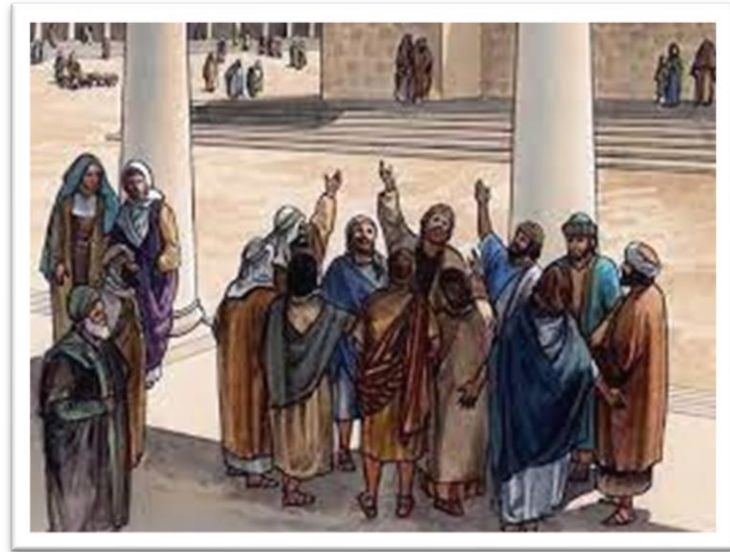


The Apostles Preaching The Resurrection

On that same night a part of the Apostles, at Jesus' bidding, betook themselves to Bethania, while the rest set out for Jerusalem. The older disciples remained in Bethania to teach the younger and weaker in the Faith, which they did partly at the house of Lazarus and partly in the



synagogue. Nicodemus and Joseph of Arimathea were staying at Lazarus'. The holy women were in a neighboring building surrounded by the same moat and courtyard that enclosed Lazarus' house. It had an entrance on the street, and was formerly occupied by Magdalen and Martha.

The Apostles went with a troop of disciples, among them Luke, in the direction of Sichar. Peter said joyfully as they were setting out: "We shall go to the sea and catch fish," by which words he meant souls. They separated and went different ways, teaching at the inns and in the public places of the Passion and Resurrection of Jesus. This was a preparation for the conversions of Pentecost.

They met together again at the inn outside Thanath-Silo. Thomas also, with two disciples, joined them as they were gathered at a meal prepared for them by Silvan's father, who had care of the inn. The Apostles told Thomas of the apparition of the risen Saviour in their midst. But he raised his hands to silence them, and said that he would not believe it until he had touched His wounds. He did the same before the disciples when they declared to him that they had seen the Lord. Thomas had kept a little aloof from the followers of Jesus, and was thereby somewhat weakened in faith.

Peter taught till late at night in the school of Thanath-Silo. He spoke out quite freely of how the Jews had dealt with Jesus. He related many things of His last predictions and teachings, of His unspeakable love, of His prayer on Mount Olivet, and of Judas' treachery and wretched end. The people were very much amazed and troubled at all they heard, for they loved Judas, who in Jesus' absence, had assisted many by his readiness to serve them, and had even wrought miracles. Peter did not spare himself. He recounted his flight and denial with bitter tears. His hearers wept with him. Then with still more

vehement expressions of sorrow, he told of how cruelly the Jews had treated Jesus, of His rising again on the third day, of His appearing first to the women, then to some of the others, and lastly to all in general, and he called upon all present that had seen Him to witness to His words. Upwards of a hundred hands were raised in answer to his call. Thomas, however, remained silent and responded by no sign. He could not bring himself to believe. Peter then called upon the people to leave all things, to join the new Community, and to follow Jesus. He invited the less courageous to go to Jerusalem, where the Faithful would share all they had with them. There was, he said, no reason to fear the Jews, for they were now themselves afraid. All were very much impressed by Peter's words, and many were converted. They wanted the Apostles to remain longer with them, but Peter said that they must go back to Jerusalem.

The Apostles cured many sick persons in Thanath-Silo, among whom were some lunatics and some possessed. They went about these cures just as Jesus had done, that is, they breathed upon the sick, they imposed hands while leaning over them. Some of these invalids Jesus had passed without curing on the occasion of His last visit to the place. The inhabitants of Thanath-Silo were very friendly toward the Apostles. The disciples performed no cures, but they served the others, carrying, lifting, and leading the sick. Luke, who was a physician, now became quite a nurse.

I saw the Mother of God in Bethania. She was quiet and grave, more deeply absorbed in feelings of holy awe than in natural sorrow. Mary Cleophas was remarkably amiable and, of all the women, most like Mary. I often saw her leaning over her gently and consoling her in the most touching manner. Magdalen, in her sorrow and love, was above all fear. She was perfectly heroic and without a thought of danger. She took no rest, but often left the house, hurried through the streets with streaming hair, and wherever she found listeners, whether in their homes or in public places, she accused them as the murderers of the Lord, vehemently recounting all they had done to the Saviour, and announcing to them His Resurrection. If she found no one to listen to her, she wandered through the gardens and told it to the flowers, the trees, and the fountains. Oftentimes a crowd gathered around her, some compassionating her, others insulting her on account of her past life. She was little esteemed by the crowd, for she had once given great scandal. I saw that her present violent conduct scandalized some of the Jews, and about five of them wanted to seize her, but she passed straight through them and went on as before. She had lost sight of the whole world, she sighed only after Jesus. During the dispersion of the disciples and the Passion of the Lord, Martha had a heavy duty to fulfill and she still discharged it. Though torn with grief,

she had to see to everything, to lend a help-ing hand everywhere. She had to feed the dispersed and wandering, attend to their wants, provide nourishment for all. Her assistant in all this, as well as in the cooking, was Johanna Chusa, a widow whose husband had been a servant of Herod. Simon of Cyrene was now in Bethania with the disciples, among whom he found his two sons. He was a pious man from Cyrene who was accustomed to sojourn in Jerusalem during the Paschal time, working for different families that knew him, doing up gardens and cutting hedges. He took his meals sometimes in this house, sometimes in that. He was perfectly silent and upright. His sons were already some time among strangers and with the disciples without his knowing it, as occasionally happens to the children of the poor.

In those days, the emissaries of the High Priests went throughout Jerusalem, visiting all the houses whose owners kept up communication with Jesus and the disciples, discharging them from whatever public employments they might happen to hold, and arresting any of Jesus' followers found there. Nicodemus and Joseph of Arimathea had, since Christ's burial, nothing more to do with the Jews. Joseph of Arimathea was something like an Elder of a congregation. He always stood among the Jews like a man who, by his unobtrusive merit and multiplied good works modestly performed, had won the esteem of even the wicked. What very much rejoiced me was to see how Veronica's husband condescended to her when she told him that she would rather separate from him than from the crucified Jesus. I saw that he too was discharged from his public office. But I was informed that he bore it more for love of his wife than for love of Jesus. The Jews, moreover, caused the ways and paths to the Holy Sepulcher on Mount Calvary to be obstructed by ditches and hedges, because they had become a resort for many, and diverse moving incidents and miracles took place in them.

Pilate's interior disquietude drove him from Jerusalem. Herod, a couple of days previously, had gone to Machaerus, but finding no rest there, he proceeded to Madian. Here, where they had once refused to receive the Lord, they now opened the gates to the murderer.

I saw Jesus appearing in many places during these days, and lastly in Galilee, in a valley across the Jordan in which was a large school. Many people were standing together, speaking about Him and expressing their doubts upon the report of His Resurrection. He appeared among them, and vanished again after some words. I saw Him appearing in this way in different localities. The Apostles very quickly returned from the region of Sichar. They sent a messenger on ahead to Bethania, to announce their return and to direct several of the disciples to go to Jerusalem for the Sabbath. Others were

commanded to celebrate it in Bethania, for they already had a certain law and order. The Apostles only passed through the different places on the road without stopping. Thaddeus, James the Less, and Eliud went in their travelling dress, and ahead of the rest, to see the Blessed Virgin and Mary Cleophas at John Mark's. As they had not seen the newcomers for a considerable time, the holy women were very much rejoiced. I saw that James was carrying on his arm a priestly vestment, a mantle, which the holy women in Bethania had made for Peter, and which he was taking to the house of the Last Supper.

It was so late when the Apostles assembled in the house of the Last Supper that they could not partake of the meal prepared for them. They had to begin the Sabbath solemnities. They at once put on their robes of ceremony, preceded of course by the customary foot washing. The lamps were lighted, and I already remarked some departure from the Jewish Sabbatical ceremonies. First, the curtains were opened in front of the Holy of Holies, and the seat upon which Jesus had reclined at table at the institution of the Holy Eucharist was placed before it. They spread a cover over it, and laid upon it their prayer rolls. Peter knelt before it, John and James a little in the rear, the rest of the Apostles behind them, and then came the disciples. When they knelt they bowed their heads to the ground, burying their faces in their hands. The cover was removed from the chalice, but the white linen cloth was still left hanging over it. Only those disciples were present who were already initiated into the mystery of the Blessed Sacrament, just as those chiefly had been taken on the journey to Sichar who had seen the Lord after His Resurrection that they might be able to attest the fact.

Peter, with John and James at his side, delivered a meditation, or prayer, in which the holy Institution of the Lord and also His Passion were considered, and an interior sacrifice of prayer was offered. After that, standing under the lamp, they began the usual ceremonies of the Sabbath. When all was over, they took a repast in the outer hall. In the Supper Hall itself, I saw no more eating going on after the institution of the Holy Eucharist, excepting perhaps the taking of bread and wine.

On the occasion of His apparition through the closed doors, Jesus had taught the Apostles that addition to the service of the Sabbath which relates to the Blessed Sacrament.

The Blessed Virgin was taken to Jerusalem by Mary Marcus; and Veronica, who now went round with her openly, accompanied them, along with Johanna Chusa from Bethania.

The Blessed Virgin liked to be in Jerusalem, for she could there go alone in the twilight and darkness over the Way of Jesus' Passion, pray and meditate

on the places upon which He had suffered or had fallen. And as she could not reach them all, on account of the Jews' having hedged some of them in and filled others up, she made the Holy Way at home, also, or in the open air, for she had all the distances and the numbers connected with it deeply engraven in her soul, and thus she constantly revived, in her compassionate contemplations, the whole of that sorrowful journey of her Son. It is a certainty that after the death of her Son, the Blessed Virgin was the first to begin the devo-tion of the Way of the Cross and the practice of meditating upon the bitter Passion, a practice that she ever after continued.