

MARIA VALTORTA READERS' GROUP
THE SUPPLEMENT No. 109 – MARCH 2023



LIMBO

The writings of Maria Valtorta speak about Limbo before the Death and Resurrection of Jesus and after, which is still in existence today and will be in the future ...until the Final Judgment...until the End of the World.

JOSEPH, THE FOSTER FATHER OF JESUS

(Jesus says:) 'Many think that I did not suffer as a human being when the holy glance of the guardian of our home was extinguished by death. If I was God, and as such, I was aware of the happy destiny of Joseph, consequently I was not sorry for his death because after a short time in Limbo, I was going to open Heaven to him. As a Man, I cried bitterly in the house now empty and deprived of his presence. I cried over My dead friend, and should I not have cried over My holy friend, on whose chest I had slept when I was a little boy, and from whom I had received so much love in so many years?' (P1: 97; G1: 241-2)

JESUS SPEAKS TO PETER.

'Listen. Tomorrow at daybreak, the leper will leave the sepulchres to find someone who will inform the priest. You will be the first to go to the sepulchres. It is charity. And you will shout: "Come out, you, the one who was cleansed yesterday. I have been sent by Jesus of Nazareth, the Messiah of Israel, He who cleansed you". Let the world of the "living dead" know My name, let them throb with hope, and let those come to Me, who will have faith in addition to hope, that I may heal them. It is the first form of purity that I am bringing, the first form of the resurrection, of which I am the Lord. One day, I will grant a greater purity... One day, the sealed tombs will violently expel those who are really dead, and they will appear and laugh with their empty eye sockets, with their bare jaws because of the rejoicing of the souls freed from Limbo, a remote rejoicing, and yet perceived even by skeletons. They will appear to laugh because of this liberation and to throb knowing it is due to... [Jesus does not finish his sentence] Go! He will come to you.' (P1: 297; G1: 358)

JONAH'S DEATH

The disciples talk of Jonah, pitying his poor life and envying his happy death. Simon Zealot whispers: 'I was

not able to make him happy and give the Master a true disciple who had matured in long martyrdom and unshakable faith... and I am sorry. The world is in such need of faithful creatures, believing in Jesus, to balance the many people who deny and will deny!'

'It does not matter, Simon' answers Jesus. 'He is happier now. And more active. And you have done more than anyone would have done for him and for Me. I thank you also on his behalf. He now knows who freed him. And he blesses you.'

'Well, then, he curses Doras too' exclaims Peter. Jesus looks at him and says: 'Do you think so? You are mistaken. Jonah was a just man. Now he is a saint. He did not hate or curse when he was alive. He does not hate or curse now. From his place of expectation, he is looking at Paradise, and as he already knows that Limbo will soon let the expectants out, he is jubilant. He does nothing else.' (P1: 590; G2: 220-1)

JESUS TO THE WOMEN DISCIPLES AT NAZARETH

Jesus says: 'Yesterday, a girl asked Me to immolate her before the hour of her wedding strikes because she feels that she loves Me, as God is to be loved; that is, with her whole self, with the absolute perfection of giving herself. And I will do it. I have concealed the hour from her that her soul may not tremble with fear, or her body more than her soul. Her death will be like the end of a flower that closes its corolla in the evening, thinking it will reopen it the following day, but never opens it again because the kiss of the night has sucked its life. And I will do it, according to her desire, by bringing forward her repose of death to a few days before Mine. So that this first virgin of Mine may not be kept waiting in Limbo, and I may find her immediately after My death...' (P2: 61-2; G2: 220-1)

JESUS SPEAKS TO JABEZ

'Jabez' calls Jesus 'Come here. [...]' The boy, who had come smiling when Jesus called him, is now weeping with his head lowered and his trembling hand in Jesus' hand. [...] 'Do not weep like that! Listen, Jabez, [...] you will be a holy man of God. You will preach Jesus who has given

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you a new mother here, and who will open the gates of Heaven to your dead mother and to your father, and will open them also to you when your hour comes. You will not even need to climb the long ladder of Heaven when you die. You will have climbed it during your lifetime, being a good disciple, and you will find yourself up there, at the gate of Paradise. And I will be there and I will say to you: "Come, My friend and son of Mary" and we shall be together.' Jesus is walking slightly bent to be closer to the raised face of the child who is walking beside Him while holding his hand. Jesus' bright smile and the wonderful story wipe his tears and make him smile.

The boy, who is far from being dim of wit but is only stunned by grief and the hardships he has suffered, is interested in the story and asks: 'You said that You will open the gates of Heaven. Are they not closed because of the great Sin? My mother used to say that no one could enter until forgiveness had come and the just were waiting for it in Limbo.'

'It is so. But preaching the word of God, I will go to the Father and... having obtained forgiveness for you, I will say to Him: "Father, I have fulfilled Your will. Now I want My reward for My sacrifice. Let the just who are waiting, come to Your Kingdom". And the Father will say to Me: "Let it be done as You wish". I will then come down and I will call all the just, and at the sound of My voice, Limbo will open its gates and the holy Patriarchs, the bright Prophets, and the blessed women of Israel will come out rejoicing. And do you know how many children? There will be children of all ages, as many as the flowers in a flowery meadow! And they will follow Me singing and will ascend to the beautiful Paradise.' (P2: 274-6; G3: 257-8)

MARY SPEAKS TO MARJIAM

The boy is interested in those shepherds who saw the Child Jesus and he asks Mary many questions, and She explains everything patiently and kindly.

'But why did they punish them? They had done nothing but good!' asks the boy after hearing the story of their misfortunes.

'Because very often man makes mistakes, accusing innocent people of evil deeds that in actual fact were done by someone else. But as they have been good and have forgiven, Jesus loves them so much. We must always be able to forgive.'

'But all the children who were slaughtered, how could they have forgiven Herod?'

'They are little Martyrs, Marjiam, and martyrs are saints. They not only forgive their executioners, but they love them because they open Heaven to them.'

'But are they in Heaven?'

'No, not just now. But they are in Limbo where they are the joy of Patriarchs and of the just.'

'Why?'

'Because when they arrived with their souls purple with blood, they said: "Here we are. We are the heralds of Christ the Saviour. Rejoice, you who are waiting, because He is already on the earth". And everybody loves them because they are the bearers of these good tidings.'

'My father told me that also Jesus' Word is good tidings. So when my father goes to Limbo after repeating it on the earth, and I also go there, will we be loved as well?'

'You will not go to Limbo, My dear little one.'

'Why?'

'Because Jesus will have already gone back to Heaven and will have opened it, and all good people will go straight to Heaven when they die.' (P2: 366; G3: 371)

JESUS SPEAKS TO THE CROWD

Jesus says: 'It is the truth. Do not say: "Well, when I am dead, that is the end of everything". No. That is the beginning. The next life is not an abyss without thought and without remembrance of the past you have lived or without longing for God, as you think the period of expectation of liberation by the Redeemer is. The next life is a happy expectation for the just, a patient expectation for the expiating, a dreadful expectation for the damned. For the first in Limbo, for the second in Purgatory, for the third in Hell. And while the expectation will end for the first when they enter Heaven after the Redeemer, it will be comforted for the second by a greater hope after that hour, whilst the dreadful certainty of eternal malediction will be confirmed for the third. Think about it, you sinners. It is never too late to repent. Change the verdict which is being written in Heaven against you, by means of true repentance.' (P2: 459; G3: 485)

JESUS SPEAKS TO THE APOSTLES ON CHARITY AND ON ONE OF FOUR ABODES

(Jesus says:) 'After the end of the world, no other virtue will survive except Charity, that is, the Union of all the creatures who lived in justice with the Creator. There will not be several Heavens: one for Israel, one for Christians, one for Catholics, one for Gentiles, one for heathens. There will be one Heaven only. And likewise, there will be one reward only: God, the Creator, who rejoins His creatures who lived according to justice, and in whom, because of the beauty of the souls and bodies of saints, He will admire Himself with the joy of Father and of God. There will be one Lord only. Not one Lord for Israel, one for Catholicism, one for each of the other religions.'

I will now reveal a great truth to you. Remember it. Hand it down to your successors. Do not always wait for the Holy Spirit to clarify the truth after years or centuries of darkness. Listen. You may say: "Then, what justice is there in belonging to the holy religion, if at the end of the world we shall be treated exactly as the Gentiles?" I reply to you: the same justice which there is, and it is true justice for those who, although they belong to the holy religion, will not be beatified because they did not lead a holy life. A virtuous heathen, only because he lived according to choice virtue, convinced that his religion was good, will have Heaven at the end. When? At the end of the world when, of the four abodes of the dead, two only will remain: that is, Paradise and Hell. Because Justice, at that time, will only be able to keep and give the two eternal kingdoms to those, who from the tree of free will, chose good fruits or wanted wicked ones. But what a long expectation before a virtuous heathen achieves that reward! Do You not think so? And that expectation, particularly from the moment when Redemption will have taken place with all its consequent wonders, and the Gospel will have been preached all over the world, will be the purgation of the souls which lived with justice in other religions, but were not able to enter the true Faith, after they became acquainted with its existence and the proof of its reality. Their abode will be Limbo for centuries and centuries, until the end of the world. The believers in the

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true God, who were not heroically holy, will have a long Purgatory, which may last until the end of the world for some of them. But after expiating and waiting, the good, irrespective of their provenance, will all sit at the right hand of God; the wicked, whichever their provenance may be, at the left hand and then in the dreadful Hell, while the Saviour will enter the eternal Kingdom with all the good souls.'

'Lord, forgive me if I do not understand. What You say is very difficult... at least for me... You always say that You are the Saviour and that You will redeem those who believe in You. So those who do not believe, either because they did not know You as they lived before You, or because the world is so large they had no news of You, how can they be saved?' asks Bartholomew.

'I told you: because of their just lives, of their good deeds, and through their faith which they believe is the true one.'

'But they did not have recourse to the Saviour...'

'But the Saviour will suffer also for them. Do you not consider, Bartholomew, what ample value My merits of Man-God will have?'

(P4: 167-8; G7: 83-4)

JESUS TO SARAH THE RICH WIDOW FROM GAMALA

'There are always poor people...' says Jesus.

'Oh! yes! And my house is open to them every day. But afterwards...'

'Do you mean when you are dead?'

'Yes, Lord. It will be painful to leave, to whom?... the things I have taken care of...'

Jesus smiles faintly, a smile full of sympathy. But He replies kindly: 'You are wiser with regard to the things of the Earth than you are for those of Heaven, woman. [...] The ideas of this world do not exist there, in none of the three kingdoms. In Hell, hatred and punishment dim minds savagely. In Purgatory, the craving for expiation cancels every other thought. In Limbo, the blissful expectation of the just is not profaned by any sensuality. [...] The dead, who are not damned, turn their spirits towards the Earth only out of supernatural love, and they address their prayers to God on behalf of those who are on the Earth, not for any other reason.'

(P4: 252; G7: 187)

ON JOHN OF ENDOR

(Jesus is reading aloud the letter He received from Syntyche to his Mother and the Apostles at Chuza's house. She writes:) 'I know the Book like a true Israelite. But I know also what is not specified in the Book, that is, that Your Passion will not be delayed because John is dead, and You promised him a short expectation in Limbo. He told me. He told me that You had promised to take him before he knew how far the hatred of Israel against You could go and thus prevent him from hating Your torturers out of love for You. He is now dead... and You are therefore about to die... No. To live. To really live through Your Doctrine, with Yourself in us, with Your Divinity in us after Your Sacrifice has given us the life of our souls, Grace, union with the Father, with the Son, with the Holy Spirit.'

(P4: 291; G7: 234-5)

ON LAZARUS' DEATH

(Jesus talks about Lazarus' death which the latter does not remember) 'It is so. And the judgment of God is just and inviolable. And it has infinite value. If the soul is judged mortally guilty, it becomes a damned soul. If it is

lightly guilty, it is sent to Purgatory. If it is just, it goes to the peace of Limbo awaiting Me to open the gates of Heaven. So I called your soul back after it had been judged by God. If you had been damned, I could not have called you back to life, because by doing so, I would have cancelled My Father's judgment. For damned souls, no further changes are possible. They are judged forever. So you belonged to the number of those who were not damned. So you either belonged to the class of the blessed souls (Limbo), or to the class of those who will be blessed after being purified (Purgatory). But consider this, My dear friend. If the sincere will of repentance that man can have while being still a man, that is, body and soul, is valid as purification; if the symbolical rite of baptism in water, that one wants out of spirit of contrition to be cleansed of the foulness contracted in the world and because of one's flesh, has the value of purification for us Hebrews; what value will repentance have, a more real and perfect repentance, a much more perfect repentance of a soul freed from the body, aware of what God is, enlightened on the gravity of its errors, enlightened on the extent of the joy that had moved away for hours, for years, for ages: the joy of the peace of Limbo that will soon be the joy of the achieved possession of God...'

(P5: 80; G8: 468-9)

JESUS SPEAKS TO JUDAS

(Jesus says:) 'Judas, I implore you! I am not asking for anything else in this eve of My death. A convict is granted a last grace by his judges and also by his enemies, and his last wish is satisfied. I ask you not to be damned. I do not ask so much Heaven as I ask you and your will... Think of your mother, Judas. What will your mother be afterwards? And the name of your family? I appeal to your pride, which is as bold as ever, to defend you from dishonour. Do not disgrace yourself, Judas. Consider: years and ages will go by, kingdoms and empires will fall, the stars will lose their brightness, the configuration of the Earth will change, and you will always be Judas, as Cain is always Cain, if you persist in your sin. Time will come to an end, and only Paradise and Hell will remain. And in Paradise and in Hell, for the men raised from the dead and received for ever with their souls and bodies where it is right for them to be, you will always be Judas, the cursed greatest culprit, if you do not mend your ways. I will descend to free the spirits from Limbo, I will lead multitudes of them out of Purgatory, and you... I shall not be able to take you where I am... Judas, I am going to die, [...] Do not give Me such a cruel pain!... I want to save you, Judas.'

(P5: 280-1; G9: 212)

JUDAS WAS LOST

Jesus opens His arms, in His usual attitude of resigned confirmation of a painful fact, and He says: 'It is so... Judas has been and is the deepest sorrow in the sea of My sorrows. It is the sorrow that remains... The other sorrows have come to an end with the end of the Sacrifice. But this one remains. I loved him. I consumed Myself in the effort to save him... I was able to open the doors of Limbo and bring out the just, I was able to open the doors of Purgatory, and bring out those who were being purified. But the place of horror was closed upon him. In vain I died for him.'

(P5: 833; G10: 400)

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SINCE THE RESURRECTION OF CHRIST

An even greater number of men who have come after Christ are waiting to enter when their purification from serious voluntary sins is completed or when Most Perfect Justice opens the Heavens to all who lived and acted with charity and justice, according to the law of conscience, to serve and honour thereby, the Being whom they felt existed, thus forming part of the soul of the Church.

It is unthinkable that God, Perfect Charity who has created *all* souls, predestining them to Grace, should exclude from his Kingdom those who, through no fault of their own, have not received Baptism. What sin have they committed? Did they spontaneously wish to be born in places which were not Catholic? Are the newborn who die at birth responsible for not being baptized? Can God act cruelly towards all of these, who are not the "church" in the strict sense of the word, but are such in having received their souls from God and having died as innocents because they died at birth? Or lived as just people through their natural tendency to do good in order, in that way, to honour the Supreme Good, to whose existence everything in and around them bore witness? No, and a convincing indication that such is not the case is the inexorable, very severe judgment of God regarding those who suppress a life, even an embryonic one, or one just born, keeping it from receiving the Sacrament which removes original sin. Why this severity, if not because for centuries and millennia, those souls of innocents are separated from God in a state which is not a punishment, but not joyful either? Can it be thought that the Most Good, who has pre-destined all men to Grace, would deprive those of it who, by no spontaneous choice, are not Catholics? **(Notebooks 1945-50, pp. 561-2)**

LIMBO – NOT ETERNAL

(Maria's Angel, Azariah, speaks:) 'It was not fitting that in men, the spirit - granted by God, an emanation of God, a seed of God, the Father of men - should be lost after the death of the flesh. And neither was it fitting that a perpetual exile should keep the just spirits far from the Dwelling of the Father in an eternal limbo. The former was not fitting on account of the dignity which should be given to all that comes from God; the latter, on account of the Justice of God. The just had to receive a reward. What reward, if not Paradise? But souls impaired by original sin, which no purgatory erases, could not enter Paradise. There was, then, a need to cancel this Sin. There was a need for a God to re-establish Order and also elevate it, so that being unstained by the Sin does not now come solely from an inheritance, as men's cleanness would have been from a faithful Adam and Eve, but from the Sacrifice of a God-Man, his infinite merits, and his Doctrine, which, when accepted by souls with good will, makes them imitators of the Son of God in works and virtues.' **(The Book of Azariah, pp.251-2)**

ON FAITH AND UPRIGHT WORKS

(The Holy Spirit says:) [...] And God in His justice will reward or punish *according to what the spirit knew*, more severely therefore, the more the spirit and reason are of a civil being, and in contact with priests or Christian ministers, or of revealed religions, and according to *the faith* of the spirit. Because if one, even if from a schismatic or perhaps a separated church, firmly believes

in being in the right faith, his faith justifies him. And if he does good in order to follow God, the supreme Good, he will one day have the reward of his faith and upright works with greater divine benignity than that granted to Catholics because God will calculate how much more of an effort the ones who were separated from the mystical Body had to use - the Muslims, the Brahmanists, Buddhists and Pagans - in order to be just, these in whom the Grace and the life are not.' **(Lessons to the Romans, p. 61)**

CATEGORIES OF DIVINE JUSTICE

(The Holy Spirit says:) Third category: the Gentiles. Let us give this status to those of the present day who are not Christian Catholics. Let us call them so while we meditate on the words of Paul. They, who not having the Law, do naturally what the Law imposes – and they are a law unto themselves, showing in this manner, just how their spirit loves virtue and tends towards the supreme Good. They will be justified when God, through the Saviour, shall judge the secret actions of men. These are many. A large number. And it will be an immense crowd... of every nation, tribe, people, language, onto whom, on the last day, through the infinite merits of Christ immolated as far as to the extreme drop of blood and [aqueous] humour, there will be impressed the seal of the living God for the salvation and reward before the extreme and final judgment. Their virtues, their spontaneous obedience to the law of virtues, will have baptized them without any other baptism, consecrated without any other chrism than that of the infinite merits of the Saviour. Limbo will no longer be the abode of the just ones. Just as on the night of Good Friday, Limbo had emptied itself of its just ones because the Blood spilled by the Redeemer had cleansed them from original sin, so too, on Judgment Day, the merits of Christ triumphing over every enemy will absolve them of not having been of His flock for their firm faith of being in the right religion, and will reward them for their virtue exercised in life. If it were not so, God would be cheating these just ones who gave themselves a law of justice and who defended justice and virtue. And God never cheats. It sometimes takes a long time for it to be accomplished, though always certain is His reward.'

(Lessons to the Romans, pp. 63-4)

LIVING IN THE TRUTH

When Jesus Christ descended to Limbo, He freed the innocent and the saints there. Those who are there now, and who will be there, are the just from every religion, who are convinced of being in the truth. They have the "babies" prize...while waiting for the final prize because Divine Justice, Incarnate Mercy and Infinite Charity will not leave those who have followed the path of justice without a prize: those who have offered their life to God in whom they believe and are convinced that they are living the truth.

(The Little Notebooks, p.102)

THE LAST JUDGMENT

(The Holy Spirit says:) 'A day will come, and it will be the one of the Last Judgment, in which Purgatory will no longer exist, and its inhabitants will pass over to the Kingdom of God. And also Limbo will no longer exist, because the Redeemer is the same for all men who follow justice in order to honour God in whom they believe, and to tend towards Him, just as they know Him, with all their strength.' **(Lessons to the Romans, p. 169)**