

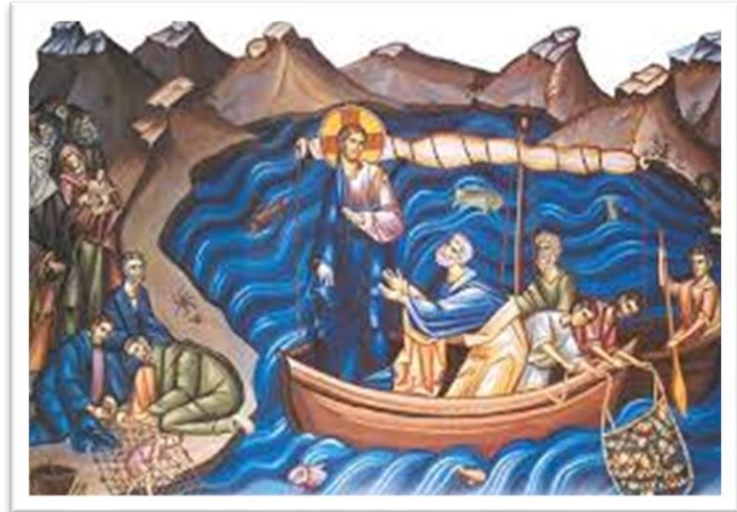
Jesus in Capharnaum and at the Lake of Genesareth

The Sabbath over, Jesus went that night with His disciples to Capharnaum, the bridegroom, his father, and several others accompanying Him a part of the way. The poor had been bountifully supplied at the marriage feast, for nothing appeared a second time on the table; whatever was left was immediately given away.

For two fasting days that occurred immediately after the Sabbath, I saw the cooking done in advance.

All the fires were covered, and the windows not absolutely necessary were closed. In the homes of the rich, there were little receptacles on the hearth in which, covered with hot ashes, the food kept warm. Jesus kept these fasts in Capharnaum where, too, He taught in the synagogue. Twice a day, the sick were brought to Him, and He cured them. The disciples from Bethsaida went home, but some of them afterward returned. Jesus traversed the country around teaching, but in the hours of rest He stayed with Mary.

Andrew, Saturnin, Aram, Themeni, and Eustachius were sent by Jesus to the great baptismal place on the Jordan this side of Jericho. It had been abandoned by John, and the disciples were now to baptize there. Jesus went with them a part of the way, and then turned off to Bethulia where He cured the sick and taught. From there He walked back between seven and eight hours toward Hanathon, northwest of Capharnaum, in whose vicinity there was a mountain formerly used by the Prophets for teaching. It had a gentle elevation of about an hour, and on it was a space arranged in olden times for teaching. It consisted of a high stone seat surrounded by stakes, over which a tent could be stretched as a protection against sun and rain. The space thus enclosed could accommodate a large audience. The tent was removed at the end of the instructions. From the mountain ridge arose three hills, one of which was the Mount of Beatitudes. From the place where Jesus taught was a widely extended view: the Sea of Galilee lay below the observer, and he could see far around toward Nazareth. Some parts of the mountain were fertile and inhabited, but not so where Jesus taught. It was surrounded by the foundations of a ruined wall, upon which might still be seen the remains of several towers. Around the mountain lay Hanathon, Bethanat, and Nejel.



Their proximity leaves the impression that they were formerly but one large city.

Jesus had with Him three disciples: one the son of the widowed aunt of the bridegroom of Cana; the second the son of the other widow; and the third Peter's half-brother Jonathan. The people were summoned by them to Jesus' instruction on the mountain. Jesus taught here of the diverse spirits in men of different places, yea, even of the same family, and of the spirit that they should receive through Baptism. By this last spirit, they should all become one; one in penance, satisfaction, and expiation, as well as one with the Heavenly Father. Then He gave them some signs by which they might be able to recognize in what degree they had received the Holy Spirit in Baptism. He taught also on prayer and individual petitions. I was astonished to hear Him explaining several petitions of the Lord's Prayer, although as a whole He had not yet repeated it. This instruction lasted from noon till evening, when He went down to Bethanath and stayed there overnight. The preceding night He had spent in Hanathon.

On the following day Jesus went from Bethanath toward the lake. Five more of John's disciples had come to Jesus in Bethanath. They were from Apeca, the native city of St. Thomas, situated in a region to the north on the Mediterranean. They had long been with John; but now they followed Jesus. Toward noon I saw Jesus and His disciples on a little hill about one half-hour from the lake, between Bethsaida and the spot where the Jordan flows into it. They commanded a view of it upon which they saw Peter, John, and James in their boats. Peter owned a large ship, and on it were his servants; but he was at the time in a small one which he was steering himself. John and James, in company with their father, owned a large ship and several small ones. I saw Andrew's little boat near those of Zebedee, but he himself was at the Jordan. When the disciples remarked their friends on the lake, they wanted to go down to call them. But Jesus would not allow it. I heard the disciples asking: "How can those men down there still go around fishing after seeing what Thou hast done and hearing Thy teaching?" But Jesus answered: "I have not yet called them. They, and especially Peter, carry on a large business upon which many depend for subsistence. I have told them to continue it, and in the meantime hold themselves in readiness for My call. Until then I have many things to do. I have also to go to Jerusalem for the Pasch."

About six and twenty dwellings were on the west side of the hill, occupied principally by peasants and the families of the fishermen. As Jesus approached these houses, a possessed person cried after Him: "There He goes! Here He comes! The Prophet before whom we must flee!" and soon He

was surrounded by a crowd of such creatures, clamoring and raving, who were followed by their keepers. Jesus commanded them to be at peace and to follow Him. Then He went up on the hill and taught. There were about one hundred people, including the possessed, around Him. He spoke of evil spirits, of how to resist them, and of reformation of life. The possessed were freed from the spirits that held them. They became perfectly calm, they wept, they thanked, and declared that they could now recall nothing of what had happened to them during the time of their possession. Among these poor creatures were some who had been brought chained together from different parts of the country around, their friends having heard that there was on His way thither a Prophet as holy as Moses. After all their trouble, they would have missed Jesus had not one broken loose and cried after Him. From this place Jesus went to join His Mother between Capharnaum and Bethsaida, the former of which was a little to the north and not far from the hill mentioned above. That evening when the Sabbath began, Jesus taught in the synagogue of Capharnaum. A feast was being celebrated. It had some reference to Tobias, who had frequented this part of the country and had done much good. He had also bequeathed property to the schools and synagogues. Jesus gave an instruction on gratitude.

After the Sabbath, Jesus returned to His Mother with whom He conversed alone far into the night. He spoke of His future movements: He would first go to the Jordan, then celebrate the Pasch at Jerusalem, afterward call His Apostles, and make His public appearance. He predicted the persecution He should endure at Nazareth, alluded to His career after that, and explained in what way she and the other women should bear a part in it. There was at that time in Mary's house, a woman already far advanced in years. She was the same poor widowed relative whom Anne had sent to Mary, to take the place of a servant to her in the Crib Cave. She was now so old that Mary rather served her than she Mary.

With eight disciples, Jesus set out before break of day on His journey to the place of baptism on the Jordan. Their way ran to the east of the lake and over the hill whence they had seen the boats of the Apostles. The Jordan here flows through a deep bed. About one half-hour before its discharge into the lake, the river is spanned by a bridge high and steep. This the Lord and His disciples crossed. On the other side, in a retired corner near the lake, lay a little fishery surrounded by numerous outstretched nets. It was called Little Corozain. Not quite an hour northward from the lake was Bethsaida-Julias. Great Corozain was a couple of hours east of the lake, and there dwelt Matthew the Publican.

Jesus travelled down the eastern shore of the lake and remained overnight in

Hippos. Next morning He went on to Gadara in whose neighborhood He cured a man possessed. The unfortunate creature was being led after Him bound, but he freed himself and set up the cry: "Jesus, Thou Son of David! Jesus! Whither goest Thou? Thou wilt drive us away!" Jesus stood still, commanded the devil to be silent and to depart from the man, indicating at the same time whither he should go.

A couple of hours from Gadara, Jesus again crossed the Jordan, and went on toward the southwest, leaving Scythopolis to the left. He crossed Mount Moreh to Jezrael, a city on the west side of the plain Esdrelon. Jesus cured numbers there openly before the synagogue. But He stayed a few hours only in Jezrael, so that Magdalen who, at the earnest entreaty of Martha, had come with her to see Jesus, did not find Him on her arrival. She heard only of His miracles from the lips of those whom He had cured. The sisters here separated, and Magdalen retraced her steps to Magdalum.

The next place in which I saw Jesus was Hai, not far from Bethel, and about nine hours distant from the place of baptism. Hai had in ancient times been destroyed, and later partly restored. It was a retired little place. Jesus cured and taught there.

Among the Pharisees of Hai were some that had been present in the Temple at the teaching of Jesus in His twelfth year. They now referred to it as to a piece of consummate hypocrisy. He had, they said, in the synagogue of learned men taken His place on the ground among the scholars, disputed with them, and then, as if demanding information on the words of His opponents, had called upon the teachers with such questions as these: "What think you? Tell us, when will the Messiah come?" Having drawn them thus into the manifestation of their opinion, He ended by a show of His own superior knowledge. They now put to Jesus the plain question whether He was not that Child.