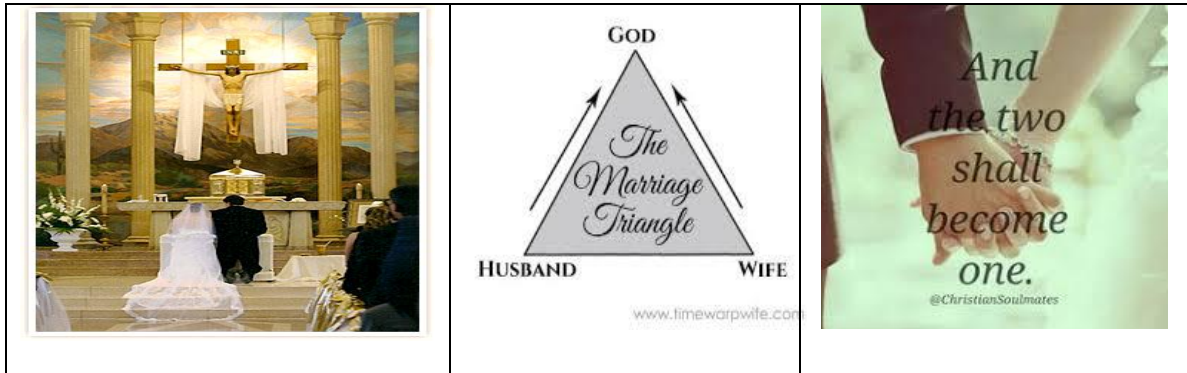


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## MARIA VALTORTA READERS' GROUP

### THE SUPPLEMENT No. 88 – DECEMBER 2017



In this edition of **The Supplement**, excerpts have been taken from Maria's Valtorta's writings, which capture the essence of the Sacrament of Marriage.

Jesus says:

'Marriage is not censured by God, to the extent that I have made it a sacrament. And here I am not speaking either about marriage as a sacrament, *but about marriage as union, as God the Creator made it by creating male and female so that they would join, forming one single flesh, which, once it is united, no human force can separate or should separate.*' (**Notebooks 1943, p.332**)

Jesus says:

'God did not make male and female so that they would reach the point of exhaustion and nausea in their vices. He *made them for a most lofty reason.* When He said, "Let us make man in our image and likeness and give him a help so that he will not be alone", with his divine Thought He implicitly understood that *in addition to the spiritual and intellectual part, which makes you similar to God, you would be like Him in creating other lives.* But do you consider what a sublime likeness God has given you? That of creating other creatures: you, too, are creators, O men and women who marry one another - creators of men, like God Eternal.' (**Notebooks 1943, p.335**)

Jesus says:

'*The spouse who is honest and loving in a holy way seeks to become like the other spouse, for those who love tend to take on the likeness of the beloved creature, so that marriage, when well understood, is a mutual elevation, for there is no one who is completely wicked, and it is enough for each to improve one point by taking as an example the other's good side in order to climb up the stairway of sanctity [...]* Like a plant putting forth a branch higher than the preceding one and rising and rising towards the sky, such is conjugal and individual holiness.' (**Notebooks 1943, pp. 515-6**)

### Mary & Joseph

Mary says:

'In exchange for my obedience [at the Annunciation], I asked only that God grant his servant the kind of husband [...] a respectful, holy companion in whose heart the fear and love of God would be a light to comprehend the soul of his Wife. I asked for nothing else. Attractiveness, youth, social position, and wealth were so negligible for me that

they did not warrant even a fleeting thought. I *asked for the 'sanctity' of my future husband.* And did not concern myself about anything else. *The first condition (excessively overlooked in your present marriages) is to turn to God to ask for a mate in keeping with your character and your position and, above all, a companion who is 'just' in his sight. You don't ask God for anything in this decisive hour of a woman's life and do not look at either your spirit or that of your mate.* It is enough for you that he should be handsome, rich, and influential in the world. Everything else has no weight when it is time to choose. *But, unfortunately, it takes on full weight after marriage, and many marriages are a disappointment limited to being such only if the wife is a woman with Christian sentiments. [...]* When I saw Joseph, all my natural anxiety fell like a cloud dissolving into a rainbow. It was enough for me to look into his eyes to read in them that he was an honest, faithful, pure, just man. His age, more than twice my own, had left him with the clear gaze of a child, for Evil had risen up around him as he lived in the world, but had been unable to penetrate into his heart, filled with the love of God. With what trust I placed my hand in his, sensing that I had found in him a loving father, a faithful spouse, and a chaste companion who would be like olive and fig trees shading a small house and defending it from winds and the heat, providing the refreshment and comfort of sweetness and nourishment! My sweet spouse who did not disappoint me! Who, since he really loved me, believed in me, even going against appearances; who concealed his tears from me so as not to disturb me; who had only smiles and help for me; who guided me as his first putative daughter, holding my hand to make me feel he was close by with his love, avoiding obstacles for me, and anticipating my needs - patient, silent, and chaste, chaste as only an angel can be. Oh, yes! Blessed be the Lord for this!' (**Notebooks 1944, pp. 58-60**)

Jesus speaks:

'Nothing is healthier or holier than two people who sincerely love one another and unite to perpetuate the human race and give souls to Heaven.' (**Notebooks 1944, p. 233**)

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Jesus speaks:

'Oh, the families are wretched that are formed without supernatural preparation! The families from which all searching for Truth has been excluded a priori and where, on the contrary, the word of Truth is derided which teaches what Marriage is and why it exists. The families are wretched that are formed without any thought for what is superior, but only under the spur of sensual appetite and financial considerations! How many spouses, after the inevitable custom of the religious ceremony no longer have a thought for *God and* make the *Sacrament, which does not* end with the religious *ceremony, but* begins then and *lasts as long* as the life of the spouses, according to my thought. (I said "custom," and I repeat it, since for the majority it is *nothing but* a custom and not *the soul's* aspiration to have *God* with it at that moment). Just as the taking of vows does not last as long as the religious ceremony, but as long as the life of the man or woman religious. And *they make the Sacrament* a party and *turn* the party into an outlet for bestiality! The angel teaches Tobiah that, by having the act preceded by prayer, *the act* becomes holy and blessed, and fruitful in true joys and offspring. It would be necessary to do this for *people* to enter into marriage when moved by the desire for children, for *this is* the purpose of the *human union, and* every other purpose is a sin dishonouring man as a rational being and wounding the spirit, the temple of God, which flees in disdain, and to bear *God in mind* at all times. God is not an oppressive jailer, but God is a good Father who exults in the honest joys of his sons and daughters, and responds to their holy embraces with heavenly blessings and with the approval which the creation of a new soul is proof of. [...] Satan is laughing over your foolishness; thanks to your incontinence, your bestiality, he has managed to turn to your condemnation what God created for your good: marriage as a human union and as a Sacrament. I shall repeat for you so that you will remember them and be guided by them (if you can still do so through a residue of human dignity surviving in you) Tobiah's words to his wife: 'We are the children of saints and we cannot unite like the gentiles who do not know God.' (**Notebooks 1944, pp. 234-5**)

Jesus says:

'And hear this parable for you.

A man loves a woman. He has seen she is beautiful. He has been told she is good, pure and modest, and he has felt an affection arising in his heart and, with the affection, the hope of being able to possess that woman as a wife and make her the pearl of his house. He has himself introduced to her relatives and asks them for the young woman. They grant her to him. And he, with a thousand attentions, tries to conquer her affection, for his love is already giant and wants to bring his beloved to the same point. Every time he goes to her, he takes her something he knows she likes; when he is distant, he thinks of what he might take her: when he is far away from the town, he writes to her to tell her what he cannot say in person; and as soon as he comes back, he runs to her. He does not mention his worries to her, but leaves them outside the door because he does not want to grieve her, and for him it is already a relief to see the smiling face of his beloved. There passes in this way the time you call "engagement"

and we Jews call the "the nuptial ceremony," which, however, in not being a consummated marriage, was at heart a very rigorous official engagement, to the point that the woman was called a "widow" if her fiancé died before the consummation of the marriage, leaving her as virgin. But then the time comes when the woman leaves her parents' home and enters her husband's house, to be "one single flesh with him," according to the ancient command, and forever, according to my new command, which says, "What God has joined may not be separated by man for any reason." [...] When the bride leaves her parents' home then, and becomes the wife of the man she loves, she rises to a greater degree of love. They are no longer two who love one another. They are *one* loving himself in his double. One loves himself reflected in the other, for love fastens them into such a tight knot that joy annuls personality, and the two individuals relish a *single joy*. These correspond to the first two periods in mystical betrothal. First you are loved and become fond of God, who loves you. You then penetrate into a higher love and rejoice in his joys, which become yours.' (**Notebooks 1944, pp. 382-3, 384**)

### Cecilia and Valerian

Jesus says:

'Faith is a power which carries one away, and purity is a seductive song. You have seen the miracle. Marriage should be a school, not of corruption, but of elevation. Do not be inferior to the beasts that do not corrupt the action of procreation with useless lusts. Marriage is a sacrament. As such, it is, and must remain, holy in order not to become sacrilegious. But even if it were not a sacrament, it is always the most solemn act in human life, whose fruits almost put you on a par with the Creator of lives, and as such it should at least be contained in a healthy human morality. If it is not like this, it becomes offensive and lustful. It is rare to find two who love one another in a holy way from the outset, for society is too corrupt. But marriage is mutual elevation. It must be this. The better spouses should be a source of elevation and not limit themselves to being good, but work so that their husband or wife will arrive at goodness. There is a sentence in the Song of Songs which explains the gentle power of virtue: "Draw me to yourself! Behind you we shall run in the fragrance of your perfume." The perfume of virtue. Cecilia used nothing else. She did not go to Valerian with threats and haughtiness. Like a bride to be presented to a king, she went steeped in her merits, as in many sweet-smelling oils. And with them she carried Valerian to goodness. "Draw me to Yourself," she said to Me throughout her life, and especially in the hour when she went to her marriage. Lost in Me, she was no longer anything but a part of Christ. And as in the fragment of a Host Christ is entirely present, so I was present in this virgin, working and sanctifying, as if I had presented Myself again along the ways of the world. "Draw me to Yourself, so that Valerian will feel You through me, and *we (this is the true love of a wife)* shall run behind You." She does not limit herself to saying, "And I shall run behind You because I can no longer live without feeling You." But she wants her husband to run to God together with her because he, too, has a holy yearning for the fragrance of Christ. And she succeeds. Like a captain on a ship assailed by breakers - the world - she saves her

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dearest ones and is the last to leave the ship, only when the harbor of peace is already open for them. The task is then finished. It only remains to continue to bear witness to one's faith, beyond life.' (*Notebooks 1944*, pp. 467-8)

### Anne and Joachim

Jesus says:

'The just are always wise, because, as friends of God, they live in His company and are taught by Him, yes, by Him, Infinite Wisdom. My grandparents were just and therefore they possessed wisdom. They could quote accurately from the Book, singing the praises of Wisdom from its context: "She it was I loved and searched for from my youth: I resolved to have her as my bride". Anne of Aaron was the strong woman of whom our Ancestor speaks. And Joachim, a descendant of King David, had not sought so much charm and wealth, as virtue. Anne possessed a great virtue. All holy attributes joined together like a sweet-smelling bunch of flowers to become one beautiful thing that was: this exceptional Virtue. A real virtue, worthy of being set before the throne of God. Joachim had therefore married wisdom twice, "loving her more than any other woman": the Wisdom of God enshrined in the heart of a just woman. Anne of Aaron had not sought anything else but to join her life to that of an upright man, certain that family joy lies in unrighteousness. And to be the embodiment of the "strong woman" she lacked only the crown of children, the glory of the married woman, the justification of marriage, the one of which Solomon speaks. As for her happiness, she lacked children, the flowers of a tree that has become one thing with the adjoining tree and obtains thereof abundance of new fruit, in which the two good qualities blend into one, because she had never experienced any disappointment on account of her husband. Although she was now approaching old age and had been Joachim's wife for many years, she was always for him "the spouse of his youth, his joy, the most dear hind, the graceful fawn", whose caresses always had the fresh charm of the first nuptial evening and sweetly fascinated his love, keeping it as fresh as a flower sprinkled with dew, and as ardent as a fire continuously kept burning. Therefore, in their affliction, their childless state, they spoke to each other "words of consolation in their thoughts and troubles". And eternal Wisdom, when the time came, besides teaching them in waking consciousness, enlightened them with dreams at night, visions of the poem of glory that was to come from them and was Most Holy Mary, My Mother. If their humility made them hesitant, their hearts trembled in hope at the first hint of God's promise. There was already certainty in Joachim's words: "Do hope... We shall gain our favour from God by our faithful love". They were dreaming of a child: they got the Mother of God.' (*Poem*, Vol. 1, pp.14-5; *Gospel*, Vol.1, pp. 22-3)

### The Royal Officer and Susanna

Jesus says:

'You are right. Listen, everybody: the time of My Sacrifice is approaching. Like a course of water it is running fast and incessantly to the sea. I must accomplish what I have to do. And human hardness precludes so much of the field of My mission. My Mother and Mary of Alphaeus will come with Me when I go away amongst people that do not love

Me yet or will never love Me. My wisdom knows that women will be able to help the Master in those precluded fields. I have come to redeem also women and in the future century, in My time, women will be seen serving the Lord and the servants of the Lord as priestesses. I have chosen My disciples. But to elect women who are not free, I must ask fathers and husbands to do it. Do you agree?'

'Lord, I love Susanna. And so far I have loved her more as a body than as a soul. But after Your teaching, something is already changed in me and I look at my wife as a soul besides as a body. A soul belongs to God and You are the Messiah, the Son of God. I cannot deny Your right on what belongs to God. If Susanna wants to follow You, I will not oppose her. I only beg You to work the miracle that will cure her body and my feelings...'

'Susanna is cured. In a few hours' time she will come here to tell you how happy she is. Let her soul follow its impulse without any mention of what I have just said. You will see that her soul will come to Me spontaneously as a flame tends upwards. But because of that, her love of a wife will not be stifled. On the contrary it will rise to the highest degree, which is to love each other with the better part: with your souls.'

'Susanna belongs to You, Lord. She was to die a very painful slow death. And once she was dead, I would have lost her forever in this world. But as You say, I will still have her beside me, to lead me on to Your way. God gave me her, and God is taking her away from me. Blessed be the Most High in giving and in taking.' (*Poem*, Vol. 2, p.38; *Gospel*, Vol. 2, pp. 475-6)

Jesus says:

'No, James. Preaching and miracles are not sacraments. The Sacraments will be more: seven, like the sacred candelabrum of the Temple and the gifts of the Spirit of Love. And in fact the Sacraments are gifts and flames and are granted to man so that he may burn for ever before the Lord. There will be a Sacrament also for the marriage of man. And it is already symbolised in the holy marriage of Sarah, the daughter of Raguel, after she was freed from the demon. The Sacrament will give the married couple all the assistance needed to live together according to the law and the wishes of God. Husband and wife also become the ministers of a rite: the rite of procreation. Husband and wife become also the priests of a small church: their family. They must therefore be consecrated in order to procreate with the blessing of God and to bring up a progeny that will bless the Most Holy Name of God.'

'And by whom will priests be consecrated?'

'By Me, before I leave you. You will, afterwards, consecrate your successors and those whom you will aggregate to yourselves to propagate the Christian faith.'

'You will teach us, will You not?'

'I and He Whom I will send to you. Also His coming will be a Sacrament. It will be granted voluntarily by the Most Holy God in His first Epiphany, and it will then be given by those who have received the fullness of Priesthood.'

(*Poem*, Vol. 2, pp.654-5; *Gospel*, Vol 4.,p.230)

Jesus says:

'You will do that yourselves, because you will be My Church. So believers will come to you, for advice for themselves or for advice for other people. I will tell you

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more. You will not be able only to give advice. You will be able to absolve in My Name. You will be able to release people from the chains of sin and you will be able to join two people who love each other so that they become one body. And what you do will be valid in the eyes of God, as if God Himself had done it. I tell you solemnly that whatever you bind on the earth will be bound in Heaven and whatever you absolve on the earth will be absolved in Heaven.' (*Poem, Vol. 3, p.21; Gospel, Vol.4, p.383*)

### Titus and Esther

A woman about forty years old comes out, she looks embarrassed and blushes.

'Peace to you, Esther. Have you been anxious to meet Me? Why?'

'Because of what You said... Rabbis despise us, because we are married to Romans... But I have children and I have taken them all to the Temple and the boys have all been circumcised. I told Titus beforehand, when he wanted to marry me... And he is good... And he leaves me completely free with the children. Everything is Hebrew here, customs, rites!... But rabbis and heads of synagogues curse us. You don't... You have compassionate words for us. Oh! Do You know what that means to us? It is like being embraced by our fathers and mothers, who disowned us and cursed us and are severe with us... It is like going back to the homes we left and not feeling like strangers in them... Titus is kind. On our holy days he closes the farriery, with a heavy loss of money, and takes me and the children to the Temple because he says that one cannot live without religion. He says that his religion is now his family and his work, as previously it was his duty as a soldier... But I... my Lord... I wanted to speak to You about one thing... You said that the followers of the true God must take a little of their holy yeast and put it into the good flour to make it rise holily. I have done that with my husband. I have tried, during the twenty years we have been together, to work his soul, which is good, with the yeast of Israel. But he cannot make up his mind... and he is old... I would like to have him with me in the next life... United by faith as we are now by love... I am not asking for riches, welfare, health. What we have is sufficient, praised be the Lord for it! But that is what I would like... Pray for my husband! That he may belong to the true God...'

'He will. You may be sure of that. You are asking for something holy and it will be granted to you. You have understood the duty of a wife to God and to her husband. I wish all wives did! I solemnly tell you that many of them should imitate you. Continue like that and you will have the joy of having your Titus beside You, in prayer and in Heaven.' (*Poem, Vol. 3, p.305; Gospel, Vol.5, pp.240-1*)

Jesus says:

'Turn to your Lord God Who created marriage so that man and woman might not be alone and might love each other, forming one only indissoluble body, since they were joined together, and Who gave you the Sacrament so that His blessing might descend upon your marriage, and through My merits you may have what you need in your new life of consorts and procreators. And in order to be able to turn to Him with confident faces and souls, be honest, good, respectful, faithful, true companions of your husbands, not

just guests in their houses, or worse still, strangers which chance has gathered under one roof, like two who meet by chance in a hotel of pilgrims.' (*Poem, Vol. 4, p.382; Gospel Vol. 7, p.347*)

Jesus says:

'Matrimony in My religion will no longer be a civil contract, a moral promise, made and ratified in the presence of witnesses appointed for that purpose. But it shall be an indissoluble bond stipulated, confirmed and sanctified by the sanctifying power I will give it, as being a Sacrament. To make you understand: a sacred rite. A power that will help to practise all matrimonial duties in a holy way, but that will also be the sentence of indissolubility of the bond. So far marriage has been a mutual natural and moral contract between two people of different sexes. When My law comes into force, it will extend to the souls of the consorts. It will therefore become a spiritual contract sanctioned by God through His ministers. Now you know that nothing is superior to God. Therefore what He has united, no authority, law or human whim will be able to separate. Your ritual "where you are Caius, there I am Caia" lasts in life to come in our, in My rite, because death is not the end, but a temporary separation of the husband from his wife, and the obligation to love lasts also after death. That is why I say that I would like widows to be chaste. But man does not know how to be chaste. And also because of that I say that consorts have the reciprocal duty to improve the other consort.' (*Poem, Vol. 4 p.747; Gospel, Vol 8, pp. 272-3*)

Jesus says:

'In the Mosaic religion, matrimony is a contract. In the new Christian religion, let it be a sacred indissoluble act, on which may the grace of the Lord descend to make of husband and wife two ministers of His in the propagation of the human race. From the very first moments, try to advise the consort belonging to the new religion to convert the consort, who is still out of the number of the believers, to enter and become part of it, to avoid those painful divisions of thought, and consequently of peace that we have noticed also among ourselves. But when it is a question of believers in the Lord, for no reason whatsoever what God united is to be dissolved. And when a consort is Christian and is united to a heathen, I advise that consort to bear his/her cross with patience, meekness and also with strength, to the extent of dying to defend his/her faith, but without leaving the consort whom he/she married with full consent. This is My advice for a more perfect life in the matrimonial state, until it will be possible, with the diffusion of Christianity, to have marriages between believers. Then let the bond be sacred and indissoluble, and the love holy. [...] I solemnly tell you that everybody must bear his cross in every state, also in the matrimonial one. [...] Marriage is a grave and holy act. And to prove that, I took part at a wedding and I worked My first miracle there. But woe if it degenerates into lust and whim. Let marriage, the natural contract between man and woman, be elevated to a spiritual contract, by which the souls of two people who love each other swear to serve the Lord in reciprocal love, offered to the Lord in obedience to His order of procreation to give children to the Lord.' (*Poem, Vol. 5 pp.845-6; Gospel, Vol 10, pp. 416-7*)