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# The Wedding at Cana

by

Sister Anne Catherine Emmerich



Translated from the German writings

of

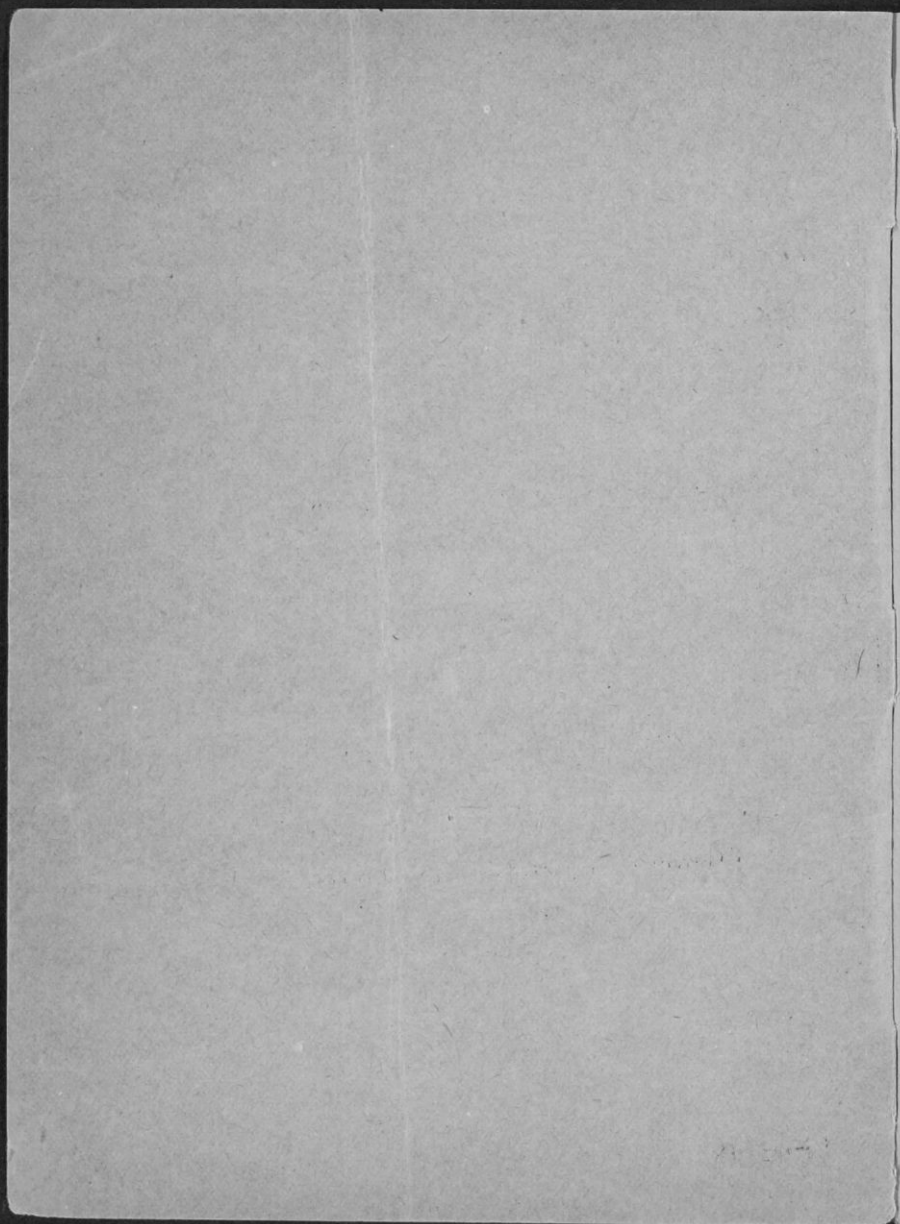
Clement Brentano, her writer.



Published in the Fall of 1913 by

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Brandon, R. R. Millerville, Minn., U. S. A.



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## Introductory.

In translating this Wedding at Cana, of Anne Catherine Emmerich, I have tried to remain, as far as possible, true to the sense in which it is given in the German; it was not in my plan to turn it over into the smoothest and most stylish English. For the pleasure of reading alone, it is not written; the writers desire of it to bring forth some fruits.

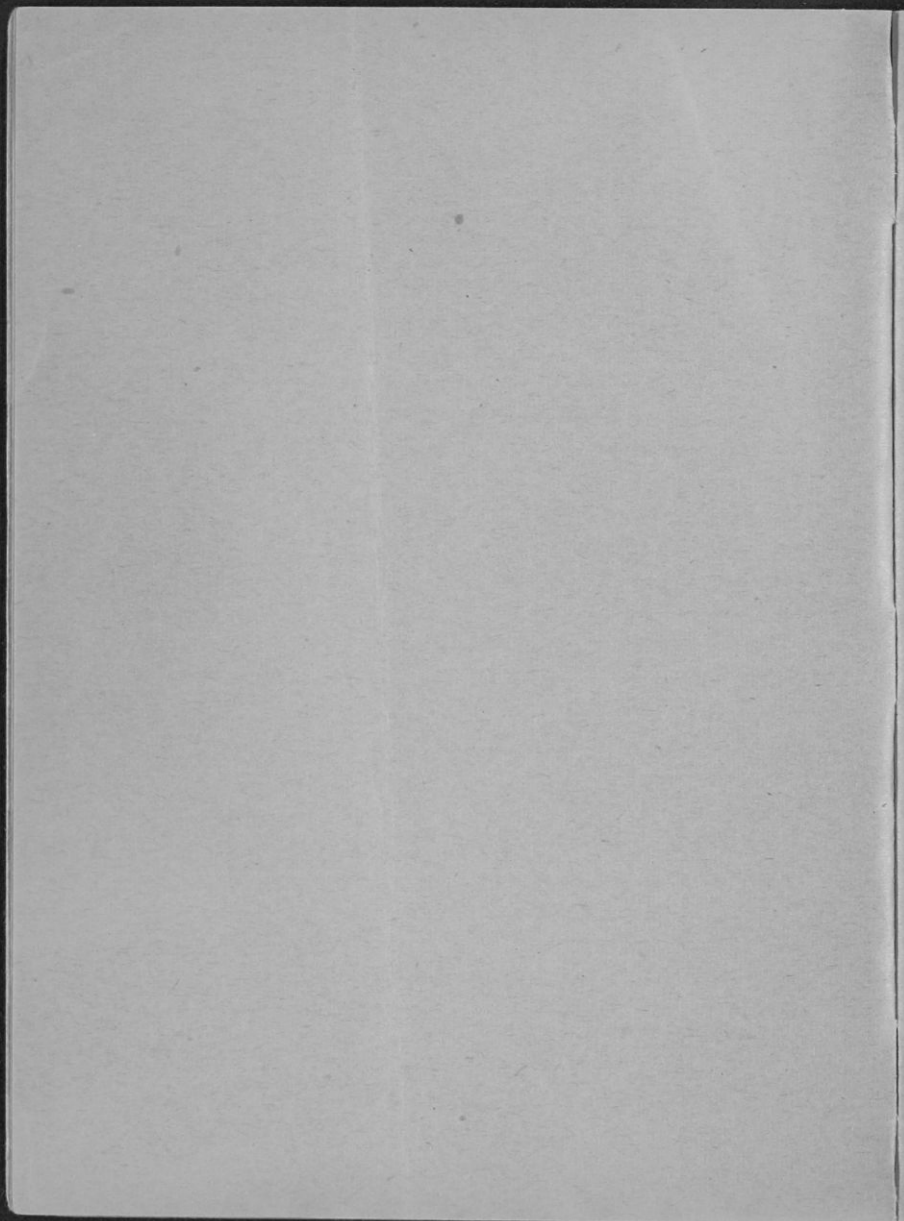
The statements of the Sister are not set up by the Catholic Church as articles of faith, that must be believed; but they are views, visions and revelations, of a truthful, pious, and blessed lover and servant of God. Her works are very interesting, edifying, and of profound wisdom.

The Translator.

Aug. 12, 1913.

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Whoever is not yet acquainted with the life of Anne Catherine Emmerich, can probably not prize justly her narrations. If some book of her life is not in reach, one can be had of the publishers of this article at a very small cost.



## THE WEDDING AT CANA

by

**Anne Catherine Emmerich.**

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### PARENTS OF THE BRIDE.

Towards the end of the forty days fast of Jesus, Mary was at Cana, in Galilee, with the parents of the Bride of Cana. These are prominent people, and like the chiefs of the city; they have a handsome house almost in the middle of the city, which is built very pleasant and clean. There goes a street middle thru; I think from Ptolemais; the street is seen coming towards the city from the elevations. It is not so confused, and uilt so unlike as others. The bridegroom marries into the house here. They have one more house in the city, that they give the daughter along all furnished. The holy Virgin lives therein now. The bridegroom is about just as old as Jesus; he is, I believe, an adopted son of one of the Three Widows of Nazareth; he is none of those who once wandered with Jesus to Hebron. He is like a housefather by his mother, and keeps the household for her. He is now also there; I think it is desired that he shall afterwards help his father-in-law in his office. The good

people take to counsel the holy Virgin in their arrangement of the children, and show her everything; she speaks also with the Bride. I see the Bride, a beautiful girl, but veiled, together with the Bridegroom, in the presence of others.

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*Visions from Dec. 31, to Jan. 5, 1822.*

JESUS IN CANA.

December 31st, 1821.—The brides parents, Mary, the bridegroom and others, came already towards Jesus on the way before Cana, and very reverentially received him.

Jesus lived with his more confidential disciples and namely those who became apostles afterwards, in a single house, where also Mary lived in her last residence. It belonged to the aunt of the bridegroom, who was a daughter of Sobe, Anne's sister, and the one of the often mentioned widows who had three sons. She had during the whole ceremony the place of mother to the bridegroom.

On this day there gathered themselves yet all the remaining guests and women; there came all the relatives of Jesus from Galilee. Jesus alone brought of disciples well 25 guests. This wedding was looked upon as a matter his own, and He had taken a part of the whole feast upon Himself, therefrom was Mary already so early there and helped arrange everything.



Jesus had, for example, undertaken to furnish all the wine on the wedding, therefore Mary said so carefully, that there was want of wine.

Although Jesus had in his twelfth year at the children's meal in Anne's house, when he came back from the teaching in the Temple, after several mysterious talks on bread and wine, said to the bridegroom that he would once appear on his wedding, the higher mystery of every occurrence has also again its outward seemingly common motives: so too Jesus' part on this wedding. Mary had already sent several messengers to Jesus to come to this wedding; there was after a human manner a talk arisen among the acquaintances and family of Jesus against him, his mother is a deserted widow, He travels about in the Land and cares not for her and his family. He wanted therefore to come to the wedding with his friends, and to give honor to the wedding. He had therefore directed Martha and Lazarus thereto also, who helped Mary in the arrangement, and it was also Lazarus who bore that part of the cost that Jesus had undertaken, what was known to Jesus and Mary only; for Jesus had great confidence to Lazarus, He received everything gladly from him, so as this one was blessed to give everything. Lazarus was also till at last like the treasurer of the congregation. Jesus had also undertaken a part of the meal, namely a second part

of the same of preferable victuals, fruits and all kinds of birds and herbs. And I also saw Veronica arrive from Jerusalem, who brought along Jesus a basket of the most wonderful flowers, and especially various artistic sugar-work.

The father of the bride was a wealthy man: he had a large freight-business, pack-houses, and large harbors and feeding-places for caravans along the Army street, and had many subordinate officials.

On these days Jesus spoke much with those disciples alone, who afterward became his apostles and who lived with him in the house. The other disciples heard not everything that he said to them. They went out much on walks in the region, there Jesus instructed the disciples and guests in manifold wise, and the subsequent apostles again explained to others the teachings of Jesus they heard. This wandering of the guests served that the preparations for the feast could be made more undisturbed, but some disciples and also Jesus were sometimes in the house and by the preparations to order this or that, and because several were among them who had an engagement at the bridal-train.

Jesus wanted to let Himself to be known on this feast to all his disciples and relatives, and wanted that all those He had till now chosen, would become

acquainted among themselves and his in the great openness at a feast.

At the third evening after the arrival of Jesus begins the wedding. Wednesday morning is to be the marriage. This evening closes the temple-consecration-feast.

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SECOND DAY OF THE PRESENCE OF JESUS IN CANA.

Jan. 1st, 1822.—To-day was the second day of the presence of Jesus in Cana. There were likely over 100 gusets here, also Mary Mark and John Mark and Veronica, who seemed older than Mary. But Susanna of Jerusalem was not here; she also seldom afterwards made travels along, she was noble living and in a certain retirement in behalf of her birth. Jacob and John's parents were here; Peter and Andrew's parents not, but the half-brother Jonathan and the so-called three widows and their sons, etc., as in general all Anne's relatives, mostly nieces and grandchildren, Mary Cleophas with her children, and Anne's youngest daughter, the half-sister of the holy Virgin; then Aram and Themeni, the nephews of Joseph of Arimathea; Obed and four disciples of John, Cleophas, Jacob, Judas, Japhet, Jesus' youth-playcompanions, grand-children of Sebadia of Nazareth, a relative of Joachim.

The father of the bride is called Israel. I have always wanted not to tell the name, for I thought there was none so. He descended from Ruth of Bethlehem. The mother of the bride is somewhat lame, limps on one side, and is led. Cana is smaller than Capernaum, and the latter is rather livelier, yet not as large as Nazareth, which has destroyed places. Cana lies on the evening-side of a hill, and is a pleasant and cleanly place; yet the wealth is divided among Israel and a few others, the remainder seem to live mostly in the labor of these. There is a synagogue with three priests there. The wedding is held in a public feast-house, in the nearness of the synagogue. There are from this house to the synagogue arbors, and green bows stretched, with wreaths and fruits hung thereon. Before the banquet-house there is a court-yard with arbors, the feast-place stands against it—it is the empty foreroom of the house to the fireplace, which consists in high stepped masonry, on which however is not cooked, but is decorated like an altar with vessels, presents, flowers and table-dishes. This fireplace has about one third of the room behind itself yet, where at the meal the women sat alone. Above the beams of the house were seen, they were decorated with wreaths; and up thereto could be ascended to light the lamps that were there.

Jesus is like the Lord of the feast, He leads all

enjoyments and spices them with teaching. He said, they should all on this day delight themselves as is custom and moral, and also draw wisdom out of everything in pleasure. He also parted in the order of the feast, and among other things said, that they wanted to go out twice daily to delight themselves in the open air. I then saw the wedding-guests, the men and women separated, outside on a green pleasure-place under trees, where there was water near also—I think it was a pleasure-garden by a bath—entertain themselves with playing and conversation. I saw the men in a circle lying on the earth, in the middle of them were all kinds of fruits, which they, after certain rules, threw and drove to each other, that they should fall into certain diggings, what again for a part then those tried to prevent. I saw Jesus play this play with fruits along with a friendly earnestness; He often said a wise word with a smile, that all wondered, or touched, quietly took up, or single ones not understood and let explain to themselves by those who were brighter. He had ordained the inner play-circles and winnings, and divided them with nice, often very wonderful remarks. Younger folks present ran and jumped over leaf-hangings around fruits. The women sat alone and also played with fruits; the bride always sat between Mary and the bride-groom's aunt.

On the evening of the 1st of January, at the be-

ginning of the 4th Thebet, Jesus taught in the synagogue, where all were assembled, of the joy of allowed delights, their signification, the measure, their earnestness, the wisdom; then also of marriage, of husband and wife, of contincency and chastity and the spiritual marriage. At the close of the teaching the betrothed pair came before Jesus alone, and he taught them singly.

Hereupon began the wedding with a meal and with dance. There was danced after the music of the children, who sang choruses in between. All dancing had cloths in the hand, with which men and young women touched themselves, when they danced in rows or in closed circles. Without these cloths they never touched themselves. The cloths of the bride and bridegroom were black, of others yellow. The bridegroom and the bride danced alone first, and then all danced together. The young women were veiled, but the veil was lifted a little over the face; their clothes were long behind, and in front tucked up somewhat with strings. The dance was no hopping and skipping as with us, more a wandering in all kinds of lines, and thereby often also they made movements of the hands, head, and body after music. It reminded me of the movements of the Phariseic Jews at prayer; but it was thoroughly animating and honorable. Of the subsequent apostles none danced along; but Nathanael

Chased, Obed, Jonathan and other disciples danced. The women who danced were only maidens, and everything was unusually orderly and quietly-joyful.

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THIRD DAY.—MARRIAGE.—THE WOMEN'S PLAY.—  
LOT-TABLE OF THE MEN.

January 2nd.—This morning at about 9 o'clock was the marriage. The bride was trimmed up by the bridesmaids; her clothing was of the kind as that of the Mother of God at her wedding, and also the crown, only was this one more ornated. (There is a description of the dress of the Blessed Virgin in the translation "The Nativity of our Lord Jesus Christ.") But the net of her hair was not tied up fine in single lines, it was more in thick strands. When her clothing was done, she was showed to the holy Virgin and the other women.

From the synagogue the bride and bridegroom were taken off to the feast-house, and from there brought to the synagogue. There were six boys and six little maids, who carried wreaths, in the train; then six grown boys and girls with fifes and other instruments, that I have elsewhere already described. They had curled, striped stuff like wings on the shoulders. Besides these, 12 young women accompanied the bride as bridesmaids, and 12 young men the bridegroom.



With them were Obed, Veronica's son, Cousin of Joseph of Arimathea, and Nathanael Chased, also several disciples of St. John; but none of the subsequent apostles.

The marriage occurred before the synagogue thru the priests. The rings, which they exchanged, the bridegroom had received of Mary for a present, and Jesus had blessed them by his mother. Noteworthy was to me at the marriage, what I have not observed in the marriage of Joseph and Mary: the priest wounded the bridegroom and the bride with a pointed instrument on the place of the left ring-finger, where the ring came to be stuck on; he let from the bridegroom two, and from the bride one drop of blood drip into a cup of wine, which they drank out in common, and gave the cup away. There were then also many other things, clothes, and pieces of clothing given to poor persons standing by. When the bridal people were brought back to the feast-house, Jesus received them there.

Before the wedding-meal I saw them all assembled again in the pleasure-garden. The women and maidens sat in a bower on covers and played a play around fruits: they had in change a triangular tablet on the lap, that was lettered on its border; they turned a pointer-hand on the tablet and when it stood still they had certain winnings.



But for the men I saw a wonderful play prepared by Jesus Himself in a pleasure-house. In the middle of the pleasure-house was a round table, set on its border with just as many portions of different flowers and herbs and fruits, as there were persons who played along. Jesus had previously all alone ordered these fruits to accord many kinds of deep thoughtful significations. Over this table lay another movable round disc with a hole; when this disc was turned round, the hole came to stand over one of the fruit-portions, and these were now won by the turner as his lot. In the centre of the table stood a grape-vine, full of grapes, overreaching a bundle of wheat-ears that surrounded it; and, the longer the disc was turned, the higher up rose the vine and wheat bush.

The subsequent apostles and also Lazarus played not along. I received also thereon the direction, who already has the calling to teach, or knows something more than the others, must not play along, but observe the happenings of the play and spice them with instructive applications, and so to lift out the earnest from the cheerfulness.

There was though in this play made by Jesus something wholly wonderful and more than incidental, for the lot that fell to every player, was wholly significant on his qualities, faults and virtues, and Jesus explained to every one his lot after the construction of the fruits.

Every lot became a parable over the winner, and I felt that they really received something internally with these fruits. As much as they now were all singly touched and awakened thru the words of Jesus, and maybe also thru the eating of the fruits, in that their meaning now went over effective into them, so was still, what Jesus said on every lot, for all others, whom it did not hit, wholly unmistakable, but only a cheering and significant word. But each single one felt a deep glance of the Lord into his inner self; it was the same case as with the talk of Jesus to Nathanael, of having seen under the fig-tree, what struck him so deep, and remained concealed to the others.

To regret, I know no more one single lot and its explanation to tell. I remember yet, there was also mignonette among the herbs; and that Jesus by Nathanael Chased's lot said to him: "See you now well, that I said aright, you are a true Israelite without guile."

But one lot I saw effect really wonderful. Namely the bridegroom Nathanael won a wonderful fruit. Two on one stem, with separated sex, so as the hemp. The one fruit resembled more a fig, the other more a flower-shaped apple, but it had no blossom-end, it was hollow. It is difficult for me to explain this; it was like a navel, there were seed-cells therein, two over each other, I think, in one 4, and in the other 3 kernels;

above fine white threads grew out. It was reddish, inside white and striped red; I have seen such in Paradise.

(The German writer giving the Sister's own description of this fruit, has a complaint that it is not clear. To me it appears plain enough.)

I know only that everything became very astonished when the bridegroom won this fruit, and that Jesus spoke of marriage, and chastity, and the hundred-fold fruit of chastity; and that still all this was spoken so, that the Jewish view of marriage was not hurt, but that several disciples, for example, Jacob Minor, who were Essenians, understood yet deeper.

I saw that those who were present wondered themselves yet more over this lot than over the others, and that Jesus said about, that these lots could, these fruits, well do greater wonders still than their meaning appears wonderful. But I saw, when the bridegroom drew this lot for himself and the bride, something wholly wonderful happen, what to tell I really dread. I saw, as the bridegroom received this lot, him become internally moved and pale, and that like a dark human shape, like a shadow, from the feet upward, went out from him and disappeared; and that he hereafter appeared much more lightsome, purer, and like transparent in comparison to before. There seemed still no one to see this but I; for all remained quiet as before, and

there arose no emotion. In the same instant I saw the bride, who distant sat among the women playing, also as sinking into fainting. There loosened itself a dark, to me uncommonly preverse shadow-figure, off from her, which from the feet up, in or before her, or over her breast, seemed to rise and escape before or out of her mouth. It was as if also all kinds of clothes and ornaments stripped themselves from her.

I know not how I came thereto, but I was in extraordinary fear busy to work aside quickly this to me so repugnant dark shadow, and that stripped off dress; and I had a care thereby as if I wanted to conceal it from the others present, as something shaming the bride. It would not immediately depart, but became always smaller, and I shoved it with the ornaments into an old chest that stood near. As I pressed it into it, only the head and the shoulders thereof seemed to be there yet. The bride was afterward all pale, but thru and thru lightsome and pure, and appeared wholly simple in her clothing. By this my mingling into that picture, I also saw the holy Virgin working along. She was also toiling to drive away that dark shape.

There were with single lots satisfactions connected, so I remember, that bride and bridegroom should take certain something, what I forgot, out of the synagogue

and pray certain prayers.—The herb that Nathanael Chased lotted was a little bunch of sorrel.

The fruit of the bridegroom I have likely often seen in other times, as I speak thereof, I see immediately also the blossom, and mingle both thru each other then in speaking. The wonderful effect of this fruit showed itself, when the bridegroom had sent a part to the bride, and they had both eaten thereof. Also with all the other disciples, who had won lots and eaten thereof, awoke their peculiar passions, resisted a little and flew from them, or they were strenghtened in the strife against them. There is a certain overnatural secret in all fruits and herbs, what has since the fall of man and nature become a natural secret with him, of the former contents of which there remains only a comprehension in the signification, the shape, the taste, and the effects of these creatures: in dreams and on heavenly tablets, these fruits appear after their signification before the fall, but also not always wholly clear, it is now all to confused thru our understanding and ordinary use in life of the same.

The fruit that the bridal pair ate, was relative on chastity; and the figure that went from them, was the fleshly, impure desire. I know not, if this shape, that I saw, another one in similar seeing conditions, would also have seen so; I know not if it was the real going-

out of a sensual spirit out of the bride especially, or only a picture for me, that I could see what was going on with me.

When the bride fainted, several burdensome dress-adornment-pieces were taken off from her, also some rings from the fingers, of which she had many; among other things a golden funnelpoint was drawn from the middlefinger, that sat thereon like a thimble, and else also chains and spangles from arm and breast, to ease her. She retained nothing on herself of adornments but the wedding-ring on the left ring-finger, which the holy Virgin had given to her as a present, and on the neck a hanging of gold, indeed shaped like a drawn bow; in the large plate a brown mass was inlaid, like that on Mary and Joseph's wedding-ring, and thereon a lying figure was pictured, which held before itself and viewed a flowerbud.

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#### THE MIRACLE AT CANA.

After the play in the garden followed the wedding-meal. The room of the feast-house before the decorated fireplace was thru two low screen-walls, so that the guests lying at table could see themselves, divided into three rooms, in each of which stood one long narrow table. Jesus lay in the middle room, above at the table, with the feet towards the decorated fireplace.

At this table sat Israel, the bride's father, the male relatives of Jesus and the bride, and also Lazarus. On the side tables sat the other wedding-guests and disciples. The women sat in the room behind the fireplace, but could hear all the words of the Lord. The bridegroom served at the table. But there was also a caterer with an apron there, and several servants. By the women served the bride and several maids.

When the fare was carried on the table, there was a fried lamb set before Jesus also. It had the feet tied crosswise. When now the bridegroom brought to Jesus a box wherein the carving knives lay, Jesus said to him alone, he should remember that childrens meal after His twelfth Easterfeast, where Jesus told a parable of a wedding and said to him, He would come to his wedding. That is with this present day fulfilled. Therethru the bridegroom became very earnest; for he had forgotten all of that occurrence.

Jesus was at the meal, as during the whole wedding very cheerful, and at the same time instructive; He treated every deal of the meal with an explanation of its spiritual signification. He spoke also of joy and feastly cheering-up. He mentioned, the bow must not be always stretched, a field must be refreshed thru rain. She said parables thereover.

Afterward Jesus carved the lamb, and thereby He related especially wonderful things; He spoke thereby



of the separation of the lamb from the herd, of being chosen, not for ones own pleasure and propagation, but to die,—then of frying, of laying off rudeness thru the fire of purification; then from carving of the single limbs: so must they who desire to follow the Lamb, also separate themselves from the most intimate fleshly related. And as He reached around the single pieces and they now ate the Lamb, He said, thus separated from ones own and divided, the lamb becomes in them all one nourishment binding them in common; so also must, he following the Lamb, deny himself his pasture, die off to his passions, separate himself from the members of his family, and become a nourishment and food of union thru the Lamb and in His heavenly Father, etc.

I can no more say all that so well. (At least the kind of teaching is seen thereout.) Every one had, I know not, if a plate or a breadcake before himself. Jesus also set up a dark brown platter with yellow rim, that was reached around. I saw Him sometimes hold a little bunch of an herb in the hand and teach thereover. Jesus had undertaken to defray the second course of the wedding-meal, and there was provided for everything thru His mother and Martha; He had also told her, He would provide for the wine thereby. As now the second course, of birds, fishes, honey preparations, fruits, and a kind of pastry, which



Seraphia (Veronica) had brought along, was set up on the side-table, Jesus stepped thereto and cut on every viand, then He laid Himself to table again; the viands were set up and the wine missed. But Jesus taught. It lay on the holy Virgin especially to care for this part of the meal, and as she saw that the wine missed, she went to Jesus, and reminded Him carefully, because He had said to her, He would provide for the wine; then Jesus said to her, who had taught of His heavenly Father: "woman, worry yourself not; make no worry to yourself and to me, my hour is not yet come." But this was no hardness against the holy Virgin; He said to her "woman" and not "mother," because in this moment, He wanted to exercise a mysterious dealing before his disciples and all relatives, as the Son of God, in his office as Messiah, and was present in the power of God.

The pilgrim (Brentano) puts together the view of the Sister in the following note: Jesus said to her "woman," as, the Seed of whom, He, should crush the serpents head. Here He wanted to give evidence, that He was also more than a son of Mary, a woman known to them, and He called her therefore woman, because He wanted to deal out of His Godship, as He wanted to work or change, just so, as He called Himself the Son of Man when He speaks of his future suffering, without setting Himself down therethru.

In such moments, where Jesus dealt as the Incarnate Word, is even each therethru, that it is called as that what it is, dignified more, and in the holiness of the dealing, in a manner, thru the calling of his name, rewarded, as with a dignity, with an office. Mary was that "woman," who had born the one, who is here as her creater reminded of the wine for his creatures, to whom He desires to show his higher dignity. He desires to show them here, that He is the Son of God, and not, that He is the son of Mary. When he died on the cross and she wept, He also said: "Woman, see, that is your son!" meaning John.

Jesus had said to her, He would provide for the wine, she steps up here as a prefigure of the mediatrix Mary, and puts before Him the want of wine; but that wine, that He wanted to give, was more than wine in common sense, it drew upon the secret of the wine, that He desired once to change into His Blood. He said therefore, my hour is not yet come: first, that I will give the promised wine; second, that I will change water into wine; third, that I will change the wine into my Blood. Mary was now no more troubled for the guests of the bridal people; she had begged her Son, and therefore she said to the servants: "Do all that He will say to you."

This is just the same, as when the Bride of Jesus, the Church, prays to him: "Lord, your sons have no

wine;" and Jesus said to her not "Bride," but "Church," "worry not, be not disturbed, my hour is not yet come;" and as said the Church to the priests: "Observe all His hints and commands, for He will help you, etc.

Mary thus now said to the servants, they should await and fulfill the commands of Jesus; and after some time, Jesus commanded the servants to bring the empty pots before him and turn them up. They brought the jugs forward—they were three water, and three wine jugs—and showed that they were empty, by turning them over above a basin. Jesus commanded them to fill them all with water, and they carried them off to the well, that was located in a cellar-vault, and consisted in a stone water-box and a pump. The jugs were large and heavy, of earth, and when full, two men had to carry on each, on the two handles. They had several pipes from top to the bottom, closed with plugs; and when the liquor was emptied to a certain hight, the lower plug was opened and this draught used. The jugs were not lifted when pouring out, but only bent over a little on their high feet.

The admonition of Mary was quietly made, the answer of Jesus loud, also the command to fill the jugs with water. When the jugs filled with water, all six were set to the sidetable, Jesus went thereto and blessed them; and as He lay to table again, He

said: "Pour in and bring a drink to the chief steward!" As now this one tried the wine, he went to the bridegroom and said, otherwise the good wine is given first, and when the guests are intoxicated, then ordinarily the poorer, but he has given the costliest wine last. He knew not that to provide this wine was undertaken by Jesus, as this whole part of the meal, what was known to the Holy Family alone and the wedding family. Then drank also the bridegroom and the bride's father with great amazement; and the servants insisted, that they dipped water and had filled the drinking vessels and cups on the tables. They all drank now. But there was no noise over the miracle, there was a quiet and sense of awe and honor in the whole association, and Jesus taught much on this wonder. He said among other matter, the world gives the strong wine first, and cheats the drunken with poor drink, but not so the Kingdom that his Heavenly Father has given to him; the pure water becomes there the costliest wine, as lukewarmness must become spirit and strong fervor.

He spoke also of the meal that He celebrated in his twelfth year, with several present here, as boys, after the return of the teaching in the Temple; and how He spoke of bread and wine then, and related a parable of a wedding, where the water of lukewarmness will be changed into the wine of enthusiasm, and

how this is now accomplished. Then He also spoke yet, they would live and see greater wonders, several Easters will He hold, and on the last Easter wine will be changed into Blood, and bread into Flesh, and He will remain with them and console and strengthen them till to the end; they would also after that meal see things be done on him, which they could now not understand, even if He told them.

He said all this not so plain out, but it was arrayed in parables, which I have forgotten, but this was the sense thereof. And they heard everything with shyness and wonderment. But all were like transformed thru this wine; and I saw, that they, not thru that miracle alone, but also with the wine itself, as earlier thru the fruits, had received internally a real strengthening and change; and all his disciples, his relatives, and all feast-associates, were now convinced of his power and dignity and his sending; they all believed in him, and this faith was in all immediately spread, and they were all become better and agreeable and sincere, who had drunken of the wine. . . . So was He here the first time in his congregation, and it was the first sign, which He had done in the same and for the same, for his sanction in their faith; therefore too is it in his history related as first wonder, as is the Holy Supper as the last, where they already believed.

At the close of the meal the bridegroom came to

Jesus alone yet, and spoke to him very humble, and explained to him, how he felt all fleshly desire died off to himself, and would gladly live with his bride in continency, if she so allow him; and also the bride came to Jesus alone and said the same; and Jesus called them both together, and spoke to them of marriage and the purity pleasing God, and the hundred-fold fruits of the spirit. He spoke of many prophets and holy people, who lived chaste and offered their flesh to the Heavenly Father; and how they had won, like spiritual children, many lost people, whom they had led back to good, and how their posterity were great and holy. He spoke all this in the sense of scattering and of gathering; and they made a vow of continency, to live as brother and sister, for three years; they also knelt before Jesus, and He blessed them.

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JESUS TEACHES IN THE FEAST-HOUSE.—THEY BEGIN  
TO TRAVEL OFF.

January 3rd.—The narrator was extremely ill and said only the following: Jesus had taught in the feast-house, they went not into the open air; several disciples of John, and also Lazarus and Martha are traveled off. I have seen them take a short repast while standing, whereby they were all tucked up. Lazarus was during the whole feast treated as an especially eminent man,

with distinction, by the father of the bride, who personally cared himself much to serve him. He is very fine mannered, earnest, and with friendly reservedness in his behavior; he is quiet, talks little, and is ardently attentive to Jesus.

On the evening of this day, wherewith the fourth day of the wedding began, the bride and bridegroom had been introduced into their house with a festive train. There was a chandelier carried thereby with burning lights that displayed a letter; children went before the train and carried on tracks of stuff one open and one closed crown of flowers, and plucked up the same and strewed them about before the house of the bridal pair. Jesus was in the house and blessed them. The priests were present; they are since the miracle of Jesus at the meal wholly humble, and let him perform everything.

She means, though uncertain, this introduction was only a ceremony yet, the bride stayed with her parents yet till to the end of the feast and the approaching fast.

January 4th.—There are most of the remaining guests, also Mary and the other holy women traveled off; Nathanael Chased, the sons of Cleophas, brethern of Jesus, and other disciples were there yet. On the evening of the 4th, the Sabbath, the beginning of the



7th Thebet, Jesus has taught in the synagogue of this feast, and of the obedience and the pious sentiment of this bridal pair, etc.

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JESUS TEACHES IN THE SYNAGOGUE; HEALS SICK PERSONS.

January 5th.—On this Sabbath Jesus taught two times in the synagogue at Cana, and as He went out, He was called upon for help for the sick. He did here two wonderful cures. One man was fallen down from a steeple, he was dead and had all members shattered; Jesus stepped up to him, laid his members into order, touched the fractures and commanded him to rise and to go home, what he did, after he had thanked; he had wife and children. He was also led to one possessed, who was fettered to a stone, and He made him free. He also healed dropsical persons, and one hemorrhaged woman, who was a sinner. They were seven, whom He cured. These people were not permitted to come during the feast, and as it divulged, He would travel away after the feast, they let hold themselves no more; the priests let him, after the wonder at the wedding, do everything, and these wonders were done in their presence alone, the disciples were not thereby.



## THE WEDDING AT CANA.

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BY THE TRANSLATER.

The Sister has related something also of the later lives of the bridal pair of Cana, and if any readers are interested enough, they can find it in the larger works. They led holy lives. She also gives visions of a few other weddings where Jesus was present and taught. Once on wine, He spoke of drunkenness as a great danger to fall into sin, by the use of wine and in marriage; may the drunkenness come from wine or from evil desires. He taught how thru drunkenness sin is begotten, and how one scandal brings forth the other.

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I have the information, from the Georgetown Visitation Convent, Washington, D. C., that the *Life of Christ* of A. C. Emmerich, has been translated into English and is now being printed, after a delay of nineteen years, in the hands of a publisher. It is being printed in Europe. They know not just when it will be ready for the public, nor the price, but believe that some advance copies will be out at about Christmas. It is the large quarto illustrated *Life* that has been translated; but the English will come out in four small volumes, as being more convenient for use.

