

The Passion, Death, Resurrection and Ascension of Our Lord Jesus Christ is closely linked with the life of a Christian. For this reason we have extracted a paragraph from the Pontifical Documents of St Gregory XVII the Very Great regarding the sufferings of this life:

Let us not forget that Christ said: *“If any man wishes to come after me, let him deny himself and take up his cross and follow Me.”* It is perfectly clear and self-evident that sanctity cannot be attained without lovingly carrying the cross that God places on the shoulder of each. Let us not fear the Cross, since its yoke is sweet and its burden light. Each of us carries a cross in imitation of the Divine Master. In this way we are associated to the Salvific Work of Redemption, making our minute contribution to the Sacrosanct Passion of Christ. Thus, by lovingly carrying the cross, we are all mystically turned into other Christs. Beloved children, do not despair; suffer with love the cross which Christ lays upon each of you. Dear children, do not be afraid, do not feel desolate; for you do not carry the cross alone; in imitation of the Divine Master you too have a Cyrenian. The Cyrenian who accompanies you is ever so much stronger and more powerful than Simon of Cyrene; since our great and sublime Cyrenian is the Most Holy Virgin Mary, Mother of God and our Mother. She, the Mother, with Her maternal hands lovingly supports our burdensome cross. Pledging Our word, We guarantee the following: if we carry the cross with Mary as Cyrenian, docilely and humbly, eternal salvation is sure and certain. Beloved children, the cross you carry is certainly heavy, but do not falter, continue onwards, up to Golgotha; since the cross is made to the measure of each of us. Our Lord Jesus Christ, infinitely good and merciful, never gives a cross heavier than we can bear. Be sure that, when Christ gives a heavy and burdensome cross to bear, it is because we can sustain the weight, since He seeks our salvation. Beloved children, the weight of our cross of itself has no merit or value; but it acquires infinite merit and value by being united to the Passion of Our Lord Jesus Christ. Let us offer to the Eternal Father our suffering united to the Sacrosanct Passion of Our Lord Jesus Christ as Redeemer; to the Dolours and Tears of the Virgin Mary as Coredemptrix, Queen of Martyrs; to the blood of Martyrs and to the love of all the Saints.

Book VII

Passion, Death, Resurrection and Ascension of Our Lord Jesus Christ

Chapter I

Jesus' Prayer and Agony in the Garden of Olives

1. Shortly before midnight on Thursday the 24th of March in the year 34, Jesus and His eleven Apostles reached the Garden of Olives.
2. Once inside the Garden, He went to a grotto where He said to eight of His Apostles: *"Stay here in prayer, while I go further on and pray."* Taking with Him Peter, James the Greater and John, along the way to another part of the Garden with them, He began to be filled with sadness, anguish, dread and resistance at the sight of His Most Dolorous Passion and Death; in such a fashion that, in the passible state of His Most Sacred Humanity, He really and truly felt the deepest sadness and anguish, indescribable dread and inability to go on any further. For this it was necessary for Him to autosuspend part of His infused knowledge in the passible state of His Soul, as He would also do at other moments of the Passion. On arriving at another part of the Garden, He told the three Apostles accompanying Him: *"My Soul is sorrowful unto death. Wait here, watch with Me and pray so that you do not fall in temptation."* Having taken a few steps, He withdrew a little from the three Apostles.
3. Precisely at midnight at the start of Good Friday the 25th of March in that year 34, the first hour of Jesus' prayer and agony in Gethsemane began. During this first hour He wished to contemplate, as never before, all the abominable sins and ingritudes of the Universe, cause of the eternal damnation of countless souls; the just wrath of the Father against Him as Propitiatory Victim; and the bloody and dolorous means whereby He had to satisfy the Eternal Father. Jesus, prostrate Face to the ground, prayed saying: *"My Father, to You all things are possible. If it be possible let this chalice pass from Me. Yet not as I will, but as You will."* When it was 1 in the morning, He went over to Peter, James the Greater and John and found them asleep. Jesus said to Peter: *"Peter, are you sleeping? Could you not watch even a single hour with Me?"* He made the same reproach to the others, the Prince of the Apostles again included, saying: *"Peter, how so? Could you all not watch one hour with Me? Watch and pray so that you do not fall in temptation. The spirit indeed is willing, but the flesh is weak."*
4. Then, leaving the three Apostles, Jesus returned to the same place as before and prayed a second time. During this second hour of prayer and agony, on considering the sins of the world, He felt upon Himself as never before the crushing weight of the betrayal of many of His own, especially of priests and religious of all times. This would entail, for those who were to be

saved, a most costly price of ransom in His most sorrowful Passion and Death. Jesus, prostrate again Face to the ground, said: *“My Father, if this Chalice cannot pass without My drinking it, let Your will be done.”* It was by then 2 in the morning when Jesus rose from prayer. He again went over to the three Apostles and found them sleeping for sorrow, as their eyes were heavy. Jesus said to them: *“Why do you sleep?”* And they did not know what to answer Him. So He exhorted them, saying: *“Arise and pray so that you do not fall in temptation.”*

5. After leaving them, Jesus again went to the same place as before and prayed a third time. During this third hour of prayer and agony, Jesus considered, with extreme and dolorous penetration, how fruitless His Most Sorrowful Passion and Death would be for many. Accordingly, entering into agony, He prayed with greater earnestness. And His perspiration was of drops of Blood that trickled down to the ground, and He said: *“Father, if You will, let this Chalice pass from Me, yet not My will but Yours be done.”* And Archangel Saint Uriel appeared to Him in human form, accompanied by a legion of angels; he bore the Chalice of Melchisedech, in which he gathered up all the most sacred drops of Blood shed by Jesus in His majestic agony in the Garden, to present them then to the Divine Master for the purpose of comforting Him in His suffering. Therefore Saint Uriel, by showing Jesus the Chalice containing the drops of His Most Precious Saving Blood, was anticipatively portraying the reparation to the Father, as likewise the salvation of innumerable souls by virtue of Calvary, by availing themselves of the Blood shed there. The contemplation of the fruits of His Passion and Death was so consoling to Jesus that the passible state of His Most Sacred Humanity was exceedingly invigorated, yearning with yet greater vehemence to consummate His bloody immolation as soon as possible.

6. Come 3 in the morning, Jesus went over for the third time to where the three Apostles were and, finding them asleep, said with holy irony: *“Sleep now, and take your rest.”* Peter, James the Greater and John, however, in their drowsiness thought that Jesus was telling them to sleep on; so they made themselves more comfortable to continue their rest, believing that He would return to pray, allowing them to rest during that time. Jesus, seeing the ingenuously egoistic attitude of His three Apostles, told them forcefully: *“Enough, cease now your sleep! The hour is come. See, the Son of Man is to be delivered up into the hands of sinners. Arise, let us go. See, the one who is to deliver Me up is at hand.”*

7. The Most Holy Virgin Mary accompanied Her Divine Son in the most dolorous ordeal of the prayer and agony; since without leaving the Cenacle, She was present in the Garden of Gethsemane as well, sharing with Him the contemplation of the sins of the world, the unrestrainable wrath of the Father and the most bloody sufferings of Calvary, without being seen by anyone. The prayer and agony of the Divine Mary lasted four hours: In the first three,

She shared with Jesus His own agony, and likewise implored the Father three times in the same words as Her Divine Son, with whom She shared as well the sweat of Blood; during the fourth hour, the Divine Mary suffered Her own personal agony on contemplating the Spiritual Death She was to undergo on Calvary at the moment of the Lance-thrust. This was the most dolorous part of Her agony, in which She again sweated Blood and, at the same time, with most acute affliction, besought the Father, were it possible, to deliver Her from such a pitiful spiritual death. The Most High did not permit any drops of the Divine Mary's Most Pure Blood to fall to the ground, since miraculously all returned to Her sweetest veins once each perspiration of Blood had ended.

8. Jesus' and Mary's exclamations to the Father that, were it possible, He let pass the Chalice from Them, in nowise implied a renunciation of the Work of Reparation and Redemption; rather a desire, were it possible, to accomplish the Work in a less dolorous manner. Both Divine Victims, nonetheless, accepted the divine plan of their most bloody Passion, pronouncing their respective *'fiats'*.

Chapter II

Christ is arrested in the Garden of Olives and taken to the palace of the Supreme Pontiff

1. At 3.05 am on that Friday the 25th of March, Jesus, accompanied by Peter, James the Greater and John, reached the grotto where the other eight Apostles were, whom He also found asleep. After reproaching them for their lack of prayer and vigilance, He ordered the eleven Apostles to pray with Him. Then He revealed to them that Judas Iscariot was the one who would deliver Him up, and exhorted them to stay firm in the Faith; and also made known to them that He ardently desired them to accompany Him throughout His Passion, since divine protection would not be lacking to them. Moments before they arrived to arrest Him, Jesus ordered the Apostles to go out with Him, with heroic confidence, to face the decide rabble.

2. At about 3.15 am, while Jesus was still speaking to His Apostles at the entrance to the grotto, Judas Iscariot arrived leading the rabble which had come to seize the Master; for with Judas came a great horde of people, bearing swords and sticks, on the Sanhedrin's behalf. For Judas, who was to deliver Him up, also knew that place, since Jesus had often resorted there with His Apostles and disciples. Thus Judas Iscariot, having taken a cohort of Roman soldiers, and the guards of Pontiffs Caiphas and Annas and the Sanhedrin, had come there with lanterns, torches, and weapons. And the traitor had given them a sign, saying: "*He whom I kiss is the one. Seize Him, and take Him away with caution.*"

3. Judas Iscariot then went up to Jesus and said: "*God keep You, Master.*" And he kissed Him on the Face. Jesus said to him: "*Friend, what have you come for? Judas, with a kiss do you betray the Son of Man?*" By these words

He gave the traitor yet another proof of the infinite tenderness of His most loving Heart towards him, and at the same time publicly unmasked Judas's hypocrisy and infamy. Jesus, however, knowing all things that were to befall Him, before permitting His capture, moved out closer to His enemies and in their presence gave a triple display of His infinite power, saying to them: "*Whom do you seek?*" They answered: "*Jesus the Nazarene.*" Jesus said to them: "*I am.*" As soon as He had said to them: "*I am*", those who were coming up to seize Him stepped back, and all falling to their knees irresistibly rendered Him adoration; then toppling backwards, they remained motionless and struck dumb for about a minute. The same occurred a second and a third time after they stood up and He repeated the question. After Jesus had given proof of His power throwing His enemies thrice to the ground, for the fourth time He again asked them: "*Whom do you seek?*" They answered: "*Jesus the Nazarene.*" Jesus replied: "*I have told you that I am; so if you seek Me, let these here with Me go.*" This was a severe injunction that they do no harm to the Apostles, not a sanction for the Eleven to leave. Yet Jesus, knowing that all the Apostles would finally abandon Him, fortified them so that their cowardly conduct might not result in irreparable harm. Thereby was accomplished what He said at the Last Supper Sermon: "*I have kept those whom You gave Me, and not one of them has perished.*"

4. When the eleven Apostles saw what was about to happen to Jesus, they said to Him: "*Lord, shall we strike them with our machetes?*" At the same time Jesus' enemies laid hands on Him and seized Him. Peter, however, drew his machete and wounded a servant of Pontiff Annas, severing his right ear. The servant's name was Malchus. This intervention by Peter, along with the other Apostles' threats, surprised the bailiffs who, alarmed, released Jesus. Then Jesus spoke out and said to His eleven Apostles, who had their machetes drawn: "*Stop! Enough now of that.*" And retrieving Malchus's ear from the ground, He miraculously restored it to its place, healing him. Then Jesus said to Peter: "*Put back your sword in its sheath, because all who take up the sword shall perish by the sword. Do you by chance think that I cannot ask of My Father, and He right now send Me more than twelve legions of angels? Have I not to drink the Chalice My Father has given Me? For how are the Scriptures to be fulfilled that it is fitting that this be done?*"

5. So Jesus said to the horde of people, in particular to certain chief priests and other sanhedrites who had come out: "*As for a thief have you come out with swords and sticks to arrest Me. Every day I was seated with you in the Temple teaching, and you did not seize Me. But this is your hour and the power of darkness. All this has been done as was foretold by the prophets in Scripture.*" These words said, which was at 3.30 am, the cohort and the tribune and the Jews' guards seized Jesus and bound Him. The eleven Apostles then forsook Him and fled, cowardly hiding on the Mount of

Olives. In the same spot of the arrest, Malchus, entrusted with the capture, handed over the thirty silver coins to Judas Iscariot.

6. The impious horde, headed by the traitor Judas Iscariot, led Jesus bound with cords and chains, amid outrages, mocking and torture, to the palace of Pontiffs Caiphaz and Annas in Jerusalem. As Christ crossed the bridge over the Cedron brook, they threw Him off violently onto the stones of the narrow riverbed, scarcely covered by water, mockingly telling Him to slake His thirst, as if dealing with an animal. Thus was fulfilled what the Prophet David had foretold: *“From the torrent He will drink along the way.”* From there the mob bringing Jesus prisoner followed, from north to south, the road between the brook and the city walls, leaving the Golden Gate to the right; and having crossed the walls by the Fountain Gate, entered Jerusalem. It came to pass that the horde’s passage through the Ophel district woke up Sidonius, the man blind from birth whom Jesus had cured at the Pool of Siloe; he, without having time to dress, drew a sheet over the interior tunic he used for sleeping and rushed out in Jesus’ defence. The young man, clothed in the sheet, followed Jesus’ steps until the soldiery noticed and seized hold of him. He, however, leaving the sheet behind, broke free from them in the inner tunic he wore. The simple folk of the Ophel district who venerated the Master, hearing that Jesus was being led away prisoner, left their homes to see what was happening, finding themselves driven back by the soldiers who, induced by Judas Iscariot, told them besides: *“Jesus the evildoer, your false prophet, is being taken away prisoner”*. This news so shook those folk that they wept and cried out to Heaven remembering the Master’s benefits.

7. While they were taking Jesus from the Garden of Olives to the Pontiffs’ palace in Jerusalem, Peter, James the Greater and John went to the Cenacle, where they arrived shortly after 4 in the morning, and announced to the Most Holy Virgin Mary that Jesus had been arrested. James the Greater and John, kneeling before the Divine Mother, asked Her pardon for having forsaken Jesus in the Garden. Present in the Cenacle, besides the Divine Mary and Her two sisters, were Nicodemus, Joseph of Arimathea and Gamaliel, Mary Magdalen and Martha, as also Obed, his wife Mary and their son John Mark. The other Apostles went to the Bethany cloister and announced the tragic event to the disciples and pious women, and asked pardon before Agabus for having forsaken Jesus in the Garden of Olives.

8. Next Peter, with his rash eagerness and presumption, privately persuaded Nicodemus to gain him admittance into the pontifical court with the aim of being present at the proceedings against Jesus. Peter and Nicodemus left the Cenacle for the Pontiffs’ palace, and seeing Jesus being led towards the edifice, followed the mob at a distance. The disciple Nicodemus, who having been a member of the Sanhedrin was known to High Priest Caiphaz, followed Jesus into the palace courtyard. Peter, however, stood outside at the gate. Nicodemus went out and told the portress to let Peter in; and he entered.

After he had entered the palace courtyard, he and Nicodemus made for Annas's house, into which they had first led Jesus; since inside the palace grounds the houses of High Priest Caiphas and his father-in-law Annas stood facing each other across a courtyard and garden. When Peter and Nicodemus reached the door of Annas's house, however, certain members of the Sanhedrin, seeing Nicodemus there, ordered some soldiers to make him leave, deeming him a dangerous subject. Peter remained by himself inside the palace enclosure, against Nicodemus's advice. The servant portress, seeing Nicodemus ejected, suspected that Peter too was a disciple of the Lord.

Chapter III

Christ's religious trial before Annas

1. That Good Friday the 25th of March in the year 34, at 4.30 am, Jesus' appearance before Pontiff Annas took place. In addition to the Pontiffs' officials and servants, also present were a good number of chief priests and other sanhedrites who with Judas Iscariot had gone out to the Garden of Olives. Jesus was first brought before Annas, not because this was an official procedure required for the trial, but by express wish of Caiphas, High Priest that year, Annas being his father-in-law. For Caiphas wanted the condemnatory sentence he would later pass on Jesus to count before public opinion with the backing of the powerful Annas.

2. Pontiff Annas interrogated Jesus concerning His disciples and doctrine. Jesus answered: *"I have spoken openly to the world. I have always taught in the synagogues and in the Temple of Jerusalem, where all the Jews gather; and have spoken nothing in secret. Why ask Me? Ask those who have heard what I said to them. Here present are many of those who have heard Me, and they know what I have taught."* When He had said this, one of the officials there, namely Malchus, gave Jesus a blow with the back of his hand, saying: *"Is that how You answer the Pontiff?"* Jesus told him: *"If I have spoken wrongly, give testimony to the wrong; but if rightly, why do you strike Me?"* This blow to the right side of Jesus' Most Divine Face, with hand enveloped in an iron gauntlet, had been previously agreed upon by Annas and Malchus, since the impious Pontiff had prepared his interrogation of Jesus with the perfidious intention of personally disparaging Him by abominable words and actions. The trial before Annas concluded at 4.50 am with Malchus' blow, amid an explosion of sarcasm, howls and coarse imprecations against the Master by all present.

Chapter IV

Peter denies Christ the first time

1. Peter's first denial took place during the religious trial before Annas. He was standing down below in the courtyard common to Annas's and Caiphas's houses, where the servants had a fire burning in the centre to stave

off the night cold. The servants and officials were standing by the fire warming themselves, as it was cold. There too went Peter, who stood warming himself with them. Later the servants and officials sat around the fire, and Peter too sat among them warming himself, awaiting the outcome to Jesus' trial.

2. At about 4.45 am, while Peter was seated by the firelight, the portress maid said to him: "*Are you not perhaps one of the disciples of that Man called Jesus?*" Peter replied: "*I am not.*" The maid, dissatisfied at this reply, looked at him intently and said to the rest: "*He was with Him.*" But Peter denied it saying: "*Woman, I do not know Him.*" Then, the same portress maid, staring at him, said to Peter with yet greater insistence: "*You as well were with Jesus the Nazarene, the Galilean.*" But he denied it before them all, saying: "*Neither do I know Him nor what you are saying.*" Then he went out of the courtyard to the entrance lobby, and heard the cock crow. At 4.50 am Peter consummated his first denial, manifested here three times, sinning most grievously; yet without this entailing apostasy from the Faith.

Chapter V

Christ is brought before Caiphas. Peter's second denial

1. Annas sent Jesus to High Priest Caiphas's palace, where the seventy members of the Sanhedrin had gathered.

2. Peter's second denial took place after Jesus entered Caiphas's palace. While Peter was in the lobby owing to the cold, at about 5.15 am he was seen by another maid, who was the second palace portress. She told those present: "*He too was with Jesus the Nazarene.*" But Peter denied again with an oath saying: "*I do not know any such Man.*" Straightaway the Apostle, full of alarm, left the lobby hurriedly for the courtyard, and followed by the same maid headed for the bonfire where he had been before. While Peter stood warming himself, the first portress, who had stayed by the fire, began to say to those present: "*He is one of Jesus' disciples.*" But he denied yet again. One of the palace servants warming himself there, hearing Peter's negation, intervened in the matter saying to him: "*You are one of them.*" So Peter said: "*Man, I am not*"; at which several of those present asked him: "*Are you not as well one of His disciples?*" Which Peter denied saying: "*I am not.*" It was 5.25 am when Peter consummated his second denial, manifested here four times, sinning most grievously; yet without this entailing apostasy from the Faith.

Chapter VI

First phase of Christ's religious trial before Caiphas

1. At 5.10 am that Friday the 25th of March in the year 34, Jesus' trial before the High Priest began in Caiphas's palace, this first phase being of private character. Besides the Sanhedrin in full gathered there, also present were Temple officers or guards, some household servants, and false witnesses as

well; onlookers not being admitted, as this phase of the trial had the purpose of piling up charges against the culprit and the other proceedings for the official public trial. High Priest Caiphas, arrogantly installed on his throne of justice, received Jesus scornfully. Malchus, who was also High Priest Caiphas's chief secretary, read the accusations presented against Christ by the Sanhedrin.

2. Those iniquitous members of the Sanhedrin, induced by Pontiff Annas, sought false testimony against Jesus to deliver Him up to death, but found none; since though many false witnesses came forward and gave testimony contrary to the truth, their testimonies did not agree. However, at last two false witnesses arrived who, rising up in the midst of the hall, bore false witness against Jesus saying: *"We heard Him say: 'I will destroy this Temple of God made by hand, and in three days I will build another not made by hand.'"* But their evidence agreed neither in spirit nor in letter with the actual words spoken by Jesus some time previously, which were: *"Destroy this Temple, and in three days I will raise It up"*; as the Sanhedrin knew that He had referred to the Temple of His Body and not to the Temple of Jerusalem.

3. High Priest Caiphas, rising up in their midst, asked Jesus saying: *"Do You make no reply to what they testify against You?"* But He was silent and answered nothing. For a second time he again questioned Him: *"Are You the Christ, Son of the blessed God?"* And Jesus remained silent. The Master's eloquent muteness infuriated Caiphas beyond measure, who with desperate fury and threatening demeanour urged Jesus for the third time to speak, saying to Him: *"I adjure You by the living God to tell us if You are the Christ, the Son of God."* Jesus said to him: *"You have said it. I am. And I tell you besides that soon you will see the Son of Man seated at the right of the virtue and power of God, and come upon the clouds of Heaven."* While He spoke these words, His Divine Countenance became illuminated in the sight of all, causing in them the effect of the most tormenting confusion; which they sought to conceal by attributing the prodigy to witchcraft and other occult arts. Then High Priest Caiphas rent his garments saying: *"He has blasphemed, what need have we now of witnesses? Mark, you have just heard the blasphemy: what do you think?"* Whereupon all present cried out in a thunderous voice: *"He is guilty of death!"* Accordingly they all condemned Jesus to be guilty of death. It was 5.45 am when this first phase of the abominable proceedings against Jesus concluded; and was followed by inexpressible torments; for all those present, beginning with Caiphas and followed by the chief priests, spat with inexpressible viciousness upon Jesus' most serene Countenance, all the while humiliating Him by other outrages amid a deafening and abusive uproar.

Chapter VII

Peter denies Christ the third time

The report of Peter's presence in the palace grounds became increasingly well known among the officials and servants. Therefore, all those who went up to the fire which had been lit in the centre of the courtyard used to stare at the one recognized as Jesus' disciple, this giving rise to a fresh series of interrogations of Peter. Their promoter was another of the officials warming themselves there; who declared saying: "*He was with Jesus, because he too is a Galilean.*" Peter said: "*Man, I do not know what you are saying.*" Some of those present there as well, hearing the reply and observing the Apostle's shaky demeanour, went up closer to interrogate him. They therefore said to Peter: "*You are a disciple, as even your accent gives you away.*" The Apostle denied this as well. Next, others there likewise said to Peter: "*Without any doubt you belong to the disciples, since you too are Galilean.*" And the Apostle kept on denying. Then one of the Pontiffs' servants, brother to the one whose ear Peter had cut off, whose kinship Peter knew, told him: "*I saw you in the Garden with Jesus the Galilean.*" The intervention of this latest personage really terrified the unnerved Peter; for it no longer entailed a mere inquiry, rather a patent affirmation of his status as the Master's disciple, as the servant had seen Peter with Jesus in the Garden when they went to seize Him. Yet Peter denied anew, and in addition began to curse himself and to swear that he knew no such Man. And at once he heard the cock crow the second time. It was about 6 in the morning and already dawn when Peter consummated his third denial, manifested four times, sinning most grievously; yet without this entailing apostasy from the Faith.

Chapter VIII

Christ is led to the dungeons of Caiphas's palace. Peter's repentance. Christ is sacrilegiously tortured in the dungeon

1. While Peter consummated his third denial, Jesus was led by the bailiffs from Caiphas's tribunal to the palace dungeons, located below ground in the palace itself. Despite the distance, Peter, from the centre of the courtyard, was able to see Jesus battered and bound amid the jailers leading Him, followed by many of the chief priests. Consequently, the Apostle, moved by a supernatural impulse, ran towards the Master; and once close to Him, the Lord, turning around, looked at Peter. And Peter remembered Jesus' words when He had said: "*Before you hear the cock crow twice, you will deny Me three times.*" And repentant, he began to weep; since Christ's look had penetrated so deeply into his soul fallen by sin, that it drew from him tears of repentance and contrition. Peter received forgiveness at that same moment from his beloved Master. Then the Apostle, having left the Pontiffs' palace enclosure, withdrew to a nearby cave where he remained for three hours,

bitterly weeping his three denials. This place, now called Gallicantus, was also where the cock crowed on the two occasions heard by Peter.

2. When Jesus found Himself in the dungeon, the chief priests, officials and servants struck and mocked Him. And they spat in His Face. Then they blindfolded Him. Next, covering His whole Head, they rained punches down upon Him. Others buffeted Him in the Visage, struck Him in the Face, outraged Him by many other means, and asked Him saying: *“Tell us, O Christ, who was it who struck You?”* Moreover they brutally tore out tufts of His beard, fulfilling Isaias’ prophecy anticipatively revealed to him by Christ: *“I gave My Body to those who struck Me, and My cheeks to those who plucked out My beard; I did not turn My Face away from those who insulted Me and spat upon Me.”* The chief priests, officials and servants uttered many other blasphemies against Him. Christ’s most beautiful Countenance thus became dreadfully disfigured. This sacrilegious disfigurement had been ordained by the Sanhedrin, induced by Pontiff Annas, as a preventive measure, so that the beauty of the Most Divine Countenance might not fascinate the people; since Our Lord Jesus Christ was to appear a little later before Caiphas’s tribunal in the official public trial, to which the public would be allowed admission. The Divine Master’s imprisonment lasted one hour; as He had been led to the dungeon at 6 in the morning and was drawn out at 7.

Chapter IX

Second phase of Christ’s religious trial before Caiphas

1. The second phase of Jesus’ ecclesiastical trial took place in the courtyard facing the main entrance to Caiphas’s house. Being an official public session, the populace was allowed to attend. As the Sanhedrin considered it appropriate for large numbers to attend, once dawn had broken the Council had the news spread through Jerusalem of the grave offences with which Jesus was charged, and of the trial which would take place at 7 in the morning on that Good Friday. Accordingly, at that very hour, Jesus, amid bailiffs headed by Malchus, was drawn out of the prison and led to the iniquitous tribunal of Caiphas, who was by then seated on his throne ringed by the Sanhedrin. The arrival of Christ, tremendously disfigured and weakened, caused shock, not only to the iniquitous Council, but as well to many of those present. However, not on that account were they moved to compassion; for though deep silence reigned momentarily, soon a concerted outcry arose with blasphemies and other abuse against the Innocent Victim. Once Jesus had been led before the tribunal, High Priest Caiphas then asked Him anew if He were the Christ. At the divine silence under examination, some leading members of the Sanhedrin put the same question to Him, saying: *“If You are the Christ, tell us so.”* This was in order that He again declare that He was

the Son of God, and thus, with the populace hearing His affirmative reply, the sentence against the Culprit be more than justified in the people's eyes.

2. Jesus, after first keeping profound silence, then spoke to them: *"If I tell you, you will refuse to believe Me. And likewise, if I were to ask you, you will not answer Me nor let Me go free."* Although the iniquitous tribunal well knew that the Divine Culprit was the Son of God, Jesus, so that His dignity of Onlybegotten of the Most High be affirmed before the multitudes by means of His own public oral testimony, uttered the following words in solemn and majestic tones: *"However, henceforth the Son of Man will be seated at the right hand of the virtue of God."* Thus He manifested to them that the One whom they saw as a vilified and ill-used Man, was truly God; and that His Humanity, now outraged, would be eternally glorified. At this, High Priest Caiphas, and the members of the Sanhedrin as well, successively said with unprecedented fury: *"Are You then the Son of God?"* He said: *"You say that I am."* In this reply of Jesus the iniquitous tribunal found an adequate pretext for condemning Him as blasphemer; thus considering the parody of the public religious trial satisfactorily concluded, since they said: *"What need have we of further testimony? We ourselves have heard it from His lips."*

3. Following these words, High Priest Caiphas, solemnly and with marked ironic emphasis, pronounced the official public sentence of death against Jesus as guilty of blasphemy. This finding was unanimously ratified by all the Sanhedrin's members, and endorsed at the same time with a mighty uproar by the great majority of the multitudinous public there present.

Chapter X

Christ is led before Procurator Pontius Pilate

1. The public trial before Caiphas ended, Jesus' official appearance before Pontius Pilate was required; since though the ecclesiastical tribunal had judiciary power in cases relating to Jewish Law, and could furthermore sentence to death, nevertheless, to carry out this penalty the approval of the Roman Procurator was required.

2. The Sanhedrin, therefore, had Jesus' hands bound in front; and at 7,45 am, when the religious hearing ended, the whole multitude arose and took Him brutally from Caiphas's house up to the praetorium to hand Him over to President Pontius Pilate, who had been notified beforehand that they were sending Jesus to him.

Chapter XI

Judas Iscariot wanders errant about the city of Jerusalem

1. Judas Iscariot, present at Annas's and Caiphas's tribunals, had been conspicuous at the religious hearings for his aggressive behaviour towards Jesus in both word and deed. The infernal jubilee, however, shown by the accursed apostate at the affronts to the Lord in the Pontiff's palace, later

turned into the most harrowing self-torture following Jesus' definitive conviction by Caiphas. For Satan, desiring to carry off Judas's soul, unleashed such infernal remorse in the traitor's conscience that he became prey to the darkest and most crushing despair that any man had ever experienced up till then; so that he was at the point of taking his own life in the Pontiff's palace itself.

2. Yet once the traitor had gone outside the palace enclosure, given his deplorable mental and spiritual state, he desisted from associating with the mob taking Jesus to Pilate; and wandered errant about Jerusalem, victim of his remorse, which ever increased the degree of his irremediable despair.

Chapter XII

Mary Most Holy gathers all the Apostles, disciples and pious women in the Cenacle

1. The Divine Mary, in the Cenacle, participated in all of Jesus' sufferings just as He experienced them. She, without forsaking that hallowed place, was present as well at the iniquitous tribunals and in the foul dungeon, beside Her Divine Son, though invisible to others, feeling the pain of the blows and of the wounds in the same parts of the body and at the same moments as the Divine Saviour.

2. As the Divine Mary most earnestly desired to have all Her religious children together with Her, at 7 in the morning that Good Friday She had sent James the Greater off to Bethany together with Mark to tell the eight Apostles, the disciples and pious women there of Her desire that all come to the Cenacle; where John had remained. The Divine Mother also longed to have Apostle Peter at Her side as soon as possible. However, as it was fitting that he first expiate his three denials weeping in solitude, it was at 9 in the morning that, without forsaking the Cenacle, She appeared to Peter in the cave of Gallicantus, to revive his spirits and reassure him that Her Most Divine Son had already forgiven him, and tell him that it was urgent he go to the Cenacle and join the others.

Chapter XIII

First phase of the proceedings against Christ before Procurator Pontius Pilate

1. Jesus' public hearing before the Roman civil tribunal started at 8.15 am that Friday the 25th of March in the year 34. The tribunal had been installed outside the praetorium's main façade, as Pilate knew that the Jews would not enter the building in order to avoid contaminating themselves and so be able to eat the Passover. The praetorium or fortress Antonia was also called Lithostrotos, since it was paved with stone slabs; and was called Gabbatha as well because it was located on an elevated site.

2. Once the hordes with Jesus arrived at the main façade of the praetorium or fortress Antonia, and before He was brought through the chancel, or lattice-gate, into where the tribunal was installed, Pontius Pilate stepped outside the railings in order officially to hear from the sanhedrites the reason

for the Master's conviction, asking them: "*What accusation do you bring against this Man?*" The Sanhedrin orally communicated to him the charges brought against Jesus in the religious trial before Caiphas, so that the procurator might ratify the death sentence pronounced there against the Culprit. However, as Pilate perceived that the charges were exclusively the fruit of the Sanhedrin's envy and hatred of Christ, he allowed them to surmise his distrust of the Council, and at the same time told them that given the religious character of the charges, they were outside his competence, nor did they have sufficient force for a death sentence.

3. At Pilate's attitude, the Sanhedrin members, backed by not a few of the people, answered the procurator: "*If He were not a malefactor, we would not have delivered Him up to you.*" Pilate, who astutely sought to free himself from that tangled religious affair, told the Jews: "*Take Him yourselves and try Him according to your Law.*" By these words he also gave them to understand that they should judge Him justly, and not with the partiality they had employed; furthermore, he ironically humbled them for their lack of competence to put anyone to death without his assent. Hence the sanhedrites, bristling their fury, told Pilate: "*It is not lawful for us to crucify and put anyone to death.*" Thus were Jesus' words fulfilled when He had spoken to His Apostles days previously indicating to them the kind of death He was to die.

4. As the Sanhedrin saw that the religious charges lacked the force required in order for Pontius Pilate to ratify the death sentence, they now presented charges of a political character. Accordingly, they accused Christ saying of Him: "*We have found Him perverting our nation and forbidding tribute to Caesar, and saying that He is Christ the King.*" By these words they accused Jesus of proclaiming Himself temporal king, thus supplanting Caesar's authority. Pilate, however, knew that Jesus was by right King of Israel, yet had never observed that He had stirred anyone up against Roman authority; coming, therefore, to suspect it was all an intrigue by the Sanhedrin to put an end to that Divine Preacher who so censured the vices of those religious authorities.

5. Pilate then re-entered the praetorium porch. There he seated himself and made ready to judge the Culprit. He summoned Jesus; who, entering the trial porch, was presented to President Pilate, who asked Him: "*Are You the King of the Jews?*" Jesus, answering, said: "*You say it.*" Pilate asked Him a second time: "*Are You the King of the Jews?*" Jesus replied: "*Do you say that on your own behalf, or have others said that to you of Me?*" He thereby laid bare Pilate's complete conviction of Jesus' innocence and warned him not to be influenced by the unjust procedure of the sanhedritic Council, but to act with the uprightness that, as procurator, his knowledge of the case demanded. However, as Pilate felt himself unduly branded as an accomplice of the Sanhedrin, wounded in his Roman pride he told Jesus authoritatively:

“Am I by chance a Jew? Your nation and pontiffs have placed You in my hands: What have you done?” Jesus replied: *“My Kingdom is not of this world. If My Kingdom were of this world, My ministers would assuredly have fought so that I might not be delivered up to the jews; but now My kingdom is not of this world.”* Then Pilate, completely convinced that Christ’s Kingdom was chiefly spiritual, asked Him: *“Are You then King?”* Jesus answered: *“You say that I am King. I was born for this, and came into the world for this: to give testimony to the truth. Whoever is of the truth hears My voice.”* Pilate said to Him: *“What is truth?”* But when he said this he rose from his seat, interrupting the conversation, thus avoiding Jesus’ reply; since the procurator had the presentiment that any enquiry into truth would occasion him serious commitments.

6. The Roman procurator, after rising, went outside again to where the jews were, bringing Jesus with him outside the trial porch. With the two standing before the chancel, Pilate told the chief priests and other members of the Sanhedrin and the people gathered there: *“I find no misdeed in this Man.”* As the chief priests and the rest again accused Him of many things, Jesus made no reply. Pilate, seeing Jesus’ majestic silence, remarked to Him: *“Do you not hear all the testimonies they bring against You? Do you make no reply? See how many things they accuse You of.”* Not even at this did Jesus make any reply, so that President Pilate marvelled greatly. But the insatiable mob, with a deafening outcry, insisted saying: *“He has the people stirred up with the teaching He spreads throughout Judea, beginning from Galilee up to here.”* Pilate, when he heard Galilee mentioned, asked if Christ were Galilean. By this he was feigning ignorance, since he knew that He had been born in Judea. As the sanhedrites told him that Jesus resided in Galilee, Pilate saw his astute plan succeed of cowardly freeing himself from this troublesome duty, pretending to accept that Christ belonged to Herod Antipas’ jurisdiction. Consequently he resolved to refer Jesus to Herod, tetrarch of Galilee; who at the time was also residing in Jerusalem.

Chapter XIV

Christ’s appearance before King Herod Antipas

1. At about 8.45 am that Good Friday the 25th of March in the year 34, the mob of jews, led by Sanhedrin members, took Jesus from Pilate’s praetorium to Herod Antipas’ palace, where the tetrarch resided during his sojourns in Jerusalem. Along the way, the crowds furiously vented their rage on the Culprit by insults and threats.

2. At 9 in the morning Jesus appeared before Herod Antipas, to whom Pilate had previously sent notice. Herod, with frivolous jubilation, was overjoyed to see Jesus, since he had long desired this; for he had heard many things spoken of Him, and hoped to see Him perform some miracle. The chief priests and the rest of the Sanhedrin entered Herod’s palace together with

Jesus, and had no scruple at contaminating themselves by being inside that pagan edifice. The iniquitous King Herod plied Jesus with many questions, but He answered nothing. The chief priests and other members of the Sanhedrin there present, fearful that the Lord might gratify Herod's vain wish by some prodigy, and the king in gratitude attempt to save Him, accused Him with great insistence. At Christ's absolute silence at his questions and fatuous pretensions, however, Herod and his soldiers ridiculed Him in word and deed; and mocking Him, had Him put on a white garment used by clowns at palace festivities; and with unheard-of arrogance and sarcasm sent Jesus, just as He was, back to Pilate, for him to understand that they were dealing merely with a lunatic, and therefore found no crime in Jesus worthy of death. And from that day Herod and Pilate became friends, for they had previously been enemies of each other. At around 9.20 am, Jesus was taken from Herod's palace and led in all haste to the praetorium.

Chapter XV

Second phase of Christ's trial before Procurator Pontius Pilate

1. While Jesus, in the custody of the soldiers, again entered the praetorium porch in which the tribunal was installed, the mob outside, ever larger, urged on by the members of the Sanhedrin, shouted out the same accusations as before against the Innocent Culprit; chiefly that by His words He had caused public disturbances and fostered insubordination to Rome.
2. At 9.30 am the trial's second phase began. Pontius Pilate ordered that Jesus be divested of the clown's garments, and then went with Him outside the trial porch. The Roman procurator, addressing the chief priests and other Sanhedrin members, told them: *"You have presented this Man to me as a corruptor of the people, and see that, questioning Him before you, I have not found in Him any of the offences of which you accuse Him. Neither has Herod, because I remitted you to him and as you can see nothing deserving of death has been proved."* As this fresh acknowledgement of Jesus' innocence irked the sanhedrites, Pilate, on the one hand seeking to free the Culprit and on the other to gratify the crowd, said resolutely: *"Therefore after punishing Him I will let Him go"*, hoping that the punishment would suffice to mollify the populace. But as this new tactic served to no purpose, Pilate, overwhelmed and undecided, found another possible way out; since on the solemn day of the Passover there was a custom that the Roman procurator set free one of the prisoners, whichever one of them the people requested.
3. So Pilate said: *"You have the custom that I free a prisoner to you on the main Passover feastday."* Though that year 34 the solemnity had been transferred to the following day, being Saturday, Pilate now availed himself of this opportunity since the people were gathered before him. Therefore the mob began to petition him for the grace he always granted. The Roman

procurator, showing them Jesus bound, said: *“Well, do you wish me to release to you the King of the Jews?”* Because he knew that the chief priests and other members of the Sanhedrin had delivered Him up out of envy. And he publicly called Christ King of the Jews to demonstrate to the people with skilful irony the absurdity of the charges brought against the Culprit; and in this way try to convince them that the one they were accusing of proclaiming himself King was merely a defenceless, ill-used man without any crime.

4. The sanhedrites, as also the crowds, exceedingly vexed at Pilate’s proposal in Jesus’ favour, displayed their objection to His release with a thundering uproar. Pontius Pilate thought up another way to placate them and at the same time save the Divine Culprit. At that season a notorious criminal called Barrabas had been put in prison, jailed with other felons for a certain disturbance that had occurred in the city and for a murder in a riot. Barrabas, besides, was a thief. The procurator, with Jesus at his side, said to the multitude: *“Whom do you wish me to release to you: Barrabas or perhaps Jesus, who is called the Christ?”* Pilate expected that they would ask for Jesus to be freed and not Barrabas. Though the crowd became deeply apprehensive and disconcerted at hearing the name Barrabas, fearing the criminal’s release, they had absolutely no wish for Jesus to be set free.

5. Pontius Pilate re-entered the trial porch with Jesus. While seated in his tribunal, his wife Claudia Procula sent him a message in which she said: *“Do nothing against this Just Man, because I have suffered many things today in vision on account of Him.”* Since Pilate’s wife, though pagan, possessed great nobility and goodness of heart, and had always felt mysterious unease and deep respect regarding Jesus. And in vision she had seen all Jesus’ sufferings and the dreadful misfortunes which were to befall the Jewish people.

6. While the Roman procurator with yet greater concern deliberated on how to save Jesus, the chief priests and other members of the Sanhedrin, using bribery, persuaded the people to ask for Barrabas to be released and Jesus to be put to death. Pontius Pilate ordered the murderous brigand to be summoned, thinking that the crowds would be intimidated by his appearance before them and incline towards the Divine Culprit’s release. Yet when the Roman procurator, stepping outside the trial porch, appeared with Jesus at his right and Barrabas at his left, all the people shouted out as one man with infernal passion, saying: *“Put Jesus to death, and release Barrabas to us.”* Pilate, however, wishing to free Jesus, interrogated the people anew: *“Which of the two do you wish me to release to you?”* They replied: *“Barrabas.”* And they all shouted out again saying: *“Not Jesus, but Barrabas!”* Pilate asked them: *“Then what shall I do with Jesus, who is called the Christ?”* They all said: *“Let Him be crucified.”* The procurator said to them: *“But what evil has He done?”* And they cried out louder still, saying: *“Let Him be crucified.”* Pilate answered them saying anew: *“Then what do you want*

me to do with the King of the Jews?” And they cried out again: *“Crucify Him.”* Pilate, however, asked them: *“Well, what evil has He done?”* And they shouted out all the more saying: *“Crucify Him, crucify Him!”* Pilate asked them a third time: *“Well, what evil has He done? I do not find any cause deserving of death in Him: I will punish Him, therefore, and let Him go.”* But they insisted, bellowing out for Him to be crucified, and their outcry grew ever more.

Chapter XVI

Christ is scourged and crowned with thorns

1. As Pontius Pilate observed that his repeated attempts to mollify the bloodthirsty multitude and at the same time save Jesus were useless, in his iniquitous cowardice he decided to inflict cruel punishment on one whom he knew to be innocent, so that the jews, satisfied, might take pity on their Victim and He be freed.

2. Pilate, therefore, then took Jesus and commanded Him to be scourged. This terrible punishment began at 10 in the morning in a hall of the praetorium guard. For this purpose the soldiers stripped Jesus of His seamless tunic. Then He was brutally bound to a column which served there as adornment, never used for such a torture, which He embraced with unutterable meekness, while receiving the cruel scourges which the two executioners, with the same scourge, first one and then the other, ferociously unleashed upon the Most Sacred Body, lashed from head to foot, in front and behind, since the thongs of the scourge easily circled around Him. Thus all became an open wound. Jesus' Most Divine Body received numberless wounds during His Most Dolorous Scourging, with abundant shedding of Blood and detachment of many particles of His Flesh, without Him thereby collapsing.

3. The scourging lasted seven minutes, and they gave Him thirty-nine lashes. The scourge had ten leather straps, along which numerous metallic spikes were fixed. The fact that Jesus was given thirty-nine lashes was owing to Pilate who, to avoid the risk that He perish in the scourging, this time applied the Jewish custom of not exceeding that number, since in roman law there was no limit. Following the scourging, the soldiers clothed Jesus in His tunic.

4. Then, at 10.15 am, the crowning with thorns took place. This had not been commanded by Pilate, but was authorized by him at the Sanhedrin's proposal. At their tribune's command, the procurator's soldiers took Jesus and brought Him into the praetorium courtyard; and with great derision had the cohort form up around Him. The first thing the soldiery did, once they had untied His hands, was to strip Jesus anew of His seamless tunic with most painful rending of His Most Sacred Flesh and shedding of His Most Precious Blood, the tunic having adhered to the Body by the wounds. Then, with satanic ridicule, they covered Him with a mantlet or short cloak red in

colour, used by the romans, thus simulating that they invested Him with a royal mantle. Meanwhile, other soldiers wove a crown in the form of a helmet from the very thorny tree called Zizyphus, today Spina Christi, with hard piercing thorns, very widespread in that region.

5. Once covered with the mantlet, amid clownish obeisances they seated Our Lord Jesus Christ on a stone seat, simulacrum of a royal throne, then proceeding to His bloody coronation. The crown had one hundred and fifty-three thorns, and once placed on His head, many of the thorns penetrated His cranium, others His brows, and including His ears and eyes. Then they placed a reed in His right hand to parody a royal sceptre. And bending the knee before Him they adored Him mockingly and jeered at Him saying: *“Hail, King of the Jews,”* and taking the reed they struck Him on the Head with it, spat at Him and slapped His Face. Pontius Pilate’s presence in the praetorium courtyard at 10.30 am brought the soldiers’ sacrilegious proceedings to a close.

6. Both the scourging as well as the crowning with thorns of Our Lord Jesus Christ, by their unprecedented brutality and cruelty, would have sufficed to cause His death had His Divinity not sustained His Most Sacred Humanity.

Chapter XVII

Mary Most Holy makes Her way up to the praetorium accompanied by the eleven Apostles and all the disciples and pious women

1. In the Cenacle, the eleven Apostles, the disciples and the pious women were gathered about the Divine Mary. As She wished that all accompany Her Divine Son along the way up to Calvary and in His most bloody immolation on Golgotha, She organized them with prudent wisdom into four groups: in one She went Herself, accompanied by Mary Cleophas and Mary Salome, Apostle John, and the sisters Mary Magdalen and Martha; in another, Peter and the remaining nine Apostles; a third group was formed by Agabus and the disciples, including Lazarus; and the fourth by Seraphia and the other pious women.

2. At 10.30 am, the Dolorous Mother left the Cenacle with Her group, and straightaway the other groups did likewise, each making its way separately with the utmost discretion to the praetorium. Obed and his wife Mary stayed in the Cenacle to safeguard the Blessed Sacrament reserved there.

Chapter XVIII

Second phase of the trial before Pilate continues. Christ is presented to the people

1. Pontius Pilate, appalled at Jesus’ pitiful appearance following His scourging and crowning with thorns, presented the Divine Nazarene to the crowds dressed and crowned as king of ridicule; for the procurator believed that the ferocious sentiments of that villainous populace would thereby change. Pilate, accompanied by Jesus, once again left the trial porch and told the crowds: *“See, I bring Him out to you so that you may know that I find no*

case at all against Him.” Jesus went out wearing the crown of thorns and purple mantlet. Pilate told them: *“Behold the Man.”* By these words, without intending or knowing their prophetic meaning, the procurator publicly proclaimed the Son of God concealed beneath that Humanity.

2. The chief priests and other members of the Sanhedrin, when they saw Jesus and heard the words *“Behold the Man”*, understanding from them Daniel’s prophecy which presented Christ as King of Eternal Majesty, roared like beasts drunk with blood demanding His death, so they uttered great shouts saying: *“Crucify Him, crucify Him!”* Pontius Pilate, noticeably vexed at the people’s behaviour, again wished to disentangle himself from the affair and remit it to the Sanhedrin. Therefore he told the Council’s members: *“Take Him yourselves and crucify Him, because I find no case against Him.”* He knew that without his authorization the Sanhedrin would not dare to kill Jesus. He sought, however, to deliver Him up to the people in the hope that they might kill Him on the way from the praetorium to the High Priest’s palace, thereby settling the affair.

3. As the Sanhedrin’s members were not willing to let Pilate excuse himself from the responsibility which, by reason of his authority, bound him to that sensitive issue, seeing that the procurator did not consider the charges of political character against Jesus attributable to the Divine Culprit, again brought to bear the religious charges, upon which Caiphas’s condemnatory sentence was based, and which they had presented in the praetorium at the start of the trial. Therefore the sanhedrites answered Pilate: *“We have a law; and according to that law He must die, because He set Himself up as Son of God”*; thus reproaching the procurator for his lack of zeal in backing up Jewish law by his authority; since according to this law Christ should die as guilty of blasphemy for proclaiming Himself Son of God; and Pilate was therefore gravely bound before Caesar to endorse the death sentence passed by the Sanhedrin.

4. When Pontius Pilate heard these words he feared the more; since on the one hand the procurator, increasingly inclined to acknowledge that Jesus was the true Son of the One and Only God, feared that divine justice would recoil upon himself, as his wife Claudia Procula had forewarned him if he assented to the Sanhedrin’s murderous proposals; and on the other he feared that Rome might demand an account of him if he rejected the charges of religious character against Jesus and the sentence of Caiphas and the entire powerful and influential Sanhedrin. The Roman procurator entered the trial porch with Jesus, not now to interrogate Him about His native land and human lineage, which he knew, but about His divine origin. He asked Jesus: *“From where are You?”*, intending thereby that Jesus reveal to him the mystery of His Divine Person, the truth of which was becoming increasingly evident to Pilate. But Jesus made him no answer, because Pilate was despising His divine inspirations to the detriment of justice in defence of His innocence.

5. Jesus' majestic authority and His eloquent muteness disconcerted His proud judge; who with arrogance and a vain display of his power sought to humiliate Jesus, saying: *"Do you not speak to me? Do you not know that I have power to crucify You, and that I have power to set You free?"* Jesus, however, replied: *"You would have no power over Me if it had not been given to you from above"*; thereby giving Pilate to understand that he would be unable to crucify Him if He, as God whom He was, did not so allow. Jesus accompanied these words by a secret manifestation of His infinite Power; whereupon Pilate thenceforth no longer doubted that he was in the presence of the Son of the Eternal True God. Next Jesus, in a voice audible to the whole multitude, uttered His final words before Pilate's tribunal, saying: *"Therefore whoever delivered Me up to you has the greater sin."* In this way He reproached both Pilate and the Sanhedrin, and the people as well, for their respective guilt in that trial against God in the Person of His Onlybegotten.

6. From then on the Roman procurator took the greatest pains to have Jesus freed from the jews' clutches. Accordingly, having Jesus at his side, Pilate, with decision and courage, asserted his authority as procurator, severely reproaching them for the groundlessness of their charges and the terrible mistake they made by asking for the crucifixion of an Innocent. The jews, however, shouted out saying: *"If you release Him you are no friend of Caesar, because whoever sets himself up as king acts against Caesar."*

7. While the frenzied mob was saying these and many other things, Annas and Caiphas arrived at the praetorium with great pomp, escorted by certain Sanhedrin members who had gone to fetch them. The two pontiffs, coming up to the chancel gate of the trial porch, with exasperated unease expressed to Pilate their astonishment that he so greatly opposed the condemnation of Jesus, who was a declared enemy of jewish law and of Caesar. When he heard this, Pilate was exceedingly intimidated; and he seated himself in the tribunal inside the porch. Jesus, however, was taken outside. Pilate then made ready to dictate sentence of condemnation against the Divine Culprit and thus satisfy His voracious enemies. But while he was doing so his wife Claudia Procula, weeping profusely, then came in person to the tribunal to urge him to abstain from carrying through Jesus' death.

8. As Claudia Procula's intervention stirred Pilate's conscience, at 10.35 am he went outside the porch; and standing beside Jesus again intervened in His defence, telling the jews: *"Here is your King"*; without thereby wishing to mock Jesus, rather to ridicule the jews themselves, especially Annas and Caiphas. Those words were the jewish people's last opportunity of salvation; since the Holy Ghost, through Pilate's lips, warned them all that they had before them the Promised King and Messiah they had so desired. However, they all cried out: *"Away with Him, away with Him, crucify Him!"* So Pilate

asked them: “*Am I to crucify your King?*” Annas and Caiphas responded: “*We have no other king but Caesar.*”

Chapter XIX

Pilate pronounces sentence against Christ

1. Pontius Pilate, seeing that, though he strove hard to save Jesus, he made no headway, rather the jews’ uproar grew all the more, adjudged that what they asked for be done. Therefore, to their satisfaction and pleasure, at 10.45 am the Roman procurator decreed Jesus’ condemnation to death on the cross for crimes of religious and civil character imputed by the Sanhedrin with the unanimous backing of the people. The sentence was for the time being oral. At once Pilate went outside the chancel; and, now at Jesus’ side, ordered water to be brought, and washed his hands before the people saying: “*I am innocent of the Blood of this Just Man; look you to the crime you commit by forcing me to condemn a just man.*” By this vile sham he sought to appear blameless for the Lord’s death, when indeed he was an accomplice to it. And the whole people replied saying: “*Let His Blood fall upon us and upon our children.*” By these words the jewish people became the deicide people, accepting the disastrous consequences the Messias’ death would entail for themselves and for their descendants.

2. Straightaway Pilate, wishing to please the jews, set Barrabas at liberty and delivered Jesus up to their will for them to crucify. It was then 10.55 am. At the same time as the frenzied mob seized Jesus, it jubilantly acclaimed Barrabas; who is to be found in the eternal fire of Hell.

3. Once Christ was delivered into His enemies’ hands, after they had mocked Him dreadfully, they stripped Him of the mantlet, took off the crown of thorns, and after clothing Him in His seamless tunic put the crown of thorns back on His Most Sacred Head; and left Him unshod so that His way up to Calvary might be so much the more painful from the stones and filth.

4. The Divine Mary shared with Her Divine Son all the outrages which He received, among them those of the scourging and crowning with thorns, though no one saw those mysteries. The Most Dolorous Mother, the eleven Apostles, all the disciples and the pious women were present when Pontius Pilate pronounced sentence against Jesus, since they arrived at the praetorium at 10.45 am and were perfectly able to hear the sacrilegious decree.

Chapter XX

Christ’s espousal to the Cross of Redemption. Christ with the Cross on His shoulder on the way up to Calvary

1. When Our Lord Jesus Christ received the Cross in front of Pilate’s praetorium, He knelt down; and in sublime contemplation, embraced the Cross, kissed it and espoused Himself to it in true espousal. It was from this kiss of the bridegroom to the bride that so very many children of the life of

Grace were to come. Christ, on espousing Himself to the Cross, before they laid it upon His shoulder, embracing that redeeming Cross, clasped it to His Deific Heart and, without voicing words, inwardly said: *“O beloved spouse! O comely spouse! O spouse of My Heart! Let Me embrace you, allow Me to give you a chaste, pure and at the same time fecund kiss. O fondest spouse! I wish presently to be wholly united to you on Golgotha so that many children be born of our sublime espousal. O Cross of My Soul’s desiring! Come to Me, My beloved, so that you receive Me in your arms; and in them, as on a sacred altar, My Eternal Father receive the Sacrifice of everlasting reconciliation with humankind. To die upon you I came down from Heaven in mortal and passible life and flesh, since you are to be the sceptre with which I will triumph over all My enemies, the key with which I will open the gates of Paradise to my predestined, the sacred refuge where the guilty sons of Adam may find mercy, and the depositary of the treasures which may enrich their poverty.”* Christ said inwardly as well: *“My Father, voluntarily and with great love I receive from Your Divine Hand this rood of shame. From now on, however, it will be one of glory for My followers. You well know how long I have desired to embrace the Cross and die upon her to testify to You and to the whole world how great is the love I bear for You and for the whole human race.”* This most loving gesture, then, was the nuptial kiss on the sublime nuptial couch of the Reparation and Redemption, from which such plentiful fruits were to come. Christ, embracing the salvific Cross, engraved His sublime mark, the mark of His kiss of fecundity. The marks of Christ’s most sacred lips, fecund lips, lips sweet as honey became impressed on the redeeming Cross.

2. So that we can vanquish Satan, let us contemplate Christ embracing His immaculate spouse, the Cross. However it is a filthy Cross, nauseating, stained by the ugliness of our offences; since that Cross is our own sins. At the same time, without any contradiction, that Cross is Christ’s Immaculate Spouse, as it was cleansed from every stain by contact with His divine lips when He gave it that nuptial kiss. That is the sublime mystery of Christ’s espousal to the Redeeming Cross and the grandeur of the Salvific Work of Reparation and Redemption.

3. At 11 in the morning on that Friday the 25th of March in the year 34, the Jews, once they had bound Jesus at waist and neck, laid upon His right Shoulder the ignominious Cross, which He bore with infinite love and meekness. Then He began His painful descent of the access stairway to the praetorium down to the great esplanade in front of the building, thus leaving behind all that pertained to it. They led Jesus bearing His Cross out to be crucified along the Way of Sorrows which was to end on Calvary. Jesus was followed by two malefactors, Dismas and Gestas by name, also to be crucified. Mingled among the crowd, not far from Her Divine Son and to His left, followed Mary Most Holy, accompanied by Mary Cleophas and Mary

Salome, by Apostle John, and by Mary Magdalen and Martha. Peter and the remaining nine Apostles, the disciples including Lazarus, and the other pious women, also followed Jesus.

4. Once on the Way of Sorrow, the Divine Lamb found Himself cast to the ground beneath the weight of the Cross; and without leaving hold of it, kneeling on His left knee, dashed His Most Sacred Head against the ground. A little later He met His Beloved Mother; and without speaking to each other their looks crossed, adding to the affliction which overwhelmed Them both. The deepest sorrow that Mary Most Holy felt at Her meeting with Jesus along the Way of Bitter Sorrow, was to see Her Divine Son like a leper, His Countenance deprived of all comeliness. By the meeting, Son and Mother were also comforted and invigorated to continue Their bloody Passion. Given that the Divine Mary's eagerest zeal to go up closer to Her Divine Son had attracted the attention of several of the sanguinary cortège, it came to pass that, at the very moment of Christ's meeting with His Most Holy Mother along the Way of Bitter Sorrow, a chief priest, clandestinely and for a price, indicated to a prostitute to draw up to the Virgin Mary and throw Her to the ground. At that very instant, by some rays issuing from Christ, and without anyone noticing, the chief priest and the prostitute were fulminated. Following particular judgement, they were cast body and soul into Hell. The chief priest was from Nazareth and had been the leading spirit in the attempt to cast Jesus down a precipice at the start of His Public Life, after His sermon in the town synagogue.

5. Jesus continued on His way bearing the Cross on His Shoulder, and left by one of the gates in the city walls for the place called Calvary, in Hebrew Golgotha, which means skull. Such was Jesus' weakness that the Jews, fearing He might die on the way and deprive them of the satisfaction of crucifying Him, sought for someone to help Him bear the Cross up to Calvary. Therefore, as they left the city, encountering a man from Cyrene, Simon by name, of the black race, Alexander's and Rufus's father, who coming from his farm was passing by there, they forced him to help Jesus to carry the Cross, loading the lattermost portion of it onto Simon; so that without Jesus letting go of the Cross for a single moment, He was helped by the Cyrenian, who went behind Him. Though Simon of Cyrene had at first objected to sharing Jesus' Cross, when he saw Mary Most Holy entreating him with a look to help Her Divine Son, taking pity on Her, he accepted. And Jesus, pleased, gazed upon the Cyrenian and gave him light to know that He was the Son of God, thus bringing about his conversion.

6. A little later, one of the pious women called Seraphia, seeing Jesus' Countenance covered by sweat, blood and mire, yearned to make reparation. For this purpose, courageously braving the vigilance of the brutal soldiers, she fell to her knees before the Man of Sorrows and covered His Most Divine Countenance with a white cloth folded in three, the Holy Face becoming

miraculously impressed on each fold. Jesus continued His painful climb up to Calvary, ever more bowed under the burden of the Cross and the blows of the executioners. They, impatient at the slowness of the Culprit, harassed Him so brutally that He suddenly fell to the ground on both knees beneath the Cross, also dashing His Most Sacred Countenance on the sharp cobblestones of the roadway.

7. Among the great crowd of people who brutally followed Jesus up to crucify Him, there were seventeen women, some with their children, who lamented and wept at the injuries He was receiving from the heartless mob; above all on seeing the patience of the meekest Lamb; since they understood, moreover, that He was innocent. None of them belonged to the pious Carmelite women religious. Jesus, turning towards the seventeen who were following Him weeping, said: *“Daughters of Jerusalem, weep not for Me; rather weep for yourselves and for your children. Because days will come when they will say: ‘Blessed be the barren and the wombs which have not conceived, and the breasts which have not nursed’. Then they will start to say to the mountains: ‘Fall upon us’; and to the hills, ‘Cover us’. Since if in the Green Tree they do this, in the withered what will be done?”* Jesus did not reproach those pious women for their weeping on seeing Him in such a pitiful state, but exhorted them to turn their tears into works of compunction and repentance for their sins, as fruit of their contemplation of His Passion. By the words *‘daughters of Jerusalem’*, Jesus referred to all the women of the Jewish People, and not solely to those who were following Him weeping. Besides, He foretold the spiritual and material disasters that would come upon that people for their deicide apostasy. The seventeen women who grieved and wept were afterwards to join the pious women who formed the female branch of Carmel, some as religious and others as tertiaries.

8. In the measure that Jesus drew closer to Mount Calvary, the way became steeper and harder, this contributing to His falling to the ground a third time on starting up the abrupt slope. Jesus fell violently beneath the weight of the Cross, with total prostration and bruising of His Body, above all of His Divine Countenance. As corresponded to Her sublime mission as Co-Victim, the Most Dolorous Mother shared with Her Divine Son each of the three falls along the Way of Bitter Sorrow; so that Her immaculate and most sensitive Accidental Body felt spiritually prostrate on the ground and physically bruised and wounded, without anyone perceiving.

9. Christ bore the Cross upon His right Shoulder along the Way of Bitter Sorrow feeling our sins; and at the same time, feeling that the Cross was immaculate, though stained by the filth of our sins.

Chapter XXI

Christ reaches the summit of Mount Calvary. Christ contemplates the Cross on which He is to be nailed

1. At 11.50 am that Friday the 25th of March in the year 34, Jesus, bearing the Cross and helped by the Cyrenian, reached the summit of Calvary.
2. At crucifixions the Jews had the humanitarian custom, respected by the Romans, of first giving the culprit a drink consisting of wine and a little myrrh, pleasing to the palate, to comfort him; and besides, to dull his senses and so mitigate suffering. In Jesus' case, however, the chief priests and other members of the Sanhedrin bribed the soldiers to mix a large quantity of animal gall with the wine; and in this way torment Him further and make fun of the dreadful thirst He suffered. When they gave Jesus this wine mixed with gall to drink, though He tasted it to expiate our sins by this means as well, He did not wish to drink it. Then the chief priests and other members of the Sanhedrin, now with even more perverse aims, in order to humiliate and discredit their Victim, told the soldiers to give him the wine mixed with myrrh to drink. Jesus, however, did not take it, to deprive Himself of the comforting relief that the drink would have afforded Him; and furthermore, so that it might not be misunderstood that His sufferings upon the Cross were mitigated by that brew. What the chief priests and rest of the Sanhedrin sought was that Jesus, devoured by thirst, take it all, and be branded as a glutton and drinker of wine by the crowds.
3. Next they stripped Jesus of His seamless tunic. As it was all of one piece and long, they pulled it over His Head without removing the crown of thorns. They did so with such speed, violence and cruelty that they tore off the crown with the tunic itself, thereby intensifying anew the wounds of His Most Sacred Head. Then they put the crown back on. By this brutal stripping, the Most Divine Body was left so utterly lacerated and disfigured as to resemble the most abject of lepers, given the bruises from the blows, the congealed Blood and the shreds of Flesh torn off. Jesus did not permit them to remove the loin cloths covering the more private parts of His Body, despite the members of the Sanhedrin instigating the soldiers to do so. Our Lord Jesus Christ, Eternal High Priest and, at the same time, Propitiatory Victim, once stripped of His garments and prior to being crucified, knelt down, raised His eyes up to Heaven and prayed to the Heavenly Father imploring consolation. The Eternal Father answered Him: *"My beloved Son, in whom I have placed all My delight, I will sustain You up till the last moment."* This whole dialogue was heard by the Divine Mary and Apostle John.
4. Along the Way of Bitter Sorrow, the Most Dolorous Mother had shared all of Jesus' sufferings in a bloody and invisible way; and on Calvary She likewise shared in the most bitter taste of the wine mixed with gall and the cruellest stripping of garments. The Most Holy Virgin Mary, Co-Priest of Christ and Propitiatory Co-Victim, at the same time as Christ stripped of His

garments knelt and prayed to the Heavenly Father, She, standing, likewise implored consolation; and the Eternal Father answered Her: *“My beloved Daughter, I will sustain You up till the last moment.”* This dialogue was heard by the Lord and Apostle John.

5. Moments before being crucified, Christ, contemplating the Cross upon the ground, again raised His petition to the Eternal Father. The Father, however, concealed Himself, as though not wishing to hear His beloved Onlybegotten, who suffered the Eternal Father’s concealment. Christ again contemplated the sins of men and the Cross upon which they were to nail Him, and was afraid; since in the passible state of His Soul and His Body, He came to experience fear, weariness, terror, grief, desolation. Despite all this, kneeling there on Golgotha, He contemplated the Cross on the ground; and again felt a most eager impulse of love towards the Cross; primarily to make reparation to the Eternal Father; and secondarily to redeem men. It is as though Christ were to have said to the Cross at that moment: *“O My beloved! O My beloved! O My spouse! O My friend! How I yearn to be nailed to you, to make reparation to the Eternal Father and redeem men; and so that, by means of this union between you and Me, there be most abundant fruits, a multitude, millions upon millions of children, born to Grace.”* Christ, then, yearned to be nailed to the Cross so that the fruits of Redemption might begin.

Chapter XXII

Christ is crucified

1. The Cross Christ bore, and on which He was crucified, was composed of two round beams taken from the mother wood of the same tree from which Judas Iscariot hanged himself. That is, that the tree from which they took the two wooden beams for the Cross was the same which was later used by the traitor; since that tree consisted of a main trunk, quite thick; from which sprang at no great height another smaller side trunk; so that from the main trunk, or mother beam, they took what was needed to make the Cross; and the other secondary trunk which was left on the tree was used by Judas to hang himself. The tree in question was a common cypress. The form of the Cross was Latin, composed of two beams joined together forming four right angles as traditionally represented in the Church, and consequently was neither in the form of a T nor an X nor a Y. The vertical pole was five metres long and eighteen centimetres in diameter. The horizontal pole was two metres long and of the same diameter as the other. Assembly of the two poles was by making in them both the corresponding mortise or groove for the purpose. The exact weight of the Cross was ninety kilos, sufficient, given the extreme weakness of Christ’s Body, to have caused His death at any time on the Via Dolorosa, if the Divinity had not sustained the Most Sacred passible Humanity. As for the nails, that used for the feet was larger in size than those

for the hands, and the three were strong and long enough to pierce Jesus' Most Sacred Flesh and besides penetrate deep into the beams without going right through.

2. At 11.55 am that Good Friday the 25th of March in the year 34, Jesus, stretched out on the ground upon the Cross, was crucified. To mark the auger-holes for the nails of Christ's Cross, with imperious haughtiness the executioners ordered the Creator of the Universe to stretch out upon it, and the Master of humility obeyed without resistance. But they, with cruel and inhuman instinct, instead of marking the holes in accord with the Sacred Body, marked them farther apart so that His torment be greater in Crucifixion. While the executioners bored the three holes in the wood, Our Lord Jesus Christ, in the passible state of His Most Sacred Humanity, implored consolation from the Heavenly Father, Who assured Him of His physical and spiritual support. The Crucifixion of the Divine Nazarene implied for His most sensitive and debilitated Body the greatest of torments undergone up till then; not only from the nailing in itself, but also from the brutal operation to carry it out; since it was necessary to stretch His arms and legs till they reached the auger-holes intentionally badly placed: one of the executioners took Jesus' right hand and placed it over the corresponding auger-hole, and another hammered the nail in, breaking the veins and tendons of the wrist. As the left hand did not reach the auger-hole maliciously prepared too far away, to nail it they had to lash the wrist with one of the ropes with which He came bound, to pull on it with unprecedented cruelty until it reached the auger-hole, and nail it to the Cross at the carpus. The total forced stretching of Christ's arms and shoulders to adjust the left wrist to the prepared hole, was seven centimetres, that is, three and a half centimetres in each arm. Following the Crucifixion of the hands came that of the feet, far more dolorous still, since they nailed them together at the metatarsus, the right placed over the left, and directly into the wood of the Cross; which implied for the Lord an unimaginable torture, as they had to tie His ankles with a rope and stretch the feet seven centimetres, and therefore the whole Body, by means of brutal tugs by several of the executioners, the auger-hole having been bored farther away than the Body's height indicated.

3. The Deific Body of Jesus, then, was crucified in three minutes with violent stretching and general dislocation of bones, nerves, tendons and musculature. Once crucified, the soldiers, at the Sanhedrin's petition, fixed three bull's horns in the crown of thorns, with the points facing upwards, for greater derision. Thus they fulfilled the Scripture which says: "*And the horns of the Just will be exalted.*"

4. When Christ was crucified, with great suffering of Soul, He then felt in closer contact with His immaculate spouse the Cross. And in His contemplation He told the Cross to which He was nailed, before they raised it up: "*O spouse of Mine! Now I am in closer contact with you; the supreme*

hour in which our children will be born is approaching. O beloved Cross! Be lifted up now upon Golgotha, so that the world may contemplate our espousal. O bride adorned! O salvific Cross! O redeeming Cross! O My spouse! O immaculate! Be lifted up now upon Golgotha's peak, so that you may be seen by the whole orb."

5. Sufficiently beforehand, Pontius Pilate, in the praetorium, had drawn up the official version of the sentence against Jesus. He personally handed this document over to Annas and Caiphas. He also ordered a trilingual inscription referring to Christ's cause to be made, whose wording was: "*Jesus the Nazarene, King of the Jews.*" Pilate commended the fixing of the INRI on the Cross to a centurion called Abenadar, who brought it up privately without anyone reading it until the holy rood was raised up on Calvary. To him the custody of Christ when crucified had been expressly commended, and he had a group of soldiers under his command for that purpose; and when the Cross was still on the ground, they nailed the inscription to the top section of the rood, a little above the Lord's Head. It was written in Hebraic Aramaic, in Greek and in Latin. At no time was Pontius Pilate present on Calvary.

6. At exactly 12 o'clock midday that Friday the 25th of March in the year 34, Our Lord Jesus Christ was lifted up and left hanging from the Cross. The soldiers did this with unprecedented roughness and viciousness. When they lifted up the Cross upon Golgotha and it fell into a natural cleft on the mount, for that cleft was foreseen in the divine plan, and the whole universe shuddered, then Christ told the Cross: "*O My spouse! How close we are now; a little longer, a little longer, and then we shall see the host of children we shall give to the Eternal Father.*" Christ upon the Cross once upright on Golgotha, contemplated the universe, and without His words being audible to others, said: "*Entire universe, universe entire: Contemplate this espousal of Mine to the redeeming Cross, the espousal awaited by men ever since Adam's fall!*" Christ, at the same time as He suffered, experienced untold delight, contemplating the whole universe, all created beings, proclaiming to them all: "*Come all, come all creatures, all, all men, all animals, all stars, come and contemplate this espousal.*" And Christ went on to say in silence to His immaculate spouse the Cross: "*See, my spouse, how the universe contemplates our espousal; never has there been any espousal like this one; never has there been any nuptial night like this one; never has there been any nuptial couch like this one: the nuptial couch of the Salvific Work of Reparation and Redemption.*" And the redeeming Cross, mysteriously, replied to her bridegroom Christ: "*O my Beloved! O my Spouse! My Friend! Now we are joined together. Soon our complete espousal shall be consummated. Your glorious Death, united to me, is now approaching.*"

7. By the bloody upraising of the Most Divine Lamb upon the summit of Calvary, the rabid aim of the deicide Sanhedrin, seconded by the bloodthirsty people, was consummated. For Christ was on high hanging from the Cross

in majestic silence, amid unspeakable convulsions owing to the further opening up of the wounds of hands and feet, and general aggravation of innumerable wounds because of the violent impact of the Cross on the rocky bottom of the cleft in which it had been placed with unheard-of viciousness and roughness. The stretching and dislocation of His Most Sacred Body, sustained by three nails, did not allow Him any posture that might mitigate His infinite dolours. For His Most Sacred Crowned Head, moreover, fell forwards together with shoulders, reviving the torture of the thorns, that of the wounds of the hands at the greater strain, and asphyxia from the pressure on His lungs. When by natural impulse He raised His Head to relieve the anguish of His restricted breathing, that implied new contortions and freshening of His wounds.

8. Immediately after Christ had been raised up on the Cross, took place the crucifixion of Dismas and Gestas. Each had come lashed to a cross-beam, and had reached Calvary shortly after Christ. Once the two thieves had been untied, and before proceeding to their crucifixion, the Jewish humanitarian custom of giving wine mixed with a little myrrh to drink as a comforting beverage, was observed. The soldiers prepared the two crosses; to do so they assembled them and fixed the horizontal beams with nails onto their respective vertical beams, these latter brought up to Calvary beforehand and prepared for the purpose. Then on the ground they nailed each thief with three nails, as they had Christ, and later raised them up: first Dismas to His right; and next Gestas to His left; so that Jesus was in between the two delinquents, thus fulfilling the Scripture which says: *“And He was counted among evildoers.”* The three were hung from their roods facing west. Though the three crosses were the same in form, that of Christ was larger in size, and at a distance of five metres from each of the other two, measured from base to base. The two thieves, in spite of the narcotic liquid previously drunk, launched out blood-curdling cries of pain and desperately abused their executioners, above all when their infamous hands and feet were nailed.

9. The Divine Mary placed Herself to the right of the Cross, and with Her were Her two sisters Mary Cleophas and Mary Salome as well, as also Mary Magdalen and her sister Martha; to the left of the Cross stood Apostle John. Peter and the other nine Apostles, however, as also the disciples and the rest of the pious women, were on Calvary mingled among the crowd.

10. At the moment when Jesus, nailed to the Cross, was lifted up in the sight of all, Pontiffs Caiaphas and Annas arrived on Calvary accompanied by their personal entourage. When they, as well as many other Jews, read the inscription with the cause of conviction which Pilate had ordered to be placed at the top of the Cross, the two pontiffs sent a commission to the procurator to tell him: *“Do not write ‘King of the Jews’; rather that He Himself said: ‘I am the King of the Jews’.”* Pilate, however, answered: *“What I have written will stay written”*; thereby reaffirming his personal conviction that Jesus was

the true King of the Jews. He had dictated the title with the intention of humiliating them, though not without divine impulse, in order publicly to place on record that the deicide people had put to death their King and Messias.

11. Mary Most Holy on Calvary shared the most dolorous sufferings of Her Divine Son's Crucifixion, without anyone observing the piercing of Her hands and feet.

Chapter XXIII

Disastrous end of the traitor Judas Iscariot

1. Judas Iscariot, while roaming about Jerusalem, had word that His Divine Master had been sentenced to death. At the news, the traitor plummeted to the depths of remorse and despair; in such fashion that including the purse with the thirty coins, price of his villainous sale of Jesus, seared his soul, hands and whole being. He therefore sought to rid himself of the deicide capital as soon as possible, not moved in the least by repentance at having betrayed Jesus, but by the tragic consequences his impious treachery entailed. For Judas Iscariot began even then to experience in certain degree Hell's pains of loss and of sense, rabidly desiring to free himself from them, but without in the least renouncing his hatred for Christ.

2. It came to pass that, while Jesus bore the Cross on His Shoulder up to Calvary, Judas went to the Jerusalem Temple, where he made known to Pontiffs Annas and Caiphas his wish to return the thirty silver coins, saying: *"I have sinned delivering up innocent Blood."* But they said: *"What is that to us? You should have thought of that beforehand."* Judas Iscariot, casting the silver coins into the Temple, withdrew. And he went off and hanged himself with his own belt, using the side trunk of the same cypress from which the beams of Jesus' Cross had previously been cut. He consummated his suicide at 12 o'clock midday, the same hour at which Christ on the Cross was lifted up.

3. Pontiffs Annas and Caiphas, taking the silver coins, said with consummate hypocrisy: *"It is not lawful to put them into the treasury, since it is the price of blood."* Having pondered the matter, they bought a potter's field with them for the burial of pilgrims. Therefore the place was called Field of Blood. The event foretold by the Prophet Zacharias was then fulfilled: *"They said among themselves: Let us use the money for the potter's field. So they took the thirty pieces of silver, that charming sum at which they priced Me, and after casting them into the Temple, the coins were used to buy the potter's field."* Judas's body, hanging from the tree, burst asunder, and all his entrails spilled out; this becoming notorious to all the inhabitants of Jerusalem. Judas Iscariot's soul, following particular judgement, was cast eternally into Hell; his accidental body remained hanging from the tree until Christ's resurrection; since at that moment it rose from the dead together

with his essential body, and both were plunged into Hell. Hence from then on Judas Iscariot is to be found in Hell with the three elements of his person.

Chapter XXIV

Miracle of the darkness. The sharing out of garments and the cruel and pitiless scene about Christ on Calvary.

1. The exaltation of Our Lord Jesus Christ on the Cross was received by the great majority of the bloodthirsty populace with a jubilant outcry, grotesque guffaws and blasphemous imprecations against the Divine Crucified; Whom they threatened with gestures of the most explosive aggressiveness, attitude prolonged during the three hours of His bloodiest agony. Though the infernal human rabble, at the infinite sufferings of their God and Creator, showed themselves more callous and insensible than the very stones, nature did not react that way, but showed itself notably incensed and altered; to the point that nature's vitality weakened all the while the life of the Divine Word Made Man ebbed away in His long agony on the Cross. At the moment when the Cross, with a resounding jolt, came to rest in the cleft on Calvary, the sun which was shining with vital magnificence, being midday, all of a sudden lost a great part of its natural luminosity in the midst of a completely clear sky; so that the darkened solar disk could be viewed without discomfort, not only in Jerusalem, but all over the earth wherever the sun shone; since where it did not or was night, there were other portentous signs of darkness. During the three hours of agony, the darkening of the sun did not prevent visibility until the moment when Christ expired, when darkness was total. Hence the question was not one of an eclipse, or of dimming by gathering clouds, but a supernatural and miraculous phenomenon. At the same time, all heavenly bodies lost much of their light; and animals, plants and minerals of the Universe were noticeably weakened. The darkness, then, increased progressively to its highest degree, in accordance with the course and intensity of the agony of the Creator of the Universe, hanging from the Cross.

2. The impious populace to be found on Calvary gazed at Jesus with uncommon disdain. The cruel crowd, as well as pontiffs Annas and Caiphas and the members of the Sanhedrin, launched imprecations against the Nazarene, saying: *"He saved others and cannot save Himself; let Him save Himself now if He is the Christ, the Chosen of God."* And with supreme irony added: *"If He is the Christ, the King of Israel, let Him come down now from the Cross, so that we may see and believe. He trusted in God. Let God free Him now if He loves Him; because He said: 'I am the Son of God.'"* The many who passed by on Calvary, for at the place of events many continually came and went, blasphemed against Jesus, derisively wagging their heads and saying: *"Ah You, the One who destroys God's Temple and rebuilds it in three days, save Yourself! If you are the Son of God, come down from the cross."* By these wounding and blasphemous phrases, and others

no less cruel, amid impressive merriment, the Sanhedrin in full, presided over by the blackguard pontiffs Caiphas and Annas, sought to round off their so longed-for disparagement of Jesus, so as to erase forever in the minds of those gathered there any secret conviction that He was the Son of God. In spite of their defamatory posture against the Most Divine and defenceless Culprit, no few pilgrims who until then had been removed from events, could with great amazement contrast Jesus' most serene patience nailed to the Cross, with the unbridled villainy of the pontiffs and sanhedrites in utter contrast to their hierarchical rank and priestly mission. Christ on the Cross, therefore, was stone of contention; since at the same time as that immense mass of Jewish people rejected Him with the greatest scorn, there were pilgrims and even some from Jerusalem who came to feel compassion for the Most Divine Crucified, and even proclaimed Him Righteous.

3. Among the Romans existed the custom that when an execution took place, the soldiers who acted as executioners had the right of booty over the culprit's clothing. As the four chief executioners in charge of the crucifixion surmised that the garments used by Christ could be sold for a good price to some of the important friends of the famous Nazarene, they took good care to demand their corresponding share of the spoils. The sharing out of Jesus' garments was of His seamless tunic and His cape or mantle. The tunic, with its belt, was brown in colour; the cape, which had been wrested from Him on the Mount of Olives at His capture and then brought to Calvary by one of the soldiers, was cream in colour. The men who had crucified Jesus, and who now sat doing guard duty, took His clothes, then, and as for the cape, divided it into four, each soldier taking a part; as for the tunic, however, being seamless, for it was woven whole from above, they said to one another: "*Let us not divide it but cast lots for it, to see whose it shall be.*" And so they did, fulfilling David's prophecy in his Psalms: "*They shared My garments out among them, and for My tunic they cast lots.*" As for the sandals, which were removed before the Scourging, they had providentially remained in the Praetorium and were kept by Claudia Procula as very precious relics. The other executioners who took part in the crucifixion shared out the personal garments of the two thieves Dismas and Gestas. Both the four pieces in which Christ's cape was divided as well as His seamless tunic with belt, following His death, were acquired from the soldiers by Joseph of Arimathea at an agreed price.

Chapter XXV

The three hours of Agony and Seven Words of Christ on the Cross. Majestic Death of Our Lord Jesus Christ.

Consummation of Christ's espousal to the Redeeming Cross

1. While those villains upbraided Him with dreadful blasphemies, Jesus said: "*Father, forgive them, for they do not know what they do*"; words He uttered

at 12.17 noontide on that Good Friday. Jesus excused His enemies as ignorant because they, though knowing that He was the Son of God and aware of the malice of the sin they committed by killing Him, could never assess the whole extent of that malice. And Jesus, clement and merciful, saw in that human limitation grounds for excusing them for ignorance before the Father.

2. Dismas and Gestas, the two thieves crucified with Him, also insulted Him. When Dismas heard Jesus ask pardon of the Father for His enemies, he felt deeply moved at His sufferings, and repented. Gestas, however, the other of the crucified thieves, continued to abuse Him in these words: *“If You are the Christ, save Yourself and us.”* Then Dismas, the Good Thief, reproached his companion saying: *“Do you not fear God, even being under the same punishment? Well, we rightly so through our own fault, because we receive what our deeds deserve; but He has done no wrong.”* Dismas, at the same time as he acknowledged his sins, implored divine mercy, for he said to Jesus: *“Lord, remember me when You are in Your Kingdom;”* petition magnanimously heard, since Jesus told him: *“Truly I tell you, that today you shall be with Me in Paradise.”* These words were uttered by Jesus at 12.30 pm. While Dismas thus attained salvation, Gestas, spurning grace, damned himself.

3. Jesus told His Mother: *“Woman, behold Your son”*, referring to Apostle John; and by these words officially bestowed His own Mother on the Church as Mother. Then Jesus said to the Apostle: *“Behold your Mother”*; and John received Her in the name of all the members of Christ’s Mystical Body as Mother of the Church. Jesus uttered these words at 1 in the afternoon on that Good Friday.

4. In the measure that Jesus’ dolorous agony advanced, the draining of His most bitter Chalice was ever more shameful and dolorous; to the point that His Most Divine Soul, in the passible state, with infused knowledge partly veiled, felt forsaken including by the Father. And in the midst of that most dreadful feeling of orphanhood, at 2.46 pm that Good Friday, Jesus cried out in a loud voice saying: *“Eli, Eli, lamma sabacthani?”*, that is: *“My God, My God, look upon Me! Why have You forsaken Me?”*, without receiving any reply from His Father. Some of those present there, when they heard this, said with satanic malice: *“He is calling upon Elias.”* This was chiefly Annas’s and Caiphas’s idea, to distort before the crowd the true meaning of Jesus’ words. The Divine Mary, sharing Her Divine Son’s abandonment, asked the Eternal Father as did He: *“Why have You forsaken Me?”* And neither did She receive any reply.

5. Jesus, in the midst of those cruel tortures, offered Himself up to the Father for the salvation of souls, in the uttermost degree of spiritual immolation. Though He felt devoured by bodily thirst, far more ardent was His spiritual thirst for souls, since He died longing intensely for the salvation of all

mankind, although many were to damn themselves through lack of response. Jesus, therefore, knowing that all things were fulfilled, since in Him there was now no greater outpouring of Offertory possible, at 2.53 pm said: "*I thirst.*" Thus was fulfilled the Scriptures' prophecy: "*They gave Me gall for food, and in My thirst they gave Me vinegar to drink.*" The Divine Mary, sharing Her Divine Son's thirst, likewise said at the same time as He did: "*I thirst.*" Now when the executioners heard that Jesus was thirsty, as there was a vessel there full of vinegar and another receptacle containing gall, one of them ran up, took a sponge and soaked it in vinegar and in gall, and setting it on the point of his lance pressed it to Jesus' lips, thus giving Him to drink, while they all mocked Him saying: "*If you are King of the Jews, save Yourself.*" And many of the people as well said: "*Stay, let us see if Elias comes to free Him.*"

6. Once Our Lord Jesus Christ, in His most vehement desire for greater suffering, had tasted the bitter brew the executioners offered Him, with majestic solemnity He proclaimed the imminence of His Death, saying: "*All is consummated.*"

7. Eight seconds after Jesus had pronounced the foregoing words, raising His most sovereign and serene Countenance heavenwards, with a great cry He said: "*Father, into Your hands I commend My Spirit.*" And at once clamoured out again with a death-cry, resounding and awe-inspiring, inclined His head and expired, at 3 in the afternoon on that salvific Good Friday the 25th of March in the year 34. At the moment of expiry, the sun turned pitch black, and for eight seconds the earth was plunged into the most absolute darkness, as likewise the whole Universe.

8. The whole expectant Universe and, at the same time, the whole earth enveloped in darkness, heard Christ's words: "*All is consummated. Father, into Your hands I commend My Spirit*"; and Christ's cry at the moment He was to expire also resounded throughout the Universe. This last cry was the sublime act of consummation of Christ's espousal to the Cross: that is, His Majestic Death, by which He made reparation to the Eternal Father and redeemed men.

9. The Divine Mary, at the moment Jesus expired, underwent the first manifestation of Her Spiritual Death on Calvary, that which corresponded to Her bloody and dolorous motherly participation in Her Divine Son's death, by virtue of the mysterious and most perfect compenetration existing between the Two. This first phase of Mary's Spiritual Death consisted in the privation for seven seconds of all supernatural and human joy in the passible state of Her Soul and Her accidental Body, this being the greatest suffering She had experienced until then.

Chapter XXVI

Other prodigies on the occasion of Christ's death

1. Among other manifestations of Divine Wrath at Christ's expiry, it came to pass that the great veil or curtain that covered the Sanctum Sanctorum of the Jerusalem temple was rent in two from top to bottom; the images of the Most Holy Trinity crowning the roof of the Sanctum Sanctorum were hurled to the ground; and the interior Sacred Fire and the exterior Sacred Fire were extinguished. All of this was sign that the Temple of God in Jerusalem had lost its sacred character. Also the earth trembled and rocks were split apart owing to an earthquake of such magnitude that the entire Universe was perceptibly convulsed; and moreover many tombs opened, and the accidental bodies of saints who had died became visible; while their essential bodies rose from the dead.

2. The centurion, however, who stood before the Cross, Abenadar by name, and who had seen Jesus in agony and how He had died with sweet and heroic patience, when he now saw the earthquake and the things that were happening, full of holy fear, fell to his knees before the Cross, and repenting of his sins glorified God saying: "*Truly this Man was just. Truly this Man was the Son of God.*" And other soldiers as well who were with him, having seen the earthquake and other prodigies, were greatly afraid and said: "*Truly He was the Son of God.*" And many of the crowd assisting at the spectacle and who had seen what had happened, went back striking their breasts and with other signs of remorse, without this implying that they felt true contrition for their sins; except for some who were converted owing to their better dispositions. Centurion Abenadar and six soldiers of his century later became disciples of Christ.

3. As Caiphias and Annas saw that the crowds were awestruck, and besides that not a few were favourably inclined towards the Messiah's cause, they abandoned Calvary at 3.25 pm, since they foresaw that for the time being their contrary arguments would be unavailing in the face of the evident supernatural character of the prodigies; and the majority of the sanhedrin did the same.

Chapter XXVII

The soldiers, at Caiphias's and Annas's request, intend to break Christ's legs

1. Even after Jesus' death, Pontiffs Caiphias and Annas continued to manifest their virulence against Him; for, among other things, they now sought to cover up His death, by saying that He was still alive; and thus belie the miraculous phenomena occurring at Jesus' death before the people, attributing them to the magic and sorcery of the Crucified; and not to the virtue of His infinite power.

2. It was the custom among the Romans to break the legs of those they crucified when they took longer to die, and thus speed up their deaths. That

Friday the 25th of March being the Parasceve or preparation for the solemnity of the Pasch to be celebrated the following day, in order that their bodies might not remain on the cross during Saturday, as that day was the great feastday, Caiphas and Annas sent several sanhedrites to Pilate to ask him to have the legs of the three crucified broken, and have them removed from the cross and given burial before 6 in the evening that Friday when the Jewish sabbath began; for otherwise it would not be possible owing to the sabbath rest. Both blackguard pontiffs had informed Pilate that Jesus had not died.

3. The soldiers came, then, and broke the legs of the two thieves who had been crucified with the Lord. But when they went up to Jesus, seeing Him already dead, they did not break His legs. In this way was fulfilled that foretold in David's Psalms concerning the Messiah: *"The Lord cares for all His bones, and not a single one will be broken."*

Chapter XXVIII

Christ's right Side is transpierced by Longinus's lance

1. The fact that the soldiers did not break Jesus' legs exceedingly irked some of the Sanhedrin members who were still on Calvary. So they bribed one of the mounted soldiers, Cassius by name, to pierce the Deific Side with his lance, thus to give the impression that this was the death stroke.

2. At 4 in the afternoon that Friday the 25th of March in the year 34, the soldier Cassius opened up Jesus' Right Side with a lance, which pierced His Heart, from which the last remaining Drop of Blood issued forth. Water too issued forth, which was the Holy Ghost who, manifested under that form, was poured out in the Deific Blood. The two mysteries, Blood and Water, were seen solely by the Divine Mary and Apostle John.

3. By the lance-thrust to Jesus' right Side, was fulfilled that foretold by the Prophet Zacharias, revealed to him by Most Holy Melchisedech: *"And they shall gaze upon Me, Whom they pierced."* The soldier Cassius, who was blind in one eye, at the moment he transpierced Jesus' Side and received in that eye the Drop of Blood issuing from Christ's Side, recovered sight in that eye, at the same time as his soul was enlightened by the Faith of the Gospel; so that he straightaway dismounted from his horse and, kneeling before the Cross, with perfect contrition for his sins, confessed that Jesus was truly the Son of God. Later, on being baptized, he received the name Longinus.

Chapter XXIX

Second phase of Mary's Spiritual Death at the foot of the Cross

1. At the same moment that Christ's Deific Heart was transpierced by Longinus's lance, Mary's Immaculate Heart was bloodily and mystically transpierced; which implied for Her the Spiritual Death corresponding to Her as Co-Victim of Calvary, on being deprived of the beatific vision in Her whole being for seven seconds; this being Mary's greatest suffering during

Her life on earth. Likewise, at the moment of the lance-thrust, Apostle John's heart was mystically transpierced, this being his mystical death.

2. Accordingly, at precisely 4 in the afternoon on that Good Friday the 25th of March in the year 34, the Church was born of the Hearts of Jesus, Mary and Apostle John, simultaneously transpierced.

3. For Mary, Her Spiritual Death at the foot of the Cross entailed Her giving most dolorous Birth to the Church.

Chapter XXX

Joseph of Arimathea requests Pilate to grant him Christ's Deific Body to give Him burial

1. The secret disciples Nicodemus, Joseph of Arimathea and Gamaliel, who were present on Calvary, following Jesus' Death took counsel with His Divine Mother on how to give fitting burial to the Deific Body of Her Son.

2. At 4.04 pm that Good Friday the 25th of March in the year 34, Joseph of Arimathea, accompanied by Nicodemus, went from Calvary to Jerusalem; and valiantly asked Pilate for Jesus' Body so as to give Him burial before 6 in the evening, when the Jewish sabbath began. They told Pilate that Jesus had died at 3 in the afternoon. Pilate was surprised that He should have died so soon, since the report he had been given by Caiphas and Annas was that He had still been alive after that hour. At this discrepancy, Pilate ordered the centurion who kept guard on Calvary to be summoned so as to ask him if Jesus were already dead. When Pontius Pilate learnt from the centurion that Jesus had died at 3 pm, he ordered the Body to be given to Joseph of Arimathea; thereby granting him permission to bury Jesus.

3. In Jerusalem, Joseph of Arimathea bought a linen sheet in which to wrap Christ's Deific Body for burial. And Nicodemus acquired some hundred pounds of myrrh and of aloe for the same purpose.

4. Meanwhile, the Divine Mary sent the Apostles excepting John, the majority of the disciples and the pious women excepting Mary Cleophas, Mary Salome, Mary Magdalen and Martha, down from Calvary to the Jerusalem Cenacle to remain there in prayer. This was a highly prudent measure seeing the spiritual risk they ran, given the grief and confusion caused them by Jesus' apparent failure allowing Himself to be killed by His enemies; and furthermore because they were afraid of the reprisals they might suffer, since with Calvary becoming clear of onlookers, they became ever more conspicuous. So they all left for Jerusalem at 4.30 in the afternoon.

5. Once Joseph of Arimathea and Nicodemus had returned to Calvary, the lowering of Jesus' Body down from the Cross took place. Apostle John, Gamaliel, Lazarus and other followers took part as well in this delicate mission. When they sought to lower Him down, Jesus' arms and feet miraculously came away free from the nails, which remained embedded in the Cross.

6. At exactly 5 in the afternoon, the dead Body of Jesus was lowered down from the Cross and directly laid in the most loving lap of His Divine Mother, She seated, having at Her right Mary Cleophas and at Her left Mary Salome. The Divine Mary removed the crown of thorns from the Head of Her Divine Son.

Chapter XXXI

Holy burial of Our Lord Jesus Christ

1. Once the Divine Mary had offered up Her Divine Son dead in Her lap to the Eternal Father, Nicodemus, with a noose or bandage tied the Most Sacred Head of Jesus from the lower jaw to the cranium, for the purpose of keeping the sacred mouth closed; and then the Most Dolorous Mother, with a kerchief or veil, covered the Holy Face of Her Son for the transfer from Calvary to the Holy Sepulchre, with the aim of concealing the tremendous disfigurement of so beautiful and gentle a Countenance from the sight of those present.

2. At 5.14 pm that 25th of March in the year 34, Apostle John, the disciples Joseph of Arimathea, Nicodemus and Gamaliel, and other followers, among them Sidonius, took Jesus' lifeless Body from Mary's lap and placed Him on the sheet they had used for the descent from the Cross. In this manner they brought Him down from the rock of Calvary to the sepulchre grotto; since close to the place where Jesus had been crucified there was a garden, and in the garden a new sepulchre in which no one had as yet been laid, the property of Joseph of Arimathea, who some time previously had caused it to be hewn out in the rock for himself.

3. Before they laid the Deific Body in the mortuary chamber, they took away the sheet they had used for the transfer, and placed Him upon another clean sheet, known as the Holy Shroud. Then they anointed Him profusely with balm of aloe and myrrh, according to Jewish burial custom. And, once covered with the sheet, Joseph of Arimathea and Nicodemus, both men inspired by the Holy Ghost, with due respect and discretion, removed the loin cloths which covered the private parts of Christ's dead Deific Body.

4. At 5.45 pm Apostle John, Joseph of Arimathea and Nicodemus laid Jesus' Body in the mortuary chamber of the sepulchre, placing the Head at the far end and the feet towards the entrance. The ceremony took place in the presence of the Divine Mary, of Her two sisters, and also of Mary Magdalen and Martha, who were in the tomb's vestibule facing the mortuary chamber, observing how the Sacred Body was laid there. After His remains were laid in place, the Divine Mary and the rest present adored Him.

5. At exactly 6 in the evening that Friday the 25th of March in the year 34, as the Jewish sabbath began, the Holy Sepulchre was closed by a large stone placed at its entrance. Next, the Divine Mary and those with Her returned to the Cenacle in Jerusalem where, in prayer and adoration before the Most

Blessed Sacrament, all celebrated the solemnity of Saturday, the day of rest established in the Decalogue promulgated by Moses.

6. The Most Holy Virgin Mary, at the same time as physically present in the Cenacle, was mystically buried with Her dead Son in the Holy Sepulchre.

Chapter XXXII

Caiphas and Annas ask Pilate to send guards to the sepulchre

The next day, Saturday the 26th of March in the year 34, as soon as dawn broke, pontiffs Caiphas and Annas, breaking the sabbath rest, sent Pilate a commission of sanhedrites to tell him: *“Sir, we remember that the impostor called Jesus, when still alive, said: ‘After three days I will rise from the dead’. So then order the sepulchre to be guarded until the third day, lest His disciples come and rob His Body and tell the people: ‘He has risen from among the dead’; which would be even greater fraud than His having proclaimed Himself Son of God.”* Pilate told them: *“Here you have guards. Go and guard it as you know how”*; placing at their disposal twelve duly uniformed soldiers. The sanhedrites went to the sepulchre; and to make it secure, sealed the stone and left the place in the custody of the Roman guards.

Chapter XXXIII

Five of the pious women go to the sepulchre

1. That Saturday the 26th of March in the year 34, shortly after 6 in the evening, the sabbath rest concluded, Mary Cleophas, Mary Salome, Mary Magdalen and Martha set out from the Cenacle to buy balms and salves in the city for the purpose of pouring them out upon Jesus’ recumbent Body, thus fulfilling the words of the Book of Henoch, and afterwards foretold by the Prophet Elias: *“Women of great piety and lofty contemplation, carried away by holy folly, will prepare a priceless perfume composed of balms and salves intending to pour them out upon the sheet in which the recumbent Body of the Messiah will be wrapped. This holy daring will turn those women into trumpets announcing the Resurrection of the Christ of God.”*

2. On the following day, Sunday the 27th of March, first day of the week, Mary Cleophas, Mary Salome, Mary Magdalen and Martha, as well as Joan Chusa, early in the morning set out for the sepulchre, having left the Cenacle at 5.30 in the morning, when it was still somewhat dark, carrying the balms and salves they had prepared. Along the way they said to one another: *“Who will take the stone away from the entrance to the sepulchre for us?”*, as it was large indeed. These deliberations, however, were all of a sudden cut short by a great earthquake occurring at exactly 6 in the morning, at daybreak that Sunday the 27th of March, hour at which Our Lord Jesus Christ rose from the dead.

3. When the five pious women reached the sepulchre, by then the sun was already up. And observing, they found the stone which had sealed it moved aside, since Jesus had already risen.

Chapter XXXIV **Glorious Resurrection of Our Lord Jesus Christ**

1. At 6 in the morning on that Sunday the 27th of March in the year 34, the Most Divine Soul of the Lord came down from Heaven, and with His plenitude of glory descended into the sepulchre and became united to the Deific Corpse; to which at the same time were united the most sacred particles of Flesh severed and the Deific Blood outpoured. At this there took place the glorious Resurrection of Jesus' Deific Body. He, at that very instant, with the aspect and fleetness as of lightning and with heavenly clothing white as snow, passed through the stone sealing the entrance to the grotto. A great earthquake then occurred, with most deafening thunder. This caused fear, wonder and amazement to the twelve guards who were watching over the sepulchre; for they saw Jesus gloriously resurrected an instant after He had risen and passed through the stone. At the same moment that the Most Divine Soul of Christ, in the form of the most intense, bright and blazing fire, entered His Deific Body, the Latter became miraculously impressed on the Holy Shroud in which It was enfolded.

2. However, a moment before Jesus arose and passed through the stone that sealed the sepulchre, the Prophet and Legislator Moses, with the appearance of an angel, had arrived at the entrance to be an eyewitness to the Resurrection, after which he then removed the stone and sat upon it. The vision of the Risen Christ, the violent earthquake and the sudden presence of Moses with the appearance of angel, amazed and terrified the twelve soldiers so much that in their flight they fell to the ground like dead men, lying unconscious for quite some time.

3. While the twelve guards lay on the ground unconscious and somewhat scattered about, it now being 6.07 am, Mary Cleophas, Mary Salome, Mary Magdalen, Martha and Joan Chusa arrived at the entrance to the sepulchre, observing that the stone sealing it had been moved away, and seated upon it a youth with the appearance of an angel, who was Moses. He, speaking up, told the women: *“Have no fear, for I know that you seek Jesus, who was crucified. He is not here, because He has risen, as He said. Come and see the place where the Lord was laid. And then go and tell His Apostles and disciples that He has risen. And know that He shall go before you into Galilee, where you will see Him, as He already told you beforehand.”*

4. Following Moses' words, the five pious women entered the grotto and did not find Jesus' Body. And it happened that, full of dismay at this, greatly astonished they saw beside them two men in resplendent white garments with the appearance of angels. One of the young men, who was the Prophet

Elias, was seated at the right of the head of the tomb, and the other, who was the Prophet Henoah, at the foot of the tomb. Both had come with the Prophet Moses, accompanying the Most Divine Soul of Christ, to be eyewitnesses of the resurrection. Elias told them: *“Do not be alarmed. I know that you seek Jesus the Nazarene, He who was crucified. But He has risen, He is not here; see here the place where they laid Him. Go and tell Peter and the other Apostles that He goes before you into Galilee, where you will see Him, as He told you.”*

5. As they were timorous and lowered their gaze to the ground, Henoah said to them: *“Why do you seek among the dead for one who lives? He is not here, but has risen from the dead. Remember what He told you when He was still in Galilee, saying: ‘The Son of Man will be delivered up into the hands of men, and they will kill Him; and after death He shall rise again on the third day.’”* Then they remembered the words Jesus had spoken some time previously. Though the five pious women heard the testimony of the three men that Christ had risen, Mary Magdalen did not understand this in its literal sense, owing to the affliction which overwhelmed her soul at the absence of Jesus’ Body, so that she first believed that they had robbed It.

6. The fact that the Prophets Moses and Elias told the pious women that Jesus would go into Galilee ahead of the Apostles and disciples, where they would see Him, was to emphasize that it was in this region that He would join them most frequently and would confer the Primacy on Peter. For they would all see Jesus risen before they went to Galilee.

Chapter XXXV

The Divine Mary contemplates Christ’s Resurrection. Then He appears to His Most Holy Mother

1. At exactly 6 in the morning that Sunday the 27th of March in the year 34, and therefore at the very instant Jesus rose, the Divine Mary, with unspeakable joy, contemplated in beatific vision and as well with bodily eyes, the glorious Resurrection of Her Divine Son, She being inside the sepulchre and at the same time at the Cenacle. Thus Mary Most Holy was the first to contemplate Jesus’ glorious Resurrection. She shared in the Resurrection of Her Divine Son as well, by means of Her mystical resurrection.

2. In addition to Most Holy Mary being present at Christ’s Resurrection at the very moment it took place, He appeared to His Mother in the Cenacle directly after He had risen and the twelve guards of the sepulchre had seen Him; She thus being the first to be visited by Her Divine risen Son.

Chapter XXXVI

Resurrection of many accidental bodies

An instant after Jesus’ Resurrection, Most Holy Joseph’s accidental body arose from the dead, as did the accidental bodies of all those saints who, at

Christ's death, had been privileged with the resurrection of their essential bodies. The accidental bodies, once united to their souls and essential bodies, left the tombs, and these saints appeared to many in Jerusalem city, giving including oral testimony that Jesus had risen from the dead.

Chapter XXXVII

The pious women make known Christ's Resurrection to the Apostles and the rest at the Cenacle

1. Mary Cleophas, Mary Salome, Mary Magdalen, Martha and Joan Chusa, overwhelmed with joy and at the same time deeply astonished at the strange events relating to Christ's Resurrection, were unable to react with the required composure; thus they rushed out of the sepulchre to tell everything to the eleven Apostles and the rest at the Cenacle. On the way they said nothing to anybody as they were afraid of being deemed mad.

2. As Mary Magdalen, in Her irresistible impulse to tell the news to the Apostles, was the first to reach the Cenacle, she burst out telling Peter and John: *"They have taken the Lord from the sepulchre, and we do not know where they have laid Him."* Immediately after, the other four pious women arrived at the Cenacle, reporting to the two Apostles and to all the rest that Jesus had risen, according as they had been told by the three Prophets whom they thought were angels.

3. However, the news came as such a surprise to the eleven Apostles, as well as to many others, that they did not believe the women's words, taking them to be hallucinated; for though they did not doubt that Jesus was to rise from the dead, three days had not yet passed according to their interpretation of what He had foretold concerning His Resurrection. Moreover, the eleven Apostles expected that when the Lord arose He would appear to them first.

Chapter XXXVIII

Apostles Peter and John go to the sepulchre

1. Mary Magdalen's report that they had removed Jesus' Body, and the testimony of the four women that He had risen, so disconcerted the Apostles that shortly after 6.30 am that Sunday the 27th of March in the year 34, Peter, accompanied by John, hastily left for the sepulchre. Mary Magdalen followed them, though a little further behind. The two Apostles ran together. John, however, who knew the place better, went ahead running faster than Peter and reached the sepulchre first. Once inside the tomb's vestibule, crouching down at the opening that led into the mortuary chamber, he saw the Holy Shroud in which they had wrapped Jesus' Body folded in two; but he did not wish to enter the chamber first out of regard for Peter, Prince of the Apostles.

2. Peter, following on behind the other Apostle, then arrived; and crouching down at the opening that led into the mortuary chamber, saw the Holy Shroud folded in two; and also saw the kerchief or veil that had been laid over Jesus'

Head, not placed with the Shroud but folded apart as Joseph of Arimathea had left it when he removed it from the Lord's Head. And there as well, fallen where the feet of the recumbent Jesus had been, was the noose or bandage used to keep the Sacred Mouth closed. As Peter looked through the entrance opening, suddenly, miraculously, the Holy Shroud shone with diaphanous and glorious transparency. The Prince of the Apostles then entered the tomb's mortuary chamber and, marvelling, saw that the Deific Body of Jesus had become impressed on the shroud, hence believing that He had risen. Following Peter, Apostle John also entered and saw the same prodigy, he too believing in the Resurrection. The two Apostles gathered up the Holy Shroud and the other cloths; and marvelling within themselves at what had happened, returned to the Cenacle, arriving at about 7 in the morning.

3. When Peter and John reached the Cenacle, they made known that Jesus had risen; proving their testimony by displaying the Holy Shroud with the miraculous impression of the Deific Body, though the cloth was no longer illuminated. Apostles James the Greater and Andrew then believed in Jesus' Resurrection, as did some disciples and all the pious women in general. But the other Apostles did not believe, nor did the rest of the disciples. The confusion was such that they argued among themselves, and not a few of the pious women shed abundant tears. The one person able to confirm the truth for them was the Divine Mary. Yet it was not in the divine plan that She intervene directly at that moment without being requested, recollected as She was in the contemplation of God and partaking in the glorious Resurrection of Her Divine Son with unutterable joy.

Chapter XXXIX

Christ appears to Mary Magdalen

1. When Peter and John left the sepulchre they saw Mary Magdalen weeping outside at the entrance, she having followed them along the way. The Apostles having left, she crouched down and, through the opening that led into the mortuary chamber, looked inside and saw the two Prophets Elias and Henoah again, clothed in white and with the appearance of angels, seated where Jesus' Body had been laid; Elias, where the Head had been; and Henoah, where the feet had been.

2. The two prophets, whom she believed were angels, said to Mary Magdalen: "*Woman, why do you weep?*" She told them: "*Because they have taken my Lord away from here and I do not know where they have laid Him.*" Having said this she turned to look behind, and saw a man standing, but did not know it was Jesus, as He had concealed certain features so as not to be recognized. Therefore she, thinking He was the gardener of the property, promptly went out to ask Him if He knew anything of the Lord's Body. Jesus, however, said in anticipation to Mary Magdalen: "*Woman, why do you weep? Whom do you seek?*" She, believing Him to be the gardener, said: "*If*

You have taken the Body of my Lord from here, tell me where You have laid Him, and I will take Him away”; question she asked bathed in tears, covering her face with her hands and weeping with her back to the Lord. Jesus, however, said to her: *“Mary”*. And turning around, she saw Him resplendent with glory; so that falling to her knees at His feet, while seeking to cling to them, she said to Him: *“Master”*. But Jesus told her: *“Do not touch Me, for I have not as yet shown Myself at the right of My Father to the chiefs of the apostate jewish church; but go to where My Apostles and disciples are, and tell them: ‘I am at the right of My Father and your Father, of My God and your God’.”*

3. Jesus’ apparition to Mary Magdalen occurred at 7 in the morning; she, after the Divine Mary, being the first to whom the risen Christ appeared; and therefore before the Apostles, the disciples and the other pious women.

Chapter XL

Christ appears to Caiphas, Annas and three perverse chief priests

1. After the Lord had spoken the previous words to Mary Magdalen, Jesus, seated at the right of the power of God and upon clouds, appeared to Caiphas, Annas and three of the most perverse chief priests, who had gathered at Caiphas’s house. Addressing Caiphas, the Lord told him: *“I come before you who arrogate to yourself the dignity of high priest, so that you give thanks to God for the miracle of My Resurrection.”*

2. Straightaway the voice of the Eternal Father was heard saying: *“This is My beloved Son in whom I am well pleased, glorify Him.”* To which Caiphas, Annas and the three chief priests answered in unison: *“We shall not serve”*; squandering this fresh opportunity for conversion. Though Jesus had already given thanks to the Eternal Father at the very instant of His Resurrection, He had not allowed Himself to be touched by Mary Magdalen since He wished first to comply with the mere formality of the rite of presenting Himself to the priest in order for the latter to give thanks to God for His Resurrection; and as well to give Caiphas, Annas and the three chief priests personal testimony that He had risen from among the dead, as they assuredly expected that He would, He being the Son of God.

3. The Levitical rite of presentation before the priest had been abolished by Christ at the Last Supper; therefore His appearance before Caiphas, Annas and the other three, was a mere formality to give them another opportunity for conversion.

Chapter XLI

Christ appears anew to Mary Magdalen, as well as to the other four pious women.

In the Cenacle they then give testimony to Christ’s Resurrection

1. Our Lord Jesus Christ, following His apparition to Caiphas, Annas and the three chief priests, at 7.10 am appeared again to Mary Magdalen when she was on her way back to the Cenacle. And now He also appeared to Mary

Cleophas, Mary Salome, Martha and Joan Chusa when they were on their way out to the sepulchre the second time; for Jesus went out to meet them saying: *“God keep you.”* And they went up to Him, and clasping His feet, adored Him; He then allowing Himself to be touched by Mary Magdalen and by the other four. Then Jesus told them: *“Do not be afraid. Go and give the news to My Apostles and disciples so that they go out into Galilee; there they will see Me.”* Hastily they went to the Cenacle.

2. The first to arrive at the Cenacle was Mary Magdalen, at 7.30 in the morning, since she wished to tell all those who were present, distressed and tearful, the news that Jesus had risen; and thus rectify what she had previously said, that the Deific Body had been robbed. Mary Magdalen, then, on reaching the Cenacle, said: *“I have seen the Lord”*; and straightaway transmitted to them what He had told her to tell them. A little later, the other four pious women arrived and said that they too had seen the Risen Jesus. When they heard that Jesus was alive and that the women had seen Him, those who had previously rejected Peter’s and John’s testimony to the Resurrection did not believe the women either, taking them to be hallucinated.

Chapter XLII

Caiphaz and Annas bribe the twelve sepulchre guards to deny Christ’s Resurrection

1. That Sunday the 27th of March in the year 34, a little after 7.10 am, when the five pious women were entering Jerusalem, the twelve sepulchre guards, who had fallen unconscious to the ground, came to their senses. Thereupon some of the guards went into the city and informed Caiphaz, Annas and the members of the Sanhedrin, of all that had happened and of the great signs they had seen. The two impious pontiffs, though both already knew and believed that Jesus had risen, nevertheless, before the sepulchre guards, pretended to the contrary, attempting besides to convince them without succeeding.

2. Having gathered with the members of the Sanhedrin, and taking counsel as to how to proceed, they paid a large sum to those soldiers telling them: *“Say that Jesus’ disciples came by night and stole His Body while you were asleep. And if this payment of money we make you should reach the ears of Procurator Pontius Pilate, we will have him believe that there has been no bribe and see to your safety.”* So the guards, taking the money, did as they had been instructed. But as the truth of the supernatural event had been spread about Jerusalem by the testimony of the many risen who had appeared in the city, the great majority of the Jewish people had sure knowledge of Jesus’ Glorious Resurrection

3. Nonetheless, this falsehood that Jesus’ Body had been stolen was spread among the Jews; who, in their ever greater obstinacy, backed Caiphaz, Annas and the Sanhedrin in their malicious sham. The falsehood was transmitted

from generation to generation, and still persists among the jews, and will do so until their conversion at the end of times.

Chapter XLIII

Christ appears to Apostle Peter

1. Peter's desire to see His Divine Master was such that, on that morning of Sunday the 27th of March in the year 34, he withdrew from the rest and went to pray before the Most Blessed Sacrament reserved in the Cenacle, to ask Jesus to manifest Himself to him, though he considered himself unworthy; and not because he needed to see Him to believe. Furthermore, by his testimony of having seen Him risen, those who still did not believe in His Resurrection might more easily do so. At exactly 11 in the morning, Jesus appeared to him full of majesty and glory.

2. Thanks to the testimony Peter now gave, the majority of those who still did not believe, firmly accepted Jesus' Resurrection. Apostle Thomas, however, and some of the disciples remained obstinate in disbelief.

Chapter XLIV

Christ appears to two disciples on their way to Emmaus. Christ celebrates the first Mass following His Resurrection

1. That Sunday the 27th of March in the year 34, at about 7.20 in the morning, and therefore after Peter and John had returned from the sepulchre with the Holy Shroud, and before the five pious women had returned after seeing and touching Jesus, the disciples Luke and Cleophas, disheartened and confused by not having accepted the different testimonies to Christ's Resurrection, left the Cenacle with the intention of listening to the commentaries around Jerusalem; and then to make their way to the village of Emmaus, where Cleophas had been born and had a house. This village was some twelve kilometres from Jerusalem.

2. Along the way, as the two disciples were talking together and heatedly discussing the things which had happened, at 12 noon, then close to the village of Emmaus, Jesus, who was following them, caught up with them and walked in their company. The two disciples, however, did not identify Him, as He did not allow Himself to be recognized for the time being. Jesus asked them: *"What talk is this, what are you conversing about on your way, and why are you sad?"* Cleophas, replying, told Him: *"Are you the only pilgrim in Jerusalem who has not heard of all the things that have happened there these days?"* He said to them: *"What things?"* And they answered: *"Regarding Jesus the Nazarene, who was a Prophet, powerful in deed and in word before God and the whole people; and how the pontiffs and members of the Sanhedrin delivered Him up to sentence of death and crucified Him. We, however, hoped that He, being the Messiah, would be the temporal liberator of Israel; and besides this not being fulfilled, today, the third day of His Body's burial, He is neither to be found in the sepulchre, nor have we*

seen Him risen from the dead, when the time had come for Him to rise"; since Cleophas and Luke had correctly interpreted what Jesus had foretold regarding His Resurrection.

3. This sorry spiritual condition of the two disciples of Emmaus did not imply in them a real loss of faith in the truths of the Gospel, rather a momentary clouding of them, for not having accepted the testimony they had received regarding the Lord's Resurrection. Therefore Jesus, before making Himself known, reproached them and at the same time gave them a general review of the prophets' and His own announcements, and told them: "*O foolish and slow of heart to believe all that the prophets have said! For truly, was it not necessary for the Christ to suffer these things and so enter into His glory?*" And beginning with Henoah, and continuing through Abraham, Moses, David, Isaias and all the prophets, He declared what the Scriptures had said regarding the Messias.

4. These words of the Master, though causing them wonderment believing that they came from a pilgrim, encouraged the two dejected disciples in such fashion that when Jesus, so as to be invited, made as though to continue on His journey, they urged Him saying: "*Stay with us, for it is getting late, and the day is already declining.*" And Jesus entered the village of Emmaus with them when close to 2 in the afternoon.

5. When Jesus, in Cleophas's house, was seated with the two disciples at table, after having eaten, it now being 3 in the afternoon, He celebrated Holy Mass before them, becoming transfigured at the same time, and gave them Communion under the species of bread. At this the two disciples realized that the Man was Jesus; and He disappeared from their sight. And they said to one another: "*Were our hearts perchance not burning within us when He spoke to us along the way and explained the Scriptures?*"

6. Then, rising up, the two returned to Jerusalem to tell everyone at the Cenacle, arriving at 5.15 pm, and there found the Apostles and those with them who said: "*The Lord has truly risen, and has appeared to Peter.*" Then the two recounted all that had happened to them along the road, and how they had known Jesus when He celebrated Holy Mass. But in spite of this testimony given by Cleophas and Luke, Apostle Thomas and one or other disciple still did not believe that Jesus had risen.

7. Thomas's confusion and bewilderment was such that, allowing himself to be carried away by his impetuous and thoughtless nature, he suddenly abandoned the Cenacle, instead of humbly turning to the Most Holy Virgin Mary, who was praying recollected in Her chamber; for by Her wisest counsel the darkness of his incredulity would have been dispelled.

Chapter XLV

Christ appears to the ten Apostles in the Cenacle and to all the rest gathered there. Christ institutes the Sacrament of Penance or Confession

1. A little before 6 in the evening that glorious Sunday the 27th of March in the year 34, while those in the Cenacle were enthusiastically commenting on matters relating to the Lord's Resurrection, the doors and windows being shut and moreover duly barred out of fear of and precaution against the jews, Jesus appeared. Standing in their midst He said to them: "*Peace be to you: I am, do not be afraid.*"

2. The majority of them, as they had not seen Him risen, thinking they saw some spirit or phantom, were startled at the sudden appearance, in Body, of Christ, who had passed through the walls of the house whose doors were shut. But Jesus said to them: "*Why are you troubled, and why do you have thoughts of doubt in your hearts?*" When He had said this, He spoke as follows: "*Look at My side, My hands and My feet, for it is I Myself. Touch and look, for a spirit does not have flesh and bones as you see I have.*" And having said this, He showed them the wound in His Side, but without allowing them to touch it, and then those of hands and feet, for them to touch. And when they did so, such was the joy that seized hold of them, that they were still unable to believe that it was all reality. And Jesus told them: "*Do you have something here to eat?*" And they presented Him with part of a roasted fish, and a honeycomb. And having eaten before them, He multiplied the leftovers of the two foods so that all might eat. With this perceptible demonstration they were firmly convinced that the Risen Jesus was there in the Cenacle, and the Apostles, the disciples and the rest rejoiced at seeing the Lord.

3. Supper over, Jesus, in the presence of all, instructed the ten Apostles present on transcendent mysteries, especially on the Holy Sacrifice of Mass; and as well on the Sacrament of Penance or Confession that He was presently to institute. Moreover, He solemnly manifested that, by His glorious Resurrection, Sunday had been re-established as the day consecrated to the Lord. By this the observance of the Jewish sabbath was abolished. At 8 in the evening Jesus celebrated Holy Mass in the presence of the Divine Mary, the ten Apostles and all the rest, and gave them Holy Communion. Following this He again spoke to the ten Apostles: "*Peace be to you. As the Father sent Me, so likewise I send you.*" Having said these words, He breathed over them and said: "*Receive the Holy Ghost: those whose sins you forgive, they are forgiven them; and those whose sins you retain, they retain them.*" Jesus thereby instituted the Sacrament of Penance or Confession. When Christ breathed over them, He breathed over the whole Apostolic College, including Apostle Thomas who was absent.

4. Close on 10 at night that Resurrection Sunday, shortly after Jesus had disappeared from the Cenacle, Apostle Thomas arrived, who had been

wandering about Jerusalem listening to the different commentaries on events at the sepulchre. The other Apostles told him: *“We have seen the Lord.”* This news, instead of cheering Thomas, perturbed him, since they told him that they had seen Jesus in his absence; and he became yet more obstinate in his disbelief. The other Apostles, to make it easier for him to accept Jesus’ Resurrection, told him that they had seen the Wound in His Side and touched the Wounds in His hands and His feet. However, these tidings further aroused Thomas’s hurt pride, to the point that he told them: *“If I do not see the Wounds in His hands and in His feet, and place my finger in them, and if I do not see the Wound in His right Side, and place my hand in it, I will not believe.”* Thus he sought to come out better than the others; for if they said that they had touched the Wounds in Jesus’ hands and feet, he would not believe until he put his hand as well into the Deific Side Wound.

5. Apostle Peter, seeing that their testimony had no effect on Thomas, told the Apostle to go and ask the Most Holy Virgin Mary for counsel, since Her words could not inspire the least distrust in him. Thomas, however, taking no notice of Peter’s advice, again abandoned the Cenacle.

Chapter XLVI

Christ appears to the Apostles again in the Cenacle with Thomas now present

1. From the 27th of March until the 3rd of April in the same year 34, Thomas was again absent from the Cenacle, listening to the news around Jerusalem. This upset him so much that he decided to return to the other Apostles to find out from the lips of the Most Holy Virgin Mary whether Jesus had truly risen or not; and what She told him, he would accept as the truth. With these good dispositions, on the eighth day, that is Sunday the 3rd of April, a little before midday, when they were about to eat, Thomas arrived at the Cenacle; however, he did not have time to put his desired question to the Most Holy Virgin Mary for, at exactly 12 midday, when the Apostles were seated at table, and Thomas with them, the doors being closed, Jesus appeared and stood in their midst and said: *“Peace be to you.”* Before He addressed Thomas, He scolded the Eleven for their disbelief and hardness of heart, for not having accepted, at their respective moments, the various testimonies to His Resurrection.

2. Then Jesus told Thomas: *“See the wounds in My hands and My feet, and place your finger in them.”* And Thomas having put his finger into them, the Lord added: *“Now bring up your hand and put it into the wound of My right Side, and do not be unbelieving but faithful.”* Thomas, after having put his right hand into the Deific right Side, fell to his knees contrite and, repentant, exclaimed: *“My Lord and My God!”* And Jesus told him: *“Because you have seen and touched Me, Thomas, you have believed; blessed be those who have not seen and have not touched and who have believed.”*

3. Next Jesus celebrated Holy Mass and gave Holy Communion to all. At the end, He told the Apostles to go at once into Galilee where He would appear to them again. This command obliged all the members of the two Carmelite communities as well, since He wished them to be far from Jerusalem because of the risk they ran from the pontiffs and the Sanhedrin; and as well because, by the apostolate of them all in Galilee, the Faith of the Gospel, almost extinguished in those parts, would be revived in many. Moreover, the divine plan was for Apostle Peter to receive the Sacrament of the Papacy in that region, and that all should be present at such a great event.

4. At 12 midnight beginning Monday the 4th of April in the year 34, the Divine Mary, the eleven Apostles, the disciples including Joseph of Arimathea, Nicodemus, Gamaliel and Lazarus, and the pious women including Mary Magdalen, Martha and Obed's wife Mary, left for Galilee, reaching the conventual houses located in Capharnaum and near Bethsaida on Friday the 8th of April in the afternoon. They spent that night and part of the following day, Saturday, preparing and tidying up the houses, unoccupied for seven months and some days.

Chapter XLVII

Christ appears to the eleven Apostles by the shores of the Sea of Galilee

1. Peter, in Capharnaum, for the purpose of obtaining food for the two religious communities, again resorted to his former trade of fishing. On Saturday the 9th of April in that year 34, at night, when Peter, James the Greater, John, Andrew, Philip, Bartholomew, Matthew, Thomas, James the Less, Thaddeus and Simon had gathered together, Apostle Peter said to them: *"I am going fishing."* And they said to him: *"We shall go with you as well."* So the Eleven set off and boarded a single boat, and went out into the Lake of Genesareth. And though they were busy all night fishing, they caught nothing. At dawn on the 10th of April, discouraged, they set out to return to land. Some hundred metres before they reached the Lake shore, Jesus stepped out onto the bank, but the Apostles did not recognize Him. And He asked them: *"Lads, do you have something to eat?"* They answered Him: *"No"*. Jesus told them: *"Cast the net out to the right of the boat, and you will catch."* They cast the net out, and were then unable to draw it back in for the great number of fish they had caught.

2. At this prodigy, John realized that the Man who had called to them from the shore in a powerful voice was Jesus. So the Apostle then told Peter: *"It is the Lord."* Peter, when he heard that it was the Lord, girded his outdoor tunic, because he was in his under-tunic, leapt out onto the sea and began to walk miraculously upon the waters. The other Apostles went in the boat towards the shore pulling the net with the fish, because they were not far from land, just some hundred metres. Peter, however, as he was walking

miraculously upon the waters over to where the Master was, reached land long before, and waited beside Him for the others to arrive.

3. When the other ten leapt out onto land, they saw live coals laid, and over them a fish, that was not of the catch they had made, and there was a loaf of bread as well. Jesus told the Eleven: *“First bring the fish you have caught.”* Peter, then, boarded the barque, and drew the net to land full of great fishes: one hundred and fifty-three, and though so many, the net did not tear. And once they had gathered in the fish for the sustenance of the two communities, Jesus told them: *“Come and eat.”* And He, taking the bread and the fish He had prepared, miraculously multiplied the two foods. First He gave to Apostle Peter to eat, and next to the other ten Apostles; and none of them dared ask the Divine Master: *“Who is Peter, that he can do such things?”* Jesus, by giving the Apostles to eat of the bread and fish He had prepared, and not of the fish they had caught, taught them that, as His Priests, they should no longer have recourse to trades inappropriate to the sacred ministry, such as fishing; since by faithfully serving at the altar, He would provide them with everything necessary to nourish their bodies. This was now the third time that Jesus had appeared to His Apostles collectively after He had risen from among the dead.

Chapter XLVIII

Christ confers the Sacrament of the Papacy on Peter

1. As the moment had arrived for Jesus to confer the Sacrament of the Papacy on Peter and delegate supreme authority over the Church in him, the Divine Mary, knowing that it was the will of Her Divine Son that the religious communities be present at the event, took charge of gathering them all and sending them out to where Jesus and His eleven Apostles were to be found by the shore of the Sea of Galilee.

2. At 7 in the morning that Sunday the 10th of April in the year 34, after the eleven Apostles had partaken of the bread and the fish Jesus had prepared over the coals, and with the two communities also present, He said to Peter: *“Do you love Me more than they do?”* And Peter answered Him: *“Yes, Lord, You know that I love You.”* Jesus told him: *“Shepherd My lambs.”* And a second time He again asked Peter: *“Do you love Me?”* The Apostle answered Him: *“Yes, Lord, You know that I love You.”* Jesus told him: *“Shepherd My lambs.”* And for the third time, Jesus asked Peter: *“Do you love Me?”* Peter was grieved because He had asked him a third time: *“Do you love Me?”* And he said to Him: *“Lord, You know all things: You know that I love You.”* Jesus told him: *“Shepherd My sheep.”*

3. Jesus then laid His Divine Hands upon Apostle Peter’s head, thus conferring upon him the Sacrament of the Papacy, by which Peter was invested with supreme authority over the Church. This laying on of hands, besides being seen by the Divine Mary, was seen by Peter himself, by James

the Greater and by John, the three being in ecstasy; however, it was not seen by the others present, though without being in ecstasy they all saw Jesus. Afterwards, Jesus ordered all humbly to kiss Peter's feet as sign of obedience to his legitimate authority as Supreme Pastor of the Church. Mary Most Holy was the first to do so, to teach us all the respect and submission owed to the Vicar of Christ. Moments after conferring the Papacy on Peter, Christ chose Lazarus of Bethany as a disciple. On this same day, Mary Magdalen and Martha joined the community of nuns. Then Jesus celebrated Holy Mass and a little later disappeared.

4. Peter, strengthened by the Sacrament of the Papacy, went with the other Apostles and toured the territories around the Lake of Tiberias. Many gathered to hear their teachings, and in not a few their faith in Jesus Christ, which they had previously lost owing to their lack of response to grace, was renewed.

5. At the same time as Peter was constituted Pope, he was constituted as well Superior General of the Carmelite Order; a post which the disciple and prophet Agabus had temporarily filled since Christ's Death.

Chapter XLIX

Two more apparitions of Christ to the eleven Apostles

1. On Tuesday the 12th of April, following an arduous apostolate, Pope Peter and the other Apostles withdrew to a solitary place on the shores of the Sea of Galilee to strengthen themselves alone by prayer. While they were there, towards 3 in the afternoon Jesus appeared to them to instruct them in many of the mysteries of the Faith and also to exhort them to remain united. They experienced great consolation, for from Jesus' Divine Wounds there issued mysterious and comforting outpourings which filled them with ardent love for God.

2. Jesus spoke to them very intimately about His Most Sacred Passion and Death, by virtue of which the Father had been given due reparation and mankind had been redeemed. This produced in Peter such yearning to suffer for His Divine Master, that inwardly, without the least vainglory, he came to desire the same kind of death that He had died. Accordingly Jesus told Peter: *"Truly, truly I tell you, that when you were a youth, you girded yourself and went out wherever you wished; but when you are old, you will stretch out your hands and another will gird you, and lead you where you do not wish."* He told him this to indicate that Peter was to glorify God by dying nailed to a cross; and although he would feel human aversion at the sight of martyrdom, Jesus would strengthen him to accept it. And then Jesus told him: *"Follow Me"*; thus showing Peter that the privilege of dying for Him depended on his fidelity as Head of the Church and on his responsiveness to grace.

3. Jesus, seeing that the other Apostles inwardly desired the same final destiny as Peter, announced to them as well that they would crown their lives by bloody martyrdom; though at the same time He showed certain reserve regarding John, so that the others understood that he would not die.

4. A while later, when Jesus was speaking alone with Peter, the latter turned round and saw Apostle John approaching them both. When Peter saw John he said to Jesus: *“Lord, and what of him?”* And Jesus said to him: *“If I wish him to stay thus until I come, what is that to you? You, follow Me.”* In this way, Jesus clearly showed Peter that John would live on until the end of times. Peter, however, still unsure whether John, at the end of times, was to die or not, disclosed his uncertainty on this matter to the others; for Jesus had not told Peter: *“John will not die”*; but: *“If I wish him to stay thus until I come, what is that to you?”* While John knew with certainty that he would not die until the end of times, a great part of the mystery regarding him was kept veiled from the other Apostles.

5. On Wednesday the 13th of April the Lord again appeared to the Eleven, who were gathered by the rock on which the Papacy had been conferred upon Peter. Jesus, after celebrating Mass in their presence, before taking His leave, told them that on the following day, Thursday the 14th of April, they should await Him on the Mount of the Beatitudes; and that the disciples, pious women and other believers be there as well.

Chapter L

Christ appears on the Mount of the Beatitudes

1. On Thursday the 14th of April in the year 34, the eleven Apostles went to the Mount where Jesus had told them to go. There as well were gathered the Divine Mary, the disciples, the pious women and many other believers regained by Peter’s and the other Apostles’ ministries. At 12 noon Jesus appeared to them all, who were more than five hundred. And when they saw Him, they adored Him. To some, however, who had not previously seen Him risen, unable to overcome their astonishment, what they saw seemed at first an illusion rather than reality.

2. Jesus, to highlight the authority of Peter, His Vicar on Earth, placed the Apostle at His right, and then spoke to all reminding them of many of the teachings given by Him in the Sermon on the Mount some time previously. At 3 in the afternoon Jesus celebrated Holy Mass, gave Communion to all, and then disappeared.

3. From that 14th of April until His Ascension into Heaven, Jesus was to appear to His Apostles on many occasions, and almost always celebrated Holy Mass.

Chapter LI

Christ orders the Apostles and the rest to return to Jerusalem

On the 28th of April in the year 34, He again appeared to His Apostles ordaining that they all return to Jerusalem. Therefore the Most Holy Virgin Mary, the eleven Apostles, the other members of the two religious communities and other believers, leaving Galilee, reached the Jerusalem Cenacle on Tuesday the 3rd of May in the year 34.

Chapter LII

Christ again appears to the eleven Apostles and the rest gathered in the Cenacle about the Divine Mary

1. On Wednesday the 4th of May in the year 34, the eleven Apostles, the disciples, the pious women and many other believers, having gathered in the Cenacle about the Divine Mary, at 3 in the afternoon Jesus appeared with great majesty; and after reminding them of many of the things He had previously taught them, and clarifying many other mysteries for them, He told them: *“These are the words I spoke to you when still with you; for it was necessary that all be fulfilled that is written of Me in the Book of Henoch, in the Books of Moses, in the Psalms of David, in the Book of Isaias and in the Books of the other prophets.”* Then, especially to the Apostles, He gave them greater capacity to understand the Scriptures better, in consonance with the Evangelical Law. Hence He told them: *“Thus is it foretold in Scripture, that it was necessary for the Christ of God to suffer, and rise on the third day from among the dead; and that penance and remission of sins be preached in His Name to all nations, beginning in Jerusalem. And you are witnesses of these things. Upon you I shall send the Holy Ghost, promised by My Father. Therefore stay here in the city of Jerusalem until you are invested with most special gifts and powers from on High.”* After speaking to them, the Lord celebrated Holy Mass, and disappeared.

2. That same day the 4th of May, at 5.30 pm, Jesus appeared to James the Greater, when he was alone at prayer, to commend to him the evangelization of Spain, this being a nation singularly destined to spread the Kingdom of God.

Chapter LIII

Christ's last apparition to His Apostles and the rest gathered in the Cenacle about the Divine Mary

1. On Thursday the 5th of May that year 34, at 9 in the morning, Jesus, full of glory and majesty, appeared in the Jerusalem Cenacle when all were gathered in prayer about the Most Holy Virgin Mary. For three hours He reviewed all He had taught them during the time He had been with them and clarified for them many other mysteries He had reserved for that moment.

2. When He was eating with them, He again ordered the Eleven not to leave Jerusalem, but there to await the fulfilment of the Father's promise to send them the Holy Ghost. And He told them as well: "*John the Baptist truly baptized you in water*"; to remind them that in that baptism they did not receive the Holy Ghost, but merely a reflection of the Paraclete. Presently He said: "*And I baptized you in the Holy Ghost*"; to remind them that in this baptism they had received the Indwelling of the Holy Ghost in their souls. He then added: "*But you shall be inundated by the Holy Ghost not long after these days*"; thus indicating that days later they would receive a greater fullness of the Paraclete and extraordinary charisms, by means of Pentecost.

3. At 12 o'clock midday that Thursday the 5th of May, Jesus, seated with His eleven Apostles at the same table of the Last Supper, ate alone with them; for He wished to entrust them with secrets related to the Kingdom of God. Subsequently He celebrated Holy Mass, at which all those in the Cenacle were present, to whom He administered Holy Communion.

4. At 2.30 pm, the Mass over, Jesus made His way out towards Bethany with His Divine Mother, the Apostles, the disciples, the pious women and other believers. By a special providence no one else noticed the procession pass by. In Lazarus' house in Bethany, Christ appointed Manasses a disciple of His and then baptized him. Following this, He also baptized Claudia Procula and others. Likewise Christ chose Longinus as a disciple of His. After fresh teachings in Bethany, at 5 in the afternoon, Jesus, with His Divine Mother and the rest, set out for the summit of the Mount of Olives.

5. Once there, transfigured in the sight of all, Jesus spoke thus to His Apostles: "*All power has been given Me in Heaven and on Earth. Go throughout the world, and preach the Gospel to every creature. Go, then, and teach all peoples, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all the things I have commanded you. Whoever believes, is baptized and practises, shall be saved; and whoever does not, shall be damned. And those who believe shall perform these signs: they will cast out demons in My Name; they will speak new tongues; they will handle serpents without coming to any harm; and if they take any lethal drink, it will do them no harm; they will lay their hands upon the sick, who will be healed*"; referring here more principally to the supernatural effects of the action of the Holy Ghost upon the Church; and as well to material prodigies by means of the exercise of faith. Next He told them: "*See, I am with you all days until the consummation of the world*"; thus reaffirming the promise of His continuous assistance to the Church, much more especially in the person of the Pope, His legitimate representative.

Chapter LIV

Admirable Ascension of Our Lord Jesus Christ into Heaven

1. Standing, then, on the Mount of Olives, Jesus, before ascending into Heaven, spoke to the Apostles too about the triumph of the Gospel and of the future establishment of His Church throughout the world, and particularly about the Messianic Kingdom. They, however, though understanding that He spoke to them principally of a spiritual Kingdom, did not rule out the idea, though erroneous, that this Kingdom might also be temporal, and therefore said to Jesus: *“Lord, will You restore Israel’s kingdom at this time?”* And He said to them: *“It is not for you to know the times or moments when things shall take place, since that is a secret design reserved to the power of the Father’. Your mission, however, is to spread the Gospel throughout the world as evidence that the Kingdom of God has arrived. For this you shall receive the virtue of the Holy Ghost, who will come upon you, and you will be My witnesses in Jerusalem, in all Judea, and Samaria, and to the ends of the earth.”*

2. At precisely 6 in the afternoon that Thursday the 5th of May in the year 34, the Lord Jesus, after He had spoken to them, raising His hands, blessed them; and while He blessed them, He separated from them; and all seeing Him, He rose up with majesty and glory into Heaven by His own divine power; and a majestic Cloud received Him and hid Him from their sight. This Cloud was the Eternal Father who, under that appearance, had come to receive His Onlybegotten, who became immersed and hidden in the Cloud. The Apostles, the disciples, the pious women and others present who, kneeling in profound adoration, contemplated the prodigious event, understood that the Father manifested Himself thus to glorify the Son, who was received up above into Heaven and is seated at His right hand.

3. And while all were looking up into Heaven as He ascended, at the same moment at which Jesus became hidden, beside them two men in white garments became visible. They were Elias and Henoah who, with glorious qualities and without anyone having seen them, had been on one and the other side of the Lord before He had risen up, listening to His final instructions. The two Prophets said to them: *“Men of Galilee, what are you gazing at in Heaven? This Jesus, who in your sight has ascended into Heaven, will return in His Second Coming as you have seen Him go up into Heaven.”* Moses too was present, and shortly became visible to those who were there. The three holy Prophets later disappeared.

4. The Divine Mary, in most sublime rapture and transfigured in the sight of all, contemplated the admirable Ascension of Her Divine Son into Heaven, participating with Her whole Being in His glorious official enthronement at the right hand of the Father and the official opening of the Kingdom of Heaven; where Jesus had entered triumphant accompanied by the angelic myriads and the other Blessed.

Chapter LV

The Divine Mary, the Apostles and all the rest return to Jerusalem

1. Following the Lord's Ascension, they all came down from the Mount of Olives and entered Jerusalem with great joy. And once in the city they went up to the Cenacle, where the eleven Apostles: Peter, James the Greater, John, Andrew, Philip, Bartholomew, Matthew, Thomas, James the Less, Thaddeus and Simon, stayed. All of them, around Mary the Mother of Jesus, persevered united in prayer, together with the disciples, the pious women and others.
2. And they were ever in that first Christian Church, the Cenacle Chapel, praising and blessing God; and in this way prepared for the Coming of the Holy Ghost.