

MARIA VALTORTA READERS GROUP

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The Holy Eucharist, Corpus Christi and receiving Jesus worthily.

Zacharias' Visit

(Maria writes) Mary comes in. She heard their voices [...] and She is holding Jesus in Her arms: Zacharias stands up reverently and bows down in veneration. He then goes nearer, and looks at Jesus with the greatest respect. He bends down, not so much to see Him better, as to pay Him homage. Mary offers the Child to him, and Zacharias takes Him with such adoration that he seems to be holding up a monstrance. It is in fact the Host that he takes in his hands, the Host already offered and that will be sacrificed after being given to men as a nourishment of love and redemption. Zacharias hands Jesus back to Mary. (*Poem, Vol 1, p.156; Gospel, Vol. 1, p.188*)

Lesson for the Apostles

(Jesus speaks) 'I put on your lips a prayer for everybody. It is your ministry. You, who know God and His Christ and love Them, must pray for everybody. I told you that My prayer is a universal one, and will last as long as the world. And you must pray universally, joining your voices and your hearts of apostles and disciples of Jesus' Church to those of people belonging to other Churches, which may be Christian but not apostolic. And you must insist, because you are brothers, you in the house of the Father, they outside the house of the common Father, with their hunger, their homesickness, until they also, like you, are given the *true "bread"* which is the Christ of the Lord, *which is administered on apostolic tables, not on any other where it is mixed with impure aliments.'*

(*Poem, Vol 2, p.451; Gospel, Vol.3 pp.474-5*)

The Bread from Heaven

(Jesus speaks) 'It is your duty, therefore, to come to Me to receive the air and juice of eternal Life. But that duty presupposes faith in you. Because if one has no faith, one cannot believe My words, and if one does not believe, one cannot come to Me and say: "Give me the true bread". And if you do not have the true bread, you cannot work the deeds of God,

because you are unable to do them. So in order to be nourished by God and to work the deeds of God, you must do the basic work, which is: to believe in Him Whom God sent.

(*Poem, Vol 3, p.442; Gospel, Vol 5, p.409*)

Sacrilege

(Jesus speaks) 'You will die as every man dies, but you will rise to eternal Life if you feed holily on that Bread because those who eat it become Incorruptible. With regard to giving it, it will be given to those who ask My Father for it with pure hearts, upright intentions and holy charity. That is why I taught you to say: "Give us our daily Bread". But those who eat it unworthily will become swarms of infernal worms, like the baskets of manna kept contrary to instructions received. And the Bread of health and life will become conviction and death for them. Because the greatest sacrilege will be committed by those who place that Bread on a corrupt foul spiritual table and profane it by mixing it with the sink of their incurable passions. It would have been better if they had never taken it! [...] I am the Bread of Life. You will find it in Me. Its name is Jesus. He who comes to Me will never be hungry again, and he who believes in Me will never be thirsty again [...] I can give Myself, I can transubstantiate for the sake of men, so that the bread may become Flesh and the Flesh may become Bread, for the spiritual hunger of men who without that Food would die of starvation and spiritual diseases. [...] I tell you solemnly that if you do not eat the Flesh of the Son of man and you do not drink His Blood, you will not have Life in you. He who eats My Flesh worthily and drinks My Blood, has eternal Life and I will raise him up on the Last Day. For My Flesh is real Food and My Blood is real Drink. He who eats My Flesh and drinks My Blood lives in Me, and I live in him. [...] In order to be able to feed on My Flesh and My Blood, he will abstain

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from sin and will live ascending and finish his ascent at the feet of the Eternal Father.'

(Poem, Vol. 3, p.443-6; Gospel, Vol. 5, pp.411-5)

The Last Supper

Jesus sits down. He does not lie down. He sits as we do. And He says: 'Now that the old rite has been accomplished, I will celebrate the new one. I have promised you a miracle of love. It is time to work it. [...] Bear that in mind. I am going away. But we shall remain forever united through the miracle that I will now work.' Jesus takes a loaf still entire and places it on the chalice that has been filled. He blesses and offers both, He then breaks the bread and takes thirteen morsels of it, and gives one to each apostle saying: 'Take this and eat it. This is My Body. Do this in remembrance of Me, Who am going away.' He gives the chalice and says: 'Take this and drink it. This is My Blood. This is the chalice of the new alliance in My Blood and through My Blood that will be shed for you, to remit your sins and give you the Life. Do this in remembrance of Me.'

Jesus is very sad. There is no smile, no trace of light, no colour on His face. It is already an agonizing face. The apostles look at Him utterly anguished.

Jesus stands up saying: 'Do not move. I shall be back at once.'

He takes the thirteenth morsel of bread and the chalice, and He goes out of the Supper-room.

'He is going to His Mother' whispers John.

And Judas Thaddeus says with a sigh: 'Poor woman!'

Peter asks in a very low voice: 'Do you think She knows?'

'She knows everything. She has always been aware of everything.' [...]

Jesus comes back in. He has the empty chalice in His hands. Only at its bottom there is a trace of wine, and in the light of the chandelier it looks just like blood.

[...] 'I have told you everything and I have given you everything. And I repeat. The new rite has been accomplished. Do this in remembrance of Me.

(Poem, Vol.5, pp.404-5; Gospel, Vol.9, pp.492-3)

Sacrilege

(Jesus speaks) 'The fourth [main teaching]: the more one is worthy of receiving a Sacrament, the greater is its effect. [...] But woe to him who receives the Sacrament without being worthy of it, and who, on the contrary, has increased his human unworthiness with mortal sins. Then instead of being the germ preservation and life, it becomes the germ of corruption and death. Death of the spirit and decomposition of the flesh, whereby it "bursts", as Peter says with regard to Judas. It does not shed blood, the vital liquid always beautiful in its purple hue, but its entrails burst out, blackened by lechery, rottenness pouring out of the decomposed body, as

out of the carrion of an unclean animal, a disgusting sight for passers-by.

The death of the profaner of the Sacrament is always the death of a desperate person who, therefore, does not know the placid passing away peculiar to those who are in grace, or the heroic death of the victim who suffers intensely but looks fixedly at Heaven and feels certain peace in the soul. The death of one in despair is marked dreadful contortions and terror, it is a horrible convulsion of the soul already gripped by the hand of Satan who chokes it to detach from the body and suffocates it with his nauseating breath. That the difference between those who pass away after being nourished with love, faith, hope and every other virtue and heavenly doctrine and with the angelical Bread that accompanies them with its fruit, better still if with its real presence - in the last journey, and those who pass away, after the life of a brute, with the death of a brute that Grace and the Sacrament cannot comfort. The former is the serene end of a saint, to whom death opens the eternal Kingdom. The latter is the frightful fall of a damned soul, that feels it is falling into eternal death and in a moment knows what it wanted to lose and for which it can no longer find any remedy. Acquisition and joy for the former; despoilment and terror for the latter. This is what you give yourselves, according to whether you believe and love, or you do not believe and you deride My gift. And it is the lesson of this contemplation.'

(Poem, Vol. 5, p.519 Gospel, Vol. 9, pp. 510-2)

After the Resurrection

Jesus speaks: 'So I washed your feet. When? Before breaking the bread and wine and transubstantiating them into My Body and My Blood. Because I am the Lamb of God, and I cannot descend where Satan has his mark. So, I washed you first. Then I gave Myself to you. You also will wash with Baptism those who will come to Me, so that they may not receive My Body unworthily and it may not change for them into a dreadful death sentence. [...] So I washed you before admitting you to the Eucharistic banquet, before listening to the confession of your sins, before infusing the Holy Spirit into you and consequently the character of both true Christians reconfirmed in Grace, and of My Priests. Let the same be done to the others whom you will have to prepare for the Christian life.

'Take the Bread and the Wine as I did, and bless them, break them and hand them out in My Name; and let Christians feed on Me. And of the Bread and Wine, make an offering to the Father of Heavens, consuming it then in memory of the Sacrifice that I offered and consumed on the Cross for your salvation. I, Priest and Victim, by Myself offered and consumed Myself, as no one, if I had not wanted, could do that of Me. You, My Priests, do that in

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memory of Me and so that the infinite treasures of My Sacrifice may ascend imploringly to God, and descend propitiously on all those who invoke them with firm faith.

'Firm faith, I said. No science is called for to avail oneself of the Eucharistic Food and of the Eucharistic Sacrifice, but faith. Faith that in that bread and in that wine, that one authorised by Me and by those who will come after Me - you Peter, the new Pontiff of the new Church, you James of Alphaeus, you John, you Andrew, you Simon, you Philip, you Bartholomew, you Thomas, you Judas Thaddeus, you Matthew, you James of Zebedee - will consecrate in My Name, is My true Body, My true Blood, and he who feeds on it receives Me in Flesh, Blood, Soul and Divinity and he who offers Me really, offers Jesus Christ, as He offered Himself for the sins of the world. A child or an ignorant person can receive Me, just like a learned man and an adult. And a child and an ignorant person will receive the same advantages from the Sacrifice offered, as those that anyone among you will have. It is sufficient that faith and the grace of the Lord are in them. (*Poem, Vol.5, pp.842-44; Gospel, Vol.10, pp.412-4*)

Jesus teaches the Apostles the Rite

[Jesus] goes out to climb the little staircase and He calls in a loud voice: 'Simon Peter and James of Alphaeus. Come.'

[...] At the beginning, Jesus made a gesture to Peter to bend and listen to Him, [...], and then stands up and says: 'And at this point the Lord girded Himself to purify us and teach us what we are to do to consume the Eucharistic Sacrifice worthily.' The supper proceeds until at another sign, Peter says again: 'At this moment, the Lord, after taking the bread and the wine, offered them, and praying blessed them, and after breaking the bread into parts, He handed them to us saying: "This is My Body and this is My Blood of the new eternal Testament, and it will be shed for you and for many to the remission of sins".' Jesus stands up. He is most imposing. He orders Peter and James to take a loaf of bread and break it into small morsels and to fill a chalice, the biggest one there is on the tables, with wine. They obey and hold the bread and the wine in front of Him, and Jesus stretches out His hands over them and prays without any other action except His enraptured look...

'Hand out the morsels of bread and offer the brotherly chalice. Every time you do this, you shall do it in memory of Me.'

The two Apostles obey, full of veneration [...]

'Go. And may the Grace of the Lord be in all of you and may His peace accompany you.' Jesus says dismissing them. And He disappears in a bright light that by far exceeds the moonlight, as the moon is

now full and high over the silent Garden, and the light of the lamps placed on the tables.

Not a voice. Tears on faces, adoration in hearts... and nothing else. The night watches and knows, with the angels, the throbs of those blessed hearts.

(*Poem, Vol. 5, pp.861-2; Gospel, Vol.10, pp.436-7*)

The Rite - Peter & the first Christians

[...The] apostles in chorus intone some prayers, [and the] chorus of the apostles is joined by the crowd and so it becomes more and more impressive. At the end, they bring some bread that is laid on the small metal plate, which was in the lower section of the chest, and also some small amphorae, which are also of metal. John, who is kneeling on the other side of the table - whereas Peter is always between the table and the wall, but facing the crowd - hands the tray with the bread to Peter, who raises it and offers it. He then blesses it and lays it on the chest. Judas of Alphaeus, who is also kneeling beside John, in his turn, hands Peter the chalice of the lower section and the two amphorae that were previously near the small plate of the bread, and Peter pours their contents into the chalice, which he then raises and offers, as he had done with the bread. He blesses also the chalice and lays it on the chest beside the bread. They say more prayers. Peter breaks the bread into many morsels, while the people prostrate themselves even more, and he says: 'This is My Body. Do this is memory of Me'.

He comes out from behind the table, taking the tray full of the morsels of bread, and as first thing he goes to Mary and gives Her a morsel. Then he goes to the front of the table and hands out the consecrated Bread to all those who approach him to have it. A few morsels are left over, and still on their tray, they are laid on the chest. He now takes the chalice and offers it, always beginning from Mary, to those who are present. John and Judas follow him with the small amphorae and they add the liquids when the chalice is empty, while Peter repeats the elevation, the offering and the blessing to consecrate the liquid. When all those who asked to be nourished with the Eucharist are satisfied, the apostles consume the bread and wine left over. Then they sing another psalm or hymn and, after it, Peter blesses the crowd who, after his blessing, go away little by little.

Mary, the Mother, Who has always remained on Her knees during the whole ceremony of the consecration and the distribution of the species of the Bread and Wine, stands up and goes to the chest. She bends across the large table and with Her forehead, She touches the upper section of the chest, where the chalice and the small plate used by Jesus at the Last Supper are laid, and She kisses the edges of them. A kiss that is also for all the relics gathered there. Then John closes the chest and

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hands the key back to Mary, Who puts it again round Her neck. (*Poem, Vol.5, pp 889-90; Gospel, Vol.10, pp.471-2*)

Sacrileges

Mary speaks 'The Sacrament of Life [is] refused or received sacrilegiously, even when the moments of your existence are numbered. The countless Judases [...] are unable to become worthy of receiving their wounded God by an honest conversion and who would be healed by their repentance.

(*Notebooks 1944, p.307*)

Maria Valtorta receives the Eucharist

(Maria Valtorta speaks): 'On receiving Holy Communion from the hand of Father Migliorini, I rediscover my joy in the Eucharist [...] that is, the visible presence of my Jesus alongside Father Migliorini. [...] I wonder why He is standing to the left of Father. I think His place ought to be on the right.

Jesus responds to me and says:

'In my pose there is a teaching on faith, respect and humility. How do you see Me? In a glorious robe? No. You see Me as Jesus of Nazareth, the Teacher, the Man. What is the Eucharist? The greatest, holiest miracle of God. It is God. It is God because in the Eucharist is the Son of God, God as the Father, God made flesh out of Love - that is, through God who is Love, and by the work of Love, namely, by the work of the Third Person. It is God because it is a miracle of love, and God is where love is. Love testifies to God more than every word or devotion or act or work. I, the Author of this miracle, which is a witness to the power of God and to his nature [of] Love, give honor to this miracle. To tell you that it is true, to tell you that it is holy, and to tell you that it should be venerated with the maximum respect. Jesus the Teacher adores his Divine Nature in the Eucharist. This is why I appear to you as the Teacher, not as the glorious Jesus. The glorious Jesus could not adore anything. The adoration of all that exists is directed towards Him, for He is the God who has returned to his Kingdom. But the Son of man can still show His will to venerate the Ark containing Me as God - the Eucharistic Bread - and I do so. To teach you to do so. Why am I on the left? Also to teach you. The priest, while exercising his priestly functions, is worthy of the *maximum* respect. And I assure you of the fact that I obey his command and descend as Blood to wash your hearts and descend as Flesh to nourish your spirits. Learn from Me, who am humble, to have humility. That's enough for now. Pray.

(*Notebooks 1944, pp.643-4*)

The Feast of Corpus Christi

Maria's Guardian Angel, Azariah, speaks: [...] 'Listen. The true Bread really is Jesus, but it is also Mary, also the One who has rendered the Word a Man to give Him to men, for redemption and nourishment. Wisdom, Life, and Strength is this Bread. But it is also Purity, Grace, and Humility. For

if this Bread is Jesus, this bread is also Mary, [...] who formed that Bread in her Womb. [...]

'And yet many, forgetful of Paul's warning, go to Holy Mass without "examining themselves" and eat that Bread, drink that Blood with an impure soul, and Bread and Blood, which are Redemption, become condemnation, being sacrilegiously received by the sinner.

'He, the Divine One, did not become Man and give Himself for this. But so that man can become a god. He did not become Bread to give you death, but to give you Life. Mad with love, after having saved and redeemed you, He wanted to live in you, crucifiers, and make you gods, [...] with the Eucharist, which, when well received, transubstantiates you into Him, as Paul says, "I do not live, but Christ lives in me."

'Men destined to die, [...] you can combat death with Life: with the Eucharist. [...]

'But woe to those who knowingly make the Bread of Heaven their condemnation, the toxin which kills, using the most sublime Sacrament sacrilegiously. And harm as well to whoever limits its transforming power by receiving it with indifference and lukewarmness, without a real will to transform himself, in God and with God's help, to be increasingly worthy to receive it.

'Eucharistic life: life of fusion. Communion does not cease when you leave the Church or when the Species have been consumed in you. It lives. No longer materially. But it still lives, with its fruits, with its ardors, with the cohabitation or, rather, the inhabitation of Christ in you [...]

'The Eucharist keeps Christ present in all his operations as Christ. His Incarnation: the Eucharist is a perpetual Incarnation of Christ. His hidden life: the Tabernacle is a continuous house in Nazareth. His life as a worker: Jesus Eucharist is the unwearying craftsman who works souls. His mission as Priest alongside the dying or the suffering: as it was alongside the bed of the dying Joseph, and with all who went to Him to be consoled, so Jesus is now there to console, counsel, fortify, and ask [...]

[...] 'You call the Eucharistic vessels, the tabernacles, and all that touches the Most Holy Sacrament "*sacred*". But it is only a *container* or a being *touched*. An external action, therefore. And yet it impresses a sacred character on the object whose lot it is to contain or touch the Eucharist, for the Holy Host is the Body of the Lord Jesus.

'As with Communion of the Angelical Bread, I tell you, as regards the Word as well: never receive it unworthily so that it will not be "death" for you, but in an upright, humble, obedient spirit, filled with love, satiate yourself with it and the Eucharist in time so as to be rich therewith for eternity. [...] 'Whoever eats this Bread will live forever.' "Alleluia! Alleluia! Alleluia!"

(*The Book of Azariah, pp.143-7*)