

## MARIA VALTORTA READERS GROUP

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### THE SUPPLEMENT No. 89 – MARCH 2018



In this edition of the Supplement, the excerpts taken from Maria's Valtorta's writings are on the Holy Name of Jesus.

#### Jesus is examined in the Temple when He is of age.

Jesus opens the roll and reads. It is the Decalogue. But after the first few words, one of the judges takes the roll from Him saying: "Go on by heart." Jesus continues so sure of Himself, that He seems to be reading. Every time He mentions the Lord, He bows down deeply.

"Who taught You that? Why do You do that?"

Because that Name is holy and it is to be pronounced with a sign of internal and external respect. Subjects bow down to their king, who is king only for a short time and he is dust. To the King of kings, the Most High Lord of Israel, Who is present even if He is only visible to the spirit, shall not every creature bow down since every creature depends on Him with eternal subjection?"

"Very clever! [Joseph], we advise you to have your Son educated either by Hillel or Gamaliel. He is a Nazarene... but His answers give us hope that He will become a new great doctor." (*The Poem*, Vol. 1, p. 210; *The Gospel*, Vol. 1, p. 253)

#### Jesus at Juttah

"You are Jesus, the Son of Mary of Nazareth, born in Bethlehem. Isaac saw You and he gave me the name of Your Mother, that I may be good."

"To imitate Her, you must be as good as an angel of God, purer than a lily that blooms on top of a mountain, as pious as the holiest Levite. Will you be like that?"

"Yes, Jesus, I will."

"Say: Master or Lord, little girl."

"Let her call Me with My name, Judas. Only when it is uttered by innocent lips, it does not lose the sound that it has on My Mother's lips. Everybody, throughout future centuries, will mention that name, some because of an interest or other, some to curse it. Only innocent people, without any interest and any hatred, will pronounce it with the same love as this little girl and My Mother. Also sinners will invoke Me because they need mercy. But My Mother and the little ones! Why do you call Me Jesus?" He asks, caressing the little girl.

"Because I love You... as I love my father, mother and my little brothers" she says, embracing Jesus' knees and smiling with her head turned upwards. (*The Poem*, Vol. 1, p. 402; *The Gospel*, Vol. 1, p. 480)

#### Jesus in Lazarus' house. They speak of Mary Magdalene

[Jesus says:] "She is ill, Martha, and insane. Forgive her."  
"She is possessed, Master."

"And what is diabolic possession but a disease of the spirit infected by Satan to the extent of degenerating into a spiritual diabolic being? How can certain perversions in human beings be explained otherwise? Perversions that make man much worse than beasts in ferocity, more lewd than monkeys in lust, and so on, and make a hybrid, in which man, animal and demon are mingled. That is the explanation of what amazes us as an inexplicable monstrosity in so many creatures. Do not weep. Forgive. I see because My sight is sharper than the sight of the eye or of the heart. I see God. I see. I tell you: forgive, because she is ill."

"Cure her, then!"

"I will cure her. Have faith. I will make you happy. But forgive and tell Lazarus to forgive. Forgive her. Love her. Be on familiar terms with her. Speak to her as if she were like you. Speak to her of Me..."

"How do You expect her to understand You, the Holy One?"

"She may not seem to understand. But My Name, even by Itself, is salvation. Get her to think of Me and to mention My Name. Oh! Satan runs away when a heart thinks of My Name. Smile, Martha, at this hope." (*The Poem*, Vol. 1, p. 603; *The Gospel*, Vol. 2, p. 302)

#### To defeat Satan

Jesus speaks: "To invoke our two Names together (Mary & Jesus) is thus a powerful way to bring down and break all the weapons which Satan hurls against a heart that is mine. Alone, souls are all nonentities, weakness. But the soul in grace is no longer alone. [The soul] is with God. [...] Didn't I say, 'When two are gathered together to pray, the Father will grant them what they request'? But what will happen when One of the two is Jesus Himself? Then the Father will grant the grace requested in a full, well-shaken, abundant measure. For the Son is powerful in regard to the Father and all things are made in the name of the Son." (*The Notebooks* 1943, p. 87)

#### Jesus at Clearwater.

##### You shall not take My Name in Vain

[Jesus] then goes to His place and starts speaking. "Peace be to you all and may light and holiness come to you with peace. It is said: "You shall not take My Name in vain". When does one take it in vain? Only when one curses it? No. Also when one utters it without making oneself worthy of God. Can a son say: 'I love and honour my father' if he does the very opposite to what his father wants from him? One does not love his father by saying: 'father, father'. One does not love God, by saying: 'God, God'.

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In Israel where, as I explained to you the day before yesterday, there are so many idols in the secrecy of hearts, there is also a hypocritical praise to God, to which the deeds of those who praise do not correspond. There is also a trend in Israel: they find so many sins in exterior things and do not want to find them where they really are, in interior things. In Israel, there is also a silly pride, an anti-human and anti-spiritual habit: the Name of our God uttered by pagan lips is considered swearing and the Gentiles are forbidden to go near the true God because that is considered a sacrilege. That was the situation so far. But it is no longer so...

The God of Israel is the same God Who created all men. Why prevent creatures from feeling the attraction of their Creator? Do you think that heathens do not feel something in the bottom of their hearts, something unsatisfied, that shouts, stirs, seeks? Whom? What? The unknown God. [...] And do you consider a sin the action caused by the honest desire of a soul that aroused by celestial summons says: 'I am coming' to God Who says to it: 'Come', whilst you consider holiness the corrupted cult of an Israelite who offers to the Temple what is left over from his pleasures, and goes into the presence of God and mentions the name of the Most Pure One, with body and soul polluted by countless foul sins? No. I solemnly tell you that the perfect sacrilege is committed by the Israelite who with his impure soul takes the Name of the Lord in vain. His Name is taken in vain, when you are aware, and you are not fools, that you pronounce it in vain because of the state of your souls. Oh! I see the indignant face of God, which disgusted turns elsewhere when a hypocrite calls Him or an unrepentant soul mentions Him! And I am terrified although I do not deserve the divine wrath.

I read in many of your hearts this thought: 'Well, with the exception of children, no one can mention God's name because in all men there is impurity and sin'. No. Do not say that. That Name is to be invoked by sinners. It is to be invoked by those who feel they are choked by Satan and want to free themselves from sin and from the Seducer. It is said in Genesis that the Serpent tempted Eve when the Lord was not walking in Eden. If God had been in Eden, Satan could not have been there. If Eve had invoked God, Satan would have fled. Always have that thought in your hearts. And call the Lord with sincerity. That Name is salvation.

Many of you wish to descend into the river to be purified. Purify your hearts, unceasingly, writing upon them, by means of love, the word: God. No false prayers. No habitual practices. But say that Name: God, with your hearts, your thoughts, your deeds, with your whole selves. Repeat it that you may not be alone. Repeat it to be supported. Repeat it to be forgiven. Understand the meaning of the word of the God of Sinai: the name of God is taken 'in vain' when saying 'God' does not imply a change for the better. Then it is a sin. It is not taken 'in vain', when, like the beating of your hearts, every minute of your day, every honest deed, need, temptation, sorrow bring to your lips the filial word of love: 'Come, my God!' Then, truly, you do not sin mentioning the holy Name of God. Go. Peace be with you." (*The Poem*, Vol. 1, pp. 652-3; *The Gospel*, Vol. 2, pp. 294-5)

### The Feast of Dedication at Lazarus' House

The time has now come. The veils are being lifted. And the Son of Joseph is showing Himself in His true nature: the Messiah of the Good News, the Saviour, the Redeemer, and the King of the future century."

[...] Oh! to die saying His Name!..." Jesus looks at Peter and smiles. He then gets up and kisses his greying hair.

"Why that kiss, Master?"

"Because you made a prophesy. You will die mentioning My Name. I kissed the Spirit that spoke in you."

Then Jesus intones a hymn in a loud voice and everybody, standing up, joins in: "Stand up and bless the Lord your God, from everlasting to everlasting. Blessed be His sublime glorious

Name with every praise and benediction. ...(*The Poem*, Vol. 1, p. 748; *The Gospel*, Vol. 2, p. 410)

### Jesus teaches the Lord's Prayer

"Listen. When you pray, pray thus: 'Our Father, Who are in Heaven, may Your name be held holy, Your Kingdom come on earth as it is in Heaven, and may Your will be done on earth as it is in Heaven. Give us today our daily bread, forgive us our debts as we forgive those who are in debt to us, and do not put us to the test, but save us from the Evil One' "

Jesus has stood up to say the prayer and everybody has imitated Him, attentively and moved. [...]

"Say: 'Father! Father!'. And never tire repeating this word. Do you not know that every time you say it, Heaven shines because of God's joy? If you said with true love no other word but that one, you would be saying a prayer pleasing to the Lord. 'Father! Father!' the little ones say to their fathers. It is the first word they say: 'Mother, Father'. You are the little children of God. I begot you from the old man you were and whom I destroyed by means of My love to give birth to the new man, the Christian. Call, therefore, the Most Holy Father Who is in Heaven, with the first word that little children learn.

'May Your Name be held holy'.

Oh! Name, which is holier and sweeter than any other name and which the fear of the guilty taught you to conceal under a different one. No, no longer Adonai. He is God. He is the God Who in an excess of love created Mankind. And Mankind, from now onwards, with lips cleansed by the purification that I am preparing, should call Him by His Name, awaiting to fully comprehend the true meaning of the Incomprehensible One, when the best children of Mankind, united to Him, will rise to the Kingdom that I have come to establish. (*The Poem*, Vol. 2, pp. 326, 327-8; *The Gospel*, Vol. 3, pp. 323-4)

### Jesus and His Cousin James on Their Way Back from Mount Carmel.

James is undecided. He then makes up his mind. He stands up and he prays as he has seen Jesus pray. Finally he enjoys: "In the name of Jesus Christ, the Messiah of Israel and Son of God, be cured" and immediately afterwards he kneels down saying: "Oh! My Lord, forgive me! I acted without Your permission! But I did it out of pity for this child of Israel. Have mercy, my God! On him and on me, a sinner!" and he sheds bitter tears bent over the boy outstretched on the grass. His tears fall on to the twisted inert legs.

Jesus suddenly appears on the path. But no one sees Him because the woodcutter is working, James is weeping and the boy is looking at him curiously, and then caressing him, he asks: "Why are you weeping?" and he stretches out his little hand to caress him again, and without realising it, he sits up by himself, he stands up and embraces James to comfort him. It is James' cry that makes the woodcutter turn round and he then sees his boy standing straight on his legs, which are no longer inert or twisted. And turning round he sees Jesus.

"There He is!" he shouts pointing to the back of James who turns round and sees Jesus looking at him beaming with joy.

"Master! I do not know how it happened... pity... that man... this child... Forgive me!"

"Stand up. Disciples are not above their Master but they can do what the Master does, when they do it for a holy reason. Stand up and come with Me. May you two be blessed and remember that also the servants of God accomplish the deeds of the Son of God" and He goes away, dragging James who continues to say: "How could I do that? I do not understand yet. How did I work a miracle in Your name?"

"By being pitiful, James. Through your desire to make Me loved by that innocent child and by that man who believed and doubted at the same time. John worked a miracle near Jabneel out of love, curing a dying man whom he anointed while praying.

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You cured here by means of your tears and your pity. And with your faith in My Name. See how peaceful it is to serve the Lord when a disciple has good intentions? Now let us walk fast, because that man is following us. It is not right that your companions should be aware of this for the time being. I will soon be sending you in My name... (a deep sigh of Jesus), as Judas of Simon is anxious to work (another heavy sigh). And you will work... But it will not do everybody good. Quick, James! Your brother, Simon Peter and the others would suffer if they knew about this, as if it were favouritism. But it is not. It is to prepare someone among you twelve who may be capable of guiding the others. Let us go onto the gravel bed of the torrent that is covered with leaves. All trace of us will be lost... Are you sorry for the boy? Oh! we shall meet him again..." (*The Poem*, Vol. 2, pp. 658-9; *The Gospel*, Vol. 4, p. 245)

### Jesus is in the boat with the disciples

Jesus says: "How pleasant, how sweet it is to hear men call Me. To hear that they remember that I am the 'Saviour'. I will not mention the infinite joy that pervades and exalts Me when there is someone who loves Me and calls Me without being in need. He calls Me because he loves Me more than he loves anybody else in the world and is filled with joy, as I am, only by calling: 'Jesus, Jesus', as children call: 'Mummy, mummy' and they taste the sweetness of honey on their lips, because the simple word 'mummy' has in itself the taste of motherly kisses." (*The Poem*, Vol. 2, p. 750; *The Gospel*, Vol. 4, p. 347)

### Jesus sends the seventy-two disciples

[Peter says:] "Listen, Master. You said before that if a man does not even listen to his brother in the presence of witnesses, the synagogue is to admonish him. Now, if I have understood correctly what You have been telling us since we met, I think that the synagogue will be replaced by the Church, the thing that You want to found. If so, where will we go to have our pig-headed brothers admonished?"

"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 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. And I say to you also, to make you understand the power of My Name, of brotherly love and prayer, that if two disciples of Mine, and I mean as such all those who will believe in the Christ, will gather together to ask for any just thing in My Name, that thing will be granted to them by My Father. Because prayer is a great power, brother union is a great power, My Name is a very great infinite power and so is My presence among you. And where two or three people are gathered in My Name, I shall be in the midst of them, and I will pray with them and the Father will not refuse anything to those who pray with Me. Many do not get what they ask for, because they pray by themselves, or they ask for what is illicit, or they pray with pride or sin in their hearts. Make your hearts pure, so that I can be with you, then pray and you will be heard." (*The Poem*, Vol. 3, pp. 20-1; *The Gospel*, Vol. 4 p. 384)

### Asking in God's Name

"Master, my companions want me to tell You something."

"Tell Me, then."

"Today, when You were with the sick man, and we were going round the village, as You told us, we saw a man, who is not a disciple of Yours, and whom we have never seen among those who listen to Your sermons, and he was casting out demons in Your name, in a group of pilgrims going to Jerusalem. And he

was successful. He cured a man who trembled so much as to be unable to work, and he made a girl recover the use of speech, which she had lost, because she was assailed in a forest by a demon in the form of a dog, which had tied her tongue. He said: 'Go away, cursed demon, in the name of the Lord Jesus, the Christ, the King of the issue of David, the King of Israel. He is the Saviour and the Winner. Flee before His Name!' and the demon really fled. We resented that and we told him that he was not allowed to do so. He said to us: 'Am I doing anything wrong? I honour the Christ by clearing His way from demons who are not worthy to see Him'. We replied: 'You are not an exorciser according to Israel and you are not a disciple of Christ. You are not allowed to do that'. He said: 'One is always allowed to do good things' and he rebelled against our order saying: 'And I will continue to do what I am doing'. That is what they wanted me to tell You, particularly because You just said that all those who fight Satan will be in Heaven."

"All right. That man will be one of them. He was right and you were wrong. The ways of the Lord are infinite and it is not true that only those who take the straight road arrive in Heaven. Everywhere, at all times, in countless different ways, there will be people who will come to Me, even along initially wrong ways. But God will see their good intentions and will lead them on to the right way. Likewise, there will be some who through treble concupiscent inebriation will leave the good way to take one that will lead them far away and mislead them all together.

So you must never judge your fellow-men. God only sees. Endeavour never to leave the right way, on which the will of God more than your own put you. And when you see one who believes and acts in My Name, do not call him stranger, enemy, or say that he is sacrilegious. He is a friendly faithful subject of Mine because he believes spontaneously in My Name, and he believes more than many among you. That is why My Name on his lips works miracles like yours, and perhaps greater than yours. God loves him because he loves Me and will end by taking him to Heaven. No one who works miracles in My name can be My enemy or speak ill of Me. On the contrary, he honours the Christ and bears witness to faith.

I solemnly tell you that belief in My Name is sufficient to save your souls. Because My Name is Salvation. So I say to you: if you see him again, do not hinder him. But call him 'brother', because he is such, even if he is still outside the enclosure of My Fold. He who is not against Me, is with Me. He who is not against you, is with you." (*The Poem*, Vol. 3, pp. 431-2; *The Gospel*, Vol. 5, pp. 397-8)

### Jesus the Good Shepherd

[Jesus says:] "My true Name! It is known to Me only! But when the number of the chosen ones is complete, and among hymns of jubilation they sit at the great wedding feast of the Bridegroom and the Bride, then My Name will be made known to My chosen ones, who through their loyalty to it have become holy, without however knowing the full extent and the depth of what it means to be marked with My Name and rewarded because of their love for it, or what the reward will be... This is what I want to give to My faithful sheep. And that is My own joy..." (*The Poem*, Vol. 4, p. 654; *The Gospel*, Vol. 8, p.159)

### The Miraculous Gleaning in the Plain

"Who is coming to help that poor old woman?" says Jesus pointing at a little old woman who, defying the great heat, is gleaning in the fields already reaped.

"I" reply John, Thomas and James.

[...] "Woman! Woman!" cries Jesus. "I will glean for you. Do not stand in the sun, mother. I am coming."

The little old woman, dumbfounded at so much kindness, stares at Him, she then obeys and stooping and trembling a little all over her lean body she moves towards the thin strip of shade along the edge of the field. Jesus moves about quickly gathering

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ears. John follows Him close at hand. Thomas and James are a little farther away.

"Master" says John panting. "How come You find so many ears? In the adjoining furrow I find so few! [...] Master... You are working a miracle? It is not possible for You to find so many!"

"Peace to you, mother! Here are the ears we have picked. My companions will come with theirs."

"May God bless You, son. How did You find so many? It's true that I cannot see very well. But these are really two big sheaves... very big... "The old woman feels them, her trembling hand caresses them, she wants to lift them... But she cannot.

"We will help you. Where is your house?"

"That one" and she points at a little house beyond the fields.

"You are alone, are you not?"

"Yes, how do You know? And who are You?"

"I am one who has a mother."

[...]Her old mother's heart is deeply moved.

"You are in a sweat, son. Come here in the shade of this tree. Sit down. Look how You are streaming with perspiration! Dry Yourself with my veil. It's worn but clean. Here, take it, son."

"Thank you, mother."

"Blessed be Your mother, the mother of so good a son. Tell me Your name and Hers. That I may mention them to God to bless You."

"Mary and Jesus."

"Mary and Jesus... Mary and Jesus... Wait. Once I shed bitter tears... The son of my son was killed for defending his baby boy and my son died of grief... and at that time they said that the innocent was killed because they were looking for one whose name was Jesus... Now I am on the threshold of death and that Name is coming back to me..."

"You wept then, mother, because of that Name. May that Name now bless you..."

"You are that Jesus... say so to a poor woman who is about to die and who has lived without cursing because she was told that her grief served to save the Messiah for Israel."

Jesus is silent.

"Oh! tell me! Is it You? You... blessing me at the end of my life? In the name of God, speak."

"It is I."

"Ah!" the old woman prostrates herself on the ground. "My Saviour! I have lived in expectation and I no longer hoped to see You. Shall I see Your triumph?"

"No, mother. Like Moses, you will die without knowing that day. But I will give you the peace of God in advance. I am Peace. I am the Way. I am Life. You, a mother and the grandmother of just children, will see Me in another eternal triumph and I will open the gates to you, to your son, to the son of your son and to his baby boy. That baby who died for Me is sacred to the Lord! Do not weep, mother!..."

"And I have touched You! And You gathered ears for me! Oh! How did I deserve such honour?!"

"Through your holy resignation. Come, mother, to your house. And may this wheat nourish your soul more than your body. I am the true Bread that descended from Heaven to satisfy the hunger of every heart. [...]"

"Is this your home?"

"Yes, it is. Bless it, Lord!"

"Call me: son. And pray that My Mother may find solace in Her grief, since you know what the grief of a mother means. Goodbye, mother. I bless you in the name of the true God."

And Jesus raises His hand and blesses the small house. He then bends and embraces the little old woman, He presses her to His heart and kisses her head covered with thin white hair. And she weeps rubbing her lips against Jesus' hands with veneration and love. (*The Poem*, Vol. 3, pp. 796-9; *The Gospel*, Vol. 6, pp. 366-9)

### Lament of the Blessed Virgin.

"Jesus! Jesus! Jesus! Where are You? Can You still hear Me? Can You hear Your poor Mother, Who is now shouting Your Name, after keeping it in Her heart for so many hours? Your holy blessed Name that has been My love, the love of My lips, which tasted the flavour of honey repeating Your Name, of My lips, which now, instead, when they mention it, seem to be drinking the bitterness left on Your Lips, the bitterness of the terrible mixture. Your Name, the love of My heart that swelled with joy, when repeating it, as it had swelled to pour off its blood and receive You and clothe You with it, when You descended into Me from Heaven, so small, so tiny, that You could have rested in the calyx of wild mint, You, so great, the Mighty One, humiliated in the embryo of man for the salvation of the world. Your Name, grief of My heart, now that they have torn You away from the caresses of Your Mother, to throw You into the arms of the executioners, who have tortured You to death!

My heart has been crushed by Your Name, that I had to keep within Me for so many hours and whose cry increased more and more as Your sorrow increased, until it crushed it, as if it had been trodden on by the foot of a giant. Oh! My sorrow is a giant and it crushes Me, it shatters Me, and there is nothing that can alleviate it. To whom shall I mention Your Name? Nothing replies to My cry. Even if I shouted so loud that I split the stone closing Your sepulchre, You would not hear Me, because You are dead. You cannot hear Your Mother any more.

How many times have I called You, Son, during these thirty-four years! Since I learned that I was to be a Mother and that My Little one was to be named "Jesus!" You were not yet born and I, caressing My womb, in which You were growing, used to call in a low voice: "Jesus!", and You seemed to move to say: "Mummy!" to me. I had already given You a voice and I dreamed of Your voice. I could hear it before it existed. And when I did hear it, as faint as that of a new-born lamb, tremble in the cold night in which You were born, I became acquainted with the abyss of joy... and I thought that I had become acquainted with the abyss of sorrow, because it was the weeping of My Baby Who was cold, Who was uncomfortable, Who was shedding His first tears of Redeemer, and I had neither fire nor cradle, and I could not suffer in Your stead, Jesus. I had but My lap as fire and cushion, and My love to worship You, My holy Son. [...] Does He not die? Then, why has He been named Jesus? What does "Jesus" mean? It means... oh! it means: "Saviour"! He is dead! He is dead because He is the Saviour! He had to save everybody losing Himself... I am not raving. No. I am not mad. No. I wish I were! I should suffer less! He is dead. Here is His Blood. Here is His crown. Here are the three nails. They have pierced Him with them! (*The Poem*, Vol. 5, pp. 652-3, 655; *The Gospel*, Vol. 10, pp. 178-80)

### The Apostles go along the Way of the Cross

John speaks: "I have nothing further to say. The sacrifice was over. The burial...our torture, not His. There is no value in it other than the Mother's grief. Our torture! Does it perhaps deserve compassion? Let us give Him it, instead of asking compassion for ourselves. We have always avoided sorrow, fatigue and abandonment too much, leaving all that to Him, to Him alone. We have really been worthless disciples, as we loved Him for the joy of being loved, out of pride of being great in His kingdom, but we did not love Him in His sorrow... Now no longer so. Here. We must swear here, this is an altar, and it is high up, facing Heaven and Earth, that it will no longer be so. Now joy for Him, the cross for us. Let us swear it. It is the only way to give peace to our souls. Here Jesus of Nazareth, the Messiah, the Lord died, to be the Saviour and Redeemer. Let the man, that is, what we are, die here, and the true disciple rise. Rise! Let us swear in the Holy Name of Jesus Christ that we want to embrace His doctrine to the extent of being able to die for the redemption of the world." (*The Poem*, Vol. 5, p. 783; *The Gospel*, Vol. 10, p. 339)