

The Return from the Sepulchre

Joseph of Arimathea is put in Prison.

The Sabbath was close at hand, and Nicodemus and Joseph returned to Jerusalem by a small door not far from the garden, and which Joseph had been allowed by special favour to have made in the city wall. They told the Blessed Virgin, Magdalen, John, and some of the women, who were returning to Calvary to pray there, that this door, as well as that of the super-room, would be opened to them



whenever they knocked. The elder sister of the

Blessed Virgin, Mary of Heli, returned to the town with Mary the mother of Mark, and some other women. The servants of Nicodemus and Joseph went to Calvary to fetch several things which had been left there.

The soldiers joined those who were guarding the city gate near Calvary; and Cassius went to Pilate with the lance, related all that he had seen, and promised to give him an exact account of everything that should happen, if he would put under his command the guards whom the Jews would not fail to ask to have put round the tomb. Pilate listened to his words with secret terror, but only told him in reply that his superstition amounted to madness.

Joseph and Nicodemus met Peter and the two Jameses in the town. They all shed many tears, but Peter was perfectly overwhelmed by the violence of this grief. He embraced them, reproached himself for not having been present at the death of our Saviour, and thanked them for having bestowed the rites of sepulture upon his sacred body. It was agreed that the door of the supper-room should be opened to them whenever they knocked, and then they went away to seek some other disciples who were dispersed in various directions. Later I Apparently Sister Emmerich here spoke of the ancient cases in which her poor countrymen keep their clothes. The lower part of these cases is smaller than the upper, and this gives them some likeness to a tomb.

She had one of these cases, which she called her chest. She often described the stone by this comparison, but her descriptions have not, nevertheless, given us a very clear idea of its shape. saw the Blessed Virgin and her companions enter the upper-room; Abenadar next came and was admitted; and by degrees the greatest part of the Apostles and disciples

assembled there.

The holy women retired to that part of the building where the Blessed Virgin was living.

They took some food, and spent a few minutes more in tears, and in relating to one another what each had seen. Then men changed their dresses, and I saw them standing under the lamp, and keeping the Sabbath. They ate some lambs in the supper-room, but without observing any ceremony, for they had eaten the Paschal lamb the evening before. They were all perturbed in spirit, and filled with grief. The holy women also passed their time in praying with the Blessed Virgin under the lamp. Later, when night had quite fallen, Lazarus, the widow of Naïm, Dina the Samaritan woman, and Mara of Suphan, came from Bethania, and then, once more, descriptions were given of all that had taken place, and many tears shed.

[According to the visions of Sister Emmerich, the three women named in the text had been living for some time at Bethania, in a sort of community established by Martha for the purpose of providing for the maintenance of the disciples when our Lord was moving about, and for the division and distribution of the alms which were collected. The widow of Naïm, whose son Martial was raised from the dead by Jesus, according to Sister Emmerich, on the 28th Marcheswan (the 18th of November), was named Maroni. She was the daughter of an uncle, on the father's side, of St. Peter. Her first husband was the son of a sister of Elizabeth, who herself was the daughter of a sister of the mother of St. Anne. Maroni's first husband having died without children, she had married Elind, a relation of St. Anne, and had left Chasaluth, near Tabor, to take up her abode at Naïm, which was not far off, and where she soon lost her second husband.

Dina, the Samaritan woman, was the same who conversed with Jesus by Jacob's well. She was born near Damascus, of parents who were half Jewish and half Pagan. They died while she was yet very young, and she being brought up by a woman of bad character, the seeds of the most evil passions were early sown in her heart. She had had several husbands, who supplanted one another in turn, and the last lived at Sichar, whither she had followed him and changed her name from Dina to Salome. She had three grown-up daughters and two sons, who afterwards joined the disciples. Sister Emmerich used to say that the life of this Samaritan woman was

prophetic—that Jesus had spoken to the entire sect of Samaritans in her person, and that they were attached to their errors by as many ties as she had committed adulteries.

Mara of Suphan was a Moabitess, came from the neighbourhood of Suphan, and was a descendant of Orpha, the widow of Chelion, Noëmi's son. Orpha had married again in Moab. By Orpha, the sister-in-law of Ruth, Mara was connected with the family of David, from whom our Lord was descended. Sister Emmerich saw Jesus deliver Mara from four devils and grant her forgiveness of her sins on the 17th Elud (9th September) of the second year of his public life. She was living at Aion, having been repudiated by her husband, a rich Jew, who had kept the children he had had by her with him. She had with her three others, the offspring of her adulteries.

'I saw,' Sister Emmerich would say,—'I saw how the stray branch of the stock of David was purified within her by the grace of Jesus, and admitted into the bosom of the Church. I cannot express how many of these roots and offshoots I see become entwined with each other, lost to view, and then once more brought to light.'] Joseph of Arimathea returned home late from the supper-room, and he was sorrowfully walking along the streets of Sion, accompanied by a few disciples and women, when all on a sudden a band of armed men, who were lying in ambuscade in the neighbourhood of Caiphas's tribunal, fell upon them, and laid hands upon Joseph, whereupon his companions fled, uttering loud cries of terror. He was confined in a tower contiguous to the city wall, not far from the tribunal. These soldiers were pagans, and had not to keep the Sabbath, therefore Caiphas had been able to secure their services on this occasion. The intention was to let Joseph die of hunger, and keep his disappearance a secret. Here conclude the descriptions of all that occurred on the day of the Passion of our Lord; but we will add some supplementary matter concerning Holy Saturday, the Descent into Hell, and the Resurrection.