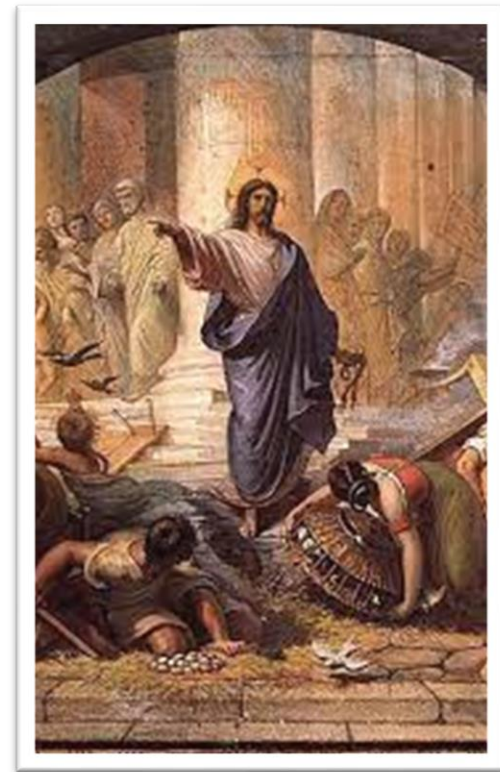


Jesus Turns the Vendors Out of the Courts of the Temple. The Paschal Supper. Death of Mary the Silent.

When Jesus, with all His disciples, went to the Temple, He found there, ranged around the court of the suppliants, dealers in green herbs, birds, and all kinds of eatables. In a kindly and friendly manner, He accosted them and bade them retire with their goods to the court of the Gentiles. He admonished them gently of the impropriety of taking up a position where the bleating of the lambs, and the noise of the other cattle would disturb the recollection of the worshippers. With the help of the disciples, He assisted the dealers to remove their tables to the places that He pointed out to them.

On this day, Jesus cured many sick strangers in Jerusalem, chiefly poor, lame working people who dwelt in the neighborhood of the Cenacle on Mount Zion. There was an astonishingly great multitude gathered in Jerusalem. The city was surrounded by a perfect encampment of huts and tents. On the large, open places ran building after building, forming long streets wherein all things could be had in large quantities, such as tents, everything necessary for their erection, and whatever was needed for the eating of the Paschal lamb. There were other stores, also, in which such things could be bought or hired. Crowds of day laborers and poor people from all parts of Israel were busied carrying the above mentioned articles here and there, and putting them up. These people had been at work a long time in Jerusalem, clearing away whatever might block up the streets, clipping the hedges, opening the roads, leveling and measuring off the grounds for encampments, and putting up booths and stalls. In the same way for weeks before, the roads and bad crossing places in the country around were being repaired and made ready for travel. All these preparations referred to the Paschal lamb, just as the Baptist's referred to the true Lamb of God.

When Jesus again went up to the Temple with His disciples, He admonished the dealers a second time to withdraw. Since all the passages were open on account of the immolation of the Paschal lamb soon to take place, many had again crowded up to the court of the suppliants. Jesus bade them withdraw, and shoved their tables away. He acted with more vehemence than on the last occasion. The disciples opened a way for Him through the crowd. Some



of the dealers became furious. With violent gesticulations of head and hands they resisted Him, and then it was that Jesus, stretching out His hand, pushed back one of the tables. They were powerless against Him, the place was soon emptied, and all things carried to the exterior court. Then Jesus addressed to them words of warning. He said that twice He had admonished them to remove their goods, and that if He found them there again, He would treat them still more severely. The most insolent insulted Him with: "What will the Galilean, the Scholar of Nazareth, dare to do? We are not afraid of Him." These taunts began at the moment of their removal. Many were standing around looking at Jesus in amazement. The devout Jews approved His action and praised Him in His absence. They also cried out: "The Prophet of Nazareth!" The Pharisees, who were ashamed and angry at what had occurred, had for days past privately warned the people to refrain from attaching themselves to the stranger during the feast, not to run after Him, nor even to speak much about Him. But the people had become more and more interested in Jesus, for there were already many among them who had heard His teaching or had been cured by Him.

As Jesus left the Temple, He passed a cripple in one of the courts. The man cried after Him. Jesus cured him, and he who had been lame going into the Temple joyfully proclaimed Jesus as his benefactor. Upon this, great excitement arose.

John the Baptist did not come to the feast. He was not a Jew under the Law, nor was he at all like other men. He was, as it were, a clothed with flesh. He had at this time a fresh concourse of aspirants to baptism on account of the multitudes going to Jerusalem.

All was very quiet in Jerusalem that evening. The people were busy in their own homes with cleansing out the leaven and preparing the unleavened bread. All the cooking utensils were covered and hung away. This was done also at Lazarus' on Mount Sion, where Jesus and His followers were to eat the Paschal lamb. Jesus Himself was present at these preparations, He gave instructions upon them, and all was done by His direction; but the minutiae were not so punctiliously observed as among the other Jews. Jesus explained of what it all was a figure, and how it should be practiced, showing them at the same time what the Pharisees, through want of understanding, had added.

Jesus did not appear in the Temple the next day. He remained in Bethania. I thought, as so many vendors had again crowded into the Temple, something would surely have happened to them had He been there. That afternoon the Paschal lambs were slaughtered in the Temple, and that with indescribable order and celerity. Everyone brought his Paschal lamb on his shoulder, and

took his place in order, for there was room enough for all. There were three courts around the altar in which they could stand, but the space between it and the Temple was not open to the people. They that did the slaughtering were behind railings, a table with all that was necessary for their work before them; but they were placed so close to one another that the blood of one lamb sprinkled the neighboring butcher. Their clothes were full of blood. The priests were ranged in several rows up to the altar, passing basins from hand to hand, some full of blood, others empty. Before disemboweling a lamb, the Israelites pressed and kneaded it in a certain way. Then the butcher standing next in order held the animal, while his neighbor with a light grasp easily tore out the intestines.

The flaying was done very expeditiously. They loosened a little piece of skin and fastened it to a round stick provided for the purpose. Then they hung the lamb around their neck, with both hands twisted the stick around, and the skin rolled up on it. Toward evening the slaughter was over. The evening sky was blood-red.

Lazarus, Obed, and Saturnin slaughtered the three lambs that Jesus and His friends were to eat. The meal was taken at Lazarus' on Mount Sion. It was a large building with two wings. The oven for roasting was in the dining hall, but it was very different from the hearth in the cenacle. It was higher, like the fireplace in Anna and Mary's house, also like that at Cana. In the thick, perpendicular wall that formed it, were holes wherein the lamb was fastened. It was stretched out and pinned in place with wooden skewers, just as if crucified. The hall was beautifully ornamented and the table, at which they ate in three groups, was exactly like a horizontal cross. At the upper and shorter end of the cross, upon which were many dishes of bitter herbs, Lazarus sat. The Paschal lambs were placed one on each of the arms of the cruciform table and one toward the middle of the lower beam. Jesus, Peter, Saturnin, and Obed sat as follows: Jesus and Peter opposite each other at the left arm of the table, Obed at the right arm, and Saturnin at the lower beam. Around Jesus stood His relatives and the disciples from Galilee, around Obed and Lazarus those from Jerusalem, while John's disciples gathered around Saturnin. There were pre-sent, in all, over thirty.

The Paschal supper was very different from Jesus' last Paschal supper, more strictly Judaical. Each here held a staff in his hand, was girded as for a journey, and all ate in haste. Jesus had two staves placed crosswise before Him. They chanted Psalms and, standing, quickly consumed the Paschal lambs. Later on they placed themselves at table in a recumbent position. This supper was different also from that customary among the other Jews at this feast. Jesus explained all to the guests, but omitted the ceremonies that had

been added by the Pharisees. He carved the three lambs Himself and served at table, saying that He did it as their servant. They remained together far into the night, singing and praying.

Jerusalem was so still and solemn during that whole day. The Jews not engaged in the slaughtering of the lambs remained shut up in their houses, which were ornamented with dark green foliage. The immense multitude of people were, after the slaughtering, so busy in the interior of their homes, and all was so still that it produced upon me quite a melancholy impression. I saw on that day also where all the Paschal lambs for the numerous strangers, of whom many were encamped before the gates, were roasted. Both outside and inside the city, there were built on certain places long, low walls, but so broad that one could walk on them. In these walls were furnace after furnace, and at certain distances lived men who attended to them, and received a small remuneration for their services. At these furnaces, travelers and strangers could, at the different feasts, or at any other time, roast their meat and cook any kind of food. The consuming of the fat of the Paschal lambs went on in the Temple far into the night. After the first watch, the altar was purified, and the doors thrown open at a very early hour the next morning.

Jesus and His disciples spent the night in prayer and with but little sleep at Lazarus' on Mount Sion. The disciples from Galilee slept in the wings of the building. At daybreak they went up to the Temple, which was lighted by numerous lamps, and to which the people were already flocking from all parts with their offerings. Jesus took His stand in one of the courts with His disciples, and there taught. A crowd of vendors had again pressed into the court of the suppliants and even into that of the women. They were scarcely two steps from the worshippers. As they still came crowding in, Jesus bade the newcomers to keep back, and those that had already taken their position to withdraw. But they resisted, and called upon the guard nearby for help. The latter, not venturing to act of themselves, reported what was taking place to the Sanhedrim. Jesus, meantime, persisted in His command to the vendors to withdraw. When they boldly refused, He drew from the folds of His robe a cord of twisted reeds or slender willow branches and pushed up the ring that held the ends confined, whereupon one half of it opened out into numerous threads like a discipline. With this He rushed upon the vendors, overthrew their tables, and drove back those that resisted, while the disciples, pressing on right and left, shoved His opponents away. And now came a crowd of priests from the Sanhedrim and summoned Jesus to say who had authorized Him to behave so in that place. Jesus answered that, although the Holy Mystery had been taken away from the Temple, yet it had

not ceased to be a sacred place and one to which the prayer of so many just was directed. It was not a place for usury, fraud, and for low and noisy traffic. Jesus having alleged the commands of His Father, they asked Him who was His Father. He answered that He had no time then to explain that point to men and even if He did they would not understand, saying which He turned away from them and continued His chase of the vendors.

Two companies of soldiers now arrived on the spot, but the priests did not dare to take action against Jesus. They themselves were ashamed of having tolerated such an abuse. The crowd gathered around declared Jesus in the right, and the soldiers even lent a hand to remove the vendors' stands and to clear away the overturned tables and wares. Jesus and the disciples drove the vendors to the exterior court, but those that were modestly selling doves, little rolls, and other needful refreshments in the recesses of the wall around the inner court, He did not molest. After that He and His followers went to the court of Israel. It may have been between seven and eight in the morning when all this took place.

On the evening of this day, a kind of procession went out along the valley of Cedron, to cut the first fruits of the harvest.

Jesus on one of the succeeding days cured in the court of the Temple about ten persons, some lame, some mute, and it gave rise to great excitement, for the cured filled the whole place with their acclamations of joy. Again He was summoned to answer for His conduct, which He did in severe words. The people were enthusiastic in His favor. After the divine service, Jesus and the disciples attended the instruction given in a hall of the Temple. The text was from one of the Books of Moses. Jesus offered some objections, for it was a kind of conference in which questions might be raised. He silenced His opponents, and gave an explanation of the disputed points very different from what had before been given.

During all these days Jesus hardly saw His Mother. She was staying with Mary Marcus, passing the livelong day in anxiety, tears, and prayer on account of the excitement roused by the appearance of her Son. Jesus kept the Sabbath at Lazarus', in Bethania, whither He had retired after the tumult occasioned by the cures wrought in the Temple. After the Sabbath, the Pharisees went to the house of Mary Marcus in Jerusalem, thinking to find Jesus there and to take Him into custody. They were, however, disappointed. They did not find Him, but only His Mother and the other holy women whom, as the followers of Jesus, they commanded with harsh words to leave the city. The Mother of Jesus and the other women became greatly troubled at hearing this, and in tears hurried to Martha in Bethania. Mary, weeping, entered the room wherein Martha was with her sick sister, Mary the Silent. The latter was

again quite rapt in ecstasy. All that she had hitherto seen in spirit, she now beheld about to be fulfilled. She could no longer endure the pain it caused her, and she died in the presence of Mary, Mary Cleophas, Martha, and the other women.

Nicodemus, in spite of the open persecution directed against Jesus, visited Him during these days by invitation of Lazarus. I saw Jesus during the night reclining beside him on the ground and instructing him. Before daybreak both started for Jerusalem, where they went to Lazarus' on Sion. Here came Joseph of Arimathea also to see Jesus. He conversed with them. They humbled themselves before Him, telling Him that they did indeed discern that He was more than human, and they pledged Him lasting fidelity. Jesus commanded them secrecy, and they begged Him to remember them kindly. After that all the other disciples who had eaten the Pasch with Him came to Jesus. He gave them His commands and instructions for the near future. Extending to Him their hands, they wept, making use of the narrow scarf they wore around the neck or wound around the head to dry their tears.