

with this, I thought: If wisdom is worth more than strength, why should the wisdom of the wise man be despised, though he be poor, and his memory not be lasting? For the soft-spoken words of the wise man are more efficacious than the bellowing of the powerful fool. Wisdom then, is better than weapons of war; for though a man possess a great army, if he acts foolishly in the stratagems of war, he loses everything.

Chapter XII

Wisdom, temperance and prudence in man

Dead flies fallen into perfume spoil its fragrance; likewise a little untimely stupidity stains the most brilliant wisdom and glory. The heart of the wise is always in his right hand to act uprightly, and the heart of the fool is in his left to act wrongfully. The fool, in his career, judges all to be such. When a magnate is placed over you, do not abandon your post, because your watchfulness will avoid very grave sins.

Here is another folly I have observed: the prince places the fool in the highest post, and the wise and prudent in the lowest. I have seen servants on horseback, and princes walk about on foot like servants.

He who secretly tells another's ill, is like the serpent that strikes noiselessly.

The fool talks much. The fruit of the fool's toil will be affliction, because he does not even know the way to town. Unfortunate are you, O land, whose king is wanting in wisdom and prudence, and whose princes are more concerned about dining than about good government. On the contrary, blessed is the nation whose king is noble in his deeds, in his wise government and in the use of arms, and whose princes eat to keep alive and not to gorge themselves with delicacies.

By neglecting to re-roof, the entire roof will give way; by lazy work badly done, the house will be full of leaks. Do not speak ill of anyone in the privacy of your room, because even the birds of the air will bear off your words and songsters will publish what you have said.

Chapter XIII

Liberality, youth and old age

Give alms to the poor without seeking any recompense, since at the end you will encounter your eternal reward. When the clouds are laden they pour down abundant rain upon the earth. Thus should you distribute your alms.

Whoever stays observing the wind will never sow; and whoever keeps watching the clouds will never reap.

As you are ignorant of the route by which the soul enters the body, and the manner that bones are set up in the womb of the expectant mother, in the same way neither do you know God's works, who is He who makes everything.

Light is sweet, and to behold the sun is a delight to the eyes. Were a man to live many years, and in all of them enjoy good spirits, let him reflect that the days of eternity are unending; and that when they come, you will realize the vanity of many things from the past.

O youth, vain are your thoughts when you say to yourself: "I will enjoy myself in the world in my youth, I will delight in temporal goods while a young man, and follow the cravings of my flesh and what pleases my eyes." Well, know that God will call you to account for all this on the day He shall judge you. Therefore, cast anger from your heart, and put away the malice of your flesh. For foolish is the youth who gives himself over to the pleasures of the world.

Remember your Creator in the days of your youth, before the time of trials comes, and the years of old age draw nigh, full of vexations and ailments. Do not wait to do good, then, until your hands and legs are atremble.

Remember God before your mind begins to fail with the years, and dementia then hinder you from acting meritoriously, for lack of judgment in your actions; and before your body, converted into dust, returns to the earth from whence it came, and your soul departs to its eternal destiny.

Vanity of vanities, all is vanity. Fear God and keep His Commandments, because this alone avails man.

God will call us to account at judgement for any action that has not been done uprightly.

Ninth Part

The Order of Mount Carmel The Prophets Elias and Eliseus

Book I

The Order of Mount Carmel or Order of Essenes

Chapter I

General aspects of the Carmelites or Essenes

1. The Order of Carmelites or Essenes was founded by the Most Blessed Virgin Mary on the 16th of July in the year 4280 in Her apparition to the Prophet Saint Elias on Mount Carmel. The name Carmelites, then, comes from this privileged Mount where the Order was founded, where its See was, and where the first Carmelite communities were located. The name Essene comes from the Lake of Essenia, today the Dead Sea, since after the foundation of the Order, many Carmelite religiosos established their communities on the banks of this lake, and adopted the name which High Priest and Monarch Melchisedech had given it in honour of the heavenly Queen Essenia.

2. The Order of Carmel from its beginnings was formed by three branches: that of men religiosos, that of women religiosas and that of men and women terciarios. The men religiosos of the first branch, like the women religiosas, lived in their respective convents, since they followed community life in rigorous observance of the Holy Rules. Candidates to the religious life were tried over a long period of several years before being admitted. Essenian Religiosos, both men and women, were indescribably pure and pious, and wore a white habit and cream cloak. Those of the Third Order, the single as well as the married and the widowed, were bound to comply with the spirit of the Order according to the state of life of each. Essenes who lived married life observed much rigour among themselves. It was common for couples to live in pious continence for a certain time following the nuptial ceremony. Their marriages were monogamous and indissoluble, since married members had the sacred obligation not to accept either repudiation or polygamy.

3. The Order of Mount Carmel was always distinguished by the heroic asceticism imposed by its Founder, the Prophet Saint Elias, on its members, especially those of the two branches of religiosos, consisting in a rigorous life of prayer and sacrifice. The name Essenes means saintly religiosos, since they ardently aspire to sanctity.

4. The members of the primitive Carmelite Order were well known for their fidelity in observing Moses' Law, and also for their love and respect toward the Jerusalem Temple. Before setting out for the Temple, they prepared by prayer, rigorous fasts, discipline and other penances. In historical periods when there were no political obstacles, Essenes went up to the Temple at least three times a year, bringing generous gifts. Moreover, within the Temple they had a place reserved for themselves. Essenian families went up to the Temple bringing with them even their unweaned children.

5. The Carmelites or Essenes were distinguished from the start by their special and exalted devotion and veneration for the future Mother of God. In their Cave on Mount Carmel there was an altar dedicated to the Divine Lady, erected by the Prophet Elias. Essenes visited this cave frequently to implore the Coming of the Most Blessed Virgin Mary, already honouring Her from before She was born. This singular Carmelite devotion to the Mother of God was recompensed by the Divine Lady with most abundant Graces and extraordinary privileges, especially by the most loving predilection and maternal solicitude which the Divine Soul of Mary always bore Her beloved Order. Essenes, by their prayers and penances, brought forward the Coming of the Messias.

6. On Essenian feastdays, especially those of a Marian character, for which there were great pilgrimages to Mount Carmel, the Triple Benediction was brought from the Temple of Jerusalem to the Cave of Elias, always by ministry of the Soul of Christ, and placed there to be adored by all, the same Triple Benediction remaining in the Ark of the Covenant within the Temple by virtue of Sacramentality. Likewise the Superior General of the Essenes gave Benediction with the Most Sacred Mystery, with very special Graces, among them sanctifications. These Graces were multiplied during the long stay of the Hallowed Sacrament in Elias's Cave on account of the Babylonian captivity, given the solemn worship rendered to the Mystery, very frequently borne in procession around Mount Carmel.

7. Besides the Prophets Elias and Eliseus, the four prophets called Major, the twelve prophets called Minor and many other prophets pertained to Mount Carmel. Some of them occupied posts as superiors.

Chapter II

The Essenian or Elian priesthood

1. Among the male Carmelite or Essenian religiosos there existed a priesthood which was conferred on many members of the different communities scattered throughout Israelite territory and abroad. The Essenian priesthood was also called Elian priesthood in honour of Elias, Founder of the Order and first Essenian Priest.

2. The real and true Essenian or Elian priesthood, while superior to the real and true Levitical priesthood, was nevertheless immensely inferior to the real and true Ministerial Priesthood of the Order of Melchisedech. The Essenian priesthood did not possess the internal and eternal character of the real and true priesthood of the Order of Melchisedech. The Essenian priesthood, though different from the Levitical priesthood, was comparable to it, for in essence both had the same external character and were extinguished in the person at death. The Essenian priesthood was superior to the Levitical by reason of the sublimity of celibacy together with the dignity of the matter used in sacrifice. The Essenian priesthood, like the Levitical priesthood, was an imperfect participation in the Eternal High Priesthood of Christ through the Priesthood of Mary. The Essenian priesthood, like the Levitical priesthood, was a reflection of the real and true Priesthood according to the Order of Melchisedech.

3. There were four grades of the Essenian priesthood: the first grade was that of priestly coadjutor, equivalent in minor grade to our diaconate; the second was that of Essenian priest, equivalent in minor grade to our priesthood; the third was that of Essenian chief priest, equivalent in minor grade to our episcopate; the fourth was that of Essenian High Priest, equivalent in minor grade to our Papacy.

4. The Superior General or Essenian High Priest had his See at Mount Carmel.

Chapter III

The Sacred Cape or Mantle of Elias

The Sacred Cape or Mantle of Elias was the apt material element required for the rite of Essenian priestly anointing. This garment fell from the hands of the Most Blessed Virgin Mary upon the Founder of the Carmelites during Her apparition on Mount Carmel, thus conferring upon him all the grades of the Essenian priesthood. With this Cape or Mantle, Elias conferred the Essenian priesthood in its different grades on other Carmelite religiosos. The Prophet Elias, on being rapt up to Mary's Planet, let half of his Cape or Mantle fall upon the Prophet Eliseus, and bore the other half away with him. In this way, in his mission to the inhabited planets, Elias was able to confer the Essenian priesthood on many with the half of the Cape he had taken with him; and Eliseus, as likewise his successors, in their mission on Earth, could also confer the Essenian priesthood on many with the other half of the Cape given to him. This half-Cape or Mantle was kept in the Cave of Elias on Mount Carmel. This garment was later given the ornamental

form of a vestment similar to a chasuble or scapular, and was used exclusively by the Essenian High Priest in sacrifices and at ceremonies to confer the priesthood. This sacred garment was the model for fashioning the corresponding vestment for each priest to be used in sacrifices.

Chapter IV

Essenian ceremony of priestly anointing

1. To receive the second grade of the Essenian priesthood it was necessary to have previously received the first grade; to receive the third grade of the Essenian priesthood it was necessary to have previously received the first two grades; and to receive the fourth grade of the Essenian priesthood it was necessary to have previously received the first three grades, the dignity of prophet and nomination as successor to the post of Superior General.

2. In order to receive the first grade of the Essenian priesthood or that of priestly coadjutor, the second grade of the Essenian priesthood or that of Essenian priest, and the third grade or that of Essenian chief priest, the ceremony was presided by the Most Holy Sacrament of the Triple Benediction, which for this purpose was conveyed by the Most Divine Soul of Christ from the Tabernacle in the Temple of Jerusalem to the Cave of Elias on Mount Carmel. The Chalice of Melchisedech that contained the Sacrament was placed with utmost reverence on the altar of Sacrifice and covered with a white veil. The ceremony consisted of two solemn moments: one essential: the investiture of the candidate with Elias's priestly Cape; and the other obligatory: the presentation of the Sacrament of the Triple Benediction to the candidate by the High Priest or Superior General of the Essenes, received by the candidate into his hands fervently crossed over the breast. In this way was made clear the faculty conceded to the Essenian priesthood in any one of the three grades, to touch the Sacrament of the Triple Benediction. Whoever received the first grade of the Essenian priesthood, if he had not been sanctified prior to the ceremony, in its course received the Grace of sanctification, and therefore the indwelling of the Holy Spirit in his soul, by contact with the Triple Benediction on his breast. Very special graces were granted at these ceremonies to the new priests in their different grades, including some knowledge of the content of the Mystery of the Triple Benediction, always regarded as sacrosanct by priests and faithful. The ceremony concluded with benediction, in the form of a cross, with the Sacrament of the Triple Benediction, by the Superior General or Essenian High Priest.

3. Only at the Sacred Place of Elias's Cave on Mount Carmel was the Essenian priesthood conferred in its first three grades. Each time there were priestly anointings on Mount Carmel, the Most Divine Soul of Christ conveyed the Triple Benediction from the Temple of Jerusalem to Mount Carmel, the same Triple Benediction remaining in the Ark of the Covenant of the Jerusalem Temple by Sacramentality. During the Babylonian captivity until the rebuilding of the Temple, the translation of the Sacrament of the Triple Benediction was not necessary, since it was already to be found in the Cave of Elias.

4. For nomination as successor to the Superior General of the Essenes, the ceremony was analogous to the anterior, though rather more solemn. The Essenian High Priest and General proceeded to the election of his successor by divine inspiration when close to the end of his days; the successor took possession of the post immediately following the death of his predecessor, and after having received the dignity of Essenian High Priest. The ceremony of election and nomination as Essenian Superior General had the following rite: The High Priest or Superior General of the Essenes, with the Sacred Cape or Mantle of Elias, covered the head of the elect, giving him to kiss the Sacrament of the Triple Benediction concealed under the fold of the mantle, the Sacrament having previously been brought to the Cave of Elias by the Most Divine Soul of Christ. If the elect had not previously been anointed prophet, he received this dignity as well during the ceremony.

5. To receive the fourth grade of the Essenian priesthood, or of Essenian High Priest, this time it was not necessary for this ceremony to take place in the Cave of Elias on Mount Carmel, but wherever the Essenian Superior General-elect was to be found following the death of the previous Superior General. The transmission of the Essenian High Priesthood was reserved solely and exclusively to the Prophet Elias, who came over from Mary's Planet and invested the successor in the post with the half of the Sacred Cape or Mantle he brought from that Planet.

6. The High Priest or Superior General of the Essenes was not subject to the authority of the Levitical High Priest; rather he was superior to him, by the greater sublimity of his priesthood, and above all by the greater sublimity of his dignity of prophet. The authority of the Levitical High Priest was restricted to the Temple of Jerusalem and, besides, was exercised over the Levitical priests assigned to official worship, as also over the whole Jewish people regarding the obligations established in Mosaic Law. The Levitical High Priest, by reason of his office, enjoyed the dignity of prophet, but to a lesser degree than the Essenian High Priest. The Superior General of the Essenes was also referred to equally as Elian High Priest and Elian Supreme Pontiff.

Chapter V

Essenian sacrifices

1. The Essenian sacrifices were of bread and wine, and could only be offered by Essenian priests of the second, third and fourth grade; since the coadjutor priest, or of the first grade, had the mission of assisting the other priests of higher grade, and therefore lacked authority to offer sacrifices. The priest who offered sacrifice was obliged to consume the bread and drink the wine, but the others who assisted at Essenian worship could only consume the blessed bread; and through their participation in the Essenian sacrifices received Graces and blessings. The reason for this privilege of Essenian sacrifices granted to the Carmelite communities has its basis in the precursory mission commended to them, namely to prepare for the Birth of the Messias.

2. While the Essenian or Elian priesthood was fully subject to the Law of Moses, the Essenian priests in their different grades were expressly forbidden to offer bloody sacrifices, since this was a faculty exclusive to the Levitical priesthood. Levitical priests could belong to the Order of Mount Carmel, but without power to exercise their priestly ministry

there, since they could only minister in the Temple. Besides, the two priesthoods were incompatible in a single person, as each had its own sacrifice: that of bread and wine for the Essenian priest; and that of animals for the Levitical priest. Although Levitical priests, together with their bloody sacrifices in the Temple, offered other matter, like bread, wine, libations, and so forth, such ceremonies had nothing to do with Essenian worship. The Essenian or Elian sacrifice prefigured the unbloody Sacrifice of the New Law or Holy Sacrifice of Mass. The Levitical sacrifice prefigured the bloody Sacrifice of Calvary. The Elian and Levitical priesthoods and their corresponding sacrifices were abolished at the Last Supper when Our Lord instituted the Ministerial Priesthood of the Order of Melchisedech and the Sacrifice of the New Law or Holy Sacrifice of Mass.

Book II

The Prophet Elias, Founder and first Superior General of the Carmelites or Essenes

Chapter I

The conception, presanctification and birth of the Prophet Elias

1. The parents of the Prophet Elias were Sobac and Ana. Sobac was a descendant of Aaron. Though Ana was barren and well advanced in years, the couple never lost hope of having a child, so that they prayed unceasingly to God to obtain this grace.

2. On the 1st of September in the year 4243, the virtuous Sobac and Ana, both together guided by a heavenly voice, went up Mount Carmel, where they met the Prophet Anani who received them without the least surprise, for their visit had been announced to him by a heavenly voice. The Prophet Anani said on God's behalf to Sobac and Ana: "Enter that cave now and pray, and prostrate yourselves seven times to the ground. When you have done what I have instructed, leave for your home and come back in seven days." In the cave, the virtuous couple Sobac and Ana complied faithfully with what the prophet had ordered, then returned home, and a week later came back and climbed up Mount Carmel again, where they once more visited the Prophet Anani and prayed anew at his order, prostrating themselves seven times to the ground in the same cave on the days: 8th of September, 15th of September, 22nd of September, 29th of September, 6th of October and 13th of October.

3. On the 20th of October that same year 4243, obeying the Prophet Anani, the spouses Sobac and Ana returned once more to Mount Carmel to receive further orders. On this occasion the Prophet gave the following instruction to them on God's behalf: "Enter the cave again and conceive the son whom the Almighty shall give you: and on the eighth day of his birth, in the ceremony of circumcision you will give him the name Elias; he will be a flaming sword of the Most High; and in this same place, when the time comes, he will found a spiritual family that will spread everywhere." The procreative act concluded, the two took their leave of the Prophet Anani and returned home. The cave on Mount Carmel where Sobac and Ana prayed and conceived their son, is that known today as the Cave of Elias. The Prophet Elias was presanctified in his mother's womb on the 20th of May 4244, that is, at the seventh month of his conception, enjoying from that very moment the indwelling of the Holy Spirit in his soul. The Prophet Elias was born on the 20th of July 4244 in Tisbe, today Listib, a few kilometres from the Carith brook; that is, forty years before his translation to Mary's Planet; and was circumcised on the 27th of the same month. On the 28th of August 4244, that is, on the fortieth day of his birth, the Prophet Elias was presented by his parents at the portable tabernacle installed that eighth year of grace in the city of Sichem. When Elias was born, virtuous King Asa reigned in Judah, and impious King Baasa in Samaria.

Chapter II

Childhood and adolescence of the Prophet Elias

1. On the 15th of August 4256, one thousand years before the glorious Assumption of the Most Blessed Virgin Mary to Heaven in Body and Soul, the virtuous couple Sobac and Ana brought their son Elias to Mount Carmel for the first time, to see the Prophet Anani and visit the cave where their twelve-year-old son had been conceived. Anani, moved by God on seeing Elias, said to his aged parents: "You came with him, but will leave without him, since God wants him to stay here in His service." To which Sobac and Ana replied with sorrow and joy at the same time: "Let all be as God wills", and left for their home.

2. The Prophet Elias, on Mount Carmel, during the eighteen years prior to his public life, used a flaming sword on a good number of occasions to defend the sacred Mountain from any kind of attempt at profanation. This flaming sword was bestowed on Elias by Most Holy Malachias.

Chapter III

The Prophet Elias begins his public life. Elias has an interview with King Achab. It ceases to rain for three and a half years. Elias's definitive vocational calling

1. The Prophet Elias began his public life at thirty years of age, on the 20th of July 4274. For the first two years and almost six months of his public life, Elias, whose residence was on Mount Carmel, concerned himself with recruiting members for the future Carmelite Order, instructing and exhorting them to a life of prayer, contemplation and sacrifice.

2. As amply related in another part of this Sacred History, on the 16th of January in the year 4277, fourth in the reign of Achab, king of Samaria, the Prophet Elias went up to the impious king to admonish him on God's behalf for his despicable conduct, enjoining him to be converted in order to avoid Holy Divine Wrath from falling upon him and his people, warnings scorned by the king. Following the three solemn anathemas and other maledictions of Elias, it ceased to rain for three and a half years without break in the whole Kingdom of Samaria and other places.

3. After the interview with King Achab, the Lord God spoke to the Prophet Elias, telling him: *“Withdraw from here towards the Orient and abide beside the Carith brook, which flows into the Jordan. There you will drink from the stream; I have already ordered the ravens to bring you food there.”* Elias left King Achab’s palace and, in accordance with God’s word, went to live beside the brook. This order was Elias’s definitive calling to the religious life, which meant for the prophet a heroic trial of obedience and submission to the divine plan. Following this calling from God, Elias abandoned everything, including his own will, to live by divine providence, in God’s service, in the way He should dispose. Elias abode nine months by the Carith brook, in solitude. There he prepared himself with great austerities for the imposing task of the future foundation of the Order of Mount Carmel, and was nourished on meat and bread brought by ravens.

Chapter IV

Elias brings the widow of Sarephta’s son back to life

1. At the end of the nine months beside the Carith brook, in October of that year 4277, the Lord God once again put Elias to a test of obedience, saying to him, *“Rise up and go to Sarephta, town of the Sidonians, and make your home there; because I have disposed there that a widow maintain you.”* He departed, then, and went to Sarephta, and on arriving at the town gates encountered a virtuous widow called Magnolia gathering firewood. He beckoned to her and said: *“Take me to your home because I have to stay there by order of the Lord.”* Once at the widow’s home, Elias said to her: *“Woman, I beseech you, give me a little water to drink and a morsel of bread.”* She replied: *“The Lord God of Israel knows well that I have no bread; there is only a handful of flour in the jar, and a little oil in the flask; these remains are the only provisions I have in the house for my son and myself.”*

2. The Prophet said to the virtuous Magnolia: *“Fear not, go, and with that little flour make a small loaf, bake it over embers and bring it to me; afterwards you and your son will also eat. Because thus says the Lord God of Israel: ‘The flour in the jar will not lessen, nor the oil in the flask diminish until the day the Lord sends rain upon the earth.’”* The woman went, then, and did as Elias had told her, and Elias, she herself and her son ate. Miraculously, from that day on, flour was never lacking in the jar, and the oil in the flask did not diminish, as the Lord had promised through Elias’s lips. The widow had a two-storey house. She lived with her son on the ground floor, and Elias lodged in the apartment above.

3. In that year 4277, that is, while the Prophet Elias was lodged in the house of the widow of Sarephta, it happened that Jonas, her only son, eight years of age, suddenly died. The virtuous Magnolia, pierced through with grief, said to Elias: *“O man of God! Have pity on me, since it is surely because of my sins that God has chastised me permitting that my son should die.”* Elias, however, assured the afflicted widow that, if with Faith and constancy she asked the Almighty God of Israel to bring her dead son back to life, he would be raised from the dead. Many of Magnolia’s relatives and friends came to her home to offer their condolences at the sad loss of her son. Elias exhorted all to pray intensely to the Lord God of Israel to obtain the Grace of Jonas’s resurrection. After three days and three nights, Elias took the body of the child in his arms, bore him up to the apartment above, where the Prophet lodged, laid him upon his bed and cried out to the Lord saying: *“O Lord my God! You have permitted this boy to die, son of this poor widow who maintains me in the manner she is able and who is now exceedingly afflicted, in order that Your glory may shine forth and serve to convert many.”* After this, the Prophet Elias, inspired by God, stretched himself out over the child’s corpse three times and cried out again to the Lord, saying: *“Lord my God, for Your greater glory and the conversion of many, I ask of You that, by Your infinite power, the child return to life.”* The Lord God, attending to Elias’s supplication, brought Jonas back to life. The Prophet then came downstairs to the ground floor apartment with the child, and gave him back to his mother saying: *“Here is your son alive.”* The woman said to Elias: *“This miracle proves once again that you are truly a man of God, and that the word of God is on your lips.”* The news of the miracle of Jonas’s resurrection reached many places in the regions of Sidon, of Samaria and of other lands, whereby a great number of people were converted to the true God of Israel.

4. The Prophet Elias resided at the widow of Sarephta’s home for two years and three months, living at her expense. He carried out a special mission, for by an intense apostolate he combated heresy, destroyed numerous idols and their altars, and proclaimed the true God and observance of His Holy Law. Later, many of these converts would come to swell the ranks of the future Carmelite Order the Prophet was to found: some as religiosos, others as terciarios.

Chapter V

The Prophet Elias returns to Mount Carmel. Vocation of Eliseus and eleven other men. Eliseus is anointed prophet by Elias

1. In January of the year 4280, that is, three years after Elias had retired to the Carith brook, and two years and three months after his arrival at Magnolia’s home, the Lord ordered the Prophet to return to Mount Carmel.

2. Elias, then, having left the town of Sarephta, passed through the town of Ornithopolis, where he found Eliseus, son of Saphat, with eleven labourers of his, each ploughing with his yoke of oxen; and when Elias came up to where Eliseus was, he invited him to follow him into the religious life. Eliseus willingly accepted, and Elias then with his mantle covered the head of the new disciple. At that moment the Most Divine Soul of Christ appeared bearing the Triple Benediction which Eliseus kissed, becoming anointed prophet in minor grade. Eliseus at once left the oxen and prepared to follow Elias, but, before going with him he made him this petition: *“Let me kiss my father and mother goodbye, then I will go with you.”* Elias told him: *“Go, and come back. For I have done what pertained to me, namely to declare to you the will of God concerning your religious vocation, and transmit the spirit of prophecy to you; now it is up to you to respond freely to my calling.”* Eliseus went into the town of Ornithopolis to inform his parents of his firm decision to abandon all to follow Elias into the religious life. His parents, full of joy, communicated this to the townspeople, and they all accompanied Eliseus back to where Elias was, to give him an affectionate farewell. Eliseus, once back, to offer his relatives and neighbours a farewell banquet, ordered a yoke of oxen to be killed, and when the

9th Part: The Order of Mount Carmel – Book II: The Prophet Elias, Founder and first Superior General

meat was roasted, invited all to dine. Elias took advantage of this opportunity to speak to the people of the Infinite Goodness of the Lord God of Israel, of the strict obligation to fulfil His Holy Law, and of the excellence of religious life. The banquet ended, Elias and Eliseus left for Mount Carmel. The eleven day-labourers who had been ploughing with Eliseus also followed Elias as disciples, feeling in their hearts the vocational calling.

3. The vocation of Eliseus and of his eleven labourers is confirmation that, prior to the Foundation of the Carmelite Order, men dedicated to prayer and penance, followers of the Prophet Elias, lived on Mount Carmel. Later, many others also followed Elias given the prestige the Prophet acquired on the occasion of his triumph over the four hundred and fifty prophets of Baal, also known as prophets of shame owing to the depravity of their morals and rites.

Chapter VI

Slaughter of the four hundred and fifty prophets of Baal

It was in the month of July 4280, following three and a half years of drought, that the Lord God ordered the Prophet Elias to present himself again to King Achab, with the object that, if the king repented of his aberrations, rain might fall again. On the 16th of July in the same year took place on Mount Carmel the slaughter of the four hundred and fifty prophets of Baal gathered there, after Elias had miraculously demonstrated the infinite power of the God of Israel, and the absolute impotence of the idols of the false prophets. At this extraordinary event, King Achab and many others there, overcome by the fear of God, heartily repented of their sins. Elias announced to them that the rain so desired and necessary was about to fall. All these happenings have already been narrated above in this Sacred History.

Chapter VII

The Foundation of the Order of Mount Carmel. The Prophet Elias receives the four grades of the Essenian priesthood

1. Following the episode of the slaughter of the four hundred and fifty prophets of Baal, that same day, the 16th of July in the year 4280, Elias ascended Mount Carmel and, kneeling down, bowed his face to the ground. At that moment, the Divine Soul of Mary, with human bodily appearance, wearing a white dress and sky-blue mantle, appeared to the Prophet Elias over the Mediterranean Sea, the Order of Mount Carmel being founded at that moment. The Blessed Virgin Mary asked Elias to hand Her the Cape or Mantle he wore, and he, removing it, gave it to the Divine Lady, who held it in Her hands while She appeared to and spoke with him. Then Elias said to Eliseus, one of his followers: *“Go up higher and look out towards the sea.”* Having climbed up and looked out, he came back down and said to Elias: *“I see nothing unusual.”* Elias said to him a second time: *“Go up and come down, and go up again, seven times, and each time look out towards the sea.”* On the seventh ascent of this second command, it came to pass that Eliseus saw rising up from the sea a tiny cloud like a man’s footprint, moment at which, on that cloud, the Divine Lady rose up towards Heaven until disappearing; and at the same instant of rising up, there was a great downpour of rain, and the drought which had prevailed until then ceased at that moment.

2. Shortly before disappearing, the Blessed Virgin Mary, on taking Her leave, let fall upon the person of the Founder of Carmel the cream-coloured cape or mantle of Elias She held in Her hands. The Prophet, on being covered bodily by the precious garment, received the Essenian priesthood in its four grades.

3. The majestic apparition of the Mother of God to the Prophet Elias on Mount Carmel was, then, the manifestation of Her Divine and Most Holy Soul, displaying the glory of Her future bodily nature. During this apparition, among other great mysteries, were revealed to the Prophet Elias those referring to prerogatives of the Divine Lady and of the Foundation of the Carmelite Order, from which She would be born, and consequently Our Lord Jesus Christ, since their forebears belonging to this religious family.

4. The bestowal of the Carmelite cape or mantle on Elias symbolized the protection of the Blessed Virgin Mary over Her chosen Order and its faithful permanence until Christ’s Return. This garment was the first that distinguished Carmelite religiosos.

5. The Prophet Elias, Father, Founder and Model of the Carmelite or Essenian Order, following the apparition of the Blessed Virgin Mary, organized on Mount Carmel the basics of community life, giving the first rule of religious life to this first community of numerous Carmelite religiosos, imbuing the Order with the spirit of prayer, penance and devotion to the Virgin Mother of God to come. The Prophet Elias, after founding the Order, remained on Mount Carmel almost five months, until he found himself forced to flee by Jezebel’s persecution.

6. The Prophet Elias, while he determined that each Superior General, shortly before death, should name his successor from among the Essenian chief priests, nevertheless reserved to himself the direct and personal transmission of the Essenian High Priesthood to the one chosen, thus prefiguring Christ who reserved to Himself the direct and personal transmission of the Papacy. Save exceptions, those elected did not see Elias when he conferred the High Priesthood.

Chapter VIII

Elias confers the Essenian or Elian priesthood on Eliseus and others

On the 6th of August 4280, twenty-one days after the foundation in that glorious year of the Order of Mount Carmel, High Priest Elias conferred on many religiosos the grade of priestly coadjutor. On the 8th of September that glorious year, High Priest Elias conferred the grade of Essenian priest on a considerable number of those who had previously received the grade of priestly coadjutor. On the 1st of November that same year 4280, the Prophet and High Priest Elias conferred the grade of Essenian chief priest on a considerable number of those who had previously received the grade of Essenian priest, among whom Eliseus was to be counted.

Chapter IX

First Essenian sacrifice offered by the Prophet Elias. Elias flees Mount Carmel at the persecution by the impious Jezebel. Elias designates Eliseus Vice-General of the Carmelite Order

1. Some months after the episode of the slaughter by Elias of the four hundred and fifty prophets of Baal, repentant King Achab of Samaria, seduced again by his wife Jezebel, once more fell with greater intensity into the same aberrations of his past life, and together with him the greater part of his people. This provided the perverse queen with the opportunity to threaten the Prophet Elias with death for having decollated those idolatrous prophets she had protected.

2. Jezebel's persecution meant for Elias a terrible dark night, so that, on the 7th of December of that year 4280, amid the suffering that engulfed his soul, confused and bewildered, he went about Mount Carmel from one side to another, asking himself: "What should I do? Should I remain here? Should I leave? Should I take all these religiosos with me? What should I do? How can I flee from Jezebel without this Religious Order lately founded being destroyed? Why does God not tell me what I should do?" Elias then, overcome by bitter desolation, did not know what decision to take; for though he was presanctified, God permitted him to pass through a dark night, so that he might humble himself, ask for light and help, and gain merit. Tired of wandering about, and almost spent, he asked the Lord to dispose of his life and send him death rather than see how God was terribly offended by the majority of His people, once again plunged into idolatry and corruption.

3. Elias, quite exhausted, lay down upon the ground and fell asleep in the shade of a juniper tree on Mount Carmel. There it was that the Angel of the Lord, namely the Most Divine Soul of Christ, touched him and said: "Arise and eat." Elias looked back and saw beside his head a loaf of bread and a cup of water. He did not rise up to eat, but ate and drank half raised, that is, in a recumbent position; and once he had eaten the bread and drunk the water, he fell asleep again.

4. A short time later the Angel of the Lord returned a second time and touched him and said: "Arise and eat. Because you still have to walk a long way." This time, however, it was not for him to take an ordinary meal, but to offer the first Essenian sacrifice. Thereupon, Elias having risen, he was given bread and wine by the Angel of the Lord, who instructed him regarding the Essenian sacrifice, and ordered him to offer the first sacrifice with the two elements. After having consumed the bread and wine blessed by him in the sacrifice he offered, Elias felt powerfully restored. At this private first sacrifice by Elias, the Essenian or Elian sacrifice was instituted by the Soul of Christ.

5. On the 8th of December of that year 4280, nine centuries before the Immaculate Conception of the Most Blessed Virgin Mary, the Prophet Elias, to free himself from the persecution of the impious Jezebel, fled alone. Beforehand he had offered the first public sacrifice of bread and wine in the cave on Mount Carmel in the presence of all the religiosos, designated the Prophet Eliseus as Vice-Superior General of the Carmelite Order and exhorted the priestly members to pray for him and for his prompt return, in their sacrifices of bread and wine.

Chapter X

The Prophet Elias in the Desert of Judah. Elias on Mount Sinai. Elias returns to Mount Carmel

1. The Prophet Elias, in his flight from Mount Carmel, travelled southwards, later turning eastwards towards the Desert of Judah, which had recently reappeared owing to an anathema hurled by him. In this desert he remained forty days and forty nights in fasting, prayer and penance.

2. In January 4281, the forty days concluded, the Lord transported Elias instantly from the Desert of Judah to the Mount of God or Horeb, also called Mount of Most Holy Ananias, and Sinai, and he dwelt in the cave in which God had appeared to Moses. The Lord God spoke to the prophet saying: "What troubles you, Elias?" And he replied: "I burn with zeal for the Lord God of Hosts, because the majority of those from the Kingdom of Samaria have abandoned You, and live with their backs turned to You; for they have destroyed Your altars, put to the sword many of Your prophets, and they even seek me to take my life;" for by Achab's order the altars dedicated to the Lord in the sacred synagogues all over the territory of Samaria had been destroyed, and in their place altars to idols raised. And the Lord told Elias: "Go outside and stand on the mountain in the presence of the Lord, and before Him a strong and impetuous wind will blow capable of overturning mountains and shattering crags; the Lord is not in the wind. After the wind will come an earth tremor; neither is the Lord in the earthquake. After the earthquake, a fire; the Lord is not in the fire. And after the fire, the rustling of a gentle breeze." Elias, having heard this, covered his face with his Carmelite cape which the Blessed Virgin Mary had held in Her hands, and then going outside, halted at the door of the cave and attested to all the mysterious phenomena the Lord had announced to him.

3. Here then is the explanation of the mysterious phenomena: "A strong and impetuous wind capable of overturning mountains and shattering crags", symbolizes the spirit of austerity, penance and prayer which has always distinguished the Carmelite Order. The expression: "earthquake and earth tremor" signifies the relentless zeal of the Carmelite Order in defence of God's Rights, of integrity of doctrine and observance of the Law and, in a special way, the manifestation of God's Righteous Anger through great Carmelite personages. The word "fire" symbolizes the living flame of divine love, the vehemence and rapture of Carmelite mysticism, of unparalleled grandeur and delicacy. The expression: "after the fire, the rustling of a gentle breeze", symbolizes the precursory mission of the Mother of God through the Carmelite Order, Her most special protection and predilection for this Order, the sublime and singular Marian spirit which has always distinguished it, the exquisite fragrance of the sublime virtues of Mary, prepared and enriched by the Almighty to be worthy Mother of God. When God spoke to Elias of the phenomena "wind", "earthquake" and "fire", He added that the Lord was not in any of them; nevertheless He did not say the same when speaking to him of the phenomenon, "the rustling of a gentle breeze", giving to understand that the Lord did indeed dwell in this one, thereby signifying the Incarnation of the Divine Word in the Purest Womb of the Virgin Mary.

4. On the 8th of September in the year 4281, after nine months' absence from Mount Carmel due to Jezebel's persecution, the Prophet Elias returned to the Sacred Mount, where he remained until a short time before he was rapt up from the banks of the Jordan to Mary's Planet in a chariot of fire.

Chapter XI

The Prophet Elias founds the branch of women religiosas or Essenian nuns of Mount Carmel.

The Prophet Elias founds the Third Order of Mount Carmel or Essenian terciarios. Rapid expansion of the Carmelite Order

1. On the 8th of September in the year 4281, nine centuries before the Birth of the Most Blessed Virgin Mary, the Prophet Elias having returned from his flight caused by Jezebel's persecution, guided by God the widow Magnolia arrived at Mount Carmel. She was accompanied by her twelve-year-old son Jonas and eleven other women, single or widowed, of different ages. They presented themselves before the Prophet Elias to place themselves under his orders with selfless devotion. The Prophet Elias, on behalf of God, transmitted to those present: "The boy Jonas should stay on Mount Carmel as a religioso; and you, Magnolia, and your eleven companions, should also stay to form the feminine religious branch of this Holy Order; of which you will be the Co-Foundress and Superioress General." On that same day the 8th of September in the year 4281, the boy Jonas entered the branch of men religiosos; and the branch of the religiosas of Mount Carmel became founded.

2. At the moment the women's branch of the Carmelites was founded, the Prophet Elias gave their corresponding names to the virtuous Magnolia's eleven companions: Abelina, Henoquetta, Heberina, Abrahamina, Isaquetta, Israelina, Josephina, Ephraimina, Mosesina, Samuelina, Davidina. The virtuous Magnolia, Co-Foundress and Superioress General of the Essenian religiosas, at the very moment the Second Order of Mount Carmel was founded, began to be a prophetess as well, and the other eleven religiosas likewise.

3. On the 25th of December in the year 4281, the Prophet Elias founded on Mount Carmel the Third Order of Essenes or Carmelites, consisting of lay men and women of all ages: single, married, and widowed.

4. The Carmelite Order, with its See on Mount Carmel, very soon began to spread over the whole Israelite territory and abroad. Within Israel there were Carmelite religious communities in Bethel, Jericho and Galgala, among other towns; and outside of Israel there were communities in Egypt and Cyprus, among other places. This expansion was brought about by the Prophet Elias, through innumerable journeys during the four years that passed between the foundation of the Essenian Order and his translation to Mary's Planet. Besides, the Prophet Elias also made many journeys to inspect the different religious communities he had established. The members of the Essenian Religiosos' communities were aware through other prophets that Elias would be rapt up to Mary's Planet, though they did not know when.

Chapter XII

Elias names Eliseus as his successor in the post of Superior General of the Essenes

In November of the year 4284, the Prophet Elias, some days prior to his translation to Mary's Planet, elected as his successor to the post of Superior General of the Order of Mount Carmel or Order of Essenes, his best-loved disciple, the Prophet Eliseus, who possessed the priestly rank of Essenian chief priest. The ceremony of Eliseus' nomination was held in the cave of Elias on Mount Carmel. The ceremony required, in such cases, that the Prophet Elias, as High Priest General of the Essenes, in the presence of all the other priests, cover Eliseus' head with the Sacred Carmelite Cape which the Most Blessed Virgin Mary had held in Her hands during Her apparition, and give him to kiss the Triple Benediction concealed in the cape. The Sacred Mystery had been brought expressly for this ceremony from the Temple of Jerusalem by the Most Divine Soul of Christ. In this ceremony Elias transmitted his own prophetic spirit to the Prophet Eliseus. Despite Eliseus' nomination as successor to the post of Superior General of the Essenes, in order for him to exercise his office, Elias had yet to confer upon him the Essenian High Priesthood and the Founder be rapt up to Mary's Planet. After naming Eliseus as his successor, Elias continued as Superior General of the Essenes until his translation.

Chapter XIII

The Prophet Elias is miraculously rapt up to Mary's Planet.

The Prophet Eliseus succeeds him in the post of Superior General of the Essenes

1. On the 21st of November of the year 4284, when Elias and Eliseus were leaving the Essenian convent in Galgala beside the river Jordan, Elias said to Eliseus: "Stay here because the Lord has sent me on to Bethel." To which Eliseus replied: "By the Lord God and by your life, I will not leave you"; since Eliseus knew by divine revelation that, on that same day, Elias would be rapt up to Mary's Planet. Arriving as they did at Bethel, some of the community of Essenian religiosos there privately asked Eliseus: "Do you know if it is today that the Lord will take Elias away?"; since after Eliseus' nomination as future Superior General of the Essenes, they all surmised that the translation of the Founder of the Order was quite near. To which Eliseus replied: "Yes, it is today, but keep quiet." Later Elias said to Eliseus: "Stay here because the Lord has sent me on to Jericho." Eliseus, however, replied: "By the Lord God and by your life, I will not leave you."

2. When the two arrived at Jericho, some of the community of Essenian religiosos privately asked Eliseus: "Do you know if it is today that the Lord will take Elias away?" He replied: "Yes, it is today, but keep quiet." Later Elias said to Eliseus: "Stay here, because the Lord has sent me on to the Jordan." Eliseus replied: "By the Lord God and by your life, I will not forsake you." They both then left; and fifty Essenian religiosos of the community followed them and remained at a distance facing them, while the two halted on the banks of the Jordan.

3. Elias then took off his Cape, and folded it in two, and with it touched the waters of the river, which divided to one side and the other, and the two crossed over the Jordan dry-shod from the west to the east side. Arriving at the other bank Elias said to Eliseus: "Ask what you will of me for yourself before I am separated from you." Eliseus said: "I ask

you to give me the double spirit you possess”, whereby Eliseus asked him for two things: to confer upon him the Essenian High Priesthood, and to leave him his Cape to confer the Essenian priesthood on others. However, as only with this Cape could the Essenian or Elian priesthood be conferred, if Elias left it to Eliseus, it would not be possible to confer the priesthood on other planets; and if Elias took the Cape with him, Eliseus would lack the means for him to confer it on Earth. Thus Elias answered in this mysterious way: “What you have asked for is difficult. Nevertheless, if you see me when I am taken up from your side, you shall have what you ask, but if you do not see me, you will not.”

4. That same day the 21st of November 4284, while Elias and Eliseus continued on their way walking and talking together, all at once a fiery chariot drawn by fiery horses took Elias up, and suddenly separated one from the other. Eliseus stood looking up at him and cried out, “My father, my father: true Guide and war Chariot of God’s Army.” When Eliseus called out to Elias, the latter, rending his Cape in two, let one part fall upon Eliseus’s person, and bore the other away with him. When Eliseus no longer saw his Father Founder, he rent his garments in sign of mourning, and then took up the half of the Cape Elias had let fall upon him.

5. The Prophet Elias, at the moment of being translated in the fiery chariot, conferred the Essenian High Priesthood on Eliseus by letting fall upon him the half of his Cape; since for the transmission of the Essenian or Elian priesthood in any of its grades, it was absolutely indispensable that the candidate be invested with Elias’s Cape.

6. The Prophet Elias was taken up to Mary’s Planet one century after the Temple of God built by Solomon in Jerusalem was completed, and nine centuries before the Presentation of the Child Mary and Her entrance as a religious into the Temple of Jerusalem.

7. In the year 4284, in which the Holy Prophet Elias was rapt up to Mary’s Planet, virtuous King Josaphat reigned in Judah, and perverse King Achab in Samaria. Elias, before being translated, had come to know his four successors in the post of Superior General of the Essenes: Eliseus, Abdias, Jonas and Micheas.

Chapter XIV

Elias’s mission on the inhabited planets

The Prophet Elias was taken up to Mary’s Planet to fulfil important missions on other inhabited planets; especially the preaching of all the doctrine contained in the Sacred Books up till then, and to establish the Order of Carmel he had founded. Besides these missions, Elias has been performing different activities according to the historical periods of the Church. Elias took the Essenian or Elian priesthood to the different inhabited planets, where he conferred it by investing the candidate with the half of his Cape, the same as was being done on Earth. The Founder of Carmel transmitted the Essenian or Elian priesthood to the Holy Patriarch Henoah on Mary’s Planet, who was the first to receive it, together with many others.

Book III

The Prophet Eliseus, second Superior General of the Carmelites or Essenes

Chapter I

Presanctification, birth and vocation of the Prophet Eliseus

1. The Prophet Eliseus was presanctified in his mother’s womb in the eighth month of his conception, enjoying from that same moment the indwelling of the Holy Spirit in his soul.

2. Eliseus, son of Saphat, from the tribe of Ephraim, was born in the year 4254 in Abelmehola, not far from the Jordan’s west bank, in the Kingdom of Samaria, during the reign of virtuous King Asa of Judah and impious King Baasa of Samaria. In the year 4280, at twenty-six years of age, he became a disciple of the Prophet Elias when the latter made known to him that the will of God was that he should become a religious, and left with him for Mount Carmel.

Chapter II

Eliseus divides the waters of the river Jordan

1. Returning now to our previous history concerning Elias and Eliseus, on the 21st of November in the year 4284, after the Father and Founder of Carmel had been rapt up to Mary’s Planet, his successor the Prophet Eliseus, finding himself on the eastern side of the Jordan, and having observed how Elias had earlier divided the waters by touching them with his Cape folded in two, now touched them with the half of the Cape his Master had given him, and thus divide them so that he might cross the river bed dry-shod; however, the waters did not divide, because of Eliseus’ doubt that the half Cape possessed the same miraculous virtue as the whole. Thereupon Eliseus cried out, saying: “Why does the virtue of God not work the same miracle now as for Elias?” But touching the waters again confiding in the virtue of the half Cape, they divided and Eliseus passed over to the western side of the river dry-shod.

2. Those fifty Essenes from the religious community of Jericho who had followed Elias’s and Eliseus’ footsteps at a distance, and yet others who joined them later on, when they saw the prophet divide the waters with the half Cape and cross the river dry-shod, said: “Eliseus now has the same spirit as Elias.” And coming out to meet him they made him a deep reverence, prostrating themselves on the ground. They said: “Among your religiosos here there are fifty stalwarts who can go out in search of Elias, lest the Spirit of the Lord Who rapt him up, may afterwards have left him on some mountain or in some valley.” Eliseus replied: “There is no need to send them.” But they so importuned him that, to convince them that Elias was now nowhere to be found on Earth, Eliseus condescended, saying: “Well, send them off to look for Elias.” So they sent fifty men who, having searched for three days, did not find him. Accordingly they returned to Eliseus who was living with the community at Jericho, and he told them: “Did I not answer you: ‘there is no need to send them?’”

Chapter III

The Prophet Eliseus makes the waters of Jericho wholesome

That same year 4284, while Eliseus was staying with the Essenian community of Jericho, the neighbours of the town went up to tell him: “Indeed this town is quite lovely, as you, sir, surely see; however, the water of the wellspring we use to drink, ourselves and our beasts, is detrimental to health, since it causes illnesses and provokes abortions in the women and the beasts.” for the Jericho people were aware of the miraculous virtue possessed by the prophet. To this Eliseus replied: “Bring me a new jar and put salt in it.” When they had brought one he went to the wellspring, threw in the salt and said: “Thus says the Lord God of Israel: ‘I make this water wholesome so that it may no longer be the cause either of death or of sterility’.” And instantly the water became wholesome according to the words spoken by Eliseus.

Chapter IV

God chastises some perverse boys who make fun of Eliseus. Eliseus returns to Mount Carmel.

Eliseus’ prophetic mission to some of the kings of Samaria and Judah

1. After staying several days in the religious community of Jericho, the Prophet Eliseus, Second Superior General of the Essenes, set out for Bethel to spend some time with the members of that community. Along the way, forty-two children came out of a town and began to make fun of Eliseus, saying: “Come on up, baldy; baldy, come on up.” And they proffered terrible insults and injuries against Eliseus, to mock him in his dignity as prophet and priest, and for his prophecies and virtues. Eliseus, burning with the zeal of God, turned towards them and, looking at them, cursed them in the Name of the Lord God of Hosts, Whom it was they derided in the person of His sacred minister. At that moment, two fierce bears rushed out of a nearby wood and tore all the children to pieces and devoured them.

2. Eliseus, after spending some days in Bethel, left for Mount Carmel where he was received with great love and respect by the religiosos of the Carmel communities there. Like the Prophet Elias his predecessor, Eliseus also travelled tirelessly to visit, inspect, exhort and encourage the members of the different Essenian communities spread throughout Israelite territory and abroad.

3. Eliseus’ missions to various kings of Samaria and Judah, whether to anoint, correct or reassure them by God’s command, have already been spoken of elsewhere in this Sacred History.

Chapter V

The Prophet Eliseus multiplies oil for a poor widowed Essenian terciaria.

Miraculous intervention of Eliseus on behalf of a Sunamite couple. Eliseus works other miracles

1. The Prophet Eliseus being on Mount Carmel, on one occasion there came to him a poor widowed Essenian terciaria, mother of two young children, and said to him: “As you know, my husband, an Essenian terciario, very God-fearing, has died and, as our poverty is extreme, I have many debts. Now a creditor has come to my house to take my two children away, and I fear he will make them his slaves since I cannot pay him back what I owe.” Eliseus asked her: “What do you want me to do for you? Tell me, what do you have at home?” She replied: “I have nothing at home other than a little oil in a flask.” The Holy Man told her: “Go and ask all your neighbours to lend you plenty of empty containers. Then enter your house and close your door; and when you and your two children are inside, you will pour out the little oil from your flask into all those containers, and when they are full, you will leave them to one side.” The virtuous woman, putting her faith in Eliseus’ words, left for her home and gathered all the containers she was able, quite numerous, lent to her by her neighbours. Then, shut inside her home with her children, the two brought the containers up to her and she went about pouring into each a little oil from the flask, which multiplied miraculously. Once all were filled the woman said to one of her children: “Is there another container?” And the child replied: “There are no more.” The oil then ceased to multiply. Later she went to Mount Carmel and told all to Eliseus, who said: “Go, sell the oil and pay your creditor, and with the remainder support yourselves, you and your children.” By this miracle, God rewarded that virtuous widow for her faith in Eliseus’ words.

2. In Sunam, at the foot of Mount Thabor, there lived a God-fearing couple, of noble parentage and wealthy, who had no children because the wife was barren. One day in the first years of Jehu’s reign in Samaria, Eliseus with his disciple Ghiezi were passing through the town of Sunam, and the barren wife, on seeing him, invited him into her home for a meal, as she was very charitable. The prophet condescended to the invitation and, in view of the wonderful hospitality of the lady, every time he passed by there he stopped once more to eat. One day the lady said to her husband: “This man who frequently comes to our house is truly a holy man of God. Let us, then, prepare a small room for him with everything necessary, so that when he comes to our house he can retire there with his companion.” On another day when Eliseus with Ghiezi passed through Sunam he entered the couple’s house as usual, and stayed in the room they had prepared for him. Eliseus told Ghiezi: “Call the lady of the house.” Ghiezi called her and she presented herself to Eliseus without going up to the room where the prophet was lodging, out of respect for his person. Eliseus, who did not see the woman, said to Ghiezi: “Go and tell the woman on my behalf: ‘I see that you have taken great pains to help us in everything. What do you want me to do for you? Have you any business about which I could speak to the king or to the general of the army?’” She replied to Ghiezi: “I live in my house in peace, content with my portion,” but at the same time she allowed him to glimpse her sorrow at not having children. When Eliseus discerned the woman’s longing he said to his disciple: “Ask her what she wants me to do for her.” And Ghiezi replied: “There is no need to ask, because what she clearly longs for is to have a child, and she has no hope of that any longer because, besides her barrenness, she and her husband are now old.” Following all this the woman went back to her housework.

3. A while later Eliseus sent his disciple to call her again. When she came, she stopped at the door of the prophet’s room without entering out of respect for him, and Eliseus said to her: “Woman, next year, at this time and at this same

hour, if God grants you life, you will have a child." She replied: "O man of God, by your life do not seek to raise your maidservant's hopes in vain." Afterwards Eliseus and Ghiezi left the house to continue their visitation of the Essenian convents. And just as he had told her, the woman conceived by her husband and gave birth to a son at the time and the very hour foretold by Eliseus. In thanksgiving to God for this miracle, the couple and their son became Essenian terciarios.

4. It came to pass one day that the child, five years old, leaving home to go to his father, who was out with the reapers, on the way had sunstroke, and on arriving said to his father: "My head hurts, I have a pain in my head." His father said to a servant: "Take him and carry him to his mother." Having taken him up and brought him to his mother, the child died shortly afterwards in her lap. Exceedingly afflicted, she thought straightaway that Eliseus would be able to remedy the blow; and the first thing she did was to take the dead body of the child up to the room she kept for Eliseus, left him on the bed and closed the door. Then she went looking for her husband and told him: "Please send one of the servants with me and an ass, for me to go quickly to where the man of God is, and I will return later." But she did not tell him of the child's death to avoid afflicting him, as she was confident that Eliseus would restore him to life. And he said: "Why do you want to go and visit him?" But she replied: "Let me." He, then, had an ass saddled, and she said to the servant: "Hurry, be quick, do not make me stop along the way, do as I tell you." She left, then, and went to meet Eliseus on Mount Carmel who, seeing her coming towards him, said to his disciple Ghiezi: "Look, there is the woman of Sunam town; go out to meet her and say to her: 'Are you and your husband well?'" She responded to Ghiezi: "We are well"; but she concealed her misfortune as she wished to tell this herself to Eliseus alone. But on coming into the presence of the man of God, bathed in tears she fell at his feet; and when Ghiezi went up to move her away, Eliseus told him: "Let her be, because her soul is filled with bitterness." She then said: "O man of God, did I perhaps ask you for a son? And when you offered me one, did I not tell you not to raise my hopes in vain? Look, after having granted one to me, now he has died in my arms." Eliseus told Ghiezi: "Get ready, take my staff in your hand and go quickly to Sunam without stopping for anyone who may greet you; then lay my staff on the face of the dead child." When Ghiezi had left Eliseus' presence, the anguished mother, wishing that Eliseus himself, in whom she placed all her trust, would go to see the child, said to the prophet: "By the Lord God and by your life I will not go without you." Eliseus, at the woman's repeated request, acceded and set out on the way to Sunam; and as she went ahead very quickly and the prophet behind, she arrived at her house in Sunam at the same time as Ghiezi.

5. Ghiezi laid the staff upon the face of the dead child, and as the boy gave no sign whatever of coming back to life, he went back quickly to look for Eliseus, whom he met on the way and told: "The child has not come back to life." So Eliseus entered the house and found the dead child, lying on his own bed. He then shut himself up with the child; and after praying to the Lord, he breathed upon his face, and the child rose from the dead. Then he called Ghiezi and said: "Tell his mother." She went upstairs into Eliseus' presence, who told her: "Take your son alive." The woman, falling at the prophet's feet, venerated him, prostrating herself to the ground; and taking her son alive she left Eliseus' room. The woman sent a message to her husband, who was out in the fields, to come home, and told him all that had happened to the child; accordingly, the couple went with the child to Mount Carmel to give thanks to the Lord God of Israel for such a signal favour.

6. From Sunam Eliseus went to visit the Essenian community of Galgala where he stayed for a few days. And it came to pass that, as there was a shortage of provisions, he said to one of his religiosos: "Put on a big pot and cook a vegetable stew for all." The cook in charge went out to the fields to gather wild herbs, and among them picked a variety not knowing that it was poisonous. Returning to the convent, he prepared them in a pot and made a stew. Come meal time, when some of the religiosos tasted the stew, finding it very bitter, they said to Eliseus: "The stew is poisoned"; and they did not want to eat it. The prophet then said: "Bring me a little flour"; and once brought, he cast it into the pot and said to the servers at table: "Go and serve them to eat"; and all could verify that the stew had not only lost its bitterness, but besides had a delicious savour.

Chapter VI

The Prophet Eliseus celebrates an Essenian sacrifice in Galgala. Eliseus multiplies loaves

1. While Eliseus was still to be found with the Essenes of Galgala, a man from Baalsalisa came to visit him, who brought him twenty loaves in his saddlebags, made from the first fruits of the harvest as offering to God for Essenian sacrifices. Taking some of the loaves and the corresponding wine, Eliseus celebrated with both elements an Essenian sacrifice, at which the hundred religioso members of the community assisted. High Priest Eliseus, after offering to God the bread and wine, ate a portion of the bread and drank the wine. Then he went and gave a portion of the sacrificed bread to each religioso.

2. The Essenian sacrifice ended, Eliseus ordered the religiosos to sit down to eat, and said to his disciple Ghiezi: "Bring the remaining loaves for the community to eat." The disciple brought them and said to Eliseus: "There is not sufficient bread for a hundred persons to eat even a morsel each." Eliseus replied: "Share it out among everyone, because the Provident Lord God says: 'They will eat and leave some.'" Ghiezi, obeying Eliseus' order, distributed among the religiosos the little bread there was, and miraculously the loaves multiplied in such a way that all ate their fill and besides had leftovers.

Chapter VII

Naaman of Syria is cured of leprosy. Conversion of Naaman and his family

1. Naaman, general of the armies of the Syrian king Benadab III, was a wealthy and valiant man, highly considered and esteemed by the monarch; for Naaman, though a leper, by his faithful service to the king had saved Syria from its invaders. As the general's wife came to know through a housemaid of the great prodigies worked by Eliseus, she urged her husband to go to the Kingdom of Samaria to see the prophet. Naaman made known to the Syrian king his desire to visit Samaria to see if Eliseus could cure him of the leprosy he had suffered for many years. With the king's

consent, Naaman left for Samaria accompanied by several mounted soldiers, bringing with him as gifts ten silver talents, six thousand gold coins and other presents to give to the prophet. When Naaman and the soldiers who accompanied him on horseback arrived at Mount Carmel, they halted at the entrance to the cave where Eliseus lived. He, knowing of the general's desire, sent a messenger, to tell Naaman: "Go and wash yourself seven times in the Jordan, and your flesh will become sound again, for you will be cleansed of the leprosy." Naaman turned away indignant, saying: "I thought that he would have come out to receive me, and standing out here, would have invoked the Name of his Lord God, and touched with his hands the place of the leprosy, and cured me. Are not the Abana and the Pharpar, rivers of Damascus, better than all the waters of the Kingdom of Samaria, that I should have to wash myself in them and be cleansed?" As he turned his back and went off annoyed, his soldiers said to him: "Sir, if the prophet had asked something arduous of you, in truth you ought to do it in order to recover your health; how much more so, then, when he has told you: wash yourself and you will be cleansed?" Naaman went, then, and washed himself seven times in the Jordan, according as the man of God had ordered, and was cleansed of the leprosy. Profoundly moved by the miracle, he went with his entire retinue humbly to see Eliseus, and once before him said: "Verily I acknowledge that the God of Israel is the only true God." By these words, General Naaman publicly confessed the infinite power of the God of Israel, by Whose virtue he had been cured; and from that moment was determined to embrace the worship of the true God and renounce idolatrous worship. As a sign of his gratitude he offered Eliseus gold and silver in abundance, finest jewellery and precious garments, saying to him: "I beseech you, therefore, accept this gift from your servant." Eliseus replied: "By the Lord God of Israel in whose presence I am, I will never accept it." Although the general entreated him insistently to take it, the prophet did not condescend. Naaman stayed some days on Mount Carmel in the company of Eliseus, where he was instructed by the prophet concerning the God of Israel and His Holy Law, Levitical sacrifices and the necessity of circumcision in order to belong to the religion of the True God. Naaman complied with all that Eliseus ordered him, and embraced the religion of the true God, and was circumcised. When the general manifested the desire to return to his country, Eliseus took leave of him saying: "Go in peace."

2. But the demon of covetousness entered the heart of the disciple Ghiezi who, desiring to take advantage of the occasion to enrich himself with the gold and other presents that Naaman had offered Eliseus, waited till the general had left Mount Carmel to carry out his proposal, since Ghiezi thought: "My master Eliseus has acted with much reserve towards this Naaman of Syria, taking nothing of all that he offered him; but, by the Lord God I will run after him so that he give me something." Ghiezi left, then, to go after Naaman, who, when he saw the disciple running towards him, somewhat surprised, turned his chariot to meet Ghiezi, to whom he said: "Is all well?" Ghiezi, feigning that Eliseus had sent him, told Naaman: "My master sent me to tell you: Two young religiosos of ours from Mount Ephraim have just arrived: give me a silver talent for them, and two sets of clothing." And Naaman said to him: "Better take the ten talents and the two sets of clothing." Ghiezi took all and hid it away for safekeeping. But when he went and appeared before Eliseus, the prophet asked him: "Ghiezi, where have you been?" And he replied: "I have not been anywhere." But Eliseus responded: "Come now, was I not present in spirit when that man turned back in his chariot to meet you? Well then, you have received money, and have received clothing. But Naaman's leprosy as well will cling to you forever." In effect, Ghiezi left his presence covered in leprosy.

3. Naaman, after his cure from leprosy and his conversion to the true God, was a righteous man who, following the teachings of the Prophet Eliseus, never again took part in any idolatrous worship, nor did he bring earth from Samaria to offer sacrifice to the true God; since he was not a Levitical priest nor could sacrifices be offered other than in the place indicated by God. Furthermore, he converted his wife and his entire family and household to the God of Israel, abandoned his post as general of the Syrian army and carried out a great apostolate in Syria.

Chapter VIII

The Prophet Eliseus names the Prophet Abdias as successor to the post of Superior General of the Carmelites or Essenes. Death of Eliseus

1. The Prophet Eliseus, feeling the end of his life draw near, set about naming his successor to the post of Superior General of the Essenes, choosing the Prophet Abdias. The ceremony, as established, was performed in the cave of Elias on Mount Carmel. The Prophet Abdias had been King Achab's majordomo until the year 4291, in which the impious king died in battle against the Syrians. When Abdias learned of the king's death, he fled from court together with the Prophet Micheas to avoid being slain by Jezebel, both going to Mount Carmel to live there with the religiosos of the Order, the Prophet Eliseus being then Superior General.

2. The Prophet Eliseus died a holy death at the age of one hundred and thirty, in the year 4384, during the reign in Samaria of virtuous King Jeroboam II the Valiant, and in Judah perverse King Amasias; one century after the Prophet Elias had been rapt up, and eight centuries before the presentation and entry as a religiosa of the Child Mary into the Temple of Jerusalem. Eliseus was buried on Mount Carmel. After his death the Prophet Abdias took possession of his post of Superior General of the Essenes, so that the Essenian High Priesthood or fourth grade of priesthood was directly conferred on him by the Prophet Elias; since only the Founder of Carmel had the faculty for conferring this supreme grade of Essenian or Elian priesthood.