

The Resurrection of the Daughter of Jairus, the Chief of the Synagogue

Later on when Jesus was curing some of the sick in the square before the synagogue of Capharnaum, Jairus, the Chief of the synagogue, presented himself before Him. He cast himself at His feet and implored Him to visit and cure his sick daughter, who was then breathing her last. Jesus was on the point of starting with Jairus when messengers hastily arrived from the house of the latter and thus addressed him: "Thy daughter has expired.

There is no need further to trouble the Master." On hearing these words, Jesus said to Jairus: "Fear not! Trust in Me, and thou shalt receive help!" They directed their steps to the northern quarter of the city where dwelt Cornelius, whose house was not far removed from that of Jairus. As they drew near they saw a multitude of minstrels and female mourners already assembled in the courtyard and before the door. Jesus entered, taking with Him only Peter, James the Greater, and John. In passing through the court, He said to the mourners: "Why do ye thus lament and weep? Go your way! The damsel is not dead, but only sleeping." At this the crowd of mourners began to laugh Him to scorn, for they knew that she was dead. But Jesus insisted on their retiring even from the court, which He ordered to be locked.

Then He entered the apartment in which the grief-stricken mother was busied with her maid preparing the winding sheet; thence, accompanied by the father, the mother, and the three disciples, He passed on to the chamber in which the girl lay. Jesus stepped toward the couch, the parents standing behind Him, the disciples to the right at the foot of the bed. The mother did not please me. She was cold and wanting in confidence. The father, too, was not a warm friend of Jesus. He would not willingly do anything to displease the Pharisees. It was anxiety and necessity alone that had driven him to Jesus. He was actuated by a double motive. If Jesus cured his child, she would be restored to him; if not, he would have prepared a triumph for the Pharisees. Still, the cure of Cornelius' servant had greatly impressed him and awakened in him a feeling of confidence. The little daughter was not tall, and she was very much wasted. At most, I should say she was eleven years old, and even at that small for her age, for the Jewish girls of twelve are usually full-grown. She lay on the couch enveloped in a long garment. Jesus raised her lightly in His arms, held her on His breast, and breathed upon her.



Then I saw something wonderful. Near the right side of the corpse was a luminous figure in a sphere of light. When Jesus breathed upon the little girl, that figure entered her mouth as a tiny human form of light. Then He laid the body down upon the couch, grasped one of the wrists, and said: "Damsel, arise!" The girl sat up in her bed, Jesus still held her by the hand. Then she stood up, opened her eyes, and supported by the hand of Jesus, stepped from the couch to the floor. Jesus led her, weak and tremulous, to the arms of her parents. They had watched the progress of the event at first coldly, though anxiously, then trembling with agitation, and now they were out of themselves for very joy. Jesus bade them give the child to eat and to make no unnecessary noise over the affair. After receiving the thanks of the father, He went down to the city. The mother was confused and stupefied. Her words of thanks were few. The news soon spread through the mourners that the maiden was alive. They immediately returned, some confused at their former incredulity, others still uttering vulgar pleasantries, and went into the house, where they saw the damsel eating.

On the way back, Jesus spoke with His disciples on the subject of this miracle. He said that these people, namely, the father and mother, had had neither real faith nor an upright intention. If the daughter was raised from the dead, it was for her own sake and for the glory of God's Kingdom. The death from which she had just been roused, that is, the death of the body, was a guiltless one, but from the death of the soul she must now preserve herself. Jesus then went to the great square of the city, cured many sick there awaiting Him, and taught in the synagogue until the close of the Sabbath. The Pharisees were so agitated and incensed that it would not have taken much to make them lay hands on Jesus if He had trusted Himself among them. They began again to declare that He effected His miracles by the power of sorcery. Jesus, however, slipped out of the city through Zorobabel's garden, and the disciples also dispersed.

Jesus spent part of the night retired in prayer. He supplicated for the conversion of sinners and besought His Heavenly Father to confound and frustrate the designs of the Pharisees, for He acted in everything as man, in order that we should imitate Him. He also begged His Father to allow Him to perfect His work, since according to our way of thinking, the Pharisees were ready to tear Him to pieces. He withdrew from their presence, but on the following day, the Sabbath itself, He again cured at the door of the synagogue and taught inside. And why did not the Pharisees drive the sick

away? Why did they not forbid Jesus to teach in the synagogue? It was because Prophets and Doctors had at all times the right to teach, to help, and to heal. They did indeed accuse Him of error and blasphemy, though they were unable to prove their accusations. As for the Baptism that He gave, they did not trouble themselves about it and went not to where it was administered. There was no public highway through the valley; only a road over the mountains led to Bethsaida. The valley was traversed by only the footpath taken by the fishermen and the peasants when on their way to the lake.

Martha and the holy women of Jerusalem, Dina and others, after Jesus' departure went back to Naim and thence to their own homes. Maroni and her son were so beset by people desirous of seeing one raised from the dead that they were obliged to conceal themselves.

Cornelius the Centurion gave a feast at his house in honor of his cured servant. Numbers of heathens were in attendance, also crowds of the poor. Immediately after the miracle, Cornelius informed Jesus of his intention to sacrifice burnt offerings of all kinds of animals. But Jesus replied that it would be better for him to invite his enemies in order to reconcile them one with another; his friends, that he might lead them to the truth; and the poor, that he might recreate and entertain them with the food he had destined for sacrifice, for God no longer delighted in burnt offerings. Multitudes of heathens went from beyond Bethsaida and the mountains to the house of Cornelius, where the feast was celebrated.

Jesus was again at the place of Baptism. Saturnin experienced great joy in baptizing his two younger brothers and an uncle, all of whom were heathens. Their mother also had come with them. She was already a Jewess. His father was dead. Saturnin was descended from a royal race. His parents dwelt in Patras. At the time of which I speak his father was dead, but his stepmother with two daughters and two sons still lived there. From a brown-skinned man, a relative and follower of the dark complexioned one of the Three Kings, and whom he had met on a journey, Saturnin heard the story of the star and the birth of Jesus. Thereupon he went to Jerusalem and, when John began his career, became one of his first disciples; but after Jesus' baptism, he went with Andrew to Jesus. His stepmother with her two little girls had removed to Jerusalem with him, while the boys remained behind with their uncle. They too were now come to their brother. They were rich. There were about twelve other men baptized. When they stepped into the channel around the basin, they tucked up their long garments and leaned over the edge. After their Baptism they retired into the arbor and reclined

themselves, putting on a baptismal garment consisting of a long white mantle. The Jews did not trouble themselves about the baptized heathens. If the latter did not present themselves before the priests for circumcision, the former took no notice of it. They did not make much account of the heathens, for they themselves were quite lukewarm and they avoided whatever could give them trouble. Cornelius, who dwelt among them and had caused a synagogue to be built, would probably have to receive circumcision if he wished to continue his intercourse with them.

Jesus afterward taught on the borders of the lake, not far from Peter's fishery. He had journeyed with the disciples over the mountain back of Mary's and Peter's dwellings in the direction of Bethsaida, and thence had descended to the lake. The shore near Bethsaida was steep, but at the point to which I now allude it gently sloped and afforded an easy landing place. Peter's ship and Jesus' little barque lay here. The latter was small and could at most contain fifteen men.