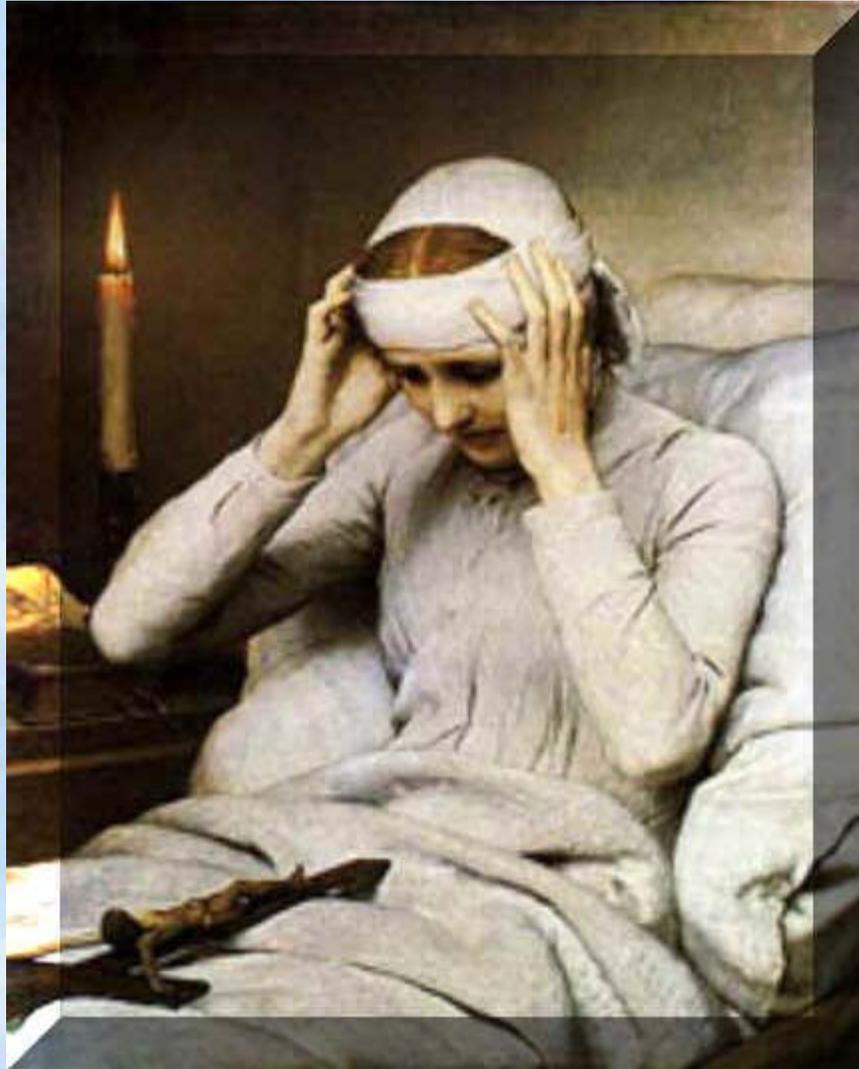


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THE BLESSING

In blue print you have the Emmerich excerpts and in black my in line comments.

Pdf 40 [creation Adam and Eve]

The hill opened, and at Adam's side arose a crystalline rock, formed apparently of precious stones. At Eve's, lay a white valley covered with something like fine white pollen. When Eve had been formed, I saw that God gave something, or allowed something to flow upon Adam. It was as if there streamed from the Godhead, apparently in human form, currents of light from forehead, mouth, breast, and hands. They united into a globe of light, which entered Adam's right side whence Eve had been taken. Adam alone received it. It was the germ of God's Blessing, which was threefold. The Blessing that Abraham received from the angel was one. It was of similar form, but not so luminous.

Pdf 48

The blessing of a pure and holy multiplying out of God and by God, which Adam had received after the creation of Eve was, in consequence of that indulgence, withdrawn from him; for I saw that the instant Adam left his hill to go to Eve, the Lord grasped him in the back and took something from him. From that something, I felt that the world's salvation would come.

Once on the Feast of the Holy and Immaculate Conception, God gave me a vision of that mystery. I saw enclosed in Adam and Eve the corporal and spiritual life of all mankind. I saw that by the Fall it became corrupted, mixed up with evil, and that the bad angels had acquired power over it. I saw the Second Person of the Godhead come down and, with something like a crooked blade, take the Blessing from Adam before he had sinned. At the same instant, I saw the Virgin issuing from Adam's side like a little luminous cloud, and soaring all resplendent up to God.

Pdf 55

I saw Adam's glittering rock of precious stones arise before the throne of God, as if borne up by angels. It had steps cut in it, it increased in size, it became a throne, a tower, and it extended on all sides until it embraced all things. I saw the nine choirs of angels around it, and above the angels in Heaven, I saw the image of the Virgin. It was not Mary in time; it was Mary in eternity, Mary in God. The Virgin entered the tower, which opened to receive her, and she appeared to become one with it. Then I saw issuing from the Most Holy Trinity an apparition which, likewise, went into the tower.

Among the angels, I noticed a kind of ostensorium at which all were working. It was in shape like a tower, and on it were all kinds of mysterious carving. Near it on either side stood two figures, their joined hands embracing it. At every instant it became larger and more magnificent. I saw

something from God passing through the angelic choirs and going into the ostensorium. It was a shining Holy Thing, and it became more clearly defined the nearer it drew to the ostensorium. It appeared to me to be the germ of the divine Blessing for a pure offspring which had been given to Adam, but withdrawn when he was on the point of hearkening to Eve and consenting to eat the forbidden fruit. It was the Blessing that was again bestowed upon Abraham, withdrawn from Jacob, by Moses deposited in the Ark of the Covenant, and lastly received by Joachim, the father of Mary, in order that Mary might be as pure and stainless in her Conception as was Eve upon coming forth from the side of the sleeping Adam. The ostensorium, likewise, went into the tower.

Pdf P 57

I saw Noe and his sacrifice at the time in which he received from God the Blessing. Then I had visions of Ahraham, of his Blessing, and of the promise of a son Isaac. I saw the Blessing descending from firstborn to firstborn, and always transmitted with a sacramental action. I saw Moses on the night of Israel's departure from Egypt getting possession of the Mystery, the Holy Thing, of which none other knew save Aaron. I saw It afterward in the Ark of the Covenant. Only the High Priests and certain saints, by a revelation from God, had any knowledge of it. I saw the transmitting of this Mystery through the ancestry of Jesus Christ down to Joachim and Anne, the purest and holiest couple that ever existed, and from whom was born Mary, the spotless Virgin. And then I saw Mary becoming the living Ark of God's Covenant.

Pdf 73

I saw the cursing of Cham. But Sem and Japhet received from Noe on their knees the Blessing. It was delivered to them with ceremonies similar to those used by Abraham when giving over the same Blessing to Isaac.

Pdf 111

I saw that in a vision he received from God the order to depart from his own country. God showed him another land, and Abraham next morning, without asking any questions, led forth all his people and departed. I afterward saw him pitching his tent in a region of Palestine which seemed to me to lie around the place where Nazareth subsequently stood. Abraham himself erected here an oblong altar of stone with a tent over it. Once when kneeling before the altar, a light descended from Heaven upon him. An angel, a messenger from God. appeared, said something to him, and presented to him a shining, transparent gift. The angel spoke with Abraham, and the latter received the mysterious Blessing, the Holy Thing from Heaven; he opened his garment and laid it upon his breast. I was told that this was the Sacrament of the Old Testament. Abraham, as yet, knew not what it contained. It was hidden from him, as from us is concealed the substance of the Most Holy Sacrament. But it was given to him as a sacred thing, as a pledge of the promised posterity.

14. ABRAHAM RECEIVES THE SACRAMENT OF THE OLD COVENANT

Abraham sat in front of his tent under a large tree by the roadside. He was in prayer. He often sat thus waiting to show hospitality to travellers. As he prayed, he raised his eyes to Heaven and saw, as in a sunbeam, an apparition from God that announced to him the coming of the three white men. He arose and sacrificed a lamb on the altar, before which I saw him kneeling in ecstasy begging for the Redemption of mankind. The altar stood to the right of the large tree in a tent open at top. Further on was a second tent in which the vessels and other utensils for sacrifice were kept. It was to this last that Abraham generally retired when superintending the shepherds who dwelt around here. Still further on, and on the opposite side of the road, was the tent of Sara and her household. The females always lived apart. Abraham's sacrifice was almost accomplished when he beheld the three angels appear on the high road. On they came in their girded garments, one after another, an even distance between them. Abraham hurried out to meet them. Bowing low before God, he saluted them, and led them to the tent of the altar. Here they let down their garments and commanded Abraham to kneel. I saw the wonderful things that now happened to Abraham through the ministry of the angels. He was in ecstasy, and all the actions were rapid, as is usual in such states. He heard the first angel announce to Abraham as he knelt that God would bring forth from his posterity a sinless, an immaculate maiden who, while remaining an inviolate virgin, should be the mother of the Redeemer, and that he was now to receive what Adam had lost through sin. Then the angel offered him a shining morsel and made him drink a luminous fluid out of a little cup. After that he blessed him, drawing his right hand in a straight line down from Abraham's forehead, then from the right and the left shoulder respectively down under the breast, where the three lines of the blessing united. Then with both hands the angel held something like a little luminous cloud toward Abraham's breast. I saw it entering into him, and I felt as if he were receiving the Blessed Sacrament.

The second angel told Abraham that he should before his death impart the Mystery of this Blessing to Sara's firstborn, in the same way that he had himself received it. He informed him also that his future grandson, Jacob, would be the father of twelve sons from whom twelve tribes should spring. The angel told him also that this Blessing would be withdrawn from Jacob; but that after Jacob had become a nation, it should be again restored and placed in the Ark of the Covenant as a Holy Thing belonging to the whole nation. It should be theirs as long as they gave themselves to prayer. The angel explained to Abraham that, on

account of the wickedness of men, the Mystery would be removed from the Ark and confided to the Patriarchs and that at last it would be given over to a man who would be the father of the promised Virgin. I heard also in this promise that by six prophetesses and through star pictures it had been made known to the heathens that the Redemption of the world should be accomplished through a virgin.

All this was made known to Abraham in vision, and he saw the Virgin appear in the heavens, an angel hovering at her right and touching her lips with a branch. From the mantle of the Virgin issued the Church.

The third angel foretold to Abraham the birth of Isaac. I saw Abraham so full of joy over the promised holy Virgin and the vision he had had of her that he gave no thought to Isaac, and I think that this same promise made the command he subsequently received to sacrifice Isaac easy to him. After these holy communications, I saw first the entertainment of the angels and then the laughing of Sara. I saw Abraham escorting the angels at their departure, and I heard him supplicating for Sodom.

When Abraham awoke from ecstasy, he led the angels under the tree and placed stools around it. The angels sat down, and he washed their feet. Then Abraham hurried to Sara's tent to tell her to prepare a meal for his guests. This she did and, veiling herself, she carried it halfway to them. The meal over, Abraham accompanied the angels a short distance on their journey. It was then that Sara heard them speak to him of the birth of a son. She had approached them behind the enclosure of the tent. She laughed. I saw numbers of doves tame as hens before the tents. The meal consisted of the same kind of birds, round loaves, and honey.

Abraham at his departure from Chaldea had already received the Mystery of the Blessing from an angel, but it was given to him in a veiled manner, and was more like a pledge of fulfillment of the promise that he should be the father of an innumerable people. Now, however, the Mystery was resuscitated in him by the angels, and he was enlightened upon it.

Pdf 120

15. JACOB

Rebecca knew that Esau had no share in the Divine Mystery. Esau was dull, rough, and slothful; Jacob was very active and shrewd, more like his mother. Isaac, however, was more partial to Esau as his firstborn. Esau was often away from

home hunting. Rebecca often pondered how she could procure the birthright, the Blessing, for Jacob, and she taught him how to go about buying it. The mess of pottage for which Esau sold it was composed of vegetables, meat, and green leaves like lettuce. Esau came home tired from the chase. Jacob coaxed him, and received the surrender of the birthright.

Isaac was at this time very old and blind. He feared he would soon die, and consequently he was anxious to give his Blessing over to Esau. Rebecca, who knew that Jacob should and must have it, could not persuade Isaac to give it to him. She was on that account very much afflicted, and went around quite anxious. When she found that Isaac would no longer be withheld from imparting the Blessing, and that he called to him Esau who was in the neighborhood, she laid her plans. She told Jacob to hide when his brother came in that he might not be seen. Isaac ordered Esau to go bring him something of his hunting. Then Rebecca sent Jacob to get a kid from the flock, and hardly was Esau gone when the dish for Isaac was prepared.

Esau's best clothes, which Rebecca now put upon Jacob, consisted of a jacket very like Jacob's own, only stiffer and embroidered on the breast in colors. Esau's arms and breast were covered with thick, black hair like wool, his skin being like the skin of an animal; therefore Rebecca wrapped a part of the kid's skin around Jacob's arms and put a piece upon his breast where the jacket lay open. This jacket differed from the one usually worn only by the amount of work upon it. It was slit at the sides, and passed over the head by a hole which was bound with soft, brownish leather. The side slits were fastened together with leather strings, and when a girdle was worn over it, the fullness around the breast served as a pocket. No garment was worn under this jacket, which was sleeveless and left the breast bare. The headgear and apron worn with the jacket were brownish, or gray.

I saw Isaac feeling Jacob's breast and hands where Esau was full of hair. I saw that he wavered a little, he was troubled and doubting. But then came the thought that, notwithstanding his doubts, it was certainly Esau and that God willed him to have the Blessing. And so he made over to Jacob that Blessing which he had received from Abraham, and Abraham from the angel. He had, with Rebecca's assistance, previously prepared something mystical which was connected with it; viz., a drink in a cup.

The other children of the Patriarchs knew not of it. Only the one that received the Blessing knew of the Mystery which, however, still remained to him, as to us the Blessed Sacrament, a mystery. The cup was rather flat on one side. It was transparent and shone like mother of pearl. It was filled with something red,

something like blood, and I felt that it was Isaac's blood. Rebecca had helped to prepare it.

When Isaac blessed Jacob, they were alone. Jacob bared his breast and stood before his father. Isaac drew the hand with which he gave the Blessing from Jacob's forehead straight down to the abdomen, from the right shoulder to the same point, and the same from the left shoulder. Then he laid his right hand on Jacob's head and his left upon the pit of his stomach, and Jacob drank the contents of the little cup. And now it seemed as if Isaac delivered to him all things, all power, all strength, while with both hands he took, as it were, something out of his own person and placed it in that of Jacob. I felt that this something was his own strength, that it was the Blessing. All this time, Isaac was praying aloud. While giving over the Blessing, Isaac sat erect on his couch; he became animated, and rays of light streamed from him. When Isaac drew his hand down in giving the Blessing, Jacob held both of his open and half-raised, as the priest does at the *Dominus vobiscum*; but when the father merely prayed, Jacob kept them crossed on his breast. When Isaac delivered the Blessing to Jacob, the latter received it and crossed his hands under his breast like one who is holding something. At the close of the ceremony, Isaac laid his hands upon Jacob's head and upon the region of the stomach, and then Jacob received the cup out of which he had drunk.

When the imparting of the Blessing had been accomplished, I saw Isaac swooning, either from exertion or from having actually given over and parted with his strength. But Jacob was radiant, quickened, full of life and strength. And now came Esau from the hunt. When Isaac discovered that the Blessing had been transferred to the wrong one, he had no regret, he recognized it to be God's will. But Esau was mad with rage, he tore his hair. Still, in his fury there seemed to be more envy of Jacob than grief for the lost Blessing. Both Esau and Jacob were fullgrown men, over forty years old at the time of the transfer of the Blessing. Esau already had two wives who were not much liked by his parents. When Rebecca saw Esau's rage, she sent Jacob away secretly to her brother Laban. I saw his departure. He wore a jacket that reached to the waist, an apron as far as the knees, sandals on his feet, and a band wrapped round his head. In his hand was a shepherd's staff, a small sack containing bread hung from his shoulder, and under his arm was a flask. This was all he took with him. I saw him hurrying off followed by the tears of his mother. Isaac had blessed him a second time, and commanded him to go to Laban, and to take a wife in his new home. Isaac and Rebecca had much to endure from Esau. Rebecca especially had much sorrow.

I saw Jacob, on his journey to Mesopotamia, lying asleep on the spot where Bethel afterward stood. The sun had set. Jacob lay stretched on his back, a stone under his head, his staff resting on his arm. Then I saw the ladder that Jacob beheld in his dream, and which in the Bible is described as "standing upon the earth, and the top thereof touching heaven." I saw this ladder rising up to heaven from Jacob where he lay upon the earth. It was like a living genealogical tree of his posterity. I saw below on the earth, just as those genealogical trees are represented, a green trunk as if growing out of the sleeping Jacob. It divided into three branches which arose in the form of a triangular pyramid whose apex reached the heavens. The three branches were connected by other smaller ones that formed a three sided pyramidal ladder. I saw this ladder surrounded by numerous apparitions. I saw on it Jacob's descendants, one above another; they formed the ancestry of Jesus according to the flesh. They often crossed over from side to side, stepping past and even before one another. Some stood back and others from the opposite side stepped before them, according as the germ of the Sacred Humanity was clouded by sin and then again purified by continence until at last the pure flower, the Holy Virgin in whom God willed to become Man appeared on the highest point of the ladder touching the heavens. I saw Heaven open above her and disclose the splendor of God. God spoke thence to Jacob. I saw Jacob awake the next morning. First, he built a round foundation of stone on which he laid a flat stone, then he raised upon this the stone which he had placed under his head the preceding night. Lastly he made a fire and offered something in sacrifice; he also poured something into the fire on the stone. He knelt while praying, and I think he kindled the fire as the Three Kings did, that is, by friction.

I saw Jacob in many other places also, at Bethel for instance, as he journeyed to Laban, staff in hand. I saw him at Aion where he had been before and where he repaired a cistern which later on became John's fountain of baptism. I saw him even at that early period, praying at the spot Mahanaim. He begged Almighty God to protect him and also to keep his clothes from becoming shabby lest, on his arrival in Mesopotamia, his uncle Laban on account of his miserable appearance might not acknowledge him. Then he beheld two troops of angels hovering on either side of him like two armies. This was shown him as a sign of God's protection over him, and of the power which should be given unto him. The fulfillment of this vision, he saw on his return journey.

Then I saw him going further eastward, along the south side of the river Jabok, and passing a night on the spot where he afterward wrestled with the angel. Here too, he had a vision.

On Jacob's return from Mesopotamia, his encampment lay east of the encampment of the subsequent Jabesh Gilead. I saw Laban, his father-in-law, following him in pursuit of his lost idols. He overtook him, and words ran high between them on the score of the idols, for Jacob did not know that Rachel had secretly brought them with her. When Rachel saw that her father, who had been searching the whole encampment for his lost treasures, would soon reach her tent, she took the stolen idols and hid them under a heap of fodder not far from her own tent. The idols were metal dolls, about two and a half arms long in swaddling clothes. The heaps of fodder were on a slope of the valley south of the Jabok, and were for the use of the camels. Rachel muffled herself up and sat down on one of them, as if she were sick and had retired for awhile. Many other women sat like her on the other heaps. On a similar, though somewhat larger straw heap, I have seen the leprous Job sitting. That on which Rachel sat was of the size of a full harvest wagon. They brought quantities of fodder with them on the camels, and on the way often laid in fresh supplies of it. These idols had long been a subject of scandal to Rachel, and she carried them off merely to disengage her father from them.

Jacob had sent messengers to Esau, of whom he was in dread. They returned with the news that Esau was at hand with four hundred men. Then Jacob divided his whole train into two bands. His best flocks he divided into several and sent them on to Esau. He led his followers to Mahanaim where he had for the second time the vision which he had seen on his setting out; viz., the vision of the angelic armies. He said: "With my staff did I set out, but I am now richer by two armies." He now understood the signification of that first vision.

When his whole train had crossed the Jabok, Jacob sent his wives and children over by night, and remained alone. Then he ordered his tent to be erected on the spot where, on his journey from Palestine, he had seen the face of God. He wanted to pray there by night. He ordered his tent to be closed on all sides, and bade his servants retire to some distance. Then I saw him crying with his whole heart to God. He laid all things before Him, especially his great anxiety with regard to Esau. The tent was open above, that he might better send forth his sighs to Heaven.

Then I saw him wrestling with the angel. It took place in a vision. Jacob arose and prayed. Then there descended from above a light in which was a great luminous figure, which began to wrestle with Jacob, as if wanting to push him out of the tent. They wrestled here and there, up and down, in all directions through the tent. The apparition acted as if wanting to draw Jacob toward all the cardinal points, but Jacob always faced about to the center of the tent.

This struggle prefigured the fact that Israel, though pressed on all sides, should not be forced from Palestine.

But when Jacob once again faced to the middle of the tent, the angel grasped him by the hip. I saw this took place when Jacob, who was wrestling in vision, wanted to cast himself upon his couch, or sink back upon it. When the angel touched Jacob's hip and at the same time did what he wanted to do, he said to the latter who was holding him fast: "Let me go, for the dawn is breaking!" Then Jacob ceased struggling and awoke from his vision. Seeing the angel of God still standing before him, he cried: "No, I will not let thee go until thou bless me!" He felt the need of God's blessing, for he knew that strength had departed from him and that Esau was at hand. Then spoke the angel: "How art thou called?" (This belonged to the Blessing. Abram also at his Blessing was named Abraham). He answered: "Jacob." Then said the angel: "Thou shalt be called Israel, for thou hast wrestled with God and men and hast not been vanquished." Then Jacob said: "How art thou called?" And the angel answered: "Why dost thou ask me how I am called?" which words signified: "Dost thou not know me? Hast thou not already learned who I am?" And Jacob knelt before him, and received the blessing. The angel blessed him as Abraham had been blessed by God, as Abraham had imparted the blessing to Isaac, and Isaac to Jacob; viz., in three lines. This blessing was especially to ensure patience and perseverance. And now the angel vanished. Jacob saw that the dawn was breaking, and he named the place Phaniel. He ordered his tent to be taken down, and he crossed the Jabok to his family. And now the sun arose upon him. He limped on the right side, for he had there been deprived of strength.

When Esau turned off, Jacob went with all his family, his servants, and his herds, to Mahanaim and took possession of the country from Socoth to the hill Aion. He dwelt ten years at Aion. He afterward extended his settlement westward from Aion and over the Jordan to Salem. His tents reached to where Sichem dwelt, for there he bought a field.

I saw Dina walking around there with her maids, and conversing out of curiosity with the Sichemites. I saw Sichem caressing her, for which reason her maids went away, and he took her with him into the city. This was the cause of great sorrow to Dina while bloodshed and slaughter accrued from it to the Sichemites. Sichar at that time was not yet a great city. It was built of large, square stones and had only one gate.

The Patriarchs, Abraham, Isaac, and Jacob, had more strength in their right side than in their left; it was not, however, noticeable, for their garments were wide and full. There was in their right side a certain fullness like a swelling.

It was the Holy Thing, the Blessing, the Mystery. It was luminous, in shape like a bean, and it contained a germ. The firstborn received it from the father, hence the prerogatives of primogeniture. Jacob received it instead of Esau, because Rebecca knew that he was the one destined for it. In his struggle with the angel, it had been taken away from Jacob, though without producing a wound. It was like a drying up of the swelling. But after the removal of the Blessing, Jacob no longer lived so securely, so immediately under God's protection. While he possessed the Blessing, he was like one strengthened by a Sacrament; afterward, however, he felt himself humiliated, he was careworn and he experienced great troubles. He was conscious of the Blessing's having been withdrawn from him, therefore he would not let the angel go until, by a benediction, he had strengthened him. Joseph later on, when in the prison of Pharaoh, in Egypt, received that same Blessing from an angel.

16. JOSEPH AND ASENETH

Joseph was sixteen years old when he was sold into Egypt. He was of middle height, very slender and agile, active both in body and mind. He was indeed very different from his brothers, and all felt drawn to love him.

Were it not for the marked preference shown him by his father, his brothers also would have loved him. Reuben was of a more lively disposition than the others. Benjamin was a large, ungainly man, but very good-natured, easily led. Joseph wore his hair divided into three, one part on either side of his head, the third falling down behind in long curls. When ruler over Egypt, he wore it short, but afterward allowed it again to grow.

When Jacob bestowed the many-colored coat upon Joseph, he gave over to him also some of the bones of Adam, without telling him, however, what they were. Jacob gave them to Joseph as a precious talisman, for he knew well that his brothers did not love him. Joseph carried the bones on his breast in a little leathern bag rounded on top. When his brothers sold him, they took from him only the colored coat and his customary outer garment, but left the band and a sort of scapular on his breast beneath which he had hung the little bag.

The colored coat was white with broad red stripes. It had on the breast three rows of black cord crossing one another, in the center of which were yellow ornaments. It was full around the breast. When bound at the waist, the fullness served as a pocket. It was narrower toward the lower part of the skirt and had slits at the side, to render motion easier. It fell below the knee, was somewhat longer in the back and open in front. Joseph's ordinary dress did not reach to the knees.

Joseph was known to Pharaoh and his wife before his imprisonment. Putiphar's affairs were so flourishing under Joseph's management, Putiphar himself was so blessed during Joseph's stay under his roof, since he conducted all things so well for Pharaoh, that the latter was eager to see the faithful servant. Pharaoh's wife, who was religiously inclined and very desirous of salvation and who had, at the same time, like all the Egyptians, a great hankering after new gods, was so astounded at the wise, intelligent, extraordinary young stranger, that she honored him interiorly as a divinity. She said repeatedly to Pharaoh: "This man has been sent by our gods. He is not a human being like ourselves." Hence it came to pass that he was thrown, not into the common dungeon, but into the prison reserved for the nobility, and there he was made the overseer.

Pharaoh's wife sincerely deplored his conviction as a malefactor, and thought that she had been mistaken in him. But when he was liberated and again appeared at court, she treated him with great distinction. The cup that Joseph ordered to be placed in Benjamin's sack was the first present the queen had made to him. I know it well; it had two handles, but no foot. It seemed to have been cut out of one precious stone or one solid transparent mass, I know not which, and was in shape exactly like the upper part of the Chalice used at the Last Supper. It was also among the vessels that the children of Israel took away with them from Egypt, and it was afterward preserved in the Ark of the Covenant.

Joseph was seven years in prison. During his greatest affliction, he received the mysterious Blessing of Jacob in the same manner as the Patriarchs had done. He had a vision also of a numerous posterity.

I know all about Putiphar's wife. I saw how desirous she was to pervert Joseph, but after his elevation, she did penance and became chaste and devout. She was a tall, powerful woman, her skin of a yellowish brown and shining like silk. She wore a colored robe over which was one of figured gauze. The lower one shone through it as if through lace. Joseph was thrown much with her, since his master's affairs were all entrusted to him. But when he became aware of the fact that she had grown more familiar in her manner toward him, he no longer remained in the house overnight during his master's absence.

She often intruded herself upon him when he was busy at his writing. Once I saw her enter his presence in immodest attire. He was standing writing in one corner of a hall. (In those days, they used to write upon rolls of parchment which hung on the wall. The writer either sat or stood before them). She addressed him and he replied. Then she grew bolder, seeing which he turned hurriedly away. She grasped his mantle, but he fled leaving it in her hand.

I saw Joseph with Putiphar's pagan priests at Heliopolis. Aseneth, the daughter of Dina and the Sichemite, lived with them as a prophetess and a decorator of the idols. Seven other maidens were her companions.

Putiphar had bought her from her nurse in her fifth year. This nurse had fled with her to the Red Sea by order of Jacob, that the child might not be murdered by his sons. Aseneth possessed the spirit of prophecy, and was esteemed by Putiphar as a prophetess. Joseph knew her, but he knew not that she was his niece. She was of a very earnest character, she sought seclusion, and in spite of her great beauty, she abhorred the society of men. She was favored with significant visions, was familiar with the Egyptian star worship, and had a secret presentiment of the religion of the Patriarchs. I saw no witchcraft connected with her. She saw in vision the whole mystery of life, the transplanting, the coming to, and the departure of Israel from Egypt, even the long journey through the wilderness. She wrote many rolls on the leaves of a waterplant or on skin. The letters were strange looking, they were like the heads of birds and animals. These writings were, even during her lifetime, misunderstood by the Egyptians and misconstrued into a sanction for their wicked abominations. Aseneth grieved deeply over this misconception brought about by the evil one, and she shed many tears. She had more numerous visions than any other of her time, and she was filled with wondrous wisdom. She conducted herself gravely, and refused advice to none. She could weave also and embroider. Her enlightened spirit detected man's corruption of truth, therefore was she grave, reserved, retiring, and silent.

I saw that the misconception of Aseneth's visions and writings led to her being worshipped under the name of Isis, and Joseph under that of Osiris. This perhaps was the cause of her abundant tears. She also wrote against their erroneous conception of her visions which had led to their proclaiming her the mother of all the gods.

When Putiphar offered sacrifice, Aseneth ascended a tower upon which she seemed to be, as it were, in a little garden. Here she gazed upon the stars by moonlight. She fell into ecstasy, and read all things clearly in the stars.

The truth was shown her in pictures, because she was chosen of God. I have seen the pagan priests introduced into strange, diabolical worlds where they beheld the most abominable things. By such diabolical visions were the secret communications of Aseneth disfigured and made to contribute to the abominations of idolatry.

Aseneth introduced many useful arts and domestic animals into Egypt, among the

latter, for instance, the cow. She taught the art of making cheese, that of weaving, and many others hitherto unknown to the inhabitants. She also healed many diseases. The plow was introduced by Joseph, who was himself skilled in its use. There was one thing that seemed truly wonderful to me. Aseneth ordered the flesh of the numerous animals slaughtered for sacrifice to be boiled down until it became a gelatinous mass, which served for food for campaigns and in times of scarcity.

The operation was carried on in the open air and in caldrons in the earth. The Egyptians were rejoiced and amazed at this new mode of procuring food.

When Joseph met Aseneth at the pagan priest's dwelling, she approached to embrace him. This she did not through boldness, but impelled by the Spirit. It was in her a kind of prophetic action, and took place in presence of the pagan priest. Aseneth was looked upon as holy. But I saw Joseph keep her off with outstretched hand and address earnest words to her. Then Aseneth, deeply agitated, retired to her own room where she remained in tears and penance.

I saw her in her chamber. She stood concealed by a curtain, her wealth of long and beautiful hair falling around her and curling at the ends. There was impressed on the skin of the pit of her stomach a wonderful sign. In a figure like a heart shaped shell stood a child with outstretched arms, holding in one hand a small dish, in the other a cup, or chalice. In the dish, were three young ears of corn that appeared to be just breaking out of the husk, and the figure of a dove which seemed to peck after the grapes in the cup held by the child. Jacob knew of this sign; but notwithstanding, he had to send the child away in order to shield her from the rage of his sons. But when he came down into Egypt, and Joseph told him all things, he recognized his grand daughter by this mark. Joseph, too, had a mark of the same kind upon his breast, a very full bunch of grapes.

Now I saw an angel appear in resplendent raiment, holding a lotus in his hand. He saluted Aseneth. She glanced at him and drew her veil around her. He commanded her to dry her tears, to adorn herself in festal robes, and he also requested her to bring him food. She left the room and returned adorned as directed, bringing with her a low table, small and light, upon which were wine and little flat loaves that had been baked in ashes.

Aseneth evinced no fear. She was not shy, but simple and humble, just like Abraham and the other Patriarchs when treating with apparitions. When the angel now spoke to her, she unveiled. He asked her for some honey, but she replied that, unlike other maidens who are fond of it, she had none. Thereupon the angel

told her that she would find some among the idols that stood in the chamber.

These idols were of various forms; they had heads of animals and for bodies serpents coiled downward.

Aseneth looked, and found a beautiful, coarse celled honeycomb, white as the Host of our altars. She set it before the angel, who bade her eat of it. He blessed it, and I saw it shining and flashing between them. I cannot now express the signification of this heavenly honey; for when one sees such things, it is just as they actually are, one knows all. But now, when I try to recall it, the honey appears to be what is called honey, yet I know not what the flowers, the bees, and the honey properly signified. I can only say this much: Aseneth really possessed in herself only bread and wine (or that which is typified by bread and wine), but she had no honey. By the reception of this honey, she issued from idolatry into the light of Israel, into salvation through the Old Law. It signified also that she should aid many souls, that many like bees should build around her. I heard her say that she would drink no more wine, for that now she was more in need of honey. I saw numbers of bees and vast stores of honey in Midian near Jethro.

In blessing the honeycomb, the angel directed his finger toward all regions of the world, which signified that, by her presence, her types, and the mystery of its own, the honey's signification, Aseneth should be a mother and a leader. When later on she was honored as a divinity and represented with numerous breasts, it was in consequence of the misconception of her vision that she should nourish many.

The angel told her that she was destined to be united with Joseph, that she should be his bride, and he blessed her as Isaac had blessed Jacob and as the angel had blessed Abraham. The three lines that constituted the formula of the blessing, were drawn upon her twice, once to the pit of the stomach and once to the abdomen.

After this, I saw in vision Joseph going to Putiphar to demand Aseneth for his wife; but I can only remember that, like the angel, he carried a lotus in his hand. Joseph knew of Aseneth's wonderful wisdom, but their mutual relationship was hidden from both.

I saw that Pharaoh's son likewise was in love with Aseneth, on which account she had to remain secluded.

He had persuaded Dan and Gad to espouse his cause, and all three lay in ambush to slay Joseph. But Juda (obeying a divine inspiration, I think) warned Joseph

to take another route. Benjamin also conducted himself nobly in this affair, and defended Aseneth. Dan and Gad were punished by the death of their children; for even before it was known to anyone, they had been warned not to enlist in the murderous design.

When Joseph and Aseneth appeared in public, like the pagan priests of Putiphar, they bore in their hand a sign regarded as sacred and emblematic of the highest authority. The upper part was a ring; the lower a Latin cross, a T. It served as a seal, and when grain was measured and divided the heaps were marked with it. It was used in the same way for the building of granaries and canals, also for the rising and falling of the Nile.

Writings were sealed with it after they had first been marked with a red vegetable juice. When Joseph discharged any official duty, this symbol of authority, the cross being clasped in the ring, lay on a cushion at his side. It seemed to me also like a distinctive sign of the mystery of the Ark of the Covenant still enclosed in Joseph.

Aseneth also had an instrument like a wand. When in vision, she followed wherever it led. Where it quivered she struck the earth, and so discovered springs and water.

It was made under the influence of the stars.

In the processions of high festivals, Joseph and Aseneth rode upon a glittering chariot. Aseneth wore an ancient

shield which enclosed the whole person from below the arms. On it were numerous signs and figures. Her dress reached to her knees, below which the limbs were tightly laced. A wide mantle fell over the back, the sides of which were clasped together over the knees. The toes of her shoes were turned up like skates, and her headdress of colored feathers and pearls was shaped like a helmet.

Joseph wore a tight fitting coat with sleeves, and over it a golden breastplate covered with figures. Straps with golden knots were crossed around the hips, and from his shoulders fell a mantle. His head ornament was of feathers and precious stones.

When Joseph went to Egypt, New Memphis was being built about seven leagues north of Old Memphis. Between the two cities, built on a dyke, was a highway with walks.

Scattered among the trees were idols with grave, sad female faces and bodies of

dogs. They sat upon stone slabs. There were as yet no beautiful buildings, only great, long ramparts and artificial stone mountains (pyramids) full of vaults and chambers. The dwellings were slight with a superstructure of wood. There were still great forests and morasses all around. At the flight of Mary into Egypt, the Nile had already changed its course.

The Egyptians worshipped all kinds of animals, toads, serpents, crocodiles. They looked on quite coolly while a person was being devoured by a crocodile. At Joseph's coming, the worship of the bull had not yet come into practice. It was introduced in consequence of Pharaoh's dream of the seven fat and the seven lean cows. They had numerous kinds of idols; some like swaddled children, others like coiled serpents, some of which could be made longer or shorter at pleasure. A great many of the idols were adorned with breastplates on which the plans of cities and the course of the Nile were curiously inscribed.

These shields were made in accordance with the pictures which the pagan priests traced in the stars, and after whose plan they built cities and canals. New Memphis was founded in this way.

The evil spirits at that time must have possessed a different, a more material power, for I saw that Egyptian sorcery came out of the earth, out of the abyss. When a pagan priest began his enchantments, I saw figures of all kinds of ugly animals arise out of the ground around the sorcerer and enter his mouth in a current of black vapor.

He became thereby entranced and clear sighted. It was as if, at the entrance of each spirit, a world hitherto closed was opened up to him and he saw things far and near, the abysses of the earth, countries, human beings, in fine, all things over which each particular spirit exerted an influence.

Modern witchcraft always appears to me to be more under the influence of the spirits of the air. What the wizard saw by the aid of these spirits appeared like a delusion, a mirage, which they conjured up before him. I could see far beyond these pictures, for they were like shadows. It was as if one looked behind a curtain.

When the Egyptian pagan priests intended to read the stars, they fasted as a preparation, performed certain purifications, clothed themselves in sackcloth, and sprinkled themselves with ashes. While they gazed upon the stars from their tower, sacrifices were offered. The pagans of those times had a confused knowledge of the religious mysteries of the true God which had been handed down from Seth, Henoch, Noe, and the Patriarchs to the chosen people, therefore were

there so many abominations in their idolatry. The devil made use of them, as later on of heresy, to weave the pure, unclouded, authentic revelations of God into a snare for man's destruction. Therefore God enveloped the Mystery of the Ark of the Covenant in fire in order to preserve it.

The women of Egypt in Joseph's time were still clothed like Semiramis.

When Jacob went into Egypt to Joseph, he pursued the same route through the wilderness by which later on Moses journeyed to the Promised Land. Jacob knew that he would see Joseph again; he always had a presentiment of this in his heart. He had even on this journey to Mesopotamia at the place upon which he erected the altar (not where he saw the ladder) a vision of his future sons.

One he saw, in the region where Joseph was sold, sink from sight and like a star rise again in the south. He exclaimed therefore when they brought him the bloodstained coat, the foregoing circumstance almost forgotten recurring to him: "I shall weep for Joseph until I find him again."

Jacob had, through Reuben, made many inquiries as to whom Joseph had married, but had not yet been entirely enlightened on the point that Joseph's wife was his own niece. Reuben and Potiphar were old acquaintances.

Owing to the influence of the former, the latter received circumcision and served the God of Jacob.

Jacob dwelt about a day's journey distant from Joseph. When he fell sick, Joseph drove in a chariot to see him. Jacob questioned him closely about Aseneth and, when he heard of the sign on her person, he exclaimed: "She is flesh of thy flesh. She is bone of thy bone!" and he revealed to Joseph who she was. Joseph was so deeply affected that he almost lost consciousness. On his return home, he told his wife and both shed tears to their heart's content over the news.

Some time after, Jacob grew worse, and Joseph was again by his side. Jacob put his feet from the couch to the floor, and Joseph had to lay his hand under his father's hip, and swear to bury him in Canaan. While Joseph swore, Jacob adored the Blessing hidden in him, for he knew that Joseph had received from an angel the Blessing that had been withdrawn from himself. Joseph bore this Blessing in his right side until death. Even after death, it lay enclosed in his body until the night before the departure of the Israelites, when Moses took possession of it and placed it in the Ark of the Covenant, together with the remains of Joseph, as the Sacred Thing of the chosen people.

Three months after his visit, Jacob died. Both Jews and Egyptians celebrated his

obsequies and sounded his praises, for he was greatly loved.

Aseneth bore to Joseph first Manasses and Ephraim, then other children, in all eighteen, among them several twins. She died three years before Joseph, and was embalmed by Jewish women. As long as Joseph lived, her body stood in his own monument. But the ancients of the people had taken some part of her intestines which they preserved in a little golden figure; and as the Egyptians also aspired to its possession, it was entrusted to the Jewish midwives. One of these women placed it in a reed box smeared with pitch and concealed it in the bulrushes near the canal. On the night of the Departure, a nurse of the tribe of Aser brought this secret thing to Moses. The woman's name was Sara.

Joseph, at his death, was embalmed by the Jews in presence of the Egyptians. Then were placed together the remains of Joseph and Aseneth in compliance with the notes that the latter had made from her visions and had left to the Jews. The Egyptian priests and astrologers had placed Joseph and Aseneth among their own divinities. They had some inkling of the notes left by Aseneth and a presentiment of the high influence, the blessing that she and Joseph would be for Israel. But that blessing they coveted for themselves, and therefore, they sought to oppress Israel. It was on this account that the Israelites, who multiplied astonishingly after Joseph's death, were so harassed by Pharaoh. The Egyptians knew well that the Israelites would not leave the country without the bones of Joseph; consequently at several different times they stole some of the remains of Joseph and at last got entire possession of them. The Jewish people at large knew only of Joseph's corpse, but not of the Mystery that it contained. That was known to only a few. But the entire nation grieved deeply when the ancients found out and made known to them that the Holy Thing upon which the Promise rested had been stolen. Moses, who had been reared at Pharaoh's court in all the Egyptian wisdom, visited his people and learned the cause of their grief.

When he murdered the Egyptian, God ordained that as a fugitive he should go to Jethro, since the latter by his connection with Syble Segola would be able to help him to discover the purloined Mystery. Moses had, also, at the command of God, married Sephora in order to incorporate that family into the house of Israel.

Segola was the natural daughter of Pharaoh by a Jewish mother. Although reared in the Egyptian star worship, she was very fond of the Jews. It was she that had divulged to Moses while still at court that he was not a son of Pharaoh.

Aaron, after the death of his first wife, had to marry a daughter of this

Segola, in order that the mother's influence with the Israelites might be increased. The children of this marriage went with the Israelites at their departure from Egypt. But Aaron was obliged to separate from his wife that the Aaronic priesthood might spring from a purely Jewish stock. Segola's daughter, after her separation from Aaron, married again. Her descendants, at the time of the Saviour, dwelt at Abila whither her mummy had been brought by them. Segola was very enlightened and possessed great influence over Pharaoh. She had on her forehead a bump such as many of the Prophets had in olden times. She was led by the Spirit to procure numerous favors and gifts for the Israelites.

On the night upon which the angel of the Lord struck the firstborn of the Egyptians, Segola wrapped in her veil accompanied Moses, Aaron, and three other Israelites to two sepulchral mounds which were separated by a canal over which lay a bridge. The canal flowed between Memphis and Gosen into the Nile. The entrance into the mounds was under the bridge and below the surface of the water. Steps led from the bridge down to it. Segola descended alone with Moses. She cast into the water a scrap of paper upon which was inscribed the name of God. The water retreated and left the entrance to the monument free. They struck on the stone door and it opened inward.

Then they called to the others to come down. When they did so, Moses bound their hands together with his stole and made them swear to protect the Mystery. After the oath, he loosed their hands, and all entered the vault where they struck a light, which showed all kinds of passages with images of the dead standing therein.

Joseph's body, with the remains of Aseneth, lay in an Egyptian tauriform, metal coffin, which shone like polished gold. The back formed a cover. This they lifted off, and Moses took the Mystery out of the hollow body of Joseph, wrapped it in cloths, and handed it to Segola who carried it in her arms concealed under her garments.

The remaining bones were placed together upon a stone, wrapped in cloths, and carried away by the men. Now that they had gained possession of the Sacred Thing, Israel could depart from the country. Segola wept, but Israel was full of joy.

Moses concealed a relic of Joseph's body in the top of his staff. This top was in form like a medlar, or persimmon; it was yellowish and surrounded by leaves. It was different from the shepherd's staff that Moses was commanded to cast on the ground before God and which was there changed to a serpent. It was a reed, the upper and the lower end could be pushed in and drawn out. With the lower

point, which appeared to me to be of metal and which was in form like a sharp pencil, Moses touched the rock as if tracing words upon it. The rock opened under the point, and water gushed forth. Water flowed also from the sand wherever Moses made signs upon it with this staff. The upper part of the reed staff, in shape like a medlar, could be pushed in and drawn out; before it the Red Sea divided.

From Joseph's death to the departure of Israel from Egypt, there were about one hundred and seventy years according to our manner of reckoning. But they had at that time another way of reckoning, other weeks and years. This was often explained to me, but I cannot now recall it.

While the Israelites lived in Egypt, they had no temple, but only tents. They piled up stones, poured oil over them, sacrificed grain and lambs, sang, and prayed.

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17. THE ARK OF THE COVENANT

On the same night that Moses took possession of the Holy Thing, a golden casket shaped like a coffin was prepared, in which at their departure the Israelites took it with them. It must have been large enough for a man to rest in it, for it was to become a church, a body. This was the night upon which the doorposts were signed with blood. As I witnessed the rapid working at the chest, I thought of the Holy Cross which, too, was hurriedly put together on the night before the death of Jesus. The chest was of gold plate and shaped like an Egyptian mummiform coffin, broad above and narrow below. On the upper part was a picture of a face surrounded by beams. On the sides were marked the length of the arms and the position of the ribs. In the center of this coffin like chest, was placed a little golden casket wherein was contained the Holy Thing which Segola had taken out of the sepulchral vault. In the lower part of the chest were sacred vessels, among them the chalice and cups of the Patriarchs which Abraham had received from Melchisedech and which with the Blessing had been entailed upon the firstborn. This was the first form of the Ark of the Covenant, and these were its first contents. It had two covers, the lower one red, the upper one white.

Only afterward on Mount Sinai, was made the chest inlaid with gold inside and outside, and in it the golden mummiform coffin with the Holy Thing was placed. The coffin did not fill the chest. It reached only about halfway up the chest and it was not so long; for at the head and foot there was still room for two small compartments in which were placed relics of Jacob's and Joseph's family and later on the rod of Aaron. When the Ark of the Covenant was placed in the Temple upon Sion, its interior had undergone a change. The golden mummiform coffin had been removed, and in its place was a little mass of whitish substance shaped like the coffin. Even when a child, I often saw the Ark of the Covenant. I saw it inside and outside, and I knew of all that was put into it from time to time. All the precious holy things that the Israelites preserved were kept in it, but it could not have been heavy, since it was easily carried. The chest was longer than broad, its height being equal to its width. It had below a projecting ledge. The top was wrought skillfully in gold for about half an ell in breadth: flowers, scrolls, faces, suns, and stars, all in different colors. All was magnificent, although the ornamentation was not very much raised. The apex and leaves arose only a little above the top of the chest. At the corners below this border, at either end, were the

two rings through which ran the bars for carrying it. The whole chest was of setim wood covered with gold and beautifully inlaid with figures of different colors.

In the middle of the Ark was a small but unnoticeable door, by which the High Priest, when alone in the Most Holy, could take out the Holy Thing for blessing or for prophesying. It opened in two parts toward the interior right and left, and was large enough to admit of the High Priest's reaching in easily. Where the bars for carrying it extended over these doors, they were slightly curved. When the doors were opened, the golden casket, in which was preserved the Holy Thing in its precious coverings, also opened like a book. Above the top of the Ark arose the Throne of Grace. It consisted of a hollow table covered with gold plate, and in it lay holy bones. It was as large as the roof of the Ark, but only deep enough to rise a little above it. It was fastened to the Ark by eight setim wood screws, four at either end. It did not rest exactly on the Ark; there was space enough between them to afford a sight from side to side. The heads of the screws were of gold and shaped like fruit. The four outer ones fastened the table to the four corners of the Ark, the four inner ones ran into the interior. Each end of the Throne of Grace was concave, and in each cavity was securely fastened a golden cherub about the size of a boy. In the center of the Throne was a round opening by which a tube ran through the roof of the Ark. One could see it in the space between the roof and the hollow table. This basket shaped opening was surrounded by a golden crown. Four transverse pieces fastened the crown to the rod, which from the Holy Thing in the Ark arose through the tube and the crown and, like the petals of a flower, spread out into seven points. The right hand of one of the cherubs and the left of the other clasped the rod, while their outspread wings, the right of the one and the left of the other, met behind it. The two other wings, only slightly expanded did not meet, but left the sight of the crown from the front of the Ark free. Under these wings, the cherubs extended their arms with warning hands. One knee only of each cherub touched the Ark; the other limb was in a hovering attitude. The cherubs turned their face a little to one side with a slightly agitated expression, as if they felt a holy awe before the radiant crown. They were clothed around the middle portions of the body only. On long journeys, they were removed and carried separately. I saw on the petal like points of the rod, flames burning which had been enkindled by the priests. The substance used for these lights was brown. I think it was a sacred resin. They kept it in boxes. But I have often seen great streams of light shooting up out of the crown, and similar streams descending from Heaven into it, also oblique currents breaking out of it in fine rays. These last signified the route by which the people should journey.

On the lower end of the rod inside the Ark, were hooks from which hung the two Tables of the Law and below them the Holy Thing. Below the latter, though not resting on the floor of the Ark, was a ribbed vessel of gold containing manna. When I looked sidewise into the Ark, I could not see the altar, nor the Holy Thing. I always regarded the Ark of the Covenant as a church, the Holy Thing as the altar with the Most Blessed Sacrament, and the vessel of manna as the lamp before the altar. When I entered a church in my childhood, I used to associate its different parts with the corresponding parts of the Ark of the Covenant. The Mystery, the Holy Thing of the Ark, was to me what the Blessed Sacrament is to us, only not so full of grace, although it was something full of strength and reality. It made upon me a more obscure, a more Awe inspiring impression, but still one very sacred and full of mystery. It always seemed to me that all in the Ark of the Covenant was holy, that all our salvation was in it as if rolled up in a ball, as if in a germ. The Holy Thing of the Ark was more mysterious than the Most Blessed Sacrament. The former seemed to be the germ of the latter; the latter, the fulfillment of the former. I cannot express it. The Holy Thing of the Ark was a mystery as hidden as is Jesus in the Most Holy Sacrament to us. I felt that only a few of the High Priests knew what it was, that only the pious among them knew it by divine enlightenment and made use of it. To many it was unknown and they profited not by it, just as with us so many graces and wonders of the Church pass unheeded. They are lost as all salvation would be, were it founded on human will and intellect, instead of upon a rock.

I could weep over the sad state, the blindness of the Jews. They once possessed all in the germ; but the fruit, they would not recognize. First, they had the Mystery, the Holy Thing; it was the pledge, the promise. Then came the Law and afterward the grace. When I saw the Lord teaching in Sichar, the people questioned Him as to what had become of the Holy Thing of the Ark of the Covenant.

He answered them that mankind had already received a great deal of it, that it was even then among them. The fact of their no longer possessing it as they once did, was a proof that the Messiah was born.

I saw the Mystery, the Holy Thing, in a form, in a kind of veil, as a substance, as an essence, as strength. It was bread and wine, flesh and blood; it was the germ of the Blessing before the Fall. It was the sacramental presence of that holy propagation of man before he fell. It was preserved to man by religion. It was possible for it to be ever more and more realized in subsequent generations by a continuous purification through piety, which purification was perfected in Mary thus rendering her fit to receive through the Holy Spirit the long looked for Messiah. Noe, in planting the vineyard, had made the preparation; but here in the Holy Thing were contained already the reconciliation and protection. Abraham had received it in that blessing which I saw bestowed upon him as something tangible, as a substance. It was a Mystery entrusted to one family, therefore the great prerogative of the firstborn.

Before the Departure from Egypt, Moses took possession of the Holy Thing. As before this it had been the religious Mystery of one family, so now it became the Mystery of the whole nation. It was placed in the Ark of the Covenant as the Most Holy Sacrament in the tabernacle and in the ostensorium.

When the children of Israel worshipped the golden calf and fell into gross errors, Moses doubted the power of the Holy Thing. For this he was punished by not being allowed to enter into the Promised Land. When the Ark fell into the hands of the enemy, the Holy Thing, the bond of union among the Israelites, was removed by the High Priest, as was always done when danger threatened. And yet was the Ark still so sacred that the enemy under the pressure of God's chastising anger were forced to restore it. Few comprehended the Holy Thing or the influence it exerted. It often happened that one man by his sins could interrupt the stream of grace, could break the direct genealogical line that was to end in the Saviour, or rather in that pure vessel that was to receive Him from God. In this way, the Redemption of the human race was long delayed. But penance could again restore continuity to that line. I do not know for certain whether this Sacrament were in itself divine, whether it came forth simply and purely what it was, directly from God, or whether it owed its sacred character to a kind of priestly, supernatural consecration. I think, however, that the first proposition is the true one, for I know for certain that priests often opposed its action and thus retarded Redemption. But they were heavily punished for it, yes, oftentimes even with death itself. When the Holy Thing operated, when prayer was heard, it became bright and increased in size, shining through the cover with a reddish glow. The blessing proceeding from it increased and diminished at different times according to the purity and piety of mankind. By prayer, sacrifice, and penance, it appeared to grow larger.

I saw Moses expose it before the people only twice: at the passage through the Red Sea and at the worshipping of the golden calf, but even then it was covered. It was removed from the golden casket and veiled as the Blessed Sacrament is on Good Friday. Like It, it was carried before the breast, or raised up for a blessing or a malediction, as if exerting its influence even at a distance. By it, Moses restrained many of the Israelites from idolatry and saved them from death.

I often saw the High Priest making use of it when he was alone in the Holy of Holies. He turned it in a certain direction, as if to strengthen, to protect, to shield, sometimes to shower a blessing, to grant a petition, sometimes even to punish. He never touched it with uncovered hands.

The Holy Thing was also plunged by him into water. This he did with a religious intention and the water was given as a sacred draught. Deborah, the Prophetess, Anna the mother of Samuel in Silo, and Emerentia, the mother of St. Anne, drank of this water. By this holy drink, Emerentia was prepared for the conception of St. Anne. St. Anne drank not of this water, since the Blessing was in her.

Joachim, through an angel, received the Holy Thing out of the Ark of the Covenant, and Mary was conceived under the Golden Gate of the Temple. At her birth, she herself became the Ark of the Holy Thing which then reached its destination, and the wooden Ark in the Temple was deprived of its presence.

When Joachim and Anne met under the Golden Gate, they were surrounded by dazzling light, and the Blessed Virgin was conceived without original sin. A wonderful sound was heard; it was like a voice from God.

Men cannot comprehend this mystery of Mary's sinless conception in Anne, therefore is it hidden from them. The ancestors of Jesus received the germ of the Blessing for the Incarnation of God; but Jesus Christ Himself is the Sacrament of the New Covenant, the Fruit, the Fulfillment of that Blessing, to unite men again to God.

When Jeremias at the time of the Babylonian Captivity hid the Ark of the Covenant and other precious objects on Mount Sinai, the Mystery, the Holy Thing, was no longer in it; only its coverings were buried by him with the Ark. He knew, however, what it had contained and how holy it was. He wanted, therefore, to speak of it publicly and of the abomination of treating it irreverently. But Malachias restrained him, and took charge of the Holy Thing himself. Through him it fell into the hands of the Essenians, and afterward was placed by a priest in the second Ark of the Covenant. Malachias was like Melchisedech an angel, one sent by God. I saw him not as an ordinary man. Like

Melchisedech, he had the appearance of a man, differing from him only inasmuch as was suited to his time.

Shortly after Daniel's being led to Babylon, I saw Malachias as a boy of seven years, wearing a reddish garment, and wandering around with a staff in his hand. He seemed to have lost his way, and he took shelter with a pious couple at Sapha of the tribe of Zabulon. They thought him a lost child of one of the captive Israelites, and they kept him with them. He was very amiable, and so extraordinarily patient and meek that everyone loved

him; he could therefore teach and do what he pleased without molestation. He had much intercourse with Jeremias, whom he assisted with advice when in the greatest perils. It was through him also that Jeremias was freed from prison in Jerusalem. The ancient Ark of the Covenant, hidden by Jeremias on Mount Sinai, was never again discovered.

The second one was not so beautiful as the first, and it did not contain so many precious things. Aaron's rod was in possession of the Essenians on Horeb, where also a part of the Holy Thing was preserved. The family that Moses appointed as the immediate protectors of the Ark of the Covenant, existed till the time of Herod.

All will come to light on the last day. Then will the Mystery become clear, to the terror of all

that have made a bad use of it.

Pdf 165 The Immaculate Conception

When Anne had long besought God not to separate her from Joachim, her pious husband, although He had been pleased to deprive her of children, an angel appeared to her. He hovered above her in the air. He told her to set her heart at rest, for the Lord had heard her prayer; that she should on the following morning go with two of her maid servants to the Temple of Jerusalem; that there under the Golden Gate, entering by the side of the valley of Josaphat, she should meet Joachim, who was even now on his way thither, that Joachim's offering would be accepted, that his prayer would be heard, that he (the angel) had appeared also to him. The angel likewise directed Anne to take some doves with her as an offering, and promised that the name of the child she was soon to conceive should be made known to her. Anne thanked the Lord and returned to the house. When, after her lengthy prayer, she lay on her couch asleep I saw light descending upon her. It surrounded her, yes, even penetrated her. I saw her, upon an interior perception, tremblingly awake and sit upright. Near her, to the right, she saw a luminous figure writing on the wall in large, shining Hebrew characters. I read and understood the writing word for word. It was to this effect: that she should conceive, that the fruit of her womb should be altogether special, and that the Blessing received by Abraham was to be the source of this conception. I saw Anne's anxiety as to how she should communicate all that to Joachim; but the angel reassured her by telling her of Joachim's vision. I received then a clear explanation of Mary's Immaculate Conception. I saw that, in the Ark of the Covenant, a sacrament of the Incarnation, of the Immaculate Conception, a Mystery for the restoration of fallen humanity was contained. I saw Anne, with surprise and joy, reading the red and golden letters of this luminous writing. Her gladness increased to such a degree that, when she arose to set out for Jerusalem, she looked far younger than before. I saw on Anne's person at the instant the angel appeared to her a beam of light and in her a shining vessel. I cannot better describe it than by saying that it was like a cradle, or a tabernacle which had been closed but was now opened, and made ready to receive a holy thing. How wonderfully I saw this, is not to be expressed; for I saw it as if it were the cradle of salvation for the whole human race, and also as a kind of sacred vessel now opened, and the veil withdrawn. I saw it quite naturally as if one and the same holy thing. I saw, too, the apparition of the angel to Joachim. The angel commanded him to take his offering up to the Temple, promised that his prayer should be heard, and told him that he should pass under the Golden Gate. At this announcement, Joachim was troubled. He felt very timid about going again to the Temple. But the angel assured him that the priests had already been enlightened with regard to him. It was the time of the Feast of Tabernacles. Joachim and his shepherds had already erected their tabernacles. With a large herd of cattle as an offering, Joachim reached Jerusalem on the fourth day of the feast, and put up near the

Temple. Anne arrived in Jerusalem also on the fourth day of the feast. She stopped with the family of Zacharias near the fish market, and met Joachim for the first time only at the end of the feast.

When Joachim approached the Temple, two of the priests came out to meet him. They did this acting upon a divine inspiration. Joachim had brought with him two lambs and three kids. His offering was accepted, slaughtered, and burned at the customary place in the Temple. But a part of it was taken and burned at another place to the right of the entrance porch, in the center of which stood the large teacher's desk. When the smoke arose, I saw a beam of light descend upon Joachim and the officiating priest. There was a pause, the beholders looked on in amazement, and I saw two priests go out to Joachim and lead him through the side apartments into the Sanctuary before the altar of incense. Then the priests laid incense upon the altar, not in grains but in the lump; it kindled of itself. The priests immediately retired to a distance and left Joachim alone before the altar. I saw him on his knees, his arms extended, while the incense offering slowly consumed itself.

He remained shut up in the Temple all night, praying with great and ardent desires. I saw that he was in ecstasy. A luminous figure appeared to him in the same manner as to Zachary, and gave him a roll written in shining letters. On it were the three names: Helia, Hanna, Mirjam, and near the last one the picture of a little Ark of the Covenant, or a tabernacle. Joachim laid the roll on his breast under his garment. The angel spoke: "Anne will conceive an immaculate child from whom the Redeemer of the world will be born." The angel told him moreover not to grieve over his sterility which was not a disgrace to him, but a glory, for that what his spouse would conceive should not be from him but through him, a fruit from God, the culminating point of the Blessing given to Abraham. I saw that Joachim could not comprehend these words. Then the angel led him behind the curtain that concealed the grating before the Holy of Holies. The space between the curtain and the grating afforded standing room. Then the angel held up before Joachim's face a shining ball that reflected like a mirror. Joachim breathed upon it and gazed into it. When I saw the angel holding the ball so close to Joachim's face, I thought of a custom in use at our country weddings, where one kisses a painted head and gives fourteen pennies to the sexton. And now, as if called up by the breath of Joachim, appeared all kinds of pictures in the globe. He saw them clearly, for his breath did not dim them. It seemed to me that the angel then said to him that Anne should conceive although remaining just as unsullied by him as this ball. The angel then took it from Joachim and raised it on high. I saw it hovering in the air and, as if through an opening, innumerable and wonderful pictures went into it. They were like a whole world, one picture growing out of another. Up in the highest point appeared the Most Holy Trinity, and below, to one side, were Paradise, Adam and Eve, the Fall, the Promise of a Redeemer, Noe, the Ark, scenes connected with Abraham and Moses, the Ark of the Covenant, and numerous symbols of Mary. I saw cities, towers, gateways, flowers, all wonderfully connected together by beams of light like bridges. They were all assaulted and combated by beasts and spirits, which, however, were everywhere beaten back by the streams of light that burst upon them. I saw also a garden enclosed by a dense thornhedge. All kinds of horrible animals were trying to enter, but could not. I saw a tower stormed by numerous warriors who were, however, always repulsed.

And in this way I saw innumerable pictures all bearing some reference to Mary. They were bound together by passages or bridges. In them I saw obstacles, hindrances, struggles, all of which were overcome, and the pictures disappeared successively on the opposite side of the globe, as if they had entered into the

Heavenly Jerusalem. But as I gazed at them dissolving in the interior of the globe, the globe itself mounted on high and I saw it no more. The angel now removed something from the Ark of the Covenant, though without opening the door. It was the Mystery of the Ark, the Sacrament of the Incarnation, the Immaculate Conception, the Consummation of the Blessing of Abraham. I beheld it under the appearance of a luminous body. The angel blessed or anointed Joachim's forehead with the tip of his thumb and forefinger; then he slipped the shining body under Joachim's garment and it entered into him, how I cannot say. He also gave him something to drink out of a glittering chalice which he held supported by two fingers. The chalice was of the same shape as that used at the Last Supper, but without a foot. Joachim was directed to take it with him and keep it at his home. I understood that the angel forbade Joachim to reveal anything about this Holy Mystery; and then, too, I understood why Zacharias, the father of the Baptist, was struck dumb after receiving the blessing and the promise of Elizabeth's fruitfulness through the Mystery of the Ark of the Covenant. Not till later was this Mystery missed from the Ark by the priests. Then were they at first confounded; afterward they became altogether pharisaical. The angel now led Joachim out of the Holy of Holies and vanished. Joachim lay on the ground like one stupefied. I saw the priests enter the Sanctuary, lead Joachim out reverently, and place him upon a seat that stood on a raised platform where usually only priests sat. The seat was almost like that used by Magdalen in her grandeur. They bathed his face, held something to his nose, and gave him to drink; in short, they treated him as one in a swoon. Joachim was, by virtue of what he had received from the angel, quite radiant. He looked as if he had returned to the bloom of youth. Joachim was afterward conducted by the priests to the entrance of the subterranean passage that ran under the Temple and under the Golden Gate. This was a passage set aside for special purposes. Under certain circumstances, penitents were conducted by it for purification, reconciliation, and absolution. The priests parted from Joachim at the entrance, and he went alone into the narrow, gradually widening, and almost imperceptibly descending passage. In it stood pillars twined with foliage. They looked like trees and vines, and the green and gold decorations of the walls sparkled in the rosy light that fell from above. Joachim had accomplished a third part of the way when Anne met him in the center of the passage directly under the Golden Gate, where stood a pillar like a palm tree with hanging leaves and fruit. Anne had been conducted into the subterranean passage through an entrance at the opposite end by the priest to whom she and her maid had brought the offering of doves in baskets, and to whom also she had told what the angel had revealed to her. She was also accompanied by some women, among them the Prophetess Anna. I saw Joachim and Anne embrace each other in ecstasy. They were surrounded by hosts of angels, some floating over them carrying a luminous tower like that which we see in the pictures of the Litany of Loretto. The tower vanished between Joachim and Anne, both of whom were encompassed by brilliant light and glory. At the same moment the heavens above them opened, and I saw the joy of the Most Holy Trinity and of the angels over the Conception of Mary. Both Joachim and Anne were in a supernatural state. I learned that at the moment in which they embraced and the light shone around them, the Immaculate Conception of Mary was accomplished. I was also told that Mary was conceived just as conception would have been effected, were it not for the fall of man. After this, Joachim and Anne, praising God, turned toward the outer gate of the passage. They went under an arch into a space like a chapel where numerous lights were burning. Thence they passed to the gate where they were received by

the priests who accompanied them back.

The Temple was all thrown open and decorated with garlands of leaves and fruit. Divine service was performed under the open sky. In one place stood eight pillars at some distance from one another, and over them were twined garlands of green.

Joachim and Anne went for awhile to one of the priests' houses in Jerusalem, and then immediately journeyed homeward. I saw them in Nazareth holding an entertainment at which many of the poor were fed and presented with alms.

Joachim received numerous congratulations upon the acceptance of his offering. Upon their arrival home, the holy couple published the mercy of God with feeling, joy, and devotion. From that time they lived in perfect continence and in great fear of God. I received at this time an instruction upon the great influence exerted upon children by the purity, the continence, and the mortification of parents.

Four and one half months, less three days after St. Anne had conceived under the Golden Gate, I saw the soul of

Mary, formed by the Most Holy Trinity, in movement. I saw the Divine Persons interpenetrating one another. It

became a great shining mountain, and still like the figure of a man. I saw something from the midst of the three

Divine Persons rising toward the mouth and issuing from it like a beam of light. This beam hovered before the face

of God and assumed a human shape, or rather it was formed to such. As it took the human form, I saw it, as if

by the command of God, most beautifully fashioned. I saw God showing the beauty of this soul to the angels, and from it they experienced unspeakable joy.

I saw that soul united to the living body of Mary in Anne's womb. Anne lay asleep upon her couch. I saw a light hovering over her and from it a beam descending toward the middle of her side. I saw that beam enter into her in the form of a small, luminous, human figure. At the same instant Anne sat up. She was entirely surrounded by light, and she had a vision. She saw her own person, open as it were and in it, as if in a tabernacle, a holy, luminous virgin from whom proceeded all salvation. I saw, too, that this was the instant that Mary first moved in her mother's womb.

Anne arose and announced to Joachim what had taken place. Then she went out to pray under the tree beneath which a child had been promised to her. I learned that Mary's soul animated her body five days earlier than is customary with ordinary children, and that she was born twelve days sooner.

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At last. Mary was blessed by the priests. I saw her radiant with light as she stood on the little altar throne. Two priests on either side of her and one opposite. They held rolls of writing, and prayed over the child, their hands outstretched above her. At that moment, I saw a wonderful vision in the child Mary. She seemed, by virtue of the blessing, to become transparent. In her was a glory, a halo of unspeakable splendor, and in that halo appeared the Mystery of the Ark of the Covenant, as if in a glittering crystal vessel. I saw Mary's heart open like the doors of a temple, and the Holy Thing of the Ark of the Covenant, around which a tabernacle of precious stones of multiplied signification had been formed like a heavenly throne, going into her heart

through that opening, like the Ark of the Covenant into the Holy of Holies, like the ostensorium into the tabernacle. I saw that by this the child Mary was glorified; she hovered above the earth. With the entrance of this Sacrament into Mary's heart, which immediately closed over It, the vision faded, and I saw the child all penetrated by glowing fervor. During this wonderful vision, I saw that Zachary received an interior assurance, a heavenly monition that Mary was the chosen vessel of the Mystery. From it he had received a ray that had appeared figuratively in Mary.

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The priest now at the incense altar was a holy old man, While he offered sacrifice and the cloud of incense arose around Mary, I saw a vision' which grew in magnitude until at last it filled the whole Temple and obscured it.

I saw above the heart of Mary the glory and the Mystery of the Ark of the Covenant. At first it looked exactly like the Ark of the Covenant; and lastly like the Temple itself. Out of the Mystery and before Mary's breast, arose a chalice similar to that of the Last Supper; above it and just in front of her mouth appeared bread marked with a cross. Beams of light radiated around her, and in them shone her various types and symbols. The mysterious pictures of the Litany of Loretto and the other names and titles of Mary, I saw ranged up the whole flight of steps and around her.

From her shoulders, right and left, stretched an olive and a cedar branch crosswise above an elegant palm tree with a small tuft of leaves that stood directly behind her.

In the intervening spaces of this verdant cross, appeared all the instruments of Christ's Passion. Over the vision hovered the Holy Spirit, a figure winged with glory, in appearance more human than dovelike. The heavens opened above Mary and the central point of the Heavenly Jerusalem, the City of God, floated over her with all the gardens, the palaces, and the dwellings of the future saints. Angels in myriads hovered around, and the glory that encircled her was full of angelic faces.

Ah, who can express it! Infinite variety, unceasing change, all these pictures following quickly upon and, as it were, growing out of one another. Innumerable points of this vision, I have forgotten. All the splendor and magnificence of the Temple, the richly ornamented wall before which Mary was standing-all grew dark and somber.

The whole Temple disappeared, for Mary and her glory alone was visible. In this vision, symbolical of Mary's spiritual signification, I saw her not as a child, but full-grown. She hovered in the air. And through and through the vision, I still saw the priests, the incense offering, and everything else. Then

the priest at the altar appeared to prophesy, and to call upon the people to thank God and to pray, for that great things were to come upon the child. The crowd in the Temple, greatly awed-although they had not seen the vision that I saw--maintained a solemn stillness. The vision faded away just as gradually as it had unfolded. At last, the Mystery of the Ark of the Covenant shone again in its glory over her heart, and the child once more stood there alone in her rich attire.

Pdf 207

There were still in the Temple some devout adorers. Many had followed the procession to the entrance. There were numbers among those present who knew that Mary was a child of promise in her family. I

remember, though not distinctly, that Anne had dropped some such expressions to her friends as: "Now does the vessel of the Promise enter the Temple. Now is the Ark of the Covenant in the Temple." It was by a special manifestation of the Divine Will that this feast was so solemnly and magnificently celebrated.

Pdf 234

Mary and Elizabeth recited together morning and evening the hymn of thanksgiving, the Magnificat, which Mary had received from the Holy Ghost at the salutation of Elizabeth. During its recital they stood opposite each other against the wall, as if in choir, their hands crossed upon their breast, the black veil of each covering her face. At the second part, which refers to God's promise, I saw the previous history of the Most Holy Incarnation and the mystery of the Most Holy Sacrament of the Altar, from Abraham down to Mary. I saw Abraham sacrificing Isaac, also the Mystery of the Ark of the Covenant, which Moses received on the night before the departure from Egypt, and by which he was enabled to escape and conquer. I recognized its connection with the holy Incarnation, and it seemed to me as if this Mystery were now fulfilled or living in Mary. I saw also the Prophet Isaias and his prophecy of the Virgin, and from him to Mary visions of the approach of the the Most Blessed Sacrament. I still remember that I heard the words: "From father to father down to Mary, there are more than fourteen generations." I saw also Mary's blood taking its rise in her ancestors and flowing nearer and nearer to the Incarnation. I have no words to

describe this clearly. I can say only that I saw, sometimes here, sometimes there, the people of different races. There seemed to issue from them a beam of light which always terminated in Mary as she appeared at that moment with Elizabeth. I saw this beam issuing first from the Mystery of the Ark of the Covenant and ending in Mary. Then I saw Abraham and from him a ray, which again ended in Mary, etc. Abraham must have dwelt quite near to Mary's abode at that time; for during the Magnificat I saw that the beam which proceeded from him came from no great distance, while those from persons nearer to the Mother of God in point of time seemed to come from afar. Their rays were as fine, as clear as those of the sun when they shine through a narrow opening. In such a beam, I beheld Mary's blood glancing red and bright, and it was said to me: "Behold, as pure as this red light must the blood of that Virgin be from whom the Son of God will become incarnate."

Pdf 400

12. JESUS DISCOURSES WITH ELIUD, THE ESSENIAN, UPON THE MYSTERIES OF THE OLD TESTAMENT AND THE MOST HOLY INCARNATION

Jesus passed the whole day in most confidential intercourse with Eliud, who asked Him various questions about His mission. Jesus explained all to the old man, telling him that He was the Messiah, speaking of the lineage of His human genealogy and the Mystery of the Ark of the Covenant. I learned then that that Mystery had, before the flood, been taken into the ark of Noe, that It had descended from generation to generation, disappearing from time to time, but again coming to light. Jesus said that Mary at her birth had become the Ark of the Covenant of the Mystery. Then Eliud who, during the discourse frequently produced various rolls of writing and pointed out different passages of the Prophets which Jesus explained to him, asked why He, Jesus, had not come sooner upon earth. Jesus answered that He could have been born only of a woman who had been conceived in the same way that, were it not for the Fall, all mankind would have been conceived; and that, since the first parents, no married couple had been so pure both in themselves and in their ancestors as Anne and Joachim. Then Jesus unfolded the past generations to Eliud, and pointed out to him the obstacles that had delayed Redemption.

I learned from this conference many details concerning the Ark of the Covenant. Whenever it was in any danger, or whenever there was fear of its falling into enemies' hands, the Mystery was removed by the priests; yet still was it, the Ark, so holy that its profaners were punished and forced to restore it. I saw that the family to whom Moses entrusted the special guardianship of the Ark existed until Herod's time. At the Babylonian Captivity, Jeremias hid the Ark and other sacred things on Mount

Sinai. They were never afterward found, but the Mystery had been removed. A second Ark was, at a later period, constructed on the first model, but it did not contain the sacred objects that had been preserved in the first. Aaron's rod, also a portion of the Mystery were in the keeping of the Essenians on Horeb. The Sacrament of the Blessing was, however, but I know not by what priest, again replaced in the Ark. In the pit, which was afterward the Pool of Bethsaida, the sacred fire had been preserved.

I saw in pictures very many things, which Jesus explained to Eliud, and I heard part of the words, but I cannot recall all. He related the fact of His having taken Flesh of the blessed germ of which God had deprived Adam before his fall. That blessed germ, by means of which all Israel should have become worthy of Him, had descended through many generations. He explained how His coming had been so often retarded, how some of the chosen vessels had become unworthy. I saw all this as a reality. I saw all the ancestors of Jesus, and how the ancient Patriarchs at their death gave over the Blessing sacramentally to the firstborn. I saw that the morsel and the drink out of the holy cup, which Abraham had received from the angel along with the promise of a son, Isaac, were a symbol of the Most Holy Sacrament of the New Covenant, and that their invigorating power was due to the Flesh and Blood of the future Messiah. I saw the ancestors of Jesus receiving this Sacrament, in order to contribute to the Incarnation of God; and I saw that Jesus, of the Flesh and Blood received from His forefathers, instituted a most august Sacrament for the uniting of man with God.

Jesus spoke much to Eliud also of the sanctity of Anne and Joachim, and of the supernatural Conception of Mary

under the Golden Gate. He told him that not by Joseph had He been conceived, but from Mary according to the

flesh; that she had been conceived, of that pure Blessing which had been taken from Adam before the Fall, which through Abraham had descended until it was possessed by Joseph in Egypt, after whose death it had been deposited in the Ark of the Covenant, and thence withdrawn to be handed over to Joachim and Anne.

Pdf 644

As they still came crowding in, Jesus bade the newcomers to keep back, and those that had already taken their position to withdraw. But they resisted, and called upon the guard nearby for help. The latter, not venturing to act of themselves, reported what was taking place to the Sanhedrim. Jesus, meantime, persisted in His command to the vendors to withdraw. When they boldly refused, He drew from the folds of His robe a cord of twisted reeds or slender willow branches and pushed up the ring that held the ends confined, whereupon one half of it opened out into numerous threads like a discipline. With this He rushed upon the

vendors, overthrew their tables, and drove back those that resisted, while the disciples, pressing on right and left, shoved His opponents away. And now came a crowd of priests from the Sanhedrim and summoned Jesus to say who had authorized Him to behave so in that place. Jesus answered that, although the Holy Mystery had been taken away from the Temple, yet it had not ceased to be a sacred place and one to which the prayer of so many just was directed. It was not a place for usury, fraud, and for low and noisy traffic.

Vol 4

P 345 It was there that she had been reared, there she had adored the Holy Mystery, until she herself bore in her womb that same Holy Mystery, that Holy One who, as the true Paschal Lamb, had been so barbarously immolated the day before.

P 385 Jesus spoke too of the Mystery contained in the Ark of the Covenant. He said that that Mystery was now His Body and Blood, which He gave to them forever in the Sacrament.

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Human Generation

In blue print you have the Emmerich excerpts and in black my in line comments.

Pdf 41

Eve arose before Adam, and he gave her his hand. They were like two unspeakably noble and beautiful children, perfectly luminous. and clothed with beams of light as with a veil. From Adam's mouth I saw issuing a broad stream of glittering light, and upon his forehead was an expression of great majesty. Around his mouth played a sunbeam, but there was none around Eve's.

Pdf 46

It ran up the Tree of Knowledge until its head was on a line with hers. Then clinging to the trunk with its hind feet, it moved its head toward hers and told her that, if she would eat of the fruit of that tree, she would no longer be in servitude, she would become free, and understand how the multiplication of the human race was to be effected. Adam and Eve had already received the command to increase and multiply, but I understood that they did not know as yet how God willed it to be brought about. I saw, too, that had they known it and yet sinned after that knowledge, Redemption would not have been possible.

Pdf 170

I saw Joachim and Anne embrace each other in ecstasy. They were surrounded by hosts of angels, some floating over them carrying a luminous tower like that which we see in the pictures of the Litany of Loretto. The tower vanished between Joachim and Anne, both of whom were encompassed by brilliant light and glory. At the same moment the heavens above them opened, and I saw the joy of the Most Holy Trinity and of the angels over the Conception of Mary. Both Joachim and Anne were in a supernatural state. I learned that. at the moment in which they embraced and the light shone around them, the Immaculate Conception of Mary was accomplished. I was also told that Mary was conceived just as conception would have been effected, were it not for the fall of man.

Pdf 183

I saw the three women approaching Anne's abode toward evening. When they arrived, they went straight to her apartment back of the fireplace. Anne embraced them, told them that her time drew near, and standing entoned with them a Psalm. "Praise God, the Lord. He has had pity on His people and has freed Israel. Truly, He has fulfilled the promise that He made to Adam in Paradise:

"The seed of the woman shall crush the serpent's head." I do not remember all, verse for verse, but Anne rehearsed the different types of Mary, and said: "The germ that God gave to Abraham has ripened in me. The promise made to Sara and the blossom of Aaron's rod are fulfilled in me."

During all this time, Anne was shining with light. The room was full of glory, and over Anne hovered Jacob's ladder. The women around her were amazed, entranced. I think they too saw the ladder. And now a slight refreshment was placed before the

visitors. They ate and drank standing and toward midnight lay down to rest. But Anne remained up in prayer. After awhile, she went and roused the women. She felt that her time was near, and she desired them to pray with her.

They all withdrew behind a curtain that concealed an oratory. Anne opened the doors of a little closet built in the wall. In it was a box containing sacred treasures, and on either side lights so contrived that they could be raised in their sockets at pleasure, and rested on upright supports. These lamps were now lighted. At the foot of the little altar was a cushioned stool. The box contained some of Sara's hair, which Anne held in great reverence; some of the bones of Joseph, which Moses had brought with him out of Egypt; something belonging to Tobias, relics of clothing, I think; and the little, white, shining, pearshaped

cup from which Abraham drank when he received the Blessing from the angel, and which was later on taken from the Ark of the Covenant and given to Joachim along with the Blessing. This Blessing was like wine and bread, like a sacrament, like a supernatural, invigorating food.

Anne knelt before the shrine, one of the women on either side, and the third behind her. Again I heard them reciting a Psalm. I think that the burning bush on Horeb was mentioned in it. And now a supernatural light began to fill the chamber and to hover around Anne. The three women fell prostrate as if stunned. Around Anne the light took the exact form of the thornbush on Horeb, so that I could no longer see her. The flame streamed inward, and all at once I saw Anne receiving into her arms the shining child Mary. She wrapped it in her mantle, pressed it to her heart, laid it on the stool before the relics, and went on with her prayer.

Then I heard the child crying, and I saw Anne drawing forth some linen from under the large veil that enveloped her. She swathed the child first in gray and then in red, leaving the breast, arms, and head bare, and then the luminous thornbush vanished. The holy women arose and in glad surprise received the newborn child into their arms. They wept for joy. All entoned a hymn of praise while Anne held the child on high. I saw the chamber again filled with light and myriads of angels. They announced the child's name, singing: "On the twentieth

day, this child shall be called Mary." Then they sang Gloria and Alleluia. I heard all these words.

Pdf 229

It was explained to me likewise why the Redeemer remained nine months in His mother's womb, why He was

born a little child and not a perfect man like Adam, and why also He did not take the beauty of Adam in Paradise. The Incarnate Son of God willed to be conceived and born that conception and birth, rendered so very unholy by the Fall, might again become holy. Mary was His Mother, and He did not come sooner because Mary was the first and the only woman conceived without sin.

Pdf 401

Jesus said that Mary at her birth had become the Ark of the Covenant of the Mystery. Then Eluid who, during the discourse frequently produced various rolls of writing and pointed out different passages of the Prophets which Jesus explained to him, asked why He, Jesus, had not come sooner upon earth. Jesus answered that He could have been born only of a woman who had been conceived in the same way that, were it not for the Fall, all mankind would have been conceived; and that, since the first parents, no married couple had been so pure both in themselves and in their ancestors as Anne and Joachim.

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Prophecies Of Anne Catherine Emmerich

from the book indicated

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I saw the Holy Father surrounded by traitors and in great distress about the Church. He had visions and apparitions in his hour of greatest need. I saw many good pious Bishops; but they were weak and wavering, their cowardice often got the upper hand. I saw the blackfellow plotting again, the destroyers attacking the Church of Peter, Mary standing with her mantle over it, and the enemies of God put to flight. I saw Sts. Peter and Paul laboring actively for the Church and their basilica greatly enlarged. Then I saw darkness spreading around and people no longer seeking the true Church. They went to another, saying: "All is more beautiful, more natural here, better regulated" - but as yet, I have seen no ecclesiastic among them. I saw the Pope firm, but greatly perplexed. The treaty thought to be so advantageous to us will be of no use; things will go from bad to worse. The Pope shows more energy now; he has been advised to hold out till death, and this he gained by his late act of firmness. But his last orders are of no account, he enforces them too feebly. I saw over the city terrible evils from the north.

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In the one in which I took part figured most of those whose sufferings I bore and I saw, to my astonishment, the same colors issuing from their mouth as they sang, as were the rolls I had drawn from them. The Blessed Sacrament had the appearance of a little luminous, transparent Infant in the centre of a resplendent sun, surrounded by myriads of angels and saints in great splendor and magnificence. It is inexpressible! If the others had seen what I saw, they would have sunk to the ground unable from terror and amazement to bear the monstrosity further. I prayed and offered my pack. Then the procession entered into a church which now appeared in the air surrounded by a garden and cemetery. The graves of the latter were covered with lovely flowers: lilies, red and white roses, and white asters. From the east side of the church advanced in

unspeakable splendor a priestly figure like unto Our Lord. He was soon encircled by twelve resplendent men, and these again by numerous others. I had a good position, I could see everything. There issued from the Lord's mouth a little luminous form which gradually increased, took a more definite shape, and then again decreasing entered the mouth under the figure of a little shining child, first of the Twelve then of all the others around the Lord. This was not the historic scene which I see on Holy Thursday, the Lord reclining at table with His Apostles, but it reminded me of it - all was luminous and sparkling, a divine function, a Church festival. The whole church was crowded, some sitting, some standing, some hovering in the air. There were seats raised in tiers, but perfectly transparent. I saw in the Lord's hands a figure into which entered the little luminous body that issued from His mouth and around which appeared a spiritual church highly ornamented - it was the Blessed Sacrament in the monstrance as It is when exposed for adoration or Benediction. The Lord repeatedly uttered into It His loving Word, and the Body, ever one and the same, entered the mouth of all the assistants.

"I laid down my burden awhile and received the Heavenly Manna, When I took it up again, I beheld a troop of people whose bundles were so filthy that I dreaded to touch them. I was informed that they were still to be severely judged and punished according to their works of penance, but I felt no pity for them. The feast ended, and it seemed to me as if I had seen some men who would rekindle over all the world faith and fervor in the admirable mystery of the real presence of God."

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Feast of Pentecost: May 21st. - The Pilgrim, who had witnessed her anguish and tears on the preceding evening, found her this morning radiant as a spouse of Christ, breathing but joy and holiness.

"I have been in the Cenacle with the Apostles, and I have been fed in a way that I cannot express. Nourishment under the form of a wave of light flowed into my mouth. It was exceedingly sweet, but I know not whence it came. I saw no hand, and I began to fear lest, perhaps, having broken my fast, I should not be able to receive Holy Communion in the morning. I was not here, and yet I distinctly heard the clock strike twelve, stroke for stroke. I counted each one. I beheld the descent of the Holy Ghost on the disciples, and how the same Holy Spirit on every anniversary of this feast spreads all over the earth wherever He finds pure hearts desirous of receiving Him. I can describe this only by saying that I saw here and there in the darkness a parish, a church, a city, or one or more individuals suddenly illumined. The whole earth lay in darkness, below me, and I

saw by a flash of heavenly light here a flower-bed, there a tree, a bush, a fountain, an islet, not only lit up, but rendered quite luminous. Through the mercy of God, all that I saw last night was good; the works of darkness were not shown me. All over the world I saw numberless infusions of the Spirit; sometimes, like a lightning-stroke, falling, on a congregation in church, and I could tell who among them had received the grace; or, again, I beheld individuals praying in their homes, suddenly endued with light and strength. The sight awoke in me great joy and confidence that the Church amid her ever-increasing tribulations, will not succumb; for in all parts of the world I saw defenders raised up to her by the Holy Ghost. Yes, I felt that the oppression of the powers of this world serves but to increase her strength. I saw in St. Peter's at Rome a grand feast celebrated with myriads of lights, and I saw the Holy Father and many others receiving the strength of the Holy Ghost. I did not see the dark church last night (Protestant) which is always a horror to me. I saw in different places the twelve enlightened men whom I see so often as twelve new Apostles or Prophets of the Church. I feel as if I know one of them that he is near me. I saw the Holy Spirit poured out on some of our own land. I knew them all in my vision, but it is seldom that I can name them afterward. I think I saw the stern Superior. I felt certain that the persecution of the Church here in our own country will turn out well, but great troubles await us."

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On the evening of Holy Trinity Sunday a dance was held in the house in which Sister Emmerich lodged. Next day she spoke of it as follows: "I suffered intensely last night, on account of the indecent dances and games going on in the house. In the midst of the noisy assembly I beheld the devil, a conspicuous figure under a corporal form, urging on certain individuals and inspiring them with all kinds of evil desires. Their angel guardian called to them from afar, but they turned a deaf ear and followed the evil one. No good came from it; not one went home unharmed. I saw all sorts of animals by their side; their interior was full of black stains. I frequently ran among them, inspiring fear, preventing sin. To console me I had visions on the life of two saints, Francis de Sales and Frances de Chantal, chiefly upon their spiritual union; the former often received counsel and support from the latter. Once on the occasion of an odious calumny against him, I saw him consoled by Frances who was distressed at seeing him so much afflicted by it. They showed me the foundation, propagation, and dispersion of the Visitation Order and spoke of the restoration of its different houses. Their words came to me as if from a distance. They said that the times are indeed sad; but, after many tribulations, peace will be restored and religion and charity reign once more among men. Then convents will flourish

in the true sense of the word. I saw a picture of this future time which I cannot describe, but in which I saw the whole earth arising from darkness and light and love awaking. I had also numerous pictures of the restoration of Religious Orders. The time of Antichrist is not so near as some imagine; he will still have many precursors. I saw in two cities some teachers from whose schools they will come."

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At the close of this labor undertaken that the Unbloody Sacrifice might be offered in a becoming manner, Sister Emmerich had another very comprehensive vision. In it was shown her the Holy Mass as the line of demarcation between men both in time and in eternity; and she saw also its cessation at the time of Antichrist.

"I had," she says, "a great picture of the Church, but I can no longer give the details in order. I saw St. Peter's surrounded by fields, gardens, countries, and forests; and I saw multitudes from all parts of the world, many of whom I knew naturally or by my visions. Some of them were entering the church and others passing it indifferently. A great ceremony was going on. Over the church floated a luminous cloud from which came out the Apostles and holy Bishops and formed into choirs above the altar. Among them were Augustine, Ambrose, and all who had labored for the exaltation of the Church. It was a grand solemnity and Mass was being celebrated. In the middle of the church on a desk lay a great open book with three seals hanging from one side and two from the other. I saw the Evangelist John, and I was told that the book contained the revelations he had had at Patmos. Before it was opened something happened which I have forgotten, and it is a pity there is a break here! The Pope was not present, he was concealed somewhere. I think the people knew not where he was, and I do not remember now whether he was praying, or whether he was dead. All present, the laics as well as the clergy, had to lay their hand on a certain passage of the Gospels. Upon many of them descended as a sign a light from the holy Apostles and Bishops, but for many others the ceremony was only an empty form. Outside the church I saw numbers of Jews who wanted to enter, but could not as yet. At the close of the ceremony there came a great crowd, an innumerable multitude; but the great book was suddenly shut as if by an invisible power. It reminded me of the evening in the convent when the devil blew out my candle and shut my book. All around in the distance I saw a terrible, bloody combat, and off toward the north a great battle going on. The whole picture was grand and imposing. I am sorry I have forgotten the passage in the book on which they had to put their finger."

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"I had a picture of an immense battle. The whole plain was a mass of dense smoke, and the bushes were full of soldiers who kept up an incessant fire. The place lay low, and there were great cities in the distance. When all seemed lost, St. Michael at the invocation of one of the leaders, swept down with a legion of angels and the victory was instantly gained.

Sister Emmerich knew not the time of this battle, although she said it would happen in Italy, not far from Rome, where many ancient things would be destroyed and many holy things, unknown till then, would come to light.

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I saw the fatal consequences of this counterfeit church; I saw it increase; I saw heretics of all kinds flocking to the city. I saw the ever increasing tepidity of the clergy, the circle of darkness ever widening. And now the vision became more extended. I saw in all places, Catholics oppressed, annoyed, restricted, and deprived of liberty, churches were closed, and great misery prevailed everywhere with war and bloodshed. I saw rude, ignorant people offering violent resistance, but this state of things lasted not long. Again I saw in vision St. Peter's undermined according to a plan devised by the secret sect whilst, at the same time, it was damaged by storms; but it was delivered at the moment of greatest distress. Again I saw the Blessed Virgin extending her mantle over it. In this last scene, I saw no longer the reigning Pope, but one of his successors, a mild, but very resolute man who knew how to attach his priests to himself and who drove far from him the bad. I saw all things renewed and a church which reached from earth to heaven. I saw one of the twelve new Apostles in the person of the young priest whom the unchaste bride wanted to marry. It was a very comprehensive vision and portrayed anew all that had been previously shown me regarding the Church's destiny.

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September 12, 1820. - " I saw a fantastic, odd looking church being, built. The choir was in three parts, each raised some steps above the last; and under it was a deep vault full of fog. On the first platform of the choir was a seat; on the second, a basin of water; on the third, a table. I saw no angel helping in the construction, but numbers of the most violent planetary spirits dragging all sorts of things into the vault where persons in little ecclesiastical mantles received them and deposited them in their various places. Nothing was brought from above; all came from the earth and the dark regions, all was built up by

the planetary spirits. The water alone seemed to have something holy about it. I saw an enormous number of instruments brought into the church, and many persons, even children, had different tools, as if trying to make something; but all was obscure, absurd, dead! Division and destruction reigned everywhere. - Near by, I saw another church, shining and rich with graces from on high, angels ascending and descending. In it were life and increase, tepidity and dissipation and yet it was like a tree full of sap compared with the other which was like a chest of lifeless institutions. The former was like a bird on the wing; the latter, like a paper dragon, its tail adorned with ribands and writings, dragging over a stubble field. I saw that many of the instruments in the new church, such as spears and darts, were meant to be used against the living Church. Everyone dragged in something different, clubs, rods, pumps, cudgels, puppets, mirrors, trumpets, horns, bellows - all sorts of things. In the cave below (the sacristy) some people kneaded bread, but nothing came of it; it would not rise. The men in the little mantles brought wood to the steps of the pulpit to make a fire. They puffed and blew and labored hard, but the fire would not burn; all they produced was smoke and fumes. Then they broke a hole in the roof and ran up a pipe, but the smoke would not rise and the whole place became black and suffocating. Some blew the horns so violently that the tears streamed from their eyes. All in this church belonged to the earth, returned to the earth; all was dead, the work of human skill, a church of the latest style, a church of man's invention like the new heterodox church in Rome."

November 12, 1820. - "I passed over a dark, cold country to a large city, and I saw again the great, odd looking church with nothing holy about it and innumerable planetary spirits laboring at it. I saw it in the same way that I see a Catholic institution being erected, angels, saints, and Christians all laboring in common; only here the concurrence of the laborers was shown under forms more mechanical. The planetary spirits ascended and descended and shot down rays upon the workmen; but all was done in accordance with human reason. I saw a spirit on high drawing lines and tracing figures, and down below the design, the plan immediately carried out. I saw the influence of the proud, planetary spirits in their relation with the building extending to even the most distant places. All the steps deemed necessary or useful to the construction and maintenance of the church were taken in the most remote countries, and men and things, doctrines and opinions contributed thereto. The whole picture was colored with intense selfishness, presumption, and violence. I saw not a single angel or saint helping in the work. It was an immense vision. Far away in the back ground, I saw the throne of a savage nation, the people armed with boar spears and a figure saying in mocking terms: 'Build it as solidly as you please, we shall overturn it!' I went also into a large hall in the city in which a

hideous ceremony, a horrible, deceitful comedy was being enacted. The hall was draped in black, and a man wearing a star on his breast was put into a coffin and taken out again. It seemed to be a threat of what would happen to him. In the midst of it all I saw the devil under a thousand forms. All was dark as night. It was horrible!"

Page 284: Emmerich refers to St. Henry, Emperor. I believe she saw the future great Emperor spoken of in so many other prophecies.

July 12, 1820. - "I had a vision of the Emperor Henry. I saw him last night in a beautiful church kneeling alone before the main altar. I know the church; there is a beautiful chapel of the Holy Crib in it. I saw it once before on the Feast of Our Lady of the Snow. As he knelt and prayed a light shone above the altar and the Blessed Virgin appeared alone. She wore a robe of bluish white which shot forth rays, and she carried something in her hand. She covered the altar with a red cloth over which she spread a white one, and deposited upon it a magnificent luminous book set with precious stones. Then she lighted the candles from the sanctuary lamp. Many other lights in the form of a pyramid burned at the same time. Then she took her stand at the right of the altar. Now came the Saviour Himself in sacerdotal vestments, bearing the chalice and veil. Two angels served Him as acolytes, and two others accompanied Him. Our Lord's head was uncovered. The chasuble was a large, heavy, red and white mantle shining with light and precious stones. The ministering angels wore white. There was no little bell, but there were cruets. The wine was as red as blood and there was also some water. The Mass was shorter than with us and there was no Gospel of St. John at the end. I saw the Offertory and Elevation; the Host was like ours. The angel read the Gospel and carried the book to Mary to kiss, and then, on a sign from Jesus, to Henry that he might do the same. At first, he dared not obey, but at length gained courage to do so. At the end of the Mass, Mary went to Henry and gave him her right hand, saying that she honored thus his chastity and exhorted him not to grow remiss. Then I saw an angel approach and grasp him by the right side as had been done to Jacob. Henry showed signs of intense pain, and afterward limped a little. During the whole of this ceremony, there were numerous angels in adoration, their eyes fixed upon the altar."

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7. From AUGUST TO THE CLOSE OF OCTOBER 1820.

Sister Emmerich's labors at this time were constantly directed to the welfare of the Church which, as usual, she beheld typified by St. Peter's, at Rome. The secret society, with its world wide ramifications engaged in ceaseless war

against the Bride of Christ, was shown her as the empire of Antichrist symbolized by the beast in the Apocalypse rising out of the sea and fomenting attacks upon the flock of Christ. In relating this vision, the Pilgrim makes the following remarks: "It is, indeed, full of breaks, for the invalid saw it under allegorical representations difficult for her to describe. What is most astonishing, is that it touches upon many points of the Apocalypse of St. John, of which humanly speaking she must have been wholly ignorant, as she has very little knowledge of the Holy Scriptures or of any other book. If, at times, she seems to read, it is with a mind deeply absorbed in contemplation and she sees very different things from those discussed in the volume before her. The vision is as follows:

"I see new martyrs, not of the present but of the future, though even now they are oppressed. I saw the secret society undermining the great church (St. Peter's) and near them a horrible beast that arose out of the sea. It had a tail like a fish, claws like a lion, and numberless heads that lay like a crown around one large head; its jaws were large and red, its body spotted like a tiger. It was very familiar with the demolishers, lying near them whilst they worked, and, again, concealing itself in a cave. Here and there throughout the whole world I saw many good, pious people, especially ecclesiastics, harrassed, imprisoned, and oppressed, and I felt that at some future day, they would be martyred. When the church was well nigh overturned, the choir and altar alone remaining untouched, I saw the demolishers thronging into it accompanied by the beast. But they encountered a tall, majestic female who seemed to be with child for she walked very slowly. The wretches were filled with affright on seeing her and the beast lay paralysed, furiously darting its head toward her, as if to devour her; but she turned and fell prostrate on her face. Then I saw the beast fleeing to the sea, the enemy flying off in disorder, and immense circles of combatants surrounding, the church, some on the earth, others high in the air. The first circle was composed of youths and maidens; the second, of married persons of all classes from royalty down; the third, of religious; the fourth, of warriors, led by a rider on a white horse; and the fifth and last was made up of citizens and peasants, many of whom were marked on the forehead with a red cross. As this army drew near, the captives and oppressed were delivered and swelled the ranks, whilst the demolishers and conspirators were put to flight on all sides. They were, without knowing how, gathered together into one confused mass in the midst of a dense fog; they knew neither what they did nor what they ought to do; and they ran pell-mell against one another, as I so often see them. Then I saw the church speedily rebuilt and more magnificent than before, for its defenders brought stones from all parts of the earth. When the most distant circles drew near, the nearest withdrew to make way for them. The former

appeared to represent the various labors of prayer; the latter, the soldiers, the deeds of war. I saw among these last friends and enemies of all nations, simply soldiers like our own and dressed like them. They did not form a perfect circle, but a crescent opening toward the north into an immense dark abyss like a chasm, a precipice, like a descent into darkness, like that to which Adam was driven from Paradise. I felt that a region of darkness lay beyond. I saw that some out of these circles remained behind. They would not advance, but stood gloomily huddled together. I saw some also who would one day be martyred for Jesus; but there were many wicked people among them, and another separation was to take place. The church was completely restored. Above it on a mountain, was the Lamb of God surrounded by a troop of virgins with palm-branches, and five circles of celestial cohorts corresponding to the five circles below. They all arrived together, and all acted in concert. Around the Lamb stood the four mysterious beasts of the Apocalypse."

On the Feast of the Purification, 1822, Sister Emmerich related the following:

"I saw during the last few days marvellous things connected with the Church. St. Peter's was almost entirely destroyed by the sect, but their labors were, in turn, rendered fruitless and all that belonged to them, their aprons and tools, burned by the executioners on the public place of infamy. They were made of horse leather, and the stench from them was so offensive that it made me quite sick. In this vision I saw the Mother of God laboring so earnestly for the Church that devotion to her greatly increased."

Sept. 10th - "I saw St. Peter's utterly demolished, all excepting the choir and main altar. St. Michael, girt and armed, descended into the church and with his sword repulsed several bad pastors who were trying to enter. He drove them into a corner where they sat looking at one another. The part of the church that had been demolished in a few instants was surrounded by light wicker-work so that divine service could be perfectly celebrated. Then from all parts of the world came priests and laics, who built up the walls of stone, for the enemy had not been able to shake the firm foundation."

Sister Emmerich at this time passed whole nights praying with her arms in the form of a cross and frequently subjected to the assaults of the devil. The first night he rushed upon her three times to strangle her. "He reproached me," she said. "with all the faults of my youth, but I turned a deaf ear to him. I gathered up my relics and opposed him with them; and, at last, I sat up in bed and made the sign of the cross all around with my relic of the True Cross, when he left me in peace." The following night she struggled with the enemy so victoriously that she sang the Te Deum several times. She had constant visions

on the state of different dioceses, as we glean from the following entry in the Pilgrim's journal:

September 27th. - "Today at noon, the invalid entered the state of contemplation in a singularly touching and animated manner. Her eyes were open, she gesticulated what she saw, as if in conversation: 'What are they doing in that great, beautiful church? It is the cathedral of (Munster), and everything has been carried back into the chapel where the silver ship once stood, where Bernard von Galen is interred! All goes there, all the graces, all, all! O how beautiful, how wonderful it is! There stands an empty chalice, and from it issues a ray which rises up to heaven in a great cross of light. On the left of the chalice is a beautiful bride with a church in her hand, and on the right of it, a wonderfully handsome youth who is to be her bridegroom; they are betrothed. But see! Outside the church, up in the air, is the Mother of God with the Infant Jesus from whose hands issues a magnificent vine which spreads over all the chapel. Its grapes hang down and discharge their juice into the chalice. Right and left, shoot out beautiful flowers of light and magnificent ears of golden, luminous wheat filling the whole place with splendor. And all the bushes are covered with flowers and marvellous little shining fruits. All is light and beauty! All is gathered in and preserved there. And behold! there stands, high, high up, a holy Bishop of olden times - it is Ludger! He guards, he takes care of all! And now, what is that? O see, from the whole church, excepting the chapel, shoot forth wild, fiery flames, and in several parts of the city whole rows of houses are destroyed! There in the castle things go badly! But this must be understood only in a spiritual sense. The great church stands intact. Exterior things go on as usual, but the graces are all stowed away in the chapel.'

As Sister Emmerich recounted the above, she pointed now here, now there, as if her hearers saw what was being unfolded before her own mental gaze. Next day she related what follows:

"I have seen yesterday's vision of Galen's, chapel all over again. An entirely new church floated in the air above the old one and drew into itself all the beautiful things from Galen's chapel. The church below seemed to grow black and sink into the earth. I thought how nice it would be if the church in the air would only descend just as the other disappeared. This vision was very detailed, but I have forgotten some of it. I followed a path running back of the cathedral, and found in a field, half meadow, half heath, a homeless wandering boy, his feet torn and bleeding from the furze. I wanted to take him to the flower meadow. I

told him there were beautiful flowers in it from which he could suck the honey, for I knew not what to do to relieve him. But he told me that it was his destiny, he must suffer and bleed until he had found an asylum. I thought of the youth who espoused the Church yesterday in the Galen chapel."

Sister Emmerich saw, also, at this time a distant diocese failing to decay. It was shown her under the symbol of a desecrated church. "I saw heart rending misery, playing, drinking, gossiping, even courting going on in the church. All sorts of abominations were committed in it; they had even set up a ninepin alley in the middle of it. The priests let things go their way and said Mass very irreverently; only a few of them were still a little intelligent and pious. I saw Jews standing around the doorways. All this grieved me deeply. Then my Heavenly Spouse bound me as He Himself had been bound to the pillar, and He said: 'So will the Church yet be bound. She will be tightly bound before she shall again arise.' "

September 30th: After a night spent in praying with extended arms for the Church, Sister Emmerich vomited blood and endured great pains in the breast. "St. Michael has prescribed for me a seven days' devotion with alms," she said. "I shall now be sick for seven days," and indeed, the following night verified the prediction. She was attacked by sharp pains, her whole body consumed, as it were, by an internal fire, to allay which, she placed her relic of St. Cosmas on her breast and invoked his name aloud. Scarcely had she done so when she fell into a sweet sleep. On awakening, she beheld the saint before her clothed in a long, white mantle resplendent with light. In his hand was a green branch covered with white flowers, and playing around him was a brilliant red aureola which dissolved into a beautiful blue. His younger brother Leontius stood at a little distance, and further back was Damian, the shortest of the three, Cosmas being the tallest. All Sister Emmerich's pains had disappeared. She lay calm and serene, unable to express the marvellous character of her cure which was as sudden and marked as those previously bestowed through the intervention of St. Ignatius and St. Augustine.

On the evening of October 1st, the Pilgrim found her exhausted and bathed in perspiration from her heavy spiritual labors. She repeated that St. Michael, besides the seven days' task, had prescribed certain alms, pointing out what children were to be assisted and what each one was to receive. "The Church," she groaned, is in great danger. I must ask every one who comes to see me to say an Our Father for that intention. We must pray that the Pope may not leave Rome, for unheard-of evils would result from such a step. We must pray the Holy Ghost to enlighten him, for they are even now trying to exact something of him. The

Protestant doctrine, as also that of the Greeks, is spreading everywhere. Two men live at this time who long to ruin the Church, but they have lost one who used to help them with his pen. He was killed by a young man about a year ago, and one of the two men of whom I speak left Germany at the same time. They have their employees everywhere. The little black man in Rome, whom I see so often, has many working for him without their clearly knowing for what end. He has his agents in the new black church also. If the Pope leaves Rome, the enemies of the Church will get the upper hand. I see the little black man in his own country committing many thefts and falsifying things generally. Religion is there so skilfully undermined and stifled that there are scarcely one hundred faithful priests. I cannot say how it is, but I see fog and darkness increasing. There are, however, three churches that they cannot seize: St. Peter's, St. Mary Major's and St. Michael's. Although they are constantly trying to undermine them, they will not succeed. I help not. All must be rebuilt soon for every one, even ecclesiastics are laboring to destroy; ruin is at hand. The two enemies of the Church who have lost their accomplice are firmly resolved to destroy the pious and learned men that stand in their way."

When the Pilgrim visited Sister Emmerich on October 4th, he found her perfectly worn out by the exertions of the, preceding night. That St. Michael's commands were being fulfilled, was very evident. "I have had combats more terrible," she said, "than any I have ever endured, and I am almost dead. I cannot say how fearfully I have suffered. This struggle was shown me long ago under the symbol of a person buffeted by demons, and now I know it was myself. I fought against a whole legion of devils who excite minds against me and do all they can to harass me. I have also undertaken too many prayers. They want to install bad Bishops. In one place they want to turn a Catholic church into a Lutheran meeting-house. I must pray, suffer, and struggle against this, for such is my present task. If the saints did not assist me, I could not endure it. I should be overcome, and that would be most grievous to me! I see the devil using every artifice to put me to shame. He is continually sending all sorts of people to visit me, to torment and wear me out. [The day before, owing to Gertrude's carelessness, a French milliner unceremoniously entered the invalid's little room and spread out her goods on the bed. It was only with the greatest difficulty that Sister Emmerich could rid herself of her importunate visitor. Whose loquacity annoyed her so that she could scarcely relate her visions to the Pilgrim, who arrived after].

"Last night I had a vision of the Pope. I saw St. Francis carrying the church, and the basilica of St. Peter borne on the shoulders of a little man who had something of the Jew in his countenance. It looked very perilous. Mary stood on

the north side of the church with her mantle extended over it. The little man was almost bent double. He is, as yet, a laic. I know who he is. The twelve men whom I always see as the twelve new Apostles ought to have helped him, but they arrived too late; however, just as he was about to fall, they all ran up with myriads of angels to his assistance. It was only the pavement and the back part of the church, for all the rest had been demolished by the secret society helped by the servants of the church themselves. They bore it to another place, and it seemed as if rows of palaces fell before it like fields of wheat in harvest time.

"When I saw St. Peter's in this ruinous state and so many ecclesiastics laboring, though secretly, at its destruction, I was so overcome that I cried earnestly to Jesus for mercy. Then I saw my Heavenly Spouse before me under the form of a youth. He spoke to me for a long time. He told me that this translation of St. Peter's signified that the Church would apparently fall to total ruin; but that, resting on these supports, she would be raised up again. Even if there should remain but one Catholic Christian, the Church would again triumph since its foundations were not cast in the intellect or councils of men. She had never yet been without members praying and suffering for her. He showed me all that He Himself had endured for her, what efficacy He had bestowed upon the merits and labors of the martyrs, and He ended by saying that He would endure it all over again if it were possible for Him again to suffer. He showed me, also, in numberless pictures, the miserable aims of Christians and ecclesiastics throughout the whole world. The vision grew wider, more extended, until it embraced my own country; and then Jesus exhorted me to perseverance in prayer and expiatory suffering. It was an unspeakably great and sorrowful picture. I cannot describe it! I was also told that very few Christians, in the true sense of the term, are to be found nowadays and that the Jews of our day are pure Pharisees, though still more obstinate; only Judith's people in Africa belong to the ancient Jews. I am greatly afflicted at what I saw !"

October 7th: "I have been on a mission among the Roman catacombs, and I saw the life of a martyr who with many others lived there concealed. He had made numerous conversions. He lived not long after Thecla's time, but I have forgotten his name. Even when a boy he used to go with holy women to the catacombs and prisons to console the poor Christians. He lay concealed a long time in a hermitage, but afterward endured cruel torments, and ended his life with many others by decapitation. He carried his own head from the place of execution, but I do not remember his history very distinctly. I went with the martyr and St. Frances of Rome into one of the catacombs, the ground of which was covered with shining flowers, the blossoms of his own and his companions'

sufferings; for here it was that they had been executed. Conspicuous among them were beautiful white roses, one of which I found all at once sticking in my bosom (the saint's relic). In several other places I saw flowers, the sufferings of those martyrs whose intercession I had implored for the Church in her present tribulations. As I went through Rome with Frances and the saint, we saw a great palace enveloped in flames (the Vatican). I was in dread lest the inmates would be consumed, for no one tried to extinguish the fire; but when we drew near, it suddenly ceased and left the building black and scorched. After passing through numerous magnificent apartments, we reached that of the Pope. We found him sitting in the dark, asleep in a large arm chair. He was very sick and weak, no longer able to walk, and people were going to and fro before his door. The ecclesiastics most nearly connected with him pleased me not. They appeared to be false and lukewarm, and the simple minded pious men whom I once saw by him were now removed to a distant part of the palace. I spoke long with the Holy Father, and I cannot express how very real my presence there seemed to be; for I, too, was extremely weak and the people around were constantly obliged to support me. I spoke with the Bishops soon to be appointed, and I again told the Pope that he must not leave Rome, for if he did, all would go to ruin. He thought the evil inevitable and that his personal safety as well as other considerations, would oblige him to go, a measure to which he felt himself strongly inclined and to which also he was advised by his counsellors. Then Frances spoke to him a long time, whilst I stood by weak and fainting, supported by my companions. Before I left, the Pope gave me a little saucer of sugared strawberries which, however, I did not eat, as I wanted them for a sick person." Later, she exclaimed still in ecstasy: " Those strawberries have no very good signification. They show that many ties still bind the Pope to earth."

"I saw Rome in such a state that the least spark would inflame it, and Sicily dark, frightful, abandoned by all that could leave it." One day whilst in ecstasy, she groaned: "I see the Church alone, forsaken by all and around her strife, misery, hatred, treason, resentment total blindness. I see messengers sent on all sides from a dark central point with messages that issue from their mouths like black vapor, enkindling in the breast of their hearers rage and hatred. I pray earnestly for the oppressed! On those places in which some souls still pray I see light descending; but on others, pitchy darkness. The situation is terrible! May God have mercy! How much I have prayed! O city ! O city, (Rome) with what art thou threatened! The storm approaches; be on thy guard! I trust thou wilt stand firm!"

October 16th: "Last night I made the Way of the Cross at Coesfeld with a crowd of souls who showed me the distress of the Church and the necessity of prayer.

Then I had a vision of many gardens lying around me in a circle, and the Pope's situation with respect to his Bishops. He sat enthroned in one of these gardens. In the others were the rights and privileges of his Bishops and their sees symbolized by various plants, flowers and fruits. Their mutual connection, their communication and influence, I saw under the forms of threads, of rays extending from them to the, see of Rome. In these earthly gardens, I saw the temporal, spiritual authority, and above them in the air I saw their future Bishops; for instance, I saw above the garden of the stern Superior, a new Bishop with the cross, mitre, and other episcopal insignia, and standing around him Protestants who wished him to enter the garden below, but not on the conditions established by the Holy Father. They tried to insinuate themselves by all sorts of covert means; they destroyed a part of the garden, or sowed bad seed in it. I saw them intercepting or turning away the roads that led to the Pope. When they did succeed in getting a Bishop according to their liking, I saw that he been intruded contrary to the will of the Holy Father; consequently, he possessed no legitimate spiritual authority. Many such scenes were shown me, and it is for me to pray and suffer! It is very distressing! I see one who has few claims to holiness about to be installed in the see of a holy deceased Bishop."

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August 10, 1822.- "I see the Holy Father in great distress. He lives in another palace and receives only a few to his presence. If the wicked party knew their own great strength, they would even now have made an attack. I fear the Holy Father will suffer many tribulations before his death, for I see the black counterfeit church gaining ground, I see its fatal influence on the public. The distress of the Holy Father and of the Church is really so great that one ought to pray to God day and night. I have been told to pray much for the Church and the Pope Last night I was taken to Rome where the Holy Father, plunged in affliction, is still concealed in order to elude dangerous exigencies. He is very feeble, quite worn out by distress, anxiety, and prayer. His chief reason for lying concealed is because he can now trust so few. But he has by him a very simple-hearted, pious old priest, his true friend, whom his enemies on account of his simplicity think it not worth while to remove. Now, this good old priest is full of God's grace. He sees, he remarks many things which he faithfully communicates to the Holy Father. More than once I have had to point out to him in prayer traitors and evil-minded men among the Pope's high, confidential officers, that he might give him notice of them. In this way he has been warned against one who was all-influential up to the present; but who will be so no more. The Pope is so feeble that he can no longer walk alone."

August 25.- "I know not now how I went to Rome last night, but I found myself near the church of St. Mary Major. Around it I saw crowds of poor, pious souls, in great distress and anxiety on account of the Pope's disappearance and the agitation and alarming reports throughout the city. Led by one common impulse, they had come to invoke the Mother of God. They did not expect to find the church open, they intended only to pray outside. But I was inside, I opened the door and they entered, astounded at the door's opening of itself. I was standing aloof where they could not see me. There was no service, only the chancel-lamps were burning, and the people knelt in quiet prayer. Then the Mother of God appeared. She said that great tribulations were at hand; that the people must pray earnestly with extended arms, if only for the length of three Our Fathers, for it was thus that her Son had prayed for them upon the cross; that they should rise at midnight to pray thus; that they should continue to come to her church which they would always find open; and that they should, above all, pray for the extirpation of the dark church. She said also that the soldiers who were approaching the city would be of no assistance; they would bring only misery and devastation in their train, since the war had been undertaken without prayer or the ministry of priests. She added many other things. She said what is most painful to me to repeat that, if only one priest offered the Unbloody Sacrifice as worthily and with the same sentiments as the Apostles, he could ward off all calamities from the Church. I know not whether the people saw the apparition or not, but they must have been impressed by something supernatural for, when the Blessed Virgin said they should pray to God with extended arms, all lifted up their arms. They were good and pious, but they knew not where to turn for counsel and assistance. There was no traitor, no enemy among them, and yet they were anxious and distrustful of one another; by this we may judge of their situation. It seemed to be an association of prayer."

From this time Sister Emmerich assisted nightly at the pious exercises in St. Mary Major's. On August 31st, she remarked:

"Prayer is now general and continual, pious souls are everywhere kneeling at the tombs of the saints and imploring their aid. I have seen the saints whom they especially revere, and I have again seen the Pope; he is in much trouble. I have had great anxiety on his account and I have redoubled my prayers; Cardinal Consalvi's last petition was rejected by the Holy Father; he did not approve it, and it has been withdrawn. This man's influence is at an end for the present."

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"I have had," she said, "indescribable visions on the state of the Church both in general and particular. I saw the Church Militant under the symbol of a city

like the Heavenly Jerusalem, though it was still on earth. In it were streets, palaces, and gardens through which I wandered and saw processions composed entirely of Bishops. I recognized the interior state of each. I saw their thoughts issuing from their mouths under the form of pictures. Their religious transgressions were represented by external deformity: for instance, there were some whose head seemed to be only a misty cloud; others had a head, but a heart, a body of dark vapor; others were lame or paralytic; others sleeping or reeling. Once I saw a mitre floating in the air and a hand out of a dark cloud trying repeatedly, but vainly, to seize it. Under the mitre I beheld many persons not unknown to me, bearing on their shoulders amid tears and lamentations, crosses of all kinds; among them walked myself. I think I saw almost all the Bishops in the world, but only a very few were perfectly sound. I saw the Holy Father very prayerful and God fearing, his figure perfect, though worn out by old age and manifold sufferings, his head sunk on his breast as if in sleep. He often fainted away and seemed to be dying. I often saw him supported by apparitions during his prayer, and then his head was upright. When it sank upon his breast, then were the minds of many turned quickly here and there; that is, viewing things in a worldly light. When the hand out of the cloud tried to seize the mitre, I saw the Church of our country in a miserable state to which the learned young school master had especially contributed. Protestantism was in the ascendancy and religion was failing to utter decay. I saw the majority of the clergy, dazzled by the false show of the young fellow, furthering the work of destruction, and one in particular taking part in it through vanity and ignorance. He will see his error only when it will be too late to retrieve it. The misery under him will be great. Many simple minded, enlightened men, and especially the school master, are praying for the removal of this pastor. I saw, at the most, only four ecclesiastics in the whole country steadfast and faithful. These visions were so frightful that I came near crying out. I see in the future religion falling so low that it will be practised only here and there in farmhouses and in families protected by God during the horrors of war.

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11. PENTECOST: THE MOUNTAIN OF THE PROPHETS

"I have seen as usual the Feast of Pentecost, and many pictures of the communication of the Holy Spirit throughout the whole world, also the twelve new Apostles and their connection with the Church. I saw from several parishes which received the Holy Ghost, a spiritual church formed, symbolical of the infusion of new life into the Church Militant, and I also saw numerous individuals receiving the Holy Spirit.

"Last night I made a long journey, chiefly to the Mountain of the Prophets and Paradise in its vicinity. All was as usual on the mountain, the man under the tent writing and arranging books and rolls of parchment, erasing many things, and burning others. I saw him giving leaves to doves which flew away with them. I had also a vision of the Holy Ghost, a winged figure in a triangle surrounded by bands of light of seven different colors which spread over the spiritual Church floating below and over all in communication with her. In this vision I felt that the effusion of the Holy Ghost exercises an influence over all nature. I stood above the earth near the Mountain of the Prophets and saw the waters that fall from it spread out like a transparent, many colored veil above the earth, and I saw all sorts of things shining through it. One color sprang from another and produced a different effect.

When the veil is rent, the rain descends. These effusions take place at certain seasons commemorative of the saints and their victories. The feast of a saint is his true harvest day. On it he dispenses his gifts as a tree does its fruits. What souls do not receive in this out pouring of spiritual gifts falls upon the earth as rain and dew; in this way, does a superabundance of rain become a chastisement from God. I often see wicked people in fertile places nourished by the fruits of the earth, and good men in sterile regions receiving into their own souls the gifts of the Holy Spirit. Were man and the earth in perfect harmony, there would be Paradise here below. Prayer governs the weather, and the days marked in the old weather tables are the days on which such distributions are made. When it says: 'If it rain on the third day of Pentecost, the harvest will not be gathered dry,' may mean, if the spiritual gifts poured out on mankind at Pentecost are received by them only in small measure, they will be changed into rain which will fall upon them as a chastisement. I see the life of nature intimately connected with that of the soul.

"Wind is something wonderful. I often see a storm bearing sickness from a far off land; it looks like a globe full of evil spirits. Violent winds affect me painfully. I have always had a horror of them. And from my very childhood, shooting stars have been hateful to me; for wherever they fall, the air is full of bad spirits. When as child I watched the rising and setting of the sun, I used to hail it as a creature endued with life. I thought: 'He weeps over the numerous sins he is forced to witness!'

Moonlight would be agreeable to me on account of the peaceful silence, were it not that I know the sins it covers and its powerful influence over man's sensual nature; for the moon is more deeply enervating than the sun."

The following vision, though chiefly upon the ravages in the Church by the infidelity of Sister Emmerich's own day, comprehends many other things and embraces seven periods of time. This was indicated to her; but her sufferings prevented her, unfortunately, from specifying these periods or saying which among the events would be realized in her own lifetime, or which would take place only after her demise.

"I saw the earth's surface covered with darkness and obscurity, all creation, trees and shrubs, plants and flowers, withering and dying. The waters seemed to have flowed back to their sources, brooks, fountains, rivers, and seas to have returned to the waters above the firmament around Paradise. I wandered over the desolate earth. I saw the rivers like fine threads; the seas like black abysses with here and there a tiny stream; and, wallowing in the slime, lay huge animals struggling with death. I went so far that I could distinctly see the shore on which St. Clement was drowned. Mankind was in a sad state of confusion and, and as the earth became more arid and desolate, the deeds of darkness increased. I saw in detail many abominations. I recognized Rome, and I beheld the oppression of the Church, as also her internal and external decadence. Then I saw immense troops marching from various quarters to a certain place near which was a great black spot like an enormous abyss into which numbers of the troops seemed to fall, unnoticed by their companions. Again I saw in the midst of these disasters the twelve new Apostles laboring in different countries, unknown to one another, each receiving streams of living water from on high. They all did the same work. They knew not whence they received their tasks; but as soon as one was finished, another was ready for them. They were twelve in number, not one over forty years; three were priests, and others aspired to that dignity. I have often met one of them; he is either known to me or he is near me. They were not dressed alike, but each according to the custom of his country and the fashion of his time. They received from God all the graces squandered by others; they did good everywhere; they were all Catholics. Among the dark destroyers, I saw false prophets and people who labored against the writings of the twelve new Apostles. I often beheld the latter disappear in the tumult to reappear again, however, more courageous, more dauntless than ever. I saw also about a hundred women prophesying as if in rapture. By them were men who mesmerized them. They filled me with loathing and horror and, as I thought I beheld among them the clairvoyant of Munster, I reflected that, at all events, the Father would not be with her. Whilst the ranks of the combatants around the dark abyss became thinner and thinner until a whole city had disappeared, the twelve Apostles constantly gained new followers, and from the other city (Rome, the true city of

God) there issued, as it were, a luminous wedge which pierced the dark disc. Above the little church stood a majestic lady in a flowing sky blue mantle, a crown of stars on her head. From her streamed out light into the deep darkness. Wherever it penetrated, all things revived and flourished. In a large city I saw a church once the smallest become the greatest. The new Apostles entered into the light, and I thought I saw myself with others whom I recognized, in the first rank": (that is, with others who like herself had contributed to the renewal of life).

" Now all is again flourishing. I saw a new, very resolute Pope, and the black abyss gradually closing until the opening was so small that a water pail could cover it. Lastly, I saw again three troops or parishes uniting in the light under holy, enlightened men, and entering into the Church. The waters again gushed forth; all was renewed, all was living and flourishing, churches and convents were rebuilt. Whilst that frightful drought prevailed, I was taken over a verdant meadow full of those lovely white flowers I once had to gather, and I came to a thorn hedge on which I scratched myself badly in the dark; but it also was full of buds and I pressed through joyously."

April 12, 1820: "I have had another vision on the great tribulation everywhere reigning. It seemed as if something were exacted of the clergy, something that could not be granted. I saw many aged priests, some of them Franciscans, and one, in particular, a very old man, weeping bitterly and mingling their tears with those of others younger than themselves. I saw others, tepid souls, willingly acceding to conditions hurtful to religion. The old faithful in their distress submitted to the interdict and closed their churches. Numbers of their parishioners joined them; and so, two parties were formed, a good and a bad one."

As the supporters of the "new lights," the Illuminati, especially hated the devotion of the Rosary, the value of this popular form of prayer was shown Sister Emmerich in a very significant vision: "I saw Mary's Rosary with all its mysteries. A pious hermit had thus honored the Mother of God, weaving in his childlike faith a garland of leaves and flowers for her; and, as he understood their signification, his garlands were always profoundly symbolical. He begged the Blessed Virgin to obtain for him some favor from her Son, whereupon she gave him the, Rosary." Then Sister Emmerich described this Rosary; but after the vision was over, neither she nor the Pilgrim could clearly repeat what had been seen and heard. It seems that the Rosary was surrounded by three rows of different colored notched leaves, on which were represented in transparent figures all the mysteries of the Church from both the Old and the New Testament.

In the centre of the Rosary stood Mary with the Child surrounded by angels and virgins, hand in hand, their colors and attributes expressive of the various mysteries. Sister Emmerich described each bead, beginning with the coral cross on which is said the Creed. The cross grew out of a fruit like the apple of the forbidden tree; it was carved, it had certain determinate colors, and it was full of little nails. On it was the figure of a youth, in his hand a vine which sprang from the cross, and sitting on the vine were other figures eating the grapes. The beads were joined by colored, spiral rays, like roots, each possessing some natural and mystical signification. Every, Our Father was enclosed in a wreath of leaves from whose centre sprang a flower in which was portrayed one of Mary's joys or sorrows. The Hail Maries were stars of precious stones on which were cut scenes from the lives of the patriarchs and Mary's ancestors relating to the Incarnation and Redemption. Thus does the Rosary comprehend heaven and earth, God and nature and history and the restoration of all things through the Redeemer born of Mary. Every figure and color in its essential signification was employed for the perfecting of this divine masterpiece. This Rosary, though inexpressibly profound in signification was described by the invalid with deep feeling and childlike simplicity. With trembling joy she went from leaf to leaf, from figure to figure, describing all with the eager and joyous readiness of a lively child. "This is the Rosary," she said, "that the Mother of God gave to man as the devotion dearest to her; but few have said it in this way! Mary also showed it to St. Dominic; but, in course of time, it became from neglect and disuse so soiled and sullied with dust that she covered it with her veil as with a cloud, through which, however, it still glimmers. Only by special grace by great piety and simplicity can it now be understood. It is veiled and far away; only practice and meditation can bring it near!"

During the whole octave of Corpus Christi, 1821, Sister Emmerich had visions upon the state of devotion to the Blessed Sacrament throughout Germany, the sight of which drew from her tears and sighs of bitter grief. If, as she said, there were some portions of the country in a less lamentable condition than others, it was where that most august Sacrament was not altogether forgotten, where it was sometimes exposed for public veneration, sometimes borne in procession. Those districts which had fallen more or less under the influence of the new regime, liberty, love, and toleration, appeared under the form of a vineyard, withering and dying before the progress of the lights. In them she had to labor diligently, clearing and weeding until her hands were torn and bleeding. In December, though weighed down by all kinds of sufferings, she could not forbear asking Almighty God to send her still fresh ones; for the mental anguish she endured at the sight of the coldness, neglect, and irreverence offered the Blessed Sacrament was greater than any physical pain could be. Her

prayer was heard but only on condition of her confessors permission, that the merit of obedience might be added to that of suffering and supply the strength necessary for its patient endurance.

The Pilgrim writes, Dec. 12, 1821, in the octave of the Immaculate Conception of Mary: "For several days, Sister Emmerich has had continual cramps, convulsive cough, spitting of blood. She swoons, she is perfectly prostrate, but her visions on the dangers threatening the faith are never interrupted. 'I must suffer it!' she exclaims in ecstasy, 'I have taken it upon myself, but I hope to be able to bear it!' Once she seemed about to spring from her bed: 'I must find my confessor, I must ask his permission, I must open another fountain in the Heart of Jesus! It has already five sources, but they have been wholly obstructed by the sins of men. Alas! they permit not those fountains to flow upon them! I am to do it'. I am to begin a new task, although my present one is not yet finished! I must get my confessor's permission!' The confessor was absent, and Sister Emmerich several times repeated her petition to be allowed to open the obstructed sources." The Pilgrim at first thought her delirious, but he soon reported the following: "Her condition becomes more and more critical and inexplicable; torture, weakness, vomiting, bloody sweats, cramps, burning thirst, inability to drink, temptations to impatience and struggles against it."

Dec. 13th: "Sister Emmerich lies today in a state altogether different from that of the last few days; painful paralysis of her members accompanied with acute rheumatism. A touch brings forth a groan, and still she had to be raised to a sitting posture several times during the night, on account of sharp pains of retention. She is too weak to explain the connection between her sufferings and her spiritual labors." That afternoon as the Pilgrim and confessor sat in the adjoining room, they were not a little startled on seeing the invalid suddenly leave her bed, approach them with a firm step, and kneel before the latter, her hands joined, saying: 'Give me a blessing! I need it for a certain person,' Father Limberg blessed her and, though looking like a skeleton, she returned to her bed as briskly as one in perfect health. At such moments her slightest motions are singularly striking and impressive; she seems wholly unconscious of her movements. Like the turning of a flower to the light, they appear to be involuntary and they excite surprise in the beholder. After a short silence, she exclaimed: "They are strewing the road with rose leaves; some one must be coming!" and then she was shown how the sources of grace in the Sacred Heart were cut off from many souls of good will by the suppression of devotional exercises, by the closing and profanation of churches. In reparation for the same, she was directed to make special exercises in honor of the Divine Heart. "Great periods of suffering," she said, "begin with visions of roses and flowers

scattered over me; they signify my different pains. When I was seized with rheumatism, I saw a pyramid of sharp thorns covered with roses. I groaned with fright at the thought of climbing it." Once she uttered these prophetic words: "I see the enemies of the Blessed Sacrament who close the churches and prevent Its adoration, rushing to their own destruction! They fall sick, they die without priest or Sacrament!"

From Quasimodo until the third Sunday after Easter, 1820, Sister Emmerich's state became so aggravated in consequence of the attacks made by Wessenberg and his party on the celibacy of the clergy and the scandals arising from the same, that her friends, though long accustomed to such scenes, could scarcely bear the sight of it.

Still, however, her physical pains were perhaps even more endurable to the poor invalid than were the ill advised efforts, to relieve her and the disturbance occasioned her little household. The Pilgrim's brother, Christian Brentano, was in Dulmen at the time and, finding a noisy game of nine pins going on just beneath Sister Emmerich's window one day, he resolved to have her removed to a more retired neighborhood. For this end he sought to gain Father Limberg and Dr. Wesener's approval, hoping to win through the latter the consent of the old Abbe' Lambert, then sick and confined to his bed. But the old priest, weighed down by infirmity and desirous of ending his days in peace, would by no means consent to the change. "Full of sadness," as the Pilgrim says, he dragged himself to the invalid's bedside and protested against a removal. Sister Emmerich, anxious and annoyed by the repetition of such scenes, fell into a most deplorable state. Then it was that all concerned urged the use of various ineffectual remedies. They forgot the supernatural character of her sufferings which, had they been other than they were, must have ended in death. In view of this irritating commotion, we may readily understand the effort it cost the poor invalid to preserve her patience unruffled and the earnestness with which she longed for Dean Overberg's presence to lull the storm. The Pilgrim gives us the following details:

April 15th: "I found Sister Emmerich quite unable to speak from excessive pain. She had lain all night unable to stir on account of the violent suffering in her left side. She could neither stretch out her hand to the tumbler at her side, nor move her feet from the bottle of hot water that had been placed in her bed; and thus she spent the night, abandoning herself to the mercy of God. When her confessor visited her next morning, he ordered the dreaded brandy lotions, which only served to aggravate misery."

April 16th: "The pains in the wound of her side are excruciating. They began by

a vision on St. Thomas's incredulity. To day, Sunday, as she was contemplating a scene from the Gospel, the wound bled and she felt that with every breath she drew the air blew through it. To prevent this she laid her hand over the wound. The retention from which she suffers is very severe. To crown all, there is a game of ninepins going on under her window. A friend is endeavoring to persuade her to change her lodgings."

April 17th: "Her pains increase; she is all swollen, and the retention is so sharp as sometimes to deprive her of consciousness. She lies like a corpse, like one who had died from starvation. Sometimes her hunger for the Blessed Sacrament becomes intolerable; her heart burns with desire, whilst her hands are icy cold.'

April 18th: "Her condition is truly pitiable! Father Limberg begged the Parish Priest of Haltern to come and give her his benediction, which he did apparently to her relief. This evening a brandy lotion was again prescribed, to which the poor invalid submitted with a groan. 'I have it upon myself!' she said, 'I have prayed for expiatory sufferings, and now the fire must burn out. I abandon all to God!' "

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On the evening of Jan. 15, 1822, Sister Emmerich vomited blood freely, and then suddenly exclaimed: "Ah! a pious, Parish Priest has just died in Rome of old age! I received the general absolution with him! His soul went straight to purgatory, but he will very soon be released. We must pray for him. He was greatly attached to the Pope during whose captivity he did much good in secret. The Pope himself has not long to live." And again she said: "That good old priest was one of the twelve unknown Apostles whom I always see supporting the Church and of whom I have often spoken. He is, the second that has died. There are now only ten; but I see others growing up. He was a friend and counsellor of the Holy Father, but he would never give up his parish for a higher position."

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19. CORONATION OF A POPE.

January 27, 1822, Feast of St. Paul's Conversion (Munster). Sister Emmerich suddenly fell into ecstasy during which which she prayed fervently. That evening she said to the Pilgrim: "There has been a thanksgiving feast in the Spiritual church. It was filled with glory, and a magnificent throne stood in the middle of it. Paul, Augustine, and other converted saints figured conspicuously. It was a feast in the Church Triumphant, a thanksgiving for a great, though still

future grace, something like a future consecration. It referred to the conversion of a man whom I saw of slight figure and tolerably young, who was one day to be Pope. I saw him below in the church among other pious men; he had been connected with the good old priest whose death I saw the other day in Rome. I saw many Christians returning to the bosom of the Church, entering through the walls. That Pope will be strict, he will remove from him lukewarm, tepid Bishops; but it will be a long time before this happens. All whose prayers have been instrumental in obtaining this grace were present in the church. I saw also those men eminent in prayer whom so often see. The young man was already in Orders and it seemed as if he were receiving some new dignity. He is not Roman, though an Italian from a place not far from Rome. I think he is of a pious noble family. He travels sometimes. But before his time there will be many struggles. It was an indescribably beautiful and joyous festival, and I was so happy! The church is still there; I want to go back to it!" and at these words she relapsed into ecstasy, during which she rose in her bed to pray until ordered by her confessor to lie down.

Page 348:

"I saw a church sailing on the waters and in great danger of sinking, for it had no foundation; it rolled on the sea like a ship. With mighty efforts I had to help to restore its balance, and we sent many people into it, chiefly stationing them around on the beams and planks. In the three aisles of the church lay twelve men prostrate and motionless in fervent prayer, and there were crowds of children at the entrance prostrate before an altar. I saw no Pope, but a Bishop prostrate before the High Altar. In this vision I saw the church bombarded by other vessels, but we hung wet cloths before it and it received no damage. It was threatened on all sides; it seemed as if its enemies wanted to hinder its landing. When by the help of extra weight it was again righted, it sank a little in the sand. Then we laid down planks to the shore. Instantly all sorts of bad ecclesiastics ran in with others, who had given no assistance in time of need, and began to mock the twelve men whom they found in prayer and to box their ears; but the latter were silent and went on praying. Then we brought great stones which we stuck all around for a foundation which began to increase as if it were growing of itself. The stones came together, and it seemed as if a rock sprang up and all became solid. Crowds of people, among them some strangers, entered by the door, and the church was again on land."

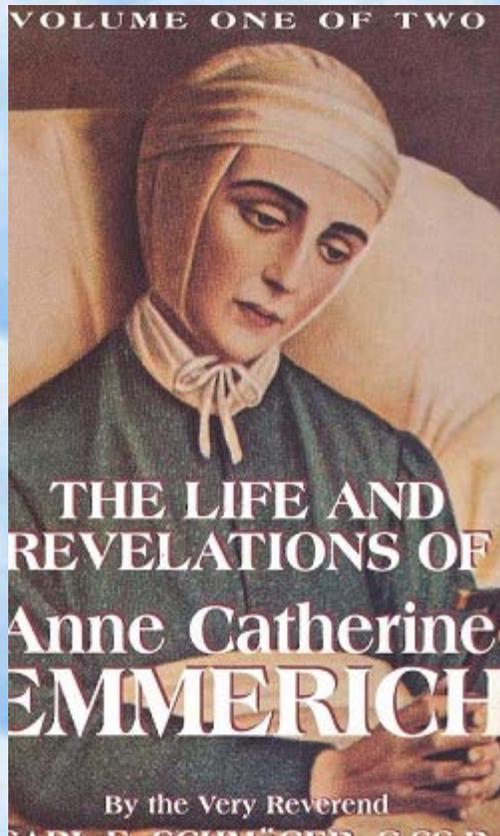
This vision lasted several nights and was accompanied by hard labor. Once Sr. Emmerich, still in ecstasy, uttered the following words: "They want to take from the shepherd his own pasture grounds! They want to fill his place with one who

will hand all over to the enemy!" Then she shook her hand indignantly, crying out: "O ye German cheats! Wait awhile! You will not succeed! The Shepherd stands upon a rock! O ye priests! You stir not, ye sleep, and the sheepfold is everywhere on fire! You do nothing! O how you will bewail this some day! If you had said only one Our Father! The whole night have I seen the enemies of the Lord Jesus drag Him around and maltreat him upon Calvary! I see so many traitors! They cannot bear to hear said: 'Things are going badly!' All is well with them if only they can shine before the world!"

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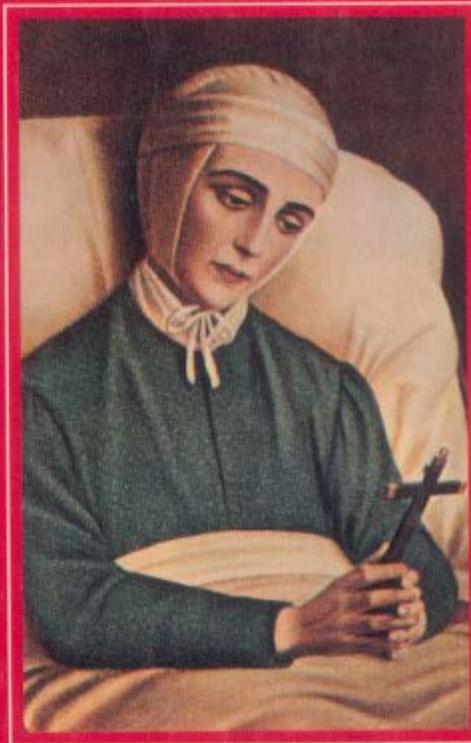


The Life Of Jesus Christ And Biblical Revelations

The Life of JESUS CHRIST

*From the
Visions of the
Venerable
Anne Catherine
EMMERICH
1774-1824
as recorded
in the
journals of
Clemens
Brentano*

*Arranged and
edited by the Very
Reverend Carl E.
Schmöger, C.S.S.R.*



and BIBLICAL REVELATIONS

Volume One of Four

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Mystics such as Emmerich are Our Lord's gift to His Church. If some have trouble accepting them, then you just don't listen but for those who do accept them as a treasure trove of grace, then great mysteries are unfolded before our eyes.

We should never refer to revelation but to illumination. Mystics receive their communications in different manners. Mary of Agreda for example receive her visions in a very inner and intuitive way. Emmerich saw and was left to her own devices to interpret what she saw.

There are two themes in this work that stand out. The first being the Blessing and the second being how God originally intended procreation to take place. Read for yourselves!