

The Friends of Jesus

which are said to have been his work. One of these is venerated in the Church of St. Mary Major at Rome.

St. Paul during his imprisonment at Rome wrote long letters to the converts in other places and between his two visits he wrote to the faithful in Rome. Portions of these epistles are read every day in the Mass.

St. Paul was one of those persons, and he reminded the officer that a Roman citizen might not be scourged. Shortly after he declared that, being a Roman citizen, he had a right to be tried in Rome, and at the court of Caesar himself. This was true, and they had to get ready a ship and a party of soldiers to take the Apostle and his companions across the Mediterranean even to Rome, where St. Peter already was.

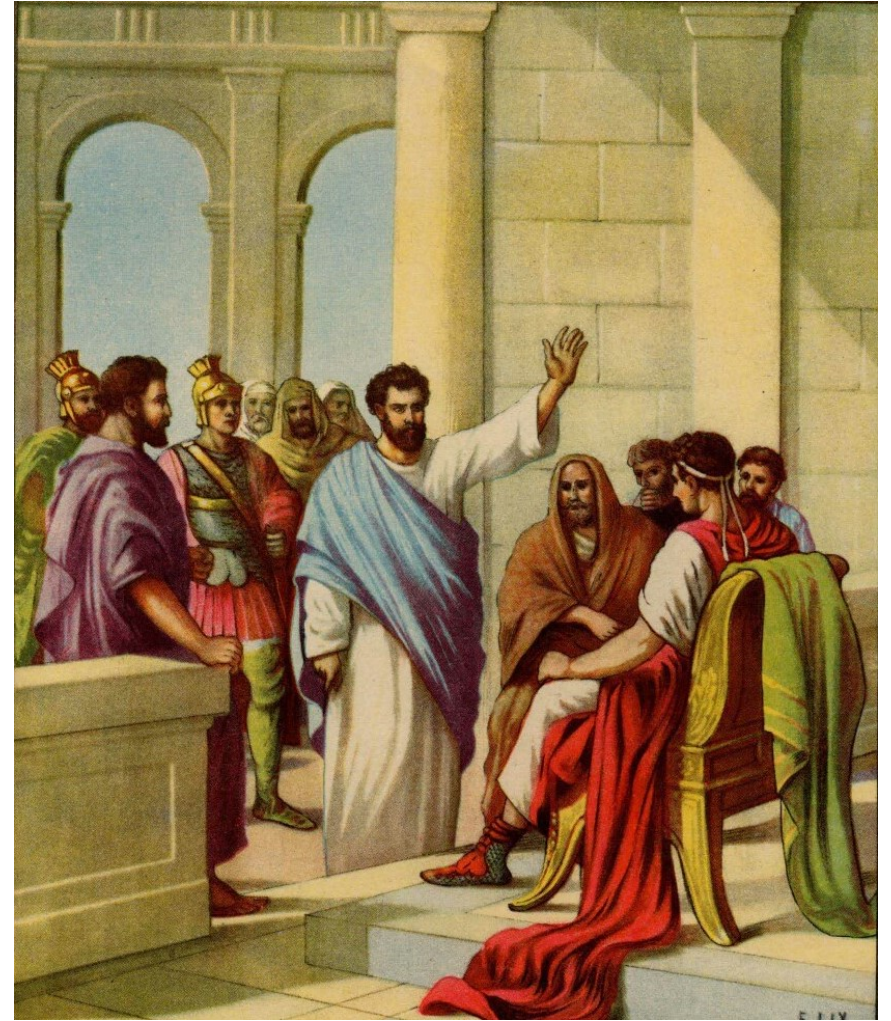
After some wonderful adventures they reached the Eternal City and the Christians were thrown into prison although the imprisonment was a very light one, for St. Paul was allowed to live in his own house under guard, and to go out whenever he pleased. He was set free and returned to the East, at the end of two or three years. In A.D. 64, the Apostle again visited Rome and made many converts even in the household of the Emperor Nero. For this he was thrown with St. Peter into a dungeon called the Mamertine, and eight months later the two Apostles suffered martyrdom on the same day.

St. Peter was fastened to a cross with his head downwards; St. Paul, being a Roman citizen, was beheaded. They were both buried in Rome and their feast is kept on the twenty-ninth of June.

St. Luke remained with his beloved master until his martyrdom. He afterwards preached the faith in many countries, and at last suffered martyrdom in Greece. He was a painter as well as a physician and several pictures of the Blessed Mother still exist

Nihil obstat.
REMY LAFORT, S.T.L.,
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Paul Tells of His Adventures

St. Luke went with St. Paul into Macedonia, and at Thyatira a woman named Lydia was baptized with her household; and a girl who was possessed by an evil spirit followed Paul and his companions crying out: "These men are the servants of the most high God, who preach unto you the way of salvation." St. Paul commanded the spirit to go out of the girl, and her masters, finding that she could no longer earn money by her fortunetelling, accused him before the magistrates of disturbing the city.

The Apostle was scourged and thrown into prison, but a great earthquake in the night threw open the prison doors and broke the chains of the Christian prisoners who however did not attempt to escape. The jailer thought they were gone and was about to kill himself, when St. Paul said: "Do thyself no harm, for we are all here." The man was baptized with his whole house and in the morning the prisoners were set free by the magistrates.

St. Paul with his companions preached in many of the Greek provinces and then returned to Asia; but to tell you of all their travels would take too long. After many years of labor and preaching he returned at last to Jerusalem, where he was seized by the Jews in the Temple and would have been slain had not a Roman tribune interfered. He had Paul taken into the Castle of Antonia and ordered him to be scourged. In those days certain persons who were not born in Rome enjoyed the privileges of Roman citizens, just as many foreigners can, if they will, become naturalized Americans now. It happened that

THE STORY OF THE FRIENDS OF JESUS

BY
A RELIGIOUS OF THE SOCIETY OF
THE HOLY CHILD JESUS

*"I have not called you servants, but friends."***

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ancient ceremonies were no longer of obligation. Paul and Barnabas carried the news of this decision to Antioch, and afterwards they visited again all the cities wherein they had preached, in order to see the new converts, and confirm them in the faith.

Barnabas wished to take John Mark, but St. Paul had not forgotten the former weakness of poor John, so he said "no." Then the friends agreed to separate. Barnabas sailed for the island of Cyprus with John Mark; and Paul, taking a disciple named Silas instead of his old friend and companion, went back through Derbe, and Lystra, and Iconium.

Later on John Mark became the disciple and companion of St. Peter, at whose dictation he is believed to have written his Gospel, and by whom he was consecrated Bishop of Alexandria. He lived to be very old, and at last laid down his life for the faith. We are glad to know that, thanks to the kindness of Barnabas and St. Peter, John Mark remained the friend of the King to the end.

When St. Paul reached the city of Troas he had a vision wherein a man of Macedonia in Greece besought him to "Pass over into Macedonia and help us." At Troas, too, Paul met Luke, "The beloved Physician," who became a Christian and never left his master again. St. Luke wrote his Gospel in Greek for the instruction of the Gentile converts, and also the book which is called "The Acts of the Apostles," although it is really a history of the establishment of the Church in Syria.



Paul Cures a Lame Man at Lystra

THE STORY OF THE FRIENDS OF JESUS

CHAPTER I

THE ANGELS

You already know something, children, it may be that some among you have learned a great deal, about many of the friends who gathered about the King while He lived and taught among them, and who continued faithful to Him to the end.

"But they were not so very faithful, were they? Didn't they all run away when Judas betrayed Him?" Most of them did; but not all. His Blessed Mother did not run away, nor St. Mary Magdalen, nor St. Veronica, nor the women of Jerusalem; and they were surely all His friends. St. John lost courage for a little while, but he soon came back again. He was standing with the Queen and Mary Magdalen at the foot of the cross, you know; and if St. Peter was not there at his side, it was because he was breaking his heart at the thought that he had denied his Lord, and was too much ashamed to come near Him. What, perhaps, you do not know is that since our Lord Jesus

Christ is the Second Person of the Blessed Trinity and true God as well as true Man, and lived from all eternity, He had friends among creatures from the very beginning of things, although they did not all live in one place or at one time.

It is piously believed in the Church that after Almighty God had created the angels, He placed them, not in the highest heaven where they might behold what is called the Beatific Vision, that is, the visible Presence of God, but in some place where they would be quite happy until they had proved their fidelity to their Creator, and that they were worthy of the happiness of heaven. Afterwards He showed them the Word Incarnate as a little Babe, and bade them adore Him as their Lord and God.

Now man, having a body, is a little lower than the angels, who are pure spirits and have no body at all. Some of them, one third the Scripture tells us, yielded to a thought of pride. They could not make up their minds to worship God under a form that was lower than their own. In an instant they were hurled down into hell, and are there at this moment. They have been there since before the creation of the world, and they were the first enemies of the King.

But two thirds of those beautiful bright spirits obeyed the command of God, and bowed down to adore the Second Person of the Blessed Trinity as the Word made Flesh, and they were the King's first friends. St. Michael, whose Hebrew name signifies

In A.D. 44, Saul went with Barnabas to the island of Cyprus where they made many conversions; among others that of Sergius Paulus, the Roman Governor of the island, in whose honor the Apostle changed his name from Saul to Paul. A disciple named John Mark whose mother had a house at Jerusalem whither St. Peter had gone after his return from prison, traveled with Saul and Barnabas, assisting them in their work. After a while John Mark grew tired of the hard life, and the constant journeyings, and went back to Jerusalem; but the others visited nearly all the great cities of Asia Minor, preaching and working miracles wherever they went. At Lystra St. Paul cured a man who had been lame from his birth, and the people took him and Barnabas for gods. The priests brought oxen to offer in sacrifice, but the Apostles convinced them that they were men working by the power of God. The people of Lystra were a light-minded folk. Some Jews came to the city from Antioch and Iconium "and persuading the multitude, and stoning Paul, drew him out of the city thinking him to be dead." But Paul had yet much to do and to suffer for the King. "He rose up and entered into the city, and the next day he departed with Barnabas for Derbe."

Some time after this there arose a dispute about the necessity for circumcision, for the Jewish converts could never quite make up their minds to set aside the ceremonies of the Old Law. Paul and Barnabas went to Jerusalem to consult with St. Peter and the others on the subject, and were present at the first General Council, wherein it was decided that the

But the King loved Saul, and as the persecutor drew nigh to Damascus, "A light from heaven shined round about him and falling on the ground he heard a voice saying to him: Saul, Saul, why persecutes thou me?" Saul said: "Who art Thou, Lord? and He: I am Jesus whom thou persecutest." Saul trembled and cried: "Lord, what wilt Thou have me to do?" Then the Lord told him to go into the city and that there he should learn what he was to do.

Saul was blind when he arose, and his men led him by the hand to Damascus, where he remained without seeing for three days. A Christian named Ananias who dwelt in the city was sent by the King in a vision to restore his sight; "And rising up he was baptized." The Jews of Damascus were furious when they heard that Saul, the persecutor, had himself become a follower of Christ: they tried to take his life, but the disciples " conveyed him away by the wall, letting him down in a basket.

At Jerusalem he was introduced to the Apostles by a disciple named Barnabas, but again the Jews sought to kill him; and at last he had to leave the Holy City and take refuge in Tarsus among his friends. He continued to preach the faith in Cilicia and Arabia during several years, and in A.D. 43, about ten years after the death of Our Lord, was sent for to join the Apostles at Antioch, then the capital of the East, and the seat of the See of St. Peter. Here, by special command of the Holy Ghost, Saul and Barnabas were set apart for the office of preaching, and from that time Saul was considered one of the Apostles.

"Who is like unto God," was the leader of the angels who remained faithful; and he is generally believed to have afterwards been appointed guardian of the chosen people of God, and later still, of the Church of Christ.

St. Gabriel, another of the good angels, is sometimes called the Angel of the Incarnation, because he was sent to announce to the Queen that she had been chosen to become the Mother of Our Lord, and also, long before that had told the prophet Daniel in Babylon a great deal about the time at which the Messiah was to appear.

A third " leader of the Choirs above " is Raphael who loved the Incarnate Word so dearly that he loved all men for His sake. It was Raphael who was sent to show the young Tobias the way to "Rages, a city of the Medes," where dwelt a man named Gabelus who owed the elder Tobias a large sum of money. Raphael taught the youth how to cure the blindness of his father, and helped him in many other ways before returning to his place before the throne of God.

Angels told the shepherds of the birth of the little King at Bethlehem. An angel was sent to tell Joseph "To take the Child and His Mother and flee into Egypt;" and it was an angel also who let him know when they might return.

When the King was about to begin His public life He fasted in the desert for forty days and forty nights

and then, the Gospel says, "He was hungry" Satan, the chief of the rebel angels, was permitted to tempt the Lord of glory; but when Jesus said, "Begone, Satan," the evil spirit was forced to depart for that time, and "Angels came and ministered to Him."

They came again "and ministered to Him" after the terrible agony and sweat of blood in the Garden of Gethsemane.

They announced His resurrection to the Apostles and to the holy women; and after He had ascended into heaven two angels appeared to the assembled disciples and said: "Ye men of Galilee, why stand ye looking up to heaven? This Jesus who is taken up from you, into heaven, shall so come as you have seen Him going into heaven." And we believe that when He shall so come the angels will summon to His judgment seat the living and the dead.

We speak of these blessed friends of the King as being divided into nine choirs or classes, as we might divide the children in a school according to the branch of study in which each has most distinguished himself. Thus we might say, These are the good readers, these the good writers, and so on.

But then some of the good readers may be good writers too ; and some of the good writers may be equally good at arithmetic or grammar, and so you see, one child might belong to two or even more divisions. It is



Paul Being Let Down in a Basket

foreign Jews who were in Jerusalem, disputed with him "They were not able to resist the wisdom and spirit that spoke." "Then these men became angry, and accused Stephen before the Chief Priests of having spoken words of blasphemy against Moses, and against God." Stephen was brought before the Great Council, where he proved clearly enough that he loved and venerated both Moses and the Law; but he accused the Chief Priests and Scribes of persecuting and crucifying the Messias, just as their fathers had persecuted the Prophets who foretold His coming, and they were so enraged that they condemned the holy deacon to be stoned to death. "But he, being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God." They seized him then, and casting him outside of the city, stoned him, and they "Laid down their garments at the feet of a young man named Saul."

This young man was a Pharisee, a native of the City of Tarsus in Cilicia, who had been brought up at Jerusalem by a learned doctor named Gamaliel. He may have seen the King, but he never owned Him to be anything better than an impostor, and he hated and persecuted every one who honored the name of Christ. After the death of Stephen he obtained, letters from the High-Priest empowering him to search the Synagogues of the large city called Damascus for any Christians who might be there, and to bring those whom he should find " Bound to Jerusalem."



The Angel Gabriel Visits Mary


just the same with the angels.

We call St. Michael an archangel, and the archangels form the lowest choir but one — yet he is looked upon as the Prince of all the heavenly host. Now I will tell you the names of the nine choirs, and I am afraid we must devote no more space to the angels in this chapter at all events. Perhaps we may add a few words about some of them later.

These are the nine choirs: first, the Seraphim, who are distinguished by their ardent love of God; second, the Cherubim, to whom God has given a most wonderful knowledge of Himself; third, the Thrones who come nearest to God after the Seraphim and Cherubim; fourth, the Dominations; fifth, the Principalities; sixth, the Powers. These three choirs have the care of nations and governments. Seventh, eighth, and ninth, the Virtues, Archangels, and Angels, "Who are God's instruments to perform His will, and His messengers to announce His good pleasure and to execute His commissions."

All of these beautiful spirits love tenderly the men of earth who have been redeemed by the Precious Blood; but those who form the choir of Angels properly so called, are especially interested in us. They are sent by Almighty God to protect us from evil, and to guard us in danger. "He hath given His angels charge over thee to keep thee in all thy ways. In their hands they shall bear thee up, lest perhaps thou dash thy foot against a stone."

AN AFTERWORD

T seems to be the custom now-a-days to write what is called "A Foreword" in books for the grown-ups, by way of introduction to the subject about which they are to read. We will follow a fashion of our own, Children, and finish our book with an "Afterword," in order to introduce to you some friends of the King who loved Him dearly, and whom He loved, although He did not see fit to call them to Him during His life on earth, as He called St. Peter and the eleven.

You know that even as early as the first Whitsunday the number of the disciples was greatly increased, so that the Apostles were kept busily employed in receiving and instructing the new converts. Then complaints were made that the wants of the poor were not properly attended to, and "The Twelve" chose "Seven men of good reputation, full of the Holy Ghost and of wisdom " who were to be their assistants in the distribution of alms, and these were the first deacons.

One of them, a young man named Stephen, "full of grace and fortitude, did great wonders and signs among the people," and moreover when some of the

Our guardian angels belong to this choir. Our Lord said when speaking of little children: "Their angels in heaven always see the face of My Father who is in Heaven."

It is well to make friends of the angels who are the beloved friends of Jesus; and most of all with our own dear Angel Guardian who can, and will, do so much for us before the throne of God.



Abraham and Isaac



Jesus Blessing the Children

blessed Countenance imprinted on it — all disfigured as it was with bruises and blood. The name of the woman was — it is said — Seraphia; but from that time she was known as Veronica, because she possessed upon a linen cloth the true image of the Holy Face.


And now I have told you, not all there is, but all that we have time and space to tell now, of at least some of the friends who knew and loved the King. There were many more; many whose names we do not know, as the seventy-two disciples who were sent out "two and two" to preach the word, and who returned to their Master rejoicing because they could heal diseases and cast out devils in His name. One hundred and twenty were in the upper chamber on the Day of Pentecost; and there must have been many more scattered up and down throughout Judea, Samaria, and Galilee. And there were the little ones whom He had forbidden the Apostles to drive away from Him, saying: "Suffer the children to come unto Me, for of such is the Kingdom of Heaven."

Would you not like to meet them all some day?

The grace of God is never wanting to them of good will; so it lies with ourselves, Children, with you and me, with all of us, to decide whether or not we shall claim fellowship with those blessed ones. Whether or not we shall win and keep the right to say to them one day: "We have known and loved you for the sake of Jesus and His Blessed Mother. Welcome us now into His realm of glory, for we, too, are the friends of the King."

CHAPTER II

THE PATRIARCHS AND PROPHETS

N the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men: And the light shineth in darkness, and the darkness did not comprehend it."

These are the first five verses of the Gospel of St. John, and if you have thought about them at all when reading the "last Gospel" in your prayer-book at Mass, you have probably supposed them to be altogether above the comprehension of little people like you. That is a mistake. There is very much in those verses that you cannot understand but something also that you can.

When you say in the Angelus: "The Word was made Flesh, and dwelt amongst us," you know very well that by the Word is meant the Second Person of the Blessed Trinity who became Man in order to redeem and save us. St. John teaches us that "The Word

was with God" in the beginning; meaning, not the beginning of eternity, because there was no such thing, but in the beginning before the creation of the world.

You have learned in the last chapter that the Word made Flesh, had friends from the beginning, for the angels were the first reasonable creatures, and they gained heaven by an act of adoration of the Incarnate Word. Then Adam and Eve were created and placed in the Garden of Paradise, and fell by their disobedience in eating of the forbidden fruit. They repented of their sin, and although, since God is infinitely just, they had to suffer its punishment, yet as He is infinitely merciful, He would not leave them entirely without hope. They might not go to heaven with sin upon their souls, and they could not, themselves, make reparation for that sin; so God promised that He would send His Only Begotten Son to make the reparation for them. You may be sure that Adam and Eve were friends of Our Lord after that. They spoke of Him to their children, and to their children's children, and taught them to look forward with longing to the coming of "The Seed of the woman" who was to crush the serpent's head.

Adam was the first of the Patriarchs. The word Patriarch means a very great father, or the father of fathers; and in the first ages of the world the head of a family was its ruler as long as he lived although he might have many grown-up sons, and these might

because of Him." Her name is said to have been Claudia Procula; and tradition declares that she became a Christian after the death of Our Lord.

On the sorrowful Way of the Cross "There followed Him a great multitude of people and of women, who wailed and lamented Him. But Jesus turning, said to them: Daughters of Jerusalem, weep not over Me, but weep for yourselves, and for your children."

The King thought more of their sorrow than of His own; and He knew that a time was coming when Jerusalem would be besieged by the Romans, and the children of those very women would die miserably of starvation, or be crucified upon the city walls. Their fathers had invoked upon them the vengeance of God when they cried: "His Blood be upon us and upon our children;" and how they must suffer He knew only too well.

When you are making the Stations of the Cross you see that the sixth Station represents a woman offering a linen cloth to Our Lord, and underneath you read the words: "Veronica wipes the face of Jesus with a cloth. " The name Veronica is made up of two Greek words which signify "Holy Image"; and the tradition is that this friend of the King, seeing His sacred Face covered and His Eyes blinded with the Precious Blood, was moved with pity and indignation. She came out of her house holding a cloth, or veil, of fine linen, and with that she tenderly and reverently wiped the face of Our Lord. On looking at the cloth afterwards Veronica found the portrait of that

according to tradition he crossed the Mediterranean with Lazarus and the two Marys, and finished his life in the south of France, where he is still honored under the name of St. Amadour.

Another friend of the King's of whom we read only once in the Gospel is St. Joseph of Arimathea, "A noble counsellor, a good and just man, who was also himself looking for the Kingdom of God, and was a disciple of Jesus, but in private for fear of the Jews." After Our Lord's death: "He went in boldly to Pilate, and begged the body of Jesus." "And (Pilate) gave the body to Joseph." "And Nicodemus also came, he who at first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pounds." "Joseph of Arimathea laid the body of the Lord in his own new sepulcher," "wherein no man had as yet been laid." "And he rolled a great stone to the door of the sepulcher and went his way." Joseph of Arimathea must have been among the disciples after the Resurrection and have been present in the upper chamber on the Day of Pentecost. He is believed to have carried the Gospel into Britain, and to have built the first church there, at Glastonbury.

Among the women of Jerusalem Our Lord had many faithful friends, besides those who had "followed Him from Galilee." One of these was the wife of Pilate himself, of whom we read that: "As he (Pilate) was sitting on the Judgment seat, his wife sent to him saying: Have thou nothing to do with that just' Man. For I have suffered many things this day in a dream

have children and grandchildren.

Cain was Adam's eldest son, but he was cast off because he slew his brother Abel and would not repent of his wickedness. Seth was the third son. He was good, and is the second Patriarch and friend of the Word.

Many others followed, one after another, all friends of the King who looked forward to His coming, but some of them were more highly favored than others by Almighty God, and to some among these He renewed the promise He had made to Adam. When Abraham had shown himself ready to sacrifice his son Isaac at the divine command, an angel said to him on the part of God: "In thy seed shall all nations of the earth be blessed, because thou hast obeyed my voice."

Hundreds of years later, when the Jews scoffed at the Messiah, He said to them: "Abraham your father rejoiced that he might see my day: he saw it, and was glad."

The Jews, therefore, said to Him: "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus said to them: "Amen, Amen, I say to you, before Abraham was made I am."

Isaac was another great friend of the King among the Patriarchs, and the promise made to Abraham was renewed to him also, and in the same words: "In thy seed shall all nations of the earth be


blessed." Jacob was the son of Isaac and to him Almighty God said, in that wonderful vision wherein the Patriarch saw angels going up and down the ladder that reached from earth to heaven, "Thy seed shall be as the dust of the earth; thou shalt spread abroad to the west and to the east, and to the north and to the south; and in thee and thy seed all the tribes of the earth shall be blessed."

Jacob himself, when dying, was inspired by God to renew the promise and to foretell that, "The scepter shall not be taken away from Juda, nor a ruler from his thigh, till He come that is to be sent, and He shall be the Expectation of nations."

During the lifetime of Jacob his sons and their children went into Egypt, and the chosen people of God remained in that country between two and three hundred years. Many among them were, without doubt, friends of the King; and at last Moses was raised up, the first of the prophets, a type or figure of the Messiah, to whom Almighty God renewed the promise in those wonderful words: "I will raise up a prophet like unto thee." All his life through Moses loved and longed for the Messiah. He was truly a friend of the King. While he was leading the Israelites through the desert, Aaron, his brother, was appointed to the priesthood with his family, and it became their business to keep alive the hope of the coming of the promised Redeemer in the hearts of the people.

CHAPTER XIII

ZACHEUS. FRIENDS AT JERUSALEM

HE Jews often accused the King of associating with "Publicans and Sinners"; and He told them that He had not come to call the just, but sinners, to repentance. One of these Publicans, or tax-gatherers, who was called by Our Lord, was named Zacheus, and he was the chief, or overseer, of them all. Zacheus lived at Jericho, and one day, hearing that the Messiah was about to pass, he ran on before and climbed up into a tree (for he was a little man), in order to see Him. And when Jesus came to the place He looked up and said: "Zacheus, make haste and come down, for to-day I must abide in thy house." And he made haste and came down, and received Him with joy. The Jews were displeased, but Zacheus said to the King: "Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of anything I restore him fourfold." Jesus said to him: "This day is salvation come to this house; because he also is a son of Abraham. For the Son of man came to seek and to save that which was lost."

The evangelists say no more about Zacheus; but

After Moses many prophets were raised up who foretold the coming of Our Lord, and even how He would act and the circumstances of His life. David the king, from whose family the Messiah was to come, and who is called "A man after God's own heart," not because he never fell into sin, but because when he did fall, he repented with all his heart, prophesied the coming of the Wise Men with their gifts: "The Kings of Tharsis and the islands shall offer presents: the Kings of the Arabians and of Saba shall bring gifts." And the conversion of all nations: "And all kings of the earth shall adore Him; all nations shall serve Him."

David also foretold what the character of the Messiah should be, and His love for all who are poor and in trouble: "He shall judge the poor of the people; and he shall save the children of the poor, and he shall humble the oppressors." "He shall deliver the poor from the mighty: and the needy that have no helpers." "In Him shall all the tribes of the earth be blessed; all nations shall magnify Him."

David prophesied much concerning the Messiah, but we have not space for more here. Neither can I name all the prophets who wrote of Him, and were His more especial friends. I can tell you of only a few. The Prophet Daniel, who lived in Babylon, predicted that the Messiah would appear about four hundred and ninety years after the king, Cyrus, had ordered that the Temple at Jerusalem, which had

been destroyed by Nebuchodonosor, should be rebuilt.

Isaias foretold the Passion so clearly that some unbelievers have refused to own that he lived before Our Lord. He told the people that Christ would be descended from Jesse, the father of David, and that He should be born of a virgin: "Behold a Virgin shall conceive and bear a Son, and His Name shall be called Emmanuel:" and the word Emmanuel means, "God with us."

The Prophet Micheas declared that the Messiah would be born in Bethlehem: " And thou Bethlehem Ephrata art a little one among the thousands of Juda: out of thee shall He come forth unto me that is to be the Ruler in Israel: and His going forth is from the beginning, from the days of eternity."

Aggseus foretold that the Messiah should visit the Temple: "Yet a little while and I will move heaven, earth, the sea, and the dry land ; and I will move all nations: and the Desire of all nations shall come: and I will fill this house (the Temple) with glory. Great shall be the glory of this last house more than of the first; for, in this place, I will give peace. "

Jeremias, another prophet, speaks of the massacre of the Innocents and the grief of their mothers: "A voice was heard on high of lamentation, of mourning and of weeping ; of Rachel weeping for her children, and refusing to be comforted because they are

safely along the Mediterranean to the south of France; and that Mary of Cleophas and Mary of Salome went with them.

There Lazarus preached the faith to the people of Provence, and was the first Bishop of Marseilles, whilst Martha lived with him and managed his house, as she had done long before at Bethany. But Mary found a cave in a rock called Rocherla-Baume, and there she took up her abode and lived as a hermit, doing penance for the sins of her youth.

It was unlawful to do anything whatever on the Sabbath, but on the first day of the week — our Sunday — the holy women came to the sepulcher and found that the body of the Lord was not there. "Mary (Magdalen) stood without weeping," but presently she stooped down and, looking into the sepulcher, saw two angels who asked her why she was weeping. She said: "Because they have taken away my Lord, and I know not where they have laid Him." Then she turned away and saw standing near her some one whom she believed to be the gardener. He said to her: "Woman, why weepest thou? whom sleekest thou?" She said at once: "Sir, if thou hast taken Him away, tell me where Thou hast laid Him, and I will take Him away. Jesus saith to her: "Mary." Then Mary knew. And the risen King told her to carry the glad news to Peter and the others, and to tell them that their Lord was about to ascend to His Father. "And they, hearing that He was alive, and had been seen by her, did not believe."

There is little more to tell of the dwellers in Bethany. We may be sure that they remained with the disciples during the forty days, that they saw the Master often, and were witnesses of His glorious Ascension into Heaven.

There is a tradition which is very generally believed that after the Ascension, perhaps at the time when "Herod stretched forth his hand, and slew James the brother of John with the sword," that Lazarus and his sisters were driven out by the Jews, and that they put to sea in an open boat which carried them

not." Osee predicted that the Messiah should go to Egypt, and should be recalled by God Himself: "Israel was but a child when I loved him; and I called My Son out of Egypt."

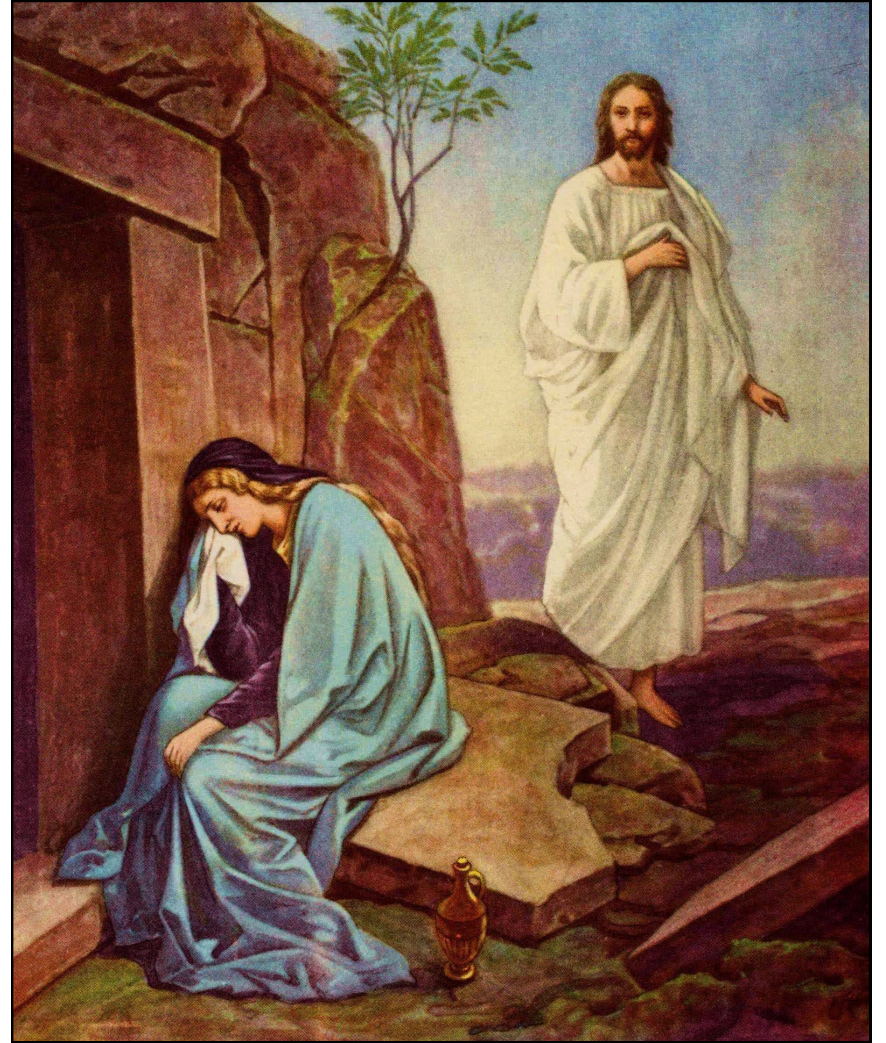
I am afraid that this chapter is too long, and yet I have given you the names of very few of the early friends of the King, and only the words they uttered about Him as a Child. David, Daniel, Isaias and Jeremias foretold almost everything that He would be, and do, and suffer; and nearly all of their prophecies are more beautiful than any poems that have been written since. The fifty-third chapter of Isaias is so full of beauty, and describes the sufferings of Our Lord so perfectly, that as soon as you are old enough you should learn it by heart if you take but one verse each day.

I must just tell you what the Prophet says of the sufferings borne for us by the King and of how we, you and I, children have repaid Him: " Surely He hath borne our infirmities, and carried our sorrows ; and we have thought Him as it were a leper, and as one struck by God and afflicted."

But He was wounded for our iniquities, He was bruised for our sins: the chastisement of our peace was upon Him, and by His bruises we are healed. All we, like sheep, have gone astray, every one hath turned aside into his own way; and the Lord hath laid on Him the iniquity of us all.



Mary and Jesus in the Manger



Mary Magdalen Weeping at Jesus Tomb


might have been sold for three hundred pence, and given to the poor. "Now he said this, not because he cared for the poor, but because he was a thief.

And the other disciples murmured. But Jesus rebuked them, saying: "Why do you trouble this woman? for she hath wrought a good work unto Me. Amen I say unto you: wheresoever this Gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her." And so it is. In every Catholic Church throughout the world, when the holy sacrifice is offered on the feast of St. Mary Magdalen, this story is read at the Gospel. And moreover she is honored with a Credo in the Mass, as is no other woman except the Queen.

During the week that followed Jesus taught daily in the Temple, returning at evening to Bethany, until the night of Holy Thursday when He was betrayed by Judas into the hands of the Priests.

There is no mention of Lazarus or of Martha but Mary was with the King during the terrible time of the Passion, for: "There stood at the foot of the cross of Jesus Mary His Mother and Mary Magdalen" and the other devoted women who had "ministered to Him of their substance" during His Public Life. She was present at the burial of the King. "And there was Mary Magdalen and the other Mary sitting over against the sepulcher, and beheld where He was laid. And returning they prepared spices and ointments for it was the custom among the Jews to embalm and anoint the bodies of their dead.

CHAPTER III AT BETHLEHEM

HEN the first-born son of a king arrives in his father's palace, his coming into the world, some small portion of which he is expected some day to rule, is welcomed with rejoicings throughout the land. Bells are rung, bonfires lighted, cannons are fired, the glad tidings of the birth of the king's heir are sent at once to the sovereigns of other countries who are his father's friends; and people come as soon as may be to offer congratulations to the happy parents, and to see and pay their respects to the baby prince.

Now it happened, nearly two thousand years ago, that there was born the Son, not merely of a king, but of the King of Kings; and He was born not the heir to a kingdom, but, at that very moment, Ruler and Master of the whole world. You remember what Father Faber says:

" Dear little One, those tiny hands
That play with Mary's hair,
The weight of all the mighty world
This very moment bear."

It is true that this mighty Sovereign left His Father's palace to be born for our sakes in a poor stable, and that He came "When all things were in quiet silence and the night was in the midst of her course. " The people of Bethlehem who had closed their doors and refused a shelter to His mother on that winter night heard no bells and fired no cannon; indeed, neither bells nor cannon were in use among them then — and they sent no messengers to distant sovereigns, for they did not know that He had come. It is true that "He came unto His own, and His own received Him not;" but the little King had a royal welcome for all that. St. Luke tells us about it. He says that Mary the Queen "Brought forth her first-born Son, and wrapped Him up in swaddling clothes and laid Him in a manger, because there was no room for them in the inn.

"And there were in the same country shepherds watching, and keeping the night watches over their flocks.

"And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear.

"And the angel said to them: Fear not; for, behold, I bring to you good tidings of great joy, that shall be to all the people.

"For this day is born to you a Saviour who is Christ the Lord, in the City of David."

this Man doth many miracles?" And Caiaphas the High-Priest said to them: "You know nothing. Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not." From that day therefore they devised to put Him to death. " Wherefore Jesus walked no more openly among the Jews; but He went into a country near the desert, into a city which was called Ephrem and there He abode with the disciples."

When the great festival of the Pasch approached, the Scribes and Pharisees, believing that Jesus would certainly go to Jerusalem, "Had given a commandment that if any man knew where He was, he should tell, that they might apprehend Him." But the King, six days before the Pasch, went to Bethany, and the people of the village must have been His friends, for they did not betray Him, although He did not remain in concealment, for "They made Him a supper there in the house of Simon the Leper." Not that Simon was suffering from leprosy at the time, for if that had been the case, he might not have remained in his house, much less could he have invited a party to supper. Martha helped to serve — she had not lost her love for housekeeping — and Lazarus sat at table. During the supper Mary came in with "a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus; and wiped His feet with her hair. And the house was filled with the odor of the ointment. "The Apostles were there, and Judas, who carried the purse of the little company, said: "To what purpose was this waste? The ointment

It was a long journey from that part of the Jordan to Bethany, so that when Our Lord reached the village He found that Lazarus had been dead four days. Martha came to meet the King and said to Him: "Lord, if thou hadst been here, my brother had not died." Jesus answered: "Thy brother shall rise again."

Martha went to call Mary, who at once came out to meet her Lord, and many of the Jews, of whom there was a great crowd in the house, followed her, supposing that she was going to visit the tomb of her brother. She too told Our Lord that if He had been there, Lazarus would be still living. "And Jesus wept." The Jews therefore said: "Behold how He loved Him." When they came to the tomb, Our Lord said: "Take away the stone"; but Martha reminded Him that her brother had been dead four days. Our Lord answered: "Did I not say to thee, that if thou believe thou shalt see the glory of God?" The stone was rolled away from the grave and after saying aloud a prayer to His eternal Father, Jesus cried with a loud voice: "Lazarus, come forth. And presently he that had been dead came forth, bound feet and hands with winding bands; and his face was bound about with a napkin. Jesus said to them: Loose him, and let him go."

Many therefore of the Jews who were come to Martha and Mary, and had seen the things that Jesus did, believed in Him. But there were others who carried the story to the Chief Priests and the Pharisees. These gathered a Council and said: "What, do we, for

"And this shall be a sign unto you. You shall find the Infant wrapped in swaddling clothes, and laid in a manger. "And suddenly there was with the angels a multitude of the heavenly army, praising God, and saying: "Glory be to God in the highest; and on earth peace to men of good-will."

So you see, His first friends the angels, were the messengers sent by His Father to announce the tidings of the birth of the little King. The music of their singing rang out upon the midnight air in glad rejoicing; and instead of the bonfires wherewith earth is illuminated in honor of a prince's birth, those beautiful angels shed over Bethlehem the glory of heaven.

While shepherds watched their flocks by night,
All seated on the ground;
The angel of the Lord came down,
And glory shone around.

"And it came to pass, after the angels departed from them into heaven the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that has come to pass, which the Lord hath showed to us.

"And they came with haste; and they found Mary and Joseph, and the Infant lying in the manger,

"And seeing, they understood of the word that had been spoken to them concerning this Child."

And the shepherds returned, glorifying and praising



The Angels Song and the Shepherds' Visit

said: "Lord, hast Thou no care that my sister has left me alone to serve? Speak to her therefore, that she help me. "And the Lord answering, said to her: Martha, Martha, thou art careful and art troubled about many things. But one thing is necessary. Mary hath chosen a better part, which shall not be taken away from her." We might almost be tempted to think that the King was a little hard on Martha; but it was not so. And she did not think so either. But He wished to teach her that communion — conversation — with Him is of more value than anything else, and that it is not well to be too anxious over household cares.

In the third year of Our Lord's public life the Jews were exasperated because the King said among other things, "I and the Father are one"; and "They took up stones then to stone Him." Our Lord retired with the twelve to "That place where John was baptizing first," and while He was there, messengers came from Martha and Mary to tell Him that Lazarus was sick. Our Lord said: "This sickness is not unto death, but for the glory of God; that the Son of God may be glorified by it," and "He still remained in that place two days." On the third day Jesus said: "Let us go into Judea again." But the disciples begged Him not to venture to a place where His life was in danger. The King knew that life and death were in His own hands, and that His hour was not yet come, although it was indeed very near. Thomas, always ready to see the dark side, said: "Let us also go that we may die with Him," and they set out.

asked the Pharisee which of two debtors would love a Merciful creditor most; the one to whom a debt of five hundred pence had been forgiven, or another who had owed only fifty. Simon said: "I suppose he to whom most had been forgiven." And the King answered: "Thou hast judged rightly." Then the Master reminded Simon that he had given no kiss of welcome, no water for the feet of his guest; neither had he anointed the head of Jesus with oil — and these acts of courtesy were customary among the Jews. "But she, since she came in hath not ceased to kiss My feet, and with ointment hath anointed them. She hath washed My feet with her tears, and hath wiped them with the hairs of her head. Wherefore I say to thee, many sins are forgiven her because she hath loved much." And He said to her: "Thy sins are forgiven thee. "And it came to pass that He traveled throughout all Galilee, Preaching the Gospel of the Kingdom of God, and healing all diseases and infirmities among the people. And certain women were with Him, Mary Magdalen out of whom seven devils were gone forth; and Johanna the wife of Chusa, Herod's steward, Susanna, and many others who ministered unto Him of their substance."

It happened once when Jesus was in the house at Bethany that whilst Martha was busy seeing that everything was in good order, and preparing dinner for their guest, Mary sat at the Master's feet listening to His discourse instead of helping her sister. Martha was rather annoyed, as was really only natural, and

God, for all the things they had heard and seen, as it was told unto them.

"And all that heard wondered; and at those things that were told them by the shepherds."

That is all that we are told in the Holy Gospel about the shepherds who were, with the exception of His Blessed Mother and St. Joseph, the first friends of the little King after His birth at Bethlehem.

They must have been good, simple folk, and very dear to God; or He never would have sent the message first to them.

There is a tradition that the fields in which "They watched their flocks by night," belonged to the Temple at Jerusalem; and that the sheep were those which were to be offered in sacrifice at some future time.

If this was so, then those shepherds were humble servants of the House of God. We do not know what became of them after that first Christmas night; but they certainly spread abroad among the people of Bethlehem, the tidings that had been brought to them from heaven. "For all that heard wondered; and at those things that were told them by the shepherds.

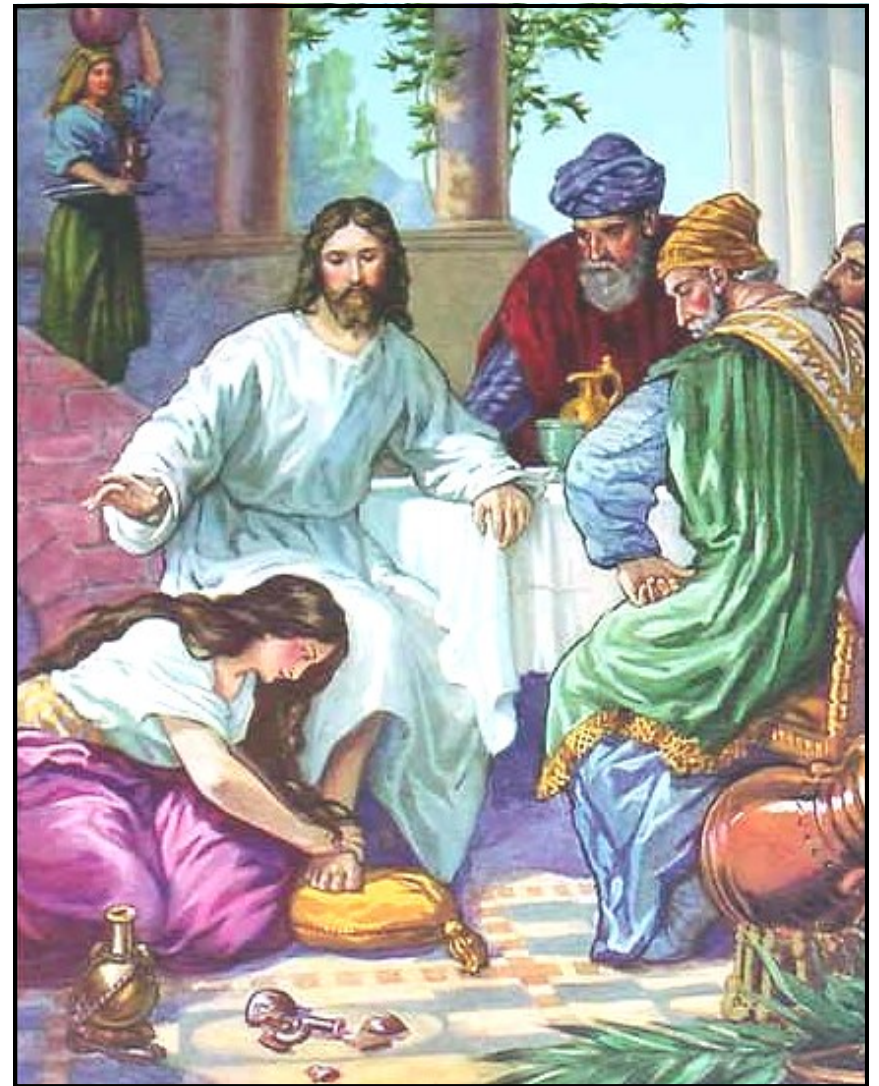
And so came about the first fulfillment of that part of the prophecy of Isaias which declares that, "The meek shall increase their joy in the Lord, and the poor men shall rejoice in the Holy One of Israel."

But although the shepherds were the first friends who were invited to visit the little King upon the night of His birth, they were not the only ones. Many, many years before, when the Israelites were journeying through the desert, a prophecy of the coming of the Messiah had been uttered, in spite of himself, by one who was not a friend of the Word. A magician named Balaam had been sent by his own chief to curse the Hebrews; and, by the power of God, he was compelled to bless them instead. And, in spite of himself too, he was forced to foretell the coming of the King in these words:

"A star shall rise out of Jacob, and a sceptre shall spring up out of Israel."

The people to whom Balaam belonged never forgot those words; and a tradition was spread abroad among the desert tribes that a star should one day appear in the sky, and that any who would follow its light should be led to the feet of the Saviour who was to come. And their wise men, it is said, watched night after night upon the hilltops throughout the ages, until at last the star arose, that beautiful star that led the three kings to Bethlehem.

"When Jesus was born in Bethlehem of Juda, in the days of King Herod, behold, there came Wise Men from the East to Jerusalem, saying: Where is He that is born King of the Jews? For we have seen His star in the East, and are come to adore Him.



Mary Washes the Feet of Jesus

seven devils were the same person, this is generally believed.

Mary was young, beautiful, and rich. She owned a villa at a place called Magdala on the shore of the Sea of Galilee, and led a life so scandalous that no respectable person cared to speak to her, or to be seen in her company. She was known not only in Magdala and Capharnaum, but in Jerusalem, too, as "Mary the Sinner"; and is said to have met Our Lord for the first time when He raised to life the son of the widow of Naim. Then grace touched her heart; she repented with her whole soul, "And many sins were forgiven her because she loved much."

Shortly after the raising to life of the widow's son Jesus was invited to dine in the house of a Pharisee named Simon, who probably lived at Capharnaum, or at some one of the cities by the Sea of Galilee. St. Luke, who tells the story, does not give the name of the place. Then: "To the hall of the feast came the sinful and fair, She had heard in the City that Jesus was there" and, "Kneeling beside Him she began to wash his feet with her tears, and to wipe them with the hairs of her head, and anointed them;" for Mary had brought with her an alabaster box of ointment wherewith to anoint the sacred feet of her Lord.

Simon was scandalized, and said to himself that if Jesus were a prophet, meaning a holy man, He would surely have known what kind of woman this was. Our Lord said: "Simon, I have somewhat to say to thee." But he said: "Master, say it." Then Jesus

"And King Herod, hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born.

"But they said to him: In Bethlehem of Juda. For so it is written by the prophet:

"And thou Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the Captain that shall rule my people Israel."

Then Herod, privately calling the Wise Men, learned diligently of them the time of the star that had appeared to them.

"And sending them into Bethlehem, said: Go, and diligently inquire after the Child, and when you have found Him, bring me word again, that I also may come and adore Him.

"Who having heard the king, went their way: and behold the star which they had seen in the East went before them, until it came and stood over where the Child was.

"And seeing the star they rejoiced with exceeding great joy.

"And entering into the house, they found the Child with Mary His Mother and falling down they adored Him; and opening their treasures, they offered Him their gifts; gold, and frankincense, and myrrh.

“And having received an answer in sleep that they should not return to Herod, they went back another way into their own country.”

Truly those three Wise Men were the friends of the Word made Flesh. If "His own received Him not," He was right royally welcomed by these strangers, who first of all traveled hundreds of miles to find Him, and then "falling down they adored Him" and offered Him such gifts as were presented to monarchs in those days: "Gold, and frankincense, and myrrh."

They had not dreamed that the star would lead them to a stable; they expected to find the Child and His Mother in the palace of the king. But His poverty and lowliness made no difference to them. "Falling down " before the Babe who was " wrapped in swaddling clothes and laid in a manger" they adored Him as their Lord and their God.

The Gospel does not give us the names of the Wise Men. It is from the prophecy of Isaias we learn that they were kings. But it has been a constant tradition among the faithful that they were called Gaspar, Melchior, and Baltassar. Moreover one of them is said to have been black. According to the same tradition the Wise Men, on their return to their own country, preached the Gospel to their people and at last won the crown of martyrdom in extreme old age. Their sacred relics were found in Persia, and from thence sent to Constantinople, and at last to Cologne, where they are still honored.

CHAPTER XII FRIENDS AT BETHANY

ABOUT a mile to the east of Jerusalem rises Mt. Olivet, or the Mount of Olives, and on its eastern slope stands the village of Bethany, or rather El-Azarieh; but it was called Bethany in the time of Our Lord. In this village dwelt a family, every one of whose members was dear to the heart of the King, and it was to their quiet home that He often retired when teaching in Jerusalem, and found there the peace denied to Him by His own priests in the City of His love. It was here, too, that He sought refuge during the sorrowful days that followed Palm-Sunday, when the Chief Priests and the Pharisees were seeking Him that they might put Him to death; and the house that sheltered Him was that of Lazarus and his sisters, Martha and Mary. Lazarus is believed to have been a man of wealth and consequence among the Jews before his conversion, of which the exact time is not known. His eldest sister Martha is supposed to have looked after his household, and Mary lived with them. Although it is not expressly stated in the Gospel that this Mary, Mary Magdalen, and the Mary out of whom the King cast

Sixty-four years after the Ascension he was exiled by the Emperor Domitian to the Island of Patmos, and there he had that wonderful vision wherein he saw Heaven opened, "and the Lamb standing as it were slain. "He himself wrote the account of this vision in a book which is called the Apocalypse. You will take great pleasure in reading it some day, but you will not understand it all.

After some time the Apostle returned to Ephesus, where he lived to be very old. Every one whom he had known and loved in the happy days when the King taught His Apostles and called them His friends, had gone before when the summons came to John.

He never forgot Our Lord's lessons on charity; and when he was too old and feeble to preach long sermons he used to say to his disciples: "My little children, love one another. "He died at Ephesus when he had reached the age of one hundred and one. Besides his Gospel and the Apocalypse, St. John wrote three epistles addressed to the churches of Asia, of which he had charge.



The Wise Men Visit the Infant Jesus

So the first friends of Jesus at Bethlehem were poor shepherds, the next were Wise Men, and kings. The last of His friends, of whom we read as belonging to Bethlehem, were little children, younger even than you.

"Then Herod, perceiving that he was deluded by the Wise Men, was exceeding angry; and sending, killed all the men children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the Wise Men. Then was fulfilled that which was spoken by Jeremias the Prophet saying: A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted because they are not."

Perhaps you wonder how little babies of two years old and under" can rightly be called friends of the Word made Flesh, when they were almost too young to know any one but their mothers; and had, in all probability, never seen the Holy Child. Holy Church teaches us that Almighty God, in His infinite mercy and love, gave to these little ones, before they were slain, the use of reason, so that they understood that their blood was being shed for the Messias, and were glad to die for His sake.

She calls the babes "Little flowers of Martyrs " and invokes them in her prayers for the departing

the fury of the Emperor Nero, and Peter, after a time, consented to go. As he was passing through one of the gates of the City, he saw Our Lord coming towards him, carrying His cross, and cried out: "Lord, whither goest Thou?" "I am going to Rome to be crucified again instead of thee" answered the King — and Peter returned. He remained in prison nearly a year, and then St. Paul and himself were led out to martyrdom.

St. Paul as a Roman citizen was beheaded, but St. Peter was condemned to be crucified — a punishment usually inflicted only on slaves. It was the death he would have preferred before any other, but remembering how he had denied his Lord, he begged that he might be nailed to the cross with his head downwards; and this was done.

The body of St. Peter was first buried in the catacombs and afterwards removed to the Church of the Vatican, which is now called St. Peter's. His martyrdom occurred in a.d. 65.

St. John, "The disciple whom Jesus loved was made Bishop of Ephesus, and lived in that city with Our Lady, who had been given into his care by her divine Son. He is said to have visited Jerusalem about twelve years after the Ascension, when the Queen died and was buried there. St. John preached throughout the west of Asia, and he also visited Rome, where he was imprisoned, and sentenced to be thrown into a great caldron of boiling oil, from which he came out by the power of God, unharmed.

be approved by him. Although the questions discussed in this Council held by the Apostles at Jerusalem did not relate either to faith or morals, strictly speaking, but only to what are called matters of discipline, it was nevertheless of the utmost importance at the time, because the Jews had been brought up to look upon observances as of equal consequence with articles of faith. "And when there had been much discussion among them and each one had stated his opinion, St. Peter as Head of the Church stood up, and, after making a discourse, settled the dispute by saying: "It hath seemed good to the Holy Ghost and to us, to lay no further burdens upon you than these necessary things; that you abstain from things sacrificed to idols and from blood, and from things strangled, and from fornication; from which things keeping yourselves you shall do well. Fare ye well."

The story of the Council at Jerusalem is the last we learn from St. Luke about St. Peter, but the fathers of the early Church tell us that he removed his See from Antioch to Rome, then the chief City of the world, and there established the Papal throne for all time after consecrating St. Ignatius (not St. Ignatius of Loyola) Bishop of Antioch; in his stead.

From Rome, St. Peter wrote two epistles to the faithful, one fifteen, the other thirty years after the Ascension. He made many converts, but was at last imprisoned with St. Paul in a frightful dungeon called the Mamertine. Before he was seized, his people besought the Head of the Church to leave Rome, and so escape

soul. Purple or violet, which is the color of mourning, is worn by the priest when saying the Mass of the Holy Innocents out of sympathy with the sorrow of the poor mothers who "Would not be comforted because their little ones were not."

CHAPTER XI

AFTER THE ASCENSION (Continued)

AFTER the death of Herod the Apostles who had not yet dispersed into all lands continued to preach in Judea and the countries in the west of Asia. They did not oblige the pagans who were converted to observe all the ceremonies of the Law of Moses, for St. Peter had learned, in his vision at Joppe, that many of these were to be set aside. But the Jewish converts did not like to see their old observances given up; and some of the Apostles were on their side.

At last, about seven years after the death of Herod, the matter came to an open dispute, and then "The Apostles and Ancients assembled to consider the matter. "Do you know what a General Council is? No? It is a meeting of as many bishops and archbishops as can be brought together in one place by invitation, or with the consent of the Pope, to consider some question of faith, morals, or important discipline which needs to be decided. The Council must be presided over by the Pope as Head of the Church, or by some one whom he has chosen to represent him; and all the decisions arrived at must

CHAPTER IV

FRIENDS IN THE TEMPLE

AND behold, there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was in him.

"And he had received an answer from the Holy Ghost that he should not see death, before he had seen the Christ of the Lord.

"And he came by the Spirit into the Temple. And when His parents brought in the Child Jesus, to do for Him according to the custom of the law, He also took Him into his arms, and blessed God and said: "Now dost Thou dismiss Thy servant, Lord, according to Thy word, in peace;

"Because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples.

"A light to the revelation of the Gentiles, and the glory of Thy people Israel.

"And His father and His Mother were wondering at those words that were spoken concerning Him.

"And Simeon blessed them and said to Mary His Mother: Behold this Child is set for the fall, and for the resurrection of many in Israel, and for a sign that shall be contradicted: And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed."

Holy Simeon was an old, old man. He had served God faithfully during all the years of his long life, and must have spent much time in the study of the prophecies, especially of those which spoke of the coming of the King. He loved the promised Messiah so dearly that to see Him just once was the great wish of his heart.

Day by day he prayed that he might live until his wish was accomplished; and at last, "He received an answer from the Holy Ghost that he should not see death, until he had seen the Christ of the Lord.

"And he came by the spirit into the Temple," that is, the Holy Ghost inspired him to go into the House of God just when Mary and Joseph carried Jesus to Jerusalem and the Temple to present Him, according to the law, to the Lord.

Simeon took the God of heaven and earth into his arms and spoke that beautiful canticle which has been sung ever since at evening in the Church of God.

"Now dost Thou dismiss Thy servant, O Lord, according to Thy word, in peace."

place, the first in which the disciples of Our Lord were called Christians; but he traveled through Judea and Samaria, and went often to Jerusalem. It was now that "Herod the king stretched forth his hand to afflict some of the Church," and "killed James the brother of John with the sword." Finding that this cruelty pleased the Jews whose favor he was anxious to win, Herod threw Peter into prison, but while he "was sleeping between two soldiers, bound with two chains," an angel freed the Apostle from his fetters, and led him through the gates of the prison, which flew open of themselves at their approach. After "they had passed through one street" "the angel departed from him" and Peter went to the house of "Mary the Mother of John, who was surnamed Mark," and told the disciples who were assembled there what had happened. Then "Going out, he went into another place" where he could be concealed from Herod and the Jews. The wicked king died horribly that same year, and then Peter returned to Jerusalem.



An Angel Delivers Peter from Prison

"And did Simeon die then?" I cannot tell you. He probably passed away soon, for, as I said, he was very old; but we are not told of his death, nor indeed anything more at all about him.

Tradition tells us that he was the son of a famous doctor of the law, named Hillel; and that he was himself the father of Gamaliel who taught St. Paul. But all that we know with certainty about holy Simeon is the story told by St. Luke.

Another friend of the King came to the Temple, or rather was already there, when the Queen brought her Son to His Father's House "To do for Him according to the custom of the law.

"And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the Temple, by fastings and prayers serving night and day.

Now she, at the same hour, coming in, confessed to the Lord ; and spoke of Him to all that looked for the redemption of Israel."

And that is all that we know about Anna. But since she was eighty years old, and had spent nearly sixty years in the Temple, "Serving day and night," we may suppose that she must have known the Queen-when she was spending her childhood in the holy

place, whither, as you know, our dear Lady was taken by her parents when she was only three years old. The greatest saints often live lives that are hidden in God, and of these were Simeon and Anna.

forbidden to hold unnecessary intercourse with Gentiles, and to eat certain meats which were considered unclean.

While the Apostle was staying with Simon the tanner, he had a vision one day of a sheet that seemed to be let down from heaven, containing "all manner of four-footed beasts, and creeping things of the earth, and fowls of the air." And there came a voice to him: "Arise, Peter: kill and eat." But Peter said: "Far be it from me; for I never did eat anything that was common and unclean." The voice said: "That which God hath cleansed, do not thou call common." This was done three times. Very shortly after messengers came from a Gentile Centurion named Cornelius, begging him to go to Cesarea, where Cornelius lived, and there instruct the Roman officer in the faith. Peter understood then that the vision he had seen signified that even Gentiles and pagans were to be received into the Church of Christ. He went to Cesarea, instructed Cornelius and his family, and "Commanded them to be baptized in the name of the Lord Jesus Christ."

On his return to Jerusalem "the Apostles and brethren who were in Judea" asked St. Peter why he had done this; and he told them of his vision, and "having heard these things, they held their peace and glorified God, saying: God then hath also to the Gentiles given repentance unto life."

The chief city of the East at that time was Antioch, and for this reason St. Peter became bishop of the


in that name." Saints Peter and John were thrown into prison, whence they were freed by an angel, and the next morning were found preaching again. Then they were scourged, and "went from the presence of of the Council, rejoicing that they were found worthy to suffer reproach for the name of Jesus."

The Christians of Jerusalem sold all that they had, and laid the price at the feet of the Apostles, who divided the money among all. "They had all things in common." But a man named Ananias and his wife Saphira, having sold a field, kept part of the price, and pretended that they had brought all. First one and then the other denied this when questioned by St. Peter, who told them that they had lied, not to him, but to the Holy Ghost. They fell dead one after the other, leaving us an awful example of the severity of temporal punishment, and of the hatred God feels for a lie.

St. Luke relates that "Peter, as he passed through visiting all, came to Lydda" where he healed a man named Eneas of palsy, and that at Joppe he raised to life "a certain disciple named Tabitha, which by interpretation is called Dorcas, " who "was full of good works and alms-deeds. " And "he abode many days in Joppe with one Simon a tanner."

Although St. Peter was a disciple of Our Lord, and had been left by Him Head of the Church on earth, he had not yet given up the observance of the Law of Moses; nor did he know in how far it was now to be set aside. By this law the people of God were

CHAPTER V EGYPT AND NAZARETH

E live at a time, and perhaps in a place, when and where it is entirely the fashion for every one to come forward and make himself heard and seen as much and as often as possible. Even little children like to "have a part" when a play is going on, or to "speak a piece" at an entertainment, and feel disappointed, sometimes angry, I am afraid when not called upon or invited to do either one or the other, or to sing or play.

There is no great sin perhaps in this love of publicity; but it most certainly is a quality not to be found among the saints of God.

Some of them did come out before the world, it is true; but we always find, on studying their lives, that this was done only at the call of God, when His honor, their neighbor's salvation, or the duties of their state of life demanded it. As soon as possible after his or her public duty was fulfilled, the saint who had been compelled to come forward retired into privacy again.

We have seen that Simeon and Anna were hidden saints, we know only one story about them; the Three Kings made one visit to Bethlehem, and after that we hear of them in the Gospels no more; and even of the Blessed Mother of God what the evangelists tell us would fill little more than the page of a good-sized book.

But of all the saints of God the most hidden is, perhaps, St. Joseph, the foster father of the Word made Flesh. We know that he belonged to the tribe of Juda and the family of David; that he was a carpenter and lived at Nazareth, a city of Galilee, and that he was espoused to a virgin named Mary who must have been his near relative, and who was the chosen mother of the only-begotten Son of God.

There is a tradition that when Mary the Queen had reached the age at which it was the custom for Jewish maidens to be given in marriage, the chief priests who were her guardians in the Temple, had much ado to choose a spouse for her among the many men of the tribe of Juda who wished to obtain her as a wife. At last they resolved to leave the matter in the hands of God; and desired the suitors each to bring his rod, or walking staff, and leave it in the Temple for the night. This was done; and in the morning the staff of St. Joseph was found covered with lovely pink almond blossoms, and by this they knew that Almighty God wished him to become the spouse of Mary.

evangelists, wrote, besides his Gospel, a book called the Acts of the Apostles, wherefrom we learn much concerning Saints Peter and Paul; but little about the eleven, and of some of them nothing at all. "James the brother of John" preached the faith in Judea, and was slain by Herod. Thomas carried the Gospel to the far East, he suffered martyrdom in India. Of St. Andrew little is known except that after striving to evangelize the west of Asia he was crucified in Achaia. James the Less was the first bishop of Jerusalem, and was thrown from a pinnacle of the Temple by the Jews. He wrote an epistle for the instruction of all the faithful, and it is called "The Catholic Epistle " because it is not addressed to any particular people. Bartholomew (Nathanael) preached in Phrygia, and was flayed alive. Philip was stoned to death in Phrygia. Simon Zelotes carried the Gospel into Egypt and Persia. He is said to have been crucified in the latter country. St. Jude, or Thadeus, taught in Mesopotamia and Armenia, and was finally shot with arrows in Persia. Like St. James the Less St. Jude wrote a letter to the Christians of the universal Church. Thanks to St. Luke, I can tell you more about St. Peter.

On the day of Pentecost, after the conversion of the three thousand persons, Saints Peter and John cured a lame man in the name of Jesus Christ of Nazareth and afterwards preached to the people.

The Chief Priests were very angry when they heard of this, and ordered the Apostles "to preach no more

descended upon all of them in the form "of parted tongues as it were of fire." "And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak."

Many of the foreign Jews who had come to Jerusalem for the feast of the Passover had remained for that of Pentecost, and many more had arrived. It soon became known that the disciples of Jesus spoke so that every one understood what was said, no matter what the language of the listener might be, and the people of Jerusalem were all amazed, and said: "Are not these men Galileans?" But others supposed they must have drunk too much wine. "But Peter, standing up with the eleven," addressed the multitude, and soon convinced his hearers that he, at least, was "not full of new wine."

He preached Christ crucified so well that three thousand of his hearers were converted and baptized. And now we have come to the time when the disciples of Jesus were to separate in order to preach the Gospel throughout the world. Until the day of Pentecost they had remained together, and in reading the story of St. Peter you have learned the history of the twelve. But henceforth each will lead his own life, serve His divine Master through years of labor and suffering, and at last suffer martyrdom for the King. Of the latter days of most of these friends of Our Lord, very little is certainly known; but St. Luke, who was a disciple of St. Paul and one of the four

The wedding was probably celebrated in Jerusalem with great festivities as the custom was; and then St. Joseph led his bride to his home in Nazareth, after promising to love and care for her as his sister rather than as his wife. St. Luke tells us what happened next: "The Angel Gabriel was sent from God into a city of Galilee called Nazareth, To a virgin espoused to a man named Joseph, of the house of David; and the virgin's name was Mary." You know what the angel's message was, and how Our Lady "rising up in those days, went into the hill country with haste" to visit her cousin St. Elizabeth.

"Did St. Joseph also go to the house of Zachary?"

The Gospel does not say; but surely it is most likely that he did not allow Mary to travel more than seventy miles unattended. Probably the Blessed Mother went down from Nazareth at about the time of one of the great festivals, and then St. Joseph would be sure to go.

Mary stayed three months with her cousin, until St. John the Baptist was born, when she returned to Nazareth and remained there with St. Joseph until " There went out a decree from Caesar Augustus that all the world should be enrolled."

Caesar Augustus was the emperor of Rome and the ruler of the whole civilized world. The Jews were under the sway of the Romans, and they hated it,

for their masters were pagans and they were the chosen people of God. Caesar Augustus determined that all his subjects should be enrolled, which is the same thing as having a census taken, partly because he wished to know over how many people he ruled, partly in order to find out what income should be paid to him out of the taxes levied on the conquered nations. So, "All went to be enrolled; every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth, to Judea, to the city of David which is called Bethlehem, because he was of the house and family of David, To be enrolled with Mary his espoused wife."

And in Bethlehem that night the Holy Child was born in a stable after St. Joseph had tried in vain to find a shelter in the houses of the little town. "There was no room for them in the inn."

The shepherds were invited by angels, the kings were led by a star, to the manger; and grace was given even to King Herod had he chosen to avail himself of it. But he would not. Instead he would slay the innocent children of Bethlehem, and the little King would be among them of course, and so one enemy whom he feared would be put out of the way.

But God was watching over His own. "Behold an angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the Child and His Mother, and fly into Egypt : and be there until I shall tell thee. For it will come to pass that Herod will seek the Child to

CHAPTER X AFTER THE ASCENSION

AND when they were come in (from Mount Olivet) they went up into an upper chamber, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus and Simon Zelotes, and Jude the brother of James. All these were persevering with one mind in prayer with the women, and with Mary the Mother of Jesus, and with His brethren."

It was then that Peter proposed that one should be chosen from among the assembled disciples to take the place of the wretched Judas who had already suffered some part of the punishment of his treachery and crime. The disciples named two of their number, Joseph surnamed the Just, and Matthias, as being most worthy of this honor, and then the two drew lots, "and the lot fell upon Matthias," who was thenceforth numbered among the twelve.

On the day of Pentecost, ten days after the Ascension, whilst the Apostles and disciples were still in the upper room, the Holy Ghost, the Paraclete,

brethren that that disciple dieth not." Our Lord had said nothing of the kind, but people seem to have been as ready to spread a report in those days as in these. And Our Lord left them in their belief, for St. John outlived them all.

The King appeared to the eleven many times during the days before His Ascension. He promised again that after He had returned to Heaven He would send the Holy Ghost who should teach them to observe all things whatsoever He had commanded them. He promised also that they should work miracles in His name; and then "He opened their understanding that they might understand the Scripture."

But the forty days were ended at last, and "He led them out as far as Bethany, and lifting up His hands, He blessed them. And it came to pass, whilst He blessed them, He departed from them, and was carried up to Heaven. And whilst they were beholding Him going up to Heaven, behold, two men stood by them in white garments, who said: "Ye men of Galilee, why stand ye looking up to Heaven? This Jesus who is taken up from you into Heaven, shall so come as you have seen Him going into Heaven." Then they returned to Jerusalem to the " Upper Chamber" to await the coming of the Holy Ghost.



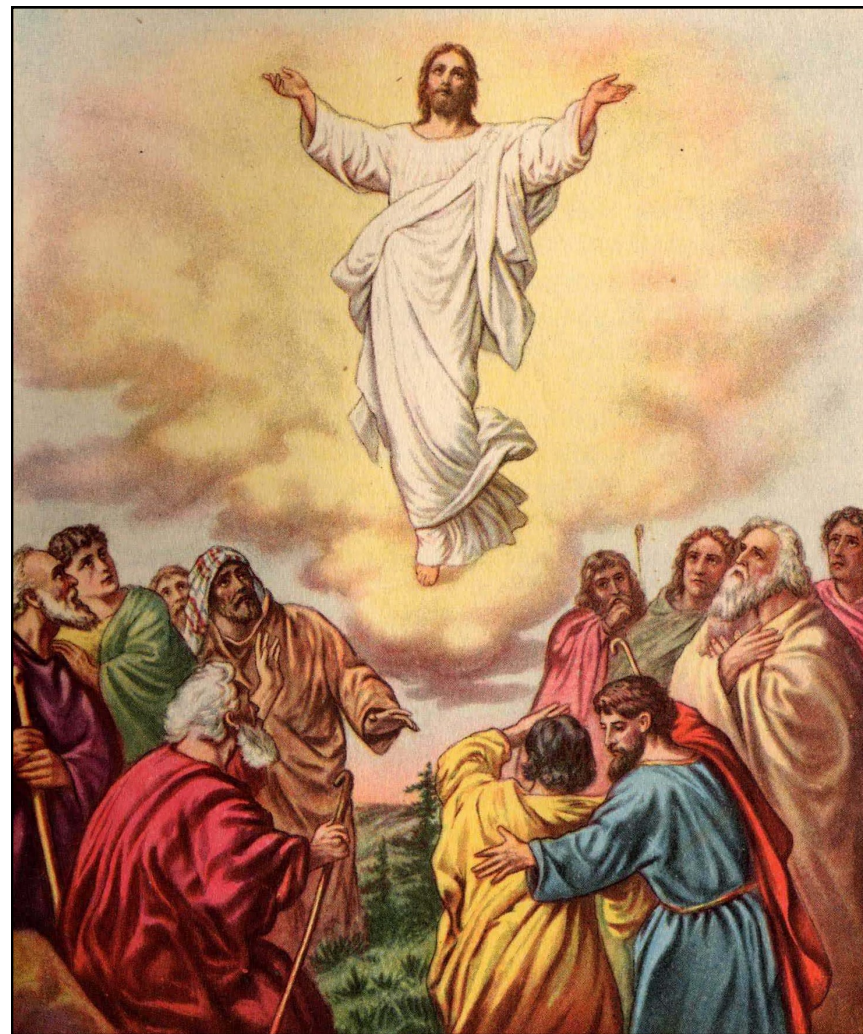
Joseph and Mary flee to Egypt

destroy Him. Who arose, and took the Child and His Mother by night, and retired into Egypt: and he was there until the death of Herod. That it might be fulfilled which was spoken by the prophets saying: Out of Egypt have I called My son.

"And when Herod was dead, behold, an angel of the Lord appeared in sleep to Joseph in Egypt, Saying: Arise, take the Child and His Mother, and go into the land of Israel, for they are dead that sought the life of the Child: Who arose and took the Child and His Mother, and came into the land of Israel.

"But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither; and being warned in sleep retired into the quarters of Galilee. And coming, he dwelt in the city called Nazareth; that it might be fulfilled which was spoken by the prophet: That He shall be called a Nazarene."

Now you would like to know, I am sure, how long the Holy Family remained in Egypt, and how old the little King was when they came back across the desert, and arrived in their own beloved country once more. But I am afraid that no one can tell you, because the dates are not given anywhere. Father Faber supposes that the Holy Child was too old to be carried, and too young to walk any great distance, that he must have been between three and five years old. Others believe that Our Lady and St. Joseph remained in exile seven years; while others again hold that Herod died very shortly after the massacre of the Holy



The Ascension

Then He served them Himself. "And Jesus cometh and taketh bread, and giveth them; and fish in like manner."

After they had eaten Jesus said to Peter;" Simon, son of John, lovest thou Me more than these? He saith to Him: "Yea, Lord, Thou knowest that I love Thee." He saith to him: "Feed My lambs." He saith to him again: "Simon, son of John, lovest thou Me?" He saith to Him: "Yea, Lord, Thou knowest that I love Thee." He saith to him: "Feed My lambs." He said to him a third time: "Simon, son of John, lovest thou Me?" Peter was grieved because He said to him a third time: Lovest thou Me? And he said to Him: "Lord, Thou knowest all things: Thou knowest that I love Thee." He said to him: "Feed My sheep. Amen, amen, I say to thee: when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst; but when thou shalt be old, another shall gird thee, and lead thee whither thou wouldst not." And this He said, signifying by what death he should glorify God. And when He had said this, He said to him: "Follow Me." Peter knew now that his Lord had, indeed, forgiven his threefold denial — and that he was still to be head of the Church on earth. Perhaps he wondered that the King should have chosen him for so high an honor rather than John, who was walking behind. So Peter said to Jesus: "Lord, what shall this man do?" Jesus saith to him: "So I will have to remain till I come, what is it to thee? Follow thou Me." So poor Peter was invited to mind his own business; and "A saying went abroad among the

Innocents.

We should like to know the truth, but in reality it does not much matter how it was. One thing is certain; that the Holy Family returned to the House at Nazareth after an absence that could hardly have lasted less than two or three years, and that they had not intended to return thither, but to remain in Judea.

The house, if it had been empty, as seems most likely, must have been out of repair; and St. Joseph had to set to work to make it fit to live in. Then he must reopen his carpenter's shop and seek for employment among the people of Nazareth; he, the descendant of kings.

In the course of each year three great festivals are observed among the Jews: that of the Passover, in memory of the deliverance out of Egypt and the Passage of the Red Sea; that of Pentecost fifty days later in memory of the giving of the Law to Moses on Mount Sinai; and that of the Tabernacles to commemorate the journey through the desert. The Passover is the greatest of the three; and for that festival the Jews came to offer sacrifice in the Temple at Jerusalem from all parts of the world. Women were not obliged by the law to go, although the more devout visited the Holy City when it was possible to do so. Boys were not bound to make the journey until they were twelve years old. So St. Joseph, we may be sure, went at least once a year to Jerusalem, and

as soon as the Holy Child had attained His twelfth year he and Our Lady went too.

"And His parents went every year to Jerusalem at the solemn day of the Pasch. And when He was twelve years old, they going up into Jerusalem according to the custom of the feast, And having fulfilled the days, when they returned, the Child Jesus remained in Jerusalem; and His parents knew it not. And thinking that He was in the company, they came a day's journey and sought Him among their kinsfolk and acquaintance. And not finding Him they returned into Jerusalem seeking Him. And it came to pass that after three days they found Him in the Temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him they wondered. And His Mother said to Him: Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing. And He said to them: How is it that you sought Me? Did you not know that I must be about My Father's business? And they understood not the word that He spoke unto them. And He went down with them, and came to Nazareth, and was subject to them."

This is the last mention to be found of St. Joseph in the Gospels, excepting that after Our Lord had begun His Public Life and was preaching at Nazareth, the people said: "Is not this the son of the

hand into His side, I will not believe." Did he think that the King would not know what he said ?

The next Sunday when the eleven were together — and this time Thomas was with them—Jesus stood in the midst of them again, and said to Thomas: "Put in thy finger hither, and see My hands; and bring hither thy hand and put it into My side; and be not faithless, but believing." Thomas said at once: "My Lord and my God." Jesus said to him: "Because thou hast seen, Thomas, thou hast believed; blessed are they who have not seen and have believed."

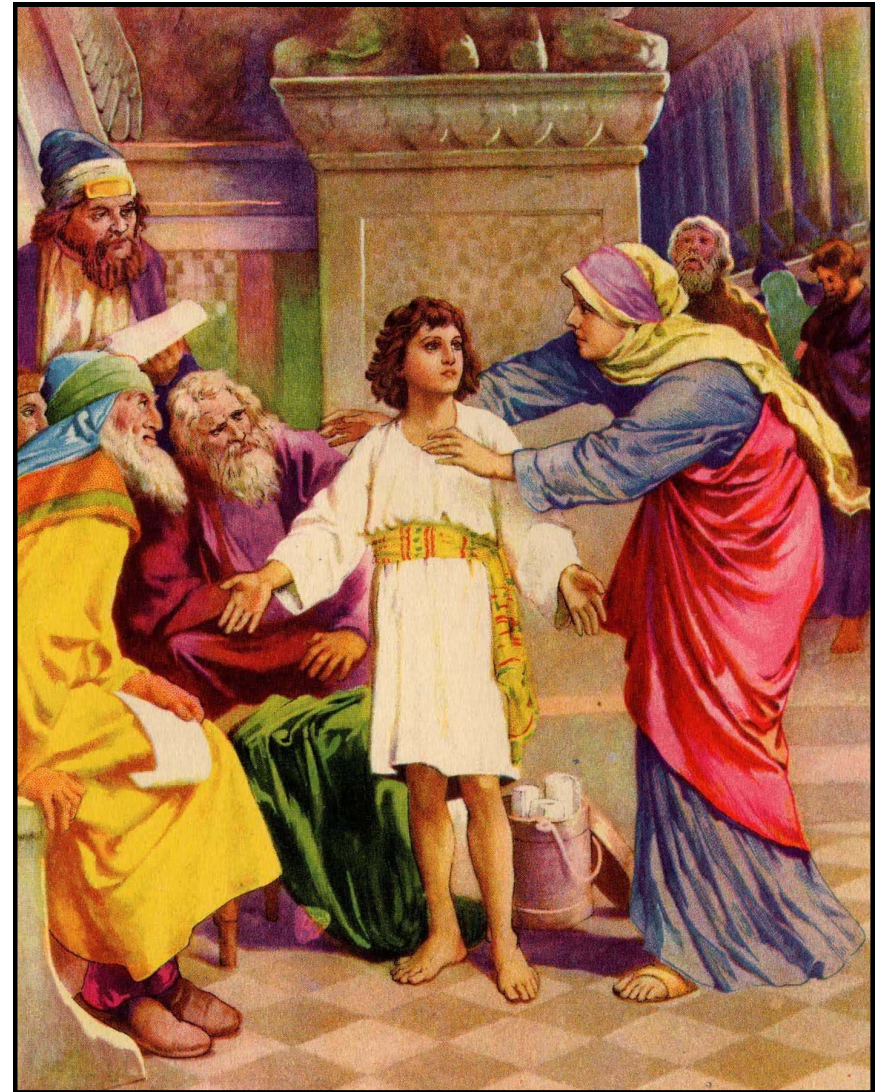
After that the eleven must have gone into Galilee — to Capharnaum — for they saw the King next at the sea. There were together Simon Peter, and Thomas, and Nathanael, and the sons of Zebedee, and two other of the disciples. At the invitation of Peter they all went out in a boat to fish, and after laboring all night had caught nothing. In the morning Jesus stood upon the shore, but they did not know Him. And He asked them if they had any meat, and when they answered, "No," He said: "Cast the net on the right side of the ship and you shall find." They cast the net, and caught so many fishes that they were unable to draw it in. John said to Peter: "It is the Lord." And Peter threw himself into the sea to meet his Master. Jesus knew that they were tired and hungry — Peter at least must have been cold and wet; so, "When they came to land, they saw hot coals lying, and a fish laid thereon, and bread." He had made ready a meal for them just as their mothers might have done; and said: "Come and dine."

but they "knew Him in the breaking of bread," and returned to Jerusalem to the eleven, who told them "the Lord is risen indeed, and hath appeared unto Simon Peter."

While they were speaking of these things on that same Easter Sunday, Our Lord appeared to them all — excepting Thomas, who was not with his brethren at the time. "And while they believed not, but wondered for joy, He said: Have you here anything to eat? And they offered Him a piece of a broiled fish and a honeycomb. And when He had eaten before them, taking the remains, He gave to them."

As the body of the King, after His resurrection, was a glorified body, He had no longer any need of food; but He ate before His disciples to prove to them that it was He Himself, and not a mere spirit, who had come to visit them. When they had eaten, Our Lord said to His Apostles: "As My Father hath sent Me, I also send you." When He had said this, He breathed on them and He said to them: "Receive ye the Holy Ghost: whose sins ye shall forgive, they are forgiven; and whose sins ye shall retain, they are retained."

Thomas was one of the friends of Jesus who was given to looking at the dark side of things. He did not believe Mary Magdalen's story — nor even that St. Peter had seen the Lord. To him the resurrection seemed too good to be true. So when they said to him: "We have seen the Lord"; he answered: "Unless I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my



The Finding of our Lord in the Temple

carpenter?" That was all. We are not told where or how he died; but the tradition of the Church is that the foster-father of Our Lord passed to his rest a short time before the beginning of the Public Life; and that he died in the arms of Jesus and Mary in the holy house at Nazareth. St. Joseph is the particular friend and patron of children, both girls and boys, because he took care of the Holy Child Jesus, and of His Blessed Mother when she was really little more than a child. He is the special patron of Christian deathbeds, in memory of his own most blessed and happy death; and when the Spouse of Christ was in grievous trouble in the days of Pope Pius IX. the Holy Father ordered that the foster-father of Christ should be everywhere invoked as patron of the Universal Church. Father Faber says:

" There be many saints above
Who love us with true love;
Many Angels ever nigh
But Joseph, none there be
Who love us like to thee.
Dearest of saints, be near us!
Oh, be near us when we die."

CHAPTER IX THE FORTY DAYS




WE are not told whither the Apostles betook themselves after the burial of the King; but they must have remained together. Even Peter had returned to them, for when Mary Magdalen, on visiting the sepulcher early in the morning on the first day of the week, found the stone rolled away and the sepulcher empty, she ran "to Simon Peter, and to that other disciple whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulcher, and I know not where they have laid Him." Peter and John both ran to the sepulcher. John got there first, but he waited for Peter, who entered the sepulcher and found it empty. Then John, too, entered the sepulcher, "and he saw and believed." In spite of all the King had told them, "they knew not the scripture that He must rise again from the dead"; so "they went away again to their houses."

The King, after His resurrection, went first to see His Blessed Mother, and then appeared to Mary Magdalen. Next, He went as a stranger to Emmaus with two disciples whose names are not mentioned,

The other disciples trod the sorrowful way, for we are told by St. Luke that during the crucifixion "All His acquaintances and the women who had followed Him from Galilee, stood afar off, beholding these things." And St. John says: "Now there stood by the cross of Jesus His Mother, and His Mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His Mother and the disciple standing whom He loved, He saith to His Mother: Woman, behold thy son. And after that He saith to the disciple: Behold thy Mother. And from that hour the disciple took her to his own."

CHAPTER VI THE PRECURSOR

HAT a hard word! We don't know the meaning of it, and can't spell it even." Those are precisely the reasons why it is set down here; that it may be explained to you and that you may learn to spell it when you see it written; for you will yourselves, in all likelihood, have occasion to write it some day.

The word precursor means a person or thing which goes before something, or somebody; else, to prepare the way for that something or somebody. Thus we say sometimes that war is the precursor of famine; those sudden violent gusts of wind that rush across some portions of the country on hot summer afternoons are the precursors of thunder-storms.

St. John the Baptist was the Precursor of Our Lord. His coming, like that of the Messiah Himself, had been foretold by Isaias the prophet hundreds of years before he actually came: "Behold, I send my angel before Thy face, who shall prepare Thy way before Thee. A voice of one crying in the wilderness:

Prepare ye the way of the Lord, make straight His paths. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be straight; and the rough ways plain; And all flesh shall see the salvation of God."

St. John the Baptist was born six months before the first Christmas, and his parents were Zachary and Elizabeth, of whom the Holy Ghost says that they "Were both just before God; walking in all the commandments of God without reproof."

Zachary was a priest, so he was of the tribe of Levi, and of the family of Aaron; and Elizabeth was the cousin of Our Lady, and belonged probably to the tribe of Juda. Both had grown old in the service of God; both had spent their lives in longing and prayer for the coming of the Messias; and both longed for the blessing of children, although they had given up praying for that, believing that it was not the will of God to give them a son.

But one day, as Zachary was taking his turn to offer incense in the sanctuary, "There appeared to him an angel of the Lord, standing on the right side of the Altar of Incense. And Zachary, seeing him, was troubled, and a fear fell upon him. But the angel said to him: Fear not, Zachary, for thy prayer is heard: and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his nativity. For he shall be great before the Lord;

meet him, and when Judas said: "Hail Rabbi," and kissed Him, Jesus said to him: "Friend, whereto art thou come? Dost thou betray the Son of man with a kiss?" "They came up and laid hands on Jesus, and they that were about seeing what would follow said to Him: Lord, shall we strike with the sword?" Peter neither asked nor waited for permission. He "drew out his sword," and cut off the ear of a servant of the High-priest named Malchus. He had not yet learned the ways of the King. Jesus said: "Suffer ye thus far." And when He had touched his ear He healed him. When the King was bound and led to the house of the High-priest, the disciples "leaving Him, all fled away; but Peter followed afar off." St. John must have "followed afar off," too; for knowing a servant of the High-priest, he took Peter with him into the outer court, and seems to have left him there by the fire. "Presently a maid servant saw Peter and said: This man also was with Him. But he denied Him saying: Woman, I know Him not. Another said: Thou also art one of them; and Peter answered: Man, I am not." After a little while "Another certain man affirmed, saying: Of a truth this man also was with Him; for he also is a Galilean. And Peter said: Man, I know not what thou sayest. And immediately the cock crew. And the Lord turning looked on Peter"; and "Peter going out wept bitterly."

And to the end of his life he never ceased to weep because of that threefold denial. He crept away and hid himself in his misery and shame. We hear no more of Peter until the morning of the resurrection.

deny Me thrice.' ' But he spoke more vehemently: "Although I should die together with Thee, I will not deny Thee." Poor Peter! How little he knew!

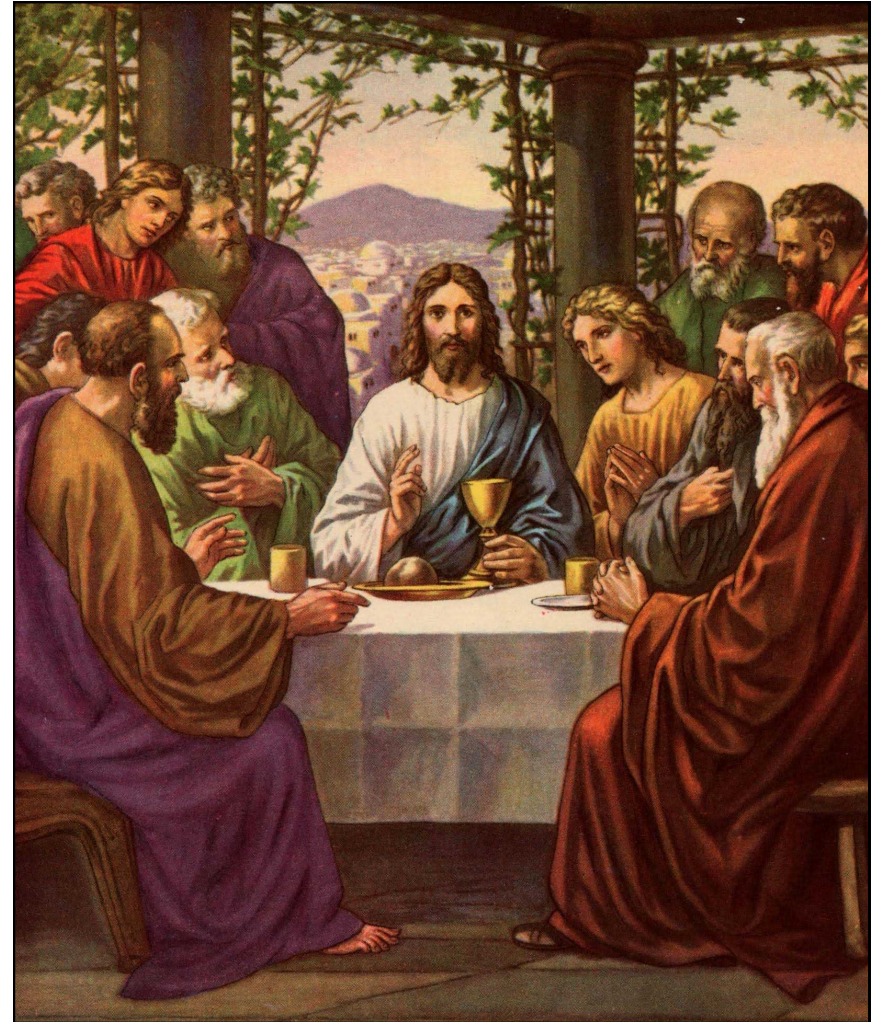
At last all the ceremonies of the Paschal Supper were ended, and more than all, the King had instituted the great sacrifice of the New Law, and with His own hands had given their first communion to His disciples. Then they sang a hymn of thanksgiving, and set out to walk over Mount Olivet to the Garden of Olives; and then He left the other disciples outside the gate, and taking Peter and James and John, He went into the Garden to pray. He said to the three: "My soul is sorrowful even unto death: stay you here and watch with Me. Pray, lest you enter into temptation." Then He went to a little distance and entered into His Agony. Presently He returned to the three "and found them sleeping for sorrow. And He said to Peter: Simon, sleepest thou? Couldst thou not watch one hour with Me? Watch and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak." He went back to His prayer and His Agony, and "When He returned, He found them again asleep, for their eyes were heavy, and they knew not what to answer Him." No wonder. They must have been ashamed. "Then He cometh to them the third time and said to them: Behold the Son of Man shall be betrayed into the hands of sinners. Rise up, let us go. Behold, he that will betray me is at hand." Judas Iscariot was at hand with a band of men sent by the Chief Priests. Our Lord went forward to



Saint John Baptizing Jesus in the Jordan

and shall drink no wine nor strong drinks: and he shall be filled with the Holy Ghost, even from his mother's womb. And he shall convert many of the Children of Israel to the Lord their God. And he shall go before Him in the spirit and power of Elias; that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people. And Zachary said to the angel, Whereby shall I know this ? for I am an old man, and my wife is advanced in years. And the angel answering, said to him: I am Gabriel who stand before God. And am sent to speak with thee, and to bring thee these good tidings. And behold, thou shalt be dumb and shalt not be able to speak, until the day whereon these things shall come to pass, because thou hast not believed my words which shall be fulfilled in their time. And when he came out, he could not speak to them (the people) and they understood that he had seen a vision in the Temple. And he made signs to them, and remained dumb."

Six months later the same angel Gabriel was sent "Into a city of Galilee called Nazareth to a virgin espoused to a man whose name was Joseph, and the virgin's name was Mary." The Angel told Mary that she was chosen by God to be the mother of His only -begotten Son, the long-looked for Messias; and also that her cousin Elizabeth was to be made happy by the birth of a son in her old age. "And Mary, rising



The Last Supper

thee not, thou shalt have no part with Me. Simon Peter saith to Him: Lord, not only my feet, but also my hands and my head." When the washing of the feet was finished, they sat down to take the second part of the supper, and the King gave the disciples an instruction on humility. At the end of this "He was troubled in spirit," and told them that one of them — one of His own — was about to betray Him. St. John was leaning on the bosom of Jesus, and Peter said to him: "Who is he of whom He speaketh?" John asked the King: "Lord, who is it?" and Jesus answered: "He it is to whom I shall reach bread dipped." And when He had dipped the bread, He gave it to Judas Iscariot. A few moments later the miserable creature went out to betray his Master, and the King told the others that He must soon leave them." Peter said: "Lord whither goest Thou?" Jesus answered: "Whither I go thou canst not follow Me now, but thou shalt follow hereafter." Peter saith to Him: "Why cannot I follow Thee? I will lay down my life for Thee." Jesus answered him: "Wilt thou lay down thy life for Me? Amen, amen, I say to thee, the cock shall not crow till thou deny Me thrice."

Peter loved his Master dearly and could not believe that he should really deny Him. Our Lord went on with His instruction, and said presently: "All you shall be scandalized in Me this night." Peter answered at once: "Though all should be scandalized in Thee, yet not I; I will never be scandalized." And Jesus said to him: "Amen, I say to thee, today, even this night, before the cock crow twice, thou shalt

up in those days, went into the hill country with haste, into a city of Juda. And she entered into the house of Zachary and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb, and Elizabeth was filled with the Holy Ghost: Then Elizabeth said: "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? And Mary abode with her about three months; and she returned to her own house."

And all this time Zachary had remained dumb. His little son was born, and when he was eight days old the neighbors and kinsfolk "Came to circumcise the child, and they called him by his father's name, Zachary. And his mother, answering said: Not so: but he shall be called John. And they said to her: There is none of thy kindred that is called by that name. And they made signs to his father how he would have him called. And demanding a writing-table, he wrote, saying: John is his name. And they all wondered. And immediately his mouth was opened, and his tongue loosed, and he spoke, blessing God. And fear came upon all their neighbors: and all these things were noised abroad over the hill country of Judea. And all they that heard them laid them up in their hearts saying: What an one, think you, shall this child be? For the hand of the Lord was with him. And the child grew and

was strengthened in spirit, and was in the deserts until the day of his manifestation to Israel."

It is a pious belief that when the Holy Innocents were massacred at Bethlehem, St. Elizabeth, who, you remember, was the cousin of the Blessed Mother, became terrified lest the jealous fury of Herod might be aroused against her own little son; so she fled with him into the wilderness.

It is said that Zachary died whilst John was an infant; and his mother when the boy was about seven years old. Who took care of him after that is not known; and although some pretty legends are told of his lonely life in the wilderness, we must not stay for them now. Just before Our Lord began His Public Life, and when John was about thirty years of age, we read:

"John was in the desert, baptizing, and preaching the baptism of penance unto the remission of sin." This was not the Sacrament of Baptism which was not yet instituted, but only a ceremony that prefigured the true Baptism. "And there went out to him all the country of Judea, and all they of Jerusalem, and were baptized by him in the river Jordan, confessing their sins. And John was clothed in camels hair, with a leathern girdle about his loins. And he ate locusts and wild honey. And he preached, saying: There cometh after me one mightier than I, the latchet of whose shoes I am not worthy to loose.

present at the raising of Lazarus, and witnessed the triumphal entry into Jerusalem on Palm Sunday.

Over and over had they heard what the Prophets foretold; over and over Our Lord Himself had warned them that He must suffer and die. But even yet they did not understand. At last He said to them quite plainly: "You know that after two days shall be the Pasch, and the Son of man shall be delivered up to be crucified."

When the day of the Pasch was near at hand, "Jesus sent two of His disciples, Peter and John, saying: Go and prepare the Pasch that we may eat": and He bade them find "A large dining room furnished, and there prepare ye for us. "And the disciples did as Jesus had appointed them, and they prepared the Pasch." When Holy Thursday came, the King took supper with His Apostles, the last supper He was ever to take with them.

It was not a common supper, such as was eaten every day, but a religious observance ordered by the Law, and it was not taken all at one time. St. John says: "When supper was done," meaning when the first part of the ceremony was over, Our Lord rose, put off His outer garment, and " After that He putteth water into a basin and began to wash the feet of the disciples. When He came to Peter, Peter saith to Him, Lord, dost Thou wash my feet? Jesus said: What I do thou knowest not now, but thou shalt know hereafter. Peter saith to Him: Thou shalt never wash my feet. Jesus answered him: If I wash

loose on earth, it shall be loosed also in Heaven."

From this time forth the King began to prepare His disciples for His Passion, and told them that He must die, and in two days rise again. At first they did not understand clearly, but when at length the truth entered their minds, "Peter, taking Him, began to rebuke Him, saying: "Lord, be it far from Thee." And Jesus said: "Get thee behind Me, Satan: thou art a scandal to Me because Thou dost not relish the things that are of God, but the things that are of men."

Six days later Jesus took Peter and James and John up into a mountain to pray. And he was transfigured or changed — before them. His face became bright as the sun, and His garments all white and shining; and Moses and Elias appeared talking to Him. They spoke of the death He was to suffer in Jerusalem: presently Moses and Elias were about to depart, and Peter said to Jesus: " Master, it is good for us to be here; if Thou wilt, let us make here three tabernacles, one for Thee, one for Moses, and one for Elias." Then a bright cloud overshadowed them, and a voice came out of it, saying: "This is My most beloved Son in whom I am well pleased. Hear ye Him."

The three Apostles fell down terrified, but Jesus touched them, told them not to be afraid, and charged them too "to tell the vision to no man, until the Son of man be risen from the dead."

St. Peter, with the other Apostles and disciples, was

I have baptized you with water, but He shall baptize you with the Holy Ghost." "Did St. John really eat locusts?"

Persons who have traveled in that part of Syria where St. John lived, declare it to be most likely that he really did, for the poor people of that country eat them to this day, and, what is more, think them very good when roasted and rubbed down to powder. The wild honey is still to be found stored by the bees "in the hollow places of the rocks." As for the camel's hair and the leathern girdle, they were worn by shepherds and herdsmen, and by all the poorer dwellers in the wilderness at that time. St. John's poverty was of his own choosing, for Zachary had property at Ain-Karim which, after his death, belonged rightly to his son. But John preferred to share the lack of all things with the Messiah whom he loved so dearly, but whom he had never seen until:

"It came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. And forthwith coming up out of the water, he saw the heavens opened, and the Spirit as a dove descending and remaining on Him. And there came a voice from heaven, saying, Thou art My beloved Son: in Thee I am well pleased. And this is the testimony of John, when the Jews sent from Jerusalem Priests and Scribes, to ask him: Who art thou? And he confessed, and did not deny : and he

confessed: I am not the Christ. And they asked him : What then ? Art thou Elias? And he said I am not. Art thou the prophet? And he answered: No. When the messengers persisted in asking who he was, he answered: I am the voice of one crying in the wilderness: Make straight the way of the Lord: as said the Prophet Isaias. Then they asked him why he baptized if he were neither Christ, nor Elias, nor the prophet. And he said: I baptize with water; but there hath stood one in the midst of you whom you know not. The same is He that shall come after me, who is preferred before me: the latchet of whose shoes I am not worthy to loose."

You know most people in those days wore sandals; that is, soles made of thin strips of wood or leather, bound to the foot and leg by straps that were called latchets. When a guest entered a house, a slave was sent to loosen these latchets, remove the sandals, and assist the visitor to wash the dust of the road from his feet. "These things were done in Bethania beyond the Jordan where John was baptizing.

"The next day John saw Jesus coming to him, and he saith: Behold the Lamb of God, behold Him Who taketh away the sins of the world. The next day again John stood, and two of his disciples. And beholding Jesus walking, he saith: Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus.

"Thou art truly the Son of God."

In spite of His miracles, the people were slow to believe all that Our Lord tried to teach them; and when He explained the doctrine of the Blessed Sacrament, they were scandalized. "After this many of His disciples went back and walked no more with Him." The sacred Heart of the King was wounded then, as you would be if your friends were to desert you, and "He said to the twelve: Will you also go away? And Simon Peter answered Him: Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that Thou art the Christ, the Son of God."

At another time Our Lord said to His disciples "Whom do men say the Son of man is? And they said: Some say that Thou art John the Baptist, and others Elias, and others Jeremias, and others that one of the former prophets is risen again. Then Jesus said to them: But whom do you say that I am? Simon Peter answered and said: Thou art Christ, the Son of the Living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father who is in heaven. And I say to thee that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And to thee will I give the keys of the kingdom of Heaven, and whatsoever thou shalt bind upon earth, it shall be bound also in Heaven; and whatsoever thou shalt

sinking."

Then " Peter fell down at Jesus' knees, saying: Depart from me, Lord, for I am a sinful man. And Jesus saith to Simon: Fear not: from henceforth thou shalt catch men." When the King went to the house of Jairus where the daughter of the ruler lay dead, "He admitted not any man to follow Him but Peter and James and John."

After the miracle of the multiplication of the loaves and fishes, the people tried to seize Our Lord and make Him king; but His kingdom was not of this world, and He "Fled into the mountain to pray, Himself alone," whilst Peter and the others took boat to cross the sea.

It was dark night when a great storm arose, "And the ship in the midst of the sea was tossed by the waves" and "Presently Jesus cometh to them, walking upon the sea, and He would have passed by them." All on board saw Him and were terrified, for they thought it was a spirit, but Our Lord said: "Be of good cheer; it is I, be not afraid." Then Peter cried: "Lord, if it be Thou, let me come to Thee upon the waters." And he said: "Come." But Peter's faith was not strong. He was afraid and began to sink, and cried out: "Lord, save me!" Then Jesus stretched out His hand saying: "O thou of little faith, why didst thou doubt ?" The storm ceased as Our Lord and St. Peter gained the vessel, and they that were in the ship worshiped the King, saying:

"There reigned at that time over Galilee a man named Herod, the grandson of that Herod the Great who had caused the massacre of the Holy Innocents. This Herod was almost, if not quite, as bad as his grandfather had been, and among other crimes had committed that of marrying the wife of his brother Philip while her husband was still alive. St. John the Baptist, knowing of this wickedness, reprovved Herod for his sin, and was thrown into prison.

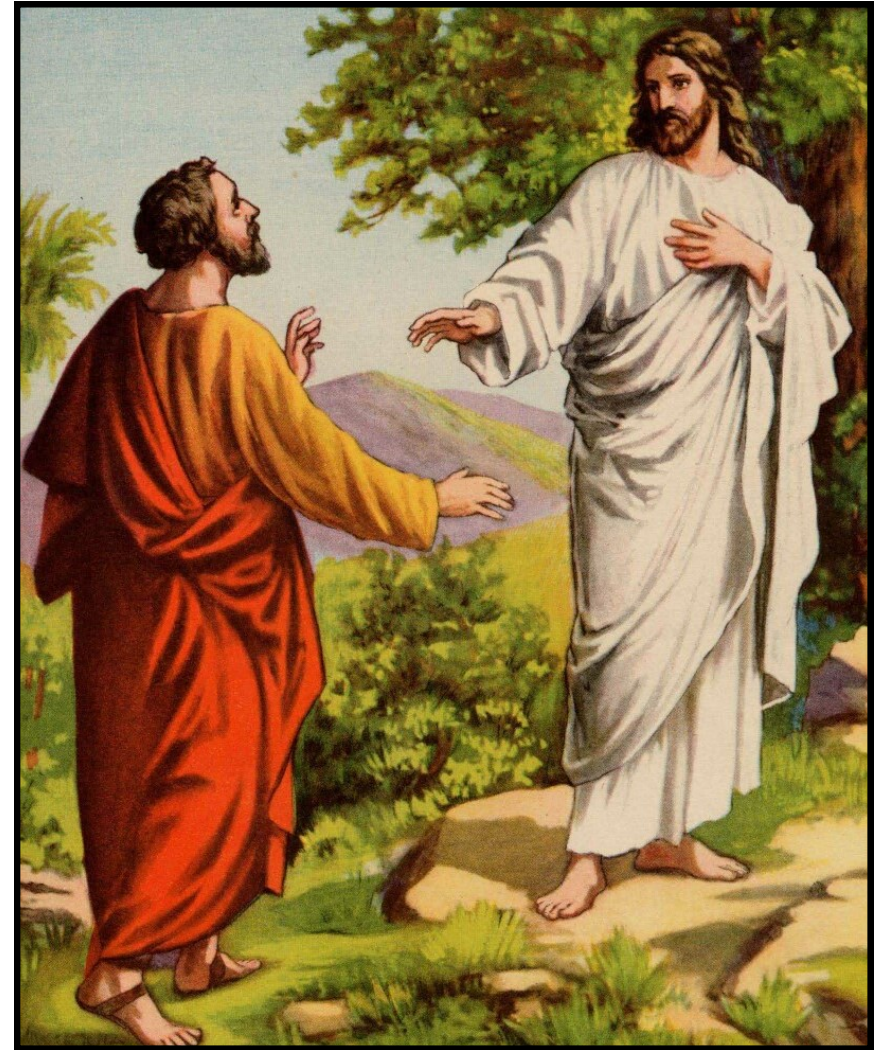
"But Herod the Tetrarch, when he was reprovved by John for Herodias, his brother's wife, and for all the evils which Herod had done, he added this also, above all, and shut up John in prison. "Still it seems that his disciples could visit him, for we are told that "When John had heard in prison the works of Christ, he called to him two of his disciples, and sent them to Jesus, saying: Art Thou He Who is to come, or look we for another ?

"And Jesus, making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them. And blessed is he that shall not be scandalized in Me."

After the messengers of John had gone back to their master, Our Lord spoke of the Baptist to His own disciples, declaring His Precursor to be: "A prophet and more than a prophet. This is he of whom it is

written: Behold I send My angel before Thy face, who shall prepare Thy way before Thee. Amen, I say to you, there hath not risen among men that are born of women a greater than John the Baptist: yet he that is the lesser in the kingdom of heaven is greater than he."

Herodias, the wicked woman whom Herod had married, hated John the Baptist because he had declared her marriage to be unlawful; and "Laid snares for him, and was desirous to put him to death, and could not: For Herod feared John, knowing him to be a just and holy man, and kept him, and, When he heard him, did many things: and he heard him willingly. And when a convenient day was come, Herod made a supper for his birthday; for the princes, and tribunes, and chief men of Galilee. And when the daughter of the same Herodias had come in, and had danced and pleased Herod and them that were at table with him, the king said to the damsel: Ask of me what thou wilt, and I will give it to thee. And he swore to her: Whatsoever thou shalt ask, I will give thee, though it be the half of my kingdom. Who when she was gone out, said to her mother: What shall I ask? But she said: The head of John the Baptist: And when she was come in immediately with haste to the king, she asked saying I will that forthwith thou give me, in a dish, the head of John the Baptist. And the king was struck sad. Yet because of his oath, and because of



Peter's Confession

and from that time "Peter and James and John" were His chosen companions and most intimate friends. One of them, John became "the disciple whom Jesus loved;" Peter He made Head of His Church; James was the first of the twelve to suffer martyrdom for the faith.


Our Lord seems to have lived in Peter's house during some part, at least, of His residence in Capharnaum, and it was from Peter's boat that He preached to the people when "The multitude pressed upon Him," and in Peter's boat also that He so often crossed the Sea.

On the day when the Sermon on the Mount was preached, the King worked many miracles, and "When Jesus was come into Peter's house, He saw his wife's mother lying, and sick of a fever. And He touched her hand and the fever left her, and she arose and ministered to them." Very shortly after this when "The multitudes pressed upon Him to hear the Word of God, He saw two ships by the Lake," and "Going into one of the ships that was Simon's He desired him to thrust out a little from the land. And sitting there He taught the multitudes out of the ship." When the sermon was over, Our Lord told Peter to launch out into the sea and let down his nets, and: "Simon answering said : Lord, we have labored all the night and have taken nothing. But at Thy word I will let down the net." And he did "let down the net" and took so many fishes that the net was broken, so many that when the partners came to help them " they filled both the ships so that they were almost

them that were at table with him, he would not displease her. And sending an executioner, he commanded that his head should be brought in a dish. And he beheaded him in prison, and brought his head in a dish: and gave it to the damsel, and the damsel gave it to her mother. Which his disciples hearing, came and took his body, and laid it in a tomb."

Afterwards that blessed body which had never, since it came into the world, been the slave of sin, was carried to Alexandria. The head of the Baptist was taken to Rome.

CHAPTER VIII
THE STORY OF ST. PETER AND THE ELEVEN
BEFORE THE BURIAL OF OUR LORD

T is a great pity that the story of St. Peter would take up more space than we can afford if told entirely in the words of Holy Writ, for no other can be half as beautiful but so it is. We must do the best we can under the circumstances, and give you as much of the Gospel narrative as possible.

St. Peter lived at Capharnaum with his family, for he was married; and he followed the trade of a fisherman in partnership with his brother Andrew, and with James and John, the sons of Zebedee.


You have read how Andrew brought him to the King who changed his name from Simon Bar-Jona, which means Simon, Son of John, to Cephas, or Peter, meaning a rock. A little later as "Jesus was walking by the Sea of Galilee " He saw Peter and Andrew and called them again to follow Him, promising that thenceforth they should be fishers of men. On that same day He called James and John,

followed Him." Soon after this Matthew invited the King and His disciples to supper and asked many of his friends who were publicans like himself to meet Our Lord. The Pharisees were angry and shocked because the King ate "with publicans and sinners," and they told His disciples so. When Our Lord heard of this He said: "They that are well (that is, good and holy people) have no need of a physician, but they that are sick: Go, then, and learn what this meaneth, I will have mercy, and not sacrifice. For I am not come to call the just, but sinners, to repentance."

St. Matthew remained with Our Lord until after the Ascension, and then preached the faith in Palestine during several years. He wrote his Gospel for the Jewish converts in his own country, and afterwards went into the far East, and suffered martyrdom in Parthia. His relics were brought to Italy, and placed in a church at Salerno. Each of the four evangelists is represented by an emblem or sign: Of these St. John's emblem is an eagle; St. Mark's a lion; St. Luke's an ox; and St. Matthew's a man, because in the first chapter of his Gospel he gives a table of the human descent of Our Lord from David. It is in St. Matthew's Gospel also that we find the story of the Wise Men.

CHAPTER VII

THE GATHERING OF HIS FRIENDS

F you take your map of Palestine, there is one in the big Bible if you cannot find it in your atlas or geography, you will see that a river, the Jordan, rises in Mt. Libanus at the extreme north, and flows through the whole country from north to south, emptying itself at last into the Dead Sea. In its course the Jordan forms several lakes, of which the largest is the Lake of Genesareth, often called the Sea of Galilee, or the Sea of Tiberias. This lake is fourteen miles long, and six broad, and now, as in the time of Our Lord, contains great quantities of fish. Its shores are bare and rather desolate, but many famous cities once stood upon its banks, and among them, to the northwest, was Capharnaum.

The name signifies "The lovely Place!" or "The town of Consolation;" and in this city by the sea dwelt many friends of the King, among them Peter and Andrew, and James and John. They had not always lived at Capharnaum; their birthplace, and that of Philip also, had been Bethsaida, a city only three

miles away.

But it was their dwelling place in manhood, and here they followed the humble trade of fishermen; James and John living with their father Zebedee, and Peter who was married, in a house of his own; Andrew probably shared the home of his brother, and the four were partners in trade.

If you have read the story of the "Call of the Disciples" as it is set down in the Gospel, you have thought, perhaps, that Peter and Andrew, and James and John, saw the King for the first time when He walked that day by the Sea of Galilee, and said to them: "Come, follow Me." But this was not so. Ever since they were twelve years old, the boys had gone down every year to Jerusalem for the great festival, and the people of Capharnaum and the other cities by the sea would be pretty sure to have journeyed with those coming from Cana and Nazareth; for it was the custom to travel in companies. Moreover, James and John were nearly related to Our Lord. Andrew was the disciple of St. John the Baptist, and first learned that Jesus was the Messiah "in Bethania beyond the Jordan, where John was baptizing. "Again the following day, John stood and two of his disciples. And beholding Jesus walking he said: Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. And Jesus turning, and seeing them following Him, saith to them: What seek you? Who said to Him:

and Philip and Bartholomew, or Nathanael, he was called by the King to be one of the twelve who, like St. Paul, were to be shown what great things they should do in His name. This favored one was Levi, or Matthew, the Publican.

Do you know what a publican was? You do know that the Romans had conquered the Jews, and ruled their country, and made them pay taxes for the support of the army which was to prevent the Jews themselves from rising against their foreign masters. The men employed to collect these taxes were nearly always Jews themselves, for the tax-gatherers were well paid, and the Jews loved money then as now. They were hated and looked down upon by their own countrymen, and often despised by their Roman employers; but, if not strictly honest at all times, they were rich men. "And Matthew was a publican." He gathered taxes from those who carried merchandise from one side of the Sea of Galilee to the other, and tolls from the passengers who crossed the Lake or inland sea in ships. St. Luke and St. Mark speak of this Apostle as Levi, but he calls himself Matthew, and was probably known by that name after his conversion.

The King had cured a man sick of the palsy, who was let down to Him through the roof of a house. "And when Jesus passed by from thence He saw a man sitting in the Customs, named Matthew, and He saith to him: Follow Me. And he rose up and

there met another who was to be His friend, although at first not a very brave one.

"And there was a man of the Pharisees named Nicodemus, a ruler of the Jews: And this man came to Jesus by night, and said to Him: Rabbi, we know that Thou art come a teacher from God; for no man can do those signs which Thou dost unless God be with Him."

The King did not reproach Nicodemus with His cowardice, as you or I might have felt tempted to do. Instead of that, He explained to him the truths of faith; and because Nicodemus was a clever and learned man, and was really in earnest, Our Lord spoke to him of very high and difficult things, not easy to understand. In spite of his seeming want of courage, this Pharisee and ruler of the Jews became a true and steadfast friend "Who remained faithful in all the distresses of his friend."

Nicodemus helped Joseph of Arimathea, after the crucifixion, to bury the sacred body of Our Lord. And being later on, perhaps after the Ascension of the King, turned out of the Synagogue, he retired to the country house of his friend Gamaliel, the teacher of St. Paul, and there died after many years.

Our Lord had many friends who dwelt by the Sea of Tiberias, but we have not space for an account of all. There is one, however, who must not be omitted, for like Peter and Andrew, James and John,

"Rabbi (which is to say, being interpreted, Master), Where dwellest Thou? He saith to them: Come and see. They came and saw where He abode, and they stayed with Him that day. And Andrew, the brother of Simon Peter, was one of the two who had heard John, and followed Him. He findeth first his brother Simon, and saith to him: We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And Jesus looking upon him said : Thou art Simon, the son of Jona : thou shalt be called Cephas, which is, being interpreted, Peter. On the following day he (Andrew) would go forth into Galilee, and findeth Philip. And Jesus saith to him: Follow Me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith to him: We have found Him of whom Moses and the Law, and the Prophets did write, Jesus, the Son of Joseph of Nazareth. And Nathanael said to him: Can anything of good come out of Nazareth? Philip said to him: Come and see. Jesus saw Nathanael coming to Him, and He said of him: Behold an Israelite indeed, in whom there is no guile. Nathanael saith to Him: Whence knowest Thou me? Jesus answered and said to him: Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and said : Rabbi, Thou art the Son of God. Thou art the King of Israel."

These four, Peter, Andrew, Philip, and Nathanael

(who was afterwards called Bartholomew) were present with Our Lord and His Blessed Mother at the marriage feast at Cana in Galilee.

"Now there was a marriage feast at Cana of Galilee, and the Mother of Jesus was there. And Jesus also and His disciples were invited to the marriage."

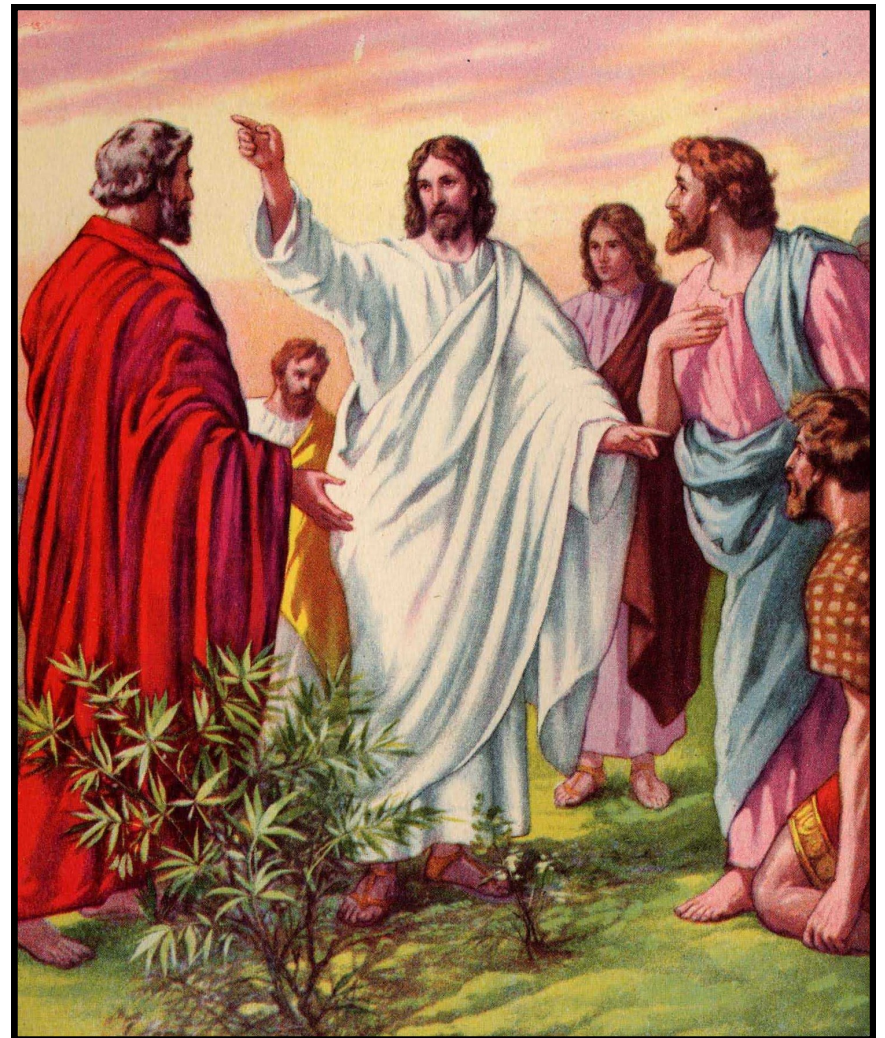
And there the King worked His first miracle of turning water into wine at the prayer of His Mother.

"After this He went down to Capharnaum, He and His Mother, and His brethren, and His disciples, and they remained there many days."

And who were "His brethren"? For certainly the Queen had no other son than He who was also "The only-begotten Son of God."

Those who are styled in the Gospel "the brethren of Jesus" were certain near relatives, the sons of Mary of Cleophas. It has been supposed by some writers that their father was dead, and that St. Joseph had adopted them according to a custom among the Jews. St. Matthew and St. Mark tell us that the names of these near and dear friends of the King were James, Simon, Judas (not Judas Iscariot) and Joseph. Later on, James (called the Less to distinguish him from James the brother of John and Simon) was numbered among the Apostles.

When the festival of the Pasch was drawing near, Jesus went down to Jerusalem. His disciples and



The Apostles Chosen