RELIGIOUS TEXTS
Selected Episodes on Healing and Disability from the Vulgate Bible—Matthew, Mark, Luke, and John$^{1}$ (ca. 382)

Translated by St. Jerome

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Introduction

The Vulgate Bible was translated in the fourth century largely by St. Jerome at the request of Pope Damascus I. The translation quickly became the most influential version from its initial composition through the Early Modern period, finally becoming canon at the Council of Trent. The dating of the original texts of the four Gospels—Matthew, Mark, Luke, and John—is debated, but consensus is that the first written versions of these texts appear in the latter half of the first century CE. The first three Gospels of Matthew, Mark, and Luke—called the Synoptic Gospels—show a close relationship, with many repeated episodes and word-for-word parallels. Modern scholarly consensus—contested—is that Mark was composed first and that Matthew and Luke expanded upon it, including elements of second source text (the Q-text), of which no examples currently exist. In addition, Matthew and Luke are thought to include materials unique to the communities of Matthew (M-text) and Luke (L-text). Most medieval scholars, however, accepted Augustine’s chronology that Matthew was composed first, followed by Mark and, later, Luke. The Book of John shows substantial textual differences from the other three Gospels and, due to references within the text, most modern scholars consider it the last composed. Each of the Gospels has a slightly different emphasis on often similar materials. Mark, once thought to be a summary of Matthew, is now generally thought to target a gentile audience with an emphasis on action and miracles. Matthew, with its emphasis on placing Jesus in the Jewish tradition, seems to be composed within a community in conflict with the broader Jewish community. Luke targets an educated Greek-speaking audience and places an emphasis on social justice. The Book of John shows more independence from Judaism than the other three gospels, and it places more emphasis on the divine nature of Jesus, as well as a greater attention to the relationship of the individual to the church. John includes fewer examples of healing, suggesting that many episodes have been omitted, as “there are also many other things which Jesus did which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written” (John 21:25).

With thirty-one individual instances of healing in the New Testament, it comes as no surprise that episodes mentioning impairment appear with regularity. Most of the episodes are short, focusing on the miraculous nature of the healing and offering few extended representations of the social impact of impairment on those before and after they are healed. The primary emphasis of each is on highlighting the power of Jesus, but healing is sometimes followed by the admonition to “sin no more,” implying a correlation between previous sin and current impairment.
At other times, the key element to healing is the belief of those requesting help. When two blind men ask for help, Jesus queries them about their faith. “Do you believe, that I can do this unto you?” They say to him, ‘Yea, Lord.’ Then he touched their eyes, saying, ‘According to your faith, be it done unto you’” (Matthew 9:28–29). But the Gospels sometimes disconnect disability from sin and belief and cast its healing as a way to glorify God, such as in the John 9 episode on the healing of a blind man. Finally, some examples of healing become metaphors for spiritual rebirth. As noted by the venerable Bede, the episode of the man born blind shows him healing in stages to parallel his spiritual growth (Mark 8:22–25). Aiding those in need of help offers people a chance to act upon their generosity and, in so doing, grow spiritually. “When thou makest a feast, call the poor, the maimed, the lame, and the blind; And thou shalt be blessed, because they have not wherewith to make thee recompense” (John 14:13–14). In this example, the maimed, the lame, and the blind are linked to the poor in their inability to repay hosts, which suggests the economic limitations of these groups rather than any immorality. The attitudes toward impairment seen here in the Gospels stand in dialogue with both Greco-Roman and ancient Jewish attitudes.  

Greek thinkers, including Hippocrates, Plato, and Aristotle, espoused infanticide for those with impairments, and the Romans’ Twelve Tables codified this attitude into law. Ancient Jewish texts presented a more nuanced view. Despite the position that those with impairments should be excluded from leadership positions (Leviticus 21:16–25), the Torah distinguishes between impairments at birth, which are not to be judged, and impairments gained later in life, which indicate divine disfavor. Jesus, in John 9:2–3, follows within this Jewish tradition.

Within the Gospels, impairment is consistently portrayed as something in need of healing and therefore resembles in some ways the “medical model” of disability, though what medieval scholars might identify as medicine might be thought of as religious. Edward Wheatley’s work proposes just such a medieval model of disability, arguing that religious discourses of disability controlled how those with impairments were perceived as much as medicinal discourses do today. Irina Metzler does an excellent job of identifying how medieval theologians looked to healing in the Gospels when discussing the issue of impairment and argues that applying a social model of disability to medieval reception of these texts, highlighting societal stigma and limitations in contrast with impairment, does not accurately reflect the attitudes in medieval Europe. Her work, in addition, challenges the notion that impairment was invariably associated with sin.

The following selection of Gospel episodes is an attempt to provide a range of examples that includes some of the most popular healing stories. When possible, several versions of the same narrative are included to offer the chance for comparison. The episode of Jairus’ daughter, thought to be dead but actually sleeping, for instance, provides a compelling contrast to the healing of dead Lazarus (John 11:44), who the chief priests then want to kill (John 12:9–11). Passing references to healing, such as the off-handed references to the healing of Mary Magdalene, “out of whom seven devils were cast forth,” (Luke 8:2; also appears in Mark 16:5), are not included. Comparing the vocabulary of impairment in the Latin and in the Early Modern English offers opportunities to explore etymological and cultural connections. Many episodes focus on infirmities as a result of being unclean (immundus), the cure for which is cleanliness (munditiae). Physical infirmities (note the Latin root) can often be linked directly to paralysis or leprosy, but many mental conditions (e.g. self-harming, ferocity, epilepsy) are lumped together under the umbrella of possession by demons, a source of suffering and sin that can be expelled and that is not therefore essential to the person.
Bibliography


List of Selected Episodes

**Healing while on First Preaching Tour in Galilee** (Matthew 4:23–24, Mark 3:9–12, Luke 5:15)

**A Leper** (Mark 1:40–45, Luke 5:12–15)

**Roman Centurion on Behalf of His Servant with Paralysis, at Capernaum** (Matthew 8:5–10, Luke 7:2–10)

**Demoniac(s) at at Tomb** (Matthew 8:28–34, Mark 5:1–15, Luke 8:26–39)


**Son with Epilepsy Near the Towns of Caesarea Philippi** (Matthew 17:14–20, Luke 9:38–43)

**Deaf Man with Speech Impediment in the Region of Decapolis** (Mark 7:31–37)


**Infirm Man at the Pool of Bethsaida** (John 5:2–15)

**Man Born Blind** (John 9:1–41)

**Lazarus Raised from the Dead** (John 11:11–44)

**Including the Those with Impairments at One’s Table** (Luke 14:12–14)
Healing while on First Preaching Tour in Galilee

Matthew 4:23–24

[23] And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom: and healing all manner of sickness and every infirmity, among the people. [24] And his fame went throughout all Syria, and they presented to him all sick people that were taken with divers diseases and torments, and such as were possessed by devils, and lunatics, and those that had palsy, and he cured them.

Mark 3:9–12

[9] And he spoke to his disciples that a small ship should wait on him because of the multitude, lest they should throng him. [10] For he healed many, so that they pressed upon him for to touch him, as many as had evils. [11] And the unclean spirits, when they saw him, fell down before him: and they cried, saying: [12] Thou art the Son of God. And he strictly charged them that they should not make him known.

Luke 5:15

[15] But the fame of him went abroad the more, and great multitudes came together to hear, and to be healed by him of their infirmities.

A Leper

Matthew 8:1–4

[1] And when he was come down from the mountain, great multitudes followed him: [2] And behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean. [3] And Jesus stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed. [4] And Jesus saith to him: See thou tell no man: but go, shew thyself to the priest,
fer munus, quod praecepit Moyses, in testimonium illis.

Mark 1:40–45

[40] Et venit ad eum leprosus deprecans eum: et genu flexo dixit ei: Si vis, potes me mundare.


Luke 5:12–15


Roman Centurion on Behalf of His Servant with Paralysis, at Capernaum

Matthew 8:5–10


Mark 1:40–45

[40] And there came a leper to him, beseeching him, and kneeling down said to him: If thou wilt, thou canst make me clean.

[41] And Jesus having compassion on him, stretched forth his hand; and touching him, saith to him: I will. Be thou made clean. [42] And when he had spoken, immediately the leprosy departed from him, and he was made clean. [43] And he strictly charged him, and forthwith sent him away. [44] And he saith to him: See thou tell no one; but go, shew thyself to the high priest, and offer for thy cleansing the things that Moses commanded, for a testimony to them. [45] But he being gone out, began to publish and to blaze abroad the word: so that he could not openly go into the city, but was without in desert places: and they flocked to him from all sides.

Luke 5:12–15

[12] And it came to pass, when he was in a certain city, behold a man full of leprosy, who seeing Jesus, and falling on his face, besought him, saying: Lord, if thou wilt, thou canst make me clean. [13] And stretching forth his hand, he touched him, saying: I will. Be thou cleansed. And immediately the leprosy departed from him. [14] And he charged him that he should tell no man, but, Go, shew thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony to them. [15] But the fame of him went abroad the more, and great multitudes came together to hear, and to be healed by him of their infirmities.

Luke 7:2–10


Demonaic(s) at at Tomb

Matthew 8:28–34

[28] And when he was come on the other side of the water, into the country of the Gerasens, there met him two that were possessed with devils, coming out of the sepulchres, exceeding fierce, so that none could pass by that way. [29] And behold they cried out, saying: What have we to do with thee, Jesus Son of God? art thou come hither to torment us before the time? [30] And there was, not far from them, an herd of many swine feeding.

[31] And the devils besought him, saying: If thou cast us out hence, send us into the herd of swine. [32] And he said to them: Go. But they going out went into the swine, and behold the whole herd ran violently down a steep place into the sea: and they perished in the waters. [33] And they that kept them fled: and coming into the city, told every thing, and concerning them that had been possessed by the devils. [34] And behold the whole city went out to meet Jesus, and when they saw him, they besought him that he would depart from their coasts.

Mark 5:1–15

[1] And they came over the strait of the sea into the country of the Gerasens. [2] And as he went out of the ship, immediately there met him out of the monuments a man with an unclean spirit, [3] Who had his dwelling in the tombs, and no man now could bind him, not even with chains. [4] For having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no one could tame him. [5] And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones.

[11] Erat autem ibi circa montem grex por-
corum magnus, pascens. [12] Et deprecabat-
tur eum spiritus, dicentes: Mitte nos in por-
cos ut in eos introeamus. [13] Et concessit eis
statim Jesus. Et exeuntes spiritus immundi
introierunt in porcos: et magno impetu grex
praecepitatus est in mare ad duo millia, et suf-
cocati sunt in mari. [14] Qui autem pascabant
eos, fugerunt, et nuntiaverunt in civitatem
et in agros. Et egressi sunt videre quid esset
factum: [15] et veniunt ad Jesum: et vident
illum qui a daemonio vexabatur, sedentem,
vestitum, et sanae mentis, et timuerunt.

Luke 8:26–39

[26] Et navigaverunt ad regionem Gera-
senorum, quae est contra Galilaeam. [27] Et
cum egressus esset ad terram, occurrir illi vir
quidam, qui habebat daemonium jam tempo-
ribus multis, et vestimento non induebatur,
neque in domo manebat, sed in monumentis.
[28] Is, ut vidit Jesum, procidit ante illum: et
exclamans voce magna, dixit: Quid mihi et
tibi est, Jesus Fili Dei Altissimi? obsecro te, ne
me torqueas. [29] Praecipiebat enim spiritui
immundo ut exiret ab homine. Multis enim
tempoRibus arripiebat illum, et vinciebatur
catenis, et compedibus custoditus. Et ruptis
vinculis agebatur a daemonio in deserta. [30]
Interrogavit autem illum Jesus, dicens: Quod
tibi nomen est? At ille dixit: Legio: quia in
tavertam daemonia multa in eum.

[31] Et rogabant illum ne imperaret illis
ut in abyssum irent. [32] Erat autem ibi grex
porcorum multorum pascentium in monte:
et rogabant eum, ut permitteret eis in illos
ingredi. Et permisit illis. [33] Exierunt ergo
daemonia ab homine, et intraverunt in por-
cos: et impetu abibit grex per praeceps in stag-
num, et suffocatus est. [34] Quod ut viderunt
factum qui pascabant, fugerunt, et nuntia-
verunt in civitatem et in villas. [35] Exierunt
is thy name? And he saith to him: My name
is Legion, for we are many. [10] And he be-
sought him much, that he would not drive
him away out of the country.

[11] And there was there near the moun-
tain a great herd of swine, feeding. [12] And
the spirits besought him, saying: Send us into
the swine, that we may enter into them. [13] And Jesus immediately gave them leave. And
the unclean spirits going out, entered into
the swine: and the herd with great violence
was carried headlong into the sea, being
about two thousand, and were stifled in the
sea. [14] And they that fed them fled, and told
it in the city and in the fields. And they went
out to see what was done: [15] And they came
to Jesus, and they see him that was troubled
with the devil, sitting, clothed, and well in
his wits, and they were afraid.
autem videre quod factum est, et venerunt
ad Jesum, et invenerunt hominem sedentem,
a quo daemonia exierant, vestitum ac sana
mente, ad pedes ejus, et timuerunt.

[36] Nuntiaverunt autem illis et qui vid-
erant, quomodo sanus factus esset a legione:
[37] et rogaverunt illum omnis multitudo re-
gionis Gerasenorum ut discederet ab ipsis:
quia magno timore tenebantur. Ipse autem
ascendens navim, reversus est. [38] Et rogabat
illum vir, a quo daemonia exierant, ut cum eo
esset. Dimisit autem eum Jesus, dicens: [39]
Redi in domum tuam, et narra quanta tibi
fecit Deus. Et abiit per universam civitatem,
praedicans quanta illi fecisset Jesus.

Man with Paralysis at Capernaum

Matthew 9:1–8

[1] Et ascendens in naviculam, transfre-
tavit, et venit in civitatem suam. [2] Et ecce
offerebant ei paralyticum jacentem in lecto.
Et videns Jesus fidem illorum, dixit paralyti-
co: Confide fili, remittuntur tibi peccata tua.
[3] Et ecce quidam de scribis dixerunt intra
se: Hic blasphemat. [4] Et cum vidisset Jesus
cogitationes eorum, dixit: Ut quid cogitatis
mala in cordibus vestris? [5] Quid est facilius
dicere: Dimittuntur tibi peccata tua: an dic-
eri: Surge, et ambula?

[6] Ut autem sciatis, quia Filius hominis
habet potestatem in terra dimittendi pec-
cata, tunc ait paralyxico: Surge, tolle lectum
tuum, et vade in domum tuam. [7] Et surrexit,
et abiit in domum suam. [8] Videntes autem
turbæ timuerunt, et glorificaverunt Deum,
qui dedit potestatem talem hominibus.

down a steep place into the lake, and were
stifled. [34] Which when they that fed them
saw done, they fled away, and told it in the
city and in the villages. [35] And they went
out to see what was done; and they came
to Jesus, and found the man, out of whom
the devils were departed, sitting at his feet,
clothed, and in his right mind; and they were
afraid.

[36] And they also that had seen, told them
how he had been healed from the legion. [37]
And all the multitude of the country of the
Gerasens besought him to depart from them;
for they were taken with great fear. And he,
going up into the ship, returned back again.
[38] Now the man, out of whom the devils
were departed, besought him that he might
be with him. But Jesus sent him away, saying:
[39] Return to thy house, and tell how great
things God hath done to thee. And he went
through the whole city, publishing how great
things Jesus had done to him.
Mark 2:3–13


Luke 5:17–25


[21] Et coeperunt cogitare scribae et pharisaei, dicentes: Quis est hic, qui loquitur blas-
[21] And the scribes and Pharisees began to think, saying: Who is this who speaketh blasphemies? Who can forgive sins, but God alone? [22] And when Jesus knew their thoughts, answering, he said to them: What is it you think in your hearts? [23] Which is easier to say, Thy sins are forgiven thee; or to say, Arise and walk? [24] But that you may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say to thee, Arise, take up thy bed, and go into thy house. [25] And immediately rising up before them, he took up the bed on which he lay; and he went away to his own house, glorifying God.

The Blind near Jericho (Bartimeus in the Book of Mark)6

Matthew 9:27–30
[27] And as Jesus passed from thence, there followed him two blind men crying out and saying, Have mercy on us, O Son of David. [28] And when he was come to the house, the blind men came to him. And Jesus saith to them, Do you believe, that I can do this unto you? They say to him, Yea, Lord. [29] Then he touched their eyes, saying, According to your faith, be it done unto you. [30] And their eyes were opened, and Jesus strictly charged them, saying, See that no man know this.

Mark 10:46–52
[46] And they came to Jericho: and as he went out of Jericho, with his disciples, and a very great multitude, Bartimeus the blind man, the son of Timeus, sat by the way side begging. [47] Who when he had heard, that it was Jesus of Nazareth, began to cry out, and to say: Jesus son of David, have mercy on me. [48] And many rebuked him, that he might hold his peace; but he cried a great deal the more: Son of David, have mercy on me. [49] And Jesus, standing still, commanded him to be called. And they call the blind man, saying to him: Be of better comfort: arise, he calleth

**Luke 18:35–43**


**Man with a Withered Hand**

**Matthew 12:10–15**

Mark 3:1–5

Luke 6:6–10
[6] Factum est autem in alio sabbato, ut intraret in synagogam, et doceret. Et erat ibi homo, et manus ejus dextra erat arida. [7] Observabant autem scribae et pharisaei si in sabbato curaret, ut invenirent unde accusarent eum. [8] Ipse vero sciebat cogitationes eorum: et ait homini qui habebat manum aridam: Surge, et sta in medium. [9] And the scribes and Pharisees watched if he would heal on the sabbath; that they might accuse him. [10] But he knew their thoughts; and said to the man who had the withered hand: Arise, and stand forth in the midst. And rising he stood forth. Then Jesus said to them: I ask you, if it be lawful on the sabbath days to do good, or to do evil; to save life, or to destroy? But they held their peace. And looking round about on them with anger, being grieved for the blindness of their hearts, he saith to the man: Stretch forth thy hand. And he stretched it forth: and his hand was restored unto him.

Matthew 17:14–20
[14] And when he was come to the multitude, there came to him a man falling down on his knees before him, saying: Lord, have...


**Deaf Man with Speech Impediment in the Region of Decapolis**

**Mark 7:31–37**

[31] Et iterum exiens de finibus Tyri, venit per Sidonem ad mare Galilaeae inter medios fines Decapoleos. [32] Et adducunt ei surdum, et mutum, et deprecabantur eum, ut imponat pity on my son, for he is a lunatic, and suffereth much: for he falleth often into the fire, and often into the water. [15] And I brought him to thy disciples, and they could not cure him.

[16] Then Jesus answered and said: O unbelieving and perverse generation, how long shall I be with you? How long shall I suffer you? bring him hither to me. [17] And Jesus rebuked him, and the devil went out of him, and the child was cured from that hour. [18] Then came the disciples to Jesus secretly, and said: Why could not we cast him out? [19] Jesus said to them: Because of your unbelief. For, amen I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain, Remove from hence hither, and it shall remove; and nothing shall be impossible to you. [20] But this kind is not cast out but by prayer and fasting.

**Luke 9:38–43**

[38] And behold a man among the crowd cried out, saying: Master, I beseech thee, look upon my son, because he is my only one. [39] And lo, a spirit seizeth him, and he suddenly crieth out, and he throweth him down and teareth him, so that he foameth; and bruising him, he hardly departeth from him. [40] And I desired thy disciples to cast him out, and they could not.

[41] And Jesus answering, said: O faithless and perverse generation, how long shall I be with you, and suffer you? Bring hither thy son. [42] And as he was coming to him, the devil threw him down, and tore him. [43] And Jesus rebuked the unclean spirit, and cured the boy, and restored him to his father.

Blind man at Bethesda

Mark 8:22–25


Jairus’ Daughter at Capernaum

Matthew 9:18–25


Woman with Issue of Blood at Capernaum

Matthew 9:18–25

[18] As he was speaking these things unto them, behold a certain ruler came up, and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live. [19] And Jesus rising up followed him, with his disciples. [20] And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment.

[21] For she said within herself: If I shall touch only his garment, I shall be healed. [22] But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. [23] And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, [24] He said: Give place, for the girl is not dead, but sleepeth. And they laughed him to scorn. [25] And when the multitude was put forth, he went in, and took her by the hand. And the maid arose.

Mark 5:22–43


Mark 5:22–43

[22] And there cometh one of the rulers of the synagogue named Jairus: and seeing him, falleth down at his feet. [23] And he besought him much, saying: My daughter is at the point of death, come, lay thy hand upon her, that she may be safe, and may live. [24] And he went with him, and a great multitude followed him, and they thronged him. [25] And a woman who was under an issue of blood twelve years,

[26] And had suffered many things from many physicians; and had spent all that she had, and was nothing the better, but rather worse, [27] When she had heard of Jesus, came in the crowd behind him, and touched his garment. [28] For she said: If I shall touch but his garment, I shall be whole. [29] And forthwith the fountain of her blood was dried up, and she felt in her body that she was healed of the evil. [30] And immediately Jesus knowing in himself the virtue that had proceeded from him, turning to the multitude, said: Who hath touched my garments?

[31] And his disciples said to him: Thou seest the multitude thronging thee, and say­est thou who hath touched me? [32] And he looked about to see her who had done this. [33] But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. [34] And he said to her: Daughter, thy faith hath made thee whole: go in peace, and be thou whole of thy disease. [35] While he was

Luke 8:41–56

[41] And taking the damsel by the hand, he saith to her: Talitha cumi, which is, being interpreted: Damsel (I say to thee) arise. [42] And immediately the damsel rose up, and walked: and she was twelve years old: and they were astonished with a great astonishment. [43] And he charged them strictly that no man should know it: and commanded that something should be given her to eat.

[41] And behold there came a man whose name was Jairus, and he was a ruler of the synagogue: and he fell down at the feet of Jesus, beseeching him that he would come into his house: [42] For he had an only daughter, almost twelve years old, and she was dying. And it happened as he went, that he was thronged by the multitudes. [43] And there was a certain woman having an issue of blood twelve years, who had bestowed all her substance on physicians, and could not be healed by any. [44] She came behind him, and touched the hem of his garment; and immediately the issue of her blood stopped. [45] And Jesus said: Who is it that touched me? And all denying, Peter and they that were with him said: Master, the multitudes throng and press thee, and dost thou say, Who touched me?
Infirm Man at the Pool of Bethsaida

**John 5:2–15**

[2] Now there is at Jerusalem a pond, called *Probatica*, which in Hebrew is named Bethsaida, having five porches. [3] In these lay a great multitude of sick, of blind, of lame, of withered; waiting for the moving of the water. [4] And an angel of the Lord descended at certain times into the pond; and the water was moved. And he that went down first into the pond after the motion of the water, was made whole, of whatsoever infirmity he lay under. [5] And there was a certain man there, that had been eight and thirty years under his infirmity.

[6] Hunc autem cum vidisset Jesus jacentem, et cognovisset quia jam multum tem-

Man Born Blind

John 9:1–41

[1] And Jesus passing by, saw a man, who was blind from his birth: [2] And his disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be born blind? [3] Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. [4] I must work the works of him that sent me, whilst it is day: the night cometh, when no man can work. [5] As long as I am in the world, I am the light of the world. [6] Him when Jesus had seen lying, and knew that he had been now a long time, he saith to him: Wilt thou be made whole? [7] The infirm man answered him: Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me. [8] Jesus saith to him: Arise, take up thy bed, and walk. [9] And immediately the man was made whole: and he took up his bed, and walked. And it was the sabbath that day. [10] The Jews therefore said to him that was healed: It is the sabbath; it is not lawful for thee to take up thy bed. [11] He answered them: He that made me whole, he said to me, Take up thy bed, and walk. [12] They asked him therefore: Who is that man who said to thee, Take up thy bed, and walk? [13] But he who was healed, knew not who it was; for Jesus went aside from the multitude standing in the place. [14] Afterwards, Jesus findeth him in the temple, and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee. [15] The man went his way, and told the Jews, that it was Jesus who had made him whole.

John 9:1–41


[24] Dixit ergo illi: Quid fecit tibi? quomodo aperuit tibi oculos? [25] Respondit washed, and he came seeing. [8] The neigh-bours therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat and begged? Some said: This is he. [9] But others said: No, but he is like him. But he said: I am he. [10] They said therefore to him: How were thy eyes opened?

[11] He answered: That man that is called Jesus made clay, and anointed my eyes, and said to me: Go to the pool of Siloe, and wash. And I went, I washed, and I see. [12] And they said to him: Where is he? He saith: I know not. [13] They bring him that had been blind to the Pharisees. [14] Now it was the sabbath, when Jesus made the clay, and opened his eyes. [15] Again therefore the Pharisees asked him, how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see.

[16] Some therefore of the Pharisees said: This man is not of God, who keepeth not the sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them. [17] They say therefore to the blind man again: What sayest thou of him that hath opened thy eyes? And he said: He is a prophet. [18] The Jews then did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, [19] And asked them, saying: Is this your son, who you say was born blind? How then doth he now see? [20] His parents answered them, and said: We know that this is our son, and that he was born blind:

[21] But how he now seeth, we know not; or who hath opened his eyes, we know not: ask himself: he is of age, let him speak for himself. [22] These things his parents said, because they feared the Jews: for the Jews had already agreed among themselves, that if any man should confess him to be Christ, he should be put out of the synagogue. [23] Therefore did his parents say: He is of age, ask himself. [24] They therefore called the man again that had been blind, and said to him: Give glory to God. We know that this man is a sinner. [25] He said therefore to them: If


[41] Dixit eis Jesus: Si caeci essetis, non haberetis peccatum. Nunc vero dicitis, Quia videmus: peccatum vestrum manet.

he be a sinner, I know not: one thing I know, that whereas I was blind, now I see.

[26] They said then to him: What did he to thee? How did he open thy eyes? [27] He answered them: I have told you already, and you have heard: why would you hear it again? will you also become his disciples? [28] They reviled him therefore, and said: Be thou his disciple; but we are the disciples of Moses. [29] We know that God spoke to Moses: but as to this man, we know not from whence he is. [30] The man answered, and said to them: Why, herein is a wonderful thing, that you know not from whence he is, and he hath opened my eyes.

[31] Now we know that God doth not hear sinners: but if a man be a server of God, and doth his will, him he heareth. [32] From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. [33] Unless this man were of God, he could not do any thing. [34] They answered, and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out. [35] Jesus heard that they had cast him out: and when he had found him, he said to him: Dost thou believe in the Son of God?

[36] He answered, and said: Who is he, Lord, that I may believe in him? [37] And Jesus said to him: Thou hast both seen him; and it is he that talketh with thee. [38] And he said: I believe, Lord. And falling down, he adored him. [39] And Jesus said: For judgment I am come into this world; that they who see not, may see; and they who see, may become blind. [40] And some of the Pharisees, who were with him, heard: and they said unto him: Are we also blind?

[41] Jesus said to them: If you were blind, you should not have sin: but now you say: We see. Your sin remaineth.
Lazarus Raised from the Dead

John 11:11–44


[26] et omnis qui vivit et credit in me, non morietur in aeternum. Credis hoc? [27] Ait illi: Quia credit in me, qui crederis quia tu es Christus, Filius Dei vivi, qui art mundum sunt in illo loco, ubi occurrerat ei Martha.

[31] Judaei ergo, qui erant cum ea in domo, et consolabantur eam, cum vidissent Mariam quia cito surrexit, et exiit, secuti sunt eam dicentes: Quia vadit ad monumentum, ut

John 11:11–44

[11] These things he said; and after that he said to them: Lazarus our friend sleepest; but I go that I may awake him out of sleep. [12] His disciples therefore said: Lord, if he sleep, he shall do well. [13] But Jesus spoke of his death; and they thought that he spoke of the repose of sleep. [14] Then therefore Jesus said to them plainly: Lazarus is dead. [15] And I am glad, for your sakes, that I was not there, that you may believe: but let us go to him.

[16] Thomas therefore, who is called Didymus, said to his fellow disciples: Let us also go, that we may die with him. [17] Jesus therefore came, and found that he had been four days already in the grave. [18] (Now Bethania was near Jerusalem, about fifteen furlongs off.) [19] And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. [20] Martha therefore, as soon as she heard that Jesus had come, went to meet him: but Mary sat at home.

[21] Martha therefore said to Jesus: Lord, if thou hast been here, my brother had not died. [22] But now also I know that whatsoever thou wilt ask of God, God will give it thee. [23] Jesus saith to her: Thy brother shall rise again. [24] Martha saith to him: I know that he shall rise again, in the resurrection at the last day. [25] Jesus saith to her: I am the resurrection and the life: he that believeth in me, although he be dead, shall live:

[26] And every one that liveth, and believeth in me, shall not die for ever. Believest thou this? [27] She saith to him: Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world. [28] And when she had said these things, she went, and called her sister Mary secretly, saying: The master is come, and calleth for thee. [29] She, as soon as she heard this, riseth quickly, and cometh to him. [30] For Jesus was not yet come into the town: but he was still in that place where Martha had met him.

[31] The Jews therefore, who were with her in the house, and comforted her, when they


[41] Tulerunt ergo lapidem: Jesus autem, elevatis sursum oculis, dixit: Pater, gratias ducant etiamsi tu me misisti. [43] Haec cum dixisset, et nive clamavit: Lazare, veni foras. Ego autem sciebam quia semper me audis, sed propter populum qui circumstat, dixi: ut credant quia tu me misisti. [43] When he had said these things, he cried with a loud voice: Lazarus, come forth. [44] And presently he that had been dead came forth, bound feet and hands with winding bands; and his face was bound about with a napkin. Jesus said to them: Loose him, and let him go.

Including Those with Impairments at One’s Table

Luke 14:12–14

[12] Dicebat autem et ei, qui invitaverat: Cum facis prandium, aut coenam, noli vocare amicos tuos, neque fratres tuos, neque cognatos, neque vicinos divites: ne forte te et ipsi saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the grave to weep there. [32] When Mary therefore was come where Jesus was, seeing him, she fell down at his feet, and saith to him: Lord, if thou hadst been here, my brother had not died. [33] Jesus, therefore, when he saw her weeping, and the Jews that were come with her, weeping, groaned in the spirit, and troubled himself, [34] And said: Where have you laid him? They say to him: Lord, come and see. [35] And Jesus wept.

[36] The Jews therefore said: Behold how he loved him. [37] But some of them said: Could not he that opened the eyes of the man born blind, have caused that this man should not die? [38] Jesus therefore again groaning in himself, cometh to the sepulchre. Now it was a cave; and a stone was laid over it. [39] Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith to him: Lord, by this time he stinketh, for he is now of four days. [40] Jesus saith to her: Did not I say to thee, that if thou believe, thou shalt see the glory of God?

[41] They took therefore the stone away. And Jesus lifting up his eyes said: Father, I give thee thanks that thou hast heard me. [42] And I knew that thou hearest me always; but because of the people who stand about have I said it, that they may believe that thou hast sent me. [43] When he had said these things, he cried with a loud voice: Lazarus, come forth. [44] And presently he that had been dead came forth, bound feet and hands with winding bands; and his face was bound about with a napkin. Jesus said to them: Loose him, and let him go.
reinvitent, et fiar tibi retriburio; [13] sed cum facis convivium, voca pauperes, debiles, claudi-

rich; lest perhaps they also invite thee again, and a recompense be made to thee. [13] But when thou makest a feast, call the poor, the maimed, the lame, and the blind; [14] And thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just.
Endnotes

1 The text is taken from the online Douay-Rheims and Latin Vulgate Bible online at DRBO.org. The website relies upon the following versions of the texts. The Holy Bible Douay-Rheims Version with revisions and footnotes (in the text in italics) by Bishop Richard Challoner, 1749–52, taken from a hardcopy of the 1899 Edition by the John Murphy Company. IMPRIMATUR: James Cardinal Gibbons, Archbishop of Baltimore, September 1, 1899. The Latin Vulgate (Biblia Sacra Vulgata) Clementine Version. Translation from Greek and other languages into Latin by Saint Jerome, about 382 A.D. Footnotes and endnotes have been provided by Will Eggers.


5 Ibid., p. 13.

6 For another parallel episode, see Matthew 20: 29–34.