warned them to leave; for by their presence they providentially saved the Child Jesus from Herod’s tyranny until the Holy Family had complied with the legal rite of Mary’s Purification and of Her Son’s Presentation in the Temple.

### **Chapter XIII**

#### **Purification of the Most Holy Virgin Mary and Presentation of the Child Jesus in the Temple**

1. On the 2<sup>nd</sup> of February in the year 1, fortieth day of the Birth of the Child Jesus, the Holy Family journeyed from Bethlehem to the Temple of Jerusalem to comply with the legal requirement of the purification of the Mother, according to the Law of Moses; and that of the presentation of the Child Jesus to God, as was also written in the Law of the Lord: that every firstborn boy was to be consecrated to God. For this they were to present as well the offering of a pair of turtledoves or young pigeons, as also commanded in the Law.

2. The Levitical High Priest at that time was the Agèd Simeon, a just and God-fearing man who awaited the Coming of the Messias, the consolation of Israel; and the Holy Ghost dwelt in the saintly High Priest, and had revealed to him that he would not die before seeing Christ, the Anointed of the Lord. Simeon, inspired by the Divine Paraclete, was inside the Temple at the moment when Mary and Joseph arrived with the Child Jesus to comply with the precept of the Law of Moses.

3. The Agèd Simeon, taking the Divine Child into his arms, presented Him to the Most High. At the same time he was transported in vision to Calvary, his soul penetrated by the mystery of Redemption that the two Divine Victims Jesus and Mary were to accomplish.

4. Simeon, holding the Child Jesus in his arms, praised God saying: *“Now You can take Your servant from this world in peace, O Lord, according to Your word. For my eyes have beheld the Saviour; whom You have placed before all peoples, for the enlightenment of the Gentiles and glory of the People of Israel.”*

5. His Mother Mary and His Father Joseph marvelled at the things said of the Child Jesus. And Simeon blessed them and said to Mary His Mother: *“Know that this Child is placed for the downfall and for the resurrection of many in Israel and as a sign which shall be combatted. And a sword shall pierce your own Soul, which is espoused to His, so that the thoughts of many hearts may be revealed: the upright disposition of some and the treachery of others.”*

6. Also present at that moment was the Prophetess Ana, daughter of Phanuel from the tribe of Asser. She was then very agèd, having married quite young and lived seven years with her husband; and after being widowed had spent some eighty-four years in the Temple without leaving, serving God day and night in prayer and fasting, where she held the post of superioress of the religious community of Essenian nuns residing there. Ana, a witness to the Presentation of the Child Jesus, likewise praised the Lord; and spoke to all those who awaited Israel’s redemption of the newborn Messias.

7. The spouses Zacharias and Elizabeth with their son John the Baptist also attended the Presentation of the Child Jesus. The following day they departed for the house they owned in Hebron. The child John was taken by his mother



to the desert of Judah, where he lived as an Essenian religious, growing up and becoming ever stronger in spirit. He remained in the desert until revealing himself to Israel as Christ's Precursor.

#### ***Chapter XIV***

#### **Flight of the Holy Family into Egypt**

1. While the three Holy Magi Kings were encamped near the Bethlehem Cave, King Herod the Great remained cautious, and kept his wicked intention to kill the Child Jesus concealed, due to the high rank of the three Holy Kings and the respect they instilled in everyone.

2. On the 12<sup>th</sup> of February in the year 1, Melchor, Gaspar and Balthassar, having been warned in sleep by Archangel Saint Gabriel to leave at once for their own lands without returning to visit Herod, took a route that did not pass through Jerusalem.

3. After the departure of the Magi Kings, Saint Joseph was warned by the three holy shepherds, Ruben, Issachar and Mathathias, of the danger for the Child Jesus in the Cave of the Nativity, as Herod sought the Child to kill Him. The Holy Family, then, had to hide in another grotto known today as the 'Milk Grotto', a short distance from the town of Bethlehem. For the few days the Holy Family lived in this new grotto, the three Holy Shepherd Messengers attended them diligently, obtaining all that was needed for Their sustenance, and kept very reserved regarding the Child Jesus' whereabouts. The three Holy Shepherd Messengers of Bethlehem, with great heroic virtue, gave valiant and faithful testimony to the Messiah and were at the Holy Family's service at all times.

4. On the 17<sup>th</sup> of February in the year 1, five days after the three Kings had departed, Archangel Saint Gabriel appeared to Joseph in his sleep, and told him: *"Arise, and take the Child and His Mother and flee into Egypt, and stay there until I advise you; because Herod seeks the Child to kill Him."*

5. Joseph, arising, took the Child and, accompanied by Mary, left for Egypt, where they remained until Herod's death, thus fulfilling that which the Lord had spoken through the Prophet Oseas, who says, *"Out of Egypt I called My Son"*; and also that which He had spoken through the Prophet Jeremias, who says: *"His refuge will be in this land of Egypt, until His Father shall summon Him to return to the land of Israel."*

6. During Their seven years of exile in Egypt, many of the inhabitants of the land were converted to the true God by the great apostolate performed by the Holy Family.

7. In Jerusalem on that same day, the 17<sup>th</sup> of February in the year 1, Simeon, Levitical High Priest, died; likewise Ana, superioress of the nuns in the Temple; and as well Jesus of Sirach, Vice-Superior General of the Essenes. The three were thus delivered by God from Herod's bloody persecution, of which they would have fallen victims.

## **Chapter XV**

### **Massacre of the Holy Innocents**

1. King Herod, finding himself outwitted by the Magi Kings, was exceedingly angry and, spurred on by Davidann, ordered the slaying of all the boys in Bethlehem and its whole district, two years of age and under. By this means he included not only the newborn, as was the case of the Child Jesus but all others under two years of age as well; and thus satisfied his desires of vengeance against the inhabitants of Bethlehem and its surroundings, whom he believed to have been accomplices in hiding the Child Jesus.
2. Thus was then fulfilled just as the Prophet Jeremias had foretold, saying: *“Voice of lamentation was heard in Ramah, weeping and great mourning: It is Rachel bewailing her children, and will not be comforted because they are not.”*
3. Thus it was on the 28<sup>th</sup> of February in the year 1 that there took place the slaughter of the Holy Innocents, seventy in number, who died martyrs for the Child Jesus.
4. The adoration of the Child Jesus by the three Magi Kings and the persecution by King Herod the Great were foretold by the Prophet Jeremias when he says: *“Kings from afar will seek Him to adore Him and kings from nearby will seek Him to kill Him.”*

## **Chapter XVI**

### **Return of the Holy Family to the land of Israel**

1. On the 30<sup>th</sup> of March in the year 8, after the deaths of King Herod the Great the Cutthroat and of Davidann the king's right-hand man, Archangel Saint Gabriel appeared to Saint Joseph in dreams in Egypt, saying to him: *“Arise, take the Child and His Mother, and go to the land of Israel, for those who sought the life of the Child are now dead.”* That same day, Saint Joseph arising, promptly obeyed God's order, and left Heliopolis, today Cairo, after taking the essentials for the journey and sharing out what They owned among those most in need.
2. Joseph Most Holy decided to go and settle in Bethlehem, believing that in this way he would comply with the divine plans, as it was the birthplace of the Child Jesus and of His entire Davidic ancestry. On their way to Bethlehem, the Holy Family went via Jerusalem to celebrate the feast of the Passover. When nearing the city, Saint Joseph heard that Archelaus reigned in Judea as successor to Herod his father. Hence he feared to go and settle in Bethlehem in view of the danger of renewed persecution against the Child Jesus, since Archelaus was renowned for his cruelty. Comforted by divine providence, however, Saint Joseph continued on his way. On the 9<sup>th</sup> of April the Holy Family visited the Temple of Jerusalem, complying there with the

precept of the Passover, also giving thanks to God for their return to the territory of Israel.

3. Afterwards they went on to Bethlehem, spending part of the night at the Cave of the Nativity. In the early morning of the 10<sup>th</sup>, while it was still night, Archangel Saint Gabriel appeared to Saint Joseph telling him to withdraw to the land of Galilee. So the Holy Family went to live in the town of Nazareth, thus fulfilling what the prophets had said, that Jesus would be called the Nazarene. These prophecies disappeared owing to perverse falsifications by the Jews.

4. And the Child Jesus grew and gained in strength, full of wisdom and grace before God.

### ***Chapter XVII***

#### **Uprising of Judas the Galilean, the false messias**

1. In the year 12, Quirinus, governor of Syria and Roman procurator of Judea, Samaria and Idumea, commanded that all subjects of the Roman empire resident in the territory under his rule be enrolled. Many of the Jews considered this edict as meaning greater Roman oppression and dominion over them, so that it led to uprisings in different towns.

2. Taking advantage of this seditious climate, on the 25<sup>th</sup> of December in the year 12, when the Child Jesus celebrated His twelfth birthday, the impostor Judas the Galilean from the tribe of Judah rose up in Jerusalem and, passing himself off as the Messias, drew great multitudes of Jews in his wake; consequently, coming to form a powerful army, he fought against the Roman forces that occupied Israel's territory, with the aim of gaining independence from the Roman empire. He also fought against Quirinus, governor of Syria and Roman procurator of Judea, Samaria and Idumea; and as well against Herod Antipas, tetrarch of Galilee. The pseudo-messias Judas the Galilean performed many and striking false prodigies which astounded the great majority of the inhabitants of Israel's territory, and also achieved notable victories at war. Eventually, however, he perished at Nazareth in a battle on the 25<sup>th</sup> of March in the year 13, and his followers dispersed and abandoned the cause. This greatly saddened Levitical High Priest Annas, secret promoter of the rebellion.

### ***Chapter XVIII***

#### **The Child Jesus is lost, and found in the Temple**

1. Following the return from Egypt, the Child Jesus went up every year with His Parents to Jerusalem for the solemn feast of the Passover. When Jesus was twelve years old they went up to Jerusalem as usual to celebrate the solemnities.

2. On the 23<sup>rd</sup> of April in the year 13, when the days of the feast were over and Joseph and Mary were returning to Nazareth, the Child Jesus, without

His Parents knowing, stayed behind in Jerusalem. For the Divine Mary thought that Her Divine Son would be travelling with Saint Joseph in the men's caravan, while Saint Joseph thought that Jesus would be with His Mother in the women's caravan. After a day's travelling, when the two pilgrim caravans met up to pass the night, Mary and Joseph became aware of the Child's disappearance; who had not accompanied either along the way. As both Spouses thought that the Child would be with the pilgrims, they sought for Him among their relatives and acquaintances. Not finding Him, however, They returned to Jerusalem in search of Him.

3. The Divine Child Jesus, during His loss in Jerusalem, dedicated the two days preceding His teaching in the Temple to visiting the sick and the humble, numbers of whom He comforted with His inspiring doctrine, and as well remedied the health of many. In addition He practised the virtue of humility and charity asking for alms, which He then shared out among the poor. After the Child Jesus had fulfilled His mission with the humble and simple, He entered the Temple to teach those considered wise and prudent, who were the doctors of the Law. And it came to pass that, due to the uprising and overthrow of the pseudo-messias Judas the Galilean, and the remembrance of the prodigies that had occurred at the Birth of the Child Jesus in the Stable of Bethlehem, on the 25<sup>th</sup> of April the doctors of the Law were gathered in the Temple debating among themselves about the Coming of the Promised Messiah, trying to reconcile the different Messianic prophecies. The Child Jesus, who was listening to their arguments, set Himself in their midst and began to teach them the true doctrine concerning the Saviour they were awaiting in Israel, giving the authentic sense of what the Prophets had foretold, and at the same time became transfigured in the presence of all around Him, displaying before them the qualities of His glorious Body. All who heard Him marvelled at His wisdom and at His answers, suspecting that they were in the presence of the true Messiah, the Son of God made Man.

4. While Jesus was teaching in the Temple, which was on the third day of Their having lost Him, His Parents found Him seated amid the doctors of the Law, exchanging questions and answers with them. All who heard the Child were astonished at His wisdom and teaching. When His Parents saw Him, they marvelled. Somewhat apart from the crowd, His Mother said to Him: *"Son, why have You done this to us? See how, anguished, Your Father and I have sought You."* He replied to them: *"Why did you seek Me? Did you not know that I must be about My Heavenly Father's business?"* At that moment, however, they did not understand the words He spoke to them. The astonishment of the onlookers increased at the arrival of His modest Parents, Mary and Joseph, thus revealing the humble condition of the family to which the mysterious Child belonged. And at the sight of this, the truth was hidden from them, owing to the hardness of their hearts.

5. It was, then, the Heavenly Father's will that Mary and Joseph suffer their Son's absence without any consolation, and feel apparently abandoned by Him. For this purpose God temporarily veiled infused knowledge in the passible state of the souls of both Spouses, by which they became ignorant in this state of many mysteries known to them. Thus the strange dialogue between Mother and Son can be comprehended. However, when Mary and Joseph recovered infused knowledge, filled with happiness they understood the loftiest meaning of their Divine Son's mysterious behaviour in the Temple; which had meant for Them heroic suffering in order to make co-reparation to the Eternal Father and co-redeem mankind. By His conduct the Child Jesus taught us all that, when God so asks, even love of family must be sacrificed.

### ***Chapter XIX***

#### **Hidden Life of Our Lord Jesus Christ in Nazareth. Death of Joseph Most Holy**

1. That same 25<sup>th</sup> of April of the finding of the Divine Child in the Temple, Jesus returned with His Parents to Nazareth, and was subject and obedient to them. And His Mother kept all these things in Her Heart; and She praised God on seeing how the Messianic prophecies were being fulfilled.
2. The Child Jesus grew in years; and, according to the divine plan, gradually revealed before God and men the fullness of grace and wisdom that He always possessed. At Nazareth Jesus combined the contemplative and the active life, helping His Father Saint Joseph in his trade as carpenter.
3. On Sunday the 19<sup>th</sup> of March of the year 29, while the Holy Family was in Jerusalem for the occasion of the Passover, Joseph Most Holy died peacefully of love in the arms of Jesus and Mary. Shortly afterwards, Christ's semi-public Life began.

### ***Chapter XX***

#### **High Priest Annas founds freemasonry**

On the 26<sup>th</sup> of April in the year 13, that is, on the day following the Child Jesus' prodigious manifestation in the Temple of God in Jerusalem, Levitical High Priest Annas, with a considerable number of doctors of the Law who, together with him, had heard the teachings of the Child Jesus in the Temple, founded freemasonry, the anti-church, or synagogue of Satan, with the principal aim of opposing the true Messiah and preparing the way for Antichrist; for Annas knew that the Child Jesus was the Messiah sent by God.

### **Book II**

***From the 20<sup>th</sup> of March in the year 29 to the 5<sup>th</sup> of March in the year 31:***

*The precursory mission of Saint John the Baptist.*  
*The Semi-public Life of Christ. Christ begins His Public Life*

**Chapter I**

**Christ notifies Saint John the Baptist that he should now begin his precursory mission.**  
**Semi-public life of Christ**

1. The precursory mission of John the Baptist and the semi-public life of Christ commenced in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Samaria and Idumea; Herod Antipas, tetrarch of Galilee and Perea; his brother Philip, tetrarch of Bathanea, Trachonitides, Iturea and Gaulanitides; Lysanias, tetrarch of Abylina; and Caiphas, Annas's son-in-law, Levitical High Priest.
2. On the 29<sup>th</sup> of March in the year 29, days after the conclusion of the Passover festivities, Our Lord Jesus Christ, accompanied by His Divine Mother, went to the desert of Judah in search of John the Precursor, who was to be found in an Essenian cave by the shores of the Dead Sea. And on the following day, 30<sup>th</sup> of March, the Lord Jesus, addressing John, son of Zacharias, made known to him the Eternal Father's command that he should now begin his precursory mission.
3. During His semi-public life, Our Lord Jesus Christ frequently fasted and spent many nights in prayer; furthermore, He travelled out to the towns so as to have contact with His people, since the time had now come when it was fitting, in accord with the will of the Eternal Father, that Jesus begin to prepare certain hearts to receive the light of His doctrine; and for this work His Most Blessed Mother made ready to follow and accompany Him. Jesus, in His dealings with men, began by giving them news of the Coming of the Messiah, assuring them that He was already in their midst and in the territory of Israel. Without working public miracles, He accompanied His teachings with interior inspirations and helps that He poured into the hearts of those with whom He conversed. During this period Christ neither revealed Himself as the Messiah nor made use of public instruction, but with insistence exhorted the people to receive John's baptism, cautioning them that the Messiah would not come with pomp and ceremony, as the people believed, but in simplicity.

**Chapter II**

**Manifestation of the Precursor**

1. Before John was to begin his mission, Jesus, on the banks of the Jordan, instituted the Baptism of Penance on that same 30<sup>th</sup> of the month of March in the year 29, by administering this imperfect sacrament to the Precursor. That very day, after being baptized, John the Baptist began to preach in the desert of Judah, and went about the whole region of the River Jordan preaching the baptism of penance for the remission of sins, saying: "Do

*penance, for the manifestation of the Saviour Messiah is close at hand. From Him we shall receive grace, and He will open the Kingdom of Heaven to us."*

2. The mission of John the Baptist was foretold by the Prophets, who wrote: *"Behold I send My Angel before Your Face, who will go before You to prepare the way."* *"Voice of one who cries out in the desert: Prepare the way of the Lord, make straight the paths of our God in the wilderness. Every valley shall be raised up and every mountain and hill brought low, the crooked shall be made straight and the rough ways plain."*

3. John was clothed in a camel skin and girded with a leather belt. His food was locusts and wild honey. John was in the desert baptizing and preaching the baptism of penance for the remission of sins. Many came to him from the region of Judea, and from the city of Jerusalem; and, repenting of their sins, received the baptism of penance from his hands in the River Jordan.

4. John, however, seeing that many of the pharisees and sadducees came to him to receive his baptism with ill-will, said to them: *"Brood of vipers, who has taught you that without true repentance, and that by external works alone, you can escape the Wrath of God that threatens you? Bear worthwhile fruits of penance and conversion, then, and no longer say within yourselves, 'Abraham is our Father'; because if in truth you are descendants of Abraham by blood, by your evil deeds you are no true children of his; nevertheless I tell you that God is powerful, if you do penance, to make your hardened hearts become those of true sons of Abraham in the order of Grace. Because the axe is now set to the root of the trees; and every tree that does not yield good fruit shall be cut down and cast into eternal fire."*

5. The people asked him, *"What then shall we do to be saved?"* And he answered them: *"Whoever has two tunics, give to someone who has none, and whoever has surplus food, do likewise."* Tax-collectors as well, coming to him to be baptized, asked John: *"Master, and we, what should we do?"* And he told them: *"Do not exact more taxes than are ordained to be collected."* The soldiers, too, asked him: *"And we, what should we do?"* And he told them: *"Do not ill-treat or calumniate anyone, and be content with your pay."*

6. And since many of the people believed and opined in their hearts that perhaps John were the Christ, answering them all John said: *"I, in truth, baptize you with water, but after me will come another more powerful than I, whose sandal-strap I am not worthy to unfasten. I baptize you with water, but He shall baptize you with the Holy Ghost and with the Fire of Charity. With flail in His hand, He will cleanse His threshing floor, gather up the grain into His barn, and afterwards burn the chaff in a fire which shall never be extinguished."* And thus he announced many other things to the people in the exhortations he gave them.

7. On the 30<sup>th</sup> of March in the year 29, following the decease of Eliud, Superior General of the Essenes, John the Baptist had automatically

succeeded him in office. He was notified of his predecessor's death by Jesus Himself.

### **Chapter III**

#### **Christ's Public Life begins when baptized by John in the Jordan. Christ institutes the Sacrament of Baptism**

1. On the 25<sup>th</sup> of December in the year 30, at a time when many were receiving the baptism of penance, Jesus, accompanied by His Divine Mother and Her two sisters Mary Cleophas and Mary Salome, from Nazareth of Galilee arrived at the banks of the Jordan to be baptized by John.

2. John, however, knowing that Jesus was the Son of God, resisted, saying: *"I should be baptized by You, and You come to me?"* Jesus answered him: *"Do what I tell you now, since it befits both of us thus to fulfil the divine will."* So John yielded. But before baptizing Christ, John said of Him to the crowd: *"Behold the Lamb of God, behold Him who takes away the sins of the world. This is He of whom I told you: The one who is to come after me, who was made before me, since He existed prior to me."* And then Jesus was baptized by John in the Jordan, and the Sacrament of Baptism was thus instituted.

3. After Jesus had been baptized, He rose up out of the water. And being at prayer, the Heavens opened, and He saw the Holy Ghost in the form of a Dove descend upon Him, and rest upon His Most Sacred Head; a prodigy also seen by the entire crowd. At the same time was heard this voice from Heaven which, addressing Jesus, said: *"You are My Son, the Beloved."* Then the same voice, also addressing the rest, said: *"This is My Son, the Beloved, in whom I am well pleased."* By these words, heard by those gathered there, the Eternal Father solemnly proclaimed before the people the Divinity and Messianity of Jesus, Whom all must follow; and, moreover, that the Baptism instituted by Christ was of the Holy Ghost, and that it must be administered in the Name of the Three Divine Persons. On that same day Jesus attained thirty years of age.

4. Immediately after instituting the Sacrament of Baptism and administering it to the Precursor, Jesus withdrew to another spot on the banks of the Jordan, at a distance from the multitude, where He baptized His Most Holy Mother in the presence of Her sisters and of a few others. Once the Divine Mary had been baptized, the voice of the Eternal Father was heard, who said: *"This is My beloved Daughter, in Whom I delight."* And Jesus, the Divine Word made Man, said: *"This is My beloved Mother, whom I have chosen, and who will assist Me in all My works."* And the Holy Ghost said: *"This is My Spouse, chosen among thousands."* Those present heard the voices of the Three Divine Persons, and moreover saw the Holy Ghost, in the form of a Dove, descend from Heaven and rest upon the Immaculate Head of Mary.



Later Jesus baptized His Mother's two sisters, as well as Lazarus and his sister Martha.

5. God did not permit Satan to observe the portents that occurred at the River Jordan, since the Evil One was ever on the watch seeking to discover if Christ really were the Promised Messiah, as he had been suspecting.

### **Chapter IV**

#### **Christ withdraws to the Mount of the Quarantine in the desert of Judah**

1. On that same day the 25<sup>th</sup> of December in the year 30, Jesus bade farewell to His Divine Mother, who departed for Nazareth with Her two sisters.

2. Then Jesus, with the fullness of the Holy Ghost which He ever possessed, withdrew from the Jordan, and was led by the same Divine Spirit into the desert. For forty days and forty nights He was alone in the desert, where He lived with the wild beasts. And having fasted forty days and forty nights, during which He chose to undergo hunger and thirst, at their close He showed that He was hungry.

3. Satan, who had been observing Jesus' simplicity and humility, lacking in external glory, noting that He showed hunger, sought to ascertain if He truly were the Saviour Messiah by attempting to seduce Him with gluttony. Jesus permitted the demon tempter to come up to Him and say to Him: *"If You are the Son of God, tell these stones to turn into bread."* Jesus replied: *"It is written in the Book of Henoch: 'Man does not live by bread alone, but by spiritual nourishment: which is every word that comes from God's lips.'"*

4. As the demon thereby became more confused, he then endeavoured to seduce Jesus by vainglory with the malice of suicide. Accordingly, the devil then took Jesus to Jerusalem and set Him upon the pinnacle of the Temple, which Jesus permitted for the devil's greater confusion, since He allowed Himself to be apparently moved by the impulse of satanic power. The demon said to Jesus: *"If You are the Son of God, cast Yourself down below from here, for it is written in the Book of Henoch: 'God will send His angels to Your side, and they shall bear You up in their hands, lest You stumble and dash Your foot against some stone.'"* Jesus replied: *"It is also written in the Book of Henoch: 'You shall not tempt the Lord your God'."*

5. As Satan became yet more confused, he sought to go further still, and so attempted to seduce Jesus by the sin of ambition, in order that He, in exchange, adore him. Therefore Jesus, allowing Himself to be apparently moved by the demon, rose up to the peak of the Mountain, from where a beautiful panorama was to be seen; this, the evil one, by his infernal power, covered for some moments with fabulous wealth and worldly glory, which God permitted for his greater confusion and rout. The demon, displaying himself as an angel of light and pretending to be the Promised Messiah, showed Jesus all that apparent grandeur of the kingdoms of the world, with their pretentious glory, saying to Him: *"All these things will I give You, if*

*prostrating before me, You adore me.” Then Jesus answered: “Begone Satan, for it is also written in the Book of Henoch: ‘The Lord your God shall you adore, and Him alone shall you serve’.”*

6. All temptation having come to an end, the devil, utterly defeated and even more bewildered as to Jesus’ identity, departed from Him until permitted to attack Him directly again. Then the angels came and served Jesus. His retreat on Mount Quarantine ended on the 3<sup>rd</sup> of February in the year 31.

7. Christ was to permit Satan to tempt Him again directly, with greater astuteness and fury, during His second forty days in the desert, preceding His Passion.

### **Chapter V**

#### **Official embassy of the Jewish authorities to the Precursor**

1. That same day, the 3<sup>rd</sup> of February in the year 31, on the banks of the Jordan, John the Baptist gave testimony in Jesus’ favour when the Jewish authorities, making enquiries about the Messiah, sent priests and levites from Jerusalem to ask him: *“You, who are you?”* John clearly confessed the truth, saying: *“I am not the Christ.”*

2. And they asked him anew: *“Who are you then? Are you Elias?”* John replied: *“I am not.”* And they questioned him again: *“Are you some prophet risen from the dead?”* He answered: *“No.”* And once more they asked him: *“Who are you then, so that we can give an answer to those who sent us? What do you say of yourself?”* He said: *“I am the voice that cries out in the desert: Make straight the way to the Lord, as Isaias the Prophet said.”*

3. Those who had been sent were from the sect of the pharisees. They also asked him: *“Why then do you baptize if you are not the Christ, nor Elias, nor any prophet risen from the dead?”* John answered them, saying: *“I baptize with water; but among you there is One whom you do not know. He is the One I told you Who is to come after me, who was made before me, whose sandal-strap I am not worthy to unfasten.”* All this took place in Bethabara of Perea on the other side of the Jordan, where John was baptizing.

### **Chapter VI**

#### **Christ returns to the Jordan. Testimony of the Baptist**

1. The following day, the 4<sup>th</sup> of February, in the course of a fresh dispute with the pharisees, John the Baptist saw Jesus coming towards him, and said: *“Behold the Lamb of God, behold Him who takes away the sins of the world. This is He of Whom I told you: After me shall come a Man who was made before me, because He existed prior to me.”*

2. When the pharisees heard this they told John that he did not know Jesus, and therefore they gave no credit to his words. But John, to give testimony to the Messiah, ironically rebuked their incredulity, saying: *“I did not know Him? If you believe I did not know Him, I will tell you that, so that He might*

*be manifested in Israel, at His command I came beforehand to baptize with water."*

3. Then John, with uncompromising severity, reminded the pharisees of the irrefutable proof they themselves had at Christ's Baptism, when they saw the portents occurring at the Jordan, to all of which John now gave testimony, saying: *"I saw the Holy Ghost descend from Heaven as a Dove and rest upon Him. So then, if you believe I did not know Him, I repeat to you that it was He Himself who sent me to baptize with water, by command of the Eternal Father. The Father too spoke to me saying: 'The one upon whom you see the Holy Ghost descend and rest, is the One who baptizes in the Holy Ghost'. Even supposing I had not known Jesus previously, what I saw suffices for me to believe in Him, and therefore I give testimony that He is the Son of God."*

### **Chapter VII**

#### **Cousins and relatives of Our Lord Jesus Christ**

The cousins and relatives of the Lord who afterwards became disciples and Apostles were acquainted with Christ personally, knew many of His mysteries and had frequent contact with Him prior to His public manifestation; but they had no clear conviction that He was the awaited Messias.

### **Chapter VIII**

#### **Christ encounters the first four future Apostles**

1. On the 5<sup>th</sup> of February in that year 31, John the Baptist, with two of his disciples, was again at the banks of the Jordan, and gazing at Jesus who was passing by, the Precursor said of Him: *"Behold the Lamb of God. Behold Him who takes away the sins of the world."* The two disciples heard him, and followed Jesus. Turning and seeing them following Him, Jesus asked them: *"What do you want?"* They said to Him: *"Master, where are you staying now?"* Jesus replied: *"Come and see."* They went and saw where He was staying. And it was between three and four in the afternoon, and they stayed with Jesus that day. Those who had heard the testimony of John the Baptist and had followed Jesus were Andrew, Simon's brother; and the other was John, James the Greater's brother. Andrew and John were baptized by Jesus that same day and followed the Master as disciples.

2. The next day, the 6<sup>th</sup> of February, Andrew found his brother Simon and told him: *"We have found the Messias, the Christ of God."* He took Simon to Jesus. And Jesus gazed at him, and said: *"You are Simon, son of Jonas: you shall be called Peter."* That same day Jesus also met James the Greater, brought to Him by his brother John. The two brothers were sons of Zebedee's wife Mary Salome, and were Jesus' first cousins. Simon and James the Greater were baptized by Jesus that same day and followed Him as disciples. To Simon, at his baptism, Christ gave the name Peter, by which he was called from then on.

## Chapter IX

**Christ's first calling to the Levitical hierarchy to follow Him as disciples. Christ teaches the Prayer of the Our Father.**

**Christ's journey to Galilee and encounter with other future Apostles**

1. On the 7<sup>th</sup> of February in the year 31, Our Lord Jesus Christ, accompanied by the first four disciples, intending to go to Galilee, left the Jordan, first passing through Jerusalem, where He remained for three days and preached in the Temple announcing the Kingdom of God. There He made the first calling to the entire Levitical hierarchy, principally the pontiffs and members of the Sanhedrin, to follow Him as disciples, giving testimony before them all that He is the Son of God. But they did not follow Him. In Bethany, Jesus also visited Lazarus and Martha, who were afterwards to accompany Him to Nazareth.
2. On the 10<sup>th</sup> of February, before continuing the journey to Galilee, Jesus was at prayer along with His first four disciples in the Grotto of the Teachings on the Mount of Olives. When prayer finished Peter said to Him: *"Lord, teach us to pray as John the Baptist, our previous master, taught us."* Jesus replied to him: *"When you pray, say: Our Father, who art in Heaven, hallowed be Thy Name; Thy Kingdom come; Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And let us not fall in temptation; but deliver us from evil. Amen."*
3. On His journey to Galilee, Jesus entered Nazareth, where His Most Holy Mother and Her two sisters were to be found. Here Lazarus and Martha stayed.
4. Then Jesus, accompanied by His four disciples, travelled on to the Sea of Galilee, also known as the Sea of Tiberias and Lake of Genesareth. On the 13<sup>th</sup> of February Jesus entered Bethsaida of Galilee, where He met Philip, whom He baptized, and said to him: *"Follow Me."* And Philip followed Him as a disciple. Philip was from Bethsaida, a town two kilometres from Capharnaum, where Peter and Andrew had been born.
5. On Thursday the 14<sup>th</sup> of February, in Bethsaida of Galilee, Jesus met Didymus, who travelled there frequently, being a fish merchant. By reason of his trade he had dealings with Peter, who owned a fishing business, and it was Peter who presented him to Jesus. Jesus baptized Didymus and gave him the name of Thomas. He at once followed the Master as a disciple.
6. On Sunday the 17<sup>th</sup> of February in the same year 31, Christ went to Cana of Galilee, accompanied by His first six disciples. Here Philip found his cousin Nathanael and told him: *"We have found the Messiah of whom Moses wrote in the Law, and who was announced by the Prophets: He is Jesus the Son of Joseph, from Nazareth."* Nathanael, also called Bartholomew because he was Tolome's son, said to Philip: *"Can something so great come*

*from Nazareth?”*, because this town was held in low esteem by the Jews; Nathanael, moreover, knew that the Messiah was to be born in Bethlehem, so he did not believe Philip’s words. But Philip said: *“Come, and you will see.”* Jesus saw Nathanael, who had come looking for Him, and said: *“Here is a true Israelite in whom there is no duplicity or guile.”* Nathanael said to Him: *“From where do you know me?”* Jesus replied saying: *“Before Philip called you, I saw you when you were beneath the fig tree”*, whereby Jesus gave him a proof of His Divinity.

7. On hearing this, Nathanael replied: *“Master, You are the Son of God, You are the King of Israel, because by God alone could I have been seen.”* Jesus replied, and said: *“Because I told you I saw you beneath the fig tree, do you believe? Greater things than these shall you see.”* He added: *“Truly, truly I tell you, you will see the Heavens open, and the angels of God ascending and descending glorifying the Son of Man.”* That same day Jesus baptized Bartholomew, who invited Him and His disciples to his forthcoming wedding to Susanna. Also baptized were the children of Jesus’ aunt Mary Cleophas: Judas, Zelotes, James the Less and Susanna, who were therefore the Divine Master’s first cousins. The three brothers followed Jesus as disciples. Christ, on baptizing Judas gave him the name Thaddeus, and on baptizing Zelotes gave him the name Simon.

8. On the following day, the 18<sup>th</sup> of February, Jesus also encountered Levi, who was a tributary agent and tax-collector of that region, and was in Cana to attend Bartholomew’s wedding. Jesus baptized Levi and gave him the name Matthew, who followed the Master as a disciple.

### **Chapter X**

#### **Wedding at Cana. The Sacrament of Matrimony is instituted. Miracle of the conversion of water into wine**

1. On the 20<sup>th</sup> of February in the year 31, three days after Jesus’ meeting with Bartholomew, the wedding was celebrated in Cana of Galilee; and the Mother of Jesus was there, having come from Nazareth with her sisters Mary Cleophas and Mary Salome. Jesus and His disciples were also there. Mary Cleophas’s home was in Cana of Galilee and Mary Salome’s in Capharnaum.

2. That same day, the 20<sup>th</sup> of February, Jesus blessed the nuptials of Bartholomew and Susanna, thus instituting the Sacrament of Matrimony. The celebrations lasted four days.

3. On Saturday the 23<sup>rd</sup> of February, during the final wedding feast, by an oversight of the bridegroom’s family, they ran out of wine. Jesus’ Mother, noticing the predicament of those responsible for the feast, turned to Her Son to remedy the need, telling Him: *“They have no wine.”* Jesus said to Her: *“Woman, what is that to Me and to You? My hour to perform public miracles has not yet come.”* By this reply Jesus did not disdain His Mother’s concern, as He ardently desired to please Her from the moment He heard Her petition.

But He also wished to evidence by His words that, though the hour to perform public miracles had not yet come, He brought it forward at the request of His Most Holy Mother. She, knowing that Jesus would heed Her request, said to the servers: *“Do whatever He tells you.”*

4. Six large stone jars stood there, intended for the Jews’ ablutions, each of two or three pitchers’ capacity. Jesus said: *“Fill the jars with water”*, and they filled them to the brim. Jesus said to them: *“Now draw out from one of the jars and take to the chief steward”*, which they did. When the chief steward had tasted the water turned into wine, not knowing from where it had come, though the servers did know because they had drawn the water from the well and filled the jars, he summoned the bridegroom and said: *“Every man serves the best wine first and, when they have drunk well, then gives one not so good; but you have kept the best wine till last.”* When the guests tasted the miraculous wine, they were changed in their sentiments and spiritually comforted, as also convinced of Jesus’ supernatural power and mission. This miracle which Jesus performed at Cana of Galilee was the first of His public life, and He thereby manifested His glory; and the faith of His disciples was further strengthened.

5. When the final wedding feast was over, the spouses Bartholomew and Susanna, inspired by God, went up to Jesus, both revealing to Him their desire to live separated in perfect chastity for love of God. The two then made a vow of chastity, and kneeling asked for the Master’s blessing. Susanna then went to live with her mother, Mary Cleophas, joining the holy women who accompanied the Divine Mary. Bartholomew remained celibate, following Jesus as a disciple.

6. The day after the wedding ended, the 24<sup>th</sup> of February, Jesus left for Capharnaum accompanied by His Divine Mother, Mary Salome, His first cousins and the other disciples, remaining there for a period of ten days; during which He taught publicly in the neighbourhood of the Sea of Galilee, giving proofs of His Messianity by miracles and converting many.

### **Book III**

*From the 5<sup>th</sup> of March in the year 31 to the 3<sup>rd</sup> of April in the year 32*

#### **Chapter I**

**Jesus goes up to Jerusalem for the Passover of the year 31**

1. The Passover of the Jews was close at hand. Therefore, on the 5<sup>th</sup> of March in the year 31, Jesus went up to Jerusalem, accompanied by His Most Holy Mother, the first eleven disciples, the pious women and other followers. On His journey He passed through Bethabara of Perea where He had been baptized, and stayed several days there preaching to the crowds. Then He went on to Bethany, hometown of Lazarus and Martha, joining them both there on Wednesday the 13<sup>th</sup> of March. Throughout the entire journey Jesus taught and baptized, helped by His disciples.

2. On Sunday the 17<sup>th</sup> of March, Jesus, with His Mother and disciples, went up to the Temple of Jerusalem, where He preached, announcing the Kingdom of God and the fulfilment of the prophecies to priests and pilgrims, causing wonderment in many who heard Him.

3. His labour in the Temple ended, that same day Jesus and those accompanying Him went to the city of Hebron, in response to an invitation from some relatives of the then deceased Elizabeth and Zacharias. There He taught every day, especially in the synagogue, proving His words with miracles, leaving again for Jerusalem on Saturday the 23<sup>rd</sup> of March.

4. On the 24<sup>th</sup> of March Jesus visited the Temple once more, and saw the court of the catechumens turned into a den of merchants, to whom He said that they should remove their stalls from that sacred place. The following day, Jesus again visited the Temple and this time spoke more severely to the merchants who had not obeyed Him.

## **Chapter II**

### **First expulsion of the merchants from the Temple**

1. On the 27<sup>th</sup> of March, Jesus, accompanied by His eleven disciples, again visited the Temple of Jerusalem, where He still found many merchants in the court of the catechumens continuing to sell oxen, sheep, doves and other goods; and also the money-changers sitting at their tables doing business.

2. Jesus, filled with Holy Wrath at the profanation of that sacred place, making use of His divine authority, fashioned a whip of cords with which He drove them all out of the Temple, together with the oxen, sheep, doves and other things on sale, and scattered the money-changers' coins onto the ground, and overturned tables, chairs, screens, stalls, booths and so on. In awe-inspiring cries He told all: *“Take these things away, and do not turn the House of My Father into a den of thieves.”* Thus did Jesus make use of His divine authority over the merchants, and from His Most Divine Countenance issued rays of consuming zeal for the House of His Father. His disciples then remembered the scripture: *“Because zeal for Your House consumed Me.”*

3. The levitical priests, seeing in Christ's action a great loss to their economic interests, said to Him angrily: *“What sign do You give us of Your authority to do these things?”* Knowing of their wish to kill Him, Jesus, pointing at His own Body, replied in these words: *“Destroy this Temple, and in three days I will raise It up.”* The priests, though understanding the significance of Jesus' words, maliciously twisted their meaning, saying: *“Forty-six years it took to build this Temple, and will You raise it up in three days?”* But He was speaking of the Temple of His Body.

4. Thus when He had risen from the dead, His disciples remembered that He had said this for that reason, and believed more firmly in Jesus' words, and in what the Prophet Ezechiel had foretold: *“The time will come in which Melchisedech, Most High Priest of God, when He makes His way invested*

*as Victim, with a whip in His right hand will twice expel the merchants from the Temple built upon the ruins of this Temple yet standing. On both occasions the priests of the Temple will feel scourged in their hankered coffers of spoils.”*

### **Chapter III**

#### **Christ celebrates Passover in Jerusalem**

1. On Thursday the 28<sup>th</sup> of March in the year 31, the solemn day of Passover, Jesus was in Jerusalem, accompanied by His eleven disciples. In the morning He visited the Temple with them, and there taught the multitudes. Many believed in His Name, seeing the miracles He performed. But Jesus Himself placed no trust in the majority of those who believed that day, because He knew them all and needed no one to inform Him about anyone, since He Himself well knew what there is inside of every man.
2. One of those in whom Jesus placed no trust and who believed in Him on that day of the Passover was Judas Iscariot, who was in Jerusalem for the solemnity. For, having seen the deeds Jesus performed, Judas displayed a lively wish to become His disciple, moved in part by a certain piety, but above all by self-interest and personal prestige.
3. On that same 28<sup>th</sup> of March in the year 31, that night Jesus celebrated the supper of the Paschal Lamb according to the Law of Moses. The supper was held in Lazarus' Jerusalem house. Accompanying Jesus were His Divine Mother, the eleven disciples, Mary Cleophas, Mary Salome, Lazarus and Martha, and some other pious women as well.

### **Chapter IV**

#### **Judas Iscariot is accepted as a disciple**

The following day, Friday the 29<sup>th</sup> of March, when Jesus was again in the Temple with His disciples, Judas Iscariot approached Him and requested to be admitted among them. Though aware of Judas's selfish disposition, the Divine Master accepted him as a disciple, for He ardently desired to save his soul. That same day, in the Cedron brook, He baptized Judas, who from then on followed the Master.

### **Chapter V**

#### **Christ's colloquy with Nicodemus**

1. On Saturday the 30<sup>th</sup> of March in the year 31, Jesus was visited at Lazarus's Bethany home by a friend of the latter called Nicodemus, a man of good will, an illustrious pharisee and a leading man among the Jews, for being a member of the Sanhedrin.
2. He went to Jesus at night and said to Him: *“I know You are a Teacher sent from God, for no one could perform the miracles You do unless God were with him.”* Jesus replied: *“Truly, truly I tell you, whoever is not born anew, cannot see the Kingdom of God, nor have any part in it.”*



3. Nicodemus asked: *“How can a man be born anew? Can he perhaps go back to his mother’s womb and be born again?”* Jesus answered: *“Truly, truly I tell you, that no one can enter the Kingdom of God except one who is reborn from water and from the Holy Ghost through My Baptism. What is born from the flesh, is flesh; and what is born from the spirit, is spirit. Do not marvel that I told you: that you need to be born again. The wind blows and you hear its sound, you know where it comes from and where it is going. The same happens to one born from the Holy Ghost, who by grace’s effects knows that he comes from God and is on his way to God.”*

4. Nicodemus said to Him: *“How can this be done in me?”* Jesus replied: *“You, who are a teacher in Israel, should understand such things. Truly, truly I tell you, that I speak of what I know, and give testimony to what I have seen; and you, for all that, do not admit the testimony I gave in your presence, before the entire Sanhedrin, that I am the Son of God. For no other man has yet risen up to Heaven but I, the Son of Man, who afterwards came down from Heaven to earth, while at the same time I am in Heaven.”* Jesus here refers to His Most Divine Soul which was created in Heaven united to the Divine Word, descending later to earth at His Incarnation without ever losing heavenly glory.

5. Jesus went on to say to Nicodemus: *“Just as Moses lifted up the serpent in the desert, so too must the Son of Man be lifted up on a rood, so that whoever believes in Him may not perish, but possess everlasting life. For God so loved the world that He sent His Onlybegotten Son, so that whoever believes in Him may not perish, but have everlasting life. Because God did not send His Son to condemn the world for its sins, rather that the world might be saved by Him. Whoever believes in Him, receives Baptism and perseveres in Grace until the end, saves himself. But whoever is not willing ever to accept Him or live according to the true Faith is already condemned: for he does not believe in the Name of the Onlybegotten Son of God.”*

6. *“The cause of damnation, however, is this: that the Light came into the world, but men loved darkness more than the Light, as their deeds were evil. Because every man who does evil hates the Light, and does not come to the Light, since he is unwilling to be reproved for his evil deeds; which he does not wish to renounce, saying that he does right by his sins, and prefers to be damned. But whoever wishes to act according to the truth and save himself, comes to the Light, so that his good deeds may be made known, having been performed in accord with God’s will.”*

7. The colloquy between Jesus and Nicodemus having ended, the latter went from Bethany to Jerusalem in search of his friend Joseph of Arimathea. Both were important members of the Sanhedrin and with good will awaited the Kingdom of God. Jesus baptized them both on the 31<sup>st</sup> of March. From then on, Nicodemus and Joseph of Arimathea followed Jesus as secret disciples, in accord with the Divine Master’s will.

8. Following this, the Divine Mary, Her two sisters Mary Cleophas and Mary Salome, and other pious women left for Nazareth.

### **Chapter VI**

#### **Christ's apostolate throughout Judea**

From the 1<sup>st</sup> until the 30<sup>th</sup> of April, Jesus and His twelve disciples toured other towns and villages throughout Judean territory, preaching and baptizing. This apostolate culminated at Bethabara in the territory of Perea on the east bank of the Jordan, where He stayed with the twelve disciples from the 30<sup>th</sup> of April until the 17<sup>th</sup> of May that same year 31.

### **Chapter VII**

#### **John the Baptist testifies anew in favour of Christ**

1. At the same time that Jesus was to be found in Bethabara of Perea preaching and administering the Sacrament of Baptism, John the Baptist continued to administer the baptism of penance at another place farther away called Ennon, beside Salim, on the west bank of the Jordan, in the territory of Decapolis; because water was plentiful there, and the people came and were baptized. For John had not as yet been imprisoned by Herod.

2. While Jesus preached and baptized in Perea territory on the east bank of the Jordan, a dispute about baptism arose between the disciples of John and some Jews; the latter, who were pharisees, had heard tell of Jesus' great prestige, principally among the followers of John the Baptist; and so, to provoke the envy of the Precursor and his disciples, they had told them so; since the pharisees were endeavouring to sow discord between Jesus and John.

3. John's disciples, going up to him, said: "*Master, the One who was with you some time ago on the other side of the Jordan, to Whom you gave testimony, look, He is baptizing and everyone is going over to Him.*" However, the malice of the pharisees was thwarted by a further testimony of the Baptist to the Messianity of Christ, since John replied: "*A man cannot possess anything unless given to him from Heaven. You yourselves are witnesses that I said: 'I am not the Christ, but have been sent before Him as His precursor, to lead you to His Church.' For Jesus is Bridegroom of the true Church His Bride. But I am solely the friend and follower of the Bridegroom. I am under His authority, hear His teachings and am filled with joy at the voice of the Bridegroom. Therefore my joy is now complete. It is necessary that He increase in His Messianic mission, and that I decrease in my precursory labour until I conclude it with my death.*"

4. John continued saying: "*The Son of God, who has come from on High, is superior to all, and His testimony is from Heaven; since as God nothing has been revealed to Him, for He knows all of His own Self. But one who is a mere creature like myself, is earthly, and his testimony is of the earth, because what I say here has been revealed to me. He who has come to us*

*from Heaven, as Man is also superior to all. He, by His divine teaching, gives testimony to what He saw and heard there, and even so almost no one accepts His testimony. But whoever does accept His testimony, confirms by his faith and good works that God is veracious in His promises, sending us His Onlybegotten. Because He whom God has sent speaks God's own words, since God gives Him the Spirit without measure.”* Jesus then, as God, is infinite in Himself; and, as Man, possesses Infinite Sanctity, received from the Divine Word. John the Baptist went on to say: *“The Father loves the Son, and has placed all things in His hands. He who believes in the Son shall possess life everlasting; but he who does not give credit to the Son will damn himself, for the Wrath of God is upon him.”*

### **Chapter VIII**

**Christ leaves Perea and goes to Judea. Christ's second calling to the Levitical hierarchy to follow Him as disciples.**

**Christ leaves Judea and goes to Galilee**

Jesus knew that the pharisees had heard that He made more disciples and baptized more than John the Baptist; though Jesus baptized personally on but few occasions, since ordinarily He did so by ministry of His disciples. To avoid disputes between the pharisees and the Precursor's disciples, He withdrew from Bethabara of Perea on the 17<sup>th</sup> of May, and two days later visited the Temple of Jerusalem to comply with the feast of Pentecost. That same day, the 19<sup>th</sup> of May that year 31, Christ made the second calling to the entire Levitical hierarchy, principally to the pontiffs and members of the Sanhedrin, to follow Him as disciples; but neither on this occasion did they do so. The following day, the 20<sup>th</sup> of May, very early in the morning, Christ, leaving Judea, went to Galilee with His disciples and other followers, taking the route which passes through the region of Samaria.

### **Chapter IX**

**Conversion of the Samaritaness**

1. That same day, the 20<sup>th</sup> of May in the year 31, Jesus arrived at the city in Samaria called Sichem, close to the inheritance Jacob left to his son Joseph.
2. Jacob's well was there. Jesus, then, wearied from the journey, sat down on the rim of the well. It was then nearly midday. At that moment a Samaritan woman came up to draw water. Jesus said to her: *“Give Me to drink.”* For His disciples had gone into the city to buy food.
3. The Samaritaness asked Him: *“How can You, being a Jew, ask of me to drink, who am a Samaritaness?”* because the Jews had no dealings with the Samaritans. Jesus replied: *“If you were aware of God's Gift, and Who it is who is saying to you: ‘Give Me to drink’, you would surely ask of Him, and He would give you living water.”* The woman said to Him: *“Sir, you have nothing to draw the water up with, and the well is deep. From where, then,*

*do You get the living water? Are you perhaps greater than our father Jacob who gave us this well, and he, his children and his livestock drank from it?"*

4. Jesus answered: *"Whoever drinks of this water shall thirst again; but whoever drinks of the water that I will give him, shall never ever thirst again. For the water that I will give him, will become in him a wellspring that shall flow up without cease unto eternal life."* The woman said to Him: *"Sir, give me of that water, so that I may not thirst, nor come here to draw."*

5. Jesus said to her: *"Go, call your husband and come back here."* The woman replied: *"I have no husband."* Jesus told her: *"You say truthfully that you have no husband. For you have lived together with five men, and the one you live with now is not your husband either, since he is another's husband. So there you told the truth."* The woman said: *"Sir, I see You are a Prophet. On this Mount Garizim, our fathers adored God, and You say that Jerusalem is the place where He must be adored."*

6. Jesus said to her: *"Woman, believe Me, the time is coming when neither on this mountain nor in Jerusalem shall you adore the Father. You say that you adore God, but you do not adore Him according to truth, but according to your own fancy. We, however, adore God according to the truth and the worship established in His Law; because Salvation, the Christ, comes from the Jewish People, heir to the divine promises. But the hour is coming, and is very near, when true adorers will adore the Father, not by way of external sacrifices, but in spirit and in truth; since it will be by way of an infinite Sacrifice, full of mysteries of Faith, through which true adoration will be rendered to the Father. Therefore, through His Son, the Father seeks those who may thus adore Him. God is spirit, and those who adore Him, must needs do so in spirit and in truth."*

7. The woman said to Him: *"I know that the Messiah is coming, who is called Christ; and when He shall come, will reveal all things to us."* Jesus told her: *"I am, who speak with you."* At that moment His twelve disciples arrived, and were surprised that He should be speaking to a woman. Nonetheless, no one asked Him: *"What are You saying to her?"* The woman, then, believing that Jesus was the true Messiah, left her pitcher, went into the town and told the people: *"Come, and see a man who has told me everything I have ever done. He is the Christ."* Many then left the city and came to where Jesus was, convinced by what the woman had recounted to them.

8. Meanwhile His disciples besought Him, saying: *"Master, eat."* Jesus told them: *"I have food to eat of which you know not."* So the disciples said among themselves: *"Perhaps someone will have brought Him food to eat?"* Jesus told them: *"My food is to do the will of Him who sent Me, and to accomplish His Work. When the wheat is sown, are you not used to saying that there are still four months left till harvest? Lift up your eyes and look at the fields, which are now white and ready to be harvested. In this evangelical harvest, the one who reaps is given his wages in graces and gathers fruit for*

*eternal life, so that he who sows and he who reaps rejoice as one. Because here the saying is true: 'One is the sower and another the reaper.' I have sent you to reap what you did not cultivate; others, the patriarchs and prophets, did the cultivating, preparing the Chosen People for the future sowing the Divine Sower was to carry out; and you, the reapers, have entered into the work by gathering the fruit."* This He told them showing them the now ripe ears of wheat in the Samaritan fields, which He compared to spiritual ears, namely those Samaritans who had come to Him and had yielded, as fruit, faith in His Divine Word, and it was then time to baptize them; since many Samaritans from the city believed in Him through the words of the woman who bore testimony saying: "*He has told me everything I have ever done*"; and above all, they believed through the Master's divine teaching.

9. The Samaritaness, called Photina, was baptized by Jesus on the 20<sup>th</sup> of May beside Jacob's well. As the Samaritans who had come to Jesus asked Him to stay there, He stayed with them for two days, from the 20<sup>th</sup> to the 22<sup>nd</sup> of May, so that many more believed in Him through hearing His preaching, and said to the Samaritaness: "*Not because of what you said do we now believe, since we ourselves have heard Him, and we know that He is truly the Saviour of the world.*" Many Samaritans were baptized by Jesus' disciples during their two days' sojourn in Sichem. Later Photina the Samaritaness was to join the pious women.

## **Chapter X**

### **Attempt on Christ's life in Nazareth**

1. On the 22<sup>nd</sup> of May in the year 31, two days after the encounter with the Samaritaness, Jesus left Sichem with His twelve disciples and other followers, and made His way to Galilee, arriving on Friday the 24<sup>th</sup> of May at Nazareth, which He considered His hometown, having been brought up there. At Nazareth were His Divine Mother, His two aunts Mary Cleophas and Mary Salome, and the other pious women.

2. The news of Jesus' presence soon spread, and He was even very enthusiastically received. Later, however, when He preached in the streets with severe reproaches to many for their bad moral conduct, the Nazarenes' enthusiasm began to wane. Jesus did not want to perform many miracles there because of the incredulity of His fellow townspeople. He cured only a few sick come from other places, laying His hands upon them, responding in this way to their faith. But those miracles were not taken into account by the Nazareth townspeople who, moreover, maliciously wanted Jesus to perform the great things He was said to have done in Capernaum.

3. To safeguard His disciples from the persecution being mounted against Him, Jesus, in the afternoon of the 24<sup>th</sup>, told them to return to their respective

trades, sending with them as well the Most Holy Virgin Mary's two sisters and the other pious women. Jesus and His Mother remained alone in Nazareth.

4. As the following day, the 25<sup>th</sup> of May, was Saturday, Jesus entered the synagogue as was His custom, and stood up to read. He was given the Book of Isaias the Prophet. He opened the book at the place where it was written: *"The Spirit of the Lord is upon Me, because the Lord anointed Me. He sent Me to evangelize the meek and humble, cure the contrite of heart, preach redemption to those in the bondage of sin, grant liberty to those confined under Satan's dominion; publish reconciliation with the Lord for those who accept His doctrine, and publish the vengeance of God for those who reject it. The Lord sent Me to console all those who weep, and care for the children of the Church, in order to give them an imperishable crown of glory for their virtues, anoint them with the salve of peace and spiritual gladness, and robe them with vestments of glory in exchange for their afflictions. And those who persevere in grace will be called strong in righteousness, plantation of the Lord for His glory."*

5. Having closed the book, He handed it to the levite minister and sat down. The eyes of all in the synagogue were fixed upon Him. And He began by saying to them: *"The Scripture you have just heard has been fulfilled today."* And Jesus instructed them. Many of His listeners marvelled at His teaching, saying: *"From where does the knowledge of these things come to Him? And what is this wisdom He is given, and the wonders performed at His hands?"* Blinded by envy, however, they did not wish to acknowledge Him as the Messiah, and justified themselves by saying: *"Is He not the son of Joseph the carpenter? Is He not the carpenter, son of Mary, first cousin of James the Greater and John, and of James the Less, Simon, Thaddeus, Joseph Barsabas and Susanna? And are not His aunts, Mary Cleophas and Mary Salome, known here and have they not been with us as well?"*

6. They pretended to be scandalized because He presented Himself as the Messiah Saviour of Israel, when the lowliness of His origin was known. Although they well knew that Jesus was the Messiah, nevertheless, out of pride they demanded great miracles in order that He prove it. Therefore Jesus said to them: *"No doubt you will tell Me this similitude: 'Physician heal yourself': all the great things we heard said that You did in Capharnaum, do here as well in Your hometown."*

7. Jesus said as well: *"Truly, I tell you, no prophet is accepted or honoured in his hometown. Truly, I tell you, there were many widows in Israel in the days of Elias, when for three years and six months it did not rain and there was a great famine throughout the land; yet Elias was not sent to any of them, but to a widow in Sarephta of Sidonia. And there were many lepers in Israel in the times of the Prophet Eliseus, but not one of them was cleansed, rather Naaman from Syria."*

8. On hearing these things, all who were in the Synagogue, spurred on by the chief priest, were filled with anger, and rose up and threw Jesus out of the town, taking Him up to the top of the hill on which it was built, to throw Him down. But when they were about to do so, Jesus passed majestically through their midst and left, disappearing from their sight.

9. This whole grievous outrage against Jesus was witnessed by the Divine Mother, who was following along behind Her Son, Her motherly Heart deeply transfixed by pain. Such was Mary's affliction that Her Most Holy Spouse Saint Joseph appeared to Her along the way to accompany and console Her; and at the very moment that Jesus was about to be thrown down, His Divine Mother stood at His right and Saint Joseph, His Holiest Father, at His left, without the two Spouses being seen by the villainous assailants.

### *Chapter XI*

#### **Christ's apostolate in many other places of Galilee from the 25<sup>th</sup> of May until the 12<sup>th</sup> of September in the year 31**

That same Saturday the 25<sup>th</sup> of May, following the sacrilegious attempt on His life, Jesus, accompanied by His Divine Mother, left Nazareth and went to other parts of Galilee, where He was very well received by many Galileans, as they had seen all the things He had done in Jerusalem at the feast of the Passover, since they too had attended the feast. Jesus went about preaching in all the villages of the area; and His fame spread throughout the Galilee region. And He taught in the synagogues, and was acclaimed by all.

### *Chapter XII*

#### **Healing of the Ruler's son**

1. Jesus, accompanied by His Mother, began His intensive apostolate in Galilee by visiting the town of Cana in Galilee again, where He had turned water into wine.

2. On the 26<sup>th</sup> of May in that year 31, when Jesus and Mary were in Mary Cleophas's home, a nobleman from Capharnaum, procurator at the court of King Herod Antipas, whose son was dying, arrived at Cana in search of Jesus, having heard that He had come to Galilee from Judea. Once before the Master, he besought Jesus to accompany him to Capharnaum to heal his son. Jesus said to him: "*Unless you see miracles and prodigies, you do not believe.*" The procurator of the court, Chusa Menahem by name, answered Him: "*Lord, come before my son dies.*" Jesus said to him: "*Go, for your son will not die.*" The man believed what Jesus had told him and went.

3. When he returned to his home in Capharnaum his servants went out to meet him with the news that his son was well again. He asked them at what time his son had begun to get better, and they answered: "*Yesterday at seven the fever left him.*" The father then realized that that was the moment when Jesus had told him: "*Your son will not die.*" And he and all his household

believed that Jesus was the Messias. This was the second miracle that Jesus performed in Cana after coming from Judea to Galilee. Chusa Menahem, known too as ‘the Ruler’, was foster brother of King Herod Antipas.

4. The day after the miracle, Jesus, with His Mother, travelled from Cana to Capharnaum. But first He went to Bethsaida where the disciples Peter and Andrew were working. The two accompanied Jesus and His Mother to Capharnaum, also a town of Galilee, arriving that same day, the 27<sup>th</sup> of May.

### **Chapter XIII**

#### **In Capharnaum, Christ heals a demoniac**

1. In Capharnaum, on Saturdays, Jesus entered the synagogue and taught. Those who heard Him were astounded at His teaching, for He instructed them as one having authority and power, and not as did the scribes.

2. On Saturday the 1<sup>st</sup> of June in the year 31, in the synagogue there was a man called Isai, possessed by an unclean spirit, and he cried out loud, saying: *“Leave us in peace; what have You to do with us, Jesus of Nazareth? What have we devils to do with You, Jesus the Nazarene? Have You come to destroy us? Well do I know who You are: the Holy One of God.”* This the unclean spirit said to Him, not because he was sure that Jesus was the Messias, but because he sought to ascertain the truth from Jesus’ lips, though he did not achieve his purpose. Jesus, however, menaced him, saying: *“Be silent, and leave the man.”* The devil, cruelly ill-treating the possessed man, threw him to the ground in the midst; and with great shrieks left him without having done him any harm.

3. All who witnessed this remarkable event were filled with dread, and said one to another: *“What is this? What new doctrine is this? For with power and virtue He commands the unclean spirits, and obeying Him they leave.”* Hence Jesus’ fame spread further throughout the land of Galilee.

4. Isai, despite having been freed from the devil by Jesus’ power, was not converted until later.

### **Chapter XIV**

#### **Christ heals Mara, Peter’s mother-in-law, and many other sick. Intense apostolate on the shores of the Lake of Genesareth**

1. On the following Saturday, the 8<sup>th</sup> of June, Jesus, leaving the synagogue of Capharnaum with James the Greater and John, went to the home of Peter and Andrew. On arriving at the house, Jesus saw Peter’s mother-in-law who was in bed with a high fever, and they petitioned Him for her. Drawing near, Jesus took her by the hand, and at once the fever left her. She then arose and served them.

2. That same Saturday in the evening, after sunset, Jesus being at Peter’s home, they brought Him many sick and possessed; and the whole town gathered at the door of the house. Jesus healed many who were burdened by



different sicknesses, laying hands upon each of them, so that the Prophet Isaias's scripture might be fulfilled: *"He took upon Himself our infirmities and bore our pains"*; since Christ, during His entire life, in the passible state, and more especially at His Passion and Death, suffered all the illnesses of mankind. Furthermore Jesus, at Peter's home, cast out many devils, who departed shrieking and saying: *"You are the Son of God."* But Jesus rebuked them, and did not permit them to say that He was the Christ; for what the demons sought was to provoke the Lord so that it might come from His own lips that He was the Messiah, since they did not know for certain.

3. The next day, the 9<sup>th</sup> of June, Jesus, rising quite early, by then day, left Capharnaum and went alone to a secluded place, and there prayed. And the people sought Him. Peter went, and those with him, in search of the Master. And when they found Him, they said: *"Everyone is out looking for You."* They sought to hold Him back so that He might not depart from them. Jesus told them: *"I must needs go to the other villages and towns nearer at hand, to preach and announce the Kingdom of God there as well, since it is for this that I have been sent."*

4. From the 9<sup>th</sup> of June to the 7<sup>th</sup> of September, before leaving for the more distant towns, Jesus toured the villages nearer at hand to the west of the Lake of Genesareth, teaching in the synagogues and preaching the Kingdom of God. He cast out devils and cured every illness and suffering. On the shores of the Lake, the people thronged about Him to hear the word of God.

## **Chapter XV**

### **Definitive calling of ten of the disciples**

1. While Jesus taught on the shores of the Sea of Galilee, His disciples continued in their professional occupations. Accordingly, on the 30<sup>th</sup> of June in the year 31, while He was teaching the crowds, He saw Peter and his brother Andrew, as likewise James the Greater and his brother John, busy casting their nets into the sea, since they were fishermen.

2. It happened that some hours later He saw two boats on the shore. The fishermen had left them and were washing their nets. Jesus, entering into one of the boats, which belonged to Peter, asked him to pull out a little from the shore. Seating Himself, He preached from the boat to the people gathered there. In the boat with Jesus were the disciples Peter and Andrew, along with some of their labourers.

3. When Jesus had finished speaking to the people, He said to Peter: *"Go out a little further and cast your nets out to fish."* Peter replied: *"Master, we have laboured all night long and caught nothing, but trusting in Your word I will cast out the net."* Having done so, they caught such a great draught of fishes that the net was breaking. And they made signs to their partners in the other boat to come and help them; since James the Greater and his brother John, with other labourers, were following Jesus at a short distance. They

came alongside the Master's boat, and the boats were filled to the point that they were almost sinking. When Peter saw this, falling at Jesus' feet, he said: *"Depart from me, Lord, for I am a sinful man!"* For Peter and all those with him were astonished at the quantity of fish they had caught, as likewise were James the Greater and John, who were Peter's partners. Jesus said to Peter: *"Fear not, from now on you will be a fisher of men."* This occurred in the boat, before reaching shore.

4. As soon as the boat which bore Jesus accompanied by Peter and Andrew, reached the shore of the Lake, both disciples disembarked and began to wash their nets. It was then that Jesus called them definitively to be disciples, telling them: *"Follow after Me, and I will have you become fishers of men."* They at once, having left the nets, followed Him.

5. Next, accompanied by Peter and Andrew, Jesus went a little farther on, and saw as well James the Greater and his brother John, who were with their father mending their nets, and He called them. And there He gave the two the definitive calling to be His disciples. The two brothers, leaving their father Zebedee and the labourers in the boat, followed the Master.

6. The following day, the 1<sup>st</sup> of July, Jesus gave the definitive calling to Philip, who was in Bethsaida occupied in his work of administration, and who, present at the last sermon of the Master beside the Lake, had witnessed the miraculous draught of fishes. The disciple, leaving all, followed Him.

7. Three days later, on the 4<sup>th</sup> of July, Thomas, having arrived at the town of Bethsaida of Galilee to purchase fish, was also definitively called by the Master; and the disciple accepted.

8. The next day, the 5<sup>th</sup> of July, Jesus, in the company of His Divine Mother and the six disciples who had responded to the definitive calling, went to Cana of Galilee; and that same day He definitively called Bartholomew, a clerk, who followed the Master. The three brothers James the Less, Thaddeus and Simon, who were farmers, were also called by Jesus. They, abandoning all, followed Him.

## ***Chapter XVI***

### ***Simon the leper is healed***

1. On Sunday the 7<sup>th</sup> of July in the year 31, Jesus, with His Mother and the ten disciples definitively called, left Cana of Galilee.

2. It chanced that on the following day, Jesus being on the outskirts of the town of Magdala, situated by the shores of Lake Tiberias, a man covered with leprosy came up to Him. On seeing Jesus he fell face to the ground, and adored Him imploring: *"Lord, if You will, you can cleanse me."* Jesus, pitying him, stretched out His hand, and touching him said: *"I will, be cleansed."* The moment He said this the leprosy left the man and he became clean. Jesus ordered him not to tell anyone as yet. Furthermore, He told him: *"Go, show yourself first to the chief priest of the town synagogue, and make*

*the offering Moses ordered for your cleansing, in order thereby to give testimony to them as well of your cure.”* But the cured leper, Simon by name, as soon as he had left, began to proclaim and divulge the event. Nevertheless, he was not converted until later.

3. Jesus’ fame spread ever further, and crowds of people came to Him to hear Him and be cured of their illnesses; so that Jesus could no longer enter the towns openly, but had to retire to solitary places to pray; yet they resorted to Him from everywhere.

## **Chapter XVII**

### **The paralytic of Capharnaum is cured**

1. Some days after the cleansing of the leper, Jesus, with His Divine Mother, the ten disciples and other followers, returned to Capharnaum.

2. It came to pass that, on the 14<sup>th</sup> of July in the year 31, Jesus, seated in Peter’s home, was teaching. The news of His presence there spread abroad, so that such a large crowd of people gathered that there was no space for them even outside the door. And He announced the word of God to them.

3. Some scribes and doctors of the Law from the sect of the pharisees were also seated there, having come from different parts of Galilee and from Judea, and from Jerusalem itself, and virtue issued from the Lord to heal their souls.

4. While Jesus was teaching, some men came bringing a paralytic on a stretcher borne on the shoulders of four of them. And they sought to convey him into the house and set him down before Jesus. But not finding space to do so given the throng of people, they climbed up onto the roof, and removed the roofing of the house where Jesus was; and having made an opening in the roofing they let him down with the stretcher on which he lay, placing him in the midst before Jesus. He, seeing their faith, said to the paralytic: *“Have confidence, son, your sins are forgiven you.”*

5. The scribes and doctors of the Law seated there began to think and say within themselves: *“Who is this Man who blasphemes? Who but God alone can forgive sins?”* Jesus, knowing their thoughts, said to them: *“Why do you think evil within your hearts? What is easier, to say to the paralytic, ‘Your sins are forgiven you’, or to say to him: ‘Get up and walk’? Well, so that you may know that the Son of Man has power on earth to forgive sins,”* He then told the paralytic: *“I say to you, rise up, take your bed and go to your home.”* At once he rose up in their sight, and taking the stretcher on which he had lain, went home glorifying God.

6. When the people saw this they were astounded and awestruck. Hence they praised God saying: *“Never have we seen such a thing. We have seen wonders today.”* Jesus, then, to those who reproached Him, made it quite clear by this miracle that He was the Son of God, and as such possessed

absolute power to forgive sin. As Man He also possessed this by virtue of His Eternal High Priesthood.

### **Chapter XVIII**

#### **Definitive calling of the other two disciples**

1. The same day the 14<sup>th</sup> of July, after the healing of the paralytic of Capharnaum, Jesus again set out towards the Sea of Galilee, in search of His disciple Matthew, a tax-collector, son of Alpheus. All the people came to Jesus, and He taught them. Passing by Matthew's work place, He saw him seated at the tax collector's table, and Jesus said to him: *"Follow Me"*. Matthew, rising up, left all things and followed Him.

2. The following day, Monday the 15<sup>th</sup> of July, the disciple Matthew gave a great banquet at his home for Jesus, at which were present as well His Divine Mother, the other eleven disciples, and some pious women. It came to pass that, being seated at table with His twelve disciples, many tax-collectors and sinners came and sat down to eat with Him. When the scribes and doctors of the Law of the pharisee sect saw Him eating with tax-collectors and sinners, they complained, saying to Jesus' disciples: *"Why does your Master eat with tax-collectors and sinners? Why do you eat with tax-collectors and sinners?"*

3. When Jesus heard this, He said to them: *"I have not come to call the just to penance and conversion, but sinners. For those who are well have no need of the doctor, rather those who are ill. Go, then, and learn the meaning of: 'I prefer mercy to sacrifices and virtue to holocausts'"*; since those scribes and doctors of the Law, given their immorality and arbitrary interpretation of Mosaic precepts, affected rigour and austerity of life before the people; but interiorly they eluded the discipline of the Law, and above all its spirit, full of mercy towards sinners.

4. Besides the pharisees, present at the feast were some of John the Baptist's disciples unfavourable towards Christ, both groups much given to the practice of fasting, so that the pharisees asked Jesus: *"Why do John's disciples and those of the pharisees fast and pray often, while Your disciples do not fast, but eat and drink?"* Jesus said to them: *"Do those invited to a wedding perhaps fast while the Bridegroom is with them? Can the children of the Bridegroom perhaps be sad while the Bridegroom is with them? While they have the Bridegroom with them, it is not the time for fasting. But days will come in which the Bridegroom shall be taken away from them, and then they shall fast."* Christ, Bridegroom of Holy Mother Church, compares the Church's life during the years of His Public Life with wedding celebrations in which His disciples participate in the good cheer; and compares the Church's life following His departure from this world with a widow's sorrow, for His disciples would suffer persecution.

5. Jesus then gave them a similitude: *"Nobody sews a piece of new cloth onto a useless old garment, since, besides the new cloth tearing the old, the new*

*patch will not look well on the old garment. And nobody puts new wine into useless old wineskins, since the new wine will burst the skins and go to waste. Instead new wine must be put into new skins.*” Those scribes, doctors of the Law and disciples of the Baptist were likened by Jesus to old garments and wineskins, which here symbolize blind obstinacy in pharisaical observances and immorality; consequently, in them there was no way for adding new cloth or making room for new wine, namely Christ’s teachings, whose acceptance is only possible by discarding those useless old garments to dress in the new ones, and those useless wineskins to make room in others for the new wine. Christ also said: *“Nobody used to drinking old wine will readily accept the new”*; thereby indicating that as long as those scribes, doctors of the Law and disciples of the Baptist remained attached to their arbitrary traditions and moral laxity, symbolized by old wine, they would not come to accept Christ’s demanding doctrine, symbolized by the new.

6. During this banquet, Jesus gave the definitive calling as a disciple to Judas Iscariot, who followed Him.

### ***Chapter XIX***

#### **First Christian communities of Carmelite religious. Christ continues His intense apostolate through Galilee**

1. On Tuesday the 16<sup>th</sup> of July in the year 31, anniversary of the foundation of the Order of Mount Carmel, Jesus constituted the first Christian communities of Carmelite religious, formed by His disciples, as well as by the Divine Mary’s disciplesses, who were the pious women. The community of friars had two monasteries in Capharnaum, and the community of nuns had a convent between this town and that of Bethsaida of Galilee. Christ, then, set up these two communities to give continuity in accord with the Gospel spirit to the Order of Mount Carmel, which had been founded by the Most Holy Virgin Mary when She appeared to the Prophet Saint Elias on the 16<sup>th</sup> of July in the year 4280.

2. On the 26<sup>th</sup> of July, Jesus, accompanied by His twelve disciples and other followers, continued His tour of the towns of Galilee, moving away now from the neighbourhood of the Lake. After an intense apostolate He returned to Capharnaum on Saturday the 7<sup>th</sup> of September; for the following day was the Divine Mary’s birthday and Jesus desired to be at His Mother’s side. Afterwards He resumed His apostolate through Galilee until the 12<sup>th</sup> of September in the year 31, when He ended this labour on the occasion of His journey to Jerusalem.

### ***Chapter XX***

#### **Journey of Christ to Jerusalem for the feast of Tabernacles**

1. As the feast of Tabernacles drew near, on the same day, 12<sup>th</sup> of September, Jesus left Capharnaum for Jerusalem. He was accompanied by His Divine

Mother, the twelve disciples, some pious women and many other followers. Along the way He preached the Kingdom of God, wrought miracles and baptized the many who accepted His doctrine. Jesus passed through Bethany, Lazarus' hometown, and celebrated Saturday in the synagogue there.

2. On Monday the 23<sup>rd</sup> of September, first day of the feast of Tabernacles, Jesus visited the Temple of Jerusalem, where He preached and wrought many miracles. The following day, some disciples faithful to John the Baptist informed Jesus that it was the Precursor's wish that He go to Bethabara of Perea on the banks of the Jordan, for many hoped to hear His words and longed to receive the Sacrament of Baptism. Jesus stayed in Bethany until the 30<sup>th</sup> of September, last day of the feast of Tabernacles. From this date until the 24<sup>th</sup> of October, accompanied by His Divine Mother, the twelve disciples and other followers, among whom were Lazarus and his sister Martha, He travelled through many Judean towns, carrying out a great apostolate in this region. Wherever the Divine Master passed by, crowds surrounded Him anxious to listen to Him, and they brought Him the sick, many of whom were healed.

### *Chapter XXI*

#### **Christ joins the Baptist on the banks of the Jordan**

1. On Thursday the 24<sup>th</sup> of October in the same year 31, Jesus, with His Divine Mother and the others who accompanied Him, joined John the Baptist in Bethabara of Perea, where the Divine Master was given a tremendous welcome by a great multitude, though many pharisees from sundry places were not lacking, as likewise former disciples of the Baptist, reproved by the Baptist for not having accepted Jesus' Supreme Authority, who had assembled to confound those of good faith and with perverse missions.

2. When Jesus reached Bethabara, the Baptist, with inconceivable ardour, again proclaimed Christ before the multitudes as the Promised Messiah. An impressive silence then reigned in each of those present when Jesus began to speak to them of the Kingdom of God that had arrived; furthermore His Divine Countenance became transfigured in the sight of all. In the course of His magisterial teaching, He extolled as well the figure of the Precursor, whose voice crying out in the desert was prophesied in Isaias, and He reminded them of the need of Baptism in the Holy Ghost for salvation. The sick who surrounded Him were numerous; He, seeing the faith of many, taking pity on them healed them of their ailments. During the time He stayed at the banks of the Jordan, the baptized were very numerous.

3. The Divine Master and His Most Holy Mother, knowing that the Precursor's days were now numbered, wished to be with him on the banks of the Jordan until two days before his imprisonment.

4. On the 25<sup>th</sup> of November in that same year, Jesus, accompanied by the Divine Mary, His twelve disciples and others, took leave of John the Baptist and returned to Jerusalem, lodging at Bethany.

### **Chapter XXII**

#### **Imprisonment of John the Baptist**

1. On the 27<sup>th</sup> of November in the year 31, Herod Antipas had John the Baptist seized in Bethabara of Perea on the banks of the Jordan; and ordered him to be led bound to the prison of the Macheronte palace the king had to the east of the Dead Sea.

2. John the Baptist's arrest was due to his having rebuked the monarch for living in adulterous and incestuous concubinage with Herodias, wife of his brother Philip, and for many other evils Herod had committed. For John, on repeated occasions, had told him: *"It is not lawful for you to have your brother's wife."* However, betrayal by some of the Baptist's former disciples, in league with the Sanhedrin, contributed no little to the Baptist's imprisonment.

### **Chapter XXIII**

#### **Christ celebrates the feast of Dedication in Jerusalem, leaving afterwards for Galilee**

1. Jesus visited the Temple of Jerusalem on Saturday the 30<sup>th</sup> of November, that year the solemn day of the feast of Dedication. He was notified there that the Baptist had been imprisoned by Herod.

2. When Jesus heard that John the Baptist had been betrayed, He withdrew to Galilee. Thus He left Bethany on the 1<sup>st</sup> of December in the year 31, accompanied by His Divine Mother, the twelve disciples, the pious women and other followers.

3. On His journey, Jesus passed through the outskirts of the town of Nazareth and, without entering, continued on His journey to Capharnaum, which He considered His new hometown and residence, situated by the Sea of Galilee, in the confines of Zabulon and Nephtali, so as to fulfil what the Prophet Isaias had said: *"Land of Zabulon and land of Nephtali, from the upper part of the Jordan, route of the sea, Galilee of the Gentiles. The people who sat in darkness saw a great Light; Light was born to those who dwelt in the region of the shadow of death, for a Child has been born to us, and a Son of the Virgin has been given to us, and royalty and power have been laid upon His shoulder, and His name will be called: Admirable, Counsellor, Mighty God, Father of the world to come, Prince of Peace. His spiritual empire will spread, and peace shall have no end; He will sit upon the throne of David as temporal King, and upon that of His imperishable Kingdom as Eternal King, to strengthen and consolidate it in equity and justice, from now on and for evermore. All this will be done by the saving zeal of the Lord God of Hosts."*

4. On Wednesday the 25<sup>th</sup> of December in the year 31, Jesus, with His Divine Mother and the rest, celebrated His birthday in Capharnaum.

#### **Chapter XXIV**

##### **Fresh apostolate of Jesus in Galilee**

The following day, the 26<sup>th</sup> of December, Jesus accompanied by His twelve disciples and others, left Capharnaum to carry out a far-reaching apostolate throughout Galilee. As John the Baptist, who preached penance, had been imprisoned, Jesus insisted more forcefully on the need for it. Therefore He began to preach the Gospel of the Kingdom of God, saying: *“The time has been fulfilled, and the Kingdom of God has come close: Do penance and believe in the Gospel.”*

#### **Chapter XXV**

##### **Election of new disciples**

1. Jesus and those who accompanied Him, after the apostolate through Galilee, returned to Capharnaum on the 2<sup>nd</sup> of February in the year 32.
2. From the 2<sup>nd</sup> of February until the 14<sup>th</sup> of the same month, Jesus withdrew to a secluded spot with His twelve disciples and other followers outstanding for their self-denial and commitment to the work; and from among them chose new disciples to help the twelve principal ones, whom He instructed more especially, in their evangelizing labour.
3. When Jesus finished giving these instructions to His twelve disciples, on the 14<sup>th</sup> of February, accompanied by them, He withdrew from the Sea of Galilee area to teach and preach in some towns of Decapolis, later going on to Samaria, where He entered the town of Megiddo on the 24<sup>th</sup> of February.

#### **Chapter XXVI**

##### **John the Baptist's embassy to Christ**

1. As Christ's deeds spread rapidly, John the Baptist's disciples related everything to him in their visits to the prison. Since the Precursor continued giving testimony in favour of the Messiah, many who came to hear him believed in the Lord owing to John's words. But others needed to see Jesus' miracles to believe in Him.
2. John, then, summoned two of his disciples to take a group of people to Jesus and, in their presence, ask Him: *“Are You the One who is to come, or do we await another?”*, with the intention that all hear the Master's replies, be witnesses to His deeds, and believe in Him. The two disciples of John who led the embassy knew that Jesus was the Promised Messiah; so that the questions they both put to Him by order of the Precursor were not for themselves, but for those who accompanied them.
3. While Jesus, then, was in Megiddo on the 24<sup>th</sup> of February in the year 32, the two men with their party came up to where the Master was and said to



Him: *“John the Baptist has sent us to ask You: ‘Are You the One who is to come, or do we await another?’”* At that same hour Jesus cured many of illnesses, of lesions, of evil spirits, and restored sight to many who were blind. Then He replied to them, saying: *“Go and tell John what you have seen and heard. The blind see, the lame walk, lepers are cleansed, the deaf hear, the dead rise and to the poor the Gospel is announced. And blessed be whoever is not scandalized at Me.”*

## **Chapter XXVII**

### **Christ publicly extols John the Baptist**

1. When the Precursor’s messengers had departed, Jesus began to speak of John the Baptist to the people, saying: *“What did you go out into the desert to see? A reed shaken by the wind? But what did you go out to see? A man clothed in fine garments? Surely those who dress in fine garments live at their ease in palaces of kings. But what did you go out to see? A prophet? Truly I tell you, and more than a prophet: He is the one of whom it is written: ‘Behold I send My Angel before Your Face, who shall go before You preparing the way.’ Because I tell you, there is no greater prophet born of woman than John the Baptist. However, the one who is least in the Kingdom of God is greater than he.”* The Kingdom of God is by essence the Most Holy Trinity, and Christ as Man is by essence the least element in that Kingdom of God. And He is moreover Supreme Prophet, far superior to all other prophets, and therefore greater than John.

2. Jesus continued saying: *“From the days of John the Baptist until now, the Kingdom of Heaven is attained by greater efforts, as more is demanded than before, and those who strive hard will attain it. Because all the Prophets and the Law, up till John, prophesied. If you wish to accept it, John is that Elias who was to come”*; thereby meaning that the Precursor was filled with the spirit and virtue of Elias, and not that he was Elias in person.

3. Jesus continued, saying: *“Whoever has ears to hear with, let him hear.”* All the people and the tax-collectors who had been baptized with John’s baptism, on hearing Jesus extolling him, gave glory to God. But the members of the Sanhedrin, for having rejected the baptism of John, despised God’s will for themselves, and so lacked the light to follow the Messiah, to their own spiritual detriment.

4. Accordingly, the Lord said of them: *“To whom, then, shall I liken the men of this generation, and to whom are they to be compared? They are like vain and capricious youths seated in the plaza, talking among themselves, saying to one another: ‘We sang to the sound of the flute and you did not dance; we chanted dirges and you did not weep’. In other words, John the Baptist came neither eating nor drinking, and as you did not like the penance he did, you complained about him, saying: ‘He is possessed.’ Afterwards came the Son of Man eating and drinking, and as you do not like that either, you complain of Him saying: ‘Here is a glutton and a drinker of wine, the friend of tax-*

*collectors and sinners. ' But My disciples and those disciples faithful to John have indeed understood the divine wisdom contained in the Messias' different way of acting with respect to the Precursor. "*

5. That same day, the 24<sup>th</sup> of February, Jesus, His twelve disciples and the other followers, leaving the town of Megiddo, continued on their journey; during which they accomplished a great apostolate, until reaching Capharnaum on the 11<sup>th</sup> of March, year 32.

### **Chapter XXVIII**

#### **Apostolate of John the Baptist in prison. Martyrdom of John the Baptist**

1. On Saturday the 7<sup>th</sup> of March in the year 32, with the tolerance of Herod Antipas, John the Baptist had spoken to a group of followers and spectators assembled in the courtyard of the prison, before whom he gave his last solemn testimony in favour of Jesus.

2. As from this testimony, the treacherous Herodias's rage against John intensified; so that day and night she cunningly besieged Herod, scheming against John the Baptist so that Herod might put him to death, but was unable to achieve her aim. Herod did not want to kill John, as he feared him, knowing that he was a just and holy man; and he watched over him, and followed his advice in many things and listened to him willingly. He also feared the people because they deemed John a prophet.

3. It came to pass, however, that on the 25<sup>th</sup> of March in the year 32, Herod celebrated his birthday by giving a banquet to the grandees of his court, to the tribunes and leading men of Galilee. Herodias's daughter, the licentious Salome, having entered, she danced and pleased Herod so much, and those who were with him at table, that the king, captivated by the girl's charms, proposed to her his base desires in exchange for anything she might wish. Therefore he said to her: *"Ask of me whatever you will, and I shall give it to you."* He also made an oath to her: *"All that you ask of me I will give you, though it be half of my kingdom."* Having gone out, she said to her mother: *"What shall I ask for?"* And she replied: *"The head of John the Baptist."* Then going hurriedly back in to where the king was, she said to him: *"I want you to give me here and now the head of John the Baptist on a dish."* The king was saddened; but owing to his oath, and those at table with him, he did not wish to displease her. So sending one of his guards, he ordered him to bring the head of John on a dish. The guard, after beheading John in the prison, brought the head on a dish and gave it to the girl Salome, who handed it over to her mother Herodias.

4. Before his death, John the Baptist was very frequently visited by Jesus and Mary, who miraculously journeyed from Capharnaum to console him, becoming partakers of John's terrible sufferings; he, by his passion and death, is the bloody figure most excellent, most vivid and most like to Christ, the Man of Sorrows. Son and Mother, without being seen by the executioner,

were with the Precursor at the moment he was beheaded, Both offering up John's sacrifice to the Eternal Father.

5. When John's disciples heard that he was dead, they sought permission from Herod Antipas to give him burial; accordingly, they came to the prison and took his body and his severed head, and laid him in a sepulchre in Hebron city on the 3<sup>rd</sup> of April in that year 32.

#### **Book IV**

*From the 3<sup>rd</sup> of April in the year 32 to the 25<sup>th</sup> of March in the year 33*

#### **Chapter I**

**Christ goes up to Jerusalem for the Passover of the year 32**

As the Jewish feast of the Passover was close at hand, on Friday the 3<sup>rd</sup> of April in the year 32, some days after the death of John the Baptist, Jesus, who was in Capharnaum, set out on the way to Jerusalem for the celebration, accompanied by His Divine Mother, His twelve disciples, some pious women and other followers. He made this journey via the towns of Cana, Sephoris, Megiddo and, leaving to one side the pagan Caesarea Maritime, continued through Antipatris and Lydda; entering as well Modin, the Machabees' town, where He visited the mausoleum of those undefeated caudillos to honour their memory. Then He headed for Emmaus, and once in Jerusalem went to Bethany, hometown of Lazarus and Martha, arriving on the 14<sup>th</sup> of April. Here some of John's disciples visited Christ, notifying Him of the death and burial of John the Baptist.

#### **Chapter II**

**Christ celebrates the Passover in Bethany. Christ makes the third and last calling to the Levitical hierarchy to follow Him as disciples**

1. On Wednesday the 15<sup>th</sup> of April in the year 32, Jesus celebrated the Passover, this time at the home of Lazarus and Martha in Bethany, since this town by its proximity to Jerusalem was inside the legal limit for complying with the Passover supper rite. Afterwards Jesus withdrew to pray in the Garden of Olives, as He frequently did when in Jerusalem. During Passover week, accompanied by His twelve disciples, He visited the Temple, teaching the multitudes and healing the sick.

2. On the 16<sup>th</sup> of April that year 32, Christ made the third and last calling to the whole Levitical hierarchy, principally to the Pontiffs and Sanhedrin members, to follow Him as disciples; neither on this occasion, however, did they do so.

### **Chapter III**

#### **Healing of the paralytic at the pool of Bethesda**

1. On Saturday the 18<sup>th</sup> of April, in Jerusalem, Jesus, accompanied by His disciples, visited the Probatica or Sheep Pool, also known as Bethesda, which had five porches. In them lay a great multitude of sick, blind, lame, paralytic, awaiting the movement of the waters; for the Angel of the Lord descended at certain times to the pool and moved the waters, and whoever entered first into the pool after the waters stirred, was healed of whatever sickness he had. The Angel of the Lord who descended was the Soul of Christ under corporal figure. However, as from the Incarnation of the Divine Word, He was no longer seen by the sick when He moved the waters.

2. There was a man there, Elpidius by name, who had been sick for thirty-eight years. When Jesus saw him lying there, aware that he had been thus a long time, He said to him: *“Do you want to be healed?”* The sick man answered Him: *“Sir, I have no one to put me into the pool when the water stirs; for while I try to enter, another has gone in before me.”* Jesus said to him: *“Arise, take up your stretcher and walk.”* And suddenly the man was healed, and took up his stretcher and walked. Now that day was a Saturday.

3. A little later the Jews, seeing the man who had been healed, told him: *“Today is Saturday, and it is not lawful for you to carry your stretcher.”* He answered them: *“The Man who healed me told me: ‘Take up your stretcher and walk’.”* Accordingly they asked him: *“Who is the man who told you: ‘Take up your stretcher and walk’?”* And the healed man did not know who He was, since Jesus had left the throng of people in that place. After performing the miracle, Jesus went to the Temple, and there, meeting the paralytic whom He had healed, told him: *“Listen, you are now well; sin no more, lest something happen to you and you become worse than you were before.”* Thereupon Elpidius, acknowledging that Jesus was the Son of God, repentant of his sins, prostrated himself and adored Him. Next he went over to those Jews who had censured him for carrying his stretcher and told them that Jesus the Nazarene, the Son of God, was the one who had healed him. On account of the healing of the paralytic and his testimony in Christ’s favour, the Jews persecuted the Master, censuring Him because He did such things on Saturdays.

### **Chapter IV**

#### **Christ’s masterful reply to the Jews**

1. Faced with the Jews’ censures, Jesus, with sovereign majesty, told them: *“My Father, after having created all things, continues His work of creation and cares lovingly for all His creatures with tender zeal. And I, His Onlybegotten, act in unison with Him.”*

2. *“Truly, truly I tell you: that the Son, as Man, does nothing of Himself, but only what He sees the Father doing and is in conformity with His will; and all that the Father does, the Son as God does as well.”*

3. *“For the Father loves the Son, who knows everything the Father does; and the Father will manifest greater works than these through the Son, so that you be filled with wonder. For just as the Father raises to life the dead of soul and gives them supernatural life, so does the Son give the life of grace to whomever He wishes. The Father judges no one, having constituted as Supreme Judge the Son, who accordingly judges with fullest powers to reward and punish; so that all thus honour the Son as the Father is honoured: since whoever does not honour the Son, does not honour the Father who sent Him.”*

4. He went on to tell them: *“Truly, truly I tell you: Whoever hears My word, believes in Him who sent Me and perseveres thus to the end of his life, shall possess eternal life, since His salvation will not be decided at Judgement, rather he shall pass from bodily death to eternal life. Truly, truly I tell you: The hour is coming, and is now come, when those dead in the order of Grace will hear the voice of the Son of God, and those who hear it shall live. Because just as the Father possesses life in Himself, so too He gave the Son to possess life in Himself; since as Man He was given the Infinite Sanctity of the Father; and was also given the power to judge, because He is the Son of Man.”*

5. *“Do not wonder at this, because the time is coming when all who are in their tombs will hear the voice of the Son of God: and the bodies of those who did good shall rise to eternal life; but the bodies of those who did evil shall rise to eternal damnation, to be manifested as reprobates at Universal Judgement.”*

6. *“As Man I cannot do anything that is not in most perfect harmony with My Godhead. I judge, then, according to the knowledge I have of everything, without any possible error, so that My judgement is just, since I do not seek My will, but the will of Him who sent Me. If I alone were to give testimony to Myself, you might say, due to your blindness of heart, that My testimony is untrue. Nevertheless, there is Another who gives testimony to Me: My Father; and you cannot doubt that the testimony He gives of Me is true.”*

7. *“You also sent an embassy to John the Baptist to inform yourselves about Me, and he gave testimony to the truth. And though I do not need any man to give testimony of Me, since My teachings and works bear Me witness, nonetheless I refer you to John’s testimony, in case this might provide you with light and knowledge of the truth, and in this manner you be saved. John the Baptist was a beacon who blazed out and gave light. And you, at the start of his preaching, were gladdened by his light and believed in his words. However, in view of his moral demands, you soon cast him aside.”*

8. *“I have a testimony in My favour, greater still than that which John gave. Because the works which the Father commanded Me to carry out, those same works which I accomplish give testimony to Me and prove that the Father has sent Me. The Father who sent Me gave testimony to Me at the Jordan, and you, though you heard the Father’s voice there, out of your hardness of heart, rejected it; therefore, you do not see in Me the likeness of the Father. And you persist in not acknowledging His word, since you do not believe in the One He sent.”*

9. *“Examine the Scriptures, which you hold as guarantee of eternal life: for it is they that give testimony to Me. However, as you do not wish to come to Me in order to have life, you do not accept the prophecies, though seeing the truth in them. In My deeds I do not seek to receive glory from men, but the glory of My Father, who glorifies Me in them. Though you presume to be strict fulfillers of the Law, I know that God’s love does not abide in you. I came in My Father’s Name; and you, though seeing that I am God the Father’s Envoy, do not receive Me. But owing to your blindness of heart, when another shall tell you falsely that he comes in My Father’s Name, you will receive him”, here referring to Antichrist; for when he comes passing himself off as the Christ, many will follow him, and among them the Jewish people, until they realize the fraud. “How can you believe in Me when you seek only your personal glory instead of God’s?”*

10. As the Jews, to attack Jesus, said that God had indeed spoken to Moses, and therefore they believed in Moses and in his writings, Jesus undid their arguments telling them: *“Though I were not to accuse you before My Father, there is another who will indeed accuse you: Moses, in whom you say you believe. Because if you truly believed in Moses, you would believe in Me as well: for he wrote of Me. But if you do not believe in his writings: how shall you believe in My words?”*

11. At these words of Jesus, the Jews, finding themselves disarmed, full of rage said to Him: *“How are we to believe in You if you are Beelzebub himself?”* And from then on they persecuted Jesus with greater fury in order to kill Him; saying that He not only infringed Saturdays but also said that His Father was God, making Himself equal to God.

## **Chapter V**

### **Christ goes to Capharnaum. Episode of the ears of wheat cut off on Saturday**

1. On Thursday the 23<sup>rd</sup> of April in the year 32, namely after the Passover, Jesus, accompanied by His Divine Mother, His disciples and some pious women, departed from Lazarus’ and Martha’s home in Bethany and set out for Galilee, reaching Capharnaum on the 30<sup>th</sup> of April.

2. On Saturday the 2<sup>nd</sup> of May, Jesus, accompanied by His twelve disciples, crossed some Capharnaum wheat fields. As His disciples felt hungry, they went on ahead; and cutting off ears, they grained them in their hands and ate

them. Some pharisees, when they saw this, said to them: *“Why do you do what is not lawful on Saturdays?”* Later on they said to Jesus as well: *“Listen, your disciples do what is not lawful on Saturdays.”*

3. But Jesus told them: *“Have you not heard what David did in extreme need when he and those with him were hungry: How he entered the House of God in times of the High Priest Achimelech, surnamed Abiathar, and ate the loaves of proposition, and gave to those accompanying him, when only the priests could lawfully eat those loaves? Or have you not read in the Law that priests in the Temple, on Saturdays, kill the victims for sacrifice, and nonetheless do not sin? Well, I tell you that there is One here who is greater than the Temple. If you knew what these words mean, ‘I prefer mercy to sacrifices, and virtue to holocausts’, you would never condemn the innocent.”* He also added: *“Saturday was made for man and not man for Saturday”*, as the Saturday law had been given for the spiritual and corporal benefit of man. It was binding, however, as long as there were no just grounds for not observing it. Moreover, He told them: *“The Son of Man is Lord of Saturday”*; for Jesus, as Supreme Legislator of the Saturday law, has full power to exempt from it whomever He pleases, and to change it as well.

## **Chapter VI**

### **Christ heals the man with a withered hand**

1. On Saturday the 9<sup>th</sup> of May in the year 32, Jesus entered the synagogue of Capharnaum, where He taught. There was a man there whose right hand was withered. The scribes of the pharisee sect were keeping watch on Christ to see if He would heal on Saturday, and thus have grounds to accuse Him. He, however, knew their thoughts. They, to accuse Him, asked Him: *“Is it lawful to heal on Saturdays?”* Jesus said to the man with the withered hand: *“Stand up and step out into the middle.”* And he, rising, stood up.

2. Then Jesus said to those scribes: *“Is it lawful on Saturday to do good or to do evil, to save life or to take it?”* But they kept silent. This question of Jesus’ put the pharisee scribes in a grave quandary before all, for if they said that it was licit to do good on Saturday they endorsed His divine action; and if they said the contrary they discredited themselves, since it is always pleasing to God to do good; so that, confused, they were unable to answer Him. He said to them as well: *“Is there anyone among you who, having a sheep, if it falls into a pit on a Saturday, will not pull it out? Well then, how much more is a man worth than a sheep! So then, it is lawful to do good on a Saturday.”* And looking around at them angrily, pitying their blindness of heart, He said to the man: *“Stretch out your hand.”* And he stretched it out, and the hand was cured. But the scribes, filled with rage, left the synagogue and gathered in council together with the herodians to plot the Master’s death. The herodians were a political, non-religious jewish sect partisan to

Herod's dynasty, secretly opposed to the Roman yoke and openly opposed to Christ. The herodian sect had King Herod Antipas as its head.

### **Chapter VII**

#### **Christ departs to avoid disputes with the pharisees**

1. Once outside the synagogue, Jesus, aware of the pharisees' intentions, withdrew from Capharnaum, departing with His disciples towards the Sea of Galilee. A great multitude followed Him from Galilee, from Judea, from Jerusalem itself, from Samaria, from Idumea and from the far side of the Jordan; and also people from the district of Tyre and of Sidon came to Him in great numbers, having heard of the things He did.

2. Jesus ordered His disciples to have a boat ready for Him to board, so that the multitude of people might not press upon Him. For He healed many; so that all those suffering from some malady went up to Him to touch Him. Furthermore, He ordered the people not to reveal where He was, since He had withdrawn from Capharnaum to avoid disputes with the pharisees; thereby fulfilling the words spoken by the Prophet Isaias, referring to this particular episode: *"Here is My Servant whom I chose, My Beloved, in whom My Soul was well pleased. I will put My Spirit upon Him and He will announce righteousness to the peoples. He shall not contend nor cry out, nor shall anyone hear His voice in the plazas. He shall not break off the buckled reed nor snuff out the smouldering wick, until He come victorious at the Last Judgment. And the nations shall hope in His Name."*

3. And when the unclean spirits saw Him, to ascertain whether He truly was the Messiah, they prostrated before Him, and crying out said: *"You are the Son of God"*. He, however, rebuked them severely, since they sought to ascertain from Jesus' lips whether He really was the Son of God.

### **Chapter VIII**

#### **Christ climbs the Mount of the Beatitudes with His disciples. Election of the twelve Apostles**

1. That Saturday the 9<sup>th</sup> of May, once Jesus had boarded the boat He had told His disciples to hold in readiness, with them He sailed away from the throng of people following Him; and navigating briefly southwards along the Lake of Genesareth, He went ashore; and ascending with them the Mount of Melchisedech, now known as that of the Beatitudes, Jesus ordered many other disciples of His to be summoned to come to where He was. And in company with them all, He stayed there away from the crowds.

2. On the 13<sup>th</sup> of May, Jesus, leaving His disciples, withdrew to a more secluded spot of the Mount on which they were, and spent the whole night praying alone to God.

3. On Thursday the 14<sup>th</sup> of May in that year 32, when it was day, Jesus returned to the part of the Mount where His disciples were; and summoning them chose twelve, whom He named Apostles, to be with Him and to send



them out to preach. And He gave them power to cast out unclean spirits, to heal every sickness and including to raise the dead. The names of the twelve Apostles are these: Peter, James the Greater, John, Andrew, Philip, Bartholomew, Matthew, Thomas, James the Less, Thaddeus, Simon, and Judas Iscariot.

4. By the election of the twelve Apostles, Jesus once and for all dispensed with the hierarchs of the Jewish church, who obstinately rejected Him.

### *Chapter IX*

#### **Christ descends the Mount of the Beatitudes and heals a multitude of sick**

1. As the fame of Jesus had already spread throughout Galilee, Samaria, Decapolis, Jerusalem and rest of Judea, the far bank of the Jordan, and all Syria as well, great crowds from all those places had come in search of Him, and brought Him many sick with various ailments and pains, and demoniacs, paralytics, lunatics, who had come to hear Him and be healed by Him of their sicknesses. While Jesus was in retreat on the Mount, His Divine Mother took charge of instructing and caring for the multitudes, filling them with hope and consolation. In this way the Divine Mary also avoided that Jesus be disturbed in the solitude of His retreat.

2. Therefore, on the 15<sup>th</sup> of May, that is, the day following the election of the Apostles on the Mount of the Beatitudes, Jesus, going down with them and His disciples, halted at a nearby level space close to Bethsaida of Galilee, where His Divine Mother, the pious women and the great crowd awaited Him. For all wished to hear the teachings of the Master and be healed of their infirmities. Jesus healed all the sick and freed the possessed of the unclean spirits that tormented them. And the people all sought to touch Him, for virtue issued from Him which healed them all.

### *Chapter X*

#### **Christ again ascends the Mount of Melchisedech or of the Beatitudes. Sermon on the Mount. Promulgation of the Evangelical Law**

1. That same day the 15<sup>th</sup> of May in the year 32, after performing many miracles, Jesus wished to instruct the people. But as the assembled multitude was so great, He again went up the Mount. And once seated in a place visible to all, close to the edge of the slope, His Divine Mother seated Herself beside Him; and His Apostles and disciples took their places standing to either side of Them both. Jesus, therefore, addressing them, taught them, saying:

“Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

Blessed are the meek, for they shall possess the land.

Blessed are those who mourn, for they shall be comforted.

Blessed are those who hunger and thirst after righteousness, for they shall have their fill.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the clean of heart, for they shall see God.

Blessed are the peacemakers, for they shall be called children of God.  
Blessed are those who suffer persecution for righteousness' sake, for theirs is the Kingdom of Heaven.

Blessed are you when men shall revile and persecute you and speak all manner of evil against you untruly for My sake. Be glad, then, and rejoice, for your reward will be very great in Heaven; for thus too did they persecute the prophets who went before you.”

2. After proclaiming the Beatitudes, Jesus warned of the risk of damnation for all who live attached to the riches and satisfactions of the world and to other earthly pleasures; so that, if not converted in time, they shall not possess eternal life. Therefore He said:

“Alas for you who are wealthy, because you have already had your consolation in this world!

Alas for you who are sated, for you shall go hungry!

Alas for you who now laugh, for you shall groan and weep!

*Alas for you when worldly men praise you, as it will be a sign that your evil conduct is in harmony with theirs. In that same way did many of your forebears treat the false prophets!”*

3. Then, addressing more especially His Apostles and disciples, Jesus said: “*You are the salt of the earth. But if salt becomes insipid, by what shall its savour be restored? It is then good for nothing but to be thrown out and trodden upon by men. You are the light of the world. A town built on a hilltop cannot be hidden. Nor is a candle lit in order to be hidden under a bushel, but to be set upon a candlestick so that it give light to everyone in the house. So then, may your spiritual light thus shine out before men in order that they, seeing your good deeds, glorify your Father who is in Heaven.*”

4. “*Do not think that I have come to abolish Moses' Law nor the prophets' words: I have not come to abolish them but to perfect them in everything and demand their strict observance. For truly I tell you that, until in the Universe and on earth Satan's power has been destroyed, observance of the Law in all its details will continue to be demanded of all men according as I perfect it by My doctrine.*” Next Jesus recited before all present the Commandments of the Decalogue. He then went on to say: “*Therefore, whoever shall break one of these Commandments, however insignificant in appearance, and teach others to do the same, shall not enter the Kingdom of Heaven; but whoever shall keep them and teach others to do the same, shall be greatly rewarded in the Kingdom of Heaven. For truly I tell you, if you do not perform acts of virtue, but on the contrary your deeds are like those of the scribes and doctors of the Law of the pharisee sect, you shall not enter the Kingdom of Heaven.*”

5. “*You have heard that your forefathers were told: Do not kill, and whoever kills shall be brought to trial; for he deserves to be tried and condemned to death. I tell you further: whoever is angry with his brother shall also be*

*brought to trial; since one who, without actually killing his brother, acts unjustly towards him, for that injustice already deserves to be tried and condemned by the magistrate.”*

6. *“And whoever calls his brother ‘racca’ or ‘imbecile’, will be brought to trial by the Church.”* The offensive word ‘racca’ or ‘imbecile’, here represents the grave contempt that one person may show another for his loyalty to the true Faith; which implies contempt for the Faith itself. For whoever sees his brother’s good deeds and harasses him in some way so that he desist from doing good and do evil, deserves that the Church censure him severely; and even judge him and penalize him with excommunication.

7. *“And whoever calls his brother fool or insensate, will be guilty of Hell.”* The offensive words ‘fool’ or ‘insensate’, here represent the perverse intrigues of one person against another to cause him to apostatize from the true Church; for whoever sees his brother on the way to salvation, and harasses him in some way with the object of separating him from the Church, deserves to be condemned to Hell.

8. *“If you are at the altar of God to offer Him something or ask Him some favour, and there remember that your brother has a just complaint against you, first go and be reconciled to your brother, and then return to the altar and continue your prayer.”* And if you should do this with respect to your brother, more still will you be obliged if it is God who has a complaint against you; consequently, if you are in sin, you must first be reconciled to God and then make Him your offering and request for favours.

9. *“Do not delay in reaching agreement with the man to whom you owe something; lest by putting it off, he make a demand before the judge, and the judge hand you over to the bailiff, and you be put into prison. Truly I tell you that you will not leave there until you pay the whole debt.”* Therefore, do not delay in satisfying the temporal pain owed for your sins in this life; lest you have to do so later in Purgatory; which you will not leave until you have expiated the whole debt.

10. *“You have heard that your forefathers were also told: ‘Do not commit adultery’. Well, I tell you further: Whoever gazes at a married woman with the evil desire of possessing her, in his heart has already committed adultery with her. And whoever inwardly desires anything else wrong, has already done that wrong in his heart.”*

11. *“If your right eye is an occasion of sin to you, pluck it out and cast it far away from you, for it is better to lose one of your members than to have your whole body cast into Hell. And if your right hand is an occasion of sin to you, cut it off and cast it far away from you, because it is better for you that one of your members perish, than that your whole body be cast into Hell.”* Jesus in nowise approves the unnecessary mutilation of any part of the body; rather He teaches us that it is better heroically to reject in this life everything unsuited to the good of the soul, than later to be cast eternally into Hell.

12. *“It was also said: ‘Whoever shall repudiate his wife, let him give her a bill of repudiation’. But I tell you that whoever repudiates his wife, if not for adultery, exposes her to becoming an adulteress; and even in the case of just repudiation, whoever marries the repudiated wife while her husband lives, commits adultery, and she as well commits it.”*

13. *“Moreover, you have heard that your forefathers were told: ‘Do not swear falsely, but fulfil what you have sworn to the Lord’. But I tell you: On no account swear without just cause: neither by Heaven, for it is the throne of God; nor by earth, for it is His footstool; nor by Jerusalem, for it is the city of the great Divine King. Neither swear by your head, which pertains to God, and only He can turn a single hair black or white; which would therefore be to swear by its Author and Master. But let your words be: yes, yes; no, no. For what goes beyond that comes from the evil spirit.”*

14. *“You have also heard that it was said: ‘An eye for an eye, and a tooth for a tooth’. But I tell you, do not return wrong for wrong; what is more, do not react against an offence. If someone strikes you on the right cheek, offer him the other cheek as well. And whoever seeks to sue you for your tunic, let him take your cape as well. And whoever should compel you to go a thousand paces with a load, go another two thousand with him.”*

15. *“To whoever asks of you, give; and to whoever seeks a loan from you do not turn your back. For if you lend only to those from whom you hope to receive recompense, what merit shall you have? For bad men also lend to one another so as to receive a return.”*

16. *“You have heard that it was said in the Law of Moses: ‘Love your neighbour’; though later, with evil intent, men have added: ‘Hate your enemy’. But I tell you: Love your enemies; do good to those who hate you and pray for those who persecute and calumniate you; so that you may be children imitating your Father who is in Heaven, who makes the sun shine upon good and bad, and the rain fall upon righteous and sinners. For if you love only those who love you, what recompense will you merit in the other life? Do not the most wicked men perhaps do just that? And if you greet only your brethren whom you love, what is there extraordinary about that? Do not the pagans perhaps do that? Treat the rest of men as you wish them to treat you. Be merciful, then, as your Father also is merciful. Give, and you shall be given. Give without measure and God will fill your hearts with superabundant graces. Be then perfect, as your Heavenly Father is perfect.”*

17. *“Take care not to do your good deeds before men with the aim of being seen and praised by them; since if you act thus to receive here a reward from men, you shall receive no reward from your Father who is in Heaven. So then, when you give alms, do not go about announcing it to the sound of trumpets as do hypocrites in the synagogues and streets, to be honoured by men. Truly I tell you, they have already received their reward. But when you give alms, do not let your left hand know what your right is doing, so that*

*your alms be hidden from the sight of men; and your Heavenly Father, who sees what is hidden, will reward you in Heaven.”*

18. *“When you pray, do not imitate the hypocrites, who purposely say their prayers standing in the synagogues and at the plaza corners just to be seen and praised by men. Truly I tell you, those who do that have already received their reward. But when you pray, whether in private or in public, let your prayer, recollected and confident, come from the depths of your heart, considering yourself in the presence of God your Father; and your Father, seeing your upright intention, will reward you. And when you pray, do not use superfluous phrases like the Gentiles, who think that by much verbiage they will be better heard. Do not try to be like them. Pray much, the more the better; but do so with the confidence that your Father knows what you need before you ask Him.”*

19. *“Thus, therefore, shall you pray: Our Father, who art in Heaven, hallowed be Thy Name; Thy Kingdom come; Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And let us not fall in temptation, but deliver us from evil. Amen. For if you forgive men their offences against you, your Heavenly Father will forgive you your sins too. But if you do not forgive men, neither will your Father forgive you your sins.”*

20 *“And when you fast, do not allow the penance to make you look sad as do the hypocrites, who disfigure their faces to let men see they are fasting and so be praised by them. Truly, I tell you, they have already received their reward. You, on the contrary, when you fast, appear cheerful and normal, so that men do not know you are fasting, but only your Heavenly Father; and He, who sees all, will reward you.”*

21. *“Do not try to store up treasures on earth, where rust and moth consume and where thieves dig up and steal. Such treasures are perishable. Rather, store up treasures in Heaven, where neither rust nor moth consume and where thieves neither dig up nor steal. These treasures, then, are everlasting. For where your treasure is, there too is your heart.”*

22. *“Your eyes are the light of your body. If your eye is simple and clean, your whole body will be glowing with light. Because your whole being is ruled by your intention on acting; since if your intention is upright and simple, your whole being will shine out with virtue. If, however, you have ill-will in your eye, your whole body will be in darkness; since if your intention on acting is wrong, your whole being will live in spiritual misery. For if you turn the light there ought to be in each of you into darkness, how great will that same darkness become for you.”* Therefore, let us not waste the opportunities God gives us for salvation; since if we reject them so as to give free rein to worldly pleasures, and yet more, if we use them to battle against what is right, we will plunge ourselves into a deep pit of darkness; since to

greater grace, God demands greater response, and if we fail to respond, greater will be our eternal misery.

23. *“No man can at the same time serve two masters of opposite condition; for either he will detest one and love the other, or follow one and despise the other. You cannot at the same time serve God and wealth when the latter draws you into sin.”*

24. *“Therefore I tell you, do not be anxiously worried about the nourishment you need for your life, nor about clothing to cover your body. Is life not worth more than food and the body more than clothing? So will not God, Author of your existence, procure for you food and clothing so that you can live? For He who gives what has greater value, namely soul and body, will also give what has lesser value, namely food and clothing.”*

25. *“Look at the birds of the air, that neither sow nor reap nor gather into barns, and yet your Heavenly Father feeds them. Are you not far more than they? Who among you, however much he ponders, toils and worries, can succeed in something only possible to God, as for example: prolong life, add a cubit to his body’s height? So why do you go about worried over clothing? See how the lilies of the field grow, which neither labour nor spin. But I tell you that not even Solomon in all his royal magnificence was attired like one of them. So if God thus clothes the herbage in the fields, which is here today and tomorrow is thrown onto the fire, how much more you, men of little faith? Do not worry then, saying, ‘what shall we eat, or what shall we drink, or what shall we wear?’ Because that is what pagans do, who worry about those things; and your Father well knows you have need of them all. Seek first, then, the Kingdom of God and His righteousness, and all those things shall be given to you in addition. Do not be troubled, therefore, about tomorrow, because tomorrow has its own cares; and sufficient for the day is its labour.”*

26. *“Do not judge, and you will not be judged. For with the judgement you judge by, you shall be judged; and with the rule you measure by, you shall be measured. Why do you see the speck in your brother’s eye, but not the beam in your own? So why do you censure your brother for his faults and not concern yourself with correcting your own great vices? Or how dare you say to your brother, ‘let me take the speck out of your eye’, when there is a beam in your own? Hypocrite, first take the beam out of your own eye, and then you shall see to take the speck out of your brother’s eye.”*

27. *“Do not give holy things to dogs, nor cast your pearls before swine; lest they trample them underfoot, and turning on you tear you apart.”* Do not, then, share holy things with those whom, by their obstinacy in evil, you know will scorn rather than value them. Neither treat of spiritual things with depraved men who solely wish to speak of impurity and mundane matters. Lest those villains despise and ridicule your piety; and, full of rage, make mockery of you and of your Faith.

28. *“Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. For everyone who asks, receives; whoever seeks, finds; and to whoever knocks, it shall be opened. Who among you, if his son asks for bread, will give him a stone? Or if he asks for a fish, will give him a serpent? If you, then, having inclination to evil, know how to give good things to your children, how much more so will your Father who is in Heaven give good things to those who ask Him for them! Therefore, do to the rest of men all that you would have them do to you. For that is the spirit of the Law and the teaching of the prophets.”*

29. Jesus also proposed a parable to them: *“Can a blind man by chance lead another blind man? Will not both fall over the cliff? The disciple is not greater than his Master; but whoever is like his Master will be perfect. For the Master, by his prudence and wisdom, is the one who is to guide and teach the disciple; and the more similar the disciple’s conduct is to his Master’s, the more perfect will he be. I am the Good Master, who guides you by the way that leads to eternal salvation. Enter, then, by the narrow gate; because wide is the gate and broad the way that leads to perdition, and many there are who readily follow that way. On the contrary, how strait the gate and how narrow the way that leads to eternal life, and how few there are who follow that way!”*

30. *“Beware of false guides or prophets who come to you disguised as sheep, but inwardly are rapacious wolves. By their fruits or deeds you shall know them. Are grapes by any chance picked from hawthorns, or figs from briars? So it is that every good tree produces good fruit, and every bad tree produces bad fruit. A good tree cannot bear bad fruit, neither can a bad tree bear good fruit. Every tree that does not bear good fruit shall be cut down and thrown onto the fire. So then, by the fruits they bear you shall know them.”*

31. *“Not everyone who says to Me, ‘Lord, Lord!’ shall enter the Kingdom of Heaven; but whoever does the will of My Father who is in Heaven, such shall enter the Kingdom of Heaven. Many will tell Me on that day of judgement: ‘Lord, Lord, did we not prophesy in Your Name, and in Your Name cast out devils, and in Your Name perform many miracles?’ And then I will tell them plainly: ‘Never have I known you as My own: Begone from Me, workers of iniquity.’”* That someone should find himself favoured in this life by special graces, including by extraordinary charisms, is no guarantee that he shall be saved on that account; since to be saved he must fulfil the will of God by good deeds. And Jesus went on to say: *“But whoever hears My words and puts them into practice will be like a prudent man who built his house upon rock. And though rain fell and rivers overflowed and winds blew strongly against that house, it did not fall down because it was built upon solid rock. But whoever hears My words and does not put them into practice will be like an imprudent man who built his house upon sand. And then when rain fell*

*and rivers overflowed and winds blew strongly against that house, it fell down and great was its ruin.”*

32. When Jesus had ended the Sermon on the Mount, all who heard Him marvelled at His doctrine; because they saw that He taught them with divine authority, and not in the vain and presumptuous manner of the pharisees.

### **Chapter XI**

#### **Healing of the centurion's servant**

1. That same day, the 15<sup>th</sup> of May in the year 32, when Jesus had finished speaking all His words to the people who were listening to Him, He came down from the Mount of the Beatitudes and, followed by multitudes, entered Capharnaum.

2. A centurion lived there named Cornelius, who had a servant, whom he greatly esteemed, seriously ill and at the point of death. When Cornelius heard speak of Jesus, he sent some of the elders of the jews to request Him to come to his home and heal his servant. Accordingly, once Jesus had entered Capharnaum, they went up to Him and besought Jesus with great insistence to grant the centurion's request, saying: *“He deserves that You grant him this favour; for, though a Gentile, he loves our nation dearly and has himself built us a synagogue.”*

3. Jesus went over with them to the sick man's home. And when He came close, some of the centurion's friends went out to Him, whom Cornelius himself had sent, to request Jesus to come and heal his servant. Though the centurion ardently desired Jesus to enter his home, he felt unworthy; so that at the same time as he sent out his friends for Him to come, by way of them he transmitted these words of his to the Master: *“Lord, do not trouble Yourself, for I am not worthy that You should enter my home.”*

4. The centurion, who was waiting for Jesus at the door of his home, since he felt unworthy to go into His presence, seeing Jesus approach, went up to Him and kneeling pleaded: *“Lord, my servant lies in my home paralysed and suffers much.”* Jesus said to him: *“I will come and heal him.”* But the centurion answered: *“Lord, I am not worthy that You should enter my house; but command by Your word and my servant shall be healed. For I, a man subject to another, having soldiers at my orders, say to one, ‘go’, and he goes, and to another, ‘come’, and he comes, and to my servant, ‘do this’, and he does it. So, if I have power to command and be obeyed, how much more do You, who are the Almighty.”*

5. When Jesus heard this He marvelled, and turning to the people who were following Him, said: *“Truly I tell you, I have not found such great faith even among the children of Israel. Therefore I assure you that many Gentiles shall come from Orient and Occident and will sit at table with Abraham, Isaac and Jacob in the Kingdom of Heaven; while many of the jews, though they be children of Israel, by their infidelity to grace will be deprived of the*



*Kingdom of Heaven and cast out into everlasting darkness, where will be weeping and gnashing of teeth.”*

6. And Jesus said to Centurion Cornelius: “*Go, and let it be done according as you have believed*”, the servant being healed at that moment. When the centurion went back home accompanied by the elders and friends he had sent to Jesus, they found the servant healed who had previously been sick. Next Jesus, with His Divine Mother, the twelve Apostles and some pious women, entered the home of the centurion, whom He baptized together with all his family and servants.

### ***Chapter XII***

#### ***Christ journeys to Jerusalem. In Naim He raises to life Martial, son of the widow Maroni***

1. As the feast of Pentecost was now drawing near, Jesus decided to go up to Jerusalem; this journey, whenever He made it, meant for Him immense grief and joy at the same time; for in this city He was to suffer, in the last year of His earthly life, a most bloody Passion and Death. Nevertheless, with firm spirit and serene countenance, He proposed to go up to Jerusalem once more.

2. On Saturday the 16<sup>th</sup> of May in the year 32, Jesus, accompanied by His Divine Mother, the twelve Apostles, several of His disciples, some pious women and other followers, left for Jerusalem. A great crowd followed Him along the way.

3. On Sunday the 17<sup>th</sup> of May He approached a town called Naim. As He drew near the gate of the town, it happened that a deceased youth was being borne out for burial, named Martial, the only son of his mother Maroni, who was a widow; and with her came many people from the town. When the Lord saw her, moved by compassion for her, He said: “*Do not weep.*” He went up and touched the bier, and those who bore it halted. Then Jesus said: “*Young man, I say to you, arise.*” And the deceased sat up and began to speak, and Jesus delivered him alive to his mother.

4. At this all were filled with holy fear and glorified God saying: “*A prophet has arisen among us and God has visited His people.*” And the fame of this miracle was voiced throughout the district and spread all over the land of Israel and beyond. Jesus stayed in Naim until the 24<sup>th</sup> of May, teaching and baptizing many.

### ***Chapter XIII***

#### ***Christ is not received by the Samaritans. Episode of the three candidates***

1. Afterwards, Jesus and those accompanying Him continued on their way south. Before reaching the town of Samaria or Sebaste, He sent messengers on ahead to prepare Him lodgings, and they entered the town. But when Jesus arrived, the Samaritans of the town did not receive Him, envious because His journey was to Jerusalem. The Apostles James the Greater and John, seeing the contempt shown their Master, said to Him: “*Lord, do You wish us to*

*command fire to come down from heaven and put an end to them? ”; words which give proof of the Apostles’ powers to perform extraordinary deeds in Jesus’ Name. He, however, turning towards them, reprovved them saying: “Do you not realize you are acting in a bad spirit? The Son of Man has not come to ruin souls but to save them.” And they went on to the city of Sichem.*

2. Having fulfilled His mission there, Jesus, with His own, continued on His way towards Jerusalem. And it came to pass that along the way, on the outskirts of Bethel town, Jesus was approached by three candidates, whose vocations He put to the test. First a scribe, coming up to Him, said: *“Lord, I will follow You wherever You go.”* Jesus replied: *“Foxes have holes in which to live, and birds of the air nests, but the Son of Man has nowhere to lay His Head”;* who hearing Jesus’ words, went away. To another who also approached Him the Master said: *“Follow Me.”* And he replied: *“Lord, first let me go and bury my father.”* But Jesus told him: *“Let the dead bury their dead; you, however, come and announce the Kingdom of God”;* and neither did he follow Him. By this saying Christ teaches us that those dead in spirit through want of faith should care for their own; let them be. Whoever is moved by grace, however, should respond to it and follow God’s calling, and detach himself from the things of this world. Finally another approached Him and said to him: *“Lord, I will follow You; but first let me go home and settle the affairs I have pending.”* Jesus warned him: *“Whoever, after putting his hand to the plough, turns to look back, is not worthy of the Kingdom of Heaven”;* at this admonition, neither did he follow Him.

#### ***Chapter XIV***

#### **Christ arrives at Bethany and preaches in the synagogue. He fulfils the precept of Pentecost in the Temple of Jerusalem**

1. On Saturday the 30<sup>th</sup> of May in the year 32, Jesus, accompanied by His Mother, His Apostles, some pious women and other followers, arrived at Bethany, Lazarus’ and Martha’s town, where He preached that day in the synagogue.
2. During His stay in Bethany, Jesus, accompanied by His Apostles, daily visited the Temple of Jerusalem, where He taught authoritatively and without human respect. On the occasion of this journey many believed in Jesus and were baptized by the Apostles in the Cedron brook.
3. On Friday the 5<sup>th</sup> of June, feast of Jewish Pentecost in that year 32, after fulfilling the feastday obligation in the Temple of Jerusalem, Jesus, with His Most Holy Mother, the Apostles and the rest, Lazarus and Martha included, left Bethany that same day and set off for Galilee, crossing the region of Samaria on the way.

## **Chapter XV**

### **Conversion of Mary Magdalen**

1. When Mary Magdalen heard the Master speak of the Kingdom of God, of sin, of eternal punishment and of the need for penance, she was deeply moved and began to weep. Knowing the sinner's heart, Jesus gazed upon her and said: *"If but a single spark of penance, of repentance, of love, of faith, of hope, falls into a heart and bears fruit, I wish to tend it and make it grow in order to take it to My Father."* At these words Mary Magdalen was filled with love for Jesus and, deeply moved by repentance, thereupon recovered Sanctifying Grace, which by special privilege she had received in her childhood and afterwards lost by sin. Magdalen thus became free of the seven devils that had possessed and enslaved her to the seven capital sins. Martha then brought her sister into the presence of the Most Holy Virgin Mary, and the now repentant sinner begged Her to intercede with Her Divine Son, requesting mercy and forgiveness.

2. Meanwhile a pharisee called Simon asked Jesus to come and dine at his home. This was the Simon whom Jesus had cured of leprosy some time before on the outskirts of Magdala, but who had not profited by the miracle to convert from his bad life. The Master acquiesced to the invitation and, accompanied by His Apostles and by Lazarus, entered the pharisee's home and sat down at table. When Mary Magdalen heard that Jesus was dining at Simon the pharisee's home, she went there accompanied by the Divine Mary and by Martha. Mary Magdalen brought with her an alabaster flask filled with ointment. When she saw Jesus seated at table she went up to Him, and falling down at His feet washed them with her tears and dried them with the tresses of her hair, kissed them and anointed them with the ointment. When Simon the pharisee saw this he murmured inwardly, saying: *"If this Man were a Prophet, He would surely know that the woman who is touching Him is a sinner"*; by which Simon despised the woman with whom he had so often sinned. Jesus, knowing the pharisee's perverse thoughts, spoke to him thus: *"Simon, I have something to say to you."* Who replied: *"Master, speak."* Jesus said: *"A certain creditor had two debtors: one owed him five hundred denarii, and the other fifty. But as they had nothing with which to repay him, he forgave both of them their debt. Tell Me, then, which of the two do you think will love him most?"* Simon answered: *"I suppose, the one whom he forgave most."* The Master said: *"You have judged rightly."* Then Jesus, turning to the repentant woman, said to Simon: *"Do you see this woman? I entered your home, and you gave Me no water to wash My feet; but she, with her tears, has washed My feet, and with her tresses has dried them. You gave Me no kiss of peace; but she, since she came in, has not ceased to kiss My feet. You did not anoint My Head with oil or perfume; but she has anointed My feet with perfume. Therefore I tell you: her many sins are forgiven her, because she has loved Me much. For whoever loves less, is*

*forgiven less.*” And Jesus said to the woman: *“Your sins are forgiven you.”* Then many of the guests began to say within themselves: *“Who is this who even forgives sins?”* And Jesus told the woman: *“Your faith has saved you; go in peace.”*

3. Mary Magdalen was baptized by Jesus that same day of her conversion, the 13<sup>th</sup> of June. Jesus, besides forgiving Mary Magdalen her sins, remitted the whole temporal pain due to them, and endowed her with a special fortitude by which she never sinned again either mortally or venially. And Simon the pharisee, sincerely moved by Mary Magdalen’s repentance, humbly begged the Lord to forgive him his sins as well; accordingly, he was baptized that same day, and with him many others. After his conversion, Simon the Leper lived for periods in Bethany.

### **Chapter XVI**

#### **Christ’s journey through Galilee. Need for a more intensive evangelization**

1. That same day, Saturday the 13<sup>th</sup> of June in the year 32, Jesus, accompanied by His Divine Mother, the Apostles, the pious women and other followers, now including the two sisters Mary Magdalen and Martha and their brother Lazarus, left Magdala for Capharnaum, where they stayed until the 23<sup>rd</sup> of June.

2. On Tuesday the 23<sup>rd</sup> of June, Jesus left Capharnaum on an apostolic journey. He was accompanied by His Most Holy Mother, the twelve Apostles, the disciples and some pious women, among them: Joan, wife of Herod Antipas’s procurator Chusa; Susanna of Cana; as likewise certain others He had healed of evil spirits and of sicknesses, as was the case of Mary Magdalen, from whom seven devils had gone out; and many other women, who assisted Him with their goods, procuring food, clothing and other services for Him.

3. During this journey, Jesus toured towns and villages teaching in the Jewish synagogues, preaching the Gospel, announcing the Kingdom of God and healing every affliction and disease. In His apostolate, when He saw the people coming up to hear His teaching, He had compassion on them, for they were spiritually forlorn and downcast, like sheep without a shepherd. Therefore, comparing them with the harvest now ripe in the fields, He said to His Apostles: *“The harvest is truly plentiful, but the labourers are few. Pray therefore to the Lord of the harvest, that He send labourers into His harvest.”* By these words He made His Apostles see the need for a more intensive evangelization.

4. On Thursday the 16<sup>th</sup> of July, Jesus and all who accompanied Him returned to Capharnaum, where they celebrated the Carmelite feastday with great solemnity. Later that same day, Mary Magdalen, Martha and Lazarus left for their Bethany home.

## Chapter XVII

### Christ sends His Apostles out two by two to preach

1. On the 20<sup>th</sup> of July in the year 32, Jesus went with His Apostles and disciples to the Mount of the Beatitudes, from where He sent the Twelve out, two by two, to preach the Kingdom of God.

2. Before they left, He gave them the following instructions: *“Do not go at present in search of the Gentiles, but of the lost sheep of the House of Israel.”* For it was Jesus’ desire that the Gospel be preached first to the Jews, as they belonged to the People of Israel; and besides, so that they might not have the excuse that the Gentiles had been preferred to them. Jesus also said to His Apostles: *“Go out and preach, saying that the Kingdom of Heaven, which is the Kingdom of Grace in souls, has now arrived. And as proof of the veracity of your teaching, heal the sick, raise the dead, cleanse the lepers, cast out devils. So make generous use of the powers you have freely received. Take neither gold nor silver nor any money at all in your waistbands; nor knapsack for the road, nor more than one tunic and one pair of shoes; nor more than one staff. Do not even take bread, because the labourer is worthy of his keep.”*

3. *“And in whatever town or village you enter, ask who there is worthy to lodge you; and stay in his house until your departure. And when you enter the house, greet them saying: ‘Peace be to this house’. And if that house is worthy, your peace will descend upon it; but if it is not worthy, your peace will return to you. And if some do not receive you, nor listen to your words, on departing from the house or town, shake the dust from your feet in testimony against them. Truly, I tell you, that Sodom and Gomorrah will be treated less rigorously on the day of judgement than the town that does not receive you.”*

4. *“Behold I send you out as sheep among wolves; be then intelligent as serpents and simple as doves. Beware, therefore, of men stubborn in receiving your teaching. For they will bring you before courts and scourge you in their synagogues. And you shall be brought before governors and kings for My sake, all of which will be permitted by God for you to give testimony to Me before them and before the Gentiles. And when they deliver you up to the courts, do not be anxious thinking about how to speak or what to say, for it is not you who will speak then, but the Spirit of your Heavenly Father who will speak through your lips.”*

5. *“So great will be the persecution for My sake, that brother shall deliver brother up to death, and the father his child; and children shall rise up against their parents and have them put to death. And you shall be detested by all for My Name’s sake. But whoever perseveres until the end, he shall be saved. When they persecute you in one town, flee to another. Truly, I tell you, that you will not have finished converting Israel’s towns by the time the Son of Man comes.”*

6. *“The disciple is not greater than his Master, nor the servant greater than his Lord. Therefore the disciple shall be treated in like manner to his Master, and the servant in like manner to his Lord. If they have called Me Beelzebub, how much more so you? Accordingly, do not be afraid of those who persecute you, for nothing is covered up that shall not be revealed, nor hidden away that shall not be made known. Therefore, what I tell you at night, say by the light of day; and what I speak into your ear, preach from the rooftops. Do not be afraid of those who kill the body and cannot kill the soul; rather be afraid of him who can kill your soul by sin, and thus cast you body and soul into Hell. Are not two little birds by chance sold for a pittance? And despite their scant value, not one of them falls to the ground without permission of your Heavenly Father. Even the hairs of your heads are all numbered. So you have nothing to fear, as you are worth more than many birds.”*

7. *“Whoever shall confess Me before men, I will also confess before My Father who is in Heaven; and whoever shall deny Me before men, I will also deny before My Father who is in Heaven. Whoever therefore shall acknowledge and confess Me as Messiah in the presence of men, I will also acknowledge as My disciple in the presence of My Father who is in Heaven.”*

8. *“Do not think that I have come to bring peace on earth; I have not come to bring peace, but warfare. Since, because of My teaching, I have come to separate the son from his father, and the daughter from her mother, and the daughter-in-law from her mother-in-law. And those who believe in Me will have as their worst enemies members of their own household. Whoever loves father or mother more than Me is not worthy of Me; whoever loves son or daughter more than Me is not worthy of Me. Whoever does not take up his cross and follow Me is not worthy of Me. Whoever, at the cost of losing his soul keeps his life, will lose eternal life; and whoever loses his life for love of Me, shall find it again in Heaven.”*

9. *“Whoever receives you receives Me; and whoever receives Me, receives Him who sent Me. Whoever receives a prophet out of regard for his being a prophet, will receive a special reward; since he receives Him whom the prophet represents: I Myself, Supreme and Eternal Prophet. And whoever receives a righteous man out of regard for his being righteous, will receive a greater reward; since he receives the Author of all righteousness: I Myself, Righteous of the righteous. Whoever gives a glass of fresh water to a disciple of Mine to drink, out of regard for his being My disciple, however insignificant it may seem, truly I tell you that he will not lose his reward.”*

### **Chapter XVIII**

#### **Mission of the twelve Apostles through Galilee**

1. After Jesus had given instructions to His Apostles, that same day the 20<sup>th</sup> of July they set out on their apostolate through Galilee. Accordingly, having descended the Mount of the Beatitudes, they went from town to town

preaching the Gospel, exhorting all to do penance. And they cast out many demons; and anointed many sick with oil blessed by Christ as a sacramental, and thus healed them. The Apostles also raised dead to life.

2. While the Apostles were fulfilling their mission, Jesus too was accomplishing an intensive apostolate with the disciples, keeping up frequent communication with the Apostles, either personally or by way of the disciples, counselling them in their labours, but allowing them to act on their own initiative and inspiration.

3. By reason of their intensive apostolate, Jesus' fame spread further, to the point of reaching the ears of King Herod Antipas, who was already informed of the Gospel preaching; and had come to suspect as well, according to his way of thinking, that Jesus was the Messiah. The astute king, however, morally depraved, did not get involved in Messianic questions owing to the aversion he felt towards the moral demands of Christ's teaching.

4. Nevertheless, when the news of all that Jesus did, and the prominence He was acquiring, reached tetrarch Herod Antipas, he became somewhat perplexed, for some said: *"He is John the Baptist, who has risen from the dead; and that is why such marvels are performed in Him."* While others said: *"He is Elias, who has appeared"*; and others as well said: *"He is a prophet of olden times, risen up from the dead."* However, as the majority opined that it was a question of the awaited Messiah, Herod came to be somewhat further convinced as to Jesus' identity. Even so, the wicked king, pretending not to know who the Master was, and thus keep aloof from His doctrine, told his attendants: *"He is John the Baptist, whom I beheaded, who has risen from the dead, and therefore marvels are performed in Him."* And at other moments he astutely said as well: *"I beheaded John; who then is This of whom I hear such things?"* And Herod sought to see Jesus merely to gratify his curiosity.

5. On Saturday the 15<sup>th</sup> of August, the twelve Apostles, following their apostolate in Galilee, returned to Capharnaum. And going up to Jesus, they reported to Him all they had done and taught.

### ***Chapter XIX***

#### **Christ chooses the seventy-two disciples and sends them out to preach**

1. On the 22<sup>nd</sup> of August in that year 32, Jesus again went to the Mount of the Beatitudes with His Apostles and disciples; and from among the latter chose seventy-two to be assistants to the Apostles, and He sent them out two by two before Him to the towns and places where He was later to go with His Apostles.

2. Before the seventy-two disciples left, however, Jesus gave them the following instructions, telling them among other things: *"The harvest is truly great, but the labourers few. Pray then to the Lord of the harvest to send labourers out to His harvest. Go yourselves. Hereby I send you out like lambs*

*among wolves. Do not take bag or knapsack or more than one pair of shoes, but only the indispensable for the road; and do not stop to greet anyone with vain courtesies and conversations proper to pharisees, as this will weaken the authority and force of your preaching.”*

3. *“In whatever house you enter, first say: Peace be to this house. And if a child of peace lives there, your peace will rest on him; and if not, the peace will return to you. And stay in that same house eating and drinking what they have, because the labourer is worthy of his hire. Do not go about changing from one house to another. And in whatever town you enter and they receive you, eat what they set before you; and heal the sick there, and tell them: ‘The Kingdom of God has now come to you’. But if you enter a town and they do not receive you, leaving by its plazas, say: ‘Even the dust from your town which has clung to us, we shake off against you. Nonetheless, know that the Kingdom of God has come close.’ Well, I tell you that on the day of judgement there will be less rigour for Sodom than for that town. Whoever hears you, hears Me; and whoever despises you, despises Me. And whoever despises Me, despises Him who sent Me.”*

4. The day following these instructions, on the 23<sup>rd</sup> of August the seventy-two disciples left on their apostolic mission to the towns and villages of Galilee, returning to Capharnaum on the 30<sup>th</sup> of September in the same year.

### **Chapter XX**

#### **Christ manifests His jubilee at the apostolate of the seventy-two disciples**

1. When they returned, the seventy-two disciples full of joy told Jesus: *“Lord, even the very demons are subject to us through the power of Your Name.”* To which He answered: *“While you did the apostolate, I saw Satan depart from souls like lightning”*; for the demon departed from souls when they received Sanctifying Grace by virtue of the Sacrament of Baptism which the disciples administered. Jesus, referring to the power He had given to the seventy-two disciples to heal sicknesses, raise the dead and subdue demons, told them: *“You see that I have given you powers to trample upon serpents and scorpions, and upon the enemy’s whole dominion, without anything being able to harm you. But do not rejoice conceitedly because the infernal spirits are subject to you; rather rejoice that, thanks to your good deeds, your names are written in Heaven.”*

2. Having pronounced these words, Jesus, overflowing with joy in the Holy Ghost, manifested His gratitude to the Father saying: *“I praise You, My Father, Lord of Heaven and earth, because You have hidden these great things from those held to be wise and prudent in this world, and have revealed them to the little and humble. O Father, thus it is because it has been to Your pleasure.”*

3. And turning to His Apostles and disciples, Jesus said: *“The Father has placed everything in My hands. And no one knows the Son but the Father,*



*nor does anyone know the Father but the Son and he to whom the Son wishes to reveal Him. Blessed are the eyes that see the things that you see. For I tell you that many prophets and kings desired to see the things that you see and did not see them; and to hear the things that you hear and did not hear them. Come to Me all you who are weary and are burdened, and I will relieve you. Take My yoke upon you and learn from Me, who am meek and humble of heart, and you shall find rest for your souls. For My yoke is sweet and My burden light.”*

### **Chapter XXI**

#### **Christ goes to Jerusalem for the feast of Tabernacles. In Jericho He teaches the parable of the good Samaritan**

1. On the 1<sup>st</sup> of October in the year 32, as the feast of Tabernacles was drawing near, Jesus, accompanied by His Divine Mother, the Apostles and disciples and some pious women, set out from Capharnaum for Jerusalem. On the way He went through the towns and villages teaching.

2. On Thursday the 8<sup>th</sup> of October, Jesus reached the town of Jericho, where He entered the synagogue to preach. While He was teaching, a pharisee doctor of the Law rose up, and said with the object of trying Him: “*Master, what shall I do to possess eternal life?*” And He told him: “*What is written in the Law? What do you read there?*” He replied that in the Law it was written: “*You shall love the Lord your God with your whole heart, with your whole soul, with your whole strength, and with your whole understanding, and your neighbour as yourself.*” Jesus said to him: “*You have answered well; do that, and you shall have eternal life.*” But the doctor of the Law, wanting to appear a righteous man, asked Jesus: “*And who is my neighbour?*”

3. In answer Jesus expounded to him the following parable: “*A man went down from Jerusalem to Jericho, and on the way fell into the hands of some robbers, who stripped him of everything; and having beaten him they went their way, leaving him half dead. It chanced then that a Levitical priest went by the same way; and seeing him, passed by taking no notice of him. Likewise a levite minister, passing by the same place and seeing the wounded man, glanced at him and continued on his way. But a Samaritan, who was going by that road, reached the place where the wounded man lay, and seeing him was moved to compassion. Therefore, approaching him, he bound up his wounds after pouring oil and wine into them; and setting him upon his own ass, brought him to an inn and tended him. And the following day he took out two denarii and gave them to the innkeeper, telling him: ‘Take care of this man for me, and however much more you spend, on my return I will repay you.’”*

4. The parable ended, Jesus asked the doctor of the Law: “*Which of the three do you think was neighbour to the man who fell into the hands of robbers?*”

He replied: *“The one who showed him mercy.”* Then Jesus said: *“Then go yourself and do likewise.”*

5. The parable of the Good Samaritan was a true event that had recently taken place. The Good Samaritan had been baptized in Samaria by Jesus some time previously. In the synagogue of Jericho, listening to the parable, were the Levitical priest and the levite minister who had denied their help to the wounded man. The doctor of the Law, the Levitical priest and the levite minister were converted to the Gospel Faith by virtue of Christ’s words. He baptized them and they followed Him as disciples.

### **Chapter XXII**

#### **Episode of Mary Magdalen and Martha in Bethany**

1. His apostolate in Jericho concluded, Jesus, with His Divine Mother and the others accompanying Him, including the three converts, continued on His way up to Jerusalem. On the 9<sup>th</sup> of October, entering the village of Bethany, He went to the home of Mary Magdalen and Martha and their brother Lazarus, where He began to instruct them.

2. While Mary, seated at the Lord’s feet, listened to His teaching, her sister Martha, who was very busy with the housework in order to wait on Jesus, went in to where He was to show her surprise that her sister did not help her prepare the meal. So she said to Him: *“Lord, do You not see that my sister has left me to attend You alone? Tell her to help me, then.”*

3. The Lord, first praising Martha, said to her: *“Martha, Martha, you take great pains to attend Me well.”* Nonetheless, He then said to her: *“But in many things you are busy to excess”*; by which words He made Martha see that, though her interest in serving Him was worthy of praise, nonetheless her sister Mary’s attitude was even more perfect, since she was listening to His teaching; for, while He spoke, it was Martha’s duty first to listen attentively to His words, and afterwards, that of both sisters to prepare what was necessary for the meal. So Jesus also said to Martha: *“Truly, one thing alone is necessary: to fulfil at all times the will of God. Mary has done what is most perfect: subordinate temporal activities to divine contemplation. For material activities will disappear on leaving this world; but spiritual things will attain their maximum perfection in Heaven.”* Mary Magdalen’s attitude is a figure of the divine contemplation the Blessed enjoy in Heaven. Martha and Mary united are the perfect model of religious life.

### **Chapter XXIII**

#### **Christ’s apostolate in Judea**

1. On Sunday the 11<sup>th</sup> of October in the year 32, first day of the solemnity of Tabernacles, Jesus, with His Divine Mother, the Apostles and the others accompanying Him, visited the Temple of Jerusalem; and He did the same on the other days of the feast, teaching there and healing many sick, with

great conversions. In the afternoon of the 18<sup>th</sup> of October, Jesus left with His Apostles and disciples to carry out an intensive apostolate through other parts of Judea, while His Divine Mother and the pious women remained in Bethany.

2. On the 17<sup>th</sup> of December in that same year 32, Jesus returned to Bethany after His long journey. The following day, which in that year was the solemn day of the feast of Dedication, He visited the Temple with His Divine Mother, the Apostles and the rest; afterwards staying on in Bethany until the 24<sup>th</sup> of the same month, and carrying out an intensive labour in the Temple.

3. On Friday the 25<sup>th</sup> of December, anniversary of His Nativity, Jesus, with His Mother, the Apostles, the disciples and pious women, visited the Cave of Bethlehem where He had been born. Providentially, when He arrived, the three holy shepherds, Ruben, Issachar and Mathathias, were there; they often used to visit the Cave, above all on such a special day. They had already been baptized by Christ; and on some of the visits He made to Jerusalem had conversed with Him with great love and veneration. As from this 25<sup>th</sup> of December, the three shepherds left everything to follow the Divine Master in union with His disciples, while some of their children continued the sensitive task of watching over the sacred Grotto. Thus were filled three vacancies in the group of the seventy-two disciples. After praying with them all in the Bethlehem Grotto, Jesus insisted that all frequently recite the Our Father, for the pleasure it gives to the Father and the impetratory force it enfolds.

4. So that all might understand better, He spoke to them in parables, saying: *“If one of you has a friend, and at midnight you go to his home and ask him: ‘Friend, lend me three loaves, because another friend of mine has just arrived at my home from a journey, and I have nothing to give him to eat’; and if he replies from inside and says: ‘Don’t trouble me, my door is now locked and my servants are like me in bed as well, so I can’t get up and give them to you’; and if despite this you keep on knocking at the door, I assure you that if he does not get up and give you the loaves out of friendship, at least to free himself from your importunity he will at last get up and give you whatever you need.”*

5. *“Thus I tell you, Jesus added: Ask, and it shall be given you; seek and you shall find; knock, and it shall be opened to you. Because whoever asks, shall receive; and whoever seeks, shall find; to whoever knocks, it shall be opened. If any of you should ask his father for bread, will he hand him a stone? Or if he should ask for a fish, will he perhaps reach him a serpent instead of the fish? Or if he should ask for an egg, will he perhaps give him a scorpion? So if you, who are inclined to evil, know how to give your children good things, how much more so will your Father who is in Heaven give to those who ask*

*Him, not only Sanctifying Grace, but as well all that is not contrary to the good of their souls!”*

### **Chapter XXIV**

#### **Christ returns to Capharnaum. He heals a blind and dumb possessed man**

1. The following day, Saturday the 26<sup>th</sup> of December in the year 32, Jesus and those accompanying Him, including the three holy shepherds, left Bethlehem for Bethany; and, having taken their leave of Mary Magdalen, Martha and Lazarus, continued their journey on to Galilee, reaching Capharnaum on the 1<sup>st</sup> of January in the year 33. The Divine Mary and the pious women retired to their conventual house near Bethsaida. Jesus, with His Apostles and disciples, went to the conventual house in Capharnaum where He usually stayed. Once again so many people gathered there that they did not even have time to eat.

2. Then they brought to Him a man, blind and dumb, possessed by a devil. When Jesus had cast out the devil, the healed man spoke and saw. All the people were astonished and said: *“Is He perhaps the Messias, the Son of David?”* But some pharisee scribes, hearing this, said: *“He casts out devils by the power of Beelzebub, prince of devils.”* And others, who were sadducee scribes, with even greater perfidy, asked Jesus for a sign from Heaven as proof that He was the Messias. Jesus displayed His Holy Wrath against those pharisees and sadducees from Jerusalem. At this the pharisee scribes reacted with worse calumnies, saying: *“He has Beelzebub, and by the power of the prince of devils casts out devils.”* And the sadducee scribes took Him to be mad.

3. Now when the Apostles and disciples who were with Jesus heard this, they came out in His defence, since it was being said that He had lost His mind. At this defensive posture, Jesus’ enemies chose to quieten down, in order to carry out their designs in a more underhand way.

### **Chapter XXV**

#### **Christ preaches in the synagogue of Capharnaum. Praise for Christ and Mary**

1. That same Friday the 1<sup>st</sup> of January in the year 33, after sunset, Jesus made known to the throngs around the house at Capharnaum that He would go to the synagogue to preach, and summoned them to hear Him there. Jesus was accompanied by His Divine Mother, the twelve Apostles, and some disciples and holy women.

2. When at the synagogue, Jesus, knowing the perverse thoughts of those pharisees who had branded Him as a demoniac, spoke to them in parables, saying: *“How can Satan cast out Satan? Any kingdom divided against itself cannot last. Any city or house divided against itself will not stand. If Satan casts out Satan, he is divided against himself. How then can his kingdom*

*stand?” He thereby gave proof that only by virtue of the power of God can a possessed person be freed from the devil.*

3. Next, the Master went on to say: *“If you say that I cast out devils by the power of Beelzebub, by the power of whom do your exorcist disciples cast them out? For if they hear you saying that, they will deem you to be acting with malice and hypocrisy.”* For the exorcists of the Jewish Church still had certain powers to cast out devils in God’s Name. And Jesus continued: *“But if I cast out devils by the Spirit of God, then surely the Messiah has come to bring you the Kingdom of God. Listen, when a platoon of well armed soldiers guards the palace entry hall, everything inside is secure. If, however, another stronger platoon of soldiers arrives and overcomes it, the victors will take away the weapons in which the first platoon trusted for their defence and will despoil the palace and share out the booty. Or if not, tell me: How can someone enter a strong man’s house and steal his goods if he does not first tie the strong man up well? And once tied up, then the thief can despoil the house. Therefore whoever is not with Me is against Me; and whoever is not with Me gathering in the harvest which I have sown, is scattering it about so that it be lost.”*

4. And as they had said of Jesus that He had an unclean spirit, He admonished them saying: *“Any sin, including blasphemy, can be forgiven men; blasphemy against the Holy Ghost, however, is not so readily forgiven. Therefore, whoever speaks against the Son of Man out of simple ignorance or mere weakness, can be forgiven; but whoever speaks against the Holy Ghost with refined malice, stubbornly scorning His Grace, will become incapable of forgiveness, either in this life or in the other, for he will have become liable to eternal damnation.”*

5. *“When you say a tree is good, it is because its fruit is good; and when you say a tree is bad, it is because its fruit is bad; since by the fruit the quality of the tree is known. O brood of vipers! How can you possibly say good things when you are evil? Because the wickedness that comes from your lips is a sign that your hearts are overflowing with wickedness. Since the good man from his good heart draws good things; but the evil man from his evil heart draws evil things. I tell you that for even an idle word spoken by men, they shall have to render an account on the day of judgement; for by your words you shall be acknowledged as righteous and by your words you shall be damned.”*

6. Next Jesus expounded the following parable: *“When an unclean spirit has gone out of a man, he wanders about arid places seeking rest, and finds none. Then he says: ‘I will return to my house which I left’. And when he comes, he finds it vacant, swept and decorated. Then he goes and brings with him seven spirits worse than himself, and they enter within and dwell there. And the last state of that man is worse than it was before. So will it come to pass with this perverse people as well.”* In this parable Jesus refers, on the one

hand, to the Jewish People, which from times past had been the Chosen People, heir to God's promises and depository of His divine graces; nevertheless, by its stubborn rejection of the Messiah this thankless people was to be disinherited and consequently plunged into a greater state of spiritual blindness.

7. Jesus, however, in this parable speaks as well of the greater spiritual ruin of those souls who, having received the grace of conversion, later return to their previous state of impiety through lack of response. For when a soul receives Sanctifying Grace or the Indwelling of the Holy Ghost, the devil departs from her. Nevertheless, the Evil One, with greater determination, and without any respite, harasses continuously, observing that soul and seeking some way to overcome her and re-enter. He will not achieve this as long as the soul remains steadfast in virtue. However, if because of the soul's poor response he succeeds in overcoming her, the devil will then return to that soul now vacated by the Holy Ghost and bereft of virtue and arrayed with frivolities. The new indwelling of Satan in that ungrateful soul will be with yet worse tendencies and greater influence for evil, since if that soul does not rise up swiftly from that state of sin, the devil will gradually undermine her until she is immersed in the seven vices or capital sins. Therefore the state of that soul is then worse than it was prior to conversion.

8. It came to pass that while Jesus was still speaking, a woman named Lea, who was listening in the synagogue of Capharnaum, and who some time before had been baptized by the Master, lifting up her voice in the midst of the throng, said to Him: "*Blessed be the womb that bore You and the breasts that nursed You!*" And Jesus said: "*Blessed rather are those who hear the word of God and put it into practice!*" Words by which Jesus presented His Divine Mother as the most perfect model of all virtues, for She was present in the synagogue listening to Her Son with matchless unction and recollection.

### ***Chapter XXVI***

#### **Christ returns to the conventual house at Capharnaum and teaches there**

1. That same Friday the 1<sup>st</sup> of January in the year 33, at about 9 pm, following His sermon in the synagogue, Jesus returned to the conventual house at Capharnaum, accompanied by His Apostles and disciples; with the exception of James the Greater and John, who were accompanying the Most Holy Virgin Mary, Her sisters and other pious women on a mission to Lea; who wished to speak with the Divine Mary so as to collaborate with Her, implore Her to intercede in the conversion of her husband who was a pharisee, and place at Jesus' disposal her own goods.

2. Once Jesus was at the conventual house in Capharnaum, as crowds from all parts gathered there, He began to teach them. But certain pharisee scribes there, among them Lea's husband, replied to Jesus' words saying: "*Master,*

*we want to see a prodigious sign from You to prove that You are the Messiah.” And He answered them: “This perverse and adulterous generation asks for a prodigious sign. Yet no other sign will be given it other than that of the Prophet Jonas. For as Jonas was in the belly of the whale for three days and three nights, so the Son of Man will be three days and three nights buried in the bosom of the earth. Just as Jonas was a sign to the Ninevites of his prophetic mission, so too the Son of Man will be a sign to this generation of His mission as Messiah. The Ninevites, however, as they did penance believing Jonas’s preaching, on judgement day will declare themselves against this incredulous jewish people, and will condemn it; because this perverse people does not wish to listen to Me, who am more than Jonas. The queen of the South, or Sheba, will declare herself on the day of judgement against the men of this generation and will condemn them; because she came from afar to hear the wisdom of Solomon; and more than Solomon am I; and despite all, this perverse people does not wish to listen to Me.”*

3. Next Jesus again repeated the following words that months previously He had pronounced in the Sermon on the Mount: *“No one lights a candle and puts it in a hidden place or under a bushel, but on a candlestick so that those who enter see the light. Your eyes are the light of your body. If your eye is simple and clean, your whole body will be illuminated. If, however, your eye is malicious, your whole body will be darkened; since if you turn into darkness what ought to be the light in each one of you, how great will that darkness be for you.”*

### **Chapter XXVII**

#### **Christ sets forth His Mother and other followers of His as models of obedience to the Will of God**

1. That same day the 1<sup>st</sup> of January, at night, while Jesus was still speaking to the throng in the monastic house at Capharnaum, His Divine Mother, Her sisters Mary Cleophas and Mary Salome, His first cousins James the Greater and John, and others, among them Lea the pharisee’s wife, arrived there. As they were unable to reach the Master inside owing to the people thronging the house, they stayed at the door waiting for Him to finish the sermon; for the Divine Mary did not want to interrupt the discourse Jesus was giving to the people.

2. Thus, at the first opportunity, Mary sent word to Her Divine Son that She was outside and wished to speak alone with Him. One of those inside the house said to Jesus: *“Look, Your Mother and Your brethren are outside, and call You.”* And others told Him as well: *“Your Mother and Your brethren are outside and want to see You.”* Since, by the expression “brethren”, they referred to Jesus’ aunts, the Virgin’s sisters, and to James the Greater and

John, His first cousins. But Jesus replied: *“My Mother and My brethren are those who hear the word of God and keep it.”*

3. In order that all might understand better, Jesus had His Divine Mother and those accompanying Her enter the house. And He said out loud: *“Who is My Mother, and who are My brethren?”* Then, stretching out His hand and pointing to the Divine Mary, first He said: *“Here is My Mother”*; whereby He acknowledged Her as His Mother, not just for having given Him bodily life, rather because She fulfilled most perfectly the will of His Heavenly Father. Then, pointing to His Apostles, His disciples, His aunts Mary Cleophas and Mary Salome, and the other pious women, Jesus said: *“Here are My brethren”*; whereby He acknowledged not only that among them were some first cousins and aunts, rather that they, as well as the other Apostles, disciples and pious women, were His spiritual brethren because they fulfilled the will of the Father. Finally Jesus added: *“Because everyone who does the will of My Father who is in Heaven, is indeed My brother and sister and mother.”*

4. While Jesus was speaking to the crowd in the conventual house of Capharnaum, a pharisee requested Him to come and dine with him. He was Lea’s spouse, called Isai, from whom Jesus had cast out a devil some time previously, and who had still not been wholly converted.

### **Chapter XXVIII**

#### **Christ dines at the home of Isai the pharisee**

1. The following day, Saturday the 2<sup>nd</sup> of January in the year 33, Jesus, accompanied by His Divine Mother, the twelve Apostles, and some disciples and pious women, went to Isai the pharisee’s home in response to the invitation he had given Him.

2. Jesus, having entered the house, which was in Capharnaum, sat down at table. Before dinner, Lea’s husband had offered Him a basin of water to wash His hands; but Jesus dispensed with this ceremony, not out of disdain for hygiene, but because it entailed a pharisaic ritual custom.

3. So the pharisee began to reflect and say interiorly: *“Why has He not washed before eating?”* And the Lord told him: *“Now you pharisees take great care to clean the outsides of cups and plates, and concern yourselves excessively with outward purification. However, you have neglected the cleansing of your souls, which are full of thieving and wickedness. O fools! Did not God, who made the material and outward part of man, create the soul as well? Know then, that it is not bodily uncleanness that defiles a man, rather moral uncleanness.”*

4. Once dinner was almost over, the pharisee, moved by grace and repentant of his sins, publicly manifested his desire to amend his life. So Jesus baptized him in the presence of the guests. Seeing that Lea’s husband’s heart, now cleansed by the waters of Baptism, aspired to a more perfect life, Jesus



invited him to follow Him. Beforehand, however, he had to give up all his possessions, as his wife already wished to do. Jesus, therefore, said to them both: *“What now remains for you to do is to give your belongings as alms, and you will be more perfect.”* That same day, the 2<sup>nd</sup> of January in the year 33, the dinner in Isai’s home over, Jesus, His Divine Mother and the others accompanying Him, departed for their respective conventual houses.

5. After disposing of his goods, Isai followed Jesus as a disciple and his wife Lea joined the pious women as a nun.

### **Chapter XXIX**

#### **Christ teaches by way of parables**

1. When He instructed the people, Jesus generally illustrated His teachings with parables, according to the capacity, dispositions and occupations of His listeners, so that the scripture from the Book of Henoch might be fulfilled: *“I will open My mouth to speak in parables; I will reveal mysterious things hidden from the creation of the world.”* At times Jesus, in His parables, used examples difficult to understand, for various reasons: one of them, to confound the proud. He also did so to reinforce the authority of the Apostles and disciples, since to them Jesus first explained the true doctrinal meaning, in order for them later to teach the rest.

2. Jesus often repeated the same parables in the different places where He preached.

3. Jesus, then, from Friday the 1<sup>st</sup> of January in the year 33, when He had arrived at Capharnaum from Jerusalem, until the 25<sup>th</sup> of March of the same year, when He was to depart again for Jerusalem to celebrate the Passover, carried out an intensive labour in the vicinity of the Lake Genesareth or Sea of Galilee, working many miracles and conversions, and illustrating His teachings with parables.

### **Chapter XXX**

#### **Christ teaches the parable of the sower**

1. On the 2<sup>nd</sup> of January in the year 33, Jesus left the conventual house at Capharnaum accompanied by His twelve Apostles and some of His disciples, and again proceeded to the shore of the Sea of Galilee or Tiberias, where He continued to preach; and as many people drew near, with His Apostles He entered a boat, and seating Himself in the boat out on the water, preached until late in the afternoon of that 2<sup>nd</sup> of January. The people stood on the shore listening to His teachings. The disciples, in other boats, also heard the instruction.

2. On the occasion of this sermon of the 2<sup>nd</sup> of January, Jesus taught the parable of the sower, saying: *“A sower went out to sow; and as he sowed, some seeds fell by the wayside, and the birds of the air came and ate them. Others fell upon stony ground where there was not much earth, and they*

*sprang up; but when the sun rose they withered, because the soil was not deep and moist, and they had scarcely any root. Others fell among thorns, and both growing up at the same time, the thorns choked the seeds so that they gave no fruit. And others fell on good ground, and sprang up and grew and gave fruit; some a hundredfold, others sixtyfold, and others thirtyfold.”* This said, Jesus began to cry out: *“Whoever has ears to hear with, let him hear.”*

3. The sermon concluded, Jesus with His Apostles, in the boat, moved out into the Sea of Galilee, followed by the disciples in other boats, intending to disembark in a solitary spot and return home alone. Once on land, while they made their way to the conventual house in Capharnaum, the Apostles said to Jesus: *“Why do you speak to them in parables?”* He answered them: *“Because the mysteries of the Kingdom of God are given to you to know; not, however, to those who reject My teachings; therefore I speak to them in parables.”* Here Jesus is referring to the scribes and doctors of the Law of the pharisee sect, who had been among the crowd listening to Him, for the purpose of twisting His divine teachings.

4. And Jesus continued saying: *“For to whoever has will be given, and he will have more; but whoever does not have, even what he does have will be taken away from him. For whoever has the desire for salvation will be given further graces and will possess ever greater virtue; but whoever has no desire at all for salvation, even the little good he might have he will lose by his wilfulness in evil. Therefore I speak to them in parables: so that seeing they may not see and hearing they may not hear or understand.”* For, since they rejected the Master’s teachings in order thus to avoid the commitment of conversion and of being able to have their sins forgiven them, as long as they persisted in their evil attitude, Jesus, who respects human freedom, abandoned them to their own darkness, and allowed the Evil One to harden their hearts ever further, so that only with difficulty would they have the light to save themselves.

5. And Jesus went on to say: *“See how in them is fulfilled Isaias’ prophecy, which says: ‘You will hear and you will not understand the mysteries; you will see, and nevertheless be blind to the light of truth. Because the heart of this people being hardened, Satan has further stopped up their ears, shut their eyes and darkened their understanding, so that they be not converted and receive salvation from Me.’”*

6. Later on, Jesus said as well to His Apostles and disciples: *“Blessed are your eyes and ears, for they see and hear the mysteries of the Kingdom of God. For truly I tell you, many prophets and righteous men longed to see what you see and did not, and to hear what you hear and did not.”*

7. Next Peter asked Jesus to explain the meaning of the parable, and He said to them: *“Do you not understand this parable either? Then how will you understand all the others?”*

8. *“Well then, listen now to the meaning of the parable of the sower: The seed is the word of God. I, His Envoy, am the Sower. The seed fallen by the wayside is the word of God poured out into the hearts of those who hear it; but then, owing to their lack of response, the devil comes and snatches the word from their hearts, so that they may neither believe nor be saved. Because if anyone hearing the word of God does not duly value it, the devil comes and snatches it from him, and thus the grace received is lost. The seed fallen upon stony ground is the word of God poured out into those hearts which when they hear it receive it with joy, believing at that moment, but when beset by temptation, tribulation or persecution for the Gospel’s sake, cowardly succumb and turn back, so that the word of God does not take root in their hearts. The seed fallen among thorns is the word of God poured out into those hearts which hear it and try to put it into practice. Later, however, on account of worldly concerns, longing for wealth, and the passions and pleasures of this life, the word of God is choked in their hearts, yielding no fruit at all. Finally, the seed fallen upon good ground is the word of God poured out into those good and simple hearts which receive it with joy and struggle patiently not to lose it, and it produces in them fruits of virtue according to the measure of their response to grace.”*

### **Chapter XXXI**

#### **Christ, by the shores of the Lake of Genesareth, goes on to teach more parables**

1. Besides the parable of the sower, Jesus set forth other parables during those days that He preached by the shores of the Lake of Genesareth or Sea of Tiberias.
2. Jesus proposed to them the parable of the mustard seed, saying: *“To what else shall we compare the Kingdom of God? Or with what parable shall we represent it? The Kingdom of God is like a mustard seed which a man took and sowed in his field. It really is a tiny seed; but when grown it is larger than all the vegetables and becomes a bush, so that the birds of the air perch on its branches and can roost under its shadow.”* The grain of mustard is the Church of Christ in her first beginnings, apparently small on account of the fewness of her faithful; but later, with time she spreads throughout the Universe. Therefore, the parable of the mustard seed symbolizes the growth of the Mystical Body of Christ, not merely in its visible aspect; but above all in its invisible aspect, by the supernatural progress of the members incorporated into that Mystical Body.
3. The Master likewise related the parable of the leaven: *“To what may the Kingdom of God be likened? The Kingdom of Heaven is like the leaven which a woman took and mixed into three measures of flour, till all was fermented.”* The leaven is the transforming power of the teaching of the Church through grace.
4. Jesus also taught the parables of the hidden treasure and of the pearl of great price: *“The Kingdom of Heaven is like a treasure hidden in a field, that*

when a man finds, he hides in another spot; and overjoyed at his find, goes and sells all he has and buys that field. Again the Kingdom of Heaven is like a merchant who seeks fine pearls; and having found one of great price, went and sold all he had and bought it.” The hidden treasure and the pearl of great price are, firstly, Sanctifying Grace; and, furthermore, other special graces, such as priestly and religious vocations, which require a special renunciation in order to acquire and safeguard.

5. The Lord taught the parable of the net as well: *“The Kingdom of Heaven is like a net which, cast into the sea, catches all kinds of fish, and when full is drawn to the shore where the fishermen, seated, sort out the good ones into baskets and throw out those of bad quality. So shall it be at the end of time. The angels shall come and from among righteous men shall remove the bad, whom they shall cast into eternal fire: where there will be weeping and gnashing of teeth.”* Then the Lord said to those who were listening to Him: *“Have you really understood these things?”* They said: *“Yes, Lord.”*

6. Jesus proposed to them the following parable of the father of a household: *“Every teacher well instructed in the Kingdom of Heaven is like the father of a household who, according to need, draws things new and old out of his treasures.”* The Apostles and their successors, as fathers they are of the Church, have the mission of preaching and defending all the doctrine contained in the Sacrosanct Treasure of Divine Revelation, which is all Revelation past, present and future.

7. And He also told them the parable of the light on the candlestick: *“Is a candle perhaps lit to hide under a bushel, or under the bed? Has it not to be placed on a candlestick, in order that those entering may see the light? There is, then, nothing hidden that is not to be made known, nor anything done in private that is not to be revealed and made public. If anyone has ears to hear with, let him hear.”* And He went on to say: *“Listen to what you are about to hear: according to the measure of your conduct here on earth, you will be measured later on, and with increase as well; since according to your good conduct you will be rewarded in the other life with abundance; and according to your bad conduct you will be punished in the other life with great rigour. Because whoever has greater merits will be given a greater reward. And whoever has nothing will be deprived even of what he thinks he has.”*

8. Jesus told them as well the parable of the seed which springs up by itself: *“The Kingdom of God is like a man who casts seed onto the ground. And whether he sleeps or keeps watch day and night, the seed springs up and grows without the man realizing. Because the earth of its own accord yields the crop: first the stalk, next the ear, and finally grain in the ear. And when it has produced the crop, then he gets out the sickle, since harvest time has come.”* Christ’s doctrine bears fruit in man through grace; so that it must be preached earnestly and with apostolic zeal, though the fruits of this labour

may not be visibly perceived, since it is God who acts in souls and causes the seed scattered by the Apostles and their successors to bear fruit.

### **Chapter XXXII**

#### **Christ, on the shores of the Lake, teaches the parable of the cockle**

1. On the 27<sup>th</sup> of January in the year 33, Jesus presented this parable: *“The Kingdom of Heaven is like a man who sowed good seed in his field. But while his labourers were asleep, an enemy of his came and sowed cockle in among the wheat and went his way; and when the wheat sprang up and the ear appeared, the cockle also appeared. Then the servants of the master of the house went up to him and said, ‘Sir, surely it was good seed you sowed in your field? Why then is there cockle as well?’ He said to them, ‘Some enemy of mine must have sown it.’ The servants asked him, ‘Do you want us to go and pull it up?’ He replied, ‘No, lest perhaps pulling up the cockle, you uproot the wheat with it as well. Let them both grow until harvest, and at harvest time I will say to the reapers: Collect the cockle first and tie it into bundles to burn; but gather up the wheat and store it in my granary.’”*

2. That same 27<sup>th</sup> of January, when Jesus had concluded His sermon by the lake shore, once the crowds had been sent off, He returned to the conventual house at Capharnaum, accompanied by His Apostles and disciples. Once there, Peter, going up to Jesus, said to Him: *“Explain to us the parable of the cockle of the field.”* He satisfied them, saying: *“The one who sows the good seed is the Son of Man; and the field is the world. The good seed are the sons of the Kingdom, and the cockle are the sons of iniquity; the enemy that sowed the cockle is the devil. The harvest is the consummation of the world, and the reapers are the angels. Accordingly, as the cockle is collected and burnt up in the fire, thus shall it be at the consummation of the world. The Son of Man shall send out His angels, who will drive all scandalizers and evildoers out of His Kingdom, and cast them into eternal fire, where there shall be weeping and gnashing of teeth. Then shall the righteous shine out as the sun in the Kingdom of their Father. Whoever has ears to hear with, let him hear.”*

### **Chapter XXXIII**

#### **Another of Christ's sermons by the shores of the Lake**

1. On Tuesday the 9<sup>th</sup> of February in the year 33, Jesus was teaching on the shores of the Lake of Genesareth. And great multitudes gathered about Him, so that they jostled one another. Among the crowd there were also scribes and doctors of the Law of the pharisee sect, who put strong pressure on the multitudes to separate them from the Master's divine teachings, not only by using persuasive means, but by frightening them as well.

2. Jesus began to say to His Apostles, His disciples and the others listening: *“Beware of the leaven of the pharisees, which is hypocrisy. There is nothing hidden that is not to be uncovered, nor anything secret that is not to be made*

*known. For things you spoke in the dark shall be told in the light, and what you said indoors into another's ear shall be preached from the housetops."*

3. *"To you, then, My friends, I say: Do not be afraid of those who kill the body and after that have nothing more they can do. But I will show you whom you are to fear: be afraid of him who can kill the soul by sin, and thus cast you into Hell; yes, I tell you, be afraid of him. Are not five little birds sold for two farthings, and not one of them is forgotten before God? Even the hairs of your head are all numbered. So then do not fear, because you are held in greater esteem than many songsters. I also tell you: Whoever shall confess Me before men, the Son of Man shall as well confess him before the angels of God."*

4. *"Whoever, out of simple ignorance or mere weakness, shall proffer a word against the Son of Man, can be forgiven it; but whoever, with refined malice and obstinate contempt for grace, shall blaspheme against the Holy Ghost, will not be forgiven. When they take you to the synagogues and magistrates and potentates of the earth, do not be worried about what you are to reply or say, because the Holy Ghost will make known to you at that moment what best to say."*

5. *And one of the people said: "Master, tell my brother to divide the inheritance with me." But He replied: "Man, who has appointed Me to be judge or distributor between you?" He then said to them: "Take care and keep away from all covetousness, since a person's supernatural life does not depend on the abundance of temporal goods he possesses." And He narrated the parable of the rich fool, saying: "A rich man's fields had produced an abundant harvest. So he thought to himself and said: 'What am I to do, for I have nowhere to store my harvest?' And finally he said: 'This is what I shall do: I will pull down my granaries and build larger ones; and in them I will gather all my crops and goods. And I will tell my soul: Soul, you have many goods stored away for very many years; take your rest, eat, drink, give feasts.' God, however, told him: 'Fool, this night I will demand your soul of you, since you will die. And all that you have stored away, whose shall it be?'" Jesus concluded saying: "This will happen to everyone who stores up for himself and is not rich in grace in God's eyes."*

6. *Jesus also told His Apostles, His disciples and others who heard Him: "Therefore I tell you: do not be anxious about your own life thinking what you shall eat; nor about your body, what you shall wear. For life is worth more than food, and the body more than clothing. Look at the crows. They neither sow nor harvest nor have storerooms or granaries, and yet God feeds them. Well, how much more are you worth than they! And who among you, for all that he ponders, can add a cubit to his height? Well, if you cannot even do very little things, why do you go fretting about those others? See how the lilies grow: they neither work nor spin; well, I tell you that not even Solomon in all his glory was arrayed like one of them. So then if the herbage,*

*that today is in the fields and tomorrow is thrown into the stove, God clothes like that, how much more you, men of so very little faith! Do not worry, then, about what you are to eat or drink, and do not be uneasy on that account, because all those things are for worldly people to worry about. Your Father knows quite well that you have need of them. Therefore seek first the Kingdom of God and His righteousness, and all those things shall be given to you in addition.”*

7. *“Do not fear, little flock: because it has pleased your Father to give you the Eternal Kingdom. Sell what you possess and give alms. Make yourselves purses that do not wear out, and treasure in Heaven that is never spent, where no thief reaches, nor does the moth consume. For where your treasure is, there too is your heart. Keep your garments girded, and lighted lamps in your hands; since you must be prepared by grace and virtue.”* And Jesus taught them the parable of the watchful servants: *“You should be like men who wait for their master when he returns from a wedding: so that when he comes and knocks at the door, they open to him at once. Happy are those servants whom the master, when he comes, finds watching. Truly I tell you, he will gird himself and will have them sit at table, and going round will serve them. And if he comes in the second watch, or in the third, and finds them thus, happy are those servants. But know this: if the householder knew the moment at which the thief was to come, he would surely keep watch and not let his house be ransacked. You should be on the alert, then: for at the hour you least expect the Son of Man will come.”*

8. And Apostle Peter said to Him: *“Lord, did you tell this parable just for us, or for all the rest as well?”* And the Lord replied with the parable of the faithful and prudent steward: *“Who do you believe is the faithful and prudent steward whom the owner placed as household administrator to give to each at the appointed time the corresponding measure of wheat? Happy that servant, placed as administrator, whom he finds carrying out his duty when the master comes. Truly, I tell you, that he will place him over all his goods. But should that servant administrator say in his heart: ‘My lord is long in coming’; and begin to ill-treat the other servants, and the maids, and eat and drink and become drunk; that servant’s master will come on a day he does not expect and at an hour he does not know, and will discharge him from the administration of his goods and treat him as a disloyal servant. For the servant who, aware of his master’s will, had nothing properly prepared nor did according to his will, shall be severely flogged. But whoever, unaware of his master’s will, did things deserving of chastisement, shall be less severely flogged. Because from everyone to whom much has been given much shall be demanded, and to whom much was entrusted more shall be asked.”*

9. *“I came to put fire on earth. And what do I wish, but that it blaze up? For I have come to set the earth ablaze with the Fire of Charity, to destroy the false peace the world gives. By baptism of blood it behoves Me to be*

*baptized, and what anguish I feel until it be accomplished!”* Jesus here reveals His divine impatience to make reparation to the Father and redeem men, which was only possible by shedding His Most Precious Blood on the Cross.

10. *“Do you think I have come to bring peace on earth? I tell you, no; rather division. Because for My cause, from now on, five in one home shall be divided, three against two, and two against three. They shall be divided: husband against wife, and wife against husband; father against son, and son against father; mother against daughter, and daughter against mother; brother against brother, mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law.”*

11. Jesus also told the people: *“When you see clouds rising up towards the west, you then say: ‘A storm is coming’; and so it happens. And when the wind blows from the south, you say: ‘It will be hot’; and so it is. Hypocrites: you know how to judge the weather from the appearances of sky and earth, why then are you unable to recognize that the present time is that of the Messiah, by the obvious signs that confirm it? Why are you unable to discern for yourselves what is right, confessing Me to be the Messiah?”*

12. *“Do not tarry in coming to an agreement with your creditor lest, by delaying to do so, he bring you before the magistrate, and the magistrate hand you over to the bailiff and the bailiff put you in jail. Truly I tell you, you will not be released until you repay the whole debt.”* Therefore, do not delay to satisfy the temporal pain owed for your sins in this life, lest you have to do so afterwards in Purgatory, which you shall not leave until you have expiated the whole debt.

### **Chapter XXXIV**

#### **Christ calms a great storm on the Lake**

1. On the 14<sup>th</sup> of February in the year 33, Jesus was teaching by the shores of the Lake of Genesareth. It then being late, seeing that among the crowd surrounding Him there were scribes and doctors of the Law of the pharisee sect sowing discord among the people, He, to avoid confrontations with them, told His Apostles and disciples: *“Let us go over to the other shore of the Lake.”* In order to depart from amid the tumult provoked by His enemies, Jesus was helped by His Apostles to climb into a boat in an unforeseen, hasty manner. Having entered the boat with His twelve Apostles, they left, and His disciples followed in other boats.

2. That same 14<sup>th</sup> at night, while they were navigating, Jesus, tired from the physical effort of His intense preaching, lay down to rest in the stern of the boat and fell asleep. And a violent wind-storm arose, and the waves broke over the boat, so that it became water-logged, and they were in danger. And His Apostles went up and woke Him, shouting out: *“Lord, save us, we perish! Master, do You not care that we perish? Master, we perish!”* Jesus



said: *“What are you afraid of, men of little faith?”* Rising up at once, He commanded the winds and the sea, saying: *“Be silent, be still.”* And the wind ceased and a great calm ensued. He said to them: *“Why are you fearful? Where is your confidence in Me? Do you still not have complete confidence?”* And they marvelled, saying: *“This is the Son of God, for even the winds and the sea obey Him.”*

3. That colossal storm, by divine permission, had been stirred up by Satan, enraged at Jesus’ apostolate, and already foreseeing the defeat Jesus was to inflict upon him in the Gerasa district.

4. Once Jesus had calmed the storm, and the spirits of those who accompanied Him had settled, He preached to them all from the boat itself. He told them, moreover, that He had permitted the tempest so that the glory of God be manifested. After the sermon, all rested in the boats until dawn on the following day, when they continued on their way towards the other shore of the Lake.

### ***Chapter XXXV***

#### **Christ heals two possessed men of Gerasa**

1. In the morning of Monday the 15<sup>th</sup> of February, Jesus, in the boat with His Apostles, as likewise the disciples in their boats, sailed on to the land of the Gerasenes, to the east of the Sea of Galilee, in Decapolis, a mainly pagan region.

2. As Jesus disembarked, two men went up to Him who were possessed and had come from the caves used there for tombs, in which they dwelt. They were so fierce that no one could pass by that way. And they could not be bound even with chains, since they had often been bound with chains and fetters, but had broken the chains and shattered the fetters, and no one could master them. They did not wear any clothing nor live in a house; instead day and night they were continually in the tombs and on the hills, crying out and striking themselves with stones.

3. When they saw Jesus from afar, the two possessed men, impelled by the demons, went running up and fell before Him in feigned adoration; since the unclean spirits, suspecting that Jesus was the Messiah, endeavoured to win Him over to their cause, deceitfully flattering Him so that He might not cast them out of those bodies. Accordingly, first the chief of the diabolic legion cried out shouting at Jesus: *“What have I to do with you, Jesus, Son of the Most High God? I entreat you by God not to torment me.”*

4. Next the other demons of the legion, in unison began to cry out as well: *“What have we to do with You, Jesus, Son of the Most High God? Have You come here to torment us before time? We entreat You by God not to torment us.”* For Jesus was commanding the unclean spirits to leave the two men, telling them: *“Unclean spirits, depart from these men.”* The demons, then, besought Jesus ever more insistently not to cast them out of those bodies. At

the same time, to ascertain whether He was the Son of God, they cunningly pretended already to know, reproaching Him as unjust for seeking to diminish their infernal power prior to the consummation of the Redemption of humankind.

5. Jesus asked the chief of the diabolic legion: *“What is your name?”* He replied: *“Legion is my name, because we are many”*, since many demons had entered the two men. And the chief of the infernal legion insistently besought Jesus not to drive them out of that land, nor command them to go to the abyss; for what the demons feared was that He would chain them up in Hell without allowing them to act upon the people.

6. There was a great herd of swine in that place, grazing about the hill. So the demons implored Him saying: *“If You cast us out from here, send us to the herd of swine, so we may enter into them.”* Jesus told them: *“Go.”* And the unclean spirits left, and entered the swine. Then the whole herd of swine, numbering some two thousand, careered wildly down a steep slope and fell headlong into the Lake, drowning in the waters. The demons’ request to Jesus to allow them to enter into the swine, had the aim of casting them into the Lake; and by means of that material damage cause a clash between Jesus and the inhabitants of that district.

7. After the swine had careered headlong into the Lake, the men who were pasturing the herd fled and reported everything in the town and countryside. And all the town inhabitants went out to see what had happened; and they saw Jesus, and found the two men from whom the infernal legion had departed sitting at His feet, now clothed and in their right mind. And all were greatly afraid. Those who had seen the prodigious event related how the two possessed had been delivered from the unclean spirits, and how the swine had careered into the waters. And all the people of the Gerasenes’ territory implored Jesus to depart from them, as they were greatly afraid that He would put an end to their vices and idolatry. Jesus, despite their insistence that He depart, remained in the Gerasa district for three days, teaching the people from a hill far from the town. Jesus baptized the two ex-possessed men, Ases and Josias by name, as likewise others who had been converted on seeing the miracles and hearing His teachings.

### ***Chapter XXXVI***

#### **From Gerasa Christ embarks for Capharnaum. Apostolic mission of the two ex-possessed**

1. On Thursday the 18<sup>th</sup> of February that year 33, when Jesus had entered the boat and was about to leave for Capharnaum, the two who had previously been possessed by the devil implored the Master to let them accompany Him. But this He did not grant them. Instead, Jesus took His leave of them, saying: *“Go back to your homes and to your own and relate to them what great favours the Lord has heaped upon you, and the mercy He has shown to you.”* Furthermore, He privately charged them to carry out a great apostolate to

move the people to penance for their sins, baptize them and send them on to where He was; and that if the two were faithful to their mission, in due course they would receive special charisms. They went out and began to publish in the town and throughout Decapolis what great things Jesus had done for them, and everyone marvelled.

2. A few days later, Jesus was to present Himself alone where they were and grant them the promised charisms; Ases and Josias being added, moreover, to the disciples, though secretly; and therefore subject to Peter, Head of the Apostles. Later the two were to join the disciples in a public and official manner. By God's mysterious designs it was incumbent upon these two new secret disciples to preach in Gentile territory without the Apostles and disciples being aware of this.

### ***Chapter XXXVII***

#### ***Christ disembarks near Capharnaum, preaches to the waiting multitude, heals the woman with an issue of blood and raises Jairus' daughter to life***

1. Very early that same day, Thursday the 18<sup>th</sup> of February in the year 33, Jesus, having crossed over to the other shore of the Lake of Genesareth in the boat with His Apostles followed by the disciples in other boats, a great crowd received Him, since all were waiting for Him in order to hear His teaching.

2. While He was still addressing the crowds by the shores of the Lake, a man named Jairus, a Levitical priest and chief of one of Capharnaum's synagogues, came up and, falling down at Jesus' feet, adored Him and besought Him earnestly to go to his home, saying: *"My daughter is close to death. Come and lay Your hands upon her so that she be healed, and live."* For he had an only daughter, some twelve years old, who was dying. Jesus rose up, and accompanied by His Apostles and disciples, followed Jairus. Such a great multitude followed the Master that they pressed about Him.

3. A woman named Enoue, who for twelve years had suffered from an issue of blood, and had spent all she had on doctors without being cured by any of them, rather become worse, when she heard Jesus spoken of, drew near from behind in the press of the crowd and touched the hem of His garment; for she said within herself: *"If I can only just touch His clothing, I shall be healed."* And immediately the issue of blood ceased; and she felt in her body that she was healed of the disease. But Jesus, knowing the virtue that had gone out from Him, turning to the multitude, asked: *"Who touched My clothing?"* And all denying, Peter and the other Apostles who were with Him said: *"Master, You see how the crowds press about and jostle You, and You ask: 'Who touched Me'?"* Jesus replied: *"Someone has touched Me, for I know that virtue has gone out from Me."* So He looked about to see who had done it. Thereupon the woman, seeing herself discovered, came trembling and fell at His feet and declared before the people the reason she had touched Him,

and how she had then been healed. Jesus seeing her, said: *“Be of good cheer, daughter, your faith has cured you. Go in peace.”*

4. When in the town of Capharnaum, while Jesus was still speaking, from the home of the chief of the synagogue they came and told Jairus: *“Your daughter is dead. Why trouble the Master further?”* But Jairus, again falling down before Jesus, said to Him: *“Lord, my daughter has just died. But come and lay Your hand upon her, and she shall live.”* Jesus, when He heard this, said to the girl’s father: *“Fear not, but only believe and she shall be healed.”*

5. When Jesus reached the house, He allowed no one to enter with Him other than Peter, James the Greater and John, as well as the girl’s father. All inside the house wept and lamented with loud wailing. Jesus, having entered, said to them: *“Why are you weeping and making this commotion? Withdraw, the girl is not dead but sleeping.”* And they laughed Him to scorn, knowing that she was dead. He, however, sent them all out of the room where the girl lay, and taking with Him her father and mother and the three Apostles accompanying Him, went in to where the deceased lay. Then taking the hand of the girl, Salome by name, He told her: *“Child, I say to you, arise.”* And at once the girl arose and began to walk; and her parents were stunned with amazement. And He commanded them most insistently that no one was to know; and told them to give her something to eat. So Jesus’ fame was noised abroad yet further throughout the region. Jairus, his wife named Lucy, their daughter Salome and the rest of the family were baptized by Jesus; and so too was Enoue, the woman with the issue of blood.

6. Jesus, not just in this miracle, but in others as well, made the same recommendation not to divulge the prodigy; this was principally to teach us that we are always to look to God’s glory and not to our own; and besides, because He often desired to be far from the demonstrations of popular enthusiasm that His miracles produced.

### ***Chapter XXXVIII***

#### ***Christ cures two blind men and one dumb possessed man in Capharnaum***

1. Leaving Jairus’s home, Jesus headed for the conventual house in Capharnaum with His Apostles and disciples. Meanwhile two blind men followed Him to obtain their sight from Him, shouting out saying: *“Have mercy upon us, Son of David.”* Having reached the house, the blind men went up to Him. Jesus asked them: *“Do you believe that I can do this for you?”* They said: *“Yes, Lord.”* Whereupon He touched their eyes, saying: *“Let it be done according to your faith.”* And their eyes were opened; and Jesus ordered them saying: *“Listen, let no one know.”* But they, leaving the place, spread the news throughout that land.

2. After the two healed of blindness had departed, in the same conventual house they presented to Jesus a man called Joas, dumb and possessed by the devil. And when Jesus had cast out the devil, the dumb man spoke; and the people, marvelling, said: *“Never has such a thing been seen in Israel.”*

3. Joas was a person of some distinction and pertained to the pharisee sect; and, as such, had spied on Jesus, and had often said of Him that He was possessed and that He cast out devils by art of Beelzebub. God permitted that as chastisement the devil enter into Joas, and he become dumb, thereby giving him an opportunity for conversion. Joas, once freed from the evil spirit, and with his speech recovered, prostrated himself before the Divine Master, and contrite, publicly confessed his sins, and was baptized by Him in the sight of the people.

### **Chapter XXXIX**

#### **Miracle of the first multiplication of loaves and fishes**

1. The above cure and the possessed man's public conversion provoked a great uproar among Jesus' enemies mingled among the crowds, for the pharisees said: "*By power of the prince of demons, he casts out demons.*" Jesus, when He heard that the pharisees were saying this, to avoid confrontations with them, told His Apostles and disciples: "*Come apart to a solitary place, and rest a while.*" For besides, many were those who came and went there, and they scarcely had time to eat.

2. That same day, February the 18<sup>th</sup> in the year 33, Jesus entered a boat with His twelve Apostles and, followed by the disciples in other boats, crossed over to the other side of the Sea of Galilee or Lake of Tiberias, to a deserted area in the district of Bethsaida Julias to the northeast of the Lake. Many people, on seeing them depart and knowing where they were heading, resorted there on foot, because they had seen the miracles He had wrought on the sick; and arrived before them. Thus, on disembarking in Bethsaida Julias, Jesus saw a great crowd of people, and had compassion on them, as they were like sheep without a shepherd. So He climbed a hill and sat there with His Apostles and disciples. And He began to teach many things to the crowds that had followed Him, and spoke to them of the Kingdom of God, and healed those in need.

3. As it was then very late, the twelve Apostles approached Jesus and said: "*This is a deserted place and it is already late. Send the people away, so that they may go out to the villages and farms round about to lodge and find something to eat, because here we are in a deserted place.*" He said to them: "*They have no need to go. Feed them yourselves.*" Jesus said this to try them, for He knew what He would do. In view of the bewilderment of the Apostles, who had no provisions, He ordered them to go and buy food. To this they replied that the funds they possessed were trifling.

4. Jesus wished to try them further, and so, lifting up His eyes and seeing the ever increasing multitude, He asked Philip: "*Where shall we buy bread, so they may eat?*" Philip answered that the purse held two hundred denarii. Jesus, seeing they had some money, said once again, to try them: "*Feed them yourselves.*" They answered: "*We shall go and buy bread for two hundred*

*denarii, and feed them*"; thereby demonstrating that they were willing to obey, though aware that nothing would be solved by that amount. But they did not carry out Jesus' order, because He desisted in view of Philip's reply: *"Two hundred denarii of bread is not enough to give them each a scrap to eat."*

5. To try them anew, Jesus asked the Apostles and disciples for the provisions they had with them. Therefore He asked them: *"How many loaves do you have? Go and see."* They, seeing their lack of food supplies, asked some people close by if they had provisions. Finally they found a family that had five barley loaves and two fishes. They handed them to a boy, who went with Andrew, and Andrew said to Jesus: *"Here is a boy who has five barley loaves and two fishes. But what is that among so many?"* And the other Apostles said likewise.

6. Yet a third time Jesus said to the Apostles: *"Feed them yourselves."* They answered: *"We have no more than five loaves and two fishes; unless we go and buy food for this whole multitude."* Now there were some five thousand men, without counting the women and children. After Jesus had demonstrated the lack of ordinary resources, He made ready to perform the miracle. He said to His Apostles: *"Men of little faith! Bring Me here the five loaves and two fishes, and have the people sit down in groups of fifties and hundreds"*; as that place abounded in grass; and they made them all sit down to eat.

7. Taking the five loaves and two fishes in a small basket, Jesus, raising His eyes to Heaven, blessed them; and giving thanks He broke them into various pieces, at the same time displaying something of the glory of His Body to those present. He then inserted portions of fish into each piece of bread and distributed them among the twelve baskets there, which miraculously became filled. Then Jesus told His Apostles each to take a basket; they, helped by the disciples, placed a plentiful amount of food in the centre of each group, without the baskets ever becoming empty. This was observed with astonishment by the multitudes, who heartily enjoyed the miraculously multiplied food, which had acquired a marvellous quality of nourishing, satisfying and gladdening everyone who consumed it. All ate and had their fill, and the number of those who took part was upwards of ten thousand.

8. When all were satisfied, the baskets contained the same quantity of portions that Jesus had deposited in them before working the miracle. When they had all finished eating, Jesus said to His Apostles: *"Gather up the leftovers, lest they go to waste."* So they gathered them up and filled the twelve baskets with the pieces of the five fish-filled barley loaves left over by those who had eaten. The multitude, when they saw the miracle Jesus had performed, said: *"This is truly the Prophet who is to come into the world."* And Jesus realized that they wanted to take Him with them and proclaim Him king, though drawn by a temporal goal. Seeing the frivolous spirit that

moved the people, however, and moreover since it was already late, He ordered His Apostles and disciples to embark in all haste and go ahead of Him to Bethsaida of Galilee, close by Capharnaum, on the other side of the Lake, while He dismissed the people. And once He had dismissed them, Jesus climbed up a hill alone to pray. When night fell, He was there alone.

### *Chapter XL*

#### **Christ comes to His Apostles and disciples walking upon the waters**

1. The twelve Apostles and the disciples, fulfilling the Lord's command, once they had entered the boats, set out to cross over to Capharnaum, on the other side of the Sea. It was already dark, and Jesus had not come to them. They set out confused and dejected because He had not taken advantage of the opportunity to become King; and, besides, they did not understand why He, in all haste, had ordered them to go off alone, though He had told them that He would go with them later. Judas Iscariot, by then solely obsessed with ambition for power and wealth, contributed to this confusion. When the Apostles and disciples were on their way across the Sea of Galilee, Jesus permitted a strong wind to blow and the sea to rise. After rowing some five kilometres, the boats, out on the sea, were held back by the waves, for the wind was against them.

2. It was now early morning on the 19<sup>th</sup> of February that year 33. Jesus, alone, from land, seeing them rowing with great fatigue, at about the fourth night vigil came towards them walking on the sea, and passed them by; since He wished to leave them behind to show them His displeasure, for there had been arguments and discord among them along the way. When they saw Him walking on the sea they were alarmed and said: "*It is a phantom!*" And they began to cry out from fear. But Jesus, compassionate, turned back making Himself known, and at the same time spoke to them, saying: "*Have confidence; I am, fear not.*" Peter answered, saying: "*Lord, if it be You, bid me come out to You over the water.*" And He said to him: "*Come.*" Peter, stepping out of the boat, walked upon the water over to Jesus. But because of the strong wind, he became afraid and, beginning to sink, he cried out saying: "*Lord, help me.*" Then Jesus, stretching out His hand, took hold of him saying: "*Man of little trust, why did you waver in your faith?*" After both had climbed into the boat, the wind ceased.

3. Jesus was received with extreme joy by the other Apostles, except for Judas Iscariot. Nevertheless, with their hearts clouded, they remained interiorly upset because Jesus had refused to be proclaimed king by the crowds, on the occasion of the miracle. For they were unaware that the principal object of the miracle of the multiplication of the loaves and fishes was to prepare them for the forthcoming promise of the Eucharist that Jesus would make the day following the miracle. The Apostles, however, once calmed by the Master's words, and free of the obscurity which had blinded

them, adored Him saying: *“Truly You are the Son of God.”* Judas Iscariot, nevertheless, did so hypocritically.

4. Then the boat with Jesus and His Apostles, and the boats with the disciples, suddenly arrived, by a further miracle, at Bethsaida of Galilee, shortly after 3 am on that 19<sup>th</sup> of February. Afterwards, Jesus, the Apostles and the disciples, went to the conventual house at Capharnaum.

### **Chapter XLI**

#### **The crowds miraculously fed by Christ in Bethsaida Julius seek Him**

1. The same day, the 19<sup>th</sup> of February in the morning, the people who had stayed in Bethsaida Julius saw that there was only one boat on the shore of the Sea of Galilee, and that Jesus had not entered it with His Apostles, but that they had gone on alone. And other boats arrived from the town of Tiberias on learning of the miracle of the loaves and fishes, and came to land close to the place where Christ had fed the great multitude.

2. When the people saw that neither Jesus nor His Apostles and disciples were there, they boarded the boats come from Tiberias. Suspecting that He was in Capharnaum, they went in search of Him, finding Him in that town, situated on the opposite shore of the Lake. Jesus, accompanied by His Apostles and disciples, had by then set out from the conventual house to the synagogue to preach.

3. When they met up with Him on the way, they asked Him: *“Master, when did You arrive here?”* Jesus answered them and said: *“Truly, truly I tell you: that you seek Me not for My teachings borne out by the miracles you have seen, but because you ate and had your fill of the bread I gave you. Do not labour merely for perishable food, rather for that which endures unto everlasting life, which the Son of Man will give you, who for that purpose is sent by God.”* And they said to Him: *“What must we do to perform God’s works?”* Jesus answered and told them: *“God’s work is this: to believe in Him whom He sent.”* They then said: *“Well, what miracles do You perform, so that we may believe on seeing them? What extraordinary works do You perform? Because our fathers ate manna in the desert, as is written: ‘He gave them to eat bread from Heaven’.”* Jesus, however, told them: *“Truly, truly I tell you: Moses did not give you the true Bread from Heaven; instead My Father is He who will give you the true Bread from Heaven, because the Bread of God is the One who came down from Heaven and gives life to the world.”* They then said to Him: *“Lord, give us that bread always.”*

### **Chapter XLII**

#### **Sermon of the Promise of the Eucharist**

1. That same Friday, the 19<sup>th</sup> of February in the year 33, after sunset, when Jewish Saturday began, Jesus entered the principal synagogue of Capharnaum with His Apostles and disciples, followed by many, among



whom were scribes and doctors of the Law of the pharisee sect. Also present were the Divine Mary and the pious women. Jesus, with great solemnity, pronounced the transcendent Sermon of the Promise of the Eucharist, which He began by saying:

2. *“I am the Bread of Life. Whoever comes to Me shall not hunger; and whoever believes in Me shall never ever thirst. I have already told you, however, that you have seen Me perform miracles, and you do not believe in Me. All who, moved by grace, are given to Me by the Father, will come to Me; and whoever comes to Me by faith, I will not send away: for I came down from Heaven not to do My will, but the will of Him who sent Me. And the will of My Father who sent Me is this: that no one be lost of those whom He gave Me, but that I raise them up on the last day. Therefore, the will of My Father who sent Me is this: that whoever sees the Son and believes in Him may have eternal life, and I will raise him up on the last day.”*

3. The jews, then, murmured about Him because He had said: *“I am the Bread of Life... for I came down from Heaven.”* And they said: *“Is This not Jesus, the Son of Joseph, whose Father and Mother we know? So how can He say: I came down from Heaven?”* But Jesus replied to them and said: *“Do not murmur among yourselves. No one can come to Me unless the Father who has sent Me moves him by His grace; and whoever follows Me, I will raise up on the last day. It is written in the Book of Henoch: ‘And they shall all be taught by God, by means of His Envoy’. Everyone who, by Me, heard the Father, learnt His doctrine and accepted it, comes to Me. Not because any man, by himself, has seen the Father, except the Son, who came from God: He has seen the Father. Truly, truly I tell you: whoever believes in Me has everlasting life.”*

4. Jesus continued His eucharistic sermon saying: *“I am the Bread of Life. Your fathers ate manna in the desert, and nonetheless, by manna alone, would have died supernaturally”*: since manna, though it had certain repercussions in the spiritual life, could not save the soul; therefore, those who ate it and later saved themselves, did so by the anticipated application to them of the infinite merits of the true heavenly Bread, who is Christ, immolated on Calvary.

5. Jesus continued speaking of Himself: *“This is the Bread that comes down from Heaven, in order that whoever shall eat of It may not die. I am the living Bread who came down from Heaven. Should anyone eat of this Bread, he will live eternally, and the Bread that I will give you is My Flesh for the supernatural life of men.”* The jews then began to wrangle among themselves, saying: *“How can this Man give us His Flesh to eat?”* Then Jesus said to them: *“Truly, truly I tell you, that unless you shall eat the Flesh of the Son of Man and drink His Blood, you shall not have life in you. Whoever eats My Flesh and drinks My Blood has eternal life, and I will raise him up on the last day: for My Flesh is food indeed; and My Blood is drink*

*indeed. Whoever eats My Flesh and drinks My Blood dwells in Me, and I in him. As the Father who sent Me lives, and I live by the Father, so too whoever eats Me will live by Me. This is the Bread which came down from Heaven. Not like the manna which your fathers ate, since it did not give eternal life. Whoever eats this Bread, however, will live eternally.*” Jesus concluded His Sermon later in the evening of that same Friday the 19<sup>th</sup> of February.

### **Chapter XLIII**

#### **Apostasy of many disciples**

1. When Jesus left the synagogue, the scribes and doctors of the Law, in collusion with some of the Master’s disciples who had by then decided not to follow Him, sought to hold Him back in order to argue with Him about the doctrine He had taught, at which they were scandalized.

2. But Jesus withdrew to the shores of the Lake of Genesareth with the Apostles and the disciples who still followed Him. Many of the disciples who had gone with Him, including Apostle Judas Iscariot, murmured at the Sermon given by Jesus in the synagogue shortly before, saying: *“This sermon is hard; who can bear it?”* The other eleven Apostles and the more steadfast disciples also showed certain unease regarding the mystery enshrouded in Jesus’ words, and at the atmosphere of contrariety to be felt among them all.

3. Jesus, aware of these murmurings and dissensions, said to His Apostles and disciples: *“Does this scandalize you? What then would be your amazement if you were to see the Son of Man ascend to where He was before? It is the spirit that gives life, but the flesh is unavailing. The words I have spoken to you are spirit and life.”* By these words He let them suspect that His Body was not by nature as It appeared to them, but glorious; and that they would not eat It in the way meat is eaten for bodily nourishment, but that He would give Himself as spiritual food for life and nourishment of their souls; since His Flesh, being substantially united to the Divine Word, is vivifying, and capable of giving eternal life to whoever eats It worthily.

4. Jesus went on to tell them: *“But there are some of you who do not believe.”* Because Jesus knew from the beginning those who did not believe, and who was to deliver Him up. And He also said: *“That is why I have told you that no one can come to Me if this grace is not given to him by My Father.”* From that time, many of His disciples turned back and did not accompany Him any more: both those who had abandoned Christ when He left the synagogue, and those who did so as well after He gave them the explanation by the Lake shore. Also, many followers who were not numbered among the disciples abandoned Him for that same reason.

5. Then Jesus, addressing the twelve Apostles and the disciples who had not left, asked them: *“Do you wish to leave as well?”* Peter answered Him: *“Lord, to whom shall we go? You have words of eternal life. And we have*

*believed and known that You are the Christ, the Son of God.”* Jesus answered them: *“Did I not choose the Twelve; and yet one of you is a devil?”* And Jesus spoke of Judas Iscariot, since he, one of the Twelve, was to betray Him. Nevertheless, the other eleven Apostles, though hearing these last words, did not give them due importance, since Jesus did not point anyone out as future traitor, and they did not know to whom He referred.

6. That Jesus should have asked His Apostles and disciples if they wished to leave as well, was for several reasons: so that those who had resolved to stay with Him might publicly confess their faith, and be further strengthened in it; also so that Peter, replying in the name of all, might stand out as future visible head of the Church; and so that the falsity of Judas Iscariot might become more apparent, in order to reproach him and give him to understand that by his conduct he was a devil, since shortly before he had contributed to the apostasy of many disciples by stirring up confusion. Judas Iscariot, nonetheless, to continue his destructive work, stayed on with Jesus, hypocritically joining himself to Peter’s confession of the Master in the name of the Apostles.

7. While all these dissensions were taking place on the shores of the Lake, the Divine Mary and the pious women were also present. Thanks to Jesus’ Mother, the Apostles, except for Judas Iscariot, as well as those disciples who wished to remain faithful, found themselves strengthened not only to overcome the crisis, but also to confess the Master of Truth.

### ***Chapter XLIV***

#### **Christ’s apostolate in Genesareth territory**

1. That night, the 20<sup>th</sup> of February having begun, while they were still by the shores of the Lake, Jesus took leave of His Divine Mother, the disciples and the pious women, and left by boat for Genesareth territory together with His twelve Apostles, disembarking there in the early morning of that same Saturday the 20<sup>th</sup>. And having left the boat, as soon as the men of the place recognized Him they spread the news throughout the whole area, and all those suffering from any illness were brought to Jesus.

2. Jesus, accompanied by His Apostles, travelled over the whole district, and they brought Him the sick on their stretchers when they found out He was there. Wherever Jesus entered, in villages or farms or towns, they laid the sick out in the street and besought Him just to let them touch the hem of His garment; and as many as touched Him, were healed.

3. When Jesus found Himself to the south of Genesareth territory, He visited the town of Tiberias for the first time, in response to the journey some had made from there to Bethsaida Julias, when they had learnt of the miracle of the multiplication of loaves and fishes. In Tiberias, Jesus taught and proved His teaching by miracles. He stayed in Genesareth territory until Wednesday the 10<sup>th</sup> of March in the year 33, when in the morning He embarked with

His Apostles, reaching Capharnaum in the afternoon and rejoining His Divine Mother.

### **Chapter XLV**

#### **Christ in Capharnaum speaks of the slaughter of Galileans in Jerusalem on the Jewish feast of Purim**

1. The following day, the 11<sup>th</sup> of March, in Capharnaum there were some who had come from Jerusalem and gave Jesus news of the slaughter of some Galileans in the Temple by order of Procurator Pontius Pilate. For, days prior to the Jewish feast of Purim, which that year 33 was celebrated on the 6<sup>th</sup> of March, Pilate had ordered some Galileans to be imprisoned for having publicly protested against the taxes he sought to impose on the Temple, and as well for their opposition to sacrifices being offered there for the Roman emperor. On the feastday itself of Purim, those Galileans had been set at liberty; for the purpose, however, of killing them once they went up to the Temple. This Pilate carried out while sacrifices were being offered by reason of the feast.

2. Jesus, on hearing the news, told them: *“Do you believe that those Galileans were greater sinners than all the rest for having suffered as they did? I tell you, no. However, if you do not do penance, you will all likewise perish. Like those eighteen men as well upon whom the tower of Siloe in Jerusalem fell, killing them; do you believe that they were more guilty than the rest living in Jerusalem? I tell you, no. However, if you do not do penance, you will all likewise perish.”*

3. In these words, Jesus predicted the chastisement that, owing to the impenitence of Israel’s children, would befall the towns of Israel, among them Capharnaum, and principally Jerusalem, where countless Jews were later to perish under the Roman forces and the majority of buildings were to be destroyed.

### **Book V**

#### ***From the 25<sup>th</sup> of March in the year 33 up till the 24<sup>th</sup> of March in the year 34***

### **Chapter I**

#### **Christ goes up to Jerusalem for the Passover of the year 33**

1. On Thursday the 25<sup>th</sup> of March in the year 33, Jesus, accompanied by His Divine Mother, the twelve Apostles, some of His disciples and pious women, set out from Capharnaum for Jerusalem, arriving at Bethany on the 2<sup>nd</sup> of April in the same year. On the following day, Saturday, He went to the village synagogue.

2. The Jewish Passover that year 33 commenced on the 3<sup>rd</sup> of April after sunset at the start of the first Passover day or 14<sup>th</sup> of Nisan, and accordingly

this Passover ended on the 11<sup>th</sup> of the same month at sunset, that is at the end of the 21<sup>st</sup> of Nisan. On Sunday the 4<sup>th</sup> of April, after sunset, at the start of the solemn day of the Passover, Jesus celebrated the Passover supper at Lazarus's house in Bethany, in the presence of His Divine Mother, the Apostles and all the others who had come with Him on the journey, as well as Mary Magdalen, Martha and Lazarus. During the eight days that the Passover celebrations lasted, Jesus visited the Temple of Jerusalem, where He preached to the multitudes.

3. On the 5<sup>th</sup> of April, Jesus, accompanied by His Apostles and disciples, in the Temple related the parable of the barren fig tree: *“A certain man had a fig tree planted in his vineyard, and went looking for fruit on it and found none. So he said to the vine-dresser, ‘Look, for three years I have come looking for fruit on this fig tree and have found none. Cut it down then; why should it encumber the ground?’ But he answered and said to him, ‘Sir, leave it this year as well, and I will dig around it and dress it, and see if with this it bears fruit; and if not, then you shall cut it down’.”*

4. By this parable Jesus once more reproached the obstinate and impenitent attitude of the Jewish religious authorities, especially the high priests and the majority of the Sanhedrin, all represented by the sterile fig tree planted in the vineyard. The owner of the vineyard is the Eternal Father. The Vine-Dresser is Jesus Christ, who requests His Father to defer His just punishment of that ungrateful hierarchy, and for one more year give it the last and definitive opportunity to amend, since He would cultivate the fig tree in a most special way by His Death on the Cross and dress it with the Blood He was to shed; and if after this the fig tree were still fruitless He could then cut it down, that is, abandon it to its own perversity.

## **Chapter II**

### **Christ's apostolate in Jerusalem and its environs. Cure of the woman with the stoop**

1. On the occasion of this journey, Jesus, accompanied by His Apostles and disciples, preached in some of the synagogues of Jerusalem and its environs.

2. On Saturday the 10<sup>th</sup> of April that year 33, while Jesus taught in the Bethany synagogue, a woman called Venusia was present, who for the space of eighteen years had such a stoop that she was unable to look up. She suffered from this infirmity owing to possession by an unclean spirit, which disclosed its presence in her body by means of the deformity the woman suffered.

3. Seeing her, Jesus called her over and said: *“Woman, you are free of your infirmity.”* And He laid His hands upon her, and at that instant the unclean spirit left her, and she straightened up and glorified God. The chief of the synagogue, angry because Jesus had healed on Saturday, said to those who were there: *“Six days there are for working; on those you can come to be healed, but not on Saturday.”* Replying to him, the Lord said: *“Hypocrites,*

*do you not each untie your ox or ass from the stable on Saturday and lead it out to water? And this daughter of Abraham, whom Satan has kept bound for eighteen years: is it forbidden to untie her from this bond on Saturday?"* And saying these things, all His adversaries were ashamed; the people, however, delighted in the glorious deeds that Jesus performed.

### **Chapter III**

#### **Christ dines at Gamaliel's home in Jerusalem. Healing of the dropsical man.**

#### **Parables of the last place at feasts, and of those invited to dinner**

1. Gamaliel, a man of good sense and upright ways, belonged to the sect of the pharisees; he was a doctor of the Law and member of the Sanhedrin, and was respected by the people for his good qualities. When in the Temple on the solemn day of the Passover, having heard Jesus teach the parable of the barren fig tree, Gamaliel was so deeply moved that he desired to have direct contact with the Divine Master. As Gamaliel was a relative of Nicodemus and a close friend of Joseph of Arimathea, through them he invited Jesus to dine at his home.

2. And it came to pass that, on that same Saturday the 10<sup>th</sup> of April in the year 33, Jesus with His Apostles and disciples went to Gamaliel's home to dine. Other pharisee doctors of the Law had also been invited, who observed all that the Divine Master did. Nicodemus and Joseph of Arimathea were present as well. A dropsical man stood there before Jesus. And He, addressing the pharisee doctors of the Law, asked them: "*Is it lawful to heal on Saturday?*" They, however, kept silent. He, taking the man by the hand, healed him and sent him on his way. Then turning to them He said: "*Who among you, seeing his ass or his ox fallen into a pit, does not draw it out at once though it be Saturday?*" And they could make Him no answer to these questions.

3. When Jesus saw the guests choosing the first places at table, He proposed to them the parable of the last place at feasts, saying: "*When you are invited to a wedding, do not sit in the first place lest perhaps there be a more distinguished guest than yourself, and the host who invited you both come up and say to you, 'Leave the place to him'; and then shamefaced you will have to take the last place at table. Therefore, when you are invited, go and sit in the last place, so that when your host comes, he say to you, 'Friend, come up higher.'* Then you shall be honoured before those at table with you. For everyone who raises himself up shall be humbled, and whoever humbles himself shall be raised up."

4. As the majority of those invited by Gamaliel to this feast were illustrious people, well-to-do but not very charitable, Jesus said to them: "*When you give a dinner or supper, do not call your friends or your brethren or your relatives or your wealthy neighbours, lest perhaps they invite you in return, and this serve you as recompense. Rather, when you give a feast, you should*

*invite the poor, the crippled, the lame and the blind; and you shall be blest, for they have nothing with which to pay you back; and thus you will be recompensed at the resurrection of the just.”*

5. When Gamaliel’s son Abib, one of those dining at table, heard this, he said to Jesus: *“Oh! Blessed whoever shall take part in the banquet of the Kingdom of God!”* Whereupon Jesus responded with the parable of the wedding guests: *“A man arranged a great dinner and invited many people. When it was time for the dinner he sent out one of his servants to tell the guests to come, since everything was ready; and all as one began to make excuses. The first said to him, ‘I have bought a farm and must go to see it; please have me excused.’ Another said, ‘I have bought five yoke of oxen and want to go and try them out; please have me excused.’ And another said, ‘I have married and so cannot come.’ The servant returned and gave an account of everything to his master. Angered, the master then said to his servant, ‘Go out to the streets and squares of the city and bring me here all the poor and crippled and blind and lame that you can find.’ Afterwards the servant said, ‘Sir, it has been done as you ordered, and there is still room for more.’ The master said to the servant, ‘Go out to the highways and byways, and compel whomever you find to come, so that my house be filled. For I tell you that none of those men who were the first to be invited shall partake of my banquet.’”*

6. The purpose of this parable was for the members of the Sanhedrin present there to understand once again why Jesus had chosen humble and simple men, as were His Apostles and disciples, to constitute His Church; and at the same time had dispensed with the hierarchs of the Jewish Church who, the first to have been invited, rejected His invitation.

7. That same day, the 10<sup>th</sup> of April, Apostle Peter privately baptized Gamaliel and his son Abib.

#### **Chapter IV**

##### **Other teachings of Christ during His apostolate about Jerusalem and nearby villages**

1. After the episode in Gamaliel’s home, Jesus continued His apostolate in Jerusalem and nearby villages. And many people of simple heart followed Him, as they desired to be ever at His side. But Jesus, turning round, spoke to them of the conditions required for following Him. Accordingly, He said to them: *“If anyone of those who follow Me does not leave his father and his mother, his wife and his children, his brothers and sisters and even his own life, he cannot be My disciple. And whoever does not take up his cross and follow Me, cannot be My disciple.”*

2. *“For who among you, wanting to build a tower, does not first reckon up the outlay required, to see if he has enough with which to finish it? Lest after having laid the foundations and being unable to finish, all who see it begin to mock him and say: ‘This man began to build and could not finish’. Or*

*what king, wanting to go out to battle against another king, does not first consider if with ten thousand men he can face up to someone coming against him with twenty thousand? Since if he cannot resist someone coming up with a larger army, he will send out an embassy when the other is still afar, and will entreat him to make peace. So then, anyone of you who does not renounce all that he possesses, cannot be My disciple. Salt is good. But if salt should lose its savour, with what shall it be seasoned? It is good neither for the soil nor to serve as manure; therefore it will be thrown out as useless. Whoever has ears to hear with, let him hear.”*

3. By all these teachings, Jesus was referring first and foremost to those called to religious life. However, He was also referring to the other faithful of the Church, since everything that is opposed to God’s will must be renounced, however cherished it may be.

### **Chapter V**

#### **Christ preaches at a synagogue in Jerusalem. The three parables of Divine Mercy**

1. At midday on Saturday the 17<sup>th</sup> of April in the year 33, Jesus, with His Apostles and disciples, went to eat at the home of a man considered a public sinner by the pharisees, and who in fact led quite a disordered life.

2. When the meal was over, the Master entered one of the Jerusalem synagogues to preach. Tax-collectors and sinners drew near to hear Him. The pharisees, however, murmured saying: *“This Man receives sinners and dines with them.”* And Jesus related to them the parable of the lost sheep, saying: *“Is there anyone among you who, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the sheepfold and go to look for the one that was lost until he finds it? And when he finds it, he lays it joyfully upon his shoulders; and coming home, he calls his friends and neighbours and says to them, ‘Rejoice with me, for I have found my sheep that was lost.’ I tell you that likewise there will be more joy in Heaven for one repentant sinner who does penance, than for ninety-nine righteous who have no need for penance.”*

3. Next, Jesus told them the parable of the lost drachma: *“Or what woman having ten drachmas, if she loses one does not light a lamp and sweep the house and search carefully until she finds it? And when she finds it, gathers her friends and neighbours, saying, ‘Be glad with me, for I have found the drachma I had lost.’ Likewise I tell you there shall be joy before the angels of God for one repentant sinner who does penance.”*

4. Jesus crowned His sermon in the Jerusalem synagogue by teaching the parable of the prodigal son: *“A man had two sons. The younger of them said to his father, ‘Father, give me the part of the property that falls to me’; and the father divided the property between the two. Not many days later, the younger son, gathering up all that was his, went off to a very distant country, and there squandered everything he had living a bad life. After he had spent*



*it all, a great famine came upon that land, and he began to suffer want. So he went and began to serve one of the citizens of that country, who sent him out to his farm to keep pigs. There he would have filled his belly with the vetches the pigs ate, but no one gave him any. However, reflecting he said, 'Ah, how many labourers in my father's home have bread in plenty, while I am here perishing of hunger! I will rise up, then, and go to my father and say to him, My father, I have sinned against Heaven and against you. I am no longer worthy to be called your son; treat me as one of your workmen.' Rising up he set out for his father's home. While he was still far off, his father saw him and was moved to compassion; and running out to him, threw his arms about his neck and kissed him. The son said to him, 'Father, I have sinned against Heaven and against you. I am no longer worthy to be called your son.' But the father said to his servants, 'Bring here quickly the finest clothes and put them on him, and place a ring on his hand and shoes on his feet. And bring a fatted calf and kill it; and let us eat and celebrate a feast. For this son of mine was dead, and is come back to life again; he was lost, and has been found.' And they began to celebrate the feast. His elder son was out in the fields; and when he came and drew near to the house he heard music and singing. And calling one of the servants, he asked what it all meant. The servant answered, 'Your brother has arrived, and your father has had a fatted calf killed, because he has received him back safe.' Thereupon the brother was angry and would not go in. But his father, coming out, begged him to enter. He replied to his father saying, 'See how many years I have served you, and never have I gone against your commands; yet you have never given me a goat-kid to eat merrily with my friends. But when this son of yours comes, who has spent his property on harlots, you have a fatted calf killed for him.' Then his father said to him, 'Son, you are always with me, and all I have is yours. But it was necessary to celebrate a feast and rejoice, for this brother of yours was dead, and has come back to life; he was lost, and has been found'."*

5. These three parables of Divine Mercy symbolize the sinner who, repenting of his sins, returns to the merciful Father, recovering the grace lost. This conversion results in joy and jubilation for the Church.

## **Chapter VI**

### **Christ's journey to Galilee**

1. Owing to Jesus' intensive apostolate, above all in Jerusalem by reason of His journey for the Passover, the aversion towards Him of the Sanhedrin members, both sadducees as well as pharisees, had grown; for they had come to hear of the Master's severe recriminations against them in His sermon at Gamaliel's home. Accordingly, these authorities then sought with greater determination some means of doing away with Jesus.

2. Jesus, though desiring to remain longer in Jerusalem, left for Galilee, as He did not wish to stay on in Judea, inasmuch as the jews sought to kill Him.

Therefore Jesus, on the 18<sup>th</sup> of April that year 33, accompanied by His Divine Mother, the twelve Apostles, the disciples and the pious women, left Bethany very early in the morning, and having crossed Samaria arrived at Capharnaum at night on Tuesday the 20<sup>th</sup> of April. Once in Galilee, Jesus preached by the shores of the Lake and in other towns close by.

### **Chapter VII**

#### **Christ rebukes the pharisees for their hypocrisy. The perverse Corban custom**

1. On Saturday the 24<sup>th</sup> of April in the year 33, while Jesus, accompanied by His Apostles and disciples, was giving one of His sermons by the shores of the Sea of Galilee, some pharisee scribes who had arrived from Jerusalem went up to Him. Seeing some of the disciples eat without having washed their hands, they reproached Jesus for it. Because pharisees and all jews did not eat without first washing their hands many times, following the vain tradition of the elders; so that when they went back home from town, they did not eat without first washing themselves. Furthermore, they very scrupulously observed many other ceremonies they had received by tradition, such as purification of vessels and jars, and of metal pots and of the couches on which they reclined to eat.

2. The pharisee scribes asked Jesus: *“Why do Your disciples not observe the traditions of the elders, but eat without washing their hands?”* And He replied, telling them: *“Hypocrites! Well did Henech prophesy of you, as is written in his Book: ‘This people honours Me with their lips, but their heart is far from Me. In vain, therefore, do they honour Me, teaching doctrines and precepts not given by God but by men.’”* And Jesus continued reproaching them: *“Because you, setting aside God’s commandments, cling to the pharisaic tradition of men, such as the meaningless purification of jars and glasses, and so many other things of that kind.”*

3. Moreover, Jesus told them: *“How neatly you declare the observance of God’s commandments null and void in order to keep up your superfluous traditions! For Moses said: ‘Honour your father and your mother; and whoever curses father or mother shall be guilty of death.’ You, on the contrary, say: ‘If a man tells his father or mother: anything of mine which might be of use to you is Corban’, then you no longer permit him to do anything more for his father or mother; thus annulling the word of God by a tradition of your own invention, and which you transmit to the rest. And like these, you do so many other similar things.”*

4. The cursed and avaricious pharisaic tradition of ‘Corban’ was taught in Jewish schools under the appearance of piety. By means of Corban, materialized priests appropriated goods pertaining to parents, who were left quite helpless; since when their children, by pronouncing the word Corban over their goods and services, offered to God all that they were obliged to do for their parents’ sake, the children believed they were released from their

inescapable obligations towards their parents; who as a result preferred to die of hunger rather than live at their children's expense, deeming that sacrilegious. Therefore Jesus reproached the pharisees for their falsity, telling them that by Corban they voided God's commandment: "*You shall honour your father and your mother*"; and therefore the children were not only dispensed from observing that commandment, but also from the penalty incurred for breaking it, laid down by Moses.

### **Chapter VIII**

#### **Christ summons the crowds to the chief synagogue in Capharnaum to hear His teachings**

1. That same Saturday the 24<sup>th</sup> of April in the year 33, following the previous dispute with the pharisees by the shores of the Lake, Jesus summoned the crowds listening to Him to go to the principal Capharnaum synagogue. Once there with His Apostles and disciples, He told them among many other things: "*Listen to Me all, and understand. Whatever enters a man's mouth does not stain him, as far as his soul is concerned; the evil that comes from a man's heart, however, does indeed stain him. Whoever has ears to hear with, let him hear.*"

2. Following His sermon, Jesus left the synagogue; and many people followed Him. While He made His way to the conventual house in Capharnaum, His Apostles and disciples said to Him: "*Do you realize that the pharisees were scandalized when they heard Your words?*" He, however, in reply said: "*Every plant which My Heavenly Father has not planted will be torn out by the roots. Therefore the traditions of the pharisees, being of human invention, will disappear, thanks to the Gospel Law. Let them be; they are blind guides leading other blind. And if one blind man guides another, both will fall into the ditch.*"

### **Chapter IX**

#### **In the conventual house at Capharnaum, Christ explains to His Apostles and disciples what He had taught by parables in the synagogue**

That same Saturday the 24<sup>th</sup> of April in the year 33, after Jesus had withdrawn from the people and entered the conventual house, Peter, in the name of the other Apostles and disciples, said to Him: "*Master, explain this parable to us.*" And He replied: "*Are you too so short of wit as to be incapable of understanding it? Do you not grasp that everything that enters into a man from outside cannot make him unclean, as it does not enter the heart, but goes to the stomach, from where it passes out with all food remains into private places? But the things that issue from a man's heart are indeed those which stain his soul; because from within a man's heart issue bad thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, frauds, impurity, evil intentions, blasphemies, pride, and folly. All such evils come from within, and are those which stain a man's soul, and from them he has to purify himself. But to eat without washing hands, that does not stain.*"

## Chapter X

### Christ's apostolate in the north of Israel. In the town of Dan He heals the daughter of a Canaaneean woman

1. At dawn on Sunday the 9<sup>th</sup> of May in the year 33, Jesus, with His Divine Mother, His Apostles and disciples and some pious women, left Capharnaum and set out for the north of Israel, following the banks of the Jordan. On the 11<sup>th</sup> of the same month, Jesus visited the town of Caesarea Philippi, today Banyas, where the Jordan rises. In the town He stayed for two days accomplishing a great apostolate among the Jews; for the news of His coming had spread quickly, and people from other parts arrived.

2. On the 13<sup>th</sup> of May, Jesus and those with Him continued on their journey. When He was on His way from Caesarea Philippi to the town of Dan, a Canaaneean woman came out to meet Him, Justa by name, a Gentile and Syrophoenician by birth; who, hearing that Jesus was in those parts, had come from Phoenicia in search of Him, for her daughter Berenice was possessed by an unclean spirit. The Canaaneeaness, when she saw Jesus, cried out to Him saying: *“Lord, Son of David, have pity on me; my daughter is grievously tormented by the devil.”*

3. But Jesus, without answering a word, continued on His way. Consequently, the Apostles entreated Him, saying: *“Attend to her and send her away promptly, for she is coming on after us calling out.”* Jesus answered saying: *“I am not sent except to the sheep of the House of Israel who have perished.”*

4. In the town of Dan lived Enoue, the woman with the issue of blood whom Jesus had healed. Therefore, once He reached the town, which was on the 14<sup>th</sup> of May, He entered Enoue's home, and it was His wish that no one should know. But the Canaaneeaness, who was going through the town calling out, entered the house; and casting herself at the Master's feet, she adored Him saying: *“Lord, help me”*. And thus she implored Him to cast out the devil from her daughter. But Jesus said to her: *“Let the children have their fill first, for it is not good to take the bread from the children of Israel and cast it to the dogs”*, for thus did Jews term pagans; which Jesus said to try the woman's faith. But she replied saying: *“True, Lord, but the little dogs under their masters' tables feed on the crumbs the children let fall.”* Then Jesus said to her: *“Oh, woman, great is your faith. Be it done to you as you wish. For those words of yours, go your way, the devil has gone out from your daughter”*. Her daughter was cured at that hour. When the Canaaneeaness arrived back home, she found her daughter lying on the bed then free of the devil.

5. Justa the Canaaneeaness, on taking her leave of Jesus, had invited Him to her home in the Phoenician town of Ornithopolis, now Adlum, her native

town, located between Tyre and Sidon, cities which He never entered, in present-day Lebanon.

### *Chapter XI*

#### **Christ's apostolate in Dan and Phoenicia**

1. The same 14<sup>th</sup> of May in the year 33, as Jesus wished to go to Ornithopolis and from there embark for Cyprus, He bid farewell to His Divine Mother and the pious women, whom Enoue had joined as a nun, charging several of the disciples to accompany them to the nuns' convent near Capharnaum.
2. The 15<sup>th</sup> of May being a Saturday, Jesus celebrated it in the synagogue of Dan, where He preached.
3. The following day Jesus, His twelve Apostles and some of the disciples set out for the Phoenician port of Ornithopolis, accomplishing a great apostolic mission in the town; since many, impressed by the cure of the Canaaneaness' daughter and by the good testimony she had given of the Divine Master, yearned to see and hear Him; accordingly, He was very well received, not only by the Jews but by the pagans too. Jesus stayed in the town a few days, during which He healed the sick. He also baptized many, among them the Canaaneaness Justa and her daughter Berenice. He celebrated Saturday the 22<sup>nd</sup> of May in the Ornithopolis town synagogue.

### *Chapter XII*

#### **Christ's journey to Cyprus**

1. Come dawn on Sunday the 23<sup>rd</sup> of May in the same year 33, Jesus, with the twelve Apostles and some disciples, embarked in the port of Ornithopolis for Cyprus. This was the home country of Barnabas, one of the first disciples. Some Cypriots of Barnabas's acquaintance had requested Jesus to visit the island. Sundry groups who had remained faithful to John the Baptist lived there and desired to receive the Sacrament of Baptism.
2. On the 24<sup>th</sup> of May, Jesus and those accompanying Him, among them Barnabas, disembarked in the Cypriot port of Salamina, where many, knowing of His visit, awaited Him. Among them was Cirinus, whom Jesus had baptized in Capharnaum on the 30<sup>th</sup> of April the previous year 32.
3. On the 25<sup>th</sup> of May that year 33, Jesus celebrated the Jewish feast of Pentecost in Salamina, where He preached to many and healed a sick man who was brought to Him on a stretcher. In Salamina took place the conversion of a pagan woman called Mercuria; who had entreated the Master to heal her spiritual affliction, and who received the waters of baptism on the 27<sup>th</sup> of May in the year 33, and to her name added that of Mary. Mary Mercuria was to join the pious women later as a religious. In Salamina Jesus baptized many others.
4. In Salamina there was also a dropsical woman; and Jesus having asked her if she wished to be healed, she replied that she did, provided it was the

Master's will. He told her: *"Rise up, your faith has saved you."* And being healed at that moment, she gave thanks to God with all her family, and many were astonished to see her well.

5. On the 29<sup>th</sup> of May that year 33, Jesus went on to the town of Chitri, where Barnabas came from. At the entrance to the town several elders who were Jewish teachers came out to meet Him, as did two pagan philosophers who had previously been in Salamina, and who, deeply moved, desired to hear Him again. Jesus, touring the streets of Chitri, healed twenty sick Jews; they, at the prodigy, praised Him, while the Master's enemies sought to silence them.

6. That same 29<sup>th</sup>, Jesus set out for the house of the chief of the synagogue, where some distinguished men were gathered. As it was Saturday, He celebrated the feastday in the synagogue, where He preached. Present was a pious elderly rabbi, a long-standing paralytic. While many argued with Jesus, he suddenly cried out asking to be allowed to speak. As everyone kept silent, he begged the Master to bid him go over to Him to be healed. To this Jesus replied: *"As you believe, rise up and come to Me."* Cured there and then, he rose up at once, exclaiming: *"Lord, I believe."* And he went over to Jesus, rendering Him devout thanks.

7. After He had preached in the synagogue, in Chitri Jesus visited Barnabas's family home, where He preached and healed the sick, many being baptized by the Apostles.

8. On the 31<sup>st</sup> of May, Jesus reached the village of Mallep, inhabited exclusively by Jews. He was received by many of them and preached there in the synagogue. The following morning, the 1<sup>st</sup> of June, Jesus preached again in the same synagogue, instructing by parables; and having been invited to eat in the home of one of the chief men of the vicinity, He healed three blind children there. During His stay in Mallep, Jesus accomplished a great apostolate, preaching, baptizing many and healing the sick.

9. On Wednesday the 2<sup>nd</sup> of June, Jesus continued on His journey towards northwest Cyprus; and shortly before reaching the town of Cyrine, visited the home of Mnason, one of the disciples who accompanied Him, celebrating Saturday the 5<sup>th</sup> of June there. Many were baptized and healed in the town of Cyrine.

10. Jesus, on His return journey to Salamina, passed through Mallep once again, where He gave a farewell sermon to the people.

### ***Chapter XIII***

#### **Christ returns to Galilee from Cyprus. Apostolate on the journey**

1. On the 7<sup>th</sup> of June in the year 33, Jesus, with His Apostles and disciples, embarked in Salamina for the Phoenician port of Ornithopolis. From there He set out for the town of Sarephta, where some families faithful to John the

Baptist lived, and who constantly prayed for the Coming of the Messiah. Jesus was well received by many of these simple folk, whom He baptized; healing the sick as well. On the 12<sup>th</sup> of June, as it was Saturday, He celebrated the feastday in the synagogue, preaching there.

2. From Sarephta, Jesus set out for Mount Hermon; and crossing the centre of Gaulanitides territory from north to south, entered Decapolis, which He crossed as well to reach the town of Bethsan or Scithopolis.

3. On Saturday the 26<sup>th</sup> of June, Jesus accomplished a great apostolate in this last town of Bethsan. While He was in the synagogue teaching the people, they brought Him a deaf and dumb man, and besought Him to place His hand upon him. Jesus, taking him apart from the rest, placed His fingers at the same time in both ears, and then, wetting His fingers with a little saliva, touched the man's tongue with them. The Master, looking up to heaven, sighed and said: "*Be opened.*" And at that moment the man's ears were opened and the bond of his tongue was loosed, so that he heard and spoke well. And Jesus bid them all to say nothing to anyone. But however much He bid them, so much the more did they spread the news, and marvelled saying: "*He has done everything well: He has made the deaf hear and the dumb speak.*"

#### ***Chapter XIV***

#### **Christ reaches Capharnaum**

1. On the 30<sup>th</sup> of June in the year 33, Jesus, with His Apostles and disciples, reached Capharnaum, rejoining His Divine Mother, the other disciples and the pious women. As He desired to spend a certain time in solitude, He retired to the Mount of the Beatitudes on the 5<sup>th</sup> of July very early in the morning, in company with His Divine Mother, His Apostles and disciples, as well as some of the pious women.

2. However, He was unable to live in solitude because, once there, many folk came to Him, bringing with them the dumb, the blind, the lame, the maimed, and many other sick, and set them down at His feet, and He healed them. Whereupon the people marvelled, seeing the dumb speak, the lame walk, and the blind see. And they praised the God of Israel in mighty fashion. Jesus, seated on the Mount of the Beatitudes, preached to the crowds on the 6<sup>th</sup> and 7<sup>th</sup> of July, and as well on the morning of Thursday the 8<sup>th</sup>.

#### ***Chapter XV***

#### **The miracle of the second multiplication of loaves and fishes**

1. That same day the 8<sup>th</sup> of July in the year 33, close to midday, as the people had gathered together again in great numbers and had nothing to eat, the Most Holy Virgin Mary, worried at this, told Her Divine Son. Thanks to Her intervention, Jesus, acceding to Her wishes, came down from the Mount with the intention of feeding them all by a miracle. Besides His Divine Mother,

He was accompanied by His Apostles, His disciples and the pious women, followed by a great multitude of people.

2. Standing by the shores of the Sea of Galilee at the place today known as Tabigha, then afternoon, Jesus said to His Apostles and disciples: *“I feel compassion for these crowds because they have been with Me now for three days and have nothing to eat, and I do not want to send them away fasting; for if I send them home fasting, they will faint on the way, since some of them have come from afar.”* His Apostles said to Him: *“How shall we find loaves enough to satisfy so great a crowd in this deserted place?”* Jesus said to them: *“Men of little faith! How many loaves do you have?”* They replied: *“Seven, and a few little fishes”*, which were the leftovers of the provisions the Apostles had brought with them.

3. Jesus commanded the people to sit down on the ground. Then taking the seven loaves and the fishes, giving thanks, He broke them and inserted portions of the fish into the pieces of bread, distributing them among seven of the baskets there; which, once miraculously filled, He gave to the Apostles in order to share out the food among the people. So they fed them, without the baskets ever becoming empty; and all the people ate and had their fill. Those who ate were about four thousand men, not counting the women and children; since including them there were some eight thousand. When all had eaten their fill, in the baskets remained the same quantity of bread with fish that Jesus had deposited in them before working the miracle. With the leftovers gathered up after the meal they filled the seven baskets.

4. During the miraculous meal, some of the disciples, at the Master’s orders, had gone to Capharnaum to hold some boats in readiness, as it was His wish that they be prepared in advance for their departure.

## ***Chapter XVI***

### **Christ’s apostolate in the Dalmanutha region**

1. That same Thursday the 8<sup>th</sup> of July in the year 33, following the miracle of the second multiplication of loaves and fishes, Jesus bade farewell to the multitudes; and accompanied by His twelve Apostles and by the disciples, He embarked for the Dalmanutha district, to which Magdala belonged, situated by the Lake of Genesareth to the north of Tiberias. The Divine Mary and the pious women returned to their convent between Capharnaum and Bethsaida. During the journey through Dalmanutha territory, Jesus preached in different places, and as well went outside the region to visit Tiberias once more.

2. On the morn of the 10<sup>th</sup> of July, as it was Saturday, Jesus entered the synagogue of Magdala to celebrate the feastday. While He was preaching, pharisees and sadducees arrived and set about disputing with Him. To try Him, they asked Him to give them some prodigious sign from Heaven as proof that He was the Messiah. Jesus, however, with a deep sigh, told them:



*“Why does this generation ask for a sign? Truly, I tell you, no sign will be given to this generation.”* And then He added: *“When night is coming on, you say at times: ‘The weather will be fine, because the sky is red’; and at morning you say as well: ‘a storm is coming up today’, because the sky is covered with red-tinged clouds. So if you know how to foretell the weather, good or bad, from the way the sky appears, why do you not know how to recognize the clear signs in these times of the Coming of the Messiah? This base and adulterous generation, then, asks Me for a prodigious sign; no other sign will be given it, however, than the sign of the Prophet Jonas: for as Jonas was in the belly of the whale for three days and three nights, so will the Son of Man be three days and three nights in the heart of the earth.”* Having said these words, Jesus left them and went His way.

### **Chapter XVII**

#### **Christ crosses the Lake towards Bethsaida Julias. Exhortation to His Apostles**

1. That same Saturday the 10<sup>th</sup> of July in the year 33, after Jesus had left the pharisees and sadducees with whom He had disputed in the synagogue of Magdala, He departed in all haste from the Dalmanutha region. So that entering the boat with His Apostles, followed by the disciples in other boats, He set out for Bethsaida Julias, situated on the opposite shore of the Lake of Genesareth.

2. Once in the boat, the Apostles felt hungry. And as they had forgotten to provide themselves with bread, and had no more than one loaf with them, seeing that they had nothing to eat, they thought and said within themselves: *“We have taken no loaves, we have brought no bread to eat!”* Jesus, however, seeing their fruitless concern, told them: *“Mind! Beware of the leaven of the pharisees and the sadducees, and that of the herodians.”* But the Apostles thought that Jesus was warning them against the bread of the Dalmanutha region, where they had argued with the pharisees and sadducees, thinking that it might be baked by them; and that therefore they should not eat even the one loaf they had brought from there.

3. Jesus admonished His Apostles for their little trust in His providential succour, telling them: *“Men of little faith, why are you thinking to yourselves that you have no loaves? Do you still not realize or understand? Are your hearts still blind? Having eyes do you not see? And having ears do you not hear? Can you not now remember when with five loaves I miraculously fed five thousand men, and women and children as well? How many baskets were left over full of portions? — Twelve, they told Him. — Nor do you remember when, two days ago, with seven loaves I miraculously fed four thousand men, and women and children as well? How many baskets were left over with portions? — Seven, they answered. — How is it then that you still do not understand? How is it that you do not understand that not for bread’s sake did I tell you: ‘Beware of the leaven of the pharisees and the*

*sadducees, and that of the herodians'?"* Then they understood that He had said that they should beware, not of the leaven of the bread, but of the perverse doctrines of the pharisees, sadducees and herodians.

### **Chapter XVIII**

#### **Christ heals a blind man from Bethsaida Julias. Later He returns to Capharnaum**

1. That same Saturday the 10<sup>th</sup> of July in the year 33, Jesus, with His Apostles and disciples, disembarked on the other shore of the Lake of Genesareth. After a stopover at the site of the first multiplication of loaves and fishes, they went on their way to Bethsaida Julias in search of victuals.

2. In this town they brought to Jesus a blind man called Jonathan, whom they besought Him to touch. And He, taking the blind man by the hand, led him outside the town followed by some of his neighbours. Jesus spat on the blind man's eyes, and then laid His divine hands upon them, touching them; and asked him if he saw anything. Lifting up his eyes, the blind man said: *"I only see people hazily as if they were walking trees."* For Jesus, before wholly curing him, had first shown him, by means of that hazy vision, the deplorable state of soul of those inhabitants of Bethsaida Julias, and the spiritual risk he ran if he lived with them; so He invited Jonathan, in this manner, to follow Him as a disciple. Afterwards, Jesus laid His hands again upon the blind man's eyes, but now without spitting on them. And the blind man was healed, so that he saw everything clearly. By that singular fashion of performing the miracle, Jesus sought to try the blind man's faith yet further, and also to teach him that the principal thing was to regain sight of soul.

3. Jesus afterwards baptized Jonathan, telling him: *"Go home; but when you enter the town, tell no one who has healed you; as your neighbours will not value your testimony to the truth, but on the contrary will use it to confound you."* In view of this mysterious calling by Christ, Jonathan did not then return home, but followed the Master, who later on was to designate him a disciple.

4. After the cure of the blind man, Jesus, with His Apostles and disciples, including Jonathan, at nightfall on that 10<sup>th</sup> of July, crossed over by boat to the opposite shore of the Lake and disembarked in Bethsaida of Galilee, afterwards heading for Capharnaum.

### **Chapter XIX**

#### **Christ's journey to Caesarea Philippi. Apostle Peter's triple confession.**

#### **Christ promises Peter the Papacy of the Church**

1. At dawn on the 12<sup>th</sup> of July in that year 33, Jesus, accompanied by His Divine Mother, His Apostles and some of the disciples and pious women, left Capharnaum and set out for the villages in the region of Caesarea Philippi.

2. Shortly after beginning the journey, along the way He asked His Apostles and disciples: *“Whom do men say that I am?”* They replied: *“Some, John the Baptist; others, Elias; and others, one of the ancient prophets risen from the dead.”* He then asked them: *“And you, whom do you say that I am?”* Peter, inspired by the Holy Ghost, confessed Jesus in the name of all, saying: *“You are the Christ.”*

3. On Thursday the 15<sup>th</sup> of July, during the journey, while Jesus was praying in a solitary place, His Apostles and disciples were with Him, and He asked them a second time: *“Whom do people say that I am?”* They replied: *“Some, John the Baptist; others, Elias; and others, one of the ancient prophets risen from the dead.”* He asked them: *“And you, whom do you say that I am?”* Peter, with yet greater firmness, confessed Jesus a second time, saying: *“The Christ of God.”*

4. On the 16<sup>th</sup> of July that same year 33, when they were all in the town of Caesarea Philippi, Jesus asked His Apostles and disciples a third time: *“Whom do men say the Son of Man is?”* They answered: *“Some, John the Baptist; others, Elias; and others, Jeremias or one of the other ancient prophets risen from the dead.”* And Jesus said to them: *“And you, whom do you say that I am?”* Peter, now with supernatural vehemence, confessed Jesus a third time, saying: *“You are the Christ, the Son of the living God.”*

5. When He heard these last words of Peter, Jesus manifested in His Countenance part of the splendour of His glory and blessed the Prince of the Apostles for his inspired testimony, saying: *“Blessed are you Simon son of Jonas, because flesh and blood has not revealed this to you, but My Father who is in Heaven.”* At once Jesus promised Peter the supreme Primacy of the Church and the power of the Keys, in these words: *“And I say to you that you are Peter and upon this Rock I will build My Church, and the gates of Hell shall not prevail against Her. To you I will give the Keys of the Kingdom of Heaven, and whatever you shall bind on earth shall be bound in Heaven; and whatever you shall loose on earth shall also be loosed in Heaven.”*

## **Chapter XX**

### **Christ for the first time announces His Passion and Death. He severely reprimands Peter**

1. That same day, the 16<sup>th</sup> of July in the year 33, shortly after the Promise of the Primacy to Peter, while Jesus was still in Caesarea Philippi, He strictly forbade His Apostles and disciples to make known to anyone for the time being what He was then to reveal to them: *“It is necessary that the Son of Man go up to Jerusalem to suffer many things; and there He will be rejected by the chief priests, and by the other sadducees and pharisees, and will be delivered up to death; but on the third day He will rise from the dead.”*

2. Peter, on hearing the announcement Jesus had made of His Most Dolorous Passion and Death, tempted by the devil, took His Master aside and began to dissuade Him, saying: *“Far be this from You, Lord, do not let this happen to*

You.” Jesus, however, turning to the Prince of the Apostles and gazing at the other Apostles and disciples as well, severely reprimanded Peter saying: *“Out of My way, Satan, you are a hindrance to Me, because you do not understand the things of God, but those of men.”* This reprimand to the Prince of the Apostles was also addressed to the rest, since they interiorly, like Peter, could not endure the idea of a suffering and humiliated Messiah, since that frustrated the vain aspirations they still harboured.

3. Then Jesus said to His Apostles and disciples: *“If any one wishes to come after Me, let him deny himself and take up his cross and follow Me. For whoever, at the cost of losing his soul, keeps his life, will lose eternal life; and whoever loses his life for Me, shall find it again in Heaven. For what shall it profit a man if he gain the whole world and then lose his soul? And once lost, in exchange for what can he ransom it? Because the Son of Man is to come in the glory of His Father with His angels, and will then render to each man according to his deeds.”*

### **Chapter XXI**

**Christ preaches in the Argob village synagogue. Return journey to Capharnaum.  
On the way He announces to His Apostles and disciples that many of them would suffer martyrdom**

1. On the same Friday the 16<sup>th</sup> of July that year 33, His mission in Caesarea Philippi concluded, Jesus, with His Divine Mother, His Apostles and disciples and the pious women, journeyed to the village of Argob, populated mainly by Jews, arriving that same day a little after sunset, at the start of Jewish Saturday.

2. Jesus summoned the people to the synagogue; and when gathered there, among other things He said to them: *“If anyone wishes to come after Me, let him deny himself, take up his cross each day and follow Me. For whoever seeks to save his life, will lose his soul; but whoever loses his life for love of Me and for the Gospel’s sake, will save his soul. For what shall it profit a man to gain the whole world and harm himself by losing his soul? And once lost, for what shall he ransom it in exchange? For whoever shall be ashamed of Me and My teaching in the midst of this adulterous and sinful generation, of him the Son of Man shall also be ashamed when He shall come with majesty in the glory of His Father accompanied by His holy angels.”*

3. On Thursday the 29<sup>th</sup> of July, on His return journey to Capharnaum, along the way Jesus spoke to His Apostles and disciples of the martyrdom that many of them were to suffer, giving their lives for Him. Though He said as well: *“Truly I tell you, among those here are some who will not taste death until shortly before the Son of Man comes with power and majesty in His Second Coming.”* He alluded here to Apostle John the Evangelist, who will not die until three and a half years before the Return of Christ to earth; and also to the occasional follower not among the official disciples.

4. Jesus and all those accompanying Him arrived in Capharnaum on Saturday the 31<sup>st</sup> of July in the year 33.

### ***Chapter XXII***

#### **Transfiguration of Our Lord Jesus Christ on the Mount of the Most Holy Trinity, Ananias, Melchisedech and Malachias; or Mount Tabor**

1. Early in the morning on the 6<sup>th</sup> of August in that year 33, Jesus, accompanied by His Apostles and disciples, left Capharnaum and headed for Mount Tabor, reaching the foot of the Mount at about 12 o'clock midday. Once there, He took with Him Peter, James the Greater and John, and went up the Mount alone with them to pray.

2. When it was nearly 2 in the afternoon, Jesus and His three Apostles reached the summit of the Mount and began to pray. But later, to pray alone, Jesus withdrew a little from the three Apostles. They, tired after the climb and fatigued by the heat, began to doze.

3. At around 3 in the afternoon, Jesus, while praying, was transfigured before them, surrounded by angels, manifesting then with greater intensity certain qualities of His glorious Body; for His Countenance shone brighter than the sun and His garments more than the whiteness of sunlit snow. At the very moment Jesus was transfigured, the Divine Paraclete in human form appeared close by Him; the Divine Mary, who had stayed behind at Capharnaum, was also present, transfigured and in sublime beatific vision, placing Herself to the right and a little in front of Jesus. Finally Elias and Moses appeared, glorified and majestic, and stood to the right and left of the Lord, respectively, absorbed in the beatific vision proper to their state. And the two holy men spoke with Jesus of His Passion and Death in Jerusalem.

4. While Elias and Moses conversed with the Lord, Peter, James the Greater and John came out of their somnolence, and saw then the glory of Jesus, that of His Divine Mother and that of the two Prophets mentioned. The three Apostles remained in this sublime vision a good while, listening to the conversation that Jesus was having with Elias and Moses about the sufferings He had undergone up till then and those which still awaited Him. The most sublime moment of Christ's Transfiguration was when He stretched out His arms in the form of a cross and said that the Son of God would thus be lifted up; indicating, by this majestic gesture, that on Calvary His Deific Body would conserve the glorious state, hidden by the passible state.

5. Shortly afterwards, only Jesus, Elias and Moses remained. When Peter saw that the two Prophets were about to leave, beside himself, rapt in ecstasy he exclaimed: "*Master, it is good that we be here; if You wish, we can make three tents, one for You, another for Elias, and another for Moses.*" Peter, however, did not know that he was asking for something that opposed the divine plan of the fulfilment of the Passion.

6. While Peter was still speaking, the Eternal Father appeared in the form of a luminous Cloud that covered the three Apostles. Thereupon the Voice of the Eternal Father coming from the Cloud said: *“This is My Son, the Beloved, in Whom I have all My delight. To Him you must listen.”* During the short space of the Eternal Father’s apparition, the three Apostles enjoyed the beatific vision, and were able to contemplate the Divine Essence.

7. After Peter, James the Greater and John had heard the words of the Eternal Father, they came out of the sublime vision, and the three fell face to the ground, filled with fear. Jesus, however, came up to them, touched them and said: *“Rise up, and fear not.”* And raising their eyes and looking about them, they saw no one else but Jesus alone. He and His three Apostles passed the night on the summit of the Mount.

8. The Divine Mary’s two sisters, Mary Cleophas and Mary Salome, transfigured, had appeared beside Her on Mount Tabor, and were also seen by the three Apostles.

### **Chapter XXIII**

#### **Christ, while descending Mount Tabor, converses with His three Apostles**

1. On the morning of the following day, the 7<sup>th</sup> of August that year 33, while they were coming down from the Mount, Jesus said to the three Apostles: *“Tell no one of the vision you have had until the Son of Man shall have risen from among the dead.”* They kept the secret, and in those days told no one anything of what they had seen. However, they asked one another what Jesus had meant by the words: *“until He shall have risen from among the dead.”*

2. Peter, James the Greater and John, asked Jesus: *“Why do the pharisee scribes say that Elias has to come first?”* And He answered them: *“Elias, in truth, has to come, and will restore all things. Since when he comes, he will first reform all things. And just as it is written regarding the sufferings of the Son of Man, Elias must suffer much, and will be despised.”* The Prophet Elias will come personally to earth and attempt to convert the nations, at the beginning of the first half of the final week of years preceding Christ’s Return to earth to establish His Messianic Kingdom. The Prophet will die a martyr in his struggle against Antichrist at the end of that first half of the final week of years. The words of Christ apply as well to the precursory and reformatory work of the Palmarian Church, impelled by the spirit of Elias.

3. Next Jesus told His Apostles as well: *“I tell you, however, that Elias has already come, and they did not acknowledge him, and did with him as they pleased, as was written of him. Thus too will they make the Son of Man suffer.”* And they understood rightly that He was speaking then of John the Baptist, full of the spirit and power of Elias.

## Chapter XXIV

### Christ and the three Apostles rejoin the other Apostles and disciples. Healing of the possessed lunatic boy

1. That same morning of the 7<sup>th</sup> of August, when Jesus and the three Apostles had not yet reached the foot of Mount Tabor, the other Apostles and the disciples came out to meet Him. They were followed by a great crowd, many of them from the nearby town of Daburiye; and there were also scribes and doctors of the Law from the pharisee and sadducee sects, who were arguing with the people. The Apostles and disciples who had stayed below, as likewise all the people, seeing Jesus and the three Apostles who accompanied Him, went running out to greet them, somewhat fearful and disconcerted since Christ's Deific Body still displayed signs of His Transfiguration, and the three Apostles were as though illuminated.
2. Jesus asked the people: *"What are you arguing about together?"* Thereupon a man, emerging from the crowd, came into the Lord's presence; and falling onto his knees before Him, said: *"Master, I have brought You my son, who is possessed of an evil spirit that has left him deaf and dumb. Lord, have pity on my son. I beg You to attend to him, because I have no other, and he is lunatic and suffers much. Because the unclean spirit, wherever my son might be, seizes him causing him suddenly to howl; and often casts him into fire, and often as well into water; also he dashes him to the ground and batters him, making him foam at the mouth and gnash his teeth; and the child wastes away more each day. I told Your Apostles and disciples to free my son from the unclean spirit and they could not."* This had been principally due to the lack of faith which many of the people there displayed, owing to the confusion sown by Jesus' enemies; and as well because the Apostles and disciples, in that trying situation, had not courageously exercised their faith in the powers that Jesus had given them.
3. Jesus, addressing His enemies and other ill-willed people, replying said: *"O incredulous and depraved generation! Till when shall I be with you? Till when shall I suffer you? Bring your son here."* And they brought him. Once the unclean spirit saw Jesus, he began to torment the boy who, thrown to the ground, rolled about foaming at the mouth. Jesus asked the father: *"How long has this been happening to him?"* The father said: *"From infancy; and often he has thrown him into fire, and into water, to put an end to him. But if You can do something, help us, have pity on us."* Jesus told him: *"If you believe in My power, all things are possible to whoever believes."* And then the boy's father, crying out tearfully said: *"Lord, I believe. Help my unbelief, strengthening my trust in You."* When Jesus saw the crowds coming up in throngs about Him, He threatened the unclean spirit telling it: *"Deaf and dumb spirit, I command you: leave him and never enter into him again."* Then, with great shrieks and dreadfully maltreating him, the unclean spirit departed from the boy; who became like one dead, so that many said: *"He is*

*dead.*” But taking him by the hand, Jesus helped him to get up, which he did, and handed him over healed to his father. And all were astonished at Jesus’ mighty power.

4. After this miracle, Jesus entered the home of the cured boy’s father and evangelized and baptized the whole family. While He was inside the house, the Apostles and disciples asked the Master: *“Why could we not cast out the unclean spirit?”* Jesus told them: *“Because you hesitated in exercising your faith. Because truly I tell you that if you had as though a mustard seed of faith, you would tell this mountain: ‘Move from here over to there’, and it would move; and nothing would be impossible to you.”* And He told them as well: *“This kind of unclean spirit can only be cast out by much prayer and fasting.”* Afterwards, as that 7<sup>th</sup> of August was Saturday, Jesus celebrated it in the synagogue of Daburiye, where He taught the people, and many believed in Him.

### **Chapter XXV**

#### **Return journey to Capharnaum. Christ announces His Passion and Death for the second time**

1. After preaching in the Daburiye synagogue, that same 7<sup>th</sup> of August in the year 33, at night, Jesus set out from there with His twelve Apostles and the disciples towards Capharnaum, but did so by unfrequented pathways. Therefore, leaving Galilee, He entered Decapolis, so as to re-enter Galilee and reach Capharnaum by this route; since He did not wish anyone to know where He was, for the purpose of being alone with His Apostles and disciples to speak with them of mysteries solely reserved to them for the time being, such as those of His Passion, Death and Resurrection.

2. The fact that Jesus chose Peter, James the Greater and John to climb to the top of Mount Tabor when He was transfigured, and not all the Apostles, provoked a certain discontent among the other nine at the preference He had shown to the three. On the way to Capharnaum, when Jesus was somewhat separated from them, this gave rise to a dispute on who, after Peter, would occupy the chief posts in the Kingdom which Jesus was to establish on earth. Judas Iscariot’s malicious remarks contributed a great deal to the confusion and unrest among the Apostles.

3. On the 9<sup>th</sup> of August that year 33, when they found themselves close to Capharnaum, the Apostles and disciples displayed their jubilation at the wonders Jesus performed. He, however, told them: *“Engrave these words on your hearts: The Son of Man will be delivered up into the hands of men, and they will kill Him; and after death He shall rise again on the third day.”* And they, deeply saddened, did not understand how Jesus, the Son of God, full of glory and power, could allow Himself to be overcome by His enemies, letting them kill Him; an idea they rejected as impossible, since besides it frustrated the human illusions they had forged for the future. However, they did not dare to ask the Master for clarification, lest He rebuke them.



## **Chapter XXVI**

### **Episode in Capharnaum of the didrachmas tribute**

1. The following day, August the 10<sup>th</sup> in the year 33, when Jesus, with His Apostles and disciples, was in Capharnaum, those who collected the religious tribute of the didrachmas, destined for the upkeep of worship in the Temple of Jerusalem, went up to Peter. The collectors asked Peter: “*Does your Master not pay the didrachmas?*” He said: “*Yes*”, whereby he gave them to understand that Jesus would not oppose paying the tribute, committing Him somewhat before the collectors.

2. Peter having entered the house, Jesus spoke first to him, saying: “*What do you think, Peter? From whom do the kings of the earth collect tribute or tax? From their children or from others?*” Peter replied: “*From others.*” Jesus said to him: “*Then the children are exempt.*” By which He gave Peter to understand that if a temporal king was not subject to any tribute, nor his children, still less was He, God and King of the Universe; nor His Apostles and disciples who, by their religious life and apostolic dedication, were predilect children of the Divine King.

3. Besides, Levitical priests and levite ministers, owing to their dedication to worship, were exempt from this tribute, as were those who lacked financial means; so too therefore were Jesus, the Apostles, the disciples and the pious women; since, as religious, they lived solely on alms. This was known to the collectors of the tribute, who had been sent by the scribes and doctors of the Law of the pharisee and sadducee sects to ascertain Jesus’ viewpoint on the obligatory nature of the payment; as they expected Him to oppose it, for which they might later on accuse Him.

4. Nevertheless Jesus told Peter: “*So as not to scandalize them, however, go to the sea and cast out a line. And the first fish that comes, take and open its mouth, in which you will find a four-drachma coin. Take it and give it to them for Me and for you.*” By this miracle, which was seen by the collectors, Jesus gave a sign of His poverty, of His divine power, and of the sacred obligation to contribute to Divine Worship.

## **Chapter XXVII**

### **Christ’s magisterial teaching in the conventual house at Capharnaum. Parable of the lenient king and the pitiless servant**

1. That afternoon, Tuesday the 10<sup>th</sup> of August in the year 33, after Peter had paid the didrachmas tribute, when still in the conventual house at Capharnaum, Jesus’ Apostles approached Him, saying: “*Who do You think is the greatest in the Kingdom of Heaven?*” referring to the kingdom on earth they expected Jesus to establish, and not to Eternal Blessedness. This gave Jesus, in turn, occasion for asking them: “*What were you talking about along the way?*” They, however, kept silent, for on the way they had wrangled

among themselves about which of them would be the greatest, and feared lest Jesus would reprove them.

2. Jesus, seeing what they were pondering interiorly, seating Himself, called the Twelve and said to them: *“If any one desires to be first, he must be last of all and servant of all.”* Then He called an innocent child, Ignatius by name, embraced and kissed him and set him down beside Him in their midst. And He said: *“Truly, truly I tell you: if you do not become simple and humble again like children, you shall not enter the Kingdom of Heaven. Whoever therefore shall become humble like this child, he will be greatest in the Kingdom of Heaven. And whoever receives a child like this in My Name, receives Me. And whoever receives Me, receives Him who sent Me. For whoever considers himself the least among you, is truly the greatest in the Kingdom of Heaven. And whoever shall give you a glass of water to drink in My Name out of consideration for your being My disciples, I tell you truly that he will not lose his reward. Whoever shall scandalize one of these little ones who believe in Me, it would be better for him to have a millstone hung around his neck and be thrown into the depths of the sea. So listen: do not despise any of these little ones, because I tell you that their guardian angels in Heaven are forever gazing upon the face of My Heavenly Father; who takes delight in these children for their likeness to the angels.”*

3. Then Jesus exclaimed: *“Woe to the world because of scandals! For it is inevitable that there be scandals, given man’s inclination to evil; but woe to the man by whom scandal arises! Therefore, if your hand or your foot scandalizes you, cut it off and throw it away, as it is better for you to enter Heaven maimed or lame than to have two hands and two feet and be cast into eternal fire. And if your eye scandalize you, pluck it out and throw it away, as it is better for you to enter Heaven with a single eye than to have two eyes and go to Hell, where the gnawing worm of desperate remorse never dies, and the fire is never extinguished. Just as in the Temple, by the Law of Moses, every victim is to be sprinkled with salt, likewise those who are damned are seasoned with fire, victims of Divine Justice by their impenitence. Salt is good, but if salt loses its savour, with what shall you season it? Always sustain the salt of virtue among you, and so keep up the peace between you.”*

4. Jesus went on to say: *“The Son of Man has come to save what had perished.”* So that they might understand better, He again expounded to them the parable of the lost sheep: *“What do you think? If someone has a hundred sheep and one of them goes astray, will he surely not leave the ninety-nine in the sheepfold and go out to seek the one gone astray? And if he succeeds in finding it, I tell you truly, he will take more pleasure in that one than in the ninety-nine who did not go astray. Thus the will of your Father who is in Heaven is that no man, who by his virtue and simplicity is like a child, should perish.”*

5. Jesus also said: *“If your brother sins against the Faith that you profess, go and correct him by yourself. And if he listens, you will have gained your brother. But if he refuses to listen to you, take one or two others with you, so that two or three witnesses may bear testimony to every word. And if he does not want to listen to them either, tell the Church authorities so that they admonish him; and if he does not listen to the Church, let him be anathema, deeming him from then on to be a gentile and a tax-collector.”* Jesus here refers to those public sins committed by the Church’s faithful against the Faith, Papal authority, morals, and so forth, which can even be chastised by the pain of excommunication.

6. Next Jesus, addressing His Apostles, spoke to them mysteriously of the powers they were to receive in the future, saying to them: *“All that you bind on earth, will be bound as well in Heaven; and all that you loose on earth will be loosed as well in Heaven.”*

7. *“I tell you, moreover: should two of you unite together on earth to ask for anything, whatever it may be, you shall obtain it from My Father who is in Heaven. For wherever two or three are gathered together in My Name, there I am in the midst of them.”*

8. Jesus said, besides: *“Bear this in mind also: if your brother sins against you, correct him charitably; and if he is sorry, forgive him. If he offends you seven times a day, and each time that day returns to you saying, ‘I am sorry for what I have done’: always forgive him.”* Then Peter went up to Jesus and asked: *“Lord, if my brother offends me, how often should I forgive him? Up to seven times?”* Jesus answered him: *“I do not tell you up to seven times, but seventy times seven: that is, as often as he offends you.”* The expression *“If your brother sins against you”* has a twofold meaning here. On the one hand it refers to sins against the commandments of God’s Law, which are offences against God Himself; and therefore against His representative the Priest; who has the obligation of forgiving them by means of the Sacrament of Penance whenever the sinner is repentant and complies with the necessary conditions; and on the other hand, it refers to personal offences between individuals, which should be forgiven by the offended person whenever asked; and forgiven interiorly as well, if not asked,.

9. Jesus, in order for His teaching on the forgiveness of offences to be better understood, propounded to them the parable of the lenient king and the pitiless servant: *“The Kingdom of Heaven is like a king who wished to settle accounts with his servants. And having begun to settle his accounts, one servant was brought to the king who owed him ten thousand talents, and as he had nothing with which to repay them, his lord commanded that he be sold together with his wife and his children and all that he had, and the debt thus be paid. Then the servant, throwing himself at his feet, begged him saying, ‘Sir, be patient a while with me, and I will repay you everything.’ And the lord of the servant, moved to compassion, let him go free, and*

*furthermore remitted him the whole debt. But after that servant had left, he met one of his companions who owed him a hundred denarii; and seizing him by the throat, wanted to strangle him, saying, 'Pay me back what you owe me.' His fellow servant, falling at his feet, begged him saying, 'be patient a while and I will repay you everything.' Yet he would not wait, but went and had him thrown into prison so that he might pay what he owed him. Now his companions the other servants, seeing what was happening, were very grieved; and went and told their lord all that had occurred. Then the lord summoned the pitiless servant and said to him, 'wicked servant, I forgave you your whole debt because you asked me. So should you not also have had pity on your companion, as I had on you?' And his lord, angered, had him delivered up to the torturers so that he might repay all that he owed. So also shall My Heavenly Father do to you, if you do not each forgive your brother from your heart."*

10. The Apostles said to the Lord: *"Increase our faith."* And the Lord said: *"Were you to have faith like a mustard seed, you would say to this mulberry tree: be uprooted and transplanted into the sea, and it would obey you."*

11. And Jesus also proposed this parable to them: *"Who among you, having a servant out ploughing or tending the cattle, when he comes back from the fields tells him: 'Come quickly and sit down at table'? And does not rather say: 'Prepare my supper, and serve me while I eat and drink; and afterwards eat and drink yourself'? Has the master perhaps to thank his servant for doing the things he commanded? I think not. You too likewise, when you do all the things you are commanded, say: 'We are useless servants; we have done no more than our duty'."*

### **Chapter XXVIII**

#### **Christ feels impelled to abandon Galilee once and for all, owing to the inhabitants' massive apostasy**

1. Jesus, who had chosen Galilee, and Capharnaum in particular, as the centre of His apostolate, and moreover the town itself as adopted hometown, saw with deep grief that many of His compatriots, who had partaken of the delicacies of His Deific Heart, showed themselves ever more indifferent and even aggressive towards Him.

2. As a result of the Sermon of the Promise of the Eucharist, a spiritual chaos had ensued, principally in the region of Galilee; since from among the crowds that had followed Jesus only a few remained steadfast. The disciples who had apostatized contributed in great part to this spiritual weakening, becoming efficacious instruments in the hands of the scribes and doctors of the Law of the pharisee and sadducee sects: in a word, of the Sanhedrin, which thus found itself stronger in its harassment of the Lord. All this made Him decide to leave Galilee once and for all.

3. Notwithstanding, before doing so, Jesus wished to retire to pray in solitude, and chose for this the conventual house of Capharnaum itself, in which there was a garden with trees. He also availed Himself of the days of His retreat, which ran from the 11<sup>th</sup> to the 21<sup>st</sup> of August in that year 33, to further strengthen the faith of the Apostles and other friars, given the difficult circumstances owing to the almost general apostasy in Galilee; and the Divine Mary did likewise with Her disciples, the nuns.

### **Chapter XXIX**

#### **Christ's last apostolic journey through Galilee**

1. On the 21<sup>st</sup> of August that year 33, after celebrating Saturday in the synagogue of Capharnaum, Jesus, accompanied by His Apostles and some of His disciples, undertook His last journey through that region, first touring the towns most affected by the spiritual crisis; among them, Bethsaida of Galilee, Magdala, Chorazaim and others mainly to the west of the Lake; all often visited by Him previously and favoured by His teachings and miracles.

2. Jesus' enemies, ever more emboldened and numerous, did everything possible so that in this apostolic journey Christ be given a cold reception, as was the case; since, moreover, seeing the bad dispositions of many, Christ did not perform any miracle on this occasion; rather He limited Himself to tenderly calling them again, making them see the graces He had poured out upon them, and forewarning them that they would be chastised by Divine Wrath if they did not respond.

### **Chapter XXX**

#### **Christ preaches in Capharnaum for the last time. He curses this town and others**

1. On Friday the 3<sup>rd</sup> of September that year 33, Jesus, with His Apostles and disciples, returned to Capharnaum; and in the evening, when Jewish Saturday had begun, preached for the last time in the principal synagogue, where a great multitude had gathered.

2. After a long and emotive exhortation, in which He allowed His immediate and definitive departure from the town to be surmised, He reminded all present of His Heavenly Father's predilection for Capharnaum, and of how obliged they were to respond to the innumerable graces received.

3. Finally, He predicted the direst chastisement that would befall the towns where He had performed so many wonders, and which, despite this, had not done penance: *"Alas for you, Chorazaim! Alas for you, Bethsaida! For if the miracles which have been performed in you had been done in Tyre and Sidon, long ago they would have done penance in hairshirt and ashes. Therefore, I tell you that there will be less rigour for Tyre and Sidon than for you on the day of judgement. And you, Capharnaum, after having been raised up to Heaven because of the predilection I have had for you, now, owing to your pride and rejection of God, you shall be plunged down into Hell; for,*

*not only shall you be treated with severest rigour at judgement, but even come to disappear from the face of the earth. Because if the miracles which have been done in you had been done in Sodom, perhaps Sodom would have repented of its wickedness and might well stand to this day. Therefore, I tell you that on the day of judgement there will be less rigour for the land of Sodom than for you, Capharnaum.”* By this severest prediction of chastisements, Christ cursed those thankless towns of Galilee.

4. His Divine Mother, Mary Cleophas and Mary Salome, as well as other pious women, were also present at this last sermon of Jesus in the Capharnaum synagogue. The sermon concluded, the Divine Master and all His company returned to their respective convents.

### **Chapter XXXI**

**The Apostles' discouragement. Christ orders them to go up to Jerusalem together with many of the disciples.**

**He stays on in Capharnaum**

1. The Apostles, though they had not lost faith in Jesus, were nevertheless bewildered and discouraged on seeing their Master's prestige decline among the people. This frustrated those human aspirations that they still partly retained and hoped to see fulfilled when Jesus was to establish on earth the Kingdom of God, which they believed also to be temporal.

2. That same Friday the 3<sup>rd</sup> of September in the year 33, as the feast of Tabernacles was now at hand, the Apostles said to their Master: *“Leave here and go to Judea, so that your followers and sympathizers in that region see yet more of the wonderful works You perform. For no one does things in secret if he aspires to be known in public. Hence go to Judea and display your works there with the same intensity as You have done in Galilee. And once You have gained sufficient prestige among the multitudes in Judea, manifest the glory of Your royalty to the world and establish Your Kingdom.”* By these words the Apostles allowed a glimpse, not of any lack of faith in their Master, but of the discouragement that disconcerted them; to which Judas Iscariot's perversity contributed no little.

3. But Jesus, replying to His Apostles' anxiety and aspirations, told them: *“My time to be glorified has not yet come, since first I must suffer and die; your time, however, namely that Kingdom to which you aspire, is already prepared within souls by means of Sanctifying Grace. For now the world cannot detest you; since for the time being it detests Me alone, because I am the One who gives testimony that its works are evil. Go up yourselves to the feast of Tabernacles. I am not going up to the feast as yet, since it is not the time for Me to do so.”* For Jesus did not wish to leave without first removing all the friars and nuns from the now apostate town of Capharnaum, and taking them to live in Bethany, a decision He did not consider prudent to transmit to His Apostles in advance.

### *Chapter XXXII*

#### **The twelve Apostles, the disciples and the pious women set out for Jerusalem**

1. The following day, Saturday the 4<sup>th</sup> of September, the twelve Apostles and many of the disciples set out for Jerusalem, as Jesus had ordered, while He stayed on in Galilee. They made the journey across the territory of Gerasa, situated to the east of the Lake of Genesareth.
2. Later, while crossing the Decapolis region, they noted with surprise that a certain man, invoking Jesus' power, freed some demoniacs of unclean spirits, without the Apostles and disciples recognizing that the exorcist was one of the ex-possessed of Gerasa and a secret disciple of the Lord, fulfilling the mission entrusted to him by Jesus of preaching to the Gentiles; of which the Apostles and disciples were unaware. They, notwithstanding, indignant, forbade that secret disciple to fulfil his mission, without him on that account ceasing to do so, since he obeyed the Master's orders. The Gerasa ex-possessed, though recognizing some of the Apostles, among them Peter, did not identify himself or reveal the mystery of his apostolate. Following this incident, the Apostles and disciples continued on their journey to Bethany.
3. On Sunday the 5<sup>th</sup> of September, one day after the departure of the Apostles and those accompanying them, Jesus sent the rest of the disciples from Capharnaum to Jerusalem under the authority of the disciple Agabus; as likewise the pious women under the authority of one of them, Seraphia by name. Jesus had revealed His decision to take up residence definitively in Bethany only to these two superiors. The Divine Mary and Her two sisters stayed on with Jesus in Capharnaum.

### *Chapter XXXIII*

#### **Christ abandons Galilee definitively and sets out for Jerusalem. Healing of the ten lepers**

1. After Jesus had ordered the members of the two religious communities to leave for Bethany, and they had started out on the journey, He, on the 6<sup>th</sup> of September that year 33, left Galilee in company with His Divine Mother, Mary Cleophas and Mary Salome; though He did not undertake this journey for the feast of Tabernacles in a public manner, but privately.
2. On the way, Jesus, His Divine Mother and His aunts visited the village of Sephoris, as He wished to celebrate there in an intimate manner the anniversary of the Divine Mary's birthday on the 8<sup>th</sup> of September.
3. On the 9<sup>th</sup> of September, Jesus, together with His Mother and His aunts, left Sephoris to continue His journey to Jerusalem, though He intended to go beforehand to Bethabara of Perea, on the other side of the Jordan, on the border of Judea.
4. And it came to pass that on Friday the 10<sup>th</sup> of September that year 33, when Jesus entered the Samaritan village of Jenin, located on the frontier with Galilee, ten lepers who professed the Jewish faith went out to meet Him,

one Samaritan and nine Galileans. They halted at a distance, and raising their voices said: "*Jesus, Master, have mercy on us.*" When Jesus saw them He said: "*Go and show yourselves to the priests*"; and as they went they were cured. One of them, the Samaritan, when he saw that he had been cleansed of his leprosy, came back glorifying God with great cries; and prostrating himself on the ground at Jesus' feet, thanked Him. Whereupon Jesus said to him: "*Well, were not ten healed? And the other nine, where are they? So was there no one to come back to Me to give glory to God, except for this Samaritan, whom the Jews consider a foreigner?*" Then Jesus said to him: "*Rise up and go your way, your faith has saved you.*"

5. This healed leper, Pius by name, was not only there and then baptized, but as well received the grace of a religious vocation, to which he responded by later joining the disciples.

6. From Jenin, Jesus together with His Mother and two aunts continued on His way, subsequently crossing the Jordan. Once in Perea, He reached Bethabara, where He stayed several days. From there, crossing the Jordan again, He went on to Bethany, Lazarus's hometown, where He arrived on the 18<sup>th</sup> of September in the year 33. There, with great joy He saw that the religious community of disciples was lodged at Lazarus's home; and that of the pious women at the home of Simon the Leper, since he had joined the disciples. Jesus then went off alone to Bethabara of Perea, without saying where He was going, and stayed there until He went up to the Temple of Jerusalem on the occasion of the feast of Tabernacles.

### ***Chapter XXXIV***

#### **The feast of Tabernacles begins. The people seek Christ. He appears in the Temple and preaches**

1. The feast of the Tabernacles that year 33 began on the 29<sup>th</sup> of September after sunset and finished at sunset on the 7<sup>th</sup> of October, the eighth day, on which the feast ended.

2. During the first four days of the feast, the Jewish scribes and doctors of the Law of the pharisee and sadducee sects, not seeing the Master in Jerusalem, looked out for Him saying: "*Where can that Man be?*" For they were surprised at His absence from the feast, when present indeed were His Apostles and disciples, who could give no account of Jesus, His whereabouts being unknown to them. And there was a great buzz of talk among the people regarding Him. For some said: "*Jesus is a good Man*"; others, on the contrary: "*Not so, rather He deceives the people.*" Those speaking well of the Master did so with great caution for fear of the leading jews.

3. On the 4<sup>th</sup> of October that year 33, in the middle of the feast, all of a sudden Jesus went from Bethabara to the Temple, where He rejoined His Apostles and disciples. He preached there intensively, despite the opposition of His enemies, who persecuted Him to death.



4. To the crowd of Jews listening to Him, Jesus' masterful teaching further intensified the belief that He was the Messiah, Son of the Most High. But the scribes and doctors of the Law of the pharisee and sadducee sects, mingled among the people, did everything possible to efface from the minds of many the idea that the Master who spoke to them was God's Envoy. To this end those enemies said that He was a carpenter, the son of humble parents, and that they knew His whole family.

5. Many, therefore, seeing Jesus' wisdom, marvelled and said: "*How does He know the Sacred Scriptures without having studied them?*" Jesus, to recriminate those perverse individuals who sought to discredit Him among the people, and further to reaffirm His character as Messiah Envoy, answered and said: "*My teaching is not Mine, but of Him who sent Me. Whoever wishes to do the will of the One who sent Me, will know whether the doctrine I preach be of God or if I speak of Myself. Whoever speaks of himself, seeks his own glory; but whoever seeks the glory of the one who sent him is truthful in what he teaches, and in him there is no fraud at all.*" Then, addressing those perverse jews who persecuted Him to death, He told them: "*Did Moses by chance not give you the Law, and yet not one of you does what the Law commands? Why do you want to kill Me?*" And they retorted: "*You have the devil. Who wants to kill you?*", thereby striving to conceal their wicked designs from the multitude.

6. Jesus, referring to the healing of the Bethesda paralytic He had wrought the previous year, on a Saturday, answered them and said: "*I did a miraculous feat on a Saturday, and all of you, though inwardly marvelling, nevertheless displayed bewilderment and rejection; whereas Moses having given you the law of circumcision, not that it had its origin in Moses, but in the patriarchs, you do not desist from circumcising including on Saturday. Well, if a man can receive circumcision on Saturday so as not to break Moses' Law, why do you seethe with rage against Me because I healed a man on Saturday in his whole body? Do not judge by appearances, but with upright conscience.*" And some from Jerusalem began to say: "*Is He not the One they are trying to kill? Well, see how He speaks out in public and they say not a word to Him. Have perhaps our chief priests really acknowledged that He is the Christ? However we know from where and from what family He comes; and when the Christ shall come, no one will know from where He comes.*" This they said maliciously, since they knew that Jesus was the Christ. Following this, Jesus, with His Apostles and disciples, left for the Garden of Olives.

### **Chapter XXXV**

#### **Christ continues teaching in the Temple during the feast**

1. On the 5<sup>th</sup> of October that year 33, Jesus, with His Apostles and disciples, went from Bethany to the Temple of Jerusalem again. And He lifted up His

voice, teaching the people. At the same time He reproved the obstinate attitude of the scribes and doctors of the Law of the pharisee and sadducee sects, saying: *“You know Me and know where I come from, as you are not unaware that I am the Christ; and nevertheless, I, as Man, have not come on My own account, but have been sent by One who is infinitely truthful, Whom you cannot know if not through Me. I indeed do know Him, since I proceed from Him and He has sent Me.”*

2. Jesus then gave proof of the veracity of His teaching by great miracles, converting many who listened to Him. The enemies present among the crowd, hearing the Master’s teachings and seeing the miracles He performed and that many were converted, wanted to seize Him; but no one laid hands upon Him, as His hour had not yet come. So many of the people believed in Him and said: *“This is the Christ; for who can come and perform more miracles than the ones He does?”* After this episode, Jesus, with His Apostles and disciples, left for Bethany.

3. As the Sanhedrin heard that there were many among the people in favour of Jesus, on that same 5<sup>th</sup> of October they assembled to plan the Divine Master’s capture, hoping to carry this out the following day.

4. On the 6<sup>th</sup>, Jesus returned to the Temple with His Apostles and disciples; and there continued teaching. However, as the chief priests of the Sanhedrin, instigated by the pharisee spies, had sent bailiffs to seize Him, and besides, among the crowd, there were present some of those who had planned His seizure, Jesus therefore told them: *“I will still be with you a little while, and then I will go to the One who sent Me. Then you will seek Me, and will not find Me; and where I am going, you cannot come.”* By these words, He gave them to understand that the hour of His death had not yet come, and that, when His death should occur, He would return to the Father, where they could not go except through Him; consequently, they still had opportunity for conversion, but later it would be difficult for them, for they would seek Him and not find Him.

5. And the Jews said among themselves: *“Where is He to go that we cannot find Him? Will He perhaps go out to the nations around the world and preach to the Gentiles? What do the words He has just said mean: ‘You will seek Me, and will not find Me; and where I am going, you cannot come’?”*

6. The Temple guards, somewhat impressed by the Master’s words, did not dare to seize Him. However, they kept watch on Him constantly.

### **Chapter XXXVI**

#### **Christ preaches in the Temple of Jerusalem on the last day of the feast**

1. The 7<sup>th</sup> of October that year 33 was the last and principal day of the feast of Tabernacles. Jesus was in the Temple with His Apostles and disciples, and cried out loudly saying: *“If anyone is thirsty, let him come to Me and drink. For as the Book of Henoch says: ‘Whoever believes in the Christ of God,*

*rivers of living water will issue forth from within him.*” This He said of the numerous graces and charisms that those who believed in Him were to receive when the Holy Ghost came upon them in apotheotic form; because the Holy Ghost had not yet been given in that marvellous manner, inasmuch as Jesus had not yet been glorified. He, on concluding His preaching in the Temple, left for the Mount of Olives, as He did every day of the feast, in company with His Apostles and some of His disciples.

2. Many of the people who had heard the words previously uttered by the Master, said of Him: *“He is truly the Prophet, the Messiah we are awaiting.”* And others said: *“He is the Christ.”* But others retorted: *“Has the Christ then to come from Galilee? Does Scripture not say that from the lineage of David and from the town of Bethlehem, whence David came, the Christ is to come?”* So there was dissension among the people regarding Jesus. And some of them wanted to seize Him, but no one laid hands upon Him.

3. The Temple guards who had been sent to seize Jesus had not dared to do so, as they suspected Him to be truly the Messiah. Consequently, when they went back to the chief priests of the Sanhedrin, the pharisee doctors of the Law asked them: *“Why have you not brought Him?”* The guards replied: *“Never has any man spoken so divinely as this Man.”* The pharisees retorted: *“So then, have you too been seduced? By chance have any of the chief priests of the Sanhedrin believed in Him? Rather only those of the populace, who do not know the Law, accursed!”*

4. Thereupon, Nicodemus, the one who had come to Jesus by night, who was a secret disciple of His, and moreover a member of the Sanhedrin, came out in Jesus’ defence, and gave testimony that he believed in Him, saying: *“Does our Law by any chance judge a man without having first heard him and without being informed of his doings?”* They answered him and said: *“Are you too a Galilean? Investigate the Scriptures and understand that the Messiah Prophet does not arise from Galilee;”* thus hypocritically pretending that they were unaware of Jesus’ birth in Bethlehem. However, as the sanhedritic Council expected that their false arguments would be wisely refuted by Nicodemus, whom Gamaliel and Joseph of Arimathea would doubtless back up, they deemed the session concluded without allowing Nicodemus to speak. Accordingly, each returned to his own home, refraining for the time being from seizing Jesus, to await another more opportune occasion.

5. Nicodemus had been disparagingly accused of being a disciple of the Lord when they called him ‘a Galilean’; as it was known that the greater part of the Apostles and disciples were natives of that region. The Jews scorned the Galileans, pharisaically saying that among them lived many Gentiles, when there were also Gentiles to be found in Judea as well and in Jerusalem itself.

## Chapter XXXVII

### Christ again preaches in the Temple. Episode of the adulterous woman. Parable of the father of the household. The Jews' snare

1. On Friday the 8<sup>th</sup> of October that year 33, Jesus, with His Apostles and disciples, returned to the Temple in the morning. And all the people came to Him, so that seated in an unpaved court He taught them. The pharisee scribes brought Him a woman caught in adultery, and placed her in the midst. They said to Jesus: "*Master, this woman has just been caught in adultery. Moses in the Law commanded us to stone such as commit this offence. So then, what do You say?*" This question put to Him had a double catch: for if Jesus publicly opined that they should put her to death for her adultery, they would accuse Him before the Roman procurator of usurping his powers, since the death penalty prescribed in Moses' Law could not now be executed without licence from the Roman authorities. But if on the contrary, Jesus absolved her, they would accuse Him before all as a prevaricator and an enemy of Moses' Law. Jesus, however, leaning forward, with His finger started to write down on the ground the sins of the woman's accusers. And as they insisted in asking Him, Jesus straightened up and said to them: "*Let whoever is without sin among you be the first to cast a stone at her.*" This He said, not because they had stones in their hands, but to show them that they too deserved punishment for their sins. Then Jesus, leaning forward again, continued to write on the ground. The hypocritical accusers, seeing their own transgressions written down there, and hearing what Jesus said to them, filled with shame and horror went away one after another, beginning with the eldest, so that there remained Jesus and the woman, who was standing in the midst of the people.

2. Then the sinful woman, Lycinia by name, seeing the Master's goodness, moved by grace sincerely repented of her sins; which she demonstrated by kneeling at Jesus' feet weeping tears of gratitude. Consequently He said to her: "*Woman, where are those who accused you? Has no one condemned you?*" She answered: "*No one, Lord.*" Then Jesus said to her: "*Neither will I condemn you. Go, and do not turn to sin again*"; also telling her that she would soon receive the waters of Baptism.

3. Jesus addressed His divine word to the woman and to the many who were there. Someone asked Him: "*Lord, are they few who are saved?*" And He replied: "*Strive to enter by the narrow gate which leads to salvation; for I tell you that many will try to enter later, and not be able.*" So that they might better understand this teaching, He expounded to them the following parable: "*When the father of the household shall have entered and shut the door, those of you who have remained outside will begin to knock at the door and say: 'Lord, open up to us'; and He will reply: 'I do not know where you are from'. Then you will begin to say: 'We ate and drank before You, and You taught in our plazas'. And He will tell you: 'I do not know where you are*

*from; begone from Me all workers of iniquity'. And then you will see Abraham, Isaac and Jacob, and all the prophets in the Kingdom of God. And from Orient and Occident, and from Aquilon and Auster, people will come and sit at table in the Kingdom of God; you, however, shall be cast outside, and there will be weeping and gnashing of teeth. Hence the last shall be the first, and the first shall be the last."*

4. Jesus, by the foregoing parable, spoke of the apostasy of the greater part of the Jews; and that, if they were not converted, many of the Gentiles would occupy their places in Heaven; so that, these being the last to be called to the Kingdom of God, would be the first; but the Jews who had been the first to be called, would be the last: some, because they would never enjoy that everlasting Kingdom; and others, because they would be converted later. However, the conversion *en masse* of the Jewish People will not take place until the end of time.

5. The pharisees, taking advantage of the occasion of Herod Antipas's presence in Jerusalem for the feast of Tabernacles, went up to Jesus and, with the aim of intimidating Him, told Him: "*Leave the Temple and go elsewhere, for Herod seeks to kill you.*" Which was not the case, since Herod never attempted to kill Christ, though he did feel overwhelming aversion to His divine teaching, so opposed to the monarch's depraved morals.

6. Jesus, nevertheless, to show that He feared nothing, and besides to clarify His recriminatory attitude towards Herod's vices, told them: "*Go and tell that fox that I cast out demons and perform cures today and tomorrow, and that on the third day I will be consummated. For it is necessary that I go on today and tomorrow and the day after, since it cannot be that a Prophet die outside Jerusalem.*" This Jesus said above all so that those pharisees and the Sanhedrin might know that nobody would prevent Him from preaching in Jerusalem on the occasion of the recent feast of Tabernacles, neither on the occasion of the coming feasts of Dedication and Passover; and therefore He would come to Jerusalem as well for the latter two feasts, until they killed Him on the 15<sup>th</sup> of Nisan; that is, on the second day of the Passover, Jerusalem being the appropriate city for that, given its obstinate impiety; as it had been for some of the prophets immolated there as well.

7. Next Jesus, overwhelmed by deep sadness, said: "*Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you. How often I wished to gather your children as the hen gathers her chicks under her wings, and you would not! Know that your home shall be left deserted. I tell you, that you will not see Me until the time comes when you say: 'Blessed be He who comes in the Name of the Lord!'*" Christ, in these words, not only lamented over the city, but also censured her depravities and held her responsible for the corruption and apostasy of the Jewish People, foretelling the destruction of Jerusalem, and consequently of the Temple; indicating thus that in Jerusalem, before killing Him, they would acclaim Him with those same

praises; and besides, following their deicide action, that ungrateful people would not acknowledge Him as the Son of God until shortly before His Glorious Second Coming.

### **Chapter XXXVIII**

#### **Christ preaches in the gazophylacium of the Temple of Jerusalem. Christ, Light of the world**

1. The following day, the 9<sup>th</sup> of October, Jesus again visited the Temple with His Apostles and disciples, preaching at the gazophylacium, where the offerings were made.

2. And thus Jesus spoke saying: *“I am the Light of the world. Whoever follows Me does not walk in darkness, but shall have the Light of supernatural life.”* The pharisees said to Him: *“You bear testimony to Yourself, so that Your testimony is inadmissible and therefore unworthy of credence.”* In reply Jesus told them: *“Though I give testimony to Myself, My testimony is true, for I know where I came from, since I am the Father’s Envoy; and where I am going, for to Him I am to return; you, however, because of your hypocrisy and pride, refusing to acknowledge Me as the Messiah, claim to be unaware of where I come from and where I am going.”*

3. Jesus went on to say to the pharisees: *“You judge Me without upright conscience, according to the worldliness of your flesh and your degraded morals. But I do not judge anyone that way; for if I judge, My judgement is right and therefore true, because not only I give testimony to Myself, but I and the Father who sent Me. In your Law it is written that the testimony of two men is admissible and therefore worthy of credence. I, then, am the One who gives testimony to Myself; moreover, the Father who sent Me also gives testimony to Me.”*

4. With refined malice those pharisees asked Jesus: *“Where is Your Father?”* Jesus responded: *“Since you do not wish to acknowledge Me, you do not acknowledge the Father. If you acknowledged Me, truly you would acknowledge My Father as well.”* Jesus spoke these words at the gazophylacium, teaching in the Temple; and no one laid a hand on Him, for His hour had not yet come.

### **Chapter XXXIX**

#### **Another of Christ’s sermons in the Temple of Jerusalem**

1. In the afternoon of Sunday the 10<sup>th</sup> of October that same year 33, Jesus, with His Apostles and disciples, went from Bethany to the Temple to teach. On this occasion a fair number of scribes and doctors of the Law of the pharisee and sadducee sects had gathered, and other leading jews. Accordingly the Master’s teachings were more especially addressed to them; to whom He gave an exceptional opportunity for conversion, filling them with inspirations and interior lights.

2. Jesus told them: *“I am soon to go, and you still have opportunity to be converted. But after I have gone, you will seek Me and not find Me. And your*

*sin of apostasy will lead your souls to eternal death. For where I am going, you cannot come if not through Me.*” And the Jews said, some maliciously and others out of ignorance: *“Does He perhaps want to kill Himself? For He said: Where I am going you cannot come.”* And Jesus told them: *“You, as mere creatures, are from here below; I, however, am the Son of the Most High, and therefore am from above, from Heaven. You, then, are of this world. I am not of this world. Accordingly, I say rightly that your sin will lead your souls to eternal death; seeing that to obtain eternal life, you must needs acknowledge that I am the Son of God.”*

3. As among those scribes, doctors of the Law and other leading Jews listening to the Lord, there were some of perverse condition and others with better dispositions, the perverse ones, pretending to be unaware of Jesus’ identity, and the better ones, to assure themselves further of the mystery contained in His Divine Person, said to Him: *“And You, who are You?”* Jesus said to them: *“I am the Beginning of all things, I am God Himself speaking to you. I have many things with which to reproach and condemn you owing to your obstinacy in the sin of not wishing to acknowledge Me, since I have given sufficient testimony that I am the Envoy of God the Father. He who has sent Me is veracious in everything, and what I have heard from Him is what I speak in this world.”*

4. In spite of Jesus’ words, the perverse ones amongst the Jews pretended not to understand, in order thus to persist in their obstinate attitude of refusing to acknowledge Him as Son of the Most High. Jesus, the better to move their souls to conversion, enlightened them interiorly regarding the mystery of His Passion and Death. Thus He forewarned them as well that if they continued their stubborn rejection of grace, they would be among the number of the deicide people who were to crucify Him.

5. Finally He told them: *“When you have raised up the Son of Man on the Cross, then you will know yet better who I am; and that, as Man, I do nothing of Myself, but that I announce what My Father has taught Me; and that He who sent Me, My Heavenly Father, is ever with Me, and has never left Me by Myself: for as God, I am one with Him; and as Man, I ever do what pleases Him.”* Jesus was referring to the great prodigies which would take place at His Death on Calvary, and above all to His glorious Resurrection; and that these stupendous signs would be the last and greatest proof He would give them that He was the Son of God and Messiah Envoy. And that nevertheless, on Calvary, the majority of those who were to crucify Him would become yet more obstinate in refusing to acknowledge Him, and thus, as deicide people, consummate their apostasy.

6. By Jesus’ magisterial teachings, accompanied by inspirations and interior lights, no few scribes, doctors of the Law and other leading Jews with better dispositions, though not understanding the magnitude of everything they had

heard, for the time being accepted the Divine Master's teachings, displaying belief in Him, as did many simple folk among the people.

### **Chapter XL**

#### **Christ disputes with the jews in the Jerusalem Temple**

1. On the following day, the 11<sup>th</sup> of October that year 33, Jesus went up to the Temple again in the afternoon with His Apostles and disciples. And the scribes, doctors of the Law and other leading jews who had believed owing to the previous day's preaching, sought Jesus out. And He told them: *"If you persevere in My word, you will truly be My disciples, and you will know the truth better, and the truth will make you free."*

2. Some of those who had believed, however, instigated by the pharisees and sadducees who forever opposed the Master's teachings, answered Him: *"We are Abraham's descendants, and have never been slaves of anyone; how can you say that we will be made free?"* By which they pretended not to understand that Jesus referred to liberation from slavery to sin by means of grace. Therefore He stressed this yet further saying to them: *"Truly, truly I tell you that everyone who commits sin is a slave to sin; and while a slave to sin, has no right to everlasting glory, as this is reserved to those who possess divine sonship. Accordingly, if the Son of the Most High shall make you free by His Grace, you shall be truly free from slavery to sin and shall obtain the dignity of sons of God."*

3. Jesus also told them: *"I know that you are sons of Abraham according to the flesh, and not according to the spirit. You want to kill Me, however, because My words find no response in you, since you reject them. I speak of what I have seen in My Father, and you do what you see in your father Satan."* Those jews replied: *"Our father is Abraham."* But Jesus retorted: *"If you were Abraham's children, you would perform Abraham's deeds. You now wish to kill Me, however, when as Man that I also am I have told you the truth I heard from God. Abraham did not do what you do."*

4. *"You, then, do the deeds of your father Satan."* Hence the jews said to Him: *"We are not children of Satan. We have one sole Father, who is God."* But Jesus said: *"If God were your Father, you would surely love Me. For I proceed from God and have come on God's behalf. I have not come, therefore, of Myself, rather He has sent Me. Why then are you not willing to understand this language of Mine? It is because you cannot bear My Divine Word. You are sons of the devil, and you want to comply with your father Satan's wishes; he, having first been a righteous angel, did not persevere in the truth by rebelling against God; and from then on has the homicidal mission of drawing souls into sin. Therefore in Satan there is no truth; and he tells lies because of himself he is a liar and father of lies. Nonetheless, you do not wish to believe Me, who am the Son of God, because I tell you the truth. Who among you can accuse Me of sin? If I tell you the truth, why are*



*you not willing to believe Me? Whoever is from God listens to God's words. That is why you do not listen to them, because you are not from God."*

5. And the jews, ever more stubborn and furious, told Jesus: *"Did we not say rightly that You are a Samaritan and bedevilled?"* Jesus responded: *"I am not bedevilled, rather I honour My Father, and you have slandered Me. I do not seek My glory: God, My Father, is the One who seeks My glory and will do justice against those who slander Me."*

6. The Master, however, seeing that the majority of the scribes, doctors of the Law and other leading jews, who the previous day had demonstrated their belief in Him, were going over to His enemies, with the aim of drawing them back said: *"Truly, truly I tell you, that whoever observes My teaching will not die forever."* Nevertheless, save some exceptions, the jews who had displayed their belief in Jesus the previous day, opposed Him openly again, saying: *"We are now really convinced that you are bedevilled. For Abraham and the prophets died; and yet You say: 'Whoever observes My teaching will not die forever'. Are you by chance greater than our father Abraham, who died, and greater than the prophets, who died too? Whom do You take Yourself to be?"* Jesus responded: *"If I were to glorify Myself, you could say that My testimony is worthless. But it is My Father who glorifies Me, He whom you say is your God. You do not know Him, but I do know Him. Were I to say that I did not know Him, I would be a liar like yourselves. But I do know Him, and I keep His word."*

7. The dispute reached its climax when Jesus told them: *"Abraham, your father, earnestly desired to see this day of Mine, and therefore saw it anticipatively in vision, and rejoiced at it."* The jews, with refined malice, said to Him: *"You are not yet fifty years old, and have seen Abraham?"* Jesus told them: *"Truly, truly I tell you, that before Abraham was created, I am."* Those perfidious jews remembered that God likewise had uttered the words *"I am"* on Sinai to designate Himself; and that Jesus, saying them now with the same intention, proclaimed Himself God. So they took up stones to throw at Him. Jesus, however, making Himself invisible, departed from them. This dispute took place in Solomon's Porch, beside the Golden Gate of the Temple.

8. Before Jesus had brought the dispute with those jews to a close, the Apostles and disciples had departed from the Temple at a sign from the Master. He rejoined them in the Garden of Olives, from where all went to Bethany, refraining from going back to visit the Temple for the time being.

### ***Chapter XLI***

#### ***Christ cures a man blind from birth***

1. On Saturday the 16<sup>th</sup> of October that year 33, Jesus, with His Apostles and disciples, set out from Bethany for the Garden of Olives, taking the road to the Cedron valley. Near Jerusalem, passing by the pool of Siloe, Jesus saw

a man blind from birth called Sidonius, thirty years of age, begging alms. The Apostles and disciples, when they saw the blind man, asked Jesus: *“Master, whose sins caused him to be born blind, his own or those of his parents?”* For it was very common among the Jews always to attribute sicknesses and other misfortunes to personal sins or to the sins of forebears, and including to future sins. But Jesus replied: *“It is not for his faults or those of his parents, rather he was born blind so that the works of God’s power may be displayed in him. It is necessary that I carry out the works of Him who sent Me while I am on earth, so that they may believe in Me; since after My death My Messianic labour will have concluded. However, while I am in the world, I must give testimony that I am the Light of the world.”*

2. Having said this, He spat on the ground and made clay of the spittle, and with the clay anointed the eyes of the blind man, saying to him: *“Go and wash in the pool of Siloe”*, which means to say ‘Envoy’. Sidonius went and washed, and was blind no more. Jesus and His disciples then continued on their way to the Garden of Olives.

### **Chapter XLII**

#### **The pharisees persecute Sidonius and expel him from the Synagogue**

1. Shortly after Sidonius had ceased to be blind, he went to his home in Ophel, a district of Jerusalem. The neighbours and those who had seen him previously begging alms said: *“Is he not the blind man who sat and begged?”* Some said: *“It is him.”* But others said: *“Not him, but someone like him.”* But Sidonius said: *“Yes, it is me.”* Then they asked him: *“How were your eyes opened, and see?”* Replied Sidonius: *“The Man called Jesus made clay and anointed my eyes, and said to me: ‘Go to the pool of Siloe and wash’. I went, and washed, and see.”* They asked Sidonius: *“Where is the Man who gave you your sight?”* He replied: *“I know not.”*

2. But some, scandalized, brought the man who had been blind to the pharisees, since it was Saturday when Jesus had made the clay and opened his eyes. The pharisees, after questioning him and finding out how Jesus had healed him, brought Sidonius to the Jerusalem synagogue to which he belonged. Once in the presence of the ruler of the synagogue, the pharisees again asked Sidonius how he had received his sight. He told them: *“The Man who healed me put clay on my eyes, and I washed, and see.”* Some of the pharisees said of Jesus: *“This Man is not from God, for He does not observe the Saturday rest.”* But others said: *“How can a sinful man work such miracles?”* And there was dissension among them. They spoke again to Sidonius: *“And you, what do you say of the Man who opened your eyes?”* He said: *“He is the Christ, the Prophet.”* But the Jews did not wish to believe on his word that he had been blind and had received his sight; so they summoned the parents of the man who had received his sight and asked them: *“Is this your son, whom you say was born blind? Then how does he now see?”* His parents replied to them: *“We know that this is our son, and that*

*he was born blind; but we do not know how he now sees; nor do we know who opened his eyes; he is old enough to speak for himself, ask him about it.*” Sidonius’s parents said this because they were afraid of the Jews, who had decided that anyone confessing Jesus to be the Christ was to be thrown out of the synagogue. Therefore his parents had said: *“He is old enough to speak for himself, ask him about it.”* This measure of expelling from the synagogue whoever confessed Jesus to be the Christ had been taken by the chief Levitical authorities at the request of certain influential Sanhedrites following Jesus’ dispute with the Pharisees on the 11<sup>th</sup> of October, and for which they had attempted to stone Him. Following the questioning of Sidonius and his parents in the synagogue, the three of them departed.

3. Shortly afterwards, the Pharisees again summoned the man who had been cured of blindness; so that Sidonius, who was at his home in the Ophel district, returned to the synagogue, and there they told him: *“Give glory to God, and not to the Man you say has healed you, for we know that He is a sinner.”* Sidonius told them: *“If you say that He is a sinner, I tell you He is not; and, moreover, I tell you again that, having been blind, I now see.”* Then they asked him anew: *“What did He do to you? How did He open your eyes?”* Sidonius answered them: *“I have already told you and you have heard. Why do you want to hear it again? Do you perhaps want to become His disciples as well?”*, an ironic reply whereby he also disclosed that he was Jesus’ follower. The Pharisees cursed Sidonius and told him: *“Be a disciple of His yourself, for we are disciples of Moses. We know that God spoke to Moses; but this Man whom you say healed you, we neither know who He is nor where He is from;”* by which they pretended to be unaware of Jesus’ identity. At this, Sidonius replied to them: *“This is a wonderful thing, that you do not know where the Man who healed me is from, and nonetheless He opened my eyes. We know that God does not hear proud sinners; but does indeed hear someone who fears God and does His will. Never was it heard that anyone opened the eyes of a man blind from birth. And if He, who cured me, were not God’s Envoy, He would be unable to do anything of what He has done.”* The Pharisees answered Sidonius: *“You came out of your mother’s womb in sin, and want to teach us?”* They then expelled Sidonius from the Synagogue, and he went back home again.

### **Chapter XLIII**

#### **Christ visits Sidonius and baptizes him**

1. On that same Saturday the 16<sup>th</sup> of October, Jesus, who had heard that Sidonius had been expelled from the synagogue, went to visit him at his home; and when He found him said: *“Sidonius, do you believe in the Son of God?”* He replied: *“Who is He, Sir, that I may believe in Him?”* Thereby disclosing that he had not had the opportunity of seeing with his eyes the one who had healed him; hence he still did not know Him, but that he ardently

so desired, in order to show his gratitude and faith in Him. And Jesus told him: *“You have seen His work in you, and now you see Him with your eyes: I am, who speak with you.”* Sidonius told Jesus: *“Lord, I believe.”* And falling down, he adored Him.

2. A little later Jesus took Sidonius to the pool of Siloe; and there, in the presence of many who had followed Him, baptized him. Later Jesus, addressing chiefly the pharisees who were present, said: *“I came into this world to exercise just judgement, so that those who do not see, may see; and so that those who out of pride boast that they see, remain blind”*; Jesus referring not to bodily sight, but to that of soul. The pharisees there, on hearing this, said to Jesus: *“So then, are we too blind?”*, thus vaunting the knowledge they possessed of Scripture. Jesus told them: *“If you were blind, there would be no guilt in you for not acknowledging Me as Messiah; however, since you say ‘we see’, glorying in being learned in Sacred Scripture, you have no excuse at all for not acknowledging their fulfilment in Me. Accordingly, as you see the truth and at the same time continue to reject it, the sin against the Holy Ghost abides in you.”*

#### **Chapter XLIV**

##### **Christ preaches beside the Ophel synagogue. Allegory of the Good Shepherd**

1. In the afternoon of that same Saturday the 16<sup>th</sup> of October in the year 33, Jesus, with His Apostles and disciples, preached beside the Ophel synagogue. Here He presented the allegory of the Good Shepherd, as many had gathered there owing to Sidonius’s cure. Jesus began by saying: *“Truly, truly I tell you, that whoever does not enter the sheepfold by the door, but climbs in by another way, is a thief and a brigand. But whoever enters by the door is the shepherd of the sheep. The porter opens up to him, and the sheep hear his voice, and he calls each of his sheep by name, and leads them out to good pastures. And when he has led his sheep out, he goes before them; and the sheep follow him, as they know his voice. But they do not follow the stranger, rather they flee from him because they do not know the voice of strangers.”* Jesus set this allegory forth to them, but they did not understand what He said to them.

2. Therefore Jesus spoke to them again: *“Truly, truly I tell you, that I am the door of the sheep. All those who up till now have gone ahead of Me to turn the sheep aside from the way that leads to the true sheepfold are thieves and brigands, and therefore My sheep have not listened to them. I am the door. Whoever enters in by Me, shall be saved; and shall come in and go out without stumbling, and shall find good and abundant pastures. The thief comes only to steal, kill and ruin the sheep of My flock. But I have come so that the sheep may have supernatural life, and have it ever more abundantly.”*

3. *“I am the Good Shepherd. The good shepherd gives his life for his sheep; but the mercenary or hired man who is not the true shepherd and to whom the sheep do not belong, when he sees the wolf coming, abandons the sheep and flees; and the wolf seizes them and scatters the flock. The mercenary flees because he is a hired man and has no interest at all in the sheep. I am the Good Shepherd: I know My sheep and My sheep know Me. As the Father knows Me, so do I know the Father, and I lay down My Life for My sheep.”*

4. *“I have other sheep as well who are not of this sheepfold of Mine, and it must needs be that I bring them, and they will hear My voice, and so there will be one single flock and one single Shepherd.”* Jesus was referring to all those who, not in the true Church, will later be converted and form part of Her, She being the fold of salvation. The prediction of a single flock and a single Shepherd will have its total fulfilment in the Messianic Kingdom: where all men, being inside the true sheepfold, will acknowledge Christ as sole and true Shepherd.

5. Jesus expounded many other teachings, finally saying: *“Therefore the Father loves Me because I give My life for My sheep, for me later to take back My life. No man has the power to take My life from Me. I lay it down voluntarily and generously for the salvation of men. Since as God that I am, I have the power to give My life, by dying in My Humanity; and I have the power to take back My life, by rising from the dead; because the commandment I received from My Father is to die so as later to rise from the dead.”* There was fresh dissension among the Jews at these words. And many of them said of Jesus: *“He is bedevilled, and He is mad. Why do you listen to Him?”* Others, however, said: *“These words are not those of someone bedevilled. Can anyone bedevilled by any chance open the eyes of the blind?”*

## **Chapter XLV**

### **Christ returns to Bethany with the Apostles and disciples**

1. The same Saturday the 16<sup>th</sup> of October, after His sermon in Ophel, Jesus returned to Bethany with His Apostles and disciples. Along the way the Apostles pondered over the sheep which He said He had in another sheepfold; which led to their associating them with the Gerasa ex-possessed they had seen casting out demons in Jesus' Name in the Decapolis region. John, then, speaking up, said: *“Master, we saw someone cast out demons in Your Name, and we forbade him, since he does not follow You with us.”* But Jesus said: *“Do not forbid him, as there is no one who does a miracle in My Name and can then speak badly of Me. Because whoever is not against you, is with you.”*

2. Jesus, without revealing to them the mystery of the mission entrusted to the two Gerasa ex-possessed, gave the Apostles and disciples to understand

that the man they had seen casting out demons in His Name belonged as well to the number of His disciples.

### *Chapter XLVI*

#### **Christ, in company with the Prophets Elias, Henoah and Moses, journeys to the Mount of Ananias or Mount Sinai, and then on to Egypt**

1. Jesus, before undertaking the journey, told His Apostles and disciples that for some time they would know nothing of Him; and that His Divine Mother remained in Bethany to guide and care for them.

2. On Sunday the 17<sup>th</sup> of October in the year 33, Jesus departed alone from Bethany; and on arriving at Bethabara of Perea, beside the River Jordan, He was joined by the three Holy Prophets Elias, Henoah and Moses. They had come from the Planet of Mary without visibly manifesting in their persons the glorious qualities they possessed there, moreover presenting a youthful appearance. On the 24<sup>th</sup> of October that same year, Jesus, in the company of the three, reached a solitary and remote spot in the locality of the Mount of Ananias, or Mount Sinai or Horeb, where the three kings Melchor, Gaspar and Balthassar were to be found, dedicated to God in the wilds through prayer and penance. Jesus instructed them in the mysteries of the Kingdom of God and then baptized them. The Divine Mary was also present at this ceremony, who to do so appeared without ceasing to be seen in Bethany. The joy of the three aged Kings was indescribable at being able to live for several days by the Divine Master's side and receive extraordinary graces from Him.

3. On Wednesday the 27<sup>th</sup> of October that year 33, having bid farewell to the Magi Kings, Jesus set off for Egypt in company with the Prophets Elias, Henoah and Moses, entering Heliopolis, today Cairo, on the 30<sup>th</sup> of October. In this city He had lived with His Parents when a Child because of Herod's persecution. Jesus carried out a great apostolate in Egypt, and the simple people who had known Him in His childhood days, seeing Him now were filled with sublime joy, given the veneration they had always felt for the Holy Family. Jesus, during His stay in Egypt, wrought great miracles and conversions. Many became His disciples, among them Luke, and He taught them more especially so that after His departure they might preach the Kingdom of God to their compatriots. Nevertheless, during this apostolate the Lord did not lack opposition from many of the jews living there. Luke was to join the Apostles and disciples definitively days prior to the Lord's Death.

4. On Tuesday the 23<sup>rd</sup> of November, Jesus and the three holy Prophets left Heliopolis, reaching Bethabara of Perea on the 7<sup>th</sup> of December that year 33. Elias, Henoah and Moses disappeared shortly afterwards.

5. During the journey, both there and back, Jesus and the three holy Prophets carried out a great apostolate.

## Chapter XLVII

### Christ goes from Bethabara of Perea to the Temple of Jerusalem, on the feast of Dedication. The jews attempt to stone Christ and to seize Him

1. On Tuesday the 7<sup>th</sup> of December, solemn day of the feast of Dedication that year 33, Jesus, who after His journey down into Egypt was in Bethabara of Perea, of a sudden translated Himself to the Temple. It was a wintry day, rainy and cold. While Jesus was strolling in the Temple, in Solomon's Porch, the jews gathered round Him and said: *"Till when will You keep our souls in suspense with doubt? If You are the Christ, tell us so plainly."* This they said, not because they were unaware of Jesus' identity, but to seek thereby an opportunity to condemn Him by His own words. Jesus answered them: *"I tell you, and you do not want to believe Me. The deeds I do in My Father's Name give testimony to Me. But you do not want to believe in Me, because you do not belong to My sheep. For My sheep hear My voice, and I know them, and they follow Me. And I give them the life of Grace, and they shall never be lost, and no one shall snatch them from My hands. Since My Father, who has given them to Me, is above all, including Myself as Man, and no one can snatch anything from My Father's hands nor from Mine; for the Father and I as God are one."*

2. The jews then took up stones intending to cast them at Jesus. He, however, answered them: *"I have shown you many good deeds on My Father's behalf. For which of them do you want to stone Me?"* The jews replied: *"We do not want to stone You for any good deed, but for blasphemy, since You, being merely a man, auto-proclaim Yourself God."* And Jesus answered them: *"Is it not written in the Book of Henoch: 'You are gods'? Well, if God called 'gods' those to whom He addressed His word and they, by accepting it, received Grace, and the Scriptures cannot err, how can you say that I blaspheme because I said 'I am the Son of God'?, when as God I am Infinite Sanctity, and as Man I received the Father's same Infinite Sanctity from Him, and He sent Me into the world to transmit His word. If I do not perform My Father's deeds, you would be right to refuse to believe in Me. But as in truth I perform My Father's deeds, even while you do not want to give credence to Me, give it to My deeds so that you may acknowledge, and not maliciously deny, that the Father is in Me and I am in the Father."* Those treacherous jews, unable to resist Jesus' words full of wisdom and truth, wanted to seize Him. But He made Himself invisible to them, and thus slipped out of their clutches.

3. Jesus, being alone, had confronted His enemies in the Temple to show them that He did not fear them, and to give them a sign that, until His hour had come, they could do nothing against Him. Following this confrontation, He left for Bethany, rejoining His Apostles and disciples there. They, by counsel of the Divine Mary, had not gone up to the Temple for the feast, since neither did the Law oblige them.

## **Chapter XLVIII**

### **Christ withdraws with His Apostles and disciples to Bethabara of Perea**

1. On the 9<sup>th</sup> of December, when there were still five days to go before the end of the feast of Dedication, Jesus, with His Apostles and some of His disciples, once more went to Bethabara of Perea, on the eastern bank of the Jordan, the place where John the Baptist first baptized. Great multitudes, the sick among them, followed Him along the way.
2. When He reached Bethabara of Perea, many came to Him as well, and again He taught them all as was His wont, and healed them of their sicknesses. And the people said: *“John the Baptist in truth did not perform any miracle. However, everything that John said of Jesus was true.”* Consequently, many believed in the Lord.

## **Chapter XLIX**

### **Christ's preaching during His stay in Bethabara of Perea. Parable of the unfaithful steward**

1. On Sunday the 12<sup>th</sup> of December that year 33, in one of His sermons in Bethabara of Perea, Jesus, addressing His Apostles and disciples, in the presence of many other followers, expounded first the parable of the unfaithful steward: *“There was a rich man who had a steward, who was accused before his master of squandering his goods. Therefore, calling the steward, he told him: ‘What is this I hear said of you? Account for the administration of my goods, because from now on I do not wish you to be my steward.’ So the steward said to himself: ‘What shall I do? For my master is dismissing me from the administration of his goods, and I am incapable of digging, and am ashamed to beg.’ However, reconsidering, he said: ‘Now I know what I must do, so that when I am dismissed as steward, there be people to receive me into their homes’. And so calling every one of his master’s debtors, he said to the first: ‘How much do you owe my master?’ And he replied: ‘One hundred barrels of oil’. And he told him: ‘Take your debtor’s bill, sit down quickly and write fifty.’ And later he said to another: ‘And you, how much do you owe?’ And he answered: ‘one hundred measures of wheat’; and he told him: ‘Take your bill and write eighty’. And the master praised the unfaithful steward, not for his unfaithfulness, but because he had known how to act shrewdly; because the children of this world or lovers of this world, regarding their worldly business, are more shrewd and concerned than the children of Light or Gospel followers regarding the business of their eternal salvation.”*
2. The parable concluded, Jesus gave this teaching: *“Hence I tell you: procure friends using the riches of iniquity, so that when you die those friends receive you into the eternal mansions.”* In these words the Master exhorts that good use be always made both of the spiritual goods and of the material goods a man possesses, with the object that he thereby gain the invaluable treasure of eternal salvation, with the consequent conversion



through his good works of even the most obdurate sinners; and in this manner he will have made use as well of holy shrewdness, since he will have gained those converts as friends and intercessors before God to their common benefit in eternal blessedness. The expression ‘riches of iniquity’, here represents the gifts of this world, by their inferiority in contrast to those of Heaven.

3. And Jesus continued saying: *“Whoever is faithful in little things, is faithful as well in great; and whoever is unfaithful in little things, is unfaithful as well in great. For if in the riches of iniquity or gifts of this world you have not been faithful, who will entrust you with true riches, which are those of Grace?”* Here Jesus teaches that the practice of virtue is to include even the seemingly slightest obligations; since whoever does not value little things will end up not valuing great things. Besides, if pure love of God does not move a man to do good, let the eternal reward he is promised move him, or at least the fear of Hell; because how can a man who does not even fear God’s chastisements love Him? And the Master went on to say: *“If you have not been faithful even in others’ goods, who will give you what is to be yours?”* Since whoever does not even concern himself with putting into practice merely human virtues, which are on the fringe of the life of Grace, how can he obtain supernatural virtues, which are those proper to the life of Grace, and by which alone can man obtain the salvation of his soul?

4. And Jesus repeated once more the following teaching: *“No man can at the same time serve two masters who are in essence opposed to one another; for either he will detest one and love the other, or follow one and despise the other. You cannot at the same time serve God and wealth when the latter draws you into sin.”*

5. The pharisees, however, who were covetous, hearing all these things, made fun of Jesus. And He told them: *“You pass yourselves off as righteous before men, but God knows your hearts. For that which men, in their selfish and arrogant outlook, hold to be sublime, is abominable before God”*; since the Jews held by tradition to the false idea that poverty and misery were signs of divine malediction; and that, on the contrary, abundant goods were a sign of blessing; and instilled this view in the people to the benefit of their own excellence. And as Jesus knew the perversity of their hearts, He branded them as abominable before God.

6. And Jesus went on to tell them: *“For the Law and the prophets up till John prophesied the need to comply with the precepts of Moses’ Law and with other commands of God through the prophets. As from the preaching of John the Baptist up till now, however, I have announced to you the Kingdom of God, and you all have to strive much harder to enter it, since the demands are greater than before. Do not think then that I have come to abolish Moses’ Law and the sayings of the prophets; rather to perfect them in everything and enjoin their strict fulfilment. For truly I tell you that, until in the Universe*

*and on earth Satan's power has been annihilated, the fulfilment of the Law in its whole compass, according as I perfect it by My Gospel teaching, will continue to be demanded of all men."*

### **Chapter L**

#### **Christ during His preaching in Bethabara of Perea speaks of matrimony and its indissolubility**

1. On the same 12<sup>th</sup> of December in the year 33, Jesus, during His sermon in Bethabara of Perea, taught on matrimony. The pharisees came up to Him there to try Him, saying: *"Is it lawful for a man to put away his wife for any cause?"* But Jesus replying said to them: *"What did Moses command you?"* They answered: *"Moses allowed a wife to be put away by a bill of repudiation."* Jesus responded saying: *"Because of your hardness of heart, Moses wrote that down for you. But have you not read that God, in the beginning, on creating the human race, made man and woman and said through Adam's lips: 'Therefore a man shall leave his father and his mother, and shall unite to his wife, and they shall be two in one flesh'? So they are not two then, but one flesh. Therefore what God has united, let no man put asunder."*

2. But the pharisees retorted more forcefully, saying to Jesus: *"Then why did Moses order a wife to be repudiated by a bill of repudiation?"* And He told them: *"Due to your hardness of heart Moses allowed you to repudiate your wives; yet at the beginning it was not so. And I tell you still further: that whoever repudiates his wife, if not because of adultery, exposes her to becoming an adulteress; and even in the case of just repudiation, whoever marries the repudiated woman while her husband lives, commits adultery, and she too commits it. For what God has united, let no man put asunder."*

3. Jesus, then, in this sermon at Bethabara of Perea, made it quite plain before all that He had re-established the primitive rigour of the indissolubility of marriage, so that the practice of polygamy was condemned as well for opposing the unity of marriage.

### **Chapter LI**

#### **Christ, during His sermon in Bethabara of Perea, teaches the parable of wealthy Epulon and poor Lazarus**

1. Jesus brought His sermon of December the 12<sup>th</sup> in Bethabara of Perea to a close by teaching the parable of wealthy Epulon and poor Lazarus: *"There was a wealthy man called Epulon, who dressed in purple and finest linen, and each day gave splendid feasts. At the same time there was a beggar there, Lazarus by name, who, full of sores, lay at the wealthy man's gate longing to fill himself with the crumbs that fell from his table, but no one gave him any; and the dogs came and licked his sores. It came to pass that when the beggar died he was borne by the angels to Abraham's Bosom. The wealthy man also died and was buried in Hell. And when Epulon was in*

*torment, lifting up his eyes he saw Abraham afar off, and Lazarus in his Bosom. And he cried out: 'Father Abraham, take pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am burning in these flames.' And Abraham said to him: 'Remember that you received good things in your lifetime, and Lazarus, in turn, ill. Thus he is now solaced here, but you are tormented in Hell. Besides, between us and you there is an unfathomable abyss; so that whoever might wish to pass from here over to you cannot, neither come here from over there.'"*

2. Wealthy Epulon is the pattern of vice; and Lazarus, of virtue. The parable was a well-known historical event that occurred in Galilee during Jesus' infancy, who on expounding it now, combined reality with parabolic adornment, such as the dialogue between Abraham and Epulon, to attest to the eternal misery of the damned. In the parable, Jesus censured the pharisees on account of their greed for material goods and unbridled appetite for amusements and pleasures.

### **Chapter LII**

**Christ leaves for Bethany with His Apostles and disciples.**

**There He again explains the doctrine on the indissolubility of marriage and speaks of celibacy**

1. As the teachings and miracles of Jesus during His preaching in Bethabara of Perea had reached the ears of the Sanhedrin, the latter sent a commission there of scribes and doctors of the Law from the pharisee and sadducee sects for the purpose of sowing greater confusion among the many who came to hear the Divine Word, and at the same time keep the Sanhedrin informed of everything that occurred there.

2. Jesus, however, to elude His enemies, withdrew from Bethabara of Perea on the 14<sup>th</sup> of December before dawn, reaching the Bethany monastery with His Apostles and disciples late at night that same day. Once in the monastery, He further explained the doctrine on marriage; since the Apostles and disciples asked Him about the matter. Jesus, after again explaining the teaching expounded in Bethabara, insisted: "*Whoever repudiates his wife and marries another, commits adultery. And if a woman repudiates her husband and marries another, she commits adultery.*"

3. The Apostles and disciples, who knew how common was the practice of the bill of repudiation granted by Moses, seeing now the new moral demands of marriage and the difficulty that supposed for many to put into practice, said to Jesus: "*If that is man's situation with respect to his wife, it is better not to marry.*" But Jesus told them: "*Not all are capable of remaining celibate, save those so graced from on High. Because there are castrated who were born so from their mother's womb, through some incurable anomaly, whereby they came into the world totally unfit for marriage; and there are those who were castrated by men, for various reasons, thereby also*

*being unfit for marriage; and there are those who castrated themselves out of love for the Kingdom of Heaven; namely those who, renouncing marriage, castrated themselves spiritually by a vow of chastity, in order to live as celibates in the religious or priestly state.”* And Jesus concluded by saying: *“Whoever shall be capable of this, let him be so.”*

### **Chapter LIII**

**Christ, in the conventual house at Bethany, blesses some children and then leaves for the banks of the Jordan**

The following day, 15<sup>th</sup> of December that year 33, in the morning, while Jesus was at the conventual house in Bethany, He was presented with some children for Him to lay His hands upon them and pray for them. But the Apostles and disciples scolded them so that they might not bother the Master. When Jesus noticed this He took it very badly and rebuked His Apostles and disciples, saying to them: *“Let the children come to Me, and do not prevent them, for the Kingdom of Heaven is for those who are innocent like these. Truly I tell you, whoever does not receive the Kingdom of God like an innocent child, shall not enter.”* And Jesus, embracing and kissing the children, and laying His hands upon them, blessed them. And after He had laid hands upon them, Jesus left Bethany with His Apostles and disciples.

### **Chapter LIV**

**Episode of the wealthy young man. Christ speaks of the danger of worldly attachments, and highlights the religious life**

1. In the morning of the same day, the 15<sup>th</sup> of December, when Jesus and His Apostles and disciples were on the outskirts of Bethany and about to take the road to Bethabara of Perea, a wealthy and distinguished young man came hastening up to Him. The young man was occupied in the administration of his great estate. Since childhood he had zealously kept the Commandments of God’s Law; he had known Lazarus of Bethany for some time, and on certain occasions had heard Jesus’ sermons; so he already believed in Him and had been baptized. However, drawn to the life of perfection led by the religious communities of disciples and pious women, prompted by grace he desired to imitate them, without realizing the renunciations this entailed.

2. When the wealthy young man came up to Jesus, he knelt down and asked: *“Good Master, what must I do to obtain eternal life?”* Though he already knew, he wanted the Lord to confirm it to him yet again. Jesus replied: *“Why do you call Me good? You do well to call Me so, as you thereby acknowledge that I am the Messiah, the Son of God made Man, since no one is good of himself but God alone, from whom all goodness proceeds. If you want to enter into eternal life, however, keep the Commandments.”* The young man asked: *“Which ones?”* Jesus answered: *“You know them well, but these are some: You shall not kill, you shall not fornicate, you shall not commit adultery, you shall not steal, you shall not bear false witness, you shall not*

*practise deceit of any kind, you shall honour your father and your mother, and you shall love your neighbour as yourself."*

3. However the young man replied, saying: *"Master, I have kept the Commandments since my childhood. What else do I still have to do?"*; thereby disclosing to Jesus his ardent desire to serve Him as a religious. Jesus, resting his eyes upon him, looked at him with pleasure, saying: *"One thing only remains if you want to be perfect: Go, sell whatever you have and give to the poor, and you shall have a treasure in Heaven; and then come and follow Me"*; thus confirming the call to religious life that the young man felt in his heart. But greatly afflicted by the words he had just heard, the young man withdrew saddened and went away, because he had great possessions and was very wealthy; whereby he squandered the grace of a religious vocation.

4. Jesus, looking around and seeing that the young man had left, said to His Apostles and disciples: *"Truly I tell you: Oh! How difficult will it be for those who possess wealth to enter the Kingdom of God!"* And as the Apostles and disciples were astonished at their Master's words, He told them anew: *"Little children, how difficult it is for those who trust in riches alone, and live attached to them, to enter the Kingdom of God! It is easier for a camel to pass through the 'Eye of the Needle', than for a man unduly attached to the things of this world to enter the Kingdom of Heaven."* Jesus was referring to the gate in the walls of Jerusalem known as the 'Eye of the Needle' because of the shape of its arch. The gate was so narrow that a laden camel could not pass through, whereas unladen it could.

5. When the Apostles and disciples heard these words, they were even more astonished and said to one another: *"Then who can be saved?"* Jesus gazing upon them, said: *"What seems impossible to men is possible to God, who by His grace can move even the hardest of hearts. For all things are possible to God."*

6. Then Peter, speaking up, said to Jesus in the name of the twelve Apostles: *"See, we have left everything and followed You in the religious state. What then shall be our recompense?"* Jesus replied: *"Truly I tell you, that you who have followed Me, if you persevere to the end, on the day of the General Resurrection, when the Son of Man seats Himself on His throne of glory, you as well will sit on twelve thrones and judge the twelve tribes of Israel with Me. Truly I tell you that everyone who, for My Name's sake, shall leave home or brother or sister or father or mother or wife or children or land, even with the sufferings proper to the religious life, shall here in this world receive a hundredfold in homes or brothers or sisters or father or mother or wife or children or land; and afterwards shall possess eternal life. Since many who in this world are considered foremost in honours and riches, if they do not employ them in God's service, will be least in the Kingdom of Heaven; and*

*those who, having left everything for My sake, are regarded as least in this world, will be foremost in the Kingdom of Heaven.”*

7. Jesus concluded saying: *“Many are called but few are chosen.”*

### **Chapter LV**

#### **Christ, in Bethabara of Perea, expounds the parable of the labourers in the vineyard**

1. Following the episode of the wealthy young man, Jesus continued on His journey to the Jordan; and preaching *en route*, arrived in Bethabara of Perea on the 18<sup>th</sup> of December that year 33. Seeing that many had come to Him to hear His Divine Word, that same day Jesus spoke to them yet again about the Kingdom of God, presenting to them, among others, the parable of the labourers in the vineyard:

2. *“The Kingdom of Heaven is like a man, father of a household, who went out early one morning to take on labourers for his vineyard. And having reached agreement with them to pay a denarius a day, he sent them off to his vineyard. Then going out again at about nine in the morning, he saw others standing idle in the plaza and said to them: ‘You as well, go into my vineyard and I will pay you a fair wage’. And they went. The father of the household went out again close to noon, and afterwards, at about three in the afternoon, doing likewise with others. Finally, going out at about six in the evening and finding others there with nothing to do he asked them: ‘How come you are idle here all day long?’ They replied: ‘Because no one has hired us’. The father of the household told them: ‘You as well, go into my vineyard’.”*

3. *“When night fell, the owner of the vineyard said to his steward: ‘Call the labourers and pay them their wages, beginning with the last and ending with the first.’ When those who had gone in at about six in the afternoon came, each of them received his denarius. Finally when the first came, they supposed that he would give them more; but they only received one denarius each; and when they received it, they complained about the father of the household, saying: ‘These latecomers only worked for an hour, and he has equalled them to us, who have borne the burden of the day and the heat.’ But the father of the household replied to one of them: ‘Friend, I do not deal with you unfairly. Did you not agree with me to one denarius? Take what is yours and go; for it is my wish to give as much to the latecomers as to you. Can I by chance not do as I wish with what is mine? Or must you be envious and sour-faced because I am good?’” Jesus concluded saying: *“In like manner, the last in this world shall be the first in the Kingdom of Heaven; and the first, the last.”**

### **Chapter LVI**

#### **Lazarus of Bethany falls gravely ill. Mary Most Holy makes this known to Jesus. Lazarus dies and is buried**

1. On the 19<sup>th</sup> of December in the year 33, when Jesus, His Apostles and some of His disciples were in Bethabara of Perea, it came to pass that

Lazarus, the brother of Martha and Mary Magdalen, fell gravely ill in Bethany. Mary Magdalen was the one who, repentant, had anointed the Lord with balm and wiped His feet with her tresses.

2. The two sisters, greatly distressed, besought the Most Holy Virgin Mary, who was at the conventual house at Bethany, to intercede with Jesus so that He might cure the sickness. The Divine Mother, accompanied by some pious women, set out hastily in search of Jesus. When alone with Him in Bethabara of Perea, which was in the afternoon of the 20<sup>th</sup>, tearfully She said to Her Divine Son: *“Lord, see, the one You love is sick.”* Jesus, moved to compassion as well, consoled His Mother in the following words, for Her in turn to transmit to Mary Magdalen and to Martha: *“This sickness is not unto death, but for the glory of God, so that the Son of God may be glorified thereby.”* Jesus dearly loved the two sisters Mary Magdalen and Martha and their brother Lazarus with a special affection. When He heard that Lazarus was sick, Jesus purposely stayed on two further days in Bethabara of Perea.

3. Straightaway the Divine Mary, leaving Bethabara of Perea, set out for Bethany, arriving there on the 22<sup>nd</sup> of December. But Lazarus had died in the early morning of the previous day and been buried that same day, the 21<sup>st</sup>, late in the afternoon. In this episode, the Divine Mary’s infused knowledge had been veiled so that She might exercise faith that Lazarus would be raised from the dead, since Her Divine Son had told Her that this sickness was not unto death. Nonetheless, when She returned to Bethany with the message, Lazarus had already been buried.

### **Chapter LVII**

#### **Christ sets out from Bethabara of Perea for Bethany**

1. On Thursday the 23<sup>rd</sup> of December that year 33, Jesus said to His Apostles and disciples: *“Let us return to Judea.”* They told Him: *“Master, not long ago the jews sought to stone You, and You want to return there?”* Jesus replied: *“By chance are there not twelve hours of daylight? Whoever walks by day does not stumble, since he sees the light of this world; on the contrary, whoever walks by night stumbles, because there is no light in him.”* In these mysterious words Jesus wished to tell His Apostles and disciples that no obstacle would hinder His apostolic labour, not for a single hour of the day, while He lived in this world. However, when the time came to suffer and to die, He would allow Himself to be seized by His enemies; and, feeling Himself abandoned by His Father, would suffer the dark night of His Soul without any solace at all, giving His life for men crucified on the Cross.

2. After this, Jesus said to His Apostles and disciples: *“Our friend Lazarus sleeps; but I am going to awaken him from his sleep.”* They said to Him: *“Lord, if Lazarus sleeps, he will get well.”* But Jesus had spoken of clinical death, and they understood Him to have spoken of ordinary sleep. Then Jesus told them plainly: *“Lazarus has died; and for your sakes I am glad not to*

*have been there, so that later you may believe all the more in Me. But let us go to where he is.*” Then Thomas, fortified by the Holy Ghost, said to the other Apostles and disciples: *“Let us go as well, and die with the Master”*; since he was afraid that they might kill Jesus in Jerusalem. Jesus left Bethabara very early that 23<sup>rd</sup> of December.

### **Chapter LVIII**

#### **Christ in Bethany raises Lazarus to life**

1. In Bethany, Mary Magdalen and Martha now lived in a different house, since their previous one had been turned into a cloister for friars.

2. On the afternoon of Saturday the 25<sup>th</sup> of December that year 33, when Jesus, with His Apostles and disciples, on His return journey to Bethany, reached the village of Bethphage, situated on the Mount of Olives, Lazarus had already been four days in the tomb. When Martha heard that Jesus was coming, she left Bethany and went out to meet Him. But Mary Magdalen stayed behind at home. Martha said to Jesus: *“Lord, if You had been here, my brother would not have died. But I know too that whatever You ask of the Heavenly Father, He will grant You.”* Jesus said: *“Your brother shall rise again.”* Martha replied: *“Well do I know that he shall rise again at the universal resurrection, which shall be on the last day.”* Jesus said to her: *“I am Resurrection and Life. Whoever believes in Me, though he be dead, shall live; and everyone who lives and believes in Me, shall not die eternally. Do you believe that?”* She told Him: *“Yes, Lord; I believe that You are the Christ, the Son of the living God, come into this world.”*

3. Having said this, Martha sent word to Bethany to tell her sister Mary privately: *“The Master is here in Bethphage and calls you.”* When Mary Magdalen heard this, she rose in haste and went out to meet Jesus. For He had not yet reached the village of Bethany, but was still in Bethphage, where Martha had gone out to receive Him.

4. Mary Magdalen’s and Martha’s home in Bethany was filled with people, among whom were many Jews from Jerusalem, some of them opposed to the Master, who had come to console the two women for their brother’s death. For Bethany was some three kilometres from Jerusalem, the distance the Jews were allowed to walk on Saturdays.

5. The Jews, then, who were in the house with Mary Magdalen consoling her, when they saw that she had risen up in haste and left to go out to meet Jesus, went out after her, saying: *“She is going to the tomb to weep there.”* But some of them, seeing that she did not go to the tomb, followed her. When Mary came into Jesus’ presence, seeing Him she fell at His feet and said weeping: *“Lord, if You had been here, my brother would not have died.”* Jesus, seeing her weep, as likewise the Jews who had come with her, was touched in spirit and deeply moved Himself.



6. Then Jesus and His Apostles and disciples, the two sisters Martha and Mary, and others, leaving Bethphage headed for Bethany, where Jesus' Mother, the other disciples, the pious women and many others were waiting. When in the house, Jesus said to Mary Magdalen and Martha: *"Where have you buried Lazarus?"* They replied: *"Come, Lord, and You will see."* And as Jesus wept, the Jews then said: *"See how He loved Lazarus."* And some of them said: *"Surely this Jesus, who opened the eyes of the man born blind, could have kept Lazarus from dying?"*

7. But Jesus, weeping out loud again, went with them all to the tomb, a cave sealed by a large stone, located in the garden of the house. Jesus said: *"Take the stone away."* Martha, the deceased's sister, said: *"Lord, by now he must smell, because he has been buried there four days."* She said this not because he did smell, since God had not permitted Lazarus's body to enter into corruption, but because it would normally be so four days after death. Moreover, Martha said those words before they had even moved the stone away from the tomb. Jesus, however, said to Martha: *"Did I not tell you that, if you trust in Me, you will see the glory of God?"*

8. Hence they removed the stone. And Jesus, lifting up His eyes to Heaven, said: *"Father, I give You thanks that You have heard Me. It is indeed true that I know You always hear Me. But I have said this for the people here around Me, so that they may believe that it is You who have sent Me."* After saying this, it being now 3 in the afternoon on the 25<sup>th</sup> of December in the year 33, Jesus cried out in a great voice, saying: *"Lazarus, come forth!"* At that same instant Lazarus, who was dead, arose; and his body, now alive, with hands and feet bandaged and face covered by a sudarium, miraculously moved from the depths of the tomb to its exterior, covering a distance of several metres. Jesus said to those present: *"Untie him, so he can walk."* Many of the Jews who had come to visit Martha and Mary, when they saw the miracle Jesus had performed, believed in Him. But other Jews went to the pharisees and told them the things Jesus had done.

9. Lazarus, who at his resurrection had been healed of the sickness which had caused his death, invited his relatives and closest friends to a great feast, to celebrate the anniversary of Jesus' Birth and the miracle He had wrought on him. Many who then believed were baptized that day.

### ***Chapter LIX***

#### **The Sanhedrin condemns Christ to death for the first time**

1. On Saturday the 15<sup>th</sup> of January in the year 34, on account of the spectacular miracle of Lazarus's resurrection, the Sanhedrin in full gathered under the presidency of High Priest Caiphas, instigated by Pontiff Annas, and said of Jesus: *"What are we to do, for this Man performs many miracles? If we let Him be, everyone will believe in Him; and the Romans will come*

*and ruin our city and nation*”; thus devising false arguments and accusations in order to condemn the Master.

2. As the three sanhedrites Nicodemus, Joseph of Arimathea and Gamaliel, Jesus’ secret disciples, openly opposed the impious plans of the other members of the Sanhedrin, High Priest Caiphas, who presided over the session, confronted the three secret disciples telling them: *“You scarcely know what you are saying. Do you not realize that it is fitting that one man die for the good of the people, rather than that the whole nation perish?”* He, however, did not say this of his own accord; rather, being High Priest that year, prophesied that Jesus had to die for the nation; and not solely for the Jewish nation, but as well to gather into a single sheepfold all those who, being dispersed, would want to become God’s children. For from the very lips of the blackguard Caiphas, the Holy Ghost sought to demonstrate to the Sanhedrin that Jesus was to die not only for the Jewish people, which would be converted *en masse* at the end of time, but as well for the Gentiles, who by the Apostles’ preaching were to enter the bosom of the true Church.

3. In keeping, then, with the agreement reached by the Sanhedrin, from that day on they looked for some way to put Jesus to death. Because of the unjust proceedings of the Council, Gamaliel, angered, presented his resignation that day, ceasing to be a member of the Sanhedrin. The vacancy left by Gamaliel was filled the next day by a Jew hostile to Christ; whereupon the Sanhedrin continued to have seventy-two members, the number that corresponded to the Council which assisted the Levitical High Priest.

### ***Chapter LX***

***Christ is informed of the deicide decision of the Sanhedrin.***

***He withdraws with His Apostles and disciples to Ephrem, and afterwards to the Mount of the Quarantine***

1. The day after the Sanhedrin had met, the three secret disciples Nicodemus, Joseph of Arimathea and Gamaliel informed Jesus of the Council’s decision; so the Master no longer appeared in public among the Jews; since on that same 16<sup>th</sup> of January that year 34, He went to a place near the Judean desert, to a town called Ephrem, and there dwelt with His Apostles and some of His disciples.

2. On Saturday the 5<sup>th</sup> of February that year 34, Jesus, with His Apostles and disciples, went from the town of Ephrem to the Mount of the Quarantine, where He had been before at the beginning of His Public Life; He again stayed on the Mount forty days and forty nights, since His retreat lasted from the 6<sup>th</sup> of February to the 18<sup>th</sup> of March that same year. Jesus dedicated this time specially to prayer and rigorous fasting in view of His approaching Passion and Death; and had, among other aims, that of teaching His Apostles and disciples how they should prepare themselves for coming events. At the same time He instructed them on the mysteries of Redemption, announcing

to them the Pentecost that would come upon them after His Ascension. The Apostles and disciples accompanying the Master imitated Him in His austerity, each in keeping with his spirit of sacrifice; with the exception of Judas Iscariot. He, squandering the graces which Jesus offered him as well, was to depart from there yet more hardened in wickedness, and resolved to deliver Jesus up to the Sanhedrin and obtain a payment for betraying Him, and at the same time rid himself of the Master.

3. At the conclusion of His forty days' and forty nights' retreat on the Mount of the Quarantine, when Jesus was somewhat apart from His Apostles and disciples, He shuddered, aghast at the closeness of His Passion and Death. Satan, who was ever on the watch seeking to verify if He were truly the Son of God, suspected that the signs of desolation shown by Jesus were due to the proximity of His Passion and Death. The demon thought that this was the opportune moment to tempt Christ again directly. Therefore, by His permission, he took the figure of the Eternal Father; and in a benign voice told Him: "*My beloved Son, in whom I am well pleased: It is not necessary that You die; it is enough that You fulminate these twelve Apostles and the disciples here with You, and offer them to me in holocaust in order that reparation be made to me and mankind redeemed.*" Jesus, however, told Satan: "*You shall not tempt the Lord your God. It is written: 'You shall not kill.'*" Satan, not satisfied with this reply, feigning greater gentleness and goodness, persisted twice more with the same temptation. To these temptations Christ responded more forcefully in the same words; so that Satan, defeated and more confused than ever, withdrew from Christ's presence. Though Satan had never heard the words "*My beloved Son, in whom I am well pleased*" directly from the Eternal Father, he had heard them narrated by some of those who were eyewitnesses of Christ's baptism in the Jordan.

4. While Jesus was concealed on the Mount of the Quarantine, from Bethany Mary Most Holy followed Him in His penances, for between Son and Mother there ever existed mysterious intercommunication.

### ***Chapter LXI***

#### **The Sanhedrin orders Christ's seizure. In Jerusalem the pilgrims seek the Master**

1. On the 28<sup>th</sup> of February that year 34, while Jesus was to be found on the Mount of the Quarantine, the chief priests, scribes and doctors of the Law of the pharisee and sadducee sects, who comprised the Sanhedrin or Council of Elders, learning of Jesus' concealment, gathered at the petition of High Priest Caiphas instigated by his father-in-law Pontiff Annas. The sanhedritic Council, full of satanic rage, published an edict commanding that anyone knowing of Jesus' whereabouts should disclose it in order that He be seized. The sanhedrites Nicodemus and Joseph of Arimathea openly opposed the Sanhedrin's iniquitous decision, ratified by High Priest Caiphas.

2. Towards the middle of the month of March, when the Jewish Passover that year 34 was already close, many of the Jews had already gone up to Jerusalem to purify themselves before the start of the Passover. Towards the end of the month of January the rumour had circulated that Jesus would come up to the feast of the Passover that year some time in advance, so they sought Him; and not finding Him said to one another in the Temple: *“What do you think? What does it mean that He has not yet come up for the feast?”* Consequently, not a few believed that Jesus’ absence was due to the edict published by the Sanhedrin for His seizure.

### **Chapter LXII**

**Christ leaves the Mount of the Quarantine and sets out for Jerusalem.  
He predicts His Passion for the third time**

1. On Friday the 18<sup>th</sup> of March that year 34, following His retreat on the Mount of the Quarantine, Jesus set out with His Apostles and disciples for Jerusalem intending to pass through Jericho. Along the way, Jesus went ahead of them; they, at the same time as they admired the Master’s courage, followed Him fearfully owing to the risk they would run in Jerusalem.

2. Jesus, withdrawing a little from the disciples, and taking aside the twelve Apostles, began to tell them the things that were to befall Him: *“See, we are going up to Jerusalem, where all the things the prophets wrote about the Son of Man concerning His Passion shall be fulfilled: for the Son of Man shall be delivered up to the chief priests and to the scribes and to the doctors of the Law of the pharisee and sadducee sects, namely to the Council of Elders or Sanhedrin, and they shall condemn Him to death, and deliver Him up to the gentiles, who shall mock Him, spit on Him, scourge Him and put Him to death; but on the third day He shall rise again.”* These words caused no little bewilderment and contrariety among the Apostles, frustrating yet again the idea they in some fashion still had of a Messiah whose kingdom would also be temporal; since they were not unaware that His kingdom would be spiritual. They, then, were unable to reconcile what Jesus had told them concerning His Passion and Death with the temporal reign that they hoped He would soon establish on earth.

### **Chapter LXIII**

**Christ enters Jericho. Zachaeus’s conversion**

1. That same Friday the 18<sup>th</sup> of March, quite early in the morning, when Jesus drew close to the town of Jericho with His Apostles and disciples, a blind man called Nazarius was seated by the wayside begging alms. Jesus passed him by without letting His presence be made known, since He intended to heal him later.

2. Owing to the proximity of the Passover, there was a great deal of bustle in the streets of the town, it being an obligatory route for many on their journey up to Jerusalem.

3. That same Friday the 18<sup>th</sup> of March in the year 34, having entered Jericho with His Apostles and disciples, Jesus crossed the town. A man called Zachaeus lived here, very wealthy and a leading man among the tax-collectors. Zachaeus did his best to see Jesus and meet Him personally. Unable to do so because of the crowd, since he was very short of stature, Zachaeus ran on ahead and climbed up into a fig tree to see Jesus, who had to pass by that way. When Jesus reached the place, looking up He saw Zachaeus and said to him: *“Zachaeus, come down quickly, for today I must stay at your home.”* He came down in all haste and, overjoyed, received the Master into his home, whom he honoured with a dinner. Also present were the Apostles and disciples, Zachaeus’s wife and children, and other prominent people of Jericho. When the pharisees saw Jesus enter the house, they murmured against Him saying that He had gone to stay at a sinner’s home, since Zachaeus being a publican, namely a tax collector for the Romans who were gentiles, his continuous dealings with them meant that he contracted legal impurity, according to the pharisees.

4. During the meal Zachaeus came and stood before the Master and made public satisfaction for his faults, firmly resolving to amend his life there and then. He said as well: *“Lord, half of my goods I will give to the poor; and if I have defrauded anyone in any way, I will pay him back four times as much.”* Jesus said: *“Today salvation has come to this house, because Zachaeus is also a son of Abraham. For the Son of Man has come to seek and to save what was lost”*; thereby pointing out that to Zachaeus pertained in preference the call to salvation since he was a Jew as well, though by profession a tax-collector.

5. When the dinner was over, Zachaeus and his family were baptized at his home. After a time he was to join the disciples; and his wife, Miriam by name, the pious women. Zachaeus was to occupy the episcopal see of Caesarea Maritime, succeeding Centurion Cornelius, first Bishop of the city.

#### ***Chapter LXIV***

##### ***Christ preaches in the synagogue of Jericho. Parable of the ten minas***

1. In the afternoon of that 18<sup>th</sup> of March in the year 34, Jesus, accompanied by the Apostles and disciples, and by Zachaeus, went from the latter’s home to the synagogue, where a good number of pharisees were mingled among those present. Before He began to preach, the Master made known to all the recent conversion of Zachaeus, whom He praised for his generous response.

2. Jesus then delivered His sermon, teaching the parable of the ten minas, as the time was nearing when, in Jerusalem, He was to leave this world to return to the Father; and because the pharisees thought that the Kingdom of God would be manifested later on, and in a way different from what Jesus taught.

3. So Jesus taught the parable of the ten minas: *“A nobleman went into a far country to take possession of a kingdom and then return. Having called ten*

*of his servants, he gave to each a mina, or silver coin, telling them, 'trade with these until I return'. Now as the citizens of the city in which he lived detested him, as soon as he had left to take possession of his kingdom, they sent an embassy after him, saying: 'We do not want this man to return and reign over us'.*"

4. *"However, when he returned to his city after having taken possession of his kingdom, he summoned the servants to whom he had given the money, to find out what business each had done. So the first came up and said, 'Lord, your mina has yielded a profit of ten minas'. To whom he replied, 'excellent, my good servant; because you have been faithful in a little, I will give you authority over ten cities'. The second servant came up and said, 'Lord, your mina has yielded a profit of five minas'. To whom he said, 'you shall have authority over five cities'. Finally the third servant came up and said, 'Lord, here is your mina, which I kept wrapped up in a handkerchief, being afraid of you, as you are demanding by nature, claiming what you have not put in deposit and reaping what you have not sown'. Then the lord said to him, 'wicked servant, by your own lips I condemn you. Since if you held me to be demanding by nature, claiming what I did not put in deposit and reaping what I did not sow, why did you not put my money in the bank, so that on my return I might have recovered it with the interest at least?' So the lord told those present: 'Take the mina away from him and give it to the one who has ten minas'. But they said to him, 'Lord, he already has ten minas!' 'Well, I tell you', that lord replied, 'to every one who has, more shall be given, and abundantly; but from him who does not have, even what he seems to have shall be taken away from him. As for those enemies of mine who did not want me to reign over them, bring them here and kill them before me'."* In this parable, though Christ affirms that the king questioned the ten servants, nonetheless He only highlights the questioning and replies of three, the most representative of the teaching expounded.

5. In this parable Jesus makes very clear the obligation everyone has of responding generously to the graces received from God. Because the greater the response, the greater the graces received; the less the response, the less received; and from someone who scorns those graces, even the little he seems to have shall be taken away; as occurred with the Sanhedrin and the majority of the Jewish people; to whom Jesus made patent His just anger because they rejected not only the King, who was the Messiah, but also the Kingdom of Grace He preached.

## Chapter LXV

Christ, in the synagogue of Jericho, also teaches the parable of the wicked judge and the widow,

and that of the pharisee and the tax-collector

1. On that same 18<sup>th</sup> of March, after Jesus had taught the parable of the ten minas, the pharisees asked Him: *“When shall the Kingdom of God come?”* He answered them saying: *“The Kingdom of God does not come with an outward display of extravagant royalty; nor shall people say, ‘Here it is’, or, ‘There it is’; since the Kingdom of God is within those who are in Grace.”*
2. Jesus next expounded to them as well the parable of the wicked judge and the widow, teaching thereby that it is necessary ever to pray and never to lose heart. Here is the parable: *“There was a judge in a certain city who did not fear God, nor respect any man at all. In the same city lived a widow, who came to him and said, ‘Give me justice against my adversary’; and for a long time the judge did not want to. But afterwards he said within himself, ‘Though I do not fear God nor respect any man at all, yet so that this widow leave me in peace I will give her justice, so that she may not come so often nor pester me any more with her problems.’”*
3. The Lord said: *“You hear what the wicked judge said. Do you think that God will not render justice to His elect who cry out to Him day and night, and that He will leave their pleas unattended for long? I tell you that He will promptly give them justice. When the Son of Man comes, however, do you think He will find faith on earth?”* So Jesus will not leave His elect in affliction for long, since He will give them justice at particular judgement; and also at the Last Judgement, where the elect shall be judges of the reprobate. The Master, moreover, warns how easy it is to succumb without the support of continuous prayer; as solely by this means can man be duly prepared for when He shall come to judge each one. Furthermore, He warns of the risk the children of the Church will run at the manifestation of the Man of Iniquity or Antichrist, who will draw after him all those who are not on the watch and wide-awake doing prayer and penance.
4. Jesus next taught the parable of the pharisee and the tax-collector, since in the synagogue of Jericho not only tax-collectors, but also a good number of pharisees had gathered to hear Him; so He used the opportunity to reproach the latter for their boasting of themselves and contempt for others, whom they regarded as sinners: *“Two men went up to the Temple to pray, one a pharisee and the other a tax-collector. The pharisee, standing, prayed within himself like this: ‘O God, I give You thanks that I am not like the rest of men, who are thieves, unjust, adulterous; neither like this tax-collector. I fast twice a week and give tithes of all I possess.’ But the tax-collector, on the contrary, kneeling far off, dared not even raise his eyes up to Heaven, but struck his breast saying, ‘My God, be merciful to me, who am a sinner’. I say to you, declared Jesus, that the tax-collector went back home justified by his humble*

*and sincere repentance; but not the pharisee, who was full of hypocrisy and arrogance. Because whoever raises himself up shall be humbled; and whoever humbles himself shall be raised up.”*

### **Chapter LXVI**

#### **Christ heals two blind men in Jericho**

On that Friday the 18<sup>th</sup> of March in the year 34, after Jesus had taught these parables, He left the synagogue with His Apostles and disciples and proceeded to the outskirts of the town of Jericho, followed by a great crowd. As He left Jericho there were two blind men seated by the road begging alms; one was Nazarius, known also as Bartimeus, being the son of Timeus; and the other was called Abelius. When they heard that Jesus of Nazareth was passing by, they began to shout out: *“Jesus, Son of David, have mercy on me. Lord, Son of David, have mercy on us”*; and many scolded the two to silence them. But they cried out all the louder: *“Lord, Son of David, have mercy on us.”* Jesus stopped and bid that they be summoned. So they summoned the two blind men, saying to them: *“Be of good cheer, stand up, Jesus is calling you.”* Bartimeus, rising, cast off his cloak and went up to Him; and Abelius did likewise. Jesus addressing them, said: *“What do you want Me to do for you?”* They answered: *“Lord, that our eyes be opened.”* And each of them said as well: *“Master, that I may see.”* Jesus, having compassion on them, with one hand touched the eyes of the first, and with the other those of the second, saying to each: *“Receive back your sight, for your faith has saved you.”* At the very moment Jesus told them they would receive back their sight, the two blind men saw. Jesus baptized the two, who followed Him from then on, glorifying God. All the people as well, when they saw this, praised God. The two blind men healed became outstanding disciples of the Master.

### **Chapter LXVII**

#### **Christ goes to Bethany. Mary Magdalen anoints the Deific Body of the Lord**

1. After healing the two blind men of Jericho, that same afternoon Jesus continued His journey, and went on ahead of His Apostles and disciples up to Jerusalem. Before going to the city, however, He passed through Bethany, where He had raised Lazarus from the dead, arriving at the village on the morning of Saturday the 19<sup>th</sup> of March in that year 34, six days before the Jewish Passover.

2. The Divine Mary, Mother of Jesus, prepared a most touching reception for Her Son, to celebrate His proximate departure from this world and the anniversary of the death of Joseph Most Holy, Her Virginal Spouse. To do so She prepared an extra special supper in the conventual house of the nuns, formerly the home of Simon the Leper.



3. Following sunset that day the 19<sup>th</sup> of March, the extra special supper in Jesus' honour began in one of the halls of the convent, at which, besides the Lord, were present His Divine Mother, Her sisters, the twelve Apostles, the disciple Simon the Leper, the sisters Mary Magdalen and Martha and their brother Lazarus; in another adjoining hall the disciples presided over by Agabus; and in another, the pious women presided over by Seraphia.

4. The supper concluded, while Jesus was still seated at table, Mary Magdalen came up to Him. She, like other pious women, knew how close was the hour of the Divine Master's Passion, Death and Resurrection. She brought an alabaster flask filled with pure and very costly ointment of spikenard. Opening the flask, she poured the balm out upon Jesus' head. She also anointed the Master's feet and wiped them with her tresses; and the house was filled with the odour of the ointment. One of the Apostles, Judas Iscariot, the one who was to deliver Him up, said: *"Why was this balm not sold for three hundred denarii, and given to the poor?"* He said this, not because he was concerned for the poor, but because he was a thief, and having charge of the purse, stole from what was put into it. The other Apostles, influenced by Judas Iscariot, were also inwardly incensed, saying: *"Why this waste of ointment? Because it could have been sold at a good price, more than three hundred denarii, and given to the poor."* And they were infuriated with Magdalen. When Jesus became aware of this He said to them: *"Why do you trouble this woman and reprove what she does? Because the deed she has done to Me is good. For the poor you shall have with you always; but you shall not always have Me. This woman has done what she could, since by pouring out this balm upon Me lavishly and lovingly, she has anointed My Body for burial in advance. Truly, I tell you that, wherever this Gospel shall be preached in the whole world, what she has done shall also be told in remembrance of her."*

5. The supper concluded at about 9 at night on that 19<sup>th</sup> of March, and all went back to their respective conventual houses. Jesus, however, with His Divine Mother and Her sisters, retired to a secluded place on the Mount of Olives to pray. This place was near the village of Bethphage, located on the eastern slope of the Mount, almost a kilometre from Bethany.

### **Chapter LXVIII**

#### **The Sanhedrin resolves to kill Lazarus**

1. That night, Saturday the 19<sup>th</sup> of March, while Jesus was to be found praying on the Mount of Olives, a good number of jews, believing Him to be at Lazarus's home in Bethany, went there, not solely because of the news that Jesus had returned, but also to see Lazarus, whom He had raised from the dead.

2. Among those who went to Lazarus's home were some pharisees sent by the Sanhedrin, with the chief aim of verifying if Jesus were really there; since

for some time they had been ignorant of His whereabouts. Though unable to see the Master, who had retired to the Mount of Olives, the pharisees returned that same night to Jerusalem to inform the Sanhedrin that Jesus had been with Lazarus that day; and that many who had visited the latter were separating themselves from the Levitical authorities and joining Jesus owing to the miracle of His friend's resurrection.

3. The sanhedritic enemies of Jesus, quite alarmed, gathered in council before dawn the following day, the 20<sup>th</sup> of March; there the chief priests and other iniquitous members of the Council, presided over by High Priest Caiphas, at the instigation of Pontiff Annas, resolved to kill Lazarus as well, and by his death extinguish the people's enthusiasm; since many, owing to him, separated themselves from the Sanhedrin and believed in Jesus. To justify themselves before the people, they based their decision on the fact that Lazarus, having been with Jesus, had not reported this to the Sanhedrin, as ordered in the edict the Council had given to search for the Master and capture Him. The decision to kill Lazarus was postponed in view of the momentous event of Palm Sunday.

### ***Chapter LXIX***

**Christ, on the Mount of Olives, bids all necessary preparations to be made for His Triumphant Entry into Jerusalem.**

**Christ weeps over Jerusalem and foretells its destruction**

1. On Sunday the 20<sup>th</sup> of March in that year 34, while Jesus continued to pray on the Mount of Olives, near the village of Bethphage, Mary Most Holy and Her two sisters returned to Bethany to inform the Apostles and disciples that it was the Master's wish that they go out to Him. And they joined Him a little later, while the Divine Mary and the pious women remained in Bethany.

2. From the Mount of Olives, close to Bethphage, Jesus sent the Apostles Peter and John over to the village, which faced the place where they were, telling them: *“Go over to the village facing us, and when you have entered, you shall find an ass tied up there, and a foal which no man has yet mounted; untie them and bring them to Me. Should anyone ask you, ‘what are you doing, why are you untying them?’ , answer that the Lord has need of them. He will then let you bring them here.”*

3. So the two Apostles went, and in the street found an ass tied to the door of a house, and beside it a foal tied as well, just as Jesus had told them. While they were loosing the two animals, their owners asked them: *“Why are you untying the ass and the foal?”* They replied: *“The Lord has bidden us to do so, for He has need of them.”* Thereupon they allowed the Apostles to take them. The house and animals belonged to Obed, husband of Mary, parents of John Mark. Father and son were secret disciples of the Lord, and the mother was a Carmelite tertiary; the Apostles knew all of this. Therefore,

with utmost satisfaction the owners handed the two animals over to the envoys.

4. Peter and John brought the ass and the foal to Jesus; and they laid the cloaks the Apostles used on the two animals. With their help Jesus seated Himself upon the ass, and amid the Apostles and disciples proceeded towards the Eleona Grotto, from where He began the descent. When Jesus, seated on the ass, reached the spot on the Mount known today as *'Dominus Flevit'*, from where a wonderful view of Jerusalem is contemplated, He tarried briefly.

5. Seeing the city from there, He wept over her, foretelling her destruction in these words: *"Ah, if you were to acknowledge, even on this day of yours, what can bring you peace! But now all this is hidden from your eyes. Because days shall come upon you when your enemies shall encircle you with trenches, and besiege you and hem you in on every side, and throw you to the ground with the children you have within your walls; and they will not leave a stone upon a stone within you, because you refused to acknowledge the time when God visited you."*

6. Jesus then continued the descent of the Mount of Olives towards the Garden of Gethsemane; next making His way to the tomb where Joseph Most Holy lay, a place today known as the Sepulchre of the Virgin, situated in the Valley of Josaphat, also called the Cedron Valley.

### **Chapter LXX**

#### **Triumphant Entry of Christ into Jerusalem by the Golden Gate**

1. On that Palm Sunday, the 20<sup>th</sup> of March in the year 34, while Jesus, mounted on the ass, in the midst of the twelve Apostles and all the disciples, prepared to cross the Cedron Valley towards the Golden Gate of the Temple, Archangel Saint Michael appeared in the heavens to many, among them pilgrims come for the Passover, announcing to them Jesus' Triumphant Entry into Jerusalem in the following prophetic words: *"Tell the Daughter of Sion: Do not fear, Daughter of Sion. Behold your King comes to you full of meekness and mounted upon an ass and upon a foal, the foal of an ass accustomed to the yoke. Behold the Whelp of the Lion of Judah comes."* The Apostles and disciples, at that time, did not reflect on these prophetic words. But when Jesus had entered into His glory, they remembered that such things had been written about Him, and that they had been fulfilled while they were with Him.

2. Also, a multitude of angelic choirs appeared in the heavens and glorified Jesus saying: *"Blessed is the King who comes in the Name of the Lord! Hosanna to the Son of David! Blessed is He who comes in the Name of the Lord, the King of Israel! Glory on high and peace on earth!"*

3. The Apostles and disciples who, on going to Jerusalem, were afraid of the risk they ran there, on contemplating these heavenly wonders, overcame their

fear. And in a throng, overjoyed, all began to praise God out loud for all the great things they had seen, with the same praises they had heard from the angels; and they said as well: *“Blessed be the Kingdom of Our Father David which is now coming!”* At the same time, at the Master’s passage they spread their cloaks out along the road and as well cut down palm and olive branches to adorn the royal procession. A great multitude of the people, ecstatic at the signs they had seen, went out to meet Jesus and joined in the acclamations and other acts of homage rendered Him by the Apostles and disciples. Consequently, the great multitude spread their garments out as well along the road at the Master’s passage, and at the same time cut down palm and olive branches to adorn the royal procession and spread out along the route where He was to pass. The crowds that went ahead and those that followed on behind cried out with the same praises they had heard from the angels and the Apostles. Moreover, many of those who had come out gave testimony to having been with Jesus when He had called Lazarus out from the tomb and raised him from the dead; so that they pondered over this miracle and many others that the Master had performed; all of which contributed as well to the multitudinous event.

4. When close to the Golden Gate, Jesus dismounted from the ass; and then seated upon the foal, without passing through the Temple, made His Triumphant Entry into the city of Jerusalem, amid the acclamations of the multitudes. For the Golden Gate was both gate to the city and gate to the Temple, and by it direct access was had to the Temple; and as well to the city without passing through the Temple.

5. When Jesus entered Jerusalem, the whole city was deeply moved, since astonished they saw that, full now of extraordinary majesty, He displayed in His Body a glorious radiance that invested Him with mysterious royalty. So the crowds exclaimed: *“Who is This?”*, thereby indicating that He was truly the Messiah; and they said too: *“This is Jesus, the Prophet from Nazareth of Galilee.”* From Bethany, in sublime vision the Most Holy Virgin Mary joyfully contemplated the triumph of Her Divine Son in Jerusalem.

6. Some of the pharisees among the crowd, exasperated by the acclamations that the people, enraptured, gave to Jesus, strove to silence the crowds, on the pretext that if they continued to proclaim Him King of Israel, they would provoke Roman intervention. However, as the chief promoters of all the praise given to the Master were the Apostles and disciples, after vainly trying to silence them, the pharisees cried out to Jesus: *“Master, rebuke your disciples.”* But He, severe and majestic, replied to His enemies: *“I tell you that if they are silent, the stones will clamour out.”* The pharisees, however, said to one another: *“Can’t you see that we are getting nowhere? See how the whole world is going after Him”*; declaring in this way that His death could now no longer be delayed.

7. Following His triumphant tour through the streets of Jerusalem, Jesus, accompanied by His Apostles and disciples, entered the Temple and inspected the whole sacred enclosure, including the Sanctum Sanctorum. On the occasion of this visit, He manifested by extraordinary signs His authority as Eternal High Priest; so that the several sanhedrites present there did not dare to hinder His task, in spite of His rebuking them publicly for the disdain they showed for sacred objects and foretelling terrible chastisements for them if they did not amend. Jesus' anger reached its peak when, on passing through the Temple court called '*of the catechumens*', He found it once again turned into a den for buying and selling merchandise. As those chiefly responsible for this sacrilege were the priests, Jesus, before unleashing His Just Wrath again, sought to make the merchants realize how offensive all that traffic was to God, and that they should withdraw from there without delay. After having inspected the whole Temple enclosure, Jesus, as it was by then late, left for Bethany with the twelve Apostles and the disciples, without then being pursued by the crowds, since the people had left while He was inside the Temple.

8. Christ, after leaving the Temple, baptized and chose as disciples three young Jewish proselytes, natives of Italy, called Linus, Cletus and Clement, the three who succeeded Peter in the Papacy.

### **Chapter LXXI**

#### **James the Greater and his brother John make a petition**

1. At night that Sunday the 20<sup>th</sup> of March in the year 34, while Jesus, in company with His Apostles and disciples, went from Jerusalem to Bethany, they, jubilant, talked over the details of the triumphant day. This moved James the Greater and his brother John to approach Jesus and say privately to Him: "*Master, we want You to grant us all that we ask of You.*" He said to them: "*What do you want Me to do for you?*" They replied: "*Grant that we may sit one at Your right and the other at Your left, when You are in the glory of the Father.*" As they had acted unaware of the significance of their ambitious and ingenuous aspiration, the Master gave them no reply at all for the time being.

2. Once in Bethany, however, still the 20<sup>th</sup> of March, the two brothers had recourse to their mother, Mary Salome, for her to intercede before Jesus to obtain what they wished. She then, with her sons, went to where the Master was and adored Him, to make the petition in her sons' favour, without her seeking their personal honour, rather God's glory and the spiritual good of their souls. Jesus said to Mary Salome: "*What is your wish?*" She replied: "*Grant that these two sons of mine sit in Your Kingdom, one at Your right and the other at Your left.*"

3. Jesus, addressing James the Greater and his brother John, said to them: "*You know not what you are asking. Can you drink the chalice that I am to*

*drink, or be baptized with the baptism of blood with which I shall be baptized?” And they said to Him: “We can.” Jesus told them: “Truly you will drink the chalice that I shall drink, and be baptized with the baptism of blood with which I shall be baptized. However, to sit at My right or at My left in My Father’s glory is not for Me to grant you, rather it shall be for those for whom My Father has so prepared.” By these words, Jesus gave Mary Salome to understand that, in view of her request, her sons would obtain a high degree of sanctity.*

4. When the other ten Apostles heard of the petition the two brothers had made, they were annoyed with them for having sought to be the foremost. Jesus, however, called them and said: *“You know that the rulers of the nations, in the exercise of their government, subjugate their peoples and lord it over them; and that those with high posts imperiously dominate over those beneath them. But that is not to be so among you; whoever wants to be the greatest, let him be your servant; and whoever wants to be first among you, let him be the servant of all. For the Son of Man did not come to be served but to serve, and to give His life for the redemption of many.”*

### ***Chapter LXXII***

#### **Christ casts the merchants out of the Temple for the second time**

On Monday the 21<sup>st</sup> of March that same year 34, Jesus, accompanied by His Apostles and disciples, went from Bethany to Jerusalem. Having entered the Temple, He saw that the merchants continued their commerce in the court of the catechumens despite His having warned them the previous day not to do so. Therefore Jesus, full of Holy Wrath, began to cast out buyers and sellers. He overturned the bankers’ tables and the seats of those who sold doves; and refused to allow anyone to transport any object through the Temple. Jesus, in a powerful and unwavering voice, cried out: *“It is written: My House is a House of prayer; but you have turned it into a den of thieves.”* All this happened in the face of the expectancy of priests and people, without them daring to seize Jesus on that account. Many of those who witnessed the event, at the sight of His zeal for God’s House, praised Him.

### ***Chapter LXXIII***

#### **Christ heals several sick in the Temple. The children acknowledge Him as the Son of God and praise Him**

1. On that same 21<sup>st</sup> of March, after Jesus had cast the merchants out, while still in the Temple, blind and lame persons came up to Him, whom He healed.  
2. Owing to the closeness of the Passover, it happened that there was a gathering of schoolchildren in the Temple, brought there to educate them in the spirit of the feast. They had been witnesses to the miracles just mentioned. As Jesus was passing through their midst, inspired by the Holy Ghost they acknowledged Him as the Son of God; accordingly, full of

enthusiasm, they acclaimed Him with the same praises as the multitudes had the previous day.

3. When the chief priests, scribes and doctors of the Law of the pharisee and sadducee sects saw the wonders Jesus had performed, and how the children acclaimed Him in the Temple saying: "*Hosanna to the Son of David!*", they were enraged and said to Jesus: "*Hear You not what they are saying?*" He replied: "*Yes, surely; for have you not read the prophecy: 'Out of the mouths of babes and sucklings You brought forth perfect praise to silence the enemy and the persecutor?'*" Jesus thus recriminated the malice of those blackguard jews, who not only denied Him all praise for the prodigies He had wrought shortly before, but were besides exasperated because the children praised Him.

4. Jesus, with His Apostles and disciples, come afternoon, withdrawing from His enemies, left the city of Jerusalem and went to Bethany, where He stayed.

### ***Chapter LXXIV***

#### **Fresh deicide reaction of the Jewish authorities**

1. When the chief priests, scribes and doctors of the Law of the pharisee and sadducee sects were informed that Jesus had cast the merchants out of the Temple a second time, with greater fury they now looked for some way of taking His life, since they feared Him, seeing that the whole people marvelled at His doctrine.

2. Moreover, as Jesus taught every day in the Temple, the leaders of the people who, without having ecclesiastical rank, were in agreement with the Sanhedrin, sought as well some way of killing the Master; but did not see how, as all the people were fascinated hearing Him preach.

### ***Chapter LXXV***

#### **Episode of the cursing of the fig tree**

1. On the morning of Tuesday the 22<sup>nd</sup> of March in the year 34, when Jesus, accompanied by His Apostles and disciples, left Bethany for Jerusalem, He was hungry. Seeing from afar a fig tree by the road, He went up to see if He could find something on it to eat. But when He reached it, not finding anything but leaves, since it was not the season for figs, He said: "*May fruit never ever grow on you. Never may anyone ever eat fruit from you*"; and at once the fig tree withered up. Hearing these words, His Apostles and disciples saw the leaves and branches dry up instantly. Therefore they marvelled and said: "*How it has withered up in an instant!*"

2. Here, then, we see the following teaching: Although of course the fig tree could not bear fruit at that season of the year, nevertheless we men are obliged to bear fruit of virtue at all times, under pain of receiving the same punishment as the fig tree: as came to pass with the Jewish People, to whom

Jesus first applied that singular event, which ought also to serve as a warning to each in particular.

### **Chapter LXXVI**

#### **Christ in the Temple makes Himself known to many Gentiles as the Promised Messiah**

1. Following the cursing of the fig-tree, Jesus arrived at the Jerusalem Temple that same morning of the 22<sup>nd</sup> of March with His Apostles and disciples.

2. Inside the Temple, in the court of the catechumens, were many from different Greek-speaking nations. They had come to the Temple to adore God on the feast day; for, disillusioned by their ridiculous mythology, they had come to accept faith in the true God and sympathize with the Jewish religion, though continuing to remain uncircumcised.

3. As they desired to see the Master, some went up to Apostle Philip and requested him saying: *“Sir, we want to see Jesus.”* Philip went and told Andrew; and Andrew and Philip told Jesus; who then headed with His Apostles and disciples towards the court of the catechumens, where those who wanted to see Him were waiting. Jesus made Himself known to them as the Messiah promised in Scripture, also exhorting them to believe in His word.

4. As those Gentile Jewish catechumens were surprised that Jesus’ teachings had not yet reached them, they said so. He replied to them: *“The hour is coming in which the Son of Man is to be glorified. Truly, truly I tell you, that if the grain of wheat fallen to the ground does not die, it remains fruitless; but if it dies, it yields much fruit.”* Thus manifesting to them that, following His death and glorification, the official evangelization of the Gentile world would come. Next, Jesus invited them to follow Him, telling them: *“Whoever at the cost of losing his soul, keeps his life, will lose eternal life; and whoever loses his life for love of Me, will find it again in Heaven. If anyone wishes to serve Me, let him follow Me; since where I am, there too will be the one who serves Me. And whoever serves Me will be honoured by My Father.”*

5. Then the Master told them: *“Now My Soul is troubled. And how shall I say: ‘Father, free Me from this hour’, when I have come to this world precisely so that, at this hour, I do His will?”* By these words, Jesus intimated to those Gentile Jewish catechumens the bitter sorrow that then afflicted His Soul at the nearness of His Passion and Death; above all because it would be fruitless for the many not availing themselves of the Blood shed, as was to occur with the greater part of the Jewish People. Thereby He also gave them to understand that He hoped for faithfulness from the Gentiles.

6. Straightaway Jesus added: *“Father, glorify Your Name.”* Then, from Heaven came the Voice of the Eternal Father, who said: *“I have already glorified it by Your doctrine and miracles; yet I will glorify it anew by Your*



*Passion, Death and Resurrection.*” When the Voice of the Eternal Father was heard, the Heavens opened up as they had at the Jordan, and, visible to all, the Holy Ghost in the form of a Dove rested upon Jesus’ Head, with the following testimony of the Father: *“This is My Beloved Son, in whom I am well pleased”*; words which were heard as well by the Apostles, disciples and many of the Gentile Jewish catechumens who were there.

7. When the Gentile Jewish catechumens heard the Voice of the Eternal Father, some said it was thunder; others said: *“An angel has spoken to Him.”* But Jesus replied and said: *“This voice has not come for My sake but for yours, so that you acknowledge that I am the Son of God. The hour of the Redemption of the world is approaching; the hour in which the prince of this world shall be enchained and his power thereby reduced. The hour is approaching in which the Gospel will be preached everywhere. When I shall be lifted up above the earth high on a cross, I will draw all to Me, so as to save those who avail themselves of Redemption.”* Thus alluding to the kind of death by which He was to die.

8. And those Gentile Jewish catechumens answered Him: *“We know from the Scriptures that Christ is to live eternally: how then can You say that the Son of Man is to be crucified and raised up on high? Who is this Son of Man?”* Thus they disclosed their surprise that Christ, being the Son of God, is at the same time Son of Man; and furthermore, that He was to die, when it was prophesied that He would remain forever. However, they were unaware of Jesus’ twofold Nature, and the future Resurrection of His Deific Body; mysteries which the Master at once revealed to them; many of them thereupon believing that He was the Messiah. Finally, Jesus told those who believed in Him and who were now catechumens of the Christian Faith: *“Still for a little while the Light is among you; for I am the Light. Remain steadfast in the light you have received so that darkness may not surprise you again; since whoever goes about in darkness does not know where he is going. While you have light, believe then in Me, who am the Light, so that when you receive Baptism, you may be children of the Light.”* Jesus departed after saying this and thenceforth had no further contact with those Gentile Christian catechumens, since the time had not yet arrived officially to call the Gentile people. Many of those who believed in Jesus were later to be baptized by Peter and the other Apostles on the very day of Pentecost, following the great manifestation of the Holy Ghost.

9. Once He had left the Temple, Jesus and His Apostles and disciples went straight to the Garden of Olives. After praying there He departed for Bethany. For each day He taught in the Temple and at night prayed on the Mount of Olives. And all the people rose early to hear Him in the Temple.

## **Chapter LXXVII**

### **Christ again goes to the Garden of Olives to pray**

1. On Wednesday the 23<sup>rd</sup> of March that year 34, Jesus and His Apostles and disciples set out early in the morning from Bethany for the Garden of Olives, purposely passing by the place where the fig tree had withered up the day before. Thus the Apostles and disciples verified anew that the fig tree had withered from the roots up. Peter, again displaying his admiration at the prodigy he had seen the previous day, said to Jesus: *“Master, see the fig tree there that You cursed, how it has withered up!”*

2. Jesus, who had performed so many miracles in the presence of His Apostles and disciples, expressed His surprise that this one of the fig tree should astonish them so much. Hence He said to them: *“Have more faith in the power of God. For truly I tell you, if you have faith and do not doubt, you shall not only perform this prodigy of the fig tree, but greater ones still. For if you, or anyone else, were to say to this mountain, ‘Begone and cast yourself into the sea’, and not doubt in his heart, but believe that everything he says shall happen, it shall all be done. Therefore I tell you, all things that you ask for in prayer, believe with lively faith that you shall receive them, and they will be granted to you unfailingly. But when you settle down to pray, if you have anything against anyone, first forgive him the offence; so that your Father who is in Heaven may forgive you your sins as well. Because if you do not forgive, neither will your Father who is in Heaven forgive you, nor hear your prayers.”*

3. Jesus, availing Himself of the impression which the strange event of the cursed and withered fig tree had caused them, explained to them the meaning of this symbol, stressing the great deal that God had always done in favour of the Jewish People; and most especially by the Advent of the Messias who, by means of His teachings, His infinite virtues and portentous miracles, had given unmistakable proof of His mission on earth as Son of God and Desired of the nations. Nonetheless, that Jewish people rejected Him with refined obstinacy. Consequently, like the sterile fig tree it would be cursed and barren of all spiritual fruit until it acknowledges the Son of God; which will occur shortly before Christ’s Second Coming.

## **Chapter LXXVIII**

### **Christ prays in the Garden of Olives. Later He goes to the Temple.**

#### **Parable of the two sons sent to work in the vineyard, and parable of the murderous farmers**

1. That morning of the 23<sup>rd</sup> of March in the year 34, Jesus and His Apostles and disciples arrived at the Garden of Olives, also called Gethsemane, since an oil press had once stood there; and all kneeling prostrate, arms outstretched in form of a cross, as they had done so often, He had them recite the Our Father several times, in order that they might never forget the

importance and efficacy of this prayer He had taught them. Afterwards, at about 9 am, they made their way again to Jerusalem.

2. When Jesus was instructing and evangelizing the people in the Temple, seventy members of the Sanhedrin came up to Him, sent by High Priest Caiphas instigated by Pontiff Annas. The sanhedrites said to Jesus: *“By what authority do You do these things? Who has empowered You to do them?”* In reply Jesus told them: *“I too will ask you a question. If you answer Me, I will tell you by what power I do these things: John’s baptism, was it from Heaven or from men? Answer Me”* And they deliberated within themselves, and said: *“If we say from Heaven, He will tell us: ‘Then why did you not believe him?’; if we say from men, we will have the people against us”*; as all were convinced that John the Baptist was truly a Prophet. So they answered Jesus saying: *“We know not.”* Hence Jesus responded and told them: *“Well, neither will I tell you by what authority I do these things”*; thereby leaving His enemies disarmed.

3. Throughout that 23<sup>rd</sup> of March, Jesus preached in the Temple with greater firmness and authority. Accordingly, He began speaking to them in parables with which He upbraided the impious and deicide attitude of His enemies who, mingled among the crowd, also listened to Him.

4. One of the parables was that of the sons sent to work in the vineyard. Jesus said: *“Well, what do you think? A man had two sons, and going up to the first he said, ‘Son, go and work today in my vineyard’. Answering the son said to him, ‘I will not’; but afterwards repented and went. And going up to the other, he spoke in the same way; who answered and said, ‘I will go’; but did not. Which of the two did his father’s will?”* Jesus’ enemies replied: *“The first.”* Jesus said to them: *“Truly, I tell you that many tax-collectors and harlots shall precede you in the Kingdom of God. Since including when John the Baptist came to teach you the way of virtue you refused to believe him; and yet many of the tax-collectors and harlots did believe him. Furthermore, in spite of the testimony they gave by their conversion, you were not afterwards moved to do penance and thus accept John.”*

5. Jesus next taught the people the parable of the murderous farmers. So He said: *“There was a father of a household who planted a vineyard and fenced it around, dug a wine press in it and built a tower, and leasing it to some farmers went far away. When the fruit season was near, on one occasion he sent a servant of his to the farmers, for them to give him some of the fruit of the vineyard. But they, laying hands on him, injured him and sent him away empty-handed. Again, the father of the household sent them another of his servants, whom the farmers injured in like manner, threw out and killed. So then he sent a third, whom they wounded and threw out. He sent many others as well, some of whom they injured, and others killed. But as the owner of the vineyard had a son whom he loved dearly, he said, ‘What shall I do? I will send my beloved son. Perhaps when they see him they will respect him.’”*

*So last of all he sent them his son. However, when the farmers saw the son they said to one another, 'This is the heir; come, let us kill him, and we shall possess his inheritance.' So seizing him, they threw him out of the vineyard and killed him. Well then, when the owner of the vineyard shall come, what will he do to those farmers?" Those listening to Jesus said: "He will bring those wretched men to a wretched end, and will lease his vineyard to other farmers who shall pay him the fruit in due season."*

6. As the Master's enemies also heard these words, seeing themselves identified as the murderous farmers, they replied: *"By no means will this ever take place."* And thus, with falsity and pride, they sought to excuse themselves before Jesus and the crowds of the crimes imputed to them through the parable; above all, that of the crime committed against the owner of the vineyard's son, who represents the Son of the Most High; boasting moreover of being themselves righteous before God; so that the Most High, represented in the parable by the owner of the vineyard, would have no motive for taking vengeance upon them.

### **Chapter LXXIX**

#### **Christ, in the Temple, teaches that He is the Cornerstone of His Church**

1. That same Wednesday the 23<sup>rd</sup> of March in the year 34, after Jesus had taught the parable of the murderous farmers, fixing His gaze on the seventy members of the Sanhedrin listening, He said to them: *"Have you never read in the Psalms of David: 'the Stone which the builders rejected, that one has been placed as the Cornerstone?' God the Father is the One who has done this in these days, and it is a wonderful thing in your sight."* By which Jesus denounced those iniquitous sanhedrites as builders of evil-doing; since, by rejecting and despising Him, they built contrary to the Law of the Gospel, in order to carry on their false traditions and corrupt morals. At the same time, Jesus proclaimed Himself as Cornerstone of the New Church, since she is sustained by His infinite power and nourished by His ineffable doctrine, an edifice against which the gates of Hell would not prevail.

2. Jesus continued speaking to those treacherous sanhedrites: *"Accordingly I tell you that the grace of belonging to the Kingdom of God shall be taken from you and given to a people who shall yield its fruit";* referring to the Gentiles, who would accept His Gospel. Then Jesus, with majestic severity, addressed them the following maxim: *"Whoever falls upon this Stone shall be broken; and whoever It falls upon shall be crushed."* He thereby warned them that all they strove to do against Him and His Church would redound to her greater glory and their greater reprobation. When those seventy perfidious sanhedrites heard Jesus' words, they understood that He spoke of them. They wanted to lay hands on Him there and then, looking for some way to seize Him. But they feared the people, who regarded Him as the Prophet. And leaving Him, they departed.

## **Chapter LXXX**

### **Christ, in the Temple, teaches the parable of the wedding of the king's son**

1. That same morning of Wednesday the 23<sup>rd</sup> of March in the year 34, after the seventy members of the Sanhedrin had left, Jesus continued teaching the crowds gathered in the Temple to hear Him. Since His enemies later came back to where He was to trap Him with further questions, He in reply expounded the parable of the wedding of the king's son or nuptial banquet: *"The Kingdom of Heaven is like a certain king who celebrated the wedding of his son; and he sent his servants out to call the guests to the wedding, but they would not come. Again he sent other servants, saying: 'Tell the guests: Listen, I have prepared my banquet; my calves and other fatlings are killed, and everything is ready. So come to the wedding'. But they took no notice and went their way; some, to their farms; others, to their businesses; and others, laying hands on the servants, after having outraged them, killed them. When the king heard of it he was exasperated, and sending out his armies he put an end to those murderers and burnt their city. Then he said to his servants: 'The wedding is indeed prepared, but those invited were unworthy to attend. So go out to the streets: and as many as you shall find, invite them to the wedding.' And having gone out to the streets, his servants gathered together everyone they could find, good and bad; and the wedding was filled with guests. Then the king went in to see who was at table and saw there a man who was not wearing a wedding suit. So he asked him: 'Friend, how did you come in here without a wedding suit?' But the man was silent. Then the king said to his officers: 'Bind him hand and foot and cast him into outer darkness, where there shall be weeping and gnashing of teeth.' For many are called but few are chosen."*

2. By way of this parable Jesus refers, among many other instances, to the apostasy of the Jewish people, their spiritual punishment and the material destruction of their cities, especially Jerusalem, since they did not respond to the loving invitation He made them to the Kingdom of God.

3. As for the guest not wearing the required wedding suit, who was therefore cast out by the king and severely punished, Jesus alluded, among others, to Judas Iscariot; who, with perverse temerity, remained with the Master scorning His graces, so that he deserved Christ's reproach, which predicted his damnation.

## **Chapter LXXXI**

### **The pharisees and herodians waylay Jesus in the Temple: Caesar's tribute**

1. That same day, the 23<sup>rd</sup> of March, the parable of the wedding of the king's son concluded, Jesus' enemies again withdrew from where He was preaching and all gathered in another part of the Temple, with the aim of deliberating on how to trap the Lord in His words, in order to arrest Him.

2. The Master's sanhedritic enemies sent Him certain jews of the pharisee and herodian sects, so that, feigning uprightness, they might prepare Him pitfalls with the aim of ensnaring Him in some word and delivering Him up to the jurisdiction and power of the Roman president, at that time Procurator Pontius Pilate. So coming up to where Jesus was, they asked Him: "*Master, we know You are a Man of truth, and that You teach uprightly the way to God, without human respect or regard for a person's rank. Tell us, then, what You think: Is it lawful to give tribute to Caesar or not?*" But Jesus, knowing their malice, asked: "*Why do you try Me, hypocrites? Show Me the coin of tribute.*" And they presented a denarius to Him. Jesus asked them: "*Whose is this effigy and inscription?*" They answered: "*Caesar's.*" Whereupon He told them: "*Then render to Caesar the things that are Caesar's, and to God the things that are God's.*" For these words they were unable to level any accusation against Jesus before the people; rather, marvelling at His reply, they were silent and, leaving Him, withdrew.

3. Jesus, with divine wisdom, thus demonstrated to them that if they used the coin with Caesar's effigy and inscription, this was a clear sign of their condition as subjects, and therefore tributaries, of the Roman empire; accordingly, they were morally obliged to pay those taxes, without being exempted thereby from their obligations to God, whose tributaries they principally were.

### ***Chapter LXXXII***

#### ***The sadducees waylay Christ in the Temple: the resurrection of the dead***

1. When the pharisees and herodians, their mission failed, withdrew from that part of the Temple where Jesus was teaching, they went to another part where the Sanhedrin had assembled, to inform the latter of events. Consequently, the Council, to set a second trap for Jesus by way of envoys, now sent Him certain jews of the sadducee sect to question Him concerning the resurrection of the dead, which they denied. The sadducees maintained that the soul died at the same time as the body, and that consequently there was neither any resurrection nor other life with reward or punishment. As many Sanhedrin members belonged to the sadducee sect, the Council sought to ridicule Jesus in His magisterium before the people; since the majority of those listening to Him, among them the pharisees, did indeed admit the resurrection of the dead.

2. So that morning of the 23<sup>rd</sup> of March, the sadducee jews sent by the Sanhedrin came up to where Jesus was preaching in the Temple and said to Him: "*Master, Moses wrote down for us: 'If any man dies leaving a wife without children, then his brother should marry the widow to give him descendants'.*" They then presented Jesus with the following hypothetical case: "*Once there were seven brothers: the first took a wife and died without leaving any children; the second brother married the widow, and died as*

*well without leaving children; so that the third wedded her, as did likewise all the other brothers, and without leaving issue they died; and after them all the woman died as well. Now then, at the resurrection, when they come back to life, which of these brothers will be her husband, because all seven took her to wife."*

3. In reply Jesus told them: *"Do you not see that you err, because you do not understand the Scriptures or the power of God? The children of this world marry and are given in marriage. But when they rise from the dead, they will neither marry nor be given in marriage; since the Blessed, by virtue of their glorious resurrection, will lead a life akin to the angels of God in Heaven."*

Jesus manifested as well by this teaching that marriage is dissolved by the death of one of the marriage partners, and that therefore, in the other life, the marriage bond no longer exists. In Heaven, however, a still more sublime bond unites those who were married, namely the sublimation of the love that united them on earth.

4. Next, Jesus gave them proof of the truth of the immortality of the soul and of the resurrection of the dead in these words: *"That the dead are to rise again, have you not read in Moses' book how God called him from the bush saying: 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? For God is not God of the dead, but of the living";* thereby demonstrating to them that if God in Moses' time had called Himself God of those three Patriarchs, at that time long deceased, it was because they, though bodily dead, continued to exist through the survival of their immortal souls; and yet more so, through the supernatural life of their souls.

5. The people, hearing this, marvelled at Jesus' doctrine and at the wisdom of His words. And some of the scribes of the pharisee sect present, praised Jesus for the teaching on the resurrection of the dead, which they also shared, saying: *"Master, well said"*; but not with the intention of honouring Him, but to discredit the sadducees and sow discord. From then on the members of the Sanhedrin no longer dared to send anyone to question Jesus on the subject of the resurrection of the dead.

### **Chapter LXXXIII**

#### **The scribe Manasses, who was listening to Christ in the Temple, approaches to question Him**

1. That same day the 23<sup>rd</sup> of March that year 34, when the pharisee spies mingled with the crowds, listening to Jesus, saw that He had silenced the sadducee spies sent by the Sanhedrin, they gathered in another part of the Temple apart from where the Council was to be found. When the pharisee spies had assembled, some members of the Sanhedrin arrived there and they all exchanged views on what they should do with Jesus.

2. In the meantime, a scribe and also merely provisional doctor of the Law, Manasses by name, who had heard the dispute of the sadducee spies with

Jesus, seeing that He had replied well, approached with upright intention to question Him. The pharisee spies had encouraged him to do so, availing themselves of the scribe's simplicity, in order thereby to trap Jesus. Manasses asked: "*Master, what is the great commandment of the Law?*" Jesus answered him: "*It is written in the Law: 'The Lord your God is one only God; therefore you shall love the Lord your God with your whole heart and with your whole soul and with your whole mind and with your whole strength.' This is the greatest and first commandment. And the second is like the first: 'You shall love your neighbour as yourself.'* There are no other commandments greater than these. On these two commandments depend the whole Law and the prophets." The scribe said to Him: "*Master, in truth You have spoken well, that there is one God, and there is no other besides Him; and to love Him with your whole heart and with your whole mind and with your whole soul and with your whole strength, and to love your neighbour as yourself, is a greater thing than all holocausts and sacrifices.*" When Jesus saw that the scribe had responded sagely, He said to him: "*You are not far from the Kingdom of God.*" From then on the pharisee spies feared to approach Jesus with further questions.

3. Manasses belonged to the sect of the pharisees, though not a member of the Sanhedrin. After his conversation with Jesus he withdrew from the other pharisees, and was later to join the disciples.

#### ***Chapter LXXXIV***

#### **Judas Iscariot, in the Temple, has an interview with the Sanhedrin to propose delivering up the Master**

In the morning of that same day the 23<sup>rd</sup> of March, the traitor Judas Iscariot saw the opportunity to have an interview with certain members of the Sanhedrin while they were gathered in council with the pharisee spies in a part of the Temple separate from where Jesus was preaching to a great multitude. Consequently it was easy for Judas to slip away from the other Apostles and disciples and make contact with those enemies to propose delivering up his Master, though without going into details. The sanhedrites told Judas Iscariot to come at another time to arrange the matter in more detail. Judas Iscariot, his traitorous mission completed, returned shortly afterwards to where Jesus was, without the other Apostles and the disciples seeing him arrive or having noticed his absence.

#### ***Chapter LXXXV***

#### **Christ in the Temple proves that He is the Messias, Son and Lord of David**

1. That same 23<sup>rd</sup> of March, seeing that the Sanhedrin sent Him no further messengers to set Him traps, with His Apostles and disciples and a great crowd, Jesus headed for the part of the Temple where the sanhedritic Council was gathered. Jesus asked the Sanhedrin: "*What do you think of the Christ? Whose son is He?*" They replied: "*David's*". So He asked them: "*Then how*



*can David, in prophetic spirit, call Him his Lord, saying: 'The Lord God said to the Messiah my Lord: Sit at My right hand until I place Your enemies as a footstool at Your feet?' For if David calls Him 'Lord', how can He be his son?"* And no one could answer Him a word. So they decided not to question Him further.

2. After Jesus had publicly confounded the members of the Sanhedrin, He continued teaching the multitude in the Temple. In His discourse, referring to the reply His enemies had previously given Him, Jesus said: *"How can the members of the Sanhedrin say that Christ is the Son of David? Because David himself, inspired by the Holy Ghost, says: 'The Lord God said to the Messiah my Lord: Sit at my right hand until I place Your enemies as a footstool at Your feet?' For if David himself calls Him Lord, how can He be his son?"* In this way Jesus called the multitude's attention further to the silence those enemies had kept at what He had told them, proof that interiorly they acknowledged Him as the Christ; they made public demonstration to the contrary, however, given the blindness of spirit they suffered from, owing to their pride and bad faith. In this manner Jesus tried once more to open the eyes of the people to the Levitical hierarchy, to separate them from it.

### **Chapter LXXXVI**

#### **Christ launches harshest invectives against His enemies**

1. Jesus ended His sermon in the Temple that day, the 23<sup>rd</sup> of March in the year 34, first launching harshest invectives against the chief priests, scribes, doctors of the Law and, in short, against the Sanhedrin and other spiritual guides of His People. To do so He mounted the pulpit representing Moses' Cathedra in the Temple, from where He was visible to the multitudes and they able to hear Him.

2. Jesus spoke before the Apostles, the disciples and the whole multitude gathered there in the Temple as follows: *"The chief priests, scribes and doctors of the Law are seated upon Moses' Cathedra. So observe and do all that they tell you that does not go against the Gospel I teach you. But do not imitate their evil deeds, for arbitrarily they tell you what you must do, but do not do it themselves. They devise and impose heavy and insupportable obligations and lay them on the shoulders of the rest; but do not make the slightest effort themselves to fulfil those obligations. And they do all their actions so as to be seen by men. Thus they widen their phylacteries and extend the fringes of their garments to show more conspicuously the words of the Law written upon them. And they love the first places at dinners, and the first chairs in the synagogues; and they like to be greeted reverently in the plazas, and that men call them teachers. But you should not call them teachers, for One alone is your Teacher, the Christ, who is the One who teaches you the truth. Neither call them spiritual fathers on earth nor acknowledge them as such, for they do not represent God, since they lead*

*you away from the true path of salvation. Therefore, One is your Father, who is in Heaven. Neither should you, out of vainglory, wish to be called teachers, for One alone is your Teacher, and you are all brothers. Whoever is greatest among you, shall be your servant. Because whoever raises himself up shall be humbled, and whoever humbles himself shall be raised up.”*

3. *“But woe to you, chief priests, scribes and doctors of the Law! Woe to you, hypocrites! who close up the Kingdom of Heaven to men. For neither do you enter, nor do you allow those to enter who would do so, were you not to hinder them from believing in Me. Woe to you, hypocrites!, who despoil widows’ homes wresting large sums of money from them under the pretext of saying long prayers for their intentions; so that your judgement will be all the more rigorous. Woe to you, hypocrites! You go over sea and land to gain one proselyte for the jewish faith; and after having done so you make him twice as deserving of Hell by your bad example.”*

4. *“Woe to you, blind guides! who say: ‘Whoever swears by the Temple is not bound, as the oath has no value; anyone who swears by the gold or the offerings of the Temple, however, is bound by his oath’, since by this means you require them to hand over temporal goods to enrich your own selves. Blind fools! Which is greater, the gold, or the Temple which sanctifies the gold? And you say as well: ‘Everyone who swears by the altar is not bound, as the oath has no value; whoever swears by the offering upon the altar, however, is bound by his oath’; since by this means you require them to hand over temporal goods to enrich your own selves. Blind! Which is greater, the offering, or the altar which sanctifies the offering? Therefore whoever swears by the altar, swears by it and by everything upon it; and therefore swears by God. And whoever swears by the Temple, swears by it and by the Lord who dwells there. And whoever swears by Heaven, swears by God’s throne, and by Him who is seated upon it.”* Those hypocritical jewish authorities supplanted God’s Name for material things; and Jesus, recriminating this pharisaic practice, makes it quite clear that the essence of an oath is to invoke God’s Name in testimony to the truth: either directly, or by something exclusively sacred which therefore represents Him; furthermore, whoever swears by Him does so as well by everything He has hallowed.

5. Jesus went on to say: *“But woe to you, hypocrites! You pay tithes on such insignificant things as mint, anise, cummin, rue and greens, yet you leave unfulfilled the more important things of the Law: love of God, justice, mercy and good faith. These must be fulfilled first, without neglecting those other things either.”*

6. *“Woe to you!, who allow men and women to dress and behave without any distinction between them. For it is written in the Book of Henoah: ‘A man is not to dress as a woman or behave as one, nor is a woman to dress as a man or behave as one, that being abominable to the Creator.’”*

7. *“Blind guides! You filter whatever you drink lest there be a mosquito, so as not to contract legal impurity. Yet you swallow a camel, since you leave the most important precepts unfulfilled. Woe to you, hypocrites! You purify the outside of cup and dish, yet inside your hearts you are full of rapine and filth. Blind guides! First purify the inside of cup and dish, that is to say your hearts, so as to cleanse your whole being. Woe to you, hypocrites! For you are like whitened sepulchres, which outwardly seem attractive to men but inside are full of the bones of the dead and all kinds of rottenness. Likewise, you as well outwardly present yourselves as righteous before men, but inwardly you are full of hypocrisy and wickedness.”*

8. *“Woe to you, hypocrites! You build the tombs of the prophets and adorn the monuments of the righteous, and say: ‘If we had lived in our fathers’ time, we would not have been their accomplices in the prophets’ deaths.’ However, by your bad example, you give testimony against yourselves that you are children of those who killed the prophets; since, though you did not kill them bodily, you do indeed kill their good works by corrupting the doctrine they taught. Therefore you truly give to understand that you consent to your fathers’ wicked doings; because they, in truth, killed the prophets; you, however, corrupt the Law and their teachings; and, in this way, at the same time as you build their tombs, you bury all the good they taught. And you are yet worse than those who killed them, because you seek to kill the very Son of God, the Eternal High Prophet. Fill to the brim, then, once and for all your fathers’ measure by your deicide.”*

9. *“Serpents, brood of vipers! How shall you escape the eternal damnation of Hell? That is why the Wisdom of God says as well in the Book of Henoch: ‘I send you prophets and apostles, sages and doctors; and some you will kill and crucify; others you will scourge in your synagogues, and persecute from town to town.’ Therefore all the innocent blood shed on earth shall fall upon you, from the blood of Abel the righteous to the blood of the Prophet and Priest Zacharias, Barachias’s son, whom you killed between the Sanctum Sanctorum and the altar of perfumes.”* By these words, Jesus warned the Sanhedrin and the whole faithless Jewish people, that His Heavenly Father would take vengeance, causing the innocent Blood poured out by His Beloved Son on the Cross to fall upon them; as likewise all the innocent blood shed from the beginning of the world up till Calvary, owing to the wickedness of His people; and that of all the children of the Church which would subsequently be shed. For together with the Blood of Christ all that innocent blood is mystically shed.

10. While Jesus was launching these maledictions, a non-sanhedritic doctor of the Law said in the name of other non-sanhedritic doctors of the Law: *“Master, in saying these things You offend us as well.”* Jesus, however, then reproached more especially all the doctors of the Law, saying: *“Woe to you, doctors of the Law! You have raised yourselves up with the key to knowledge;*

*you did not enter the fold of salvation, and have forbidden the rest to enter”*; since the doctors of the Law, far from making use of their knowledge of Sacred Scripture to give testimony to others of the truth contained in it, and of the prophecies on the Christ of God, used their learning to confuse the people further and turn them away from the right path which they themselves rejected.

11. Although the sanhedrites had resolved shortly before not to intervene any further with questions against the Master, now, hearing the maledictions launched against them, stung to fury they attacked Him with fresh snares to see if He might lose His composure and say something indiscreet for which they could accuse Him; and at the same time, He be discredited before the multitudes, and they re-established in their prestige.

12. Jesus, however, ended his invectives by anathematizing anew Jerusalem and the Jewish People: *“Truly I tell you, all these things shall befall this generation. Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you. How often did I seek to gather your children as the hen gathers her chicks under her wings, and you would not! Behold your home shall be left desolate. For I tell you that henceforth you shall not see Me until you say: ‘Blessed is He who comes in the Name of the Lord’.*” In these words Jesus foretold the destruction of Jerusalem and of the Temple; and moreover, that the thankless Jewish people would not acknowledge Him as the Son of God until shortly before His Glorious Second Coming.

13. As He was saying these things to them, those wicked sanhedritic hierarchs began to press Him relentlessly and to ply Him with many questions, laying traps for Him and endeavouring to catch something from His lips in order to be able to incriminate Him. But Jesus took no notice of them.

## ***Chapter LXXXVII***

### ***Episode of the widow’s mite***

1. When Jesus had finished these maledictions, from Moses’ Cathedra He went with His Apostles, disciples and the whole great multitude to the part of the court of the Israelites occupied by the women, and sat facing the treasury hall or gazophylacium of the Temple, where the coffer for the offerings was placed. He observed how people put money into the coffer. Many of the wealthy ostentatiously put large sums in it, so as to be praised by men. A poor widow also came and put two small coins into the coffer. Jesus, drawing the attention of His Apostles and disciples, told them: *“Truly I tell you, this poor widow has put more into the coffer than all the rest. Because all the others have contributed to God’s offerings from their surplus; but she from her poverty has put in everything she had, her whole livelihood.”*

2. This poor widow, Elizabeth by name, by placing in the coffer all she possessed, heroically put into practice the evangelical teachings; for both she

and her son had been baptized some time before by Jesus; who, that 23<sup>rd</sup> of March, called the widow and her son to the religious life, telling them to go to Bethany. They both responded to this loving invitation, she joining the pious women, and her son, Henoch by name, the disciples.

### **Chapter LXXXVIII**

#### **Christ, in the Temple, makes the Jews the last call to His Kingdom**

1. That day the 23<sup>rd</sup> of March in the year 34, after the incident of the poor widow, Jesus, together with His Apostles and disciples, and followed by a large crowd, made His way to the Golden Gate of the Temple.

2. Once there, Jesus first gave a brief portrayal of the blindness and hardness of heart of the greater part of the Jewish People; for though He had wrought so many miracles in their presence, they refused to acknowledge Him as the Son of God; thus fulfilling that written in the Book of Henoch and later foretold by the Prophet Elias: *“Lord, who has believed Our word? And who has acknowledged God’s power?”* As the Jews’ refusal to accept the truth was ever greater, given their contempt for grace, the Prophet Elias said of them as well, as is written in the Book of Henoch: *“Satan blinded their eyes ever more and hardened their hearts ever further, so that they might not see with their eyes, nor understand in their hearts, lest they be converted and saved.”* Yet many Jews, and among them many chiefs of the synagogues and other priests, believed in Him. However, they did not make this known because of the pharisees, so as not to be cast out of the synagogue. Because they loved men’s glory over and above God’s.

3. Then, in a powerful voice, Jesus said: *“Whoever believes in Me, believes not only in Me, but as well in Him who sent Me. And whoever sees Me, sees Him who sent Me. I, who am the Light, have come into the world so that everyone who believes in Me may not abide in darkness. If anyone accepts My words and desires to put them into practice, and seeks to be saved, but out of weakness breaks some of the commandments, towards such I will exercise great mercy, especially on the day of judgement, because I have not come to condemn the world, but to save it. Nevertheless, whoever does not accept My words and obstinately rejects grace, thus sinning against the Holy Ghost, already has someone to damn him; for the very word I have spoken will damn him on the last day.”* That is to say, those who reach clinical death in that state of soul, enter into particular judgement already damned by that same conscious, obstinate and contumacious rejection of grace; which they will ratify at judgement. Christ went on to say: *“Because I do not speak on My own account; rather the Father, who sent Me, has Himself told Me the things I should say and how I am to speak. And I know that the things He has commanded Me to teach are those which lead to eternal life. Thus the things I say, I say as the Father has told them to Me.”*

## **Chapter LXXXIX**

### **Christ foretells the Destruction of the Temple**

1. That same Wednesday the 23<sup>rd</sup> of March in the year 34, after His lengthy sermon in the Temple, Jesus left in the company of His Apostles and disciples. As they withdrew from the sumptuous edifice and descended towards the Cedron Valley, Thomas, looking back at the Temple, praised its material splendour saying: *“Master, see what stones and what construction!”* Jesus replying, said to him: *“Do you see those great buildings? Not a stone shall be left upon a stone, since everything shall be demolished.”* The other Apostles, when they heard Jesus’ reply to Thomas, impressed by the announcement, also praised the Temple saying that it was adorned with beautiful stones and treasures. But Jesus replied to them saying anew: *“Do you see all this? Truly I tell you that days will come when not a stone shall be left upon a stone here, since everything will be demolished.”*
2. Following this episode, and along the way to the Mount of Olives, Jesus continued speaking to His Apostles and disciples, not only of the chastisements that would soon befall Jerusalem, but also of others that would take place in the Last Times, shortly before His Second Coming.

## **Chapter XC**

### **Christ delivers the transcendent Eschatological Sermon**

1. That same Wednesday the 23<sup>rd</sup> of March in the year 34, Jesus, seated with His Apostles and disciples beside the Eleona Grotto on the Mount of Olives, from where the city of Jerusalem was to be viewed with its splendid Temple, Peter, James the Greater, John and Andrew asked their Master apart: *“When will all these things happen? And what sign will there be of Your Second Coming, and so of the consummation of the world at the end of time?”*
2. Jesus, addressing His Apostles and disciples, replied with the transcendent Eschatological Sermon which, though directed more especially at the events of these apocalyptic times, also foretells the immediate chastisements that were to befall the Jewish People and the city of Jerusalem. And in general it foretells, furthermore, all persecutions of the Church and chastisements befalling mankind down through the centuries.
3. Jesus said: *“See that no man deceives you, because many will come saying: I am the Christ, the Messiah; and they will seduce many with false prodigies. When you see wars and hear rumours of further wars and rebellions, do not be troubled. For it is fitting that all this happen first. But it will not yet be the end; because first peoples shall rise up against peoples, and kingdoms against kingdoms; and there shall be loathsome diseases and ravaging epidemics, and earthquakes in different places, and famine, and terrible things and great signs from Heaven. And all this shall be but the beginning of grief. But keep watch over yourselves. Because before all this happens they shall hand you over to the courts, and to prison, and you shall*

*be flogged in the synagogues; and you shall appear before governors and kings for My sake, in order for you to give testimony of Me and of My doctrine. And prior to all these things, the Gospel shall be preached throughout the world, to give testimony of it to all peoples, and then shall the end come, since the world shall be purified by fire.”*

4. *“When they lead you away to hand you over to the courts, do not be troubled thinking about what you will have to say, but say whatever you may be inspired to at that moment, as it will not be you who shall speak, rather the Holy Ghost shall speak by your lips. And many shall then be scandalized in the Faith, and shall succumb; and shall betray and detest one another. Brother shall deliver up brother to death, and father, son; and children shall rise up against their parents and kill them. And you shall be detested by all men for My Name’s sake. But not a hair of your head shall perish unless I permit it. By your patience and perseverance you shall save your souls.”*

5. *“Many false prophets shall arise and shall deceive many. And wickedness shall spread to the point that charity will disappear in many, owing to the great apostasies. But whoever perseveres to the end shall indeed be saved. Therefore, when you see that the abomination of desolation, spoken of by the Prophet Daniel, is in the Holy Place: then those who are in Judea should flee to the mountains; and whoever is on the rooftop should not go down to the house, nor go inside to fetch anything; and whoever is out in the open, should not turn back to get his coat. Because those are days of vengeance, so that everything written be fulfilled.”*

6. *“But alas for women with child and with nursing children in those days! Pray, then, that these things do not happen either in wintry weather or when travelling is hard. Because such great tribulation shall then come to pass as has not been from the beginning of the world until now, nor shall ever be. And they shall be put to the sword and be led away into captivity to all the other nations; and Jerusalem shall be trodden down by the gentiles, till the times of the nations shall be fulfilled. And there shall be signs in the sun and in the moon and in the stars; and on earth consternation of peoples owing to the confusion which the roaring of the sea and of its waves will cause; with men rigid from fear and shock at what shall come upon the whole Universe; for the powers of the heavens shall be shaken. And if the Lord were not to shorten those days, nobody would be saved; but for love of the elect, He shall shorten those days.”*

7. *“Then if anyone should say to you: ‘Look, the Christ is here, or there,’ do not believe him. Because false christs and false prophets shall arise and will work great signs and wonders, so that, were it possible, even the elect themselves would fall into error. Be you then on the alert; see, I tell you everything beforehand. Therefore, should they say to you, ‘Look, Christ is out in the wilds’, do not go out after him; or, ‘Look, he is in the innermost part of the house’, do not believe it. For as lightning comes from the east and*

*is seen out to the west, so too shall be the Coming of the Son of Man. Wherever the body shall be, there too shall the eagles gather”*; since, when Jesus manifests Himself in His Second Coming, He will be seen and heard by all the just and reprobate, wherever in the Universe each of them may be. And He went on to say: *“But first it is necessary that He suffer much, and be repudiated by this generation.”*

8. *“After the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars will fall from the heavens, and the powers of the heavens shall be shaken. And then shall the sign of the Son of Man appear in the heavens; and all the tribes of the earth shall mourn. And they shall see the Son of Man coming upon the clouds of Heaven with great power and majesty. And He shall send His angels out with trumpets, and with a great cry, and they shall gather the elect from the four winds, from the ends of the earth out to the bounds of the Universe.”*

9. *“When all these things, then, begin to happen, look up, and hold your heads high, because the day when the earth shall be purified and renewed is at hand.”* And He told them a similitude: *“See the fig tree and many other trees; when their branches are tender and the leaves have budded, you know that summer is at hand. In the same way, then, when you see all these things, know that the Kingdom of God on earth, namely the Messianic Kingdom, is at hand. Truly I tell you, this generation shall not pass away till all these things be fulfilled. The heavens and the earth shall pass away, but My words shall not pass away. But the day and the hour of My Second Coming no one knows except God One and Three, and those to whom He wishes to reveal it.”* Solely Our Lord Jesus Christ as Man and the Divine Mary partake of the secret; not, however, for Them to reveal to any other creature.

### **Chapter XCI**

#### **Christ, in Bethany, continues His Eschatological Sermon**

1. When Jesus, on the Mount of Olives, had ended the first part of the Eschatological Sermon, He set off for Bethany with His Apostles and disciples. His Divine Mother, the other disciples and the pious women were already there.

2. That same afternoon, the 23<sup>rd</sup> of March in the year 34, now in the presence of them all, Jesus continued His transcendent Sermon:

3. *“Truly, truly I tell you: everyone who seeks to save his bodily life at the cost of his soul, will lose eternal life; and whoever loses his bodily life for My sake, will possess eternal life. Watch over yourselves, then, lest your hearts become clouded over by gluttony, drunkenness and other cravings of this life, and the day on which the Son of Man shall judge mankind come upon you suddenly; since it will come like a snare without warning for all who dwell on the face of the earth. Watch then, praying at all times, so that*



*you may be found worthy not to draw upon yourselves the coming evils, thus appearing before the Son of Man as His elect.”*

4. *“For as in the days of Noah, so likewise shall it be in the days preceding the Second Coming of the Son of Man. Because in the days leading up to the Flood, people ate and drank, men took wives and women husbands, loath to take into account the chastisements announced to them, until the day Noah entered the ark and the Flood came and put an end to them all. Thus too shall it be shortly before the Second Coming of the Son of Man. It was the same in the days of Lot. Men ate and drank, bought and sold, planted and built houses. But the day Lot departed from Sodom, fire and brimstone rained down from the sky and killed them all.”*

5. *“In like manner to the happenings at the time of the Flood and at the time of Lot, shall be events shortly before the Son of Man manifests Himself. Therefore, at that hour, whoever is on the rooftop and has jewels inside the house, should not go down to fetch them; and whoever is out in the open, should likewise not turn back. Remember Lot’s wife. Then two shall be in a field, one shall be taken, and the other left. I tell you, on that night of the three days of darkness, two shall be in bed; one shall die, and the other not. Two women shall be grinding at a mill; one shall perish, and the other not. Be on your guard. Watch, then, and pray, for you do not know at what time your Lord is to come. But know this, that if the father of the household were to know at what time the thief was to come, he would surely be on the watch and not let his house be burgled. So too you should be ready, because at the time you least expect, the Son of Man is to come.”* For He is to come to judge each person in particular at the hour of death; and afterwards, to judge all at His Second Coming.

6. The Apostles and disciples, interested in knowing the spot of Christ’s Second Coming and of the Last Judgement, said to Him: *“Where will it be, Lord?”* And He told them: *“Wherever the body shall be, there too shall the eagles gather.”* Moreover, Jesus repeated for them the parable of the faithful and prudent steward: *“Who do you think is the faithful and prudent servant whom the master placed to care for his family and give them to eat at the proper time? Happy that servant whom his master, on coming, finds doing properly what he told him. Truly I tell you, he will place him as administrator over all his goods. But if that bad servant says in his heart: ‘My master tarries in coming’; and begins to maltreat his fellow workers and eat and drink with carousers, that servant’s master will come on a day he does not suspect, and at a time he does not know, and will treat him with the greatest severity as he would hypocrites and renegades, casting him out to the place of weeping and gnashing of teeth.”*

## Chapter XCII

### Christ in Bethany expounds the parable of the prudent and the foolish virgins, and the parable of the talents

1. On the same 23<sup>rd</sup> of March, Jesus crowned His transcendent Eschatological Sermon expounding the parable of the prudent and the foolish virgins, and also that of the talents. This had the aim of engraving still further on the minds of the Apostles, disciples and pious women the warnings He had given them about the need to be always prepared for when He shall come, both at the hour of death of each person, and at His Second Coming.

2. The parable of the prudent and the foolish virgins. Jesus said: *“The Kingdom of Heaven is like ten virgins who took their lamps to receive the bridegroom; five of them were foolish and the other five prudent. The five foolish ones, having taken their lamps, did not take oil with them. But the prudent ones took oil in their flasks as well as in their lamps. As the bridegroom tarried, they began to doze, and all of them fell asleep. Then at midnight a cry was heard, ‘See, the bridegroom is coming, go out to meet him!’; then all the virgins arose to trim their lamps. And the foolish ones said to the prudent: ‘Give us some of your oil, because our lamps have gone out.’ The prudent ones answered and said, ‘We cannot, lest the oil we have does not suffice for us and for you; so go out to those who sell and buy for yourselves.’ But they did not want to go out and buy. When the bridegroom came, the prudent ones, as they were ready, went in with him to the wedding. And the bridegroom said to the foolish ones for not being ready: ‘Truly, I tell you, I do not know you’; and they were cast into the outer darkness, and the doors were closed.”* Jesus, at the end, said: *“Keep watch, then, for you do not know the day or the hour.”*

3. Parable of the talents. Jesus moreover said: *“The Kingdom of Heaven is also like a master who, going far away, called his servants and entrusted his goods to them: to one he gave five talents, to another two, and to another one; that is, to each according to his ability. Then the master went off. The one who had received five talents went and traded with them, and gained another five. Likewise, the one who had received two, gained another two. But the servant who had received one, went and dug in the ground and hid his master’s money there. After a long time the master of those servants came back and called them to account. The one who had received five talents came and brought five more, saying, ‘Sir, you entrusted me with five talents; here are five more I have gained.’ His master said to him: ‘Excellent, good and faithful servant; because you have been faithful in little, I will give you dominion over much; enter the joy of your master.’ The one who had received two talents also came and said, ‘Sir, you entrusted me with two talents; here you have two more I have gained.’ His master said to him, ‘Well done, good and faithful servant; because you have been faithful in little, I will give you dominion over much; enter the joy of your master.’ The servant*

*who had received one talent came as well and said, 'Sir, I know that you are a man of demanding nature, reaping where you have not sown and gathering where you have not scattered. Being afraid I went and hid your talent in the ground; here you have what is yours.' His master answered and said to him, 'Bad and lazy servant: if you thought that I reap where I do not sow and gather where I do not scatter, you ought to have lent my money to the bankers, so that on my return I would have received what is mine together with the interest at least.' Then the master said, 'So take the talent from him and give it to the one who has ten talents. Because to him who has, more shall be given, and he shall have in abundance; but from him who has not, even what he seems to have shall be taken away. And cast the useless servant into the outer darkness, where there shall be weeping and gnashing of teeth.'"*

### **Chapter XCIII**

#### **Christ concludes the Eschatological Sermon with teaching on the Last Judgement**

1. That same 23<sup>rd</sup> of March in the year 34, in the conventual house at Bethany, Jesus concluded His Eschatological Sermon with the following allegorical description of the Last Judgement, and emphasized the highly meritorious value of works of mercy, saying:

2. *"And when the Son of Man shall come in His Majesty, and all the Angels and other Blessed with Him, then shall He sit upon the throne of His glory. And all the peoples shall be gathered before Him, and He shall separate them one from another, as the shepherd separates the sheep from the goats. And He shall place the sheep at His right hand, and the goats at His left. Then shall the Supreme King say to those at His right hand, 'Come, blessed of My Father, possess the Kingdom prepared for you from the foundation of the world: For I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink; I was a pilgrim and you gave Me lodging; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to see Me.' Then shall the just answer Him and say, 'Lord, when did we see You hungry and give You to eat; or thirsty and give You to drink? And when did we see You a pilgrim and give You lodging; or naked and clothe You? Or when did we see You sick or in prison and visit You?' And the Supreme King shall say to them in reply, 'Truly I tell you, whenever you did those things to any of these brethren of mine, even to the least of them, you did them to Me.'"*

3. *"At the same time He shall say also to those at His left hand, 'Depart from Me, accursed of My Father; go to the everlasting fire which was produced for the devil, the other rebel angels and reprobate men. For I was hungry and you did not give Me to eat; I was thirsty and you did not give Me to drink; I was a pilgrim and you did not give Me lodging; I was naked and you did not clothe Me; I was sick and in prison and you did not visit Me.' Then*

*they too shall answer Him and say, 'Lord, when did we see You hungry or thirsty or a pilgrim or naked or sick or in prison, and did not minister to You?' Then shall He say to them in reply, 'Truly I tell you, whenever you neglected to do these things to any of these brethren of mine, even to the least of them, you neglected to do them to Me.' So as consequence, these last, who were not merciful, shall go to everlasting punishment, and the just to everlasting life."*

4. That same Wednesday the 23<sup>rd</sup> of March, before sunset, Jesus concluded His teaching of the Eschatological Sermon. And as the feast of Unleavened Bread, also called the Passover, was now close at hand, He said to His Apostles and disciples: *"You know that in two days' time shall be the solemnity of the Jewish Passover, and now you should know that the Son of Man shall then be delivered up to be crucified."*

### **Chapter XCIV**

#### **The Sanhedrin condemns Christ to death for the second time**

1. That same afternoon of the 23<sup>rd</sup> of March in the year 34 on which Jesus was preaching in the conventual house of Bethany, the Sanhedrin in full, instigated by Pontiff Annas, was gathered in council under the presidency of High Priest Caiphas, in his Jerusalem palace, to find means to arrest Jesus using guile, and put Him to death. However, they said: *"We shall not do so on any of the eight days of the feast, lest the people form a disturbance."* The Sanhedrin had been inspired by Satan to take this decision not to act during the eight days of the feast, since the Evil One had ever increasing suspicions that Jesus was the Messiah, and feared that by His death the human race would be redeemed. Thus by delaying the Lord's death he would have more time to ascertain whether or not Jesus was the Son of God.

2. At that meeting of the Sanhedrin, the sanhedrites Nicodemus and Joseph of Arimathea were present, who with great courage and decision openly challenged the deicide sentence agreed upon there; and having given their testimony in Christ's favour, they resigned as members of the iniquitous Council.

### **Chapter XCV**

#### **Christ retires to pray alone. Judas Iscariot arranges with the Sanhedrin to deliver up the Master**

1. While the Sanhedrin was gathered at Caiphas' house to decide upon the arrest and death of the Lord, Jesus, at night that same 23<sup>rd</sup> of March, left Bethany and withdrew to a place on the Mount of Olives to pray alone; at the same time His Apostles and disciples had retired to rest at the conventual house in Bethany.

2. Judas Iscariot, however, who had been on the lookout for an opportunity to slip away unnoticed, now saw his great chance to do so; for Satan had

entered into him, since the traitor had for some time been pledged body and soul to the work of the Evil One, and now yet more so. Judas Iscariot, then, secretly left the Bethany cloister and went to Jerusalem to contact his Lord's enemies. On the way Satan appeared to him and offered him a great recompense if he were to delay his betrayal of the Master, but did not succeed in convincing him; for the devil was seeking time to ascertain further whether or not Jesus was the Messiah.

3. Judas Iscariot, utterly obstinate in his perverse and covetous resolve, reached the sanhedritic Council when Nicodemus and Joseph of Arimathea were no longer there, whom he saw leave the Council. Judas discussed with the chief priests and other members how he might deliver Jesus up to them, saying: *"What will you give me, and I will deliver Him up to you?"* Hearing this they were quite delighted, and settled to give him thirty silver coins; the traitor thus reaching agreement with them. From then on Judas Iscariot sought an opportunity to deliver his Master up in a place where there might be no gathering of people.

4. At dawn that Thursday the 24<sup>th</sup> of March in the year 34, Jesus, who had been alone praying on the Mount of Olives, returned to the cloister at Bethany. There He rejoined His twelve Apostles and the disciples, as Judas Iscariot had returned from his traitorous machinations.

## **Book VI**

### ***Institution of the Holy Sacrifice of Mass by Our Lord Jesus Christ in the Cenacle of Jerusalem***

#### ***Chapter I***

##### ***Christ orders everything necessary to be prepared for the celebration of the Last Supper***

1. After Jesus had rejoined His Apostles and disciples in Bethany, following dawn on the 24<sup>th</sup> of March in the year 34, He instructed them on the mysteries He was to accomplish that solemn Holy Thursday evening. Nonetheless, not all understood with equal clarity their transcendence, least of all Judas Iscariot, completely blinded by avarice and hatred for Jesus.

2. The Jewish Passover of that year 34 began on the 23<sup>rd</sup> of March after sunset, and ended at sunset on the 31<sup>st</sup> of the same month. When the 15<sup>th</sup> of Nisan fell on a Friday, although the Passover Supper was eaten as prescribed by the Law, nevertheless the solemnity or festivity of the day was transferred to the Saturday so as to avoid two consecutive days of rest. As in that year 34 the 15<sup>th</sup> of Nisan fell on a Friday, the solemnity of the feast was transferred to the following day.

3. On Thursday morning the 24<sup>th</sup> of March, the first day of the Passover or Unleavened Bread, the Apostles came up to Jesus and asked Him: *"Where do You wish us to arrange everything for You to eat the Passover?"* Jesus sent Peter and John, saying to them: *"Go and prepare the Passover for us to*

eat.” And the two said: *“But where do You wish us to prepare it?”* As Judas Iscariot showed a lively interest in knowing the place in which the Passover would be eaten in order to consummate his treachery, Jesus, instead of openly telling them, gave Peter and John the following countersign for them to find the place, telling them: *“Go to Jerusalem and, after entering the city, you will see a man carrying a pitcher of water; follow him to the house he enters, and say to the owner of the house: The Master says: ‘The time for Me to leave this world is close, and I wish to celebrate the Passover in your house with My Apostles and disciples. Where is the chamber where I am to eat the Passover?’ He will show you a large decorated Cenacle; make the necessary arrangements there for the celebration of the Passover.”*

4. The two Apostles Peter and John left for Jerusalem, and at the city gates found the young man John Mark, who was carrying a pitcher of water. They followed him, and once inside the house they found the Cenacle just as Jesus had told them. The house of the Cenacle had been bought by Nicodemus and Joseph of Arimathea so as to be at the Master’s disposal. Obed, Mary and their son John Mark, however, were responsible for its upkeep.

5. Peter and John charged Obed to go to the Jerusalem Temple and have a lamb sacrificed there by the priests, and afterwards bring it back to be roasted; so that when Jesus arrived it would be ready for the meal of the Passover lamb, or legal supper. They also charged him to provide all that was necessary for the daily supper, more solemn by reason of the Passover.

6. The Cenacle was already decorated with plush carpets, hangings, chandeliers, and provided with tables and other furnishings; since Nicodemus, Joseph of Arimathea and Obed, who had heard beforehand from the Lord that the Passover would be celebrated there, had been lavish in its embellishment. While Obed was at the Temple, Peter and John, helped by Mark and his mother, arranged everything else that was necessary.

7. Their mission in the Cenacle ended, Peter and John returned to Bethany at about midday, rejoining Jesus and the others without revealing to their companions, as Jesus had warned them, the place where the Passover was to be eaten. A little later, two secret disciples, Ases and Josias, the ex-possessed of Gerasa, who had been carrying out their evangelical mission in secret by order of the Master, presented themselves in Bethany. He, mysteriously, had summoned them days previously to make themselves known to the Apostles and other disciples, and then live together with them.

## ***Chapter II***

### ***Christ withdraws to the Mount of Olives, and from there goes to Jerusalem to celebrate the Passover***

1. That Thursday the 24<sup>th</sup> of March in the year 34, after the midday meal in Bethany, Jesus, with His Apostles and a large number of His disciples, withdrew to pray in the Garden of Olives. Along the way He instructed them

concerning the eucharistic mysteries and the holy orders the Twelve were to receive. Once in the Garden, He solemnly announced to them that on that night He would give them His Body and Blood as inheritance, His Countenance displaying a sweet and loving tenderness. Meanwhile the Divine Mary busied Herself with instructing the other disciples who had stayed at the Bethany house, and the nuns as well, in the sacred mysteries.

2. At 5 in the afternoon, Jesus went with the twelve Apostles and the disciples from the Garden of Olives to the Cenacle in Jerusalem, at the same time as the Divine Mary with the pious women, including Mary Magdalen and Martha, went there from Bethany; as did Agabus and the rest of the disciples, including Lazarus. When they all arrived at the Cenacle, the secret disciples Nicodemus, Joseph of Arimathea and Gamaliel were awaiting them there. The Divine Mary brought to the Cenacle the most sacred Chalice of Melchisedech that Jesus was to use. Agabus brought two sacred vessels in the form of Ciboria.

3. At sunset on that Thursday the 24<sup>th</sup> of March in the year 34, Jesus sat down at table with His twelve Apostles, who occupied their places as indicated by Jesus. As the table was rectangular, in the centre of one of the two long sides the Master presided facing those present, with Peter, being Prince of the Apostles, at His right, and at His left James the Greater; beside Peter was John; and beside James the Greater, Andrew. Each short side of the table was occupied by two other Apostles: at the right Philip followed by Matthew; at the left Bartholomew followed by Thomas. On the long side of the table facing Jesus the other four were placed: on the right, James the Less, and then Simon, and on the left, Thaddeus, and then Judas Iscariot; but leaving a vacant space in the centre out of regard for the presidency, so that Jesus was visible to all those present in the Cenacle. Given the form of the table, Judas Iscariot was placed almost in front of Jesus, and therefore with certain proximity to Him. The disciples occupied another table presided over by Agabus; the pious women sat at a third table presided over by the Divine Mary. Each from their places could see what Jesus was going to do. Then the Last Supper began, in the following order: first the meal of the Passover lamb, or legal supper, which was taken with everyone standing, in accordance with the Old Law; this was followed by the daily supper, all being seated; and lastly, Jesus celebrated Holy Mass, with other mysteries.

4. After the legal supper, while they were eating the daily supper, Jesus said to His Apostles: *“Truly I tell you, that one of you eating with Me is to deliver Me up.”* They were overwhelmed by sadness, and each of his own accord began saying to Him: *“Is it perhaps I, Lord?”* He replied: *“Listen, the hand that is to deliver Me up is with Me at table. One of the twelve, who puts his hand with Me into the dish, is the one who shall deliver Me up. Truly, the Son of Man goes as is written of Him; but, woe to the one by whom the Son of Man shall be delivered up! It would be better for that man never to have*

*been born.*” They began to ask one another which of them would be the one to do that. Judas Iscariot, who was to deliver Him up, asked: *“Is it perhaps I, Master?”* Jesus said to him: *“You have said it”*. Although the other Apostles heard these words, only Judas Iscariot understood their meaning, so that the others did not deduce from them who the traitor was.

### **Chapter III**

#### **Christ institutes the Holy Sacrifice of Mass and four of the Sacraments**

1. That night, Thursday the 24<sup>th</sup> of March in the year 34, Jesus, knowing that His hour to pass from this world to the Father had now come, having loved His own who were in this world, loved them to the utmost instituting Holy Mass.

2. At 8 in the evening, when the daily supper had ended, Jesus, Eternal High Priest, blessing Himself, commenced the First Mass, He and the twelve Apostles being seated at table. Jesus, knowing that the Father had placed all things in His hands, and that from God He had come and to God He was returning, being indeed, as He was, the Son of God, wished also to make evident His supreme humility. Accordingly He rose from table, took off His white cloak and girded Himself with a towel. Pouring water into a bowl or basin, He began to wash the feet of the twelve Apostles and dry them with the towel He had girded about Himself.

3. Prior to washing the feet of the twelve Apostles, Christ revealed to them that by this washing of feet they would receive the diaconate. To this the Apostles gave their consent. It came to pass that as Jesus was about to wash Peter’s feet, the Apostle, moved by a misunderstood humility, said to Christ: *“Lord, are You to wash my feet? Never shall You wash my feet.”* Jesus answered him: *“If I do not wash them, you shall have no part with Me.”* Peter then said to Him: *“Lord, not only my feet, but my hands and head as well.”* Jesus said to him: *“Whoever is washed in spirit needs only to have his feet washed, since he is wholly clean. You are clean of soul, but not all of you.”* Because He knew who was to deliver Him up. Hence He had said: *“But not all of you”*. Following these words, with everyone seated, Jesus, going on His knees before each of the Apostles in turn, washed their feet. He began with Peter and ended with Judas Iscariot. The Lord, while conferring the diaconate on Judas Iscariot, gave him renewed demonstrations of love and greater interior impulses so that he might desist from his treachery, without being able thereby to soften that stonelike heart. Furthermore, Judas Iscariot became irritated at the Lord’s gentleness, not even wishing to look Him in the Face; because ever since he lost Grace he had conceived deep hatred for his Divine Master and the Divine Mary.

4. After Jesus had washed the feet of His Apostles, removing the towel He donned His cloak again. Returning to His seat at table He said to them: *“Do you know what I have done with you? You call Me Master and Lord; and*



*rightly so, because in truth I am. Well if I, Lord and Master, have washed your feet, you also should wash one another's feet. For I have given you example, so that as I have done with you, you do likewise"; thus showing them that they should be humble towards one another. He went on to say to them: "Truly, truly I tell you: the servant is not greater than his master; nor the envoy greater than the one who sent him. If you understand this well, blessed will you be if you put it into practice. I do not refer to you all. I know those whom I have chosen, though realizing that one was to deliver Me up. Still, the scripture in the Book of Henoah, later foretold by the Prophet Elias, must be fulfilled: 'He who eats bread with Me, will raise up his heel against Me.' I am telling you now, before it happens, so that when I am betrayed you will believe more steadfastly that I am the Son of God. Truly, truly I tell you: whoever receives one whom I send, receives Me; and whoever receives Me, receives the One who sent Me."*

5. Yet again Jesus took off His white cape and, with all the rest kneeling, went over to another table where three amphoras containing olive oil stood. There He alone blessed the Holy Oils in the following order: that of the Sick, that of Catechumens, and Holy Chrism. By blessing the Oil of the Sick, He instituted the Sacrament of Extreme Unction; and by blessing Holy Chrism, the Sacrament of Confirmation. Next, with the Oil of Catechumens, Jesus anointed the feet of each of the twelve Apostles, then already deacons.

6. Jesus next donned His white cape anew, and standing beside the table where the supper had been held, continued Holy Mass. The twelve Apostles were kneeling, as were all the others present. Upon the table, now converted into an altar of the Eucharistic Sacrifice, were located: the Chalice of Melchisedech, a salver, two ciboria and twelve goblets. Jesus, before the Offertory began, broke unleavened bread into numerous fragments; two of which He placed on the salver, the larger one for Himself, and the other for Apostle John's communion; putting the other fragments into one of the ciboria. He then poured wine into the Chalice destined for Himself; also pouring wine into the other ciborium and the twelve goblets the Apostles were to use.

7. Next Jesus carried out the Offertory of the species of bread and wine in the following manner: first, He took into His hands the salver with the two fragments of bread; and blessing them, elevated the salver in His hands while raising His eyes up to Heaven in thanksgiving to the Eternal Father. He then took into His hands the Chalice containing the wine; and first blessing it, elevated it while raising His eyes up to Heaven in thanksgiving to the Eternal Father.

8. Immediately afterwards, Jesus consecrated the bread and wine as follows: First, He took into His hands the large piece of bread on the salver and said: "*This is My Body, which will be given up for you*"; then elevating the consecrated Sacred Host and replacing It on the salver. Next He took into

His hands the Chalice containing the wine and said: *“This is the Chalice of My Blood of the New Testament, which shall be shed for you and for many for the remission of sins”*; then elevating the Chalice containing His Most Precious Blood and replacing It on the altar; immediately adoring the consecrated species with a genuflection. By consecrating the bread and the wine, Christ instituted the Sacrament of the Eucharist.

9. Following the Consecration, after first informing His Apostles and receiving their consent, Jesus conferred upon the twelve the Presbyterate by pronouncing these ritual words: *“As often as you shall do this, you shall do so in memory of Me.”* By the word *“this”*, He was referring to the three essential parts of the Mass He was instituting. Once He had conferred the Presbyterate on the twelve Apostles, He anointed the hands of each with the Oil of Catechumens. Immediately after, Jesus announced to His Apostles that He was about to confer upon them the Episcopate. After they had given their consent, Jesus laid His Divine Hands on the heads of the twelve Apostles, consecrating them Bishops, and then anointing their heads with Holy Chrism. He conferred this last sacred order beginning with Peter and ending with Judas Iscariot. By conferring the Diaconate, Presbyterate and Episcopate on His twelve Apostles, Christ instituted the Sacrament of Priestly Order in its three grades.

10. Next, Jesus carried out the sacrificial Communion by receiving Himself: first, His Most Sacred Body under the species of bread on consuming the large fragment on the salver; then His Most Precious Blood under the species of wine on drinking the contents of the Chalice. Before receiving each of these heavenly Viands, however, He made the sign of the Cross with the Host and the Chalice, respectively.

11. Immediately after, when Jesus was about to distribute Communion to the rest under the species of bread, He announced this solemnly saying once only: *“Take and eat: This is My Body.”* But before administering Communion to them, He made the sign of the cross with the Sacred Host before each while saying: *“Take and eat: This is My Body.”* Jesus first gave Communion to His Divine Mother, to do so taking one of the consecrated Hosts from the Ciborium, She receiving the Most Divine Body of Her Son and Her own. Jesus then gave Communion to John under the species of bread with the other consecrated piece on the same salver the Master had used; since it was appropriate to do so in order for the Apostle to accomplish a very special mission on Calvary reserved exclusively to him. The other Apostles received Communion from Jesus’ hands with the consecrated Hosts in the Ciborium, beginning with Peter and ending with the sacrilegious Judas Iscariot. The Divine Mary and the Apostles received Communion kneeling and on the tongue.

12. After the Apostles had received Communion under the species of bread, before administering Holy Communion with His Most Precious Blood to the

Twelve, Jesus announced this solemnly, saying once only: *“Take and drink, for this is My Blood.”* While giving each his corresponding goblet containing the Most Precious Blood, He made the sign of the cross with the goblet. Each of the kneeling twelve Apostles took his corresponding goblet into his hands and drank the Most Precious Blood of Christ it contained. Then Jesus, with the Sacred Hosts from the Ciborium, gave Communion to the disciples, the pious women and the others present in the Cenacle, all receiving kneeling and on the tongue. Finally, to teach the twelve Apostles their obligation of administering Holy Communion under the species of bread to the faithful of the Church in the exercise of the priestly ministry they would later carry out, Jesus said the following words to them: *“Distribute Holy Communion frequently to the faithful of the Church as I have taught you.”*

13. Once the distribution of Holy Communion had ended, the Apostles sat down at the table of Sacrifice in their corresponding places; except for John who, moved interiorly by the Lord, placed himself between Jesus and his brother James the Greater. There John remained kneeling to the left of the Divine Master, reposing his head on the all-gentle breast concealing Jesus’ Deific Heart, thus participating in Its ineffable mysteries. At the same time as Jesus gave the Apostle John to partake of His delights, He spoke to the Twelve, saying: *“With eagerness have I desired to eat this Pasch with you before I suffer. For I tell you, I will not eat of it again until it be concluded in the Kingdom of God. For I tell you, I will not drink again of the fruit of the vine until the day I drink it anew with you in the Kingdom of My Father.”* In these words, Jesus not only disclosed His indescribable joy at having instituted Holy Mass, or Pasch of the Eternal Covenant, but also taught His Apostles that when the Messianic Kingdom comes, Mass will become further simplified and sublimated, since from then on it will no longer be in the eucharistic form of the species of bread and wine.

14. When Jesus had said this to His Apostles, He became troubled in spirit and declared openly: *“Truly, truly I tell you, that one of you will deliver Me up.”* The Apostles looked at one another not knowing of whom He was speaking. Then John, who still reposed on the breast of the Divine Master, drew away from Him to occupy his place at table again. The ablutions proper to Holy Mass then took place, and once concluded, Apostle John returned to kneel at Jesus’ left.

15. The fresh announcement by the Master that one of the Twelve was to deliver Him up caused great unease and distress to Peter, who made a sign to John, asking him: *“Who was the Master speaking of just now?”* So John, once more reposing on Jesus’ breast, asked Him: *“Lord, who is the one that shall deliver You up?”* Jesus replied: *“The one to whom I give bread dipped in water.”* Then Jesus, dipping bread in water, gave it to Judas Iscariot to eat. By this most loving gesture of kindness towards the traitor, Jesus again

tried to move the heart of the villain. It was useless. After eating the dipped bread, Judas Iscariot, who was by now acting solely under Satan's impulses, now displayed with greater fury the hatred he bore towards his Divine Master, uttering a terrible blasphemy against Him, without this offence being heard by the others with the exception of the Divine Mary and John. By this blasphemy Judas Iscariot sinned against the Holy Ghost in highest degree, his salvation afterwards being impossible. Seeing Judas Iscariot's inflexible determination to deliver Him up, Jesus limited Himself to telling him with great meekness: "*What you are about to do, do quickly.*" But no one at table understood why He said this to him. Some thought that as Judas Iscariot was entrusted with the purse, Jesus had told him to buy some things necessary for the feastday, or to give something to the poor; since, with the exception of John, no other Apostle yet knew who the traitor would be. After taking the morsel of bread, Judas Iscariot presently went out. By then it was pitch dark.

16. After Judas Iscariot had left the Cenacle to finalize his betrayal with the Sanhedrin, Jesus, with indescribable fervour said: "*Now the Son of Man is glorified, and God is glorified in Him. If God is glorified in Him, God too will glorify Him in Himself, and then will glorify Him.*" In these words Jesus displayed His jubilation on considering His Passion, Death and Resurrection mystically consummated in the Holy Mass He had just instituted, since in it He had anticipated the bloody mysteries of Calvary and His glorious Resurrection. Next, the ciborium containing His Deific sacramented Body, and the ciborium containing His Most Precious sacramented Blood were reserved in the Cenacle Tabernacle. This reservation under both species was fitting for the mysteries of Calvary. Jesus concluded the Holy Sacrifice of Mass by blessing all present, who were kneeling.

17. Then Jesus ordered that both the disciples led by Agabus and the pious women led by Seraphia, as well as the secret disciples Nicodemus, Joseph of Arimathea and Gamaliel and the three of the Bethany family, all leave for Lazarus's house in Jerusalem, not far from the Cedron brook.

18. From the beginning of the Offertory until the Communion of the faithful had ended, Jesus had been transfigured far more than He had been on Mount Tabor, perceived by all of those attending in the Cenacle, though in differing degrees. When Holy Mass began, the Eternal Father and the Holy Ghost had appeared in the Cenacle. This manifestation, which lasted until the reservation of the Most Blessed Sacrament in the Tabernacle, was contemplated by the Divine Mary and Her two sisters; and as well, though briefly, by the Apostles Peter, James the Greater and John. Most Holy Joseph appeared too, and was present at the mysteries beside his Spouse the Divine Mary without being seen by the rest. Elias, Henoah and Moses also appeared in the Cenacle, to be present at the institution of Holy Mass and the other mysteries; and were not seen by the Apostles until the latter were alone with Jesus, His Divine Mother and Her sisters. By command of the Divine Master,

Peter laid his hands upon the heads, first of Elias, then of Henoah, and finally of Moses; and by this single laying on of hands upon each of them, conferred the Diaconate, Presbyterate and Episcopate upon them, and afterwards anointed their hands and heads. Peter also administered Communion to the three Holy Prophets under the species of bread with Hosts taken from the Ciborium reserved in the Tabernacle. After Jesus had blessed them, Elias, Henoah and Moses returned to the Planet of Mary.

19. The presence of the Most Blessed Sacrament of the Eucharist in the Cenacle Tabernacle had inundated the Soul of the Divine Mary with most loving and indescribable yearning to adore and make reparation to the Eucharistic Presence. So, transported in celestial rapture, She prostrated Herself on bended knees before the Most Divine Eucharist together with Her two sisters, in intimate and tenderest colloquies with Her God and Lord, as first and principal Adoratrix. While the three prayed in profound recollection, Jesus was somewhat apart with His eleven Apostles.

20. The Essenian and Levitical priesthoods, with their corresponding sacrifices, were abolished at the Last Supper of the Lord when He instituted the Ministerial Priesthood according to the Order of Melchisedech and the Sacrifice of the New Law or Holy Sacrifice of Mass.

#### **Chapter IV**

##### **Christ pronounces the first part of the Last Supper Sermon in the Cenacle**

1. On the night of that memorable Holy Thursday the 24<sup>th</sup> of March in the year 34, Jesus, seated again at table with His eleven Apostles, delivered the first part of the Last Supper Sermon in the Cenacle.

2. Jesus said: *“Little children, for a short while I am still with you. You will seek Me. I now tell you the same as I told the jews: Where I am going, you cannot come; though your waiting will be temporary, since before coming to Me you must fulfil the mission I have entrusted to you. A new commandment I give you, however, that you love one another as I have loved you; since that is how you too should love one another. Because if charity reigns among you, by this all shall know that you are My disciples.”* Peter said to Him: *“Lord, where are you going?”* Jesus replied: *“Where I am going you cannot now follow, but you will follow Me later.”* Peter said to Him: *“Why can’t I follow You now? I will give my life for you.”* Jesus answered him: *“You, give your life for Me? Truly, truly I tell you, that the cock will not crow before you have denied Me thrice”*; this being the first announcement that Peter would deny Him.

3. As discouragement overwhelmed the eleven Apostles’ spirits at the closeness of their beloved Master’s Passion and Death, and their consequent separation from Him, and above all at the announcement of a traitor and of Peter’s three denials, Jesus told them: *“Let not your hearts be troubled. For since you believe that I am God, have confidence that My words, though*

*spoken by My Humanity, are from God Himself. In the house of My Father there are many mansions. Were it not so, I would have told you. Therefore I go to prepare a place for you. When I have gone and have prepared a place for you, I will come at the hour of your death and take you with Me, so that where I am you may be also. Now you know where I am going, and you know the way or apostolic mission you must fulfil here, so as later to be with Me."*

4. Such was the worry and anguish these words caused the Apostles that the knowledge of what Jesus had taught them was partially clouded. Thus Thomas earnestly retorted: *"Lord, we don't know where You are going; how then can we know the way?"* With a certain tone of severity Jesus reminded the Eleven of what He had so often taught them: *"I am the Way, the Truth and the Life: No one comes to the Father except through Me. If you know Me, you surely know My Father as well; since whoever sees Me by the light of Faith, sees the Father as well. What you have seen in a somewhat imperfect way until now, you will know later with greater clarity when the Paraclete descends upon you."*

5. Some of the Apostles, puzzled at Jesus telling them that they had seen the Father, since in their anxiety they understood those words as referring to a corporal vision, when in reality He was speaking to them of knowledge of this mystery by Faith, said to the Master by way of Philip: *"Lord, show us the Father, and that suffices us."* By this they gave the impression of not knowing what Jesus had taught them. Hence He reprimanded their dullness in a severe tone, saying: *"So long have I been with you, and still you do not know Me?"* Then Jesus very patiently reminded them again of what He had taught them on other occasions, saying: *"Philip, whoever sees Me, sees the Father as well. How then can you say, show us the Father? Do you not believe that I am in the Father, and the Father is in Me? The words I speak to you, I do not speak of Myself as Man, but as God. Thus the Father, who is in Me, He Himself does with Me the deeds that I do; or do you not believe that I am in the Father and the Father is in Me? At least believe this by the deeds themselves which I have done."* Thereby He exhorted them to a greater exercise of faith in Him.

6. Once Jesus had disclosed to His Apostles His return to the Father, and how they, with heroic integrity and faith, would have to continue the work which the Father entrusted to them, He promised to remain with them in an invisible manner, for them to reap superabundant fruits: *"Truly, truly I tell you, whoever believes in Me, will also perform the works that I do, and yet greater ones, because I go to the Father. Therefore, everything that you ask of the Father in My Name I will do, so that the Father may be glorified in the Son. And if you ask anything of Me as God that I am in the Name of My Most Sacred Humanity, I will do it."* By these words Jesus highlights the suppliant omnipotence of the Priest at Holy Mass. In this omnipotence the faithful also participate.

7. After Jesus had spoken to His Apostles of the need for faith, He wished to show them that this virtue has to be accompanied by good works. Accordingly He told them: *“If you love Me, keep My commandments. And I will ask the Father, and He will give you another Consoler and Advocate to be ever with you: the Spirit of Truth, who cannot dwell in the worldly man who neither sees Him nor knows Him by faith, which he lacks. But you know Him, since He dwells in you; and will moreover be with you perpetually assisting My Church. I will not leave you orphans. I will stay with you, dwelling in your hearts.”* Since Jesus, following His return to the Father, stayed with His Church as well by means of His presence in the Most Holy Sacrament of the Altar. Furthermore He left His Divine Mother behind as Mother of the Church. He went on to tell them: *“Little time remains for Me to be in this world. After I go, the lovers of this world will then no longer see Me, since to do so they need faith. Nevertheless, you will continue to see Me by faith and by participation in My divine life, since I live in you, and you live by means of Grace.”*

8. To the eleven Apostles the Lord then promised Pentecost or the apotheosis coming of the Holy Ghost upon them, by which they would be confirmed in Faith and saturated with His exalted gifts. So Jesus told them: *“On that day you will know yet more profoundly that I am in My Father, and you in Me, and I in you.”* By the words: *“you in Me, and I in you”*, Christ refers to His Mystical Body, to which the faithful of the Church in the state of Grace belong by the indwelling of Jesus and Mary in them. When the Messianic Kingdom comes, however, the members of the Church will be enthroned in Christ through Mary.

9. Jesus, now referring to those who would also be called to the Kingdom of God in the future apostolate of the Church, said to His Apostles: *“Whoever has My Commandments and keeps them, is one who loves Me. Whoever loves Me will be loved by My Father, and I will love him and manifest Myself to Him, dwelling in his soul.”* As some of the Apostles applied the Master’s previous words only to themselves, when they referred to men in general, Thaddeus, expressing what the other Apostles felt, said: *“Lord, what is the reason that You are to manifest Yourself to us and not to the world?”* Jesus answered him, confirming yet more profoundly the doctrine just taught: *“If anyone loves Me, he will keep My words, and My Father will love him, and We will come to him and make Our abode in him. Whoever does not love Me will not keep My words. The words you have heard are not Mine alone, but also the Father’s, who sent Me; since wherever I am, there the whole Most Blessed Trinity is.”*

10. As the eleven Apostles did not completely understand the matter of the Sermon that night, Jesus said to them: *“I have told you these things now being with you. But fear not, the Consoler, the Holy Ghost whom the Father will send you in My Name, will teach you all things more clearly, and will*

*remind you of all that I have told you.” Then He said to them: “Peace I leave you, My peace I give to you. I do not give it to you as the world does. Do not let your hearts be troubled or dismayed.” In this way He taught them that the peace the children of darkness vaunt is apparent and external, as it is not based on Divine Grace but on the pleasures and interests of the world; implying cowardice in not facing up to the enemies of the soul. The Apostles, therefore, had to be willing to struggle constantly and heroically to establish true peace among men, which is that founded on the life of Grace.*

11. Since the Apostles could not inwardly conceive this spiritual peace announced by the Master without His company, Jesus said to them: *“You have already heard what I said to you: I am going, so as later to return to you. If you loved Me more generously, you would certainly be happy, for I am going to the Father so that My Humanity be fully glorified, since the Father is greater than I”*; referring here to His Humanity. Jesus continued speaking: *“Now I have told you before it happens, so that you may believe when it comes to pass.”* In this way, when the Apostles saw Jesus glorified during the days He was to be with them up until His Ascension, they would be overjoyed by this and be further strengthened in faith by the fulfilment of His words.

12. Shortly before 10 at night on that Holy Thursday, Jesus brought the first part of this farewell Sermon to an end, saying to the eleven Apostles: *“I will no longer speak much to you, because the prince of this world, who can do nothing against Me, with greater impetus has now moved My enemies to arrest Me. But, for the world to know that I love the Father, I will voluntarily give Myself up to death, thereby submitting to the commandment the Father gave Me.”*

13. While Jesus was concluding this first part of the Sermon, Nicodemus, Joseph of Arimathea and Gamaliel returned, as He had previously directed. The three were to stay behind to keep watch over and safeguard the Cenacle, where the Most Holy Sacrament was reserved. Jesus then said to His eleven Apostles: *“Rise, and let us leave here.”* Thus, accompanied by His Divine Mother, Mary Cleophas and Mary Salome, and by the eleven Apostles, He left the Cenacle for Lazarus’s Jerusalem house, where the disciples, the pious women and others were waiting.

### **Chapter V**

#### **On the way to Lazarus’s house in Jerusalem, Christ gives some exhortations to His Apostles**

1. During the Institution of Holy Mass, the fact that the Master had given greater external signs of tenderness and affection to John than to the other Apostles, gave rise to certain feelings of dejection in the majority of them. Consequently, along the way, an argument broke out between the Eleven as to which of them would be considered the foremost when Jesus established His Kingdom. He, however, told them: *“The kings of this world lord it over their subjects and exact honours and services from them, who nonetheless*



*call benefactors those who exercise that power over them. But it must not be so among you. Rather, whoever is greater among you should act like the least; and whoever is the superior should act like the servant. For who is greater, the one who sits at table, or the one who serves? Is not the one who sits at table greater? Well, I am in your midst as a servant of yours. You, however, are those who have stood by Me in My sufferings. Accordingly, I place the Heavenly Kingdom at your disposal, as the Father has placed it at Mine: so that you may eat and drink at My table in My Kingdom, and sit on thrones to judge the twelve tribes of Israel.”*

2. The argument among the eleven Apostles troubled more especially Peter’s soul, since he was grieved at the announcement Jesus had made to him of his three denials; for the Apostle moreover thought that this would imply the loss of the Primacy promised to him, and that the office pass to another, such as John for example, to whom Jesus had given special attentions in the Cenacle. Jesus, seeing Peter’s low spirits at these speculations, said to him: *“Peter, Peter, know that Satan has asked permission of Me to sift you all like wheat, but I have prayed for you that your faith may not fail; and you, once converted, confirm your brethren more firmly in the Faith.”* In these words the Master, while reproaching Peter for his thoughtless presumption, announced to him that, after his fall, he would rise up with greater firmness. Despite the Divine Master’s previous words, Peter, inflamed by his great love for Jesus, let himself be carried away by excessive self-confidence, and said: *“Lord, I am ready to go with you to prison and to death.”* Jesus said to him: *“I tell you, Peter, that the cock will not crow today before you have thrice denied that you know Me”*, thus announcing to him for the second time the triple denial the Apostle would make of Him that night. Jesus warned the other Apostles too that they would be severely sifted, and would moreover come to abandon Him.

3. At these warnings to the Apostles, the arrogance and discord that confused them ceased. Jesus, seeing them utterly forlorn, spoke to them of the confidence they should have in divine protection, saying: *“When I sent you out without purse or provisions, and with a single pair of sandals, were you perhaps in need of anything?”* They replied: *“Nothing.”* He then said to them: *“Well, now, whoever has a purse let him take it, and also a satchel; and whoever does not have a sword, let him sell his tunic and buy one”*; Jesus here meaning that, in the Gospel cause, very soon they would have to equip themselves with greater resolve in spiritual armour in order to confront their enemies. He went on saying to them: *“For I tell you, it is necessary that the scripture concerning the sufferings of My Passion be seen to be fulfilled in Me: ‘And He was counted among evildoers.’ Because all that refers to Me has its fulfilment.”* But they, misinterpreting Christ’s words, believed that He spoke to them of the need to provide themselves with defensive weapons, and accordingly, displaying two machete-like knives they normally carried,

replied: “*Lord, see here two swords.*” But the Master, seeing the naivety of His Apostles, ended the matter by cutting the conversation short, saying: “*Enough*”; in the hope that later on they might understand the meaning of His words better.

4. Christ loved Peter more than He did the other Apostles, and Peter loved Christ more than did the other Apostles.

5. Jesus, His Divine Mother, Her two sisters and the eleven Apostles arrived at Lazarus’s Jerusalem house at about 10 o’clock at night on that Holy Thursday. They arrived so soon thanks to the miraculous quickness with which they walked.

### **Chapter VI**

#### **Christ pronounces the second part of the Last Supper Sermon in Lazarus’s house in Jerusalem**

1. At about 10 at night, Jesus, His Most Holy Mother, the eleven Apostles, Mary Cleophas and Mary Salome arrived at Lazarus’s Jerusalem house, where the Divine Master pronounced the second part of the Last Supper Sermon, with the Divine Mary at His right and Apostle Peter at His left.

2. Jesus said: “*I am the true vine and My Father is the vine dresser. Every shoot that does not produce fruit in Me He shall cut off, and every shoot that does bear fruit He shall clean so that it yield more fruit. But you are now clean, by virtue of your having accepted the doctrine I have preached to you and having received Baptism, staying faithful to Me. Remain united to Me so that I may remain in you. As the shoot cannot of itself give fruit if not united to the vine, neither can you, if you are not united to Me. I am the vine and you are the shoots. Whoever is united to Me then, as I am in him, will yield much fruit, because without Me you can do nothing. Whoever does not remain united to Me will be cast off as a useless shoot, will wither and be gathered up and cast into the fire and will burn. But if you remain united to Me and My words remain in you, you can ask for whatever you wish and it will be given to you. My Father is glorified by your yielding much fruit and being My true disciples.*”

3. “*As the Father loved Me, so also have I loved you. Abide in My love. If you keep My commandments you will persevere in My love, as I too have kept the commands of My Father, and am in His Love. I have told you these things so that, as far as possible, you rejoice with My joy, and afterwards your joy be overflowing in Heaven eternally. This is My commandment: that you love one another as I have loved you. Nobody has greater love than one who lays down his life for his friends. You are My friends as long as you do the things I command you. I shall no longer call you servants, because a servant is not aware of what his master does. But I have called you friends because I have made known to you everything I have heard from My Father. You have not chosen Me, rather I have chosen you, and have appointed you*

*to go out into the whole world and yield fruit; this redounding in greater fruit to your own benefit as well, so that the Father may give you all that you ask for in My Name, which is not possible without personal merits. This then I command you: that you love one another."*

4. *"If the world detests you, know that it detested Me before it did you. If you were lovers of the world, the world would love you as its own. But because you are not lovers of the world, since I have chosen you from out of the world, therefore the world detests you. Remember the words I spoke to you: the servant is not greater than his master. If they have persecuted Me, they will also persecute you; if they have kept My word, they will also keep yours. But the persecution you will undergo, which will be for My Name's sake, will occur because those who persecute you will have no wish to know the One who sent Me. If I had neither come nor spoken to them, they would have no sin; but now they have no excuse for their sin."* Here He refers to the sin against the Holy Ghost which the Sanhedrin and the apostate Jewish people incurred by their deliberate and obstinate rejection of grace, refusing to acknowledge Jesus as the Saviour sent by the Father, despite the unmistakable signs He gave by His teaching and prodigious miracles. Jesus continued speaking: *"Whoever detests Me, detests My Father as well. If I had not performed such great works among them as no one else has ever done, they would have no sin; but now they have seen them and nevertheless hate Me and My Father. Yet thus is fulfilled the scripture in the Book of Henoch, and also foretold by the Prophet Elias: 'They hated Me without cause and undeservedly', not responding to My eagerest desire to save them."*

5. After Jesus had spoken to them all regarding the suffering and persecution they would undergo, now to comfort them He said: *"However, when the Consoler comes, the Spirit of Truth who proceeds from the Father and from Me, whom I will send you on behalf of My Father, He will give testimony to Me. And you also will give testimony by your future apostolate, because you have been with Me from the beginning."* Jesus here refers to the Pentecost that would come upon the Apostles, to the Holy Ghost's continuous and infallible assistance to the Church, and to other ineffable manifestations of the Divine Paraclete.

6. Jesus continued teaching: *"I have told you these things concerning your persecutions and trials, so that when they come to pass you may not be scandalized. They will cast you out of the synagogues. But the time is coming when whoever kills you will feign that he does so in the service of God, and thereby fraudulently try to justify his perverse actions. And they will do this to you because they refused to acknowledge the Father and Myself. I have told you this, however, so that when the time comes you may remember that I told you. I did not tell you these things at the beginning, because I was with you."*

7. *“But now I go to Him who sent Me, and none of you asks Me at this moment: Where are you going?”*, in this way inviting them to ask Him more about the Father. He continued saying: *“What is more, because I said these things to you, sadness has filled your hearts. But I tell you the truth: it is appropriate that I go, because if I do not, the Consoler will not come upon you; but if I go, I will send Him to you. And when He shall come He will give to the world, through your apostolate, the opportunity of greater discernment regarding sin, justice and judgment. Regarding sin, in that it will become more evident in consciences both the grave malice implied in refusing to believe in Me as well as the need for grace to be saved. Regarding justice, because I go to the Father, and you will no longer see Me; and then the Holy Ghost, with His soul-regenerating power, will give incontrovertible testimony through souls of the Infinite Holiness and Justice of the Son of God. Regarding judgment, because the prince of this world is already judged, his overthrow sentenced on Calvary by the Deific Blood outpoured there and the effusion of the Divine Paraclete upon the Church. I still have many things to tell you, but for now you are unable to understand them. Yet when the Spirit of Truth comes, He will teach you the whole truth with greater force. Because He shall not speak alone, but the Father and the Son in Him as well, since in the Three Divine Persons there is one single understanding, as likewise one single knowledge and action. Hence the words which the Holy Ghost communicates to you, and the things to come which He announces to you, will all be the work of the Three Divine Persons. He, then, will glorify Me, because He shall take from what is Mine and announce it to you; and taking from Mine He will take from the Father’s, since all things the Father possesses are Mine. Hence I told you that He shall take from Mine and announce it to you.”*

8. *“But a while and you shall no longer see Me; another while and you shall see Me, because I go to the Father.”* Some of the Apostles and disciples then said to one another: *“What is He telling us: ‘But a while and you shall not see Me; another while and you shall see Me, because I go to the Father?’”* And they said: *“What does He mean by saying to us: ‘A while?’ We do not know what He is saying.”* Jesus understood that they wanted to ask Him, and said to them: *“You inquire among yourselves about what I said: ‘But a while and you shall not see Me; another while and you shall see Me.’ Truly, truly I tell you, you will weep and lament, but the world will rejoice. You will be sad, but your sadness will turn to joy. When a woman is to give birth she is sad, because her hour has come; but, when she has delivered her child, she no longer remembers the suffering for the joy that a human being has been born into the world. Well, you too are now surely sad, but I am to see you again, and your hearts will rejoice, and no one shall take your joy away.”* In these words Jesus told His Apostles and disciples that very soon He would die and be buried, which would cause them great

affliction. But that on the third day He would rise, and with immense joy they would see Him again.

9. He continued saying to them: *“On that day you will ask Me nothing”*; referring to Pentecost, as they would then receive special enlightenment, after which it would no longer be necessary for the Master to remain with them instructing them. He continued saying to them: *“Truly, truly I tell you: All that you ask of the Father in My Name in the exercise of your priestly ministry He will grant you. For until now you have asked for nothing in My Name as My ministers. Ask and you shall receive so that your joy may be complete. I have spoken many things to you in parables. The time is coming, however, when I will clearly announce My Father’s affairs to you”*; meaning that, after His glorious Resurrection, He would instruct His Apostles in greater detail on the value of Holy Mass: indispensable Sacrifice in order for the Father to accept any petition. Then Jesus gave His Apostles to understand that in the exercise of their ministry they would possess His own divine power, He compelling Himself to act in the mystical priestly state. Accordingly He said to them: *“On that day you will ask in My name, and I no longer tell you that I will pray to the Father for you, since the Father Himself loves you, because you have loved Me and have believed that I came forth from God. I came forth from the Father and came into the world; and again I leave the world and return to the Father.”* Jesus became transfigured while saying these words.

10. The Apostles, sensibly impressed at the prodigy of His transfiguration, exclaimed with great enthusiasm, saying: *“Now in truth You speak clearly and not in proverbs. Now in truth we recognize that You know all things and that there is no need for anyone to ask You questions. By this we believe that You have come forth from God.”* At the sight of so human a reaction, the Lord responded: *“Do you now feel strengthened?”*, immediately exhorting them to have that same strength of spirit when trial should come. Therefore He said to them as well: *“See, the hour is coming, and is almost upon us, when you will be scattered, everyone for himself, and will forsake Me; but I am not alone, because the Father is with Me”*; announcing to them in this way that they would abandon Him that night in the Garden of Olives. But Jesus then gave them fresh words of encouragement, saying: *“I have told you these things so that you seek for peace in Me, being faithful to your ministry, since you will not lack divine assistance. You will have trials in the world, but have confidence, since I have overcome the world and Satan, author of all its ill-will.”*

## **Chapter VII**

### **Christ concludes the second part of the Last Supper Sermon with the Sacerdotal Prayer**

1. Having said these things, Jesus, raising His eyes up to heaven, His Divine Face transfigured in the sight of all, then said: *“Father, the time is coming, glorify Your Son so that Your Son may glorify You. You have given Him*

*power over all members of the human race so that, of all You have given Him, You may make them partakers, so that they may have everlasting life. And everlasting life consists in knowing You, and Jesus Christ whom You sent. I have glorified You on earth; I have completed the Work You entrusted to Me. Now then, Father, do You glorify My Humanity with the same glory that, from the beginning of the world, My Soul possessed in Heaven until My Incarnation. I have manifested Your Name to the men You chose from among those of the world. They were Yours and You gave them to Me, and they have kept Your word. Now they understand that all the things You have given Me come from You, because I have taught them the things You gave Me; and they have received them, and have known in truth that I came forth from You, and have believed that You are the One who sent Me. I pray for them. At this time I do not pray for the world but for those whom You gave Me, because they are Yours. All My things are Yours, and Yours are Mine, and in those You gave Me I have been glorified. I shall no longer be in the world, but they indeed remain in the world, and I go to You.”*

2. *“Holy Father, keep in Your Name those whom You gave Me, so that by Grace they may be one, as We are One by Divine Nature. While I was with them, I defended them in Your Name. I have kept those whom You gave Me, and not one of them has perished, except the son of perdition, referring to Judas, as was foretold in Scripture. But now I go to You, and say these things while in the world so that, at this moment, they participate to the full in My joy at the imminence of Redemption. I gave Your word to them; and the world detested them because they are not of the world, as neither am I of the world. I do not ask You to take them out of the world, rather that you keep them from evil. They are not of the world, as neither am I of the world. Sanctify them by Your truth. Your word is truth. As You have sent Me into the world, so also have I sent them into the world. I, through them, by My works have been revealing My Infinite Holiness, so that by My example they sanctify themselves in truth. I do not pray just for them, however, but also for those who are to believe in Me through their word, so that all may be one single Mystical Body in Me. And just as You, Father, are in Me, and I in You, may they also be one single Mystical Body in Us, so that the world may believe that You have sent Me. I have made them partakers of the glory You gave Me by giving them Grace, which is the glory possible in this world; so that they may all be one in My Mystical Body, as We also are One in the Divinity. I in them, and You in Me, so that they may be consummated in unity; and the world thus know that You have sent Me, and that You have loved them, as You have also loved Me. Father, I want those You have given Me to be with Me where I am, so that they may see the glory You have given Me, because You loved My Divine Soul ever since creating It at the beginning of the world. Righteous Father, the world has not known You, but I have known You; and these here have known that You sent Me. I have made Your Name known to*

*them, and I will make it better known still, so that the love with which You have loved Me may be in them, and I in them.*”

3. While Jesus, deeply touched, raised up this moving prayer to the Father, from His Deific Heart issued brightest rays which, spreading out in the sight of those present, penetrated their hearts, they being inundated with the divine virtue transmitted by the consoling rays, with the consequent reinforcement of faith and greater disposition of will for future events.

4. The Sermon of the Last Supper concluded with a hymn of thanksgiving, recited by all present.

### **Chapter VIII**

#### **Christ goes to the Garden of Olives with His Apostles**

1. At 11.30 at night that Thursday the 24<sup>th</sup> of March in the year 34, after the Sermon of the Last Supper had concluded, Jesus, accompanied by His eleven Apostles, left Lazarus’s house and headed for the Garden of Olives, on the other side of the Cedron brook.

2. Along the way to the Garden of Olives, the Apostles, owing to the prodigies at Lazarus’ house during the Master’s Sacerdotal Prayer, deeply enthused, even came to forget the many sufferings awaiting Jesus; and thus fell into an excess of optimism. Jesus, seeing that they had gone from the extreme dejection they had previously felt to their present boundless jubilation, by which they also ran great risk of deceit by Satan, wished to remind them of the terrible moments which were drawing close, so that distrustful of themselves, they might seek the help of prayer so as not to be caught unawares; hence Jesus told them: *“You will all be scandalized in Me this night and abandon Me. Because it is written: ‘I will strike the Shepherd and the sheep of the fold shall be scattered.’ But after I have risen I will go before you into Galilee.”* Peter replied and told Him: *“Though all should be scandalized for Your sake, I will never be scandalized.”* Jesus said to him: *“Truly, I tell you, that this night, before you hear the cock crow twice, you will deny Me three times.”* But Peter with greater insistence said: *“Even though it be necessary that I die together with You, I will not deny You.”* The other Apostles all said the same.

3. Meanwhile, the Divine Mary accompanied by Her sisters Mary Cleophas and Mary Salome as well as by Mary Magdalen and Martha and others, went to the Cenacle. All the disciples and the other pious women headed for Bethany.