

THE RESURRECTION

FROM THE DEATH OF OUR SAVIOUR JESUS CHRIST
TO HIS ASCENSION

THE RESURRECTION

INTRODUCTION



THE word Resurrection, as used in the above title, must be understood in a special sense. I have employed it to designate the whole of the period which elapsed between the death of the Saviour and His resurrection. And, as a matter of fact, the sacrifice once consummated, the Victim has a right to His apotheosis. If that apotheosis is a little delayed it is but to make very sure that the death is real and palpable and to test the faith of the friends of Christ; but the right to apotheosis is won and its realisation is close at hand; the Resurrection has already begun.

All the scenes we are about to reproduce will have a character peculiar to themselves. After the thunderbolt of the Passion there ensues a pause such as occurs in the wake of all great storms. The suffering of the Son of God, a suffering altogether human, in that His divinity could not suffer, came to an end at the same time as His mortal life. Every one is in a state of prostration after all the agony of the terrible day of Good Friday. The fact is, the events of that day succeeded each other with unexpected precipitancy, God alone knew why. The bold *coup de main* of the Sanhedrim, the condemnation of the night of Holy Thursday, the confirmation by Pilate of that condemnation, the scourging and the death all succeeded each other with a bewildering rapidity. The friends of Jesus, who have gone through all these agitating emotions, now experience a sense of lassitude which somewhat mitigates their grief; Pilate himself even, phlegmatic though he is by nature, seems to share the impression made on the believers in the Saviour; he, too, is astonished at the swift succession of events, and he needs the report of the centurion before he can believe that Jesus is really « already dead ». On the other hand, the extraordinary phenomena which accompanied this death are now at an end; the convulsions which rent the soil have ceased; the dead no longer appear to terrify the living; Heaven, conquered by the death of Christ, is reconciled with earth and rolls back her mantle of gloom as if it were a mourning garment no longer needed. Already, whilst the Passion was still going on, little patches of blue had appeared here and there in the prevailing blackness, shining out timidly like some faint hope, but now they widen and spread till they occupy the whole of the sky; nature, so long under a

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ban, brightens up in the new flood of light, and a serene peace reigns everywhere.

Beginning with the evening of Good Friday, we shall have to describe a series of pious offices cautiously performed to prepare the sacred Body of the Lord for the Tomb; we shall speak of shrouds and of aromatic spices. Everything is done silently, without any outward signs of woe, with a resigned melancholy which is not altogether without a certain gentle solace of its own. Now that the blood has been stanchèd and the limbs are composed, the form of the Saviour is restored to its old calm beauty, and the loving hearts of those gathered around it feel as if the actual presence of the Lord were given back to them. It had been so terribly hard to them to be debarred from getting close to Him on Calvary and to be unable to lavish cares on Him Who was all in all to them, in His time of Agony. Now, at last, their reverent zeal need fear no check; the Governor has given the sacred Body to an influential friend, Joseph of Arimathæa, and the mourners are, therefore, safe from the brutal insults of the Jews. Guards will, it is true, come and take up their post at the entrance to the Sepulchre; but their arrival is delayed long enough for everything to be completed without interruption in the quiet walled-in Garden of Joseph.

The first impression we have to give, therefore, is of a tomb; but of a divine, a sacred tomb. True, in that tomb we feel all the oppressive gloom of death, we see caves hewn in the living rock, stones blocking the entrance, which roll slowly back in the grooves prepared for them; but with the gloom is mingled something of the serene majesty of the approaching Resurrection, we feel the freshness of the coming dawn after the overwhelming gloom of the preceding sunset. — The Apostles are once more together in the guest-chamber and there is something strange in their demeanour. They cannot understand what has happened; they are abashed and discouraged by the death of the Master, which He so often foretold, but in which they never believed. For the Messiah to have died without restoring His Kingdom surely was to have failed in the most essential part of His mission. This was, in fact, how the matter would be understood by every Jew and of course also by the disciples. When, therefore, He said to them: « I must die » their astonishment was intense. On one occasion we know that Saint Peter so far forgot himself as to exclaim: « *Absit a te, Domine.* » — « Be it far from thee, oh Lord! » And after the Resurrection the first question the Apostles were sure to ask would be: « *Si in tempore hoc restitues regnum Israel?* » — « Wilt Thou now restore the Kingdom of Israel? » Now, however, not knowing what was about to happen they were all in a state of hesitation easily understood. Their feelings waver between faith in the promises of Jesus and certainty of the fact of His death; they have but a faint hope at the bottom of their hearts; but that hope is enough to save them from absolute despair, and its existence is what keeps them together, expecting they know not what.

The evening of Good Friday is passed in this manner and so is the whole of Saturday; the Holy Women meanwhile watching near the Sepulchre, their hearts warning them that something wonderful is going to happen. Then the guards arrive, take up their posts, light their lanterns and begin their vigil, but nothing happens yet. And now the dawn, a mysterious and troubled dawn, begins to break: the morning, the fresh calm morning has come, its light spreading everywhere, when suddenly a dull sound like a distant subterranean rumbling is heard. It is the tomb struggling to retain its prey; the stone reluctantly rolling back in its groove. Terror-struck, Death takes flight, conquered by triumphant Life divine, whilst above the mound beneath which the Saviour had lain rises an apparition. It is He Himself! But He is visible for one brief second only, for the conditions of His life are

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changed, His glorious body is no longer like ours. Like the lightning which flashes from the East to appear almost simultaneously in the West, He can transport Himself hither and thither, now disappearing, now appearing here to Peter, there to the Holy Women, to His Mother, or to Mary Magdalene, now in the Garden, now in the Guest-Chamber; and wherever the apparition is seen, those to whom it is revealed notice about it a certain mystery. He is no longer the same. His life on earth had been a condescension of God. His life now has become a condescension of His humanity itself. His dwelling-place is of right in Heaven above; He is now but a passing Guest on earth, and this new characteristic of His personality will be brought out in my pictures. The episode of the Disciples on the road to Emmaus gives us the keynote of the state of mind of the disciples before and after the Resurrection, and later we shall witness the foundation of the Church, when Peter receives the command: « Feed my sheep », and the Apostles the mission to teach all nations. From that moment their eyes were opened to the work in which they had hitherto aided without understanding what it was. His work thus completed on earth, there was nothing more for Jesus to do but to ascend to Heaven, where His place awaited Him on the right hand of His Father, whence, though invisible, He will continue as supreme Chief to govern those whom His heavenly Father has given to Him.

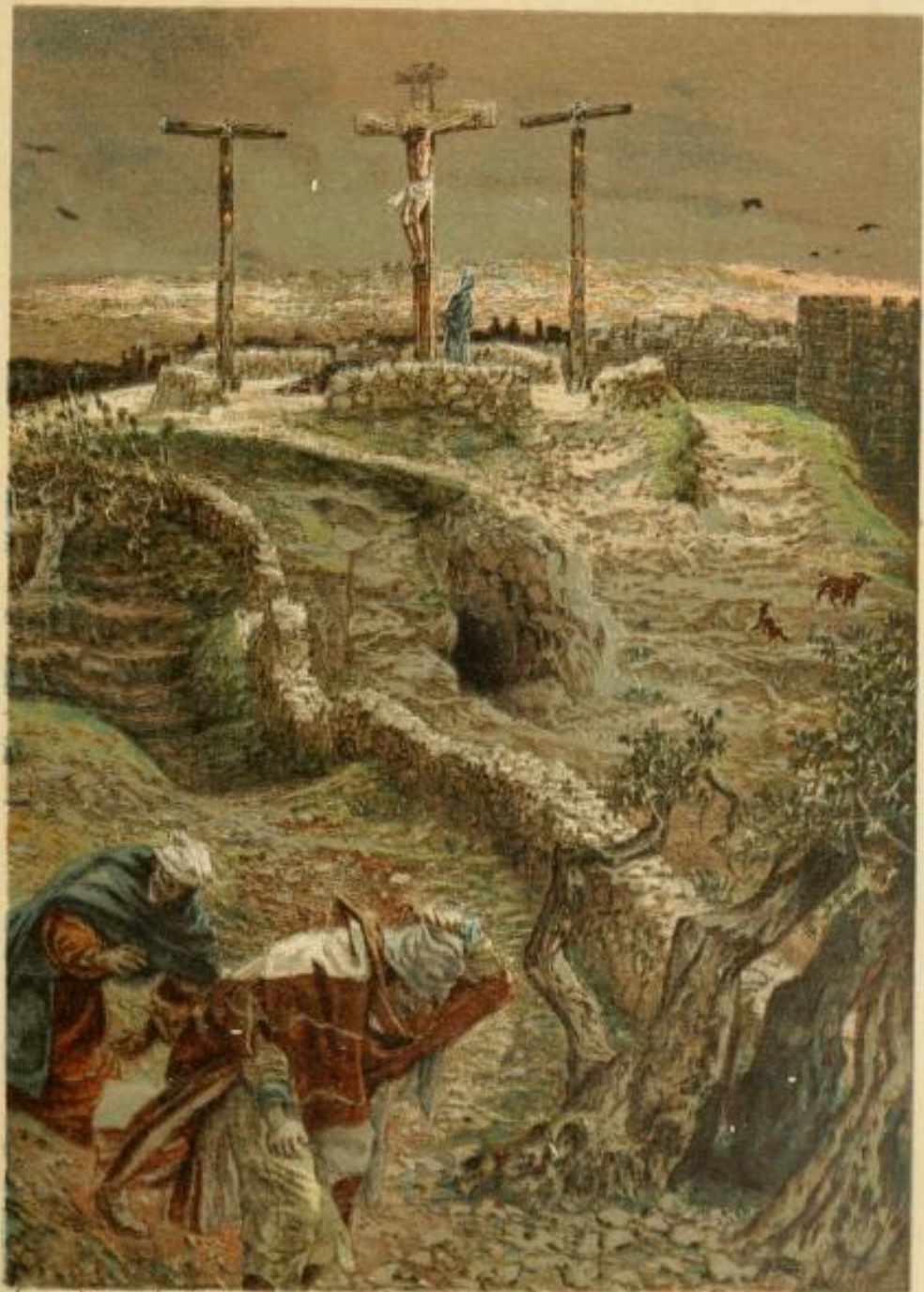
Such, briefly stated, are the contents of this the last part of my book. I have nothing further to add on the subject of my mode of procedure; the reader has now had ample opportunities of judging it, and I leave him to form his own opinion on my work. I have just one word to add on the subject of the last engraving. I could not close the « Life of Jesus » without making any reference to what became of His Mother after His death. The destinies of the Mother and Son were so bound up with each other that it would be difficult to believe that Mary could have survived Him, did we not remember how necessary her life was to the Infant Church. Where did she live? There is very considerable doubt on that point. What did she do? About this we know still less, but we can guess. One thing is certain, and that is, that Mary lived for Jesus, that her life was bound up in Him, in her memories of Him, in her hope of His coming again. How often must she have gone back to Golgotha to seek again and yet again the traces left behind Him by the divine Martyr, counting the drops of His blood upon the rock, seeing once more in imagination the gibbet on which had hung her well-beloved Son! The hole in which the Cross had been placed and which had remained unaltered must have been the most eloquent of all the sacred relics, and it is close to it that we have represented the aged Virgin as reverently kneeling.



THE RESURRECTION

Jesus alone on the Cross

The day which has been so crowded with events is drawing to a close; the spectators have left Calvary and the two thieves have already been taken away. This was quickly accomplished, for all that was needed was to undo the ropes which kept the bodies in place, to fling those bodies into some hole near by and then to cover them over with stones, of which there were plenty about. In the case of Jesus a special request had been made and the orders of Pilate were being awaited. It was Joseph of Arimathæa, according to Saint Mark « an honourable counsellor », that is to say, a member of the great Council or Sanhedrim, and a secret disciple of Christ, who had gone to crave the body of the Master. During this pause Saint John and Mary



Jesus alone on the Cross.

Salome went into the town to collect all that was needed for the performance of the last melancholy offices for the sacred remains and for burying them in accordance with the usual rites. Already, finding the place deserted, and attracted by the smell of blood, the dogs, which



A typical Jew of Jerusalem. 4-43.

swarm in Eastern towns, are prowling about Calvary. They run to and fro sniffing for the bodies of the thieves, whilst in the air above hover eagles and vultures, wheeling slowly round, ready in their turn to pounce upon the quarry. We all know how a certain mother of olden times defended the crucified bodies of her sons against the attacks of wolves and eagles. The Mother of Jesus, who still stands, and Mary Magdalene who has fainted away, at the foot of the Cross, can neither of them leave. Even if they could believe Him to be dead they could not tear themselves from the spot, but feel as if they must remain there for ever. Absolute silence reigns around Golgotha; a thousand reasons keeping the crowds away from it and even preventing isolated passers-by from approaching. To begin with, the Sabbath is close at hand; it commences at sunset, after which all Jews will be occupied and absorbed with the ceremonies of the Passover. Moreover, dead bodies are looked upon as impure, and everyone would avoid being near them on the eve of so solemn a fête. Lastly, and above all, the

extraordinary events which occurred on Calvary but a few hours previously have led to the spot being dreaded, and all the spectators have fled from it; a few belated travellers at the most glide rapidly along the walls of rough stone, their furtive steps seeming rather to intensify than to disturb the loneliness of the scene. Truly gloomy is the appearance of Calvary! Two empty crosses stand out against the sky, whilst the third still bears the body of the divine Victim, rigid in the immobility of death. At His feet are two silent women and all around Him is the desert. The darkness has gradually dispersed and the weather is brightening somewhat, though it still looks threatening. A pale sun lights up the Mount of Olives, at the foot of which is the town, now in all the ferment of excitement usual at the time of the great feasts. The air is laden with a penetrating perfume, it is the scent of the incense, of which large quantities are being burnt in the Temple. At regular intervals the sound of the trumpets rings out, now in short, now in long drawn-out blasts, summoning the worshippers to the evening ceremonies and regulating the order in which successive groups are allowed to enter the Temple. Mary and the Magdalene remain motionless, utterly absorbed in their grief. What have they left to do but to wait? In any case, however, they could not leave the Lord. When Jesus was deserted by all others these two women were ever true to Him.



Joseph of Arimathæa in Pilate's House

Saint Mark — Chap. 15



VENIT Joseph ab Arimathæa, nobilis decurio, qui et ipse erat exspectans regnum Dei, et audacter introivit ad Pilatum, et petiit corpus Jesu.

44. Pilatus autem mirabatur, si jam obiisset. Et accersito centurione interrogavit eum, si jam mortuus esset.

45. Et quum cognovisset a centurione, donavit corpus Joseph.



JOSEPH of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44. And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45. And when he knew *it* of the centurion, he gave the body to Joseph.



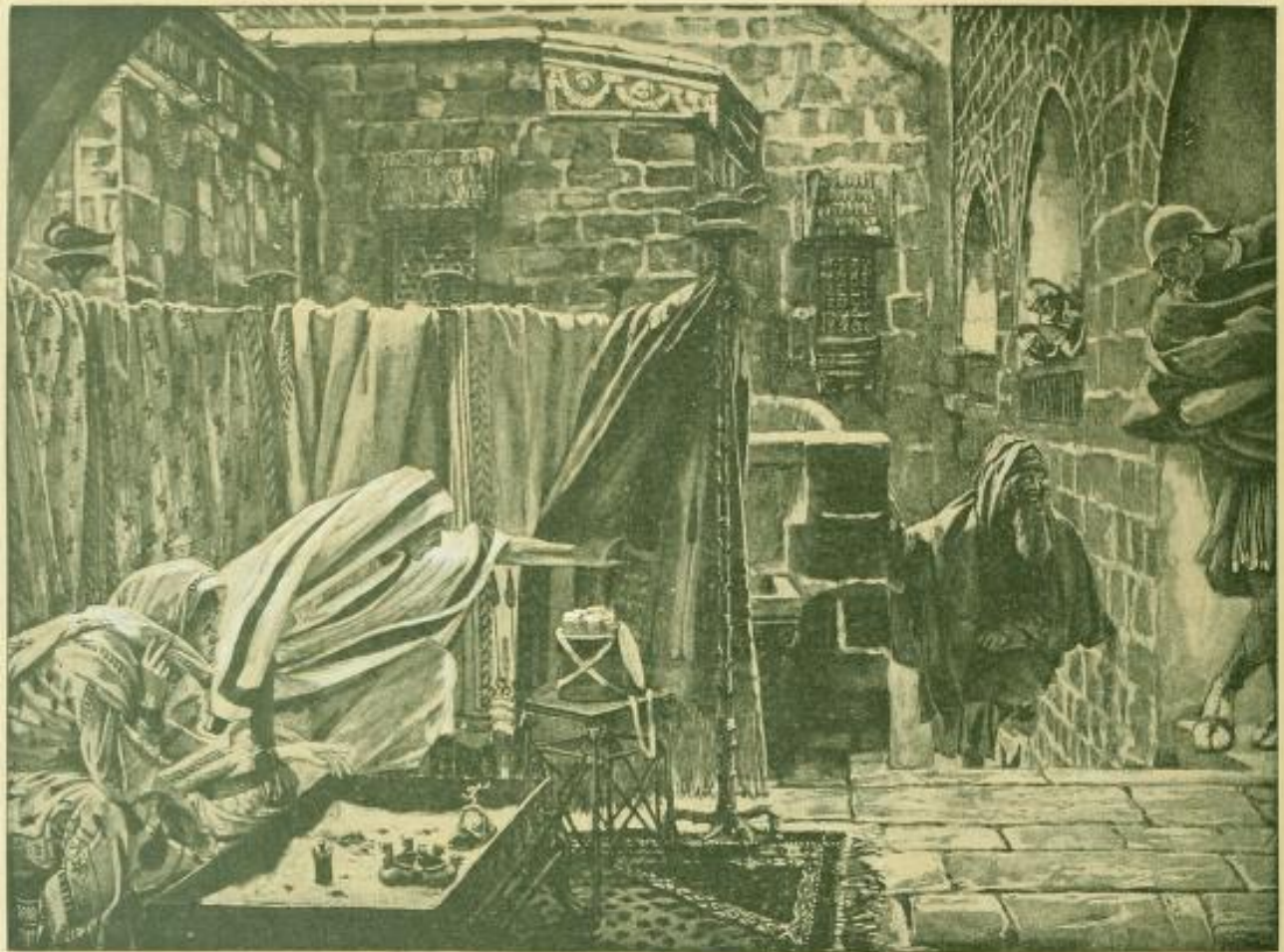
Even Pilate must have been greatly troubled by the events of this terrible day. The dream of his wife Claudia, on which he has had time to think quietly since the iniquitous condemnation, the awful phenomena of which he has been a witness, and above all, his memory of the bearing of the Master, of His words so pregnant with meaning, of His look so calm yet so penetrating, with His superhuman silence later, all combine to fill with alarm the guilty conscience of the Governor, who has sacrificed an innocent Victim to fear for himself. All of a sudden, however, a member of the Sanhedrim comes to him, «went in boldly», says Saint Mark, and truly courage was needed to proffer such a request as his! He came to crave as a favour that the body of the Victim should be given to him, thereby denouncing himself as a disciple of that Victim. His boldness was indeed something quite new in Joseph the «honourable counsellor», for hitherto he had been, it is true, a disciple «but secretly for fear of the Jews». It was Jesus on the Cross Who had changed him. He is no longer afraid of anything; he goes boldly to claim the body of the Master. And Pilate, full of marvel at so speedy a death, «called unto him the centurion» to learn the truth from his mouth. The latter, as we know, himself full of emotion



Joseph of Arimathæa.

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and excitement, told what he knew and withdrew. Joseph of Arimathæa then repeated his request and Pilate granted it without demur. Would not shewing a little benevolence now soothe his own conscience, full of remorse as it was for the crime of the morning? He therefore gave the body of Jesus to Joseph (donavit), says the Vulgate with precision. This free giving was by no means usual, for many a time did the procurators refuse to restore to their families the bodies of the dead unless they were paid to do so. Pilate, however, in this case



Joseph of Arimathea in Pilate's house.

J. J. T.

is bent on being generous. He has no heart to make a bargain. Joseph of Arimathea, therefore, leaves at once and disappears in the streets of the city to seek a shroud.



The Descent from the Cross

Saint John — Chap. 19, v. 38

POST hæc autem rogavit Pilatum Joseph ab Arimathea (eo quod esset discipulus Jesu, occultus autem propter metum Judæorum), ut tolleret corpus Jesu. Et permisit Pilatus. Venit ergo et tulit corpus Jesu.

AND after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus; and Pilate gave him leave. He came therefore and took the body of Jesus.



THE DESCENT FROM THE CROSS



The Blessed Virgin receives the Body of her Son.

J. J. T.

Calvary is hushed in silence now, and instead of the tumult of a short time ago nothing is heard but stifled sobs. The necessary orders for removing the beloved Body from the Cross as rapidly as possible are whispered from one to the other. Nicodemus and Joseph of Arimathea noiselessly make all the necessary arrangements for the delicate operation. This is how it was probably managed. To begin with, a long band of some material was placed across the chest and under the arms of Jesus, which band, passing over the crossbeam on either side of the title, and kept in place from behind by those who stood on the ladders, served to uphold the body for a moment or two when the cords were removed. The nails were then taken out of the hands; the arms were gently drawn down against the livid body, still bearing on it the marks of the blows, the injuries sustained in the various falls, the scourgings and the bonds. Then, the body being still kept in place against the Cross by the band, the nail was removed from the feet, and the centurion reverently received in swathing cloths the legs of the Saviour. By gradually loosening the band of stuff upholding and wrapping round the sacred Form it is now possible to let that Form slowly glide into the arms of Mary, Saint John and the Magdalene, who stand waiting to receive it. Their hands are swathed in linen brought from the town; it is only with the deepest reverence that they venture to touch the sacred remains; their sobs have ceased and a solemn silence reigns on Golgotha. Now that the face of Jesus is brought close to them they can gaze on it unchecked and see how the blood, which has now turned black, fills all the cavities, contrasting vividly and terribly with the pallor of the skin. The nostrils, the mouth, the eyes are all alike filled with blood, the hair beneath the crown of thorns is soaked with it; the ears are quite hidden by the great clots which have collected about the temples. The half-closed eyes are suffused with blood, yet through the

partial veil they seem to retain their tender expression. It is Saint John who mentions the fact of the presence of Nicodemus, and his reason for so doing is betrayed by the expression he uses: « And there came also Nicodemus », he says, « which at the first came to Jesus by night ». There is something very striking in the contrast thus suggested.



The Blessed Virgin receives the Body of her Son

THE following is our view of the scene which now took place. Beyond the platform of Calvary, on the same side as the Garden of Joseph of Arimathæa and not far from the Sepulchre in which Jesus was to be buried, was a spot well fitted for the performance of the first of the touching rites which the Virgin was eager to perform for the sacred body of her divine Son. She was seated on some natural steps in the rock and the body of Jesus was laid near her, in such a manner that it could rest against her knees with the head upon her breast, so that she could lavish all her tenderness on it. Some warm water was provided close at hand for the melancholy toilette of death, and with its aid the matted hair is freed from blood, the wounds are washed, and the crown of thorns, which is glued to the head with dried gore, is removed. Then the beard, the neck and the upper part of



The round Stone seen from within.

J. J. T.

the body are washed. The precious blood is collected with sponges, which have been dipped in tepid water, and is placed in a vessel ready to receive it. The deep wounds on the head, in the hands, and on the right shoulder, with the gaping opening in the side are anointed with spices; the hair is smoothed and parted, and the distorted features gradually resume something of their original aspect. The Apostles and disciples, who have been looking on from afar ready to flee, venture to approach now that their enemies have left Calvary. The Holy Women are also present, doing their best to aid the Mother of the Saviour. The crown of thorns when removed is put carefully aside. That precious relic will at first be reverently preserved by the family of Jesus, then it will pass into the hands of the first Christian Bishops and later into the care of the Emperors of Constantinople, until at last it will be taken charge of by Saint Louis, to be preserved in Paris until the present day, a silent witness of the troubles and the triumphs of the Church of Christ. Saint Anselm, in his *Cur Deus Homo*, claims that it was revealed to him by the Virgin herself that Joseph of Arimathæa, when he went to Pilate to ask for the body of Jesus, urged as one of the reasons why it should be given to him the fact of the Mother of the Victim being at the point of death from grief. If Jesus, condemned as He had been by the usual legal authority,

might be supposed to have been guilty, there was at least no doubt that His mother was innocent and deserved the compassion of the procurator. Would it be just to deprive her in her deep affliction of the melancholy joy of burying her Son? Must she, innocent as she was, be completely crushed by an act of harshness so unprecedented?

The Body of Jesus

CARRIED TO THE STONE OF ANOINTING

Saint John — Chap. 19, v. 39



ENIT autem et Nicodemus, qui venerat ad Jesum nocte primum, ferens mixturam myrrhæ et aloes, quasi libras centum.



ND there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.



The head, face, hands and arms, with the upper part of the sacred body, have been washed with lukewarm water, dried and anointed with spices by the Mother of Jesus. The mourners then prepare to descend to the foot of Mount Calvary, where, near the entrance to the so-called cave of Melchizedek, was a piece of rock flat enough to receive the corpse. There the disciples will complete the work begun by Mary, washing the feet, the legs and the lower part of the body. They will then anoint with spiced unguents the wounds, the bruises and the gaping holes made by the nails. Now

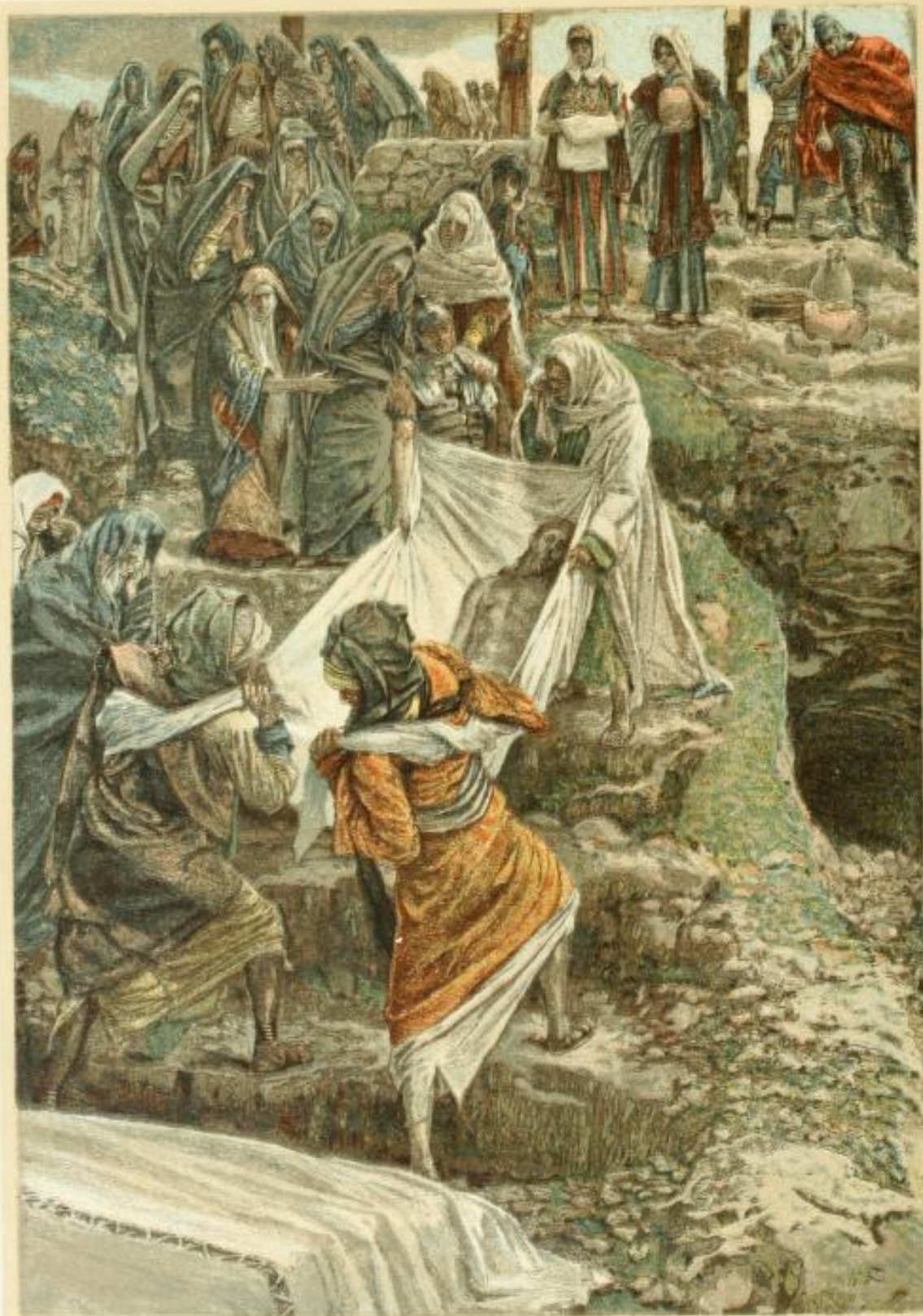
that the body of Jesus rests in the shroud, upheld by His friends, it seems instinct with a calm and majestic grandeur. The hair and beard are carefully arranged; the limbs seem to be stretched out in natural repose, and the features are restored to something of the beauty which rendered the Saviour so attractive in life. The procession is soon formed; the sacred burden is carried by Nicodemus, Joseph of Arimathæa, Saint



A Tomb in the Valley of Hinnom.

J.-J. T.

John and the centurion. The Virgin follows, supported by her nearest relations, whilst Mary Magdalene, who is scarcely able to walk, follows her; the group of Holy Women succeeding the chief mourners, chanting Psalms broken every now and then by their lamentations, which they no longer make any attempt to disguise. The crown of thorns, with the sponges soaked with the precious blood and the vessels containing the water which has been used to wash the sacred corpse, are set apart, protected by a veil thrown over them. As for the nails which had



The body of Jesus carried to the stone of Anointing.

J.-J. T.



The Stone of Anointing.

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fastened Jesus to the instrument of His death, they were left with the Cross and its title. It would have been against the law to remove any of these things, for they were the property of the Roman authorities. It is to these scruples that we must, as it appears to me, attribute what would otherwise appear the inexplicable negligence of allowing the Cross and the nails to be buried beneath the rubbish which accumulated during the long centuries succeeding the death of Christ.



The Stone of Anointing

Saint John — Chap. 19, v. 40



ACCEPERUNT ergo corpus Jesu et ligaverunt illud linteis cum aromatibus, sicut mos est Judæis sepelire.



THEN took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

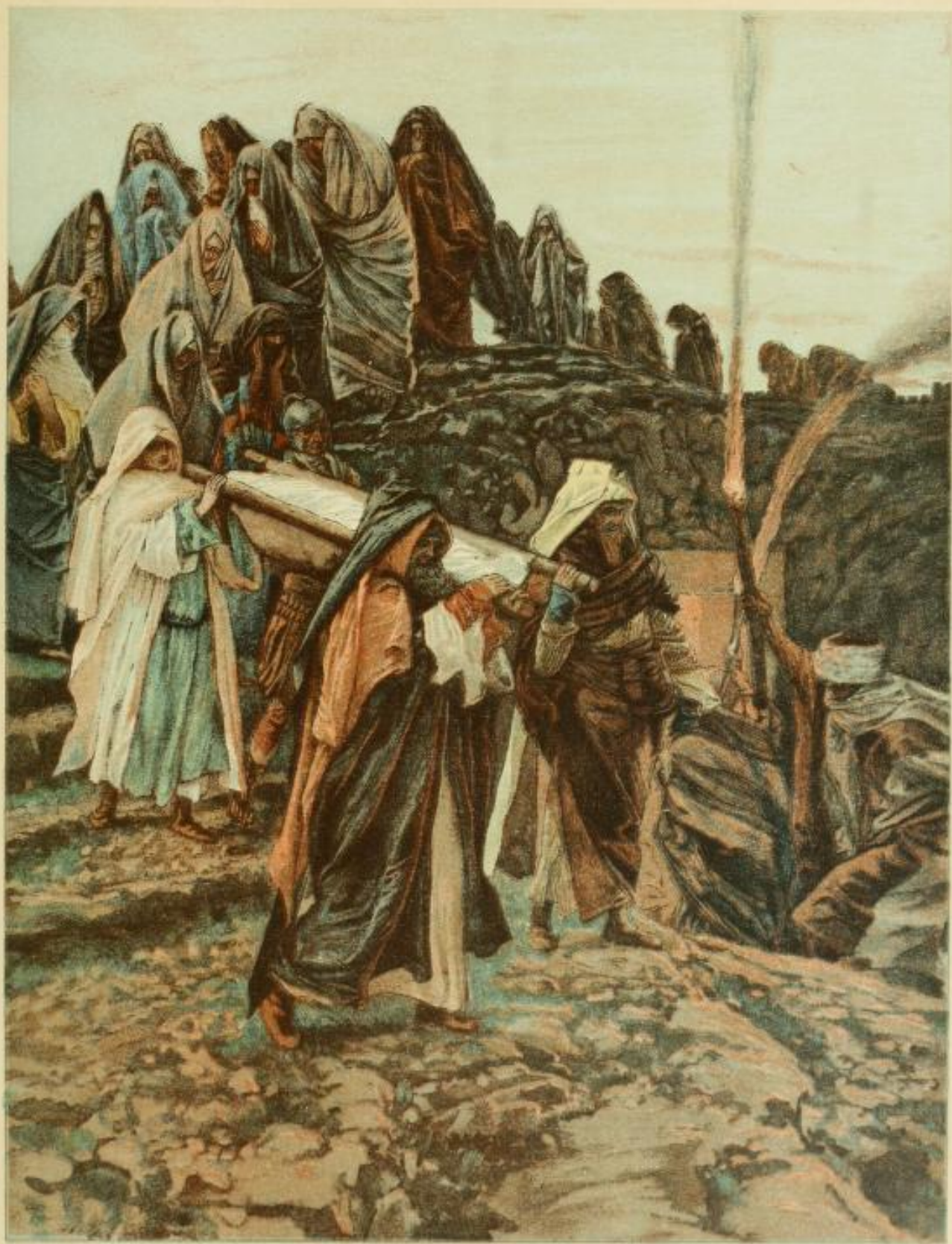
The disciples have completed their pious task; the body has been washed, embalmed, and, as was the custom amongst the Jews, linen bands have been wound round it before it was placed in its shroud. Finally, a second shroud would be placed over the beloved face, hiding it from the tender gaze of the mourners. Then the lamentations burst forth afresh. As long as there was anything left to be done for Him Who had been taken from them, the disciples feel as if He were restored to them, but now that all is done, their grief is once more intense. For just one moment, however, there is silence; for, in the midst of the general distress, when all the disciples have prostrated themselves on the ground, Mary gives her last kiss to her dead Son, and the mourners feel that this is the supreme farewell. That pious act accomplished, the sobs and lamentations of the women are again heard, mingled with the chanting of funeral hymns and psalms. The heavy clouds which had obscured the sky during the day are dispersed and the evening is fine. In the soft air of the twilight a peculiar aroma rises and floats, it is that of dried medicinal herbs, its pungency and sharpness calling to mind the wild hilly districts where such plants grow, or the scent of the foliage crushed under the feet of the worshippers in certain Temple services. The women are now all grouped together, their faces veiled and their ample draperies entirely shrouding their figures, giving them the solemn, reserved appearance suitable to a funeral ceremony. The Saviour has just been wrapped in the final shroud, the sacred and symbolic tallith which we have several times referred to. The resinous torches are lighted now, to shew the way to the tomb of Joseph of Arimathæa, which is quite close by. The procession is ready to begin its progress thither. Mystics do not, of course, fail to find a figurative meaning in the proceeding we have just described. « We too », says Enthymius, « when we receive at the altar the body of the Saviour should anoint it with fragrant spices, that is to say, with works of virtue and with effort combined with contemplation. »



An ancient well.

J. E. T.





CHRIST CARRIED TO THE TOMB

Christ carried to the Tomb

Saint John — Chap. 19, v. 41



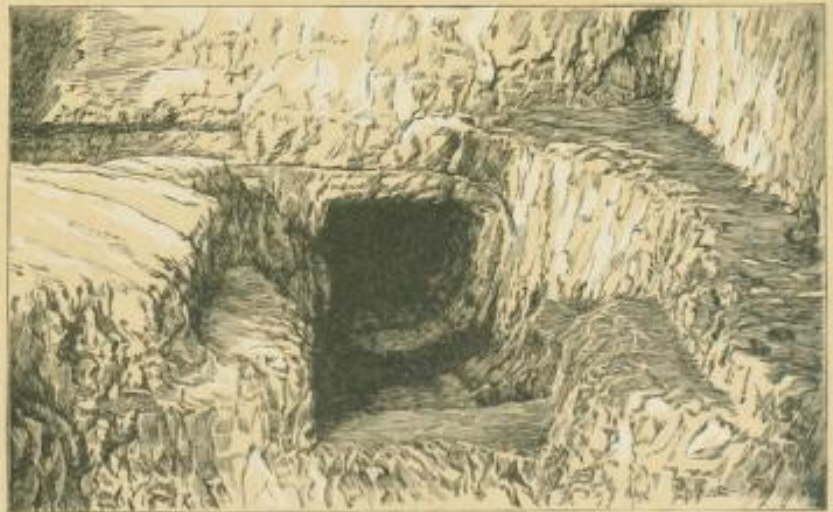
ERAT autem in loco, ubi crucifixus est, hortus, et in horto monumentum novum, in quo nondum quisquam positus erat.



Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.



The new sepulchre given by Joseph of Arimathæa is close at hand, not a stone's throw off the flat piece of rock where the washing and embalming of Jesus have taken place. Behind this spot, however, the ground suddenly rises, whilst the wall enclosing the Garden makes it impossible to go straight to the tomb. The procession is therefore compelled to make a slight detour to avoid places so steep that the sacred burden would be shaken in a manner not at all consistent with the reverence due to it. The ground was not, in fact, then as level as it became later. The sun is setting; haste must be made, for the Sabbath will very soon begin and the whole ceremony ought to be completed before that. This will explain how it was that there was something left to be done on the Sunday morning, and why the Holy Women will return to anoint yet again the body of the Lord. — The sky is clear; all the serenity of an evening in spring is once more restored. There is now wind, the smoke of the torches lighting up the tomb ascends straightly, the women shrouded in their mourning garments follow singing psalms, the sweet sound of their voices being heard afar off through the still air. The body of the Master is borne upon a kind of litter carried on their shoulders by Saint John, Joseph of Arimathæa, the centurion and Nicodemus. Then comes Mary, accompanied by the Holy Women. On leaving



The round Stone seen from without.

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the Stone of Anointing, the procession turns in the direction of the town, then, skirting along the spot where the crosses are lying, reaches the garden, passes beneath a few olive and fig trees, the shadows of which gradually deepen and lengthen, finally arriving, after having made an almost complete circuit of Golgotha, at the entrance to the Sepulchre, which is reached by going down a few steps.

Christ carried to the Tomb

Saint John — Chap. 19, v. 41



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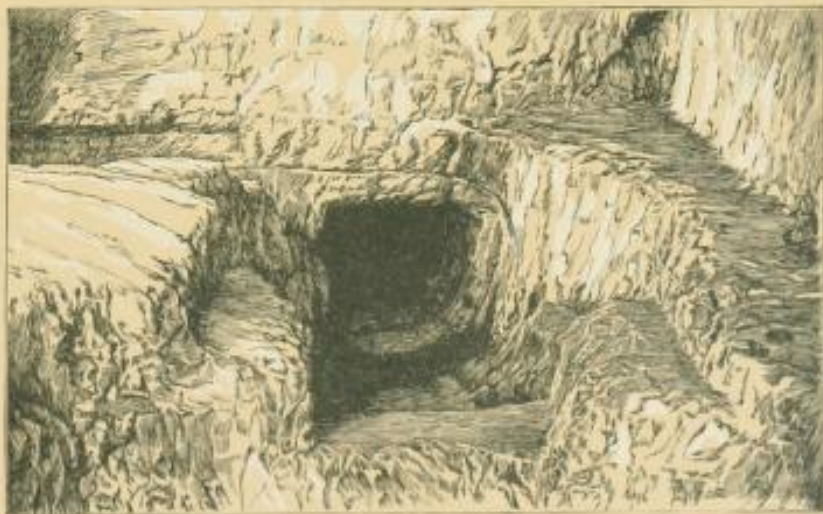


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The round Stone seen from without.

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Christ in the Tomb

Saint John — Chap. 19, v. 42



BI ergo propter parasceven
Judæorum, quia juxta
erat monumentum, po-
suerunt Jesum.

SANCT. MARC. — C. 15

46. ... Et posuit eum in monumento,
quod erat excisum de petra, et advolvit
lapidem ad ostium monumenti.



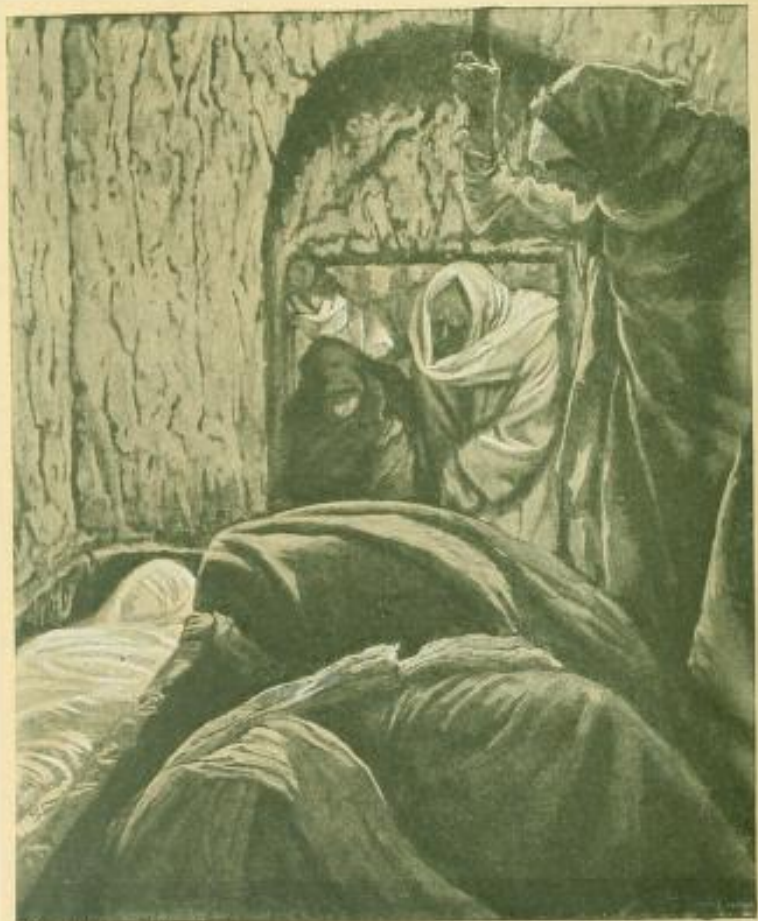
HERE laid they Jesu therefore
because of the Jews' pre-
paration *day*; for the se-
pulchre was nigh at hand.

SAINT MARK — CH. 15

46. ... And laid him in a sepulchre
which was hewn out of a rock, and
rolled a stone unto the door of the
sepulchre.



The tomb hewn in the living rock is reached through a second rock-cut chamber. The body of Jesus is placed in a kind of trough. The opening giving access to the Sepulchre is low, and those who enter it have to stoop. It is closed on the outside by a rounded stone not unlike a millstone running in a groove. This stone, heavy and difficult to move as it was, would engross the thoughts of the Holy Women when they came to visit the Sepulchre on the morning of the Resurrection. Levers were generally used for moving stones of this kind, and once in place they were kept firmly in their grooves by wedges. An example of the mode of closing a sepulchre in use at the time of Our Saviour can still be seen in the so-called Tomb of the Kings on the north of Jerusalem.



Christ in the Tomb.

The two Marys watch the Tomb of Jesus

Saint Mark — Chap. 15, v. 47

MARIA autem Magdalene et Maria Joseph adspiciebant ubi poneretur.

AND Mary Magdalene and Mary the mother of Joseph beheld where he was laid.



The precious body has been laid in the Tomb; the last farewell has been silently taken. The mourners have filed past the corpse resting in the cubiculum, or little chamber, referred to above, and have then slowly retired backwards as we all regretfully leave a place we love. The stone, the wedges removed, has rolled into its groove, it has been firmly fixed once more and the Sepulchre is closed. It is still, however, possible to enter the first chamber, for the outer aperture remains open. Everyone is gone now except two women who remain to watch the sacred spot from a distance. They intend to go back to it at the earliest possible moment to render yet more last services to the divine Master. At present, they must not dream of doing anything, for the Sabbath has begun; they must content themselves with reviewing every detail of the interment, so that they may know what to do the next morning. This is what Saint Mark implies when he says: « Mary Magdalene and Mary the mother of Joseph beheld where he was laid. » Then they take up their post on a rock opposite the entrance and wait. Time passes, but they are still there, they have too much food for meditation to be impatient. The night is closing in on them, still they do not move from their place, but with eager gaze they seem to strive to pierce through the stone closing the Tomb, to the form of Him they love.



The two Marys watch the Tomb of Jesus.

J.-J. T.

EASTER EVE

The Roman Guards at the Tomb

Saint Matthew — Chap. 27



ALTERA autem die, quæ est post Parasceven, convenerunt principes sacerdotum et Pharisæi ad Pilatum.

63. Dicentes : Domine, recordati sumus, quia seductor ille dixit adhuc vivens : Post tres dies resurgam.

64. Jubeer-
go custodi-
ri sepulchrum
usque in diem
tertium, ne
forte veniant
discipuli ejus
et furentur
eum, et dicant
plebi : Surrex-
it a mortuis ;
et erit novis-
simus error
pejor priore.



ow the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate.

63. Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64. Com-
mand there-
fore that the
sepulchre be
made sure un-
til the third
day, lest his
disciples come
by night, and
steal him away,
and say unto
the people, He
is risen from
the dead : so
the last error
shall be worse
than the first.



The Roman Guards at the Tomb.

J.-J. T.

65. Ait illis Pilatus : Habetis custodiam ; ite, custodite sicut scitis.

65. Pilate said unto them, Ye have a watch : go your way, make *it* as sure as ye can.



THE RESURRECTION

66. Illi autem abeuntes, munierunt sepulcrum, signantes lapidem, cum custodibus.

66. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.



After their interview with Pilate, the members of the Sanhedrim, having obtained his authority, make their own arrangements for securing the Tomb. It is now Saturday evening; the guard arrives and takes up its position; the lanterns are lit and a scribe comes to seal the round stone carefully. The Jews consider this a necessary precaution, to guard against the watchmen themselves, who might have been bribed by the friends of Jesus. The wax seals impressed, the man leans against the stone and becomes drowsy. The night is calm; the guards lie down upon the ground and watch in silence. Nothing is heard but the continuous barking of the dogs who prowl about in noisy bands all night.



EASTER DAY

The Resurrection

Saint Matthew — Chap. 28



RE timore autem ejus ex-
territi sunt custodes, et
facti sunt velut mortui.

5. Respondens autem angelus dixit mulieribus: Nolite timere vos; scio enim, quod Jesum, qui crucifixus est, quæritis.

6. Non est hic; surrexit enim, sicut dixit.



ND for fear of him the
keepers did shake, and
became as dead men.

5. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6. He is not here: for he is risen, as he said.



The glorified Christ escapes from the tomb; silently He rises, His wounds shining luminously, His body, now triumphant over death, no longer subject to the laws to which it had previously submitted. In a moment He will disappear in space to reappear according to His promises. The sudden terror inspired by the earthquake, the blinding radiance which issues from the tomb and the apparition of the angel seated within it plunge the guards into a kind of cataleptic state, and, as the sacred text tells us, « They became as dead men. » The Evangelist notes especially the effect produced on the soldiers by the sight of the angel: « for fear of him », he says, « the keepers did quake » as though a thunderbolt had fallen. They seemed to see the lightning flash and a terrible meteor flinging itself upon them to crush them to powder.

Mary Magdalene and the Holy Women at the Tomb

Saint Mark — Chap. 16

ET quum transisset sabbatum, Maria Magdalene et Maria Jacobi et Salome emerunt aromata, ut venientes ungerent Jesum.

2. Et valde mane una sabbatorum veniunt ad monumentum orto jam sole.

3. Et dicebant ad invicem : Quis revolvat nobis lapidem ab ostio monumenti ?

4. Et respicientes viderunt revolutum lapidem. Erat quippe magnus valde.

5. Et introeuntes in monumentum viderunt juvenem sedentem in dexteris, coopertum stola candida, et obstupuerunt.

AND when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2. And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre ?

4. And when they looked, they saw that the

stone was rolled away : for it was very great.

5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment ; and they were affrighted.



Mary Magdalene and the Holy Women at the Tomb.

d. u. 1

6. Qui dicit illis : Nolite expavescere. Jesum quæritis Nazarenum crucifixum. Surrexit, non est hic, ecce locus ubi posuerunt eum.

6. And he saith unto them, Be not affrighted : Ye seek Jesus of Nazareth, which was crucified : he is risen ; he is not here : behold the place where they laid him.

In the evening, when they see the guards arrive, the Holy Women withdraw and employ themselves in buying precious spices with which, as we have already explained, they intend to anoint yet again the sacred body of the Saviour. They can get these spices now, for the Sabbath ends at sunset, and from that moment the shops, which have been closed for the preceding twenty-four hours, are open again, so that all can buy the necessary provisions for that evening and the next morning. Their purchases completed, the Holy Women return together to the Sepulchre. They are ignorant of the fact that seals



The Angel on the Stone of the Sepulchre.

J.-J.T.

have been set upon the stone, but they know that it is heavy and difficult to move, and they are considering whom they can ask to roll it back. Their embarrassment does not last long. When they return they find the guards prostrate, and in the midst of a bluish radiance they see a strange and supernatural figure seated at the entrance to the Sepulchre. The tomb itself is open and filled with a surpassing glory of light. Jesus is no longer there. What can have become of Him? They approach timidly, and then the angel, the first sight of whom has terrified them, announces the Resurrection.

The Angel on the Stone of the Sepulchre

Saint Matthew — Chap. 28



Et ecce terræ motus factus est magnus. Angelus enim Domini descendit de cælo, et accedens revolvit lapidem,



AND, behold, there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled

et sedebat super eum.

3. Erat autem aspectus ejus sicut fulgur, et vestimentum ejus sicut nix.

back the stone from the door, and sat upon it.

3. His countenance was like lightning, and his raiment white as snow.



Saint Matthew attributes the earthquake which took place at the Resurrection to the descent of the angel of the Lord from Heaven, and certain early commentators take this as a proof that the angel in question was Gabriel, the same messenger who had announced to Mary the coming birth of Christ. Gabriel does, in fact, signify the power of God, and for that reason it would seem to be peculiarly appropriate that he should be associated with the Resurrection, that work of sovereign might. Moreover, add these doctors, it was fitting that the same angel should announce to the world the two births of the Son of Man: that to life on earth and that to life on high. There can be no doubt, they say, that many other celestial spirits were also present though invisible.



« They have taken away the Lord »

Saint John — Chap. 20



MA autem sabbati Maria Magdalene venit mane, quum adhuc tenebræ essent, ad monumentum, et vidit lapidem sublatum a monumento.

2. Cucurrit ergo et venit ad Simonem Petrum et ad alium discipulum, quem amabat Jesus, et dicit illis: Tulerunt Dominum de monumento, et nescimus ubi posuerunt eum.



THE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.



After the Entombment of Christ the Apostles lived together; their anxiety, shared by all the friends of Jesus, kept them assembled in one house. They waited in the Guest-Chamber, or rather they hid themselves there, dreading discovery and further persecution. This night, especially, they must have been agitated by vague presentiments, when they remembered certain mysterious words of the Master. Suddenly, on Sunday morning, that is to say, on the day following the Sabbath, hasty knocks are heard at the door. Who can it be? What is happening? Are they to be arrested? Is the persecution of the disciples to be continued and must they flee again? Saint Peter and Saint John, who are more affectionately anxious and more eager about the Master than the others, are the first to open the door. It is Mary Magdalene

who waits without; she rushes in like a hurricane, and, standing panting for breath on the threshold, she flings out the words without approaching nearer to the Apostles: « They have taken away the Lord out of the sepulchre, and we know not where they have laid him. » She is blinded by agitation. As long as Jesus was still there, living or dead, she could manage to control her grief and deceive herself, but now that He is gone, she becomes quite mad; she must find Him at all costs, and she hurries back to the Sepulchre, followed by most of her companions.

Saint Peter and Saint John run to the Sepulchre

Saint John — Chap. 20

XIII ergo Petrus et ille alius discipulus, et venerunt ad monumentum.

4. Currebant autem duo simul, et ille alius discipulus præcurrit citius Petro et venit primus ad monumentum.

5. Et quum se inclinasset, vidit posita linteamina, non tamen introivit.

6. Venit ergo Simon Petrus sequens eum, et introivit in monumentum, et vidit linteamina posita,

7. Et sudarium, quod fuerat super caput ejus, non cum linteaminibus positum, sed separatim involutum in unum locum.

8. Tunc ergo introivit et ille disci-

PETER therefore went forth, and that other disciple, and came to the sepulchre.

4. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

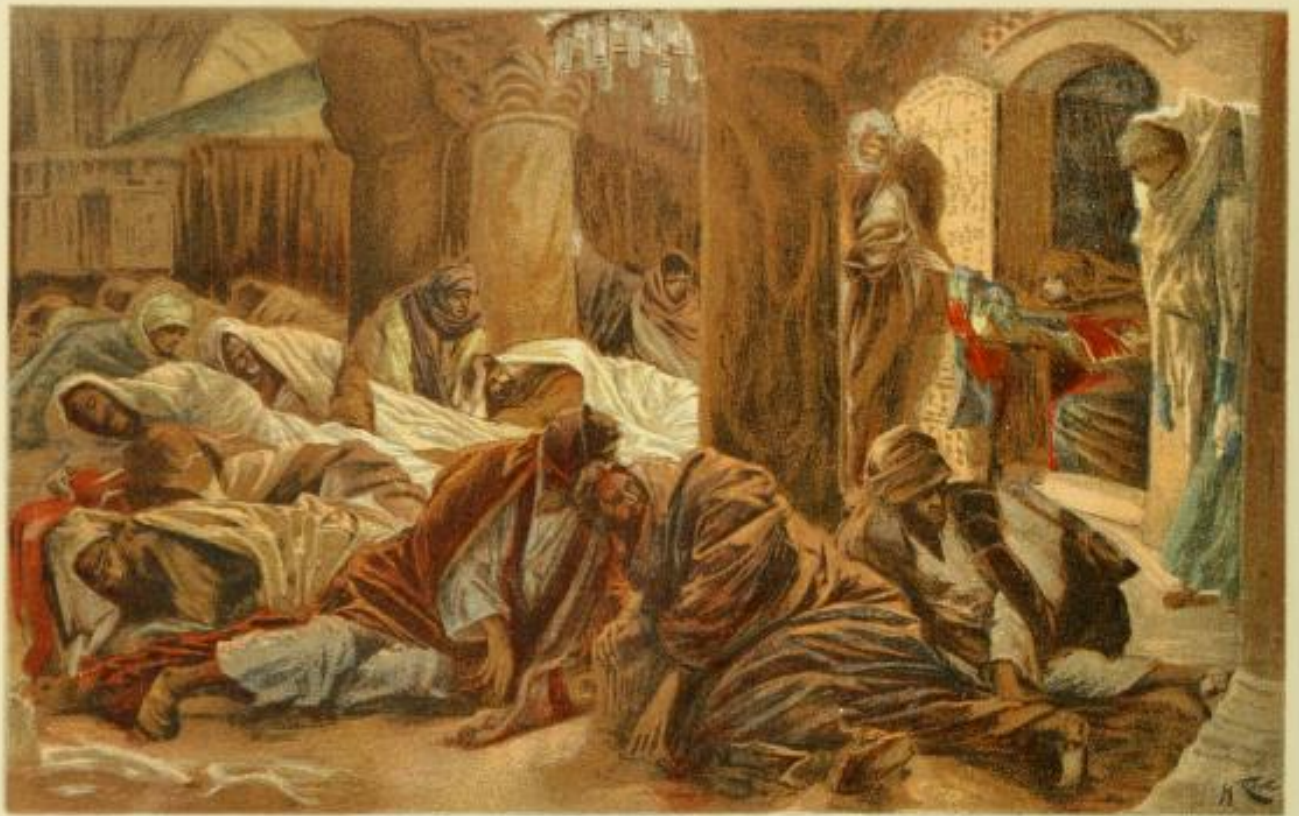
7. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8. Then went in also that other disciple,



Tombs in the Valley of Hinnom.

J.-L. F.



« They have taken away the Lord ! »

d.-d. 1.

pulus, qui venerat primus ad monumentum; et vidit et credidit;

9. Nondum enim sciebant Scripturam, quia oportebat eum a mortuis resurgere.

10. Abierunt ergo iterum discipuli ad semetipsos.

which came first to the sepulchre, and he saw, and believed.

9. For as yet they knew not the scripture, that he must rise again from the dead.

10. Then the disciples went away again unto their own home.



Mary Magdalene had no sooner left the Guest-Chamber before Saint Peter and Saint John hurry after her, running to the Sepulchre as fast as they can. They had little more than half a mile to go to reach the tomb; they had to pass by Herod's Palace and go out of the town by the Gate of Judgment, when they would find themselves quite close to Calvary and the Holy Sepulchre. Or they might have left the city by another gate on the south and ascended outside the walls, till they approached the Well of Hezekiah or of Amygdalum, which was near Golgotha. It was probably the latter route which the Apostles followed, for they would be safer outside the walls and less likely to attract attention by the unusual haste they were in. In fact, Saints Peter and John ran at their very utmost speed, for they were all

eagerness to verify for themselves the agitated account of the Holy Women. Saint John, younger and more active than his companion, out-runs him, but, out of respect for the chief of the Apostles, he will wait for him before actually entering the Sepulchre. The Church is, in fact, already founded, and Saint Peter has been solemnly named as the rock on which it was built; it is therefore, fitting that he should be the first to authenticate the miracle. Saint Peter then enters the tomb to find the cubiculum empty and to « see the linen clothes lie, and the napkin, that was about the head of the Lord, not lying with the linen clothes, but wrapped together in a place by itself. » It is very certain, although the sacred text says nothing on the subject, that these precious shrouds were not left in the Sepulchre; they were relics far too valuable to the community of which Saint Peter was the chief. He must have taken them away, and the Church thus became the owner of the priceless treasures. The fact of the Resurrection being now beyond a doubt, the account of the Holy Women being confirmed by the sight of the empty Sepulchre, the two Apostles, convinced, as we are told by Saint John, of the truth, « went away again unto their own home. »



Saint Peter and Saint John run to the Sepulchre.

J.-J.T.



Mary Magdalene in the Tomb

Saint John — Chap. 20



MARIA autem stabat ad monumentum foris plorans. Dum ergo fleret, inclinavit se et prospexit in monumentum.



UT Mary stood without at the sepulchre weeping : and as she wept, she stooped down and looked into the sepulchre.

12. Et vidit duos angelos in albis sedentes, unum ad caput et unum ad pedes, ubi positum fuerat corpus Jesu.

13. Dicunt ei illi: Mulier, quid ploras? Dicit eis: Quia tulerunt Dominum meum, et nescio ubi posuerunt eum.



12. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.



Mary Magdalene in the Tomb.

J. J. T.

It is somewhat difficult to follow the order of events, for the Evangelists, each giving his own impressions, appear to contradict each other. With a little care, however, we can, with the aid of the various details given, form a very accurate picture of what took place. This is our own idea: Mary Magdalene, followed by the other two Marys, is the first to arrive, and she finds the actual tomb empty, though the angels are in the ante-chamber. She takes no notice of them, but whilst the other Holy Women are questioning them she rushes away to the Guest-Chamber to tell the Apostles that the body of the Lord has disappeared. She makes no allusion to the angels; they are quite secondary considerations with her, and, as she did not hear them announce the Resurrection, she can only say « They have taken away the Lord. » Certain authors, we must add, prefer to explain these words as an expression of the distress of Mary Magdalene and her companions. They have all heard together what the angels said, they have all reported the facts to the Apostles, as stated by Saint John, but everything seems to them so extraordinary, and their ideas are so confused, that they speak sometimes in the words of the angels and sometimes in their own, thus explaining the divergence in the accounts of

the Evangelists. However this may be, there is no doubt that the Apostles hastened to the tomb, as related above, and when they returned, meeting the Holy Women by the way, they took them back with them with the exception of Mary Magdalene, who went alone to the tomb, still not knowing what to think and feeling sure of but one thing: that the Saviour has disappeared. There she is, then, alone in the Garden weeping, and in the midst of her tears she approaches the tomb to look into it once more. She now sees two angels seated where the body of the Saviour had lain, one at the head, the other at the feet. She feels no emotion at this sight; what she seeks is more to her than any angels, everything else gives way to her anxiety, and she addresses the heavenly messengers as she would any ordinary mortals. One of them says to her: « Woman, why weepest thou? » and she returns with strange persistence to her original thought: « They have taken away my Lord, and I know not where they have laid him. » This despair of Mary Magdalene has from the earliest days of the Church inspired many touching commentaries. Saint Bernard drew tears from the eyes of his audience by dwelling on those simple words: « They have taken away my Lord », whilst Saint Bernardino of Sienna eloquently expresses his surprise at the apparent indifference of Jesus to the tears of the woman He loved: « Oh Mary », he says, « in what hope, in what thought, sustained with what courage didst thou thus remain alone near the tomb? He Whom thou seekest seems insensible to thy grief: He seems to see thy tears, but to care naught for them. What is the meaning of this change? Why does He, Whose own eyes were wet with tears when He saw thee weeping at the tomb of Lazarus, turn from thee now? »



A Corner of Shiloh.

1-2-3.



Christ appears to Mary Magdalene

Saint John — Chap. 20



Er vidit Jesum stantem, et non sciebat quia Jesus est.



AND when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15. Dicit ei Jesus : Mulier, quid ploras? quem quæris? Illa, existimans quia hortulanus esset, dicit ei : Domine, si tu sustulisti eum, dicito mihi, ubi posuisti eum, et ego eum tollam.

15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

The question has often been asked: how was it that Mary Magdalene did not recognize Jesus when He appeared to her near the tomb, but took Him for the gardener? and many different explanations have been given. Some think that the Saviour did really appear, disguised as a gardener, and He is thus represented by most of the early painters. Others, rejecting, as we think with reason, this improbable idea, attribute Mary's momentary mistake and the dialogue resulting from it to her agitation. A more simple explanation will suggest itself to those who read the sacred text carefully. The Evangelist does, in fact, say that after she heard the Saviour call her « Mary » « she turned herself back » to answer. She had, therefore, in the first instance spoken without turning round, her eyes fixed obstinately on the Sepulchre, and it is, therefore, not surprising, taking into account her confusion and the difficulty of believing in a resurrection, that she

did not at the first moment recognize the divine Master. The way in which she refers to that Master is remarkable: she merely uses the pronoun « him », as if the whole world must be cognizant of her loss. « Sir, » she says, « if thou have borne him hence, tell me where thou hast laid him, and I will take him away. » There is something grand in those last words! Mary Magdalene does not consider her weakness, everything seems possible to her if she can but recover Him she loves. She only demands one thing: « Tell me where thou hast laid him, and I will take him away. » This boldness is sublime, and is one of the characteristic touches which give the Gospels their incomparable impress of truthfulness. That of

Saint John especially, as we have more than once remarked, is almost always marked by exceptional powers of observation, combined with the charm of the most perfect simplicity.



Christ appears to Mary Magdalene.

J.-J.T.

« Touch me not! »

Saint John — Chap. 20

DICIT ei Jesus : Maria. Conversa illa dicit ei : Rabboni (quod dicitur Magister).

17. Dicit ei Jesus : Noli me tangere, nondum enim ascendi ad Patrem meum; vade autem ad fratres meos et dic eis : Ascendo ad Patrem meum et Patrem vestrum, Deum meum et Deum vestrum.

18. Venit Maria Magdalene annuntians discipulis : Quia vidi Dominum, et hæc dixit mihi.



It is from the familiar sound of her own name that Mary Magdalene recognizes the risen Saviour. « Mary! » it is the name none but intimate friends use, and it is impossible not to respond to it. She is moved to the very depths of her soul by that one word, and she eagerly replies: « Master! » In an instant all her grief is gone; mad with joy she flings herself down, thinking to resume her old place at the feet of Jesus and to embrace

JESUS saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.



** them as she had done on Calvary. But the time is gone by for such familiarity; Jesus has taken up again a life which He can no longer share with His disciples. He can now only permit*

them to indulge in distant homage. He therefore gently repels her who would fain touch Him and sends her, the « Apostle of the Apostles » as she is called in the Catholic liturgy, to take to the brethren the news of His approaching Ascension.



« Touch me not! »

4-47.



Christ appears to Saint Peter

Saint Luke — Chap. 24, v. 34



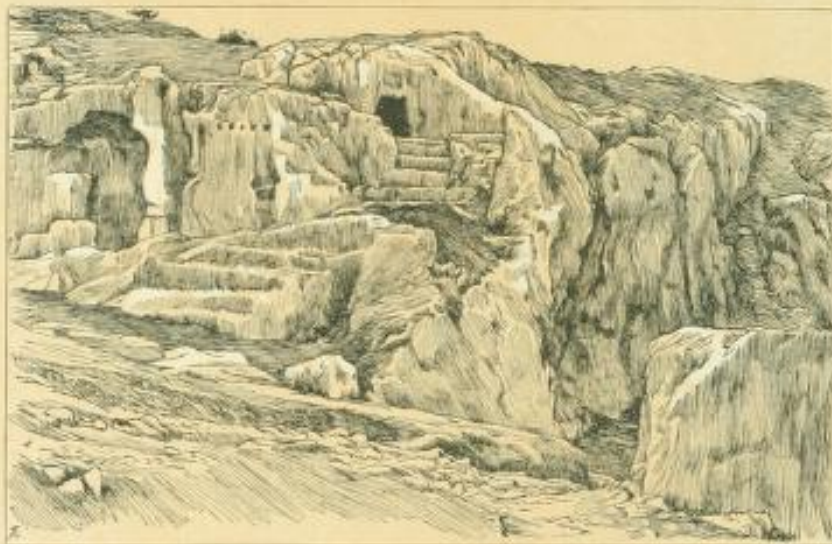
DICENTES : Quod surrexit Dominus vere et apparuit Simoni.

SANCT. LUC. — C. 24

12. Petrus autem surgens cucurrit ad monumentum, et procumbens vidit lintheamina sola posita, et abiit secum mirans quod factum fuerat.

S. JOAN. C. 20

6. Venit ergo Simon Petrus sequens eum, et introivit in monumentum, et vidit lintheamina posita,



Tombs in the Valley of Hinnom.

J. J. T.

7. Et sudarium, quod fuerat super caput ejus, non cum lintheaminibus positum, sed separatim involutum in unum locum.



SAYING, The Lord is risen indeed, and hath appeared to Simon.

ST. LUKE — CH. 24

12. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves,

and departed, wondering in himself at that which was come to pass. S. JOHN, CH. 20

6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the

linen clothes lie.

7. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.



When Saint Peter and Saint John had seen for themselves that the body of Jesus was no longer in the tomb, they must have separated, each going his own way, for there is nothing about Saint John in the account of the Lord having appeared to Saint Peter, given by Saint Luke, who is the only one of the Evangelists to relate the incident, though his account was confirmed later by Saint Paul in the First Epistle to the Corinthians, where he says: « He was seen of Cephas, then of the twelve. » In our engraving, Peter is represented on his way back to the Guest-Chamber, when suddenly Jesus appears to him. His body radiating light. He



J. J. THORNTON 1891

THE ARTIST'S OWN COLLECTION

CHRIST APPEARING TO SAINT PETER

shews His now glorious wounds to His wondering disciple, reminds him by a gesture of his triple denial, which He will later make him retract by a triple protestation of love. From this moment, however, it is very evident that Peter is forgiven, and his confusion is that of surprised affection rather than of fear. He has wept so much, since the time of his fall! The character of Peter, as it comes out in the Gospels, presents curious contrasts. He is at once generous, eager, devoted, easily alarmed and timid. He wants to call down fire from Heaven on the towns which reject his Master, yet he himself denies Him three times. He draws his sword in the Garden and dashes blindly into the midst of the soldiers, cutting off the ear of one of them, but directly afterwards he runs away with the other disciples. At the house of Caiaphas, whither he hastens, not without courage, after John, he cannot face the questions of a mere servant, but a look from Jesus is enough to recall him to himself, and later he will know how to die. When Jesus was about to wash his feet in the Guest-Chamber, he protested : «Thou shalt never wash my feet», but when the Lord replied : «If I wash them not thou hast no part with me», he rushed at once from one extreme to the other, crying : «Not my feet only but also my hands and my head.» Such was Saint Peter, with his sympathetic and deeply interesting temperament, but he had great need of the Holy Spirit to become a pillar of the Church and the rock on which that Church was to be built.



Bir Aynub or Job's Well.

J. & J.



Ornament in gilded metal from the Es-Sakhra Mosque or Mosque of Omar. J. & J.



Christ appears to the Holy Women.

J.-L. T.

Christ appears to the Holy Women

Saint Matthew — Chap. 28

Fixerunt cito de monumento cum timore et gaudio magno, currentes nuntiare discipulis ejus.

9. Et ecce Jesus occurrit illis dicens: Avete. Illæ autem accesserunt et tenuerunt pedes ejus, et adoraverunt eum.

10. Tunc ait illis Jesus: Nolite timere; ite, nuntiate fratribus meis, ut eant in Galilæam: ibi me videbunt.

AND they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.



The Disciples on the road to Emmaus.

2-4 1



FROM THE RESURRECTION TO THE ASCENSION

The Disciples on the road to Emmaus

Saint Luke – Chap. 24



ET ecce duo ex illis ibant ipsa die in castellum, quod erat in spatio stadiorum sexaginta ab Jerusalem, nomine Emmaus.

14. Et ipsi loquebantur ad invicem de his omnibus quæ acciderant.

15. Et factum est, dum fabularentur



AND, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14. And they talked together of all these things which had happened.

15. And it came to pass, that, while they

et secum quærent, et ipse Jesus appropinquans ibat cum illis;

16. Oculi autem illorum tenebantur, ne eum agnoscerent.

17. Et ait ad illos: Qui sunt hi sermones, quos confertis ad invicem ambulantes, et estis tristes?

18. Et respondens unus, cui nomen Cleophas, dixit ei: Tu solus peregrinus es in Jerusalem, et non cognovisti quæ facta sunt in illa his diebus?

19. Quibus ille dixit: Quæ? Et dixerunt: De Jesu Nazareno, qui fuit vir propheta, potens in opere et sermone coram Deo et omni populo.

20. Et quomodo eum tradiderunt summi sacerdotes et principes nostri in damnationem mortis, et crucifixerunt eum.

21. Nos autem sperabamus quia ipse esset redempturus Israel, et nunc super hæc omnia tertia dies est hodie, quod hæc facta sunt.

22. Sed et mulieres quædam ex nostris terruerunt nos, quæ ante lucem fuerunt ad monumentum,

23. Et, non invento corpore ejus, venerunt dicentes, se etiam visionem angelorum vidisse, qui dicunt eum vivere.

24. Et abierunt quidam ex nostris

communed *together* and reasoned, Jesus himself drew near, and went with them.

16. But their eyes were holden that they should not know him.

17. And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18. And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

22. Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24. And certain of them which were



A typical Jew of Jerusalem. 4-3-1.

ad monumentum, et ita invenerunt, sicut mulieres dixerunt, ipsum vero non invenerunt.

25. Et ipse dixit ad eos : O stulti et tardi corde ad credendum in omnibus, quæ locuti sunt prophetæ!

26. Nonne hæc oportuit pati Christum, et ita intrare in gloriam suam?



Samar.

J. J. T.

27. Et incipiens a Moyse et omnibus prophetis interpretabatur illis in omnibus scripturis, quæ de ipso erant.

28. Et appropinquerunt castello, quo ibant, et ipse se finxit longius ire.

29. Et coegerunt illum, dicentes : Mane nobiscum, quoniam advesperascit et inclinata est jam dies. Et intravit cum illis.

30. Et factum est, dum recumberet cum eis, accepit panem et benedixit, ac fregit et porrigebat illis.



A typical Jew of Jerusalem. J. J. T.

with us went to the sepulchre, and found it even so as the women had said : but him they saw not.

25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken :

26. Ought not Christ to have suffered these things, and to enter into his glory?

27. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28. And they drew nigh unto the village, whither they went : and he made as though he would have gone further.

29. But they constrained him, saying, Abide with us : for it is toward evening, and the day is far spent. And he went in to tarry with them.

30. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.



« It would be difficult », says Renan, « to add one word to this account, one of the most refined and delicately shaded in any language. » Saint Luke, the painter and psychologist, can be easily recognized in it, and nearly all the details of the narrative are given by him alone. Saint Mark merely makes a general statement of the fact : « After that he appeared in another form unto two of them as they walked, and went into the country. And they went and told it unto the residue : neither believed they them. »

And he vanished out of their sight

Saint Luke — Chap. 24, v. 31



Laperti sunt oculi eorum et cognoverunt eum, et ipse evanuit ex oculis eorum.



AND their eyes were opened, and they knew him; and he vanished out of their sight.

Jesus remained longer with the disciples on the road to Emmaus than on any other occasion after His resurrection. As a rule, He shewed Himself but for a few instants, said a few words, scarcely allowing anyone to touch Him, but this time He walked with the two Apostles for an hour. They laid their hands on His shoulders, they listened to His voice and were touched by His words, yet He seemed to them so much like any other man that they invited Him to supper. He accepted, went in with them and « sat down to meat ». How was it that, seeing Him in so tangible a form before them, they did not recognize Him? « Their eyes were holden », says the sacred text. On other occasions it was as He appeared that He made Himself known, now it was as « He vanished out of their sight » that He revealed Himself. This sudden disappearance opened their eyes more fully even than the breaking of the bread which first led to their recognition of the divine Master. — Two sites, both near Jerusalem, are each venerated as that of the Emmaus of the Gospels. The one which would appear to have the strongest claim is the village of El-Kubeibeh on the north-west, about three leagues from Jerusalem, which is exactly the distance specified in the text, that is to say, « threescore furlongs », the furlong being equal to six hundred Greek feet, or the eighth of a Roman mile, which would give a distance of a little less than seven English miles.



« And he vanished out of their sight. »

J.-J. T.

Christ appears to the Eleven as they sit at meat

Saint John — Chap. 20



QUUM ergo sero esset die illo una sabbatorum, et fores essent clausæ, ubi erant discipuli congregati propter



THEN the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were



Christ appears to the Eleven

J. J. T.

metum Judæorum, venit Jesus et stetit in medio, et dixit eis : Pax vobis.

20. Et quum hoc dixisset, ostendit eis manus et latus. Gavisi sunt ergo discipuli viso Domino.

assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20. And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.



Yet another very striking apparition of Jesus is recorded, which took place shortly after He vanished away at Emmaus on the evening succeeding the Sabbath. The doors were closed, yet He passed through them without effort, thanks to the new conditions of His life since His Resurrection, and suddenly stood in their midst. It was indeed He, and to prove it He shewed them His hands and His pierced side, the disciples recognizing Him joyfully. Whereas He had previously appeared to but one or at the most two or three at a time, He now manifested Himself to the infant Church, which fact alone is a very valuable argument in favour of the reality of the Resurrection. Saint Luke, with his usual tact, understood this well, and that is why he gives to his narrative something of the seal of a medical statement : « Behold my hands and my feet, that it is I myself : handle me, and see ; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat ? And they gave him a piece of a broiled fish, and of an honey comb. And he took it, and did eat before them. »

The Unbelief of Saint Thomas

Saint John — Chap. 20



THOMAS autem unus ex duodecim, qui dicitur Didymus, non erat cum eis, quando venit Jesus.

25. Dixerunt ergo ei alii discipuli : Vidimus Dominum. Ille autem dixit eis : Nisi videro in manibus ejus fixuram clavorum, et mittam digitum meum in locum clavorum, et mittam manum meam in latus ejus, non credam.

26. Et post dies octo iterum erant discipuli ejus intus, et Thomas cum eis. Venit Jesus januis clausis, et stetit in medio et dixit : Pax vobis.

27. Deinde dicit Thomæ : Infer digitum tuum huc et vide manus meas, et affer manum tuam et mitte in latus meum, et noli esse incredulus, sed fidelis.

28. Respondit Thomas et dixit ei : Dominus meus et Deus meus.

29. Dixit ei Jesus : Quia vidisti me, Thoma, credidisti; beati qui non viderunt, et crediderunt.



BUT Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26. And after eight days again his disciples were within, and Thomas with them : *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28. And Thomas answered and said unto him, My Lord and my God.

29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.



The Unbelief of Saint Thomas

4-2-1.

30. Multa quidem et alia signa fecit Jesus in conspectu discipulorum suorum, quæ non sunt scripta in libro hoc.

31. Hæc autem scripta sunt, ut credatis, quia Jesus est Christus Filius Dei, et ut credentes vitam habeatis in nomine ejus.



In speaking to Saint Thomas, the Saviour repeats almost word for word that disciple's expressions of doubt, a striking mode of making him blush for his unreasonable demands. Some interpret the words: « Thrust it into my side » to mean that Jesus bid Tho-



Saint Thomas.

141.

30. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book :

31. But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name.



mas touch the wound itself by thrusting his fingers into it, whilst others suppose that He merely meant : « Thrust thy hand under my robes. » It matters little which it was. In any case the wound was large enough for it to be probed with several fingers.

Christ appears on the Shore of Lake Tiberias

Saint John — Chap. 21



MANE autem factu stetit Jesus in littore, non tamen cognoverunt discipuli quia Jesus est.

5. Dixit ergo eis Jesus : Pueri, numquid pulmentarium habetis ? Responderunt ei : Non.

6. Dicit eis : Mittite in dexteram



UT when the morning was now come, Jesus stood on the shore : but the disciples knew not that it was Jesus.

5. Then Jesus saith unto them, Children, have ye any meat ? They answered him, No.

6. And he said unto them, Cast the



Christ appears on the Shore of Lake Tiberias.

J.-J. T.

navigii rete, et invenietis. Miserunt ergo, et jam non valebant illud trahere præ multitudine piscium.

net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.



In this incident Jesus once more demonstrates to His disciples in an unmistakable manner the reality of His Resurrection, and employs two methods, each supplementary to the other. In the first place, He repeats a miracle, that of the great draught of fishes, which will at once insure His recognition. But, as He could have worked that miracle by virtue of His divine power without His actual palpable presence, He invited His disciples to eat of the fish and partook of their meal Himself as He had done in the Guest-Chamber. The whole scene bears a remarkable impress of poetry and of truth. This Man in white robes standing alone upon the shore in the calm of the early morning and hailing a boat in the offing is enough to attract attention, but how much more impressive is His appearance when it is remembered that He is the very Man Whom those in the boat bore to the tomb a few days before.

The word pulmentarium used in the Vulgate will be noticed. It indicates the food the fishermen of that day were in the habit of eating, and consisted of a kind of boiled pulse or a mixture of beans and various vegetables, sometimes also of figs, nuts and grapes all cooked together and flavoured according to taste. With bread it was the staple of every meal.



Saint Peter casts himself into the sea

J. J. T.

Saint Peter casts himself into the sea

Saint John — Chap. 21

DIXIT ergo discipulus ille, quem diligebat Jesus, Petro: Dominus est. Simon Petrus, quum audisset quia Dominus est, tunica succinxit se (erat enim nudus) et misit se in mare.

8. Alii autem discipuli navigio venerunt (non enim longe erant a terra, sed quasi cubitis ducentis), trahentes rete piscium.

HEREFORE that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

Fishermen when at work, especially in the shallow waters inshore, often wore nothing more than a little linen girt about their loins and reaching half way down their thighs, as prescribed by Jewish law. To this, however, they added a net slung over their backs and wound round their bodies, which served as a bag for holding fish. Their nets were, as already stated, of the kind known as sweep-nets. In the winter the upper part of the body was covered, but the climate was so mild that the limbs could be left bare and untrammelled in the spring. At the time of year of which we are speaking it was already warm on the lake.



Shiloh.

4-11.

When Saint Peter heard Saint John say : « It is the Lord », he put his gibbeh on again out of respect to the Master and cast himself into the sea. The water was, no doubt, only up to his thighs, for where the seine-net could be used, the lake cannot have been deep, and the beach was not encumbered with rocks as in the north. A hundred steps would bring Peter to the land, whilst his companions also approached to join Him Who had hailed them. The account of Saint John is full of typical details betraying an eye-witness, and, when this is borne in mind, the passage quoted above is pregnant with import. The character of the two Apostles, Saints Peter and John, is clearly brought out. John is the first to see the Lord, Peter takes the first decisive step. John looks on and meditates, Peter acts and rushes forward. Throughout the remainder of their lives the same peculiarities distinguished them, one is full of the zeal and activity of the missionary, the other of thoughtful contemplation.



The second Miraculous Draught of Fishes

Saint John — Chap. 21



DIXIT eis Jesus : Afferte de piscibus, quos prendidistis nunc.

11. Ascendit Simon Petrus et traxit rete in terram, plenum magnis piscibus centum quinquaginta tribus. Et quum tanti essent, non est scissum rete.



JESUS saith unto them, Bring of the fish which ye have now caught.

11. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three : and for all there were so many, yet was not the net broken.



Certain authors think that the account quoted above refers to the same miraculous draught of fishes as that described in the fifth chapter of Saint Luke, some saying that Saint John's narrative is but a reproduction of that of Saint Luke, whilst others are of opinion that Saint Luke was only giving a kind of prophecy of the incident related later by Saint John. There can be no doubt that all are wrong, and that the two accounts refer to two totally different incidents, each with a character so clearly defined that it is impossible to confound the two. In addition to the difference of the setting of the scene, Peter flinging himself into the water to go to Jesus Who is on the land, could not be a mere variation of Peter falling down at Jesus'



The Lake of Tiberias.

L-2. T.

knees in the boat and saying : « Depart from me, for I am a sinful man, O Lord! » How very superior to any such paltry idea is the thought which naturally occurs to everyone reading Saint John's account, that Jesus wished to make Himself known by a sign alike remarkable and familiar to His disciples, and at the same time to restore Peter to the leadership of the Apostles, reminding him by this second miraculous take of fishes of the circumstances of his first call, and encouraging him, by this symbol of the extraordinary results

which should attend his efforts, if he devoted himself once more to the task of winning souls. This is how Christian commentators interpret the scene.

We are aware that it was with what is called the seine-net that the disciples fished. One



The Second Miraculous Draught of Fishes.

J. J. T.

end of a long narrow net was made fast on land and the boat was then steered out into the offing, gradually paying out the net, the greater portion of which with its weights sank to the bottom, whilst the upper edge, provided with corks, floated freely on the surface of the water. When the net had been thus stretched out in a straight line towards the offing, the boat described a wide circle round it, taking the other end back to the land. All the fish in the path of the net were taken and were towed in by the fishermen wading in the water. Having reached the shore with their load, the disciples found themselves face to face with Jesus, Who, addressing them in the old familiar way, invited them to eat with Him. In their astonishment they know not what to say. They recognize Him. It is indeed He, and yet they remember having laid Him in the tomb. Full of emotion, they hold their peace and « none durst ask him, Who art thou? knowing that it was the Lord. » It is indeed a grand scene, and it alone would be enough to prove the authenticity of the Gospel account and the reality of the Resurrection. May we not see in this meal, which is evidently symbolical, an emblem of the spiritual and material aid upon which the disciples could rely in the new era which was about to begin? even as the miraculous draught of fishes was, as we have seen, a symbol of the marvellous work which would be accomplished by the divine assistance. Others see in the lake an emblem of the field of work and in the firm land one of the eternal reward, so often symbolized in the Scriptures by a feast of which the elect will partake, and over which God Himself will preside.





Christ eating with His disciples.

J. E. T.

Christ eating with His disciples

Saint John — Chap. 21, v. 9



T ergo descenderunt in terram, viderunt prunas positas et piscem superpositum et panem.

12. Dicit eis Jesus: Venite, prandete. Et nemo audebat discumbentium interrogare eum. Tu quis es? scientes quia Dominus est.

13. Et venit Jesus et accipit panem et dat eis, et piscem similiter.



As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

12. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

« Feed my sheep »

Saint John — Chap. 21



QUUM ergo prandissent, dicit
Simoni Petro Jesus : Simon
Joannis, diligis me plus his?
Dicit ei : Etiam, Domine,

tu scis quia
amo te. Di-
cit ei : Pasce
agnos meos.

16. Dicit
ei iterum : Si-
mon Joannis,
diligis me? Ait
illi : Etiam,
Domine, tu
scis quia amo
te. Dicit ei :
Pasce agnos
meos.

17. Dicit ei
tertio : Simon
Joannis, amas
me? Contris-
tatus est Pe-
trus, quia dixit
ei tertio : Amas
me? et dixit
ei : Domine,
tu omnia nosti,
tu scis quia amo
te. Dixit ei :



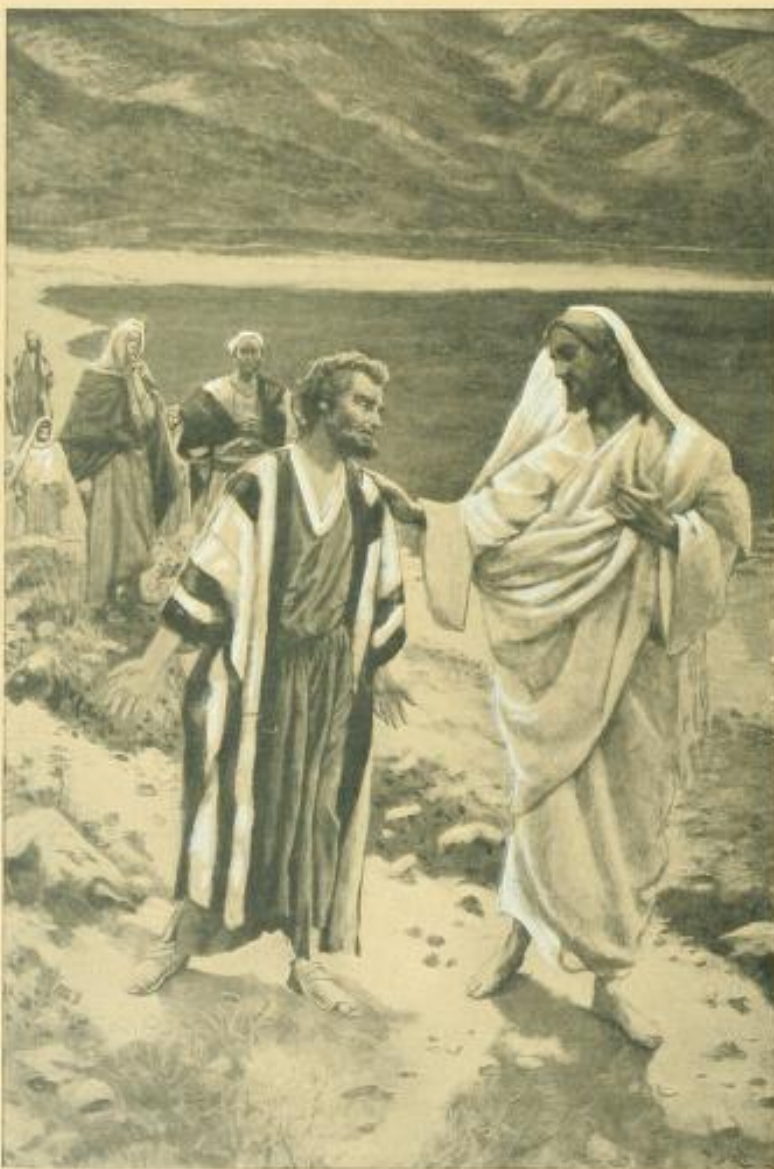
SO when they had dined, Je-
sus saith to Simon Peter,
Simon, *son* of Jonas, lovest
thou me more than these?

He saith unto
him, Yea,
Lord; thou
knowest that
I love thee.
He saith unto
him, Feed my
lambs.

16. He saith
to him again
the second
time, Simon,
son of Jonas,
lovest thou
me? He saith
unto him, Yea,
Lord; thou
knowest that
I love thee. He
saith unto him,
Feed my sheep.

17. He saith
unto him the
third time, Si-
mon, *son* of
Jonas, lovest
thou me? Pe-
ter was griev-
ed because he
said unto him

the third time, Lovest thou me? And he
said unto him, Lord, thou knowest all



« Feed my sheep. »

A. G. T.

Pasce oves meas.

18. Amen amen dico tibi, quum esses junior, cingebas te et ambulabas ubi volebas; quum autem senueris, extends manus tuas, et alius te cinget, et ducet quo tu non vis.

19. Hoc autem dixit, significans qua morte clarificaturus esset Deum.

things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19. This spake he, signifying by what death he should glorify God.



After the repast, the Saviour rose and moved away, the Apostles following Him with Saint Peter at their head. Jesus then led the latter apart and asked the searching question: « Simon, lovest thou me more than these? » He wished to remind him of his former protestation: « Though all these should be offended because of thee, yet will I not be offended. » But He was also anxious to give him a chance of expressing his repentance and receiving forgiveness. Peter, with the humility which came from the remembrance of his fall, replied « Yea, Lord; thou knowest that I love thee. » He does not say « More than these », and he does not dare use the word love in its highest and spiritual sense as Jesus Himself had used it; he uses a term signifying rather to cherish or to be personally attached to, than to love. Receiving this answer, Jesus confides to him the care of His sheep. « He trusts those He loves to him who loves him », says a certain author. It was a repetition of that earlier charge to Peter: « And when thou art converted, strengthen thy brethren ». But it was not enough: a second, a third time Jesus asks the same question, substituting the last time the word signifying to cherish for that meaning to love, as if He would assure Himself even of that minimum of affection which is all that Peter in his humility claims. Then « Peter was grieved ». He was moved to the very depth of his soul, and, daring no longer to trust his own heart, of which he remembers the weakness all too bitterly, he appeals to Christ Who knows everything, and it is only on meeting His gaze, which is the unmistakable guarantee of His love, that he ventures to say: « Lord, thou knowest that I love thee ». And Jesus said to him yet again: « Feed my sheep, » thus making him the shepherd of souls.



A typical Jew of Jerusalem. 2-27



The Ascension as seen from the Mount of Olives

Acts of the Apostles — Chap. 1, v. 9

Ler quum hæc dixisset, videntibus illis elevatus est, et nubes suscepit eum ab oculis eorum.

AND when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.



The Resurrection of Jesus is to a certain extent incomplete so long as His glorious Ascension is still unaccomplished. He has resumed His body, He has still to take His own place again, and that He is about to do. After He had given His last instructions to His disciples, Saint Luke tells us that « he led them out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them he was parted from them and carried up to Heaven.» The same disciple, in the Acts of the Apostles, adds a few characteristic details about the luminous cloud and the angels which appeared. It is evident that the cloud did not resemble a chariot destined to bear the glorified body of Jesus to Heaven, but was simply a veil hiding from the disciples what became of that body, endowed as it now was with special powers. It may perhaps have undergone a kind of dematerialization, fading away in the light, to take form again where He was to reign eternally. Or perhaps He may have been merely transported to Heaven in the twinkling of an eye, by virtue of His divinity. However that may have been, He suddenly faded from sight, and where He had been, a cloud stretched like a veil, hiding the mysteries of God. The apotheosis is complete. Jesus is gone to sit down at the right hand of His Father, from whence He shall some day come, according to His promise, to judge the world.



The Ascension as seen from the Mount of Olives

J.-J. T.

The Ascension as seen from below

Acts of the Apostles — Chap. 1

ET QUUM HÆC DIXISSET, VIDENTIBUS ILLIS ELEVATUS EST, ET NUBES SUSCEPIT EUM AB OCULIS EORUM.

10. QUUMQUE INTUERENTUR IN CÆLUM EUNTEM ILLUM, ECCE DUO VIRI ADSTITERUNT JUXTA ILLOS IN VESTIBUS ALBIS,

11. QUI ET DIXERUNT: VIRI GALILÆI, QUID STATIS ADSPICIENTES IN CÆLUM? HIC JESUS, QUI ASSUMPTUS EST A VOBIS IN CÆLUM, SIC VENIET, QUEMADMODUM VIDISTIS EUM EUNTEM IN CÆLUM.

12. TUNC REVERSI SUNT JEROSOLYMAM A MONTE QUI VOCATUR OLIVETI, QUI EST JUXTA JERUSALEM SABBATI HABENS ITER.

AND WHEN HE HAD SPOKEN THESE THINGS, WHILE THEY BEHELD, HE WAS TAKEN UP; AND A CLOUD RECEIVED HIM OUT OF THEIR SIGHT.

10. AND WHILE THEY LOOKED STEDFASTLY TOWARD HEAVEN AS HE WENT UP, BEHOLD, TWO MEN STOOD BY THEM IN WHITE APPAREL;

11. WHICH ALSO SAID, YE MEN OF GALILEE, WHY STAND YE GAZING UP INTO HEAVEN? THIS SAME JESUS, WHICH IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN.

12. THEN RETURNED THEY UNTO JERUSALEM FROM THE MOUNT CALLED OLIVET, WHICH IS FROM JERUSALEM A SABBATH DAY'S JOURNEY.



The Ascension as seen from below.

1-4-1



The Ascension is not merely the personal glorification of Jesus; it is also an event of the last importance to the human race. It is the completion of the Creation, interrupted by the fall of the first man. The design of God in creating man was to make of him the conscious and free agent of his own salvation, the sharer in the divine bliss and glory. Man by his sin



The Blessed Virgin in old age.

1841

had hindered the realization of this plan, but he could not frustrate it. By the Resurrection of Christ we see man set free from death and restored to his first hopes of eternal life, but his salvation is not yet completed. By the Ascension God permits man, redeemed through Christ, to share with Him in the divine glory, and thus realizes in Him the original idea of the Creation. Only thus can that idea achieve completion.

Not yet, however, is the end of all things. The Ascension not only completes the work of our redemption through Christ, it lays the foundations of its realization in every one of us who is of Christ. In this consists its importance for the Church. There remain now but two promises to be fulfilled; the sending of the Holy Spirit, which shall continuously supply the Church on earth with the grace of the risen Saviour, and that last prophecy uttered in the Judgment Hall of Caiaphas: « Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven », a coming which will summon the elect to share the Ascension of the Master and to become partakers of His glory, even as Jesus prayed in the sublime petition offered up on the eve of His death. « Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me;

for thou lovedst me before the foundation of the world ». It is not for us to dwell now on this last subject, these final chords of the divine symphony. We have been relating the life on earth of Jesus, that life ends for us in the apotheosis of the Ascension. The cloud which « received Christ from sight » is like the curtain which falls at the close of a drama. We will not attempt to raise it, but let us each and all withdraw to « ponder », as the Virgin did, these things in our hearts.





Portrait of the Pilgrim.

J.H. 1

Ye who have read these volumes written for your
benefit and have perhaps been moved by what
they contain, as ye close them, say this
prayer for their author: Oh God, have
mercy on the soul of him who
wrote this book, cause Thy
light to shine upon him
and grant to him
eternal rest.

Amen.





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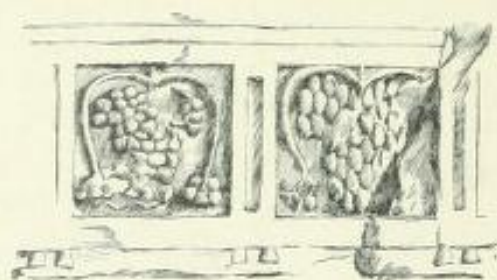
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EXPLANATORY NOTES



Page 162 : "If they do these things in a green tree what shall be done in a dry?"

Our Saviour here prophesies the misfortunes with which Jerusalem will be punished for her infidelity, her ingratitude and her murder of the God-Man. If the innocent Jesus is treated thus, how shall the guilty authors of and accomplices in His death be chastised? (Menochius, Filliou, etc.)

Page 194 : "My God, my God, why hast thou forsaken me?"

Jesus was as truly God upon the Cross as He had been in His life upon earth and in the glory of Heaven. It was as a man enduring a thousand agonies alike in His body and in His soul that He gave utterance to that cry of supreme anguish. Even on the Cross He was still "in His Father and His Father in Him," but He suffered for our sins, which He had taken upon Himself, as if His Father had abandoned Him, and His cry was but a resigned complaint, in no sense an expression of rebellion or of despair. (Cornelius a Lapide, Menochius, etc.)