

**MARIA VALTORTA READERS' GROUP  
THE SUPPLEMENT No. 110 – JUNE 2023**



**ORDER AND DISORDER**

**CREATION**

*(Jesus is with the shepherds and disciples at Doco and says:)* «No, My friends. Look at the whole universe and think of He who made it. Meditate on the progress of man and consider his origin. Think of this hour which is now being completed and count how many centuries have preceded it. The universe is the work of a calm creation. The Father did not do things in a disorderly way. But He made the universe in successive phases. Man is the work of patient progress, the present man, and he will progress more and more in knowledge and in power. And such knowledge and power will be holy or not holy, according to his will. But man did not become skilled all at once. The First Parents, expelled from the Garden, had to learn everything, slowly, progressively. They had to learn the most simple things: that a grain of corn is more tasty if ground into flour, then kneaded and then baked. And they had to learn how to grind it and bake it. They had to learn how to light a fire. How to make a garment by observing the fleece of animals. How to make a den by watching beasts. How to build a pallet by watching nests. They learned how to cure themselves with herbs and water by observing animals that do so by instinct. They learned to travel across deserts and seas, studying the stars, breaking in horses, learning how to balance boats on water by watching the shell of a nut floating on the water of a stream. And how many failures before success! But man succeeded. And he will go farther. But he will not be happier on account of his progress because he will become more skilled in evil than in good. But he will make progress. Is Redemption not a patient work? It was decided centuries and centuries ago, and it is happening now after being prepared for centuries. Everything is patience. Why be impatient, then? Could God not have made everything in a flash? Was it not possible for man, created by the hands of God, gifted with reason to know everything in a flash? Could I not have come at the beginning of centuries? Everything was possible. But nothing must be violence. Nothing. Violence is always against order; and God, and what comes from God, is order.»  
(P1, 464-5; G2,68-9)

**SATAN & DISORDER**

*(Jesus is at the Clear Water speaking to pilgrims where he heals a half-witted boy, and his father asks:)* «But, was he cured by Your will or by the power of Your Name?»  
«By the will of the Father who is always benign to His Son. But also My Name is salvation. You know: Jesus means Saviour. There is a salvation of the soul and a salvation of the body. Whoever pronounces the Name of Jesus with true faith is freed from disease and sin, because in every spiritual or physical disease there is the claw of Satan who creates physical diseases to drive people to rebellion and desperation through the pains of the flesh, and he creates moral or spiritual diseases to lead souls to damnation. [...] Through him, disease and death entered the world. And crime and corruption also entered the world through him. When you see anyone tortured by misfortune, you can be sure that he suffers on account of Satan. When you see one who is the cause of misfortune, you may conclude that he is an instrument of Satan.»  
«But illness comes from God.»  
«Illness is a disorder in the order because God created man wholesome and perfect. The disorder caused by Satan in the order given by God, has brought with it the illness of the flesh and its consequences; that is, death or sorrowful heredity. Man inherited original sin from Adam and Eve. But not only that - the stain has expanded wider and wider embracing the three branches of man: the flesh more and more vicious and consequently weak and diseased; the morals prouder and prouder and thus corrupted; the spirit more and more sceptical and thus more and more idolatrous. That is why it is necessary, as I did with the poor halfwit, to teach the Name that puts Satan to flight, engraving It on minds and hearts, placing It on one's ego as a seal of ownership.» (P1, 659; G2, 304-5)

**ORDER & DISOBEDIENCE**

*(Jesus says:)* «You know who spoiled the spirit of man? It was Satan, the Snake, the Antagonist, the Enemy, the Hatred. Call him what you like. But why did he spoil man? Because he was eaten up with envy: he saw man

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destined to Heaven, from which he had been driven out. He wanted for man the exile that he had received. Why had he been driven out? Because he rebelled against God. You know that. But in what? In obedience. Disobedience is at the origin of sorrow. Then, is it not also necessarily logical that to restore Order, which is always a Joy, there should be perfect obedience?»

(P4, 635; G8, 137-8)

### ORDER

(Jesus says:) «Wisdom in creating the all which was not, did not commit any error, creating and willing perfectly. What inventor or innovator or thinker, even if moved by a proper desire to investigate, know and explain supreme and natural mysteries, does not fall into some errors and turn his intellect into the cause of harm to himself and others? Doesn't the root of harm to all mankind originate in the First Parents' desire to know and penetrate the domains of God? At once seduced by the Enemy's false promise, they wanted to know ... and fell into error as thinkers, scientists and men in general fall. But He who is, and who is Most Perfect Wisdom, did not commit an error and does not. Nor should the evil and pain which have made what was created perfect, imperfect, ever be said to come from the All-Knowing One, but from those who wanted, and want, to depart from that orderly law which God has given to all things and living beings. A perfect spiritual, moral and physical order which, if respected, would have kept the earth in the state of earthly paradise, and the men inhabiting it in the happy condition of Adam and Eve before sin.» (Notebooks 1945-50, pp. 499-500)

### JESUS, MARY, JOSEPH & JOHN

(Maria Valtorta comments:) Joseph goes into the house into a room which must be his workshop, the kitchen and the dining room all in one. The other room is obviously the bedroom. But I do not go in there. The fire is lit in a low fireplace. There is a carpenter's bench, a small table, some stools, some shelves with two oil lamps and some kitchenware on them. In a corner, there is Mary's loom. And a great deal of order and cleanliness. A very poor dwelling, but very clean. And this is a remark I wish to make: in all the visions concerning the human life of Jesus, I have noticed that both He and Mary, as well as Joseph and John, are always tidy and clean both in their garments and their bodies. They wear modest and simple garments, but they are so clean that they look like gentlemen in them.

(P1,190: G1, 233)

### MARY & JOSEPH

(Jesus says:) «Humility reigns in that house. What a lesson of humility for the proud. [...] Mary is the Spouse and the Mother of God, and yet She serves Her consort and does not expect to be served. She is full of love for him. Joseph is the head of the family [...] and yet he is anxious to relieve Mary of Her work, and he takes care of the most humble jobs in the house so that Mary may not get tired. Not only that, but whenever he can, he does his best to please Her and make Her house more comfortable and Her little garden more beautiful. In that house, order is respected: supernatural, moral, material. God is the Supreme Head and He is worshipped and loved: supernatural order. Joseph is the head of the family and he is loved, respected and obeyed: moral order. The house is a gift of God as well as the clothes and the

furnishings. The Providence of God is shown in everything. The house, the dresses and the furnishings are accepted with gratitude, blessing the divine hand that supplies them, looking after them with respect as gifts of the Lord, without any bad humour because they are poor, without ill use, without abusing Divine Providence: material order.»

(P1,193-4; G1, 237-8)

### DISORDER

(Jesus is walking with His disciples on the mountains near Emmaus) Peter asks from far away. «Stop! Wait for us! It is not fair that you should go on like that without considering that my legs are so short.»

They stop until the other group join them.

«[...] What were you talking about? »

«We were saying what is necessary to be good» replies Jesus.

«And are You not telling me, Master?»

«Of course: order, patience, perseverance, humility, charity... I have told you many times!»

«Not order. What has it that to do with it?»

«Disorder is never a good quality. I have just explained that to your companions. They will tell you. And I [listed] it first, whereas I mentioned charity last because they are the two extremities of the straight line of perfection. Now you know that a straight line on a plane has neither a beginning nor end. Each extremity can be either the beginning or the end, whereas in the case of a spiral, or any other design which is not enclosed in itself, there is always a beginning and an end. Holiness is linear, simple, perfect and has but two extremities, like a straight line.»

«It is easy to draw a straight line.»

«Do you think so? You are wrong. In a drawing, even if it is a complicated one, some imperfections may not be noticed. But an error is noticed at once in a straight line: either in inclination or uncertainty. When Joseph taught me the trade, he insisted a great deal that the boards should be straight and, quite rightly, he used to say: "See, son? A small imperfection may not be seen in a decoration or in a turned work because unless the eye is very experienced, if it watches one point, it does not see another. But if a board is not as straight as it should be, even the most simple work will not be satisfactory, such as a poor table for a peasant. It will be on a slant or it will wobble. It is only good for the fire". We can say the same applies to souls. If we do not want to be good [we will end up in] the eternal fire. However, if we want to conquer Heaven, we must be perfect like a board which is planed and squared properly. Whoever starts his spiritual work in an unplanned manner, starting from useless things, jumping from one thing to another, like a restless bird, will end up by not being able to join the various parts of his work. They will not fit. Therefore, order and charity. Then, holding those two extremities firm in two vices so that they may not move, you can work at all the rest - decorations or carving, whatever it may be. Have you understood? »

« Yes, I have. » Peter endures his lesson in silence and suddenly concludes: « So my brother is more clever than I am. He is really tidy. One step after the other, calm and quiet. He does not seem to be moving, instead... I would like to do a lot of things quickly. And I do nothing. Who will help me?»

«Your good will. Do not be afraid, Peter. You do things, too.»

(P1, 760-1; G2, 427-8)

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### BEES

(Jesus speaks to Judas Iscariot and John): «To work in silence is a merit that everybody should learn from the bees because holy things are done holily in silence. Be like your bees in justice. Untiring and silent. God sees. God rewards [...]. To the workers of God in particular, I propose the bees as their model. In the secrecy of the beehive, they deposit the honey formed in their interiors through their unremitting work on wholesome corollas. Their fatigue does not even appear to be such, as they do it with so much good will, flying like golden dots from flower to flower, and then laden with juice, going in to elaborate their honey in the privacy of their little cells. People ought to imitate them, choosing lessons, sound doctrines and friendships, capable of producing juices of true virtue, then living in isolation to elaborate, using what has been actively gathered, virtue and justice, which are like the honey extracted from many wholesome elements, of which one of the most important ones is good will, without which the juices collected here and there would be of no use. It is also necessary to meditate humbly in the secrecy of one's heart, on the good we have seen and heard, without being envious if queen bees are near working bees; that is, if there is someone who is more just than he who meditates. Both queens and workers are necessary in the beehive. It would be a disaster if they were all queens or all workers because both the former and the latter would die as the queens would have no food to procreate if there were no workers, and the workers would no longer exist if the queens did not procreate. And the queens are not to be envied. They have their work and their penitence. They only see the sun once, in their only one nuptial flight. Before it and after it, they are in perpetual seclusion within the amber-coloured walls of the beehive. Each one has its task, and each task is an appointment, and each appointment is an onus besides being an honour. And the working bees waste no time in vain or dangerous flights around diseased or poisonous flowers. They make no adventurous attempts. They do not fail to carry out their mission, they do not rebel against the purpose for which they were created. Oh! Admirable little beings! How much you teach men!... » Jesus becomes silent, lost in His meditation. (P5, 193; G9, 103-4)

### DISORDER & DIVINE WILL

Jesus says: «I have already explained that God with His thought creates souls of different tendency, so that the Earth may enjoy a just balance in all its inferior and superior necessities. If the rebellion of man upsets that balance, as he always wants to go against divine Will, which guides him lovingly along the just way, it is not God's fault. Men, perpetually dissatisfied with their situation, invade or upset other people's estates, either by means of true and proper abuse of power, or by attempts at such abuse. What are world wars, family feuds, professional warfare, but such active abuse? What are social revolutions, what are the doctrines that clothe themselves with the name "social", but in actual fact are nothing but arrogance and the very opposite of charity because they neither want nor practise the justice they preach. On the contrary, they overflow with outbreaks of violence which do not relieve oppressed people, but increase their numbers to the advantage of a few arrogant fellows? But where I, God, reign, such alterations do not

take place. Nothing upsets order in My Kingdom and in the spirits which are really Mine [...] because God is just, pure, peaceful, merciful, free from the greed of fleeting riches, and joyful in the happiness of His love. Some souls tend to one form, some to another.» (P4,18; not in the Gospel edition)

### THE CREATOR & SOULS

(Jesus says:) «As the Creator provides for order in regard to humanity, His Most Holy Mind considers that for the good of the earth, so many thinkers, so many scientists, so many warriors, and so many workers are needed. And, as regards temperaments, so many bold ones, so many meek ones, so many active ones, so many contemplatives, and so on. Souls cease to animate a body and return to God to be destined according to their merits. God creates new souls to maintain the number of creatures who must populate the earth. *The first operation involves divine order The second is to create, according to the needs He sees, one particular category as more numerous than another, so that everything will be harmonious in the race, and each will serve the other as teeth in a gear serve the gear next to it, causing the giant machine to move without friction or damage. This is what God does. And if you obeyed in this way, everything would go forward. But you rebel. Who among you is happy with his destiny? No one. At least very few. Always restless, dominated by passions, forgetful of God, or very lukewarm in fervor, you thus follow the voices of disorder and create disorder. The first point resides in your rebellion against the divine Law, which says to you, 'Love and respect God; serve Him alone; love and respect your parents; do not steal; do not kill; do not slander; do not be dissolute.'* From this initial disorder, all the other misfortunes then issue forth, and you become slaves of yourselves or of someone among you that without authorization proclaims himself to be what he is not. You become such because you have not wanted to be, not slaves, but children of a Father whose goodness is not surpassed by anyone. Consider that even the angels have different tasks. And one is a guardian of a man; and another, an announcer; and another, an adoring seraph. And you, in all that was created, do not be the only ones to guide yourselves according to your wretched Will [...]. Those variations in color were intended to make you grasp that the impermanence of one category or another (which makes you suffer) does not proceed from God. It is souls that *spontaneously leave* the class the Lord placed them in and *disturb the harmony of human society* by following appetites; among them the least wicked are those that are only selfish, to achieve relative well-being. And the most blameworthy are those that, just to satisfy themselves, tear their neighbors to pieces, canceling out freedom, affections and faith. Avalanches moved by Satan out of hatred for God.» (Notebooks 1944, pp. 332-5)

### DISORDER & DISOBEDIENCE

(Maria says:) As I was reading a verse from Ben Sirach 31:35, Jesus said to me: «All things created by God are good, and He created them for the comfort of man. All. But what makes them become not good is always the disorder with which man uses them. God wanted and wants you to be in a state of joy. But disobedience to order that is concupiscence, replaces joy with boredom, pain, quarrels, vileness and a lack of union in hearts and

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families. For this reason, after disorder had become established on earth and grew over time, the Lord decreed the Law. But has it done any good? No. He provided Me. But has it proved to be of benefit? No. I establish the Word of the Gospel. But has it proved useful? No. Ben Sirach further states, "The wise man does not hate the Law and will not crash into the rocks, like a ship in a storm. The man of good sense is faithful to the Law of God, and the Law is faithful to him." This is the reason for every evil: there are too few wise men. And although reason given by God to man is like a ship capable of carrying man over the ocean of his earthly days from the earthly shore to the heavenly one, most crash into the rocks and are wretchedly shipwrecked.. »

(*Notebooks 1945-50 pp. 400-1*)

### ORDER & LOVE

(*The Holy Spirit says:*) «Perfection is love. Love is harmony. Harmony is order. There is no harmony where order is disturbed. There is no love where harmony is disturbed. There is no perfection where love is lacking. This is what occurs in all things and works; in human ones, and above all, in superhuman ones [...]. One could not have moral harmony if love were lacking amongst the members of a family, of a society, of a nation, and of a group of nations. Disaffection, or rather, disorder in interpersonal relationships, would bring to the splitting and ruin of a family, to the end of a society, to the ruin of a nation and to war amongst nations. One could not have a perfection of customs, of laws and of life, if love is lacking, that is, harmony and order which again form the basis of all that is good. The infinite and eternal Perfection is Love, Order and super-perfect Harmony [...]. It is accomplished effortlessly because it was accomplished in an orderly way. Creation would have continued without any effort on the part of creatures if disorder had not come to disturb the harmony of the Heavens with the rebellion of Lucifer, and the harmony of Eden with the rebellion of the Man-Adam [...]. If order had not ever been voluntarily violated by the creatures to whom God had given life and places of joy and delight, Eden would have remained Eden for all the descendants of the Man-Adam, and Hell would not have existed. However [...], Lucifer [...] created disorder, sin, and hell; that which only one who had separated himself from God could create. The disorder in human impulses and instincts which God had given as good, ordered and harmonious amongst them, in order and in harmony for the final end for which God had created man, was brought into being by Lucifer, the rebel [...]. Sin against love, that is, pride of the mind and of the heart [...]. Heaven remained Heaven, even after the rebellion and the fall of the rebels because in the Kingdom of God, everything is established by eternal rules [...] so perfect holiness, joy, love, harmony and order continue forever. However, disorder existed at this point, and with it, sin, sorrow and death were able to pierce amongst the delights of Eden, disturbing order, harmony and love, spreading poison, corrupting the intellect, will, sentiments and instincts, arousing sinful appetites, destroying innocence and grace, grieving the Creator and making creatures who were, a little while ago supernaturally and naturally happy, both unhappy. One was condemned to obtain his bread with [great] difficulty from the earth, now cursed, and bearer of tribulations and thorns. The other

was condemned to giving birth in pain, to live in sorrow and in subjection to man. Both were condemned to sorrow over a son slain by the [other] son and the shame of being parents of a fratricide, and in the end, of being acquainted with the sorrow of dying. All this millennial sorrow comes from a disorder created by a rebel in Heaven and by acquiescence to the disorder proposed by the now accursed snake, in Eden, to the first two inhabitants of the Earth. Nor ever more could the first perfection, the first love, the first harmony, the first order, rise after an angel and two innocents voluntarily preferred Evil over supreme Good.» (*Lessons on the Epistles of St. Paul to the Romans, pp. 212-6*)

### GOD CAN RE-ESTABLISH ORDER

(*Azariah says:*) «God keeps an eye on [the oppressed] and He can re-establish the order violated when He wants to, for it is disorder to place obstacles before the Will of God. He can re-establish order - always. He is perfect Order as He re-established it in Heaven after the revolt of the Rebels and re-established it in Eden after Adam's sin, casting the disorderly out of one Paradise and the other.»

(*Book of Azariah, p. 198*)

### ORDER & THE FIGHTER

(*Azariah says:*) «The whole rule for the good fighter and the good-fighting master is in these words: not to run haphazardly. How many souls with good impulses but without reflection, run in a disorderly way - that is, to the point of exhausting their strength in an irregular effort - and then lie inactive, letting themselves be surpassed by those who with constancy train themselves, prepare themselves with order, and do everything with constancy and order, thus fortifying themselves for the great test, which they happily overcome because they have prepared themselves for it by continuous exercise. Do not run haphazardly, therefore, but with secure norms.»

(*Book of Azariah, p.330*)

### METHODICAL

(*Maria Valtorta says:*) In divine and human matters, I have always carefully considered whether I could bring them to a conclusion. I never started off – and do not now - at a gallop, like so many on the spur of sudden enthusiasm, which, even if given by holy inspiration does not last unless fortified by many other factors. I have always preferred a constant trot carrying one far, to rearing up and galloping which are soon exhausted. In place of the very swift dash of an Olympic champion, I have always preferred, for example, the measured step of our mountain dwellers who seem to go so slowly, but methodically cover distances which no champion could, and overcome all obstacles with a calm I would term almost solemn. Method and order are needed in all things, along with reflection, to more closely resemble God, who in spite of His boundless power, was methodical and orderly in creating, and only exceptionally violates His order, either to punish us by stirring up cosmic forces or to convince us of His existence by working a miracle. And reflection is needed first to undertake a work so as not to cause people to laugh afterwards at our presumption [...]. I thus imposed a waiting period on myself. And in the meantime, I tried to reclaim the soil of my soul to prepare it for the divine seed.

(*Autobiography p. 232*)