

Satan Tempts Jesus To Turn Stones into Bread

Jesus was now suffering from hunger and thirst. I saw Him several times at the entrance of the grotto. Toward evening one day, Satan in the form of a large, powerful man ascended the mountain. He had furnished himself below with two stones as long as little rolls, but square at the ends, which as he mounted he molded into the perfect appearance of bread. There was something more horrible than



usual about him when he stepped into the grotto to Jesus. In each hand he held one of the stones, and his words were to this effect: “Thou art right not to eat of the fruit, for it only excites an appetite. But if Thou art the beloved Son of God over whom the Spirit came at baptism—behold! I have made these stones look like unto bread. Do Thou change them into bread.” Jesus glanced not toward him, but I heard Him utter these words only: “Man lives not by bread!” These were the only words that I caught distinctly. Then Satan became perfectly horrible. He stretched out his talons as if to seize Jesus (at which action I saw the stones resting on his arms), and fled. I had to laugh at his having to take his stones off with him.

Satan Carries Jesus to the Pinnacle of the Temple, and then to Mount Quarantania. Angels Minister Unto Jesus

Toward evening of the following day, I saw Satan in the form of a majestic angel sweeping down toward Jesus with a noise like the rushing wind. He was clad in a sort of military dress such as I have seen St. Michael wear. But in the midst of his greatest splendor, one might detect something sinister and horrible. He addressed boasting words to Jesus, something in this strain: “I will show Thee who I am, and what I can do, and how the angels bear me up in their hands. Look yonder, there is Jerusalem! Behold the Temple! I shall place Thee upon its highest pinnacle. Then do Thou show what Thou canst do, and see whether the angels will carry Thee down.” While Satan thus spoke and pointed out Jerusalem and the Temple, I seemed to see them both quite near, just in front of the mountain. But I think that it was only an

illusion. Jesus made no reply, and Satan seized Him by the shoulders and bore Him through the air. He flew low toward Jerusalem, and placed Jesus upon the highest point of one of the four towers that rose from the four corners of the Temple, and which I had not before noticed. The tower to which Satan bore Jesus was on the west side toward Zion and opposite the citadel Antonia. The mount upon which the Temple stood was very steep on that side. The towers were like prisons, and in one of them were kept the costly garments of the High Priest. The roofs of these towers were flat, so that one could walk on them; but from the center rose a hollow, conical turret capped by a large sphere, upon which there was standing room for two. From that position, one could view the whole Temple below.

It was on the loftiest point of the tower that Satan placed Jesus, who uttered no word. Then Satan flew to the ground, and cried up to Him: "If Thou art the Son of God, show Thy power and come down also, for it is written: 'He has given His angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone.'" Jesus replied: "It is written again: 'Thou shalt not tempt the Lord, thy God.'" Satan, in a fury, returned to Jesus, who said: "Make use of the power that hath been given thee!"

Then Satan seized Him fiercely by the shoulders, and flew with Him over the desert toward Jericho. While standing on the tower, I noticed twilight in the western sky. This second flight appeared to me longer than the first. Satan was filled with rage and fury. He flew with Jesus now high, now low, reeling like one who would vent his rage if he could. He bore Him to the same mountain, seven hours from Jerusalem, upon which He had commenced His fast.

I saw that Satan carried Jesus low over an old pine tree on the way. It was a large and still vigorous tree that had stood long ago in the garden of one of the ancient Essenians. Elias had once lived a short time in its vicinity. The tree was back of the grotto and not far from the rugged precipice. Such trees used to be pierced three times in one season, and each time they yielded a little turpentine.

Satan flew with the Lord to the highest peak of the mountain, and set Him upon an overhanging, inaccessible crag much higher than the grotto. It was night, but while Satan pointed around, it grew bright, revealing the most wonderful regions in all parts of the world. The devil addressed Jesus in words something like these: "I know that Thou art a great Teacher, that Thou art now about to gather disciples around Thee and promulgate Thy doctrines. Behold, all these magnificent countries, these mighty nations! Compare with them poor, little Judea lying yonder! Go rather to these. I will deliver them over to Thee, if kneeling down Thou wilt adore me!" By adoration the devil

meant that obeisance common among the Jews, and especially among the Pharisees, when supplicating favors from kings and great personages. This temptation of Satan was similar to that other one in which, under the guise of one of Herod's officers, he had sought to lure Jesus to take up His abode in the castle of Jerusalem, and had offered to assist Him in His undertaking. It was similar in kind, though more extended in degree. As Satan pointed around, one saw first vast countries and seas, with their different cities into which kings in regal pomp and magnificence and followed by myriads of warriors were triumphantly entering. As one gazed, these scenes became more and more distinct until, at last, they seemed to be in the immediate vicinity. One looked down upon all their details, every scene, every nation differing in customs and manners, in splendor and magnificence.

Satan pointed out in each the features of special attraction. He dwelt particularly upon those of a country whose inhabitants were unusually tall and magnificent-looking. They were almost like giants. I think it was Persia. Satan advised Jesus to go there above all to teach. He showed Him Palestine, but as a poor, little, insignificant place. This was a most wonderful vision, so extended, so clear, so grand, and magnificent!

The only words uttered by Jesus were: "The Lord thy God shalt thou adore and Him only shalt thou serve! Depart from Me, Satan!" Then I saw Satan in an inexpressibly horrible form rise from the rock, cast himself into the abyss, and vanish as if the earth had swallowed him.

At the same moment I beheld myriads of angels draw near to Jesus, bend low before Him, take Him up as if in their hands, float down gently with Him to the rock, and into the grotto in which the forty days' fast had been begun. There were twelve angelic spirits who appeared to be the leaders, and a definite number of assistants. I cannot now remember distinctly, but I think it was seventy-two, and I feel that the whole vision was symbolical of the Apostles and the disciples. And now was held in the grotto a grand celebration, one of triumph and thanksgiving, and a banquet was made ready. The interior of the grotto was adorned by the angels with garlands of vine leaves from which depended a victor's crown, likewise of leaves, over the head of Jesus. The preparations were made rapidly, though with marvelous order and magnificence. All was resplendent, all was symbolical. Whatever was needed appeared instantly at hand and in its proper place. Next came the angels bearing a table, small at first but which quickly increased in size, laden with celestial viands. The food and vessels were such as I have always seen on the heavenly tables, and I saw Jesus, the twelve chief spirits, and also the others partaking of refreshment. But there was no eating by the mouth, though still a real participation, a passing of the essence

of the fruits into the partakers. All was spiritual. It was as if the interior signification of the aliments entered into the participants, bearing with it refreshment and strength. But it is inexpressible.

At one end of the table stood a large, shining chalice with little cups around it, the whole similar to that which I have always seen in my visions of the institution of the Blessed Sacrament. But this that I now saw was immaterial, was larger. There was also a plate with thin disks of bread. I saw Jesus pouring something from the large chalice into the cups and dipping morsels of bread into it, which morsels and cups the angels took and carried away. With this the vision ended and Jesus, going out from the grotto, went down toward the Jordan.

The angels that ministered unto Jesus appeared under different forms and seemed to belong to different hierarchies. Those that, at the close of the banquet, bore away the cups of wine and morsels of bread, were clothed in priestly raiment. I saw at the instant of their disappearance, all kinds of supernatural consolation descending upon the friends of Jesus, those of His own time and those of after ages. I saw Jesus appearing in vision to the Blessed Virgin then at Cana, to comfort and strengthen her. I saw Lazarus and Martha wonderfully touched, while their hearts grew warm with the love of Jesus. I saw Mary the Silent actually fed with the gifts from the table of the Lord. The angel stood by her while she, like a child, received the food. She had been a witness of all the temptations and sufferings of Jesus. Her whole life was one of vision and suffering through compassion, therefore such supernatural favors caused her no astonishment. Magdalen, too, was wonderfully agitated. She was at the time busied with finery for some amusement. Suddenly anxiety about her life seized upon her, and a longing rose in her soul to be freed from the chains that bound her. She cast the finery from her hands, but was laughed at by those around her. I saw many of the future Apostles consoled, their hearts filled with heavenly desires. I saw Nathanael in his home thinking of all that he had heard of Jesus, of the deep impression He had made upon him, and of how he had cast it out of his mind. Peter, Andrew, and all the others were, as I saw, strengthened and consoled. This was a most wonderful vision.

During Jesus' fast, Mary resided in the house near Capharnaum, and had to listen to all kinds of speeches about her Divine Son. They said that He went wandering about, no one knew where; that He neglected her; that after the death of Joseph it was His duty to undertake some business for His Mother's support, etc. Throughout the whole country the talk about Jesus was rife at this time, for the wonders attendant on His baptism, the testimony rendered by John, and the accounts of His scattered disciples had been everywhere

noised abroad. Only once after this, and that was before His Passion, at the resurrection of Lazarus, were reports of Jesus so widespread and active. The Blessed Virgin was grave and recollected, for she was never without the internal vision of Jesus, whose actions she contemplated and whose sufferings she shared.

Toward the close of the forty days, Mary went to Cana, in Galilee, and stopped with the parents of the bride of Cana, people of distinction who appeared to be of the first rank. Their beautiful mansion stood in the heart of the clean and well-built city. A street ran through the middle of it, I think a continuation of the highroad from Ptolomais; one could see it descending toward Cana from a higher level. This city was not so irregularly and unevenly built as many others of Palestine. The bridegroom was almost of the same age as Jesus and he managed his mother's household with the cleverness of an old married man. The parents of the young people consulted the Blessed Virgin upon all the affairs of their children and showed her everything.

John was at this time constantly occupied in administering baptism. Herod did his best to procure a visit from him, and he likewise sent messengers to draw him out on the subject of Jesus. But John paid very little attention to him, and went on repeating his old testimony of Jesus. From Jerusalem also, messengers were again sent to call him to account concerning Jesus and himself. John answered as usual that he had never laid eyes on Him when he began his own career, but that he had been sent to prepare for Him the way. Since Jesus' baptism, John taught that through that baptism and the descent of the Holy Spirit upon Him, water had been sanctified and out of it much evil had been cast. Jesus' baptism had been like an exorcism of the water. Jesus had suffered Himself to be baptized in order to sanctify water. John's baptism had in consequence become purer and holier. It was for this end that Jesus was baptized in a separate basin. The water sanctified by contact with His Divine Person had then been conducted to the Jordan and into the public pool of baptism, and of it also Jesus and His disciples had taken some for Baptism in distant towns and villages.