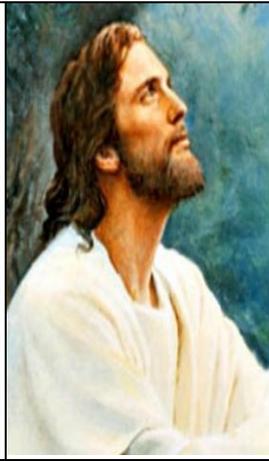


MARIA VALTORTA READERS' GROUP  
THE SUPPLEMENT No. 114 – JUNE 2024



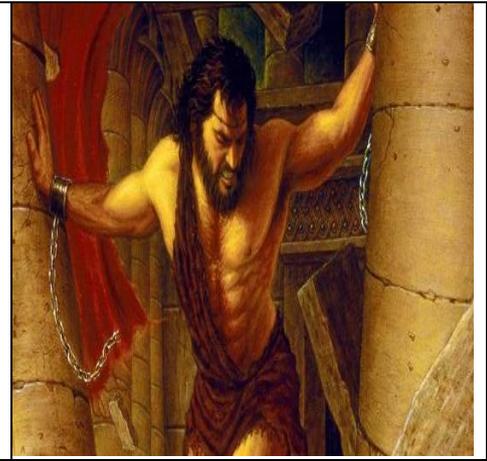
ADAM & EVE



JESUS

Our Father

Our Father, Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy Will be done, on earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.



SAMSON

TEMPTATION

(Ed: Please read the preface of this theme first in the Editorial of the Bulletin.)

WHAT IS TEMPTATION?

(Jesus dictates to Maria:) 'What is temptation? The Catechism says, "It is an incitement to sin. If it **incites** to sin, then that is a sign that *it is not a sin in itself*. No, it is not a sin. Rather, it is a means to grow in justice and augment our merits by remaining faithful to the Law of the Lord. It begins to become a sin of imprudence when man voluntarily places himself in a position to sin, approaching things or persons that can lead him to sin.'  
(Notebooks 1945-50, p. 350)

WHO DOES TEMPTATION COME FROM?

(Jesus dictates to Maria:) 'Who does temptation come from? **From the devil, the wicked, and the passions**. It comes, then, from external factors and internal factors. In all truth, I tell you though, that the internal factors are the most dangerous ones - that is, the disordered inclinations.'  
(Notebooks 1945-50, p. 350)

(Jesus dictates:) '**Man instead lets [temptations] exist within him**, and they grow; they grow reinvigorated by the greedy mouthfuls which incautious man allows himself, without realising that every act of yielding to what is illicit, even if small and apparently insignificant and innocuous, paves the way for greater concessions. For the more one savours their spicy taste, the more one's appetite for the concupiscence increases. And satisfied appetite, in its ever-reappearing and growing violence, consequently increases the power of the disordered instincts, and these grow until filling the whole man with themselves and knocking down the barriers of conscience.'

(Notebooks 1945-50, p. 351)

(Jesus dictates:) 'I tell you truly: *It is not being tempted that ought to cause fear. Nor should the strength of the temptation and the repetition of its violent attacks lead the soul to get discouraged with the thought that this is happening because it is outside the Lord's grace and destined to eternal death*. On the contrary, rejoice, O you that are so forcefully oppressed by Satan. **It is a sign that**

**you are enemies of Satan**, and that Satan already senses that you are prey that has escaped from him forever. Satanic wrath always hurls itself against the prey eluding his hunger and against God's conquests.'

(Notebooks 1945-50 p. 352)

IS TEMPTATION A SIN?

(Jesus dictates:) 'Is temptation, then, a sin or a glory? A good or an evil? **It is not sin**. And, though an element of Evil, it can be turned into a means for good and glory through the goodwill with which man rejects it. The free-will decision to yield, or not to yield to temptations, is not forced upon any man. It was not forced even upon the Christ. **A temptation rejected is a merit acquired**. For this reason, God has left man his splendid freedom to will, so that through it, and by his own merit, man could arrive at a merited glory.'

(Notebooks 1945-50, p. 353)

WHO CAN UNDERGO TEMPTATION?

(Jesus dictates:) 'Who can undergo temptation? God? The angels? Men? God as God, cannot undergo any temptation. The angels, who remained faithful even during the rebellion by Lucifer and his followers, cannot undergo temptation as they were raised up after the trial to the supernatural order, to the contemplation and praise of God. **It is only man**, then, who can be tempted, man composed of a material substance and a spiritual substance endowed with rational freedom, intelligence and conscience, so as to be able to discern good and evil, and to will good or evil. It is only man, while still fighting his battle who can be subject to temptation, through the sad inheritance which has come to him from the first ancestor of Humanity.'

(Notebooks 1945-50, p. 354)

(Jesus dictates:) 'For always remember, it is inevitable that there will be temptations, but they do no harm. *You do harm when you yield to them. And do not say that they are stronger than you*. No. **The Father gives according to what you have to give**. Does the temptation require tenfold strength to be resisted? God gives you ten and even more. *The bad part is that you are the ones who do nothing but desire to yield to evil. And then what can God*

## MARIA VALTORTA READERS GROUP

Phone: (03) 9885 9710 E-mail: catherine @valtorta.org.au Website: http://www.valtorta.org.au

*do if you destroy the strength of God with your perverse will and abandon yourselves to the kiss of temptation? In acting this way, you place the soul in a mortal vise, and [...] in corrupt souls, there are manifestations of sin.'*

**(Notebooks 1943, p. 281)**

*(Jesus dictates:)* 'The Lord is always with the soul in grace. God does not draw away even when the Tempter comes near. God draws away only when the creature yields to the Tempter and corrupts its soul. Then God withdraws, for He cannot live together with the Enemy. He withdraws, and, like a Father who is not scornful but pained, He waits for repentance to come into the creature's heart and for the creature to refasten the bond of love with the Father.'

**(Notebooks 1943, p. 287)**

*(Jesus dictates:)* 'It should not cause astonishment that a soul experiences temptations. Indeed, the more the creature has advanced on my Way, the more violent temptation is. Satan is envious and cunning. He therefore unfolds his intelligence where more effort is needed to snatch a soul away from Heaven. There is no need to tempt a man of the world who lives for the flesh. Satan knows that he is already working on his own to kill his soul and lets him act. But a soul that wants to be God's, attracts all of his spite. But souls must not tremble. They must not lose heart. **To be tempted is not an evil. It is an evil to yield to temptation.**

There are big temptations. In the face of them, upright souls place themselves at once in a state of defence. *But there are little temptations which can make you fall without your realising.* They are the Enemy's refined weapons. He uses them when he sees the soul is wary and alert regarding the big ones. He then overlooks the major instruments and resorts to these - so subtle that they enter you from anywhere.

Why do I allow this? **Where would the merit be if there were no struggle? Could you call yourselves mine if you did not drink from my chalice?**

What do you think? That my chalice was only that of pain? No, creatures who love Me. I tell you so to give you courage - Christ experienced temptation before you.

Do you think it was only the one [temptation] in the desert? No. [...] In truth I tell you that I, the Christ, was tempted on other occasions. The Gospel does not say so. But, as my Beloved Disciple states, "If all the miracles worked by Jesus were to be narrated, the earth would not suffice to hold the books". **(Notebooks 1943, pp. 127-8)**

### WHAT JESUS SAYS ABOUT TEMPTATION IN THE LORD'S PRAYER

*(Jesus goes through all of the Our Father and dictates:)* **'Lead us not into temptation, but deliver us from evil.** God does not lead you into temptation. God tempts you with gifts of Goodness alone, and to attract you to Himself. You, interpreting my words incorrectly, think they mean that God **leads** you into temptation to test you. No. *The good Father who is in Heaven permits evil, but does not create it. He is the Good from which every good flows.* But Evil exists. It existed from the moment Lucifer set himself up against God. *It is up to you to make Evil a Good by overcoming it and by beseeching the Father for the strength to overcome it.*

This is what you request in the last petition. That God may grant you enough strength to be able to withstand temptation. Without His aid, temptation would bend you, for it is cunning and strong, and you are dull and weak. But the Father's Light illuminates you, and the Father's Power strengthens you, and the Father's Love protects you, so that Evil dies and you are left freed from it. This is what you ask for in the *Our Father* which I have taught to You. Therein everything is comprehended; everything, understood; everything which is just to request and grant, is requested.'

**(Notebooks 1943, p. 153)**

*(Jesus takes His apostles to the Mount of Olives and goes through all of the Our Father, line by line:)* **'Do not put us to the test, but save us from the Evil One.** The man who did not feel the need to share the Passover supper with us, asked Me, less than a year ago: "What? You asked not to be tempted and to be helped against temptation?" [...] I beg you to pray thus. Pray with humility that God may avert temptations from you. [...] "Therefore, Father, if possible, deliver me from temptations by keeping me so close to You as not to allow the Evil One to harm me". Because, remember, it is not God who tempts you to evil things, but it is the Evil One who tempts you. Pray to the Father that He may support your weakness so that **it may not be led into temptation by the Evil One.**'

**(P2, pp. 329-30; G3, Ch.203.12)**

*(Jesus stands and prays to the Father while giving His last teaching on all of the Our Father to the apostles before His death. He says:)* **'Lead us not into temptation.** Oh [Father]! If You want, You can drive the demon away from us! He is the temptation that incites flesh, minds, hearts. He is the Seducer. Turn him away, Father! Your archangel in our favour! To put to flight him who lays snares for us from our birth to our death!... Oh! Holy Father, have mercy on Your children!' **(P5, pp. 474-5; G9, Ch. 597.12)**

*(At Gethsemane with the apostles after His resurrection, Jesus yet again goes through the Our Father line by line.)* **'Lead us not into temptation, but deliver us from evil.'** No. Temptation is not a ruin, if man remains humbly near the Father and asks Him not to allow Satan, the world and the flesh to triumph over him. The crowns of the blessed souls are adorned with the gems of the temptations they overcame. Do not look for them. But do not be cowards when they come. Humble, and thus strong, shout to My Father and yours: "Deliver us from evil", and you will defeat evil. And you will really sanctify the Name of God with your deeds, as I said at the beginning, because every man when seeing you will say: "God exists, because they live as gods, so perfect is their behaviour." And they will come to God, multiplying the citizens of the Kingdom of God. Kneel down, that I may bless you and My blessing may open your minds to meditate.'

The apostles prostrate themselves on the ground and He blesses them, then He disappears, as if He were absorbed by a moonbeam.

**(P5, pp. 777-8; G10, Ch.630.26-7)**

### THOSE WHO EXPERIENCED TEMPTATION: ADAM & EVE

## MARIA VALTORTA READERS GROUP

Phone: (03) 9885 9710 E-mail: catherine @valtorta.org.au Website: <http://www.valtorta.org.au>

(Jesus explains where the tree in the Garden of Eden came from and says:) 'You may object: "And why did [God] put it there?" [...] Evil is a force that originated by itself [...]. Lucifer was an angel, a perfect spirit, inferior only to God, **and yet** in his bright essence, a vapour of pride arose and he did not scatter it. On the contrary, [...] by brooding over it, Evil was born [...]. It existed before man. God had hurled him out of Paradise. [...] As he can no longer soil Paradise, **he has soiled the earth.** [...] That metaphorical tree proves this truth. [...] That tree, by God's command, became a means of testing [...]. "Do not eat and do not touch of that tree" said God. "You know all the laws and the mysteries of creation. [...] I have given you everything. I am only keeping for Myself this mystery of the formation of man". Satan wanted to deprive man of this intellectual virginity. I said: "metaphorical tree". Now I will say: "symbolical tree". [...] The fruit that was offered and eaten was symbolical. It was the fruit of **an experience** they wanted to have at Satan's instigation to break God's command.' (P1, pp. 82-9; G1, Ch. 17)

(Jesus dictates:) 'If Eve's act had been limited to the imprudence of approaching the forbidden plant or even listening to the Serpent, but without obeying or yielding to his suggestions, would Sin have arisen? Would the Condemnation have come? No. On the contrary, the First Parents, on rejecting Satanic seduction, would have imitated the good angels, tempted to rebel by Lucifer in vain, and they would have received an increase in grace. I repeat: **to be tempted is not a sin. Sin is to embrace temptation.** And Eve and Adam would not have been punished for imprudence which had already been expiated by resisting temptation. God is a loving and patient Father. But Eve and Adam did not reject the temptation. The lust of the mind (that is, pride) and of the heart (that is, disobedience) when received into their previously uncorrupted souls, corrupted them, awakening impure fevers which Satan augmented to the point of delirium and crime. I am not using mistaken words. I say "crime", and it is proper. By sinning, didn't they do violence to their spirits, wounding them, inflicting harsh damage upon them? [...]

Eve, then, endowed with knowledge in proportion to her state (carefully note this, for it is an aggravating circumstance in her sin) and thus conscious of the value of prudence, went to the forbidden tree. **The first, slight error.** She went there thoughtlessly, not with the good intention of recollecting herself at the centre of Eden in prayerful seclusion. When she got there, she entered into conversation with the Stranger. **The second error.** The phenomenon of an animal speaking, when all the others made sounds but did not utter words which were humanly comprehensible, did not make her cautious. **Thirdly**, in her amazement, she did not call upon God to explain the mystery to her and did not even remember or consider that God had told his beloved children that this was the tree of good and evil, and that it should thus be regarded, as imprudent to accept everything proceeding from it without having first asked the Lord about its true nature. **The fourth error:** her having stronger faith to believe the assertion of a Stranger rather than the advice of her Creator. **The Fifth** being covetous of knowing what only God knew and becoming like God. **Sixth:** the greediness

of the senses, which sought to experience by touching, smelling, and eating what the Stranger had suggested that she pick and taste. **Seventh:** to change from someone tempted into a temptress. To go from the service of God to the service of Satan.

[...] The sin was completely consummated there with Adam's agreement to his companion's enticement and represented the fall of both of them [...]. It was weighed down by the sin committed, and the sin was aggravated in its weight by the consequences: that is, a flight from God, insufficient apologies devoid of charity and justice, and sincerity too in confessing the fault, and a spirit of latent rebelliousness preventing them from asking for forgiveness.'

(Notebooks 1945-50, pp. 365-6)

### JESUS

(Jesus dictates:) 'And if, then, I was Man, why should I not have suffered temptation as every other man suffers? If my Father wanted to make Me "like" you "in all things", why should He have granted Me the unjust privilege, and why should I have wanted to claim the unjust privilege of not experiencing the suffering and exertion of temptations, which all men undergo and to which they react in different ways, according to the prevalence or absence in them of the good will to sanctify themselves - that is, of their spirituality or their carnality? But it is precisely because I perfected Myself by way of continual suffering that I was a Perfect Host! If the Father had not wanted the Devil to approach the Man who was his Incarnate Word, couldn't He have prevented him? Didn't He do so in keeping Me hidden from Satan's searching for thirty years through a whole set of providential circumstances? And, if He had wanted to, couldn't He have placed set limits on the temptations to which I was subjected, if He had wanted to permit some of them, but not all, *not that one*, as inappropriate for Christ? And couldn't He have made Me superior to men and angels? Why, then, did He make Me slightly inferior to angels and similar to men? Am I not similar to you, then? Am I not similar to God, then, since God is more than the angels?'

(Notebooks 1945-50, p. 360)

(Jesus dictates:) 'Why did Satan begin his Temptation with Impurity? Because this sin is the most widespread one. It is in every place and part of the world, at all social levels [...]. Because it was so useful to him the first time to introduce malice into man's heart. Because he believed that with that means alone, he would be able to shatter the thought of redemption forever by corrupting the irreplaceable Redeemer. Finally, because he needed to make sure whether I was the Redeemer.

He had gotten a hunch that I was now in the world. He was looking for Me. He was wherever there was a form of holiness. But in all of them, he saw relative aspects which made him unsure. For so many years, he had been unable to part the veil enveloping the mystery of my Mother and Me. The manifestation at the Jordan had shaken him. But dread of Me made him still hesitate to resign himself. He did and did not want to know who I was. To know, so as to deceive himself about overcoming Me. Not to know, in order to deceive himself about not being overcome by the Man.

He tempted Me with that. My steadfast bearing, so different from that of every other man - who flees or

## MARIA VALTORTA READERS GROUP

Phone: (03) 9885 9710 E-mail: catherine @valtorta.org.au Website: <http://www.valtorta.org.au>

becomes afraid or yields or jeers, saying he is strong, and then falls even more than the one who flees - told him who I was. Convinced about my nature, he persisted. In his first temptation, the other three were already concealed, especially the last one. My eyes chilled him. My silence exasperated him. My serenity bewildered him. He felt he was up against a force which it was vain to hope to bend. He sensed that the Pure One could only be nauseated at the dishonest fruit he was offering. He then tempted with a seduction which was apparently licit: "Tell the stones to become bread." To be hungry for bread is proper to man; it no longer corresponds to the brute beast as does lust, hunger for flesh. And then, as a man, a son of God, not because I was the Word, but because I was the seed of Adam, like You, I responded. I responded to honour the Lord three times over. And Satan, convinced that it was useless to attempt other tests, no longer offered Me lust. Men did not. They are more foolish than Satan, and they tempted Me, so as to be able to say to the throng, "He is a sinner." The pages of the Work show you that men never had better luck than Satan. *In any respect.*

Tempted in all things and by everyone, I remained without sin. The Eternal High Priest, by my own will, I kept Myself innocent, immaculate and separated from sinners, turned into an angel by having abolished sense to serve the spirit alone.'

**(Notebooks 1945-50, pp. 369-70)**

### SAMSON

*(Jesus says:)* 'You know how Samson was worthless after yielding himself up to sensuality. I want you to understand the lesson of Samson, the son of Manoah, destined to beat the Philistines, the oppressors of Israel. The first condition to be such was that from his conception, he was to be kept virgin from everything that stirs up base sensations and contaminates the intestines with impure foodstuffs: that is, wine, cider and fat meats which kindle the loins with an impure fire. The second condition: to be the deliverer he was to be, sacred to the Lord from his childhood, and was to remain such by uninterrupted nazirite. He is sacred who remains holy, not only externally but also internally. Then God is with him.

But the flesh is flesh and Satan is Temptation. And Temptation, to fight God in the hearts of men and in His holy decrees, uses as a weapon, the flesh that excites men: woman. The strength of the "strong" man then quivers and he becomes a weakling that spoils the gift of God. Now listen: Samson was tied with seven fresh bowstrings, with seven new ropes, he was fixed to the ground with seven plaits of his hair. And he had always won. But one must not tempt God, not even in His goodness. It is not lawful. He forgives, He always forgives. But He exacts the firm will to abandon sin that He may continue to forgive. Whoever says: "Lord, forgive" but does not shun what induces him to continual sin, is foolish! Samson, three times the winner, did not avoid Delilah, sensuality, sin, and bored to death, says the Book, and having lost heart, says the Book, he revealed his secret: "My strength is in my seven plaits".

Is there anyone amongst you, who, tired of the great tiredness of sin, is losing heart because nothing is so depressing as a bad conscience, and is about to surrender to the Enemy? No, whoever you are, do not do it. Samson revealed to temptation the secret to defeat his

seven virtues: the seven symbolical plaits, his virtues: that is, his faithfulness to nazirite; tired as he was, he fell asleep in the lap of the woman and was defeated. He was blind, a slave, powerless, because he had not been faithful to his vow. Neither did he become again the "strong man", the "deliverer", until he found his strength again in the grief of repentance. Repentance, patience, perseverance, heroism and then, o sinners, I promise you will be your own deliverers. I solemnly tell you that no baptism, no rite is of any avail, if there is no repentance and will to forgo sin. And I tell you that no one is so big a sinner that he cannot revive with his tears, the virtues which sin had torn from his heart.'

**(P1, pp. 498-9: G2, Ch. 94.8)**

### JUDAS ISCARIOT

*(Jesus is with His apostles but he takes Judas aside and says to him:)* 'You have intelligence, boldness, education, readiness, fine appearance and so many other attributes. But they are disorganised within you, and you leave them as they are. See: you must work patiently and constantly to put your qualities in order, as order is also strength, so that when the storm of temptation comes, the good that is within you may not become an evil for yourself and others.'

'You are right, Master. Now and again, I get upset by a storm and everything becomes ruffled. And You say that I could...'

'Your will is everything, Judas.'

'But there are such strong temptations... We hide ourselves up because we are afraid that the world might read them on our faces.'

'And that is the mistake! That is exactly the moment when you should not shut yourself up. But you ought to look for the world, for the world of good people, to be helped by them. A fever is abated also by contact with the peace of good people. And you ought to look also for the world of those who criticise you because, owing to the pride which urges us to hide ourselves so that our tempted souls may not be "read", that would serve as a reaction to our moral weakness. And you would not fall [...]. A multitude of virtues against a multitude of temptations. When virtue is feeble, one must do as this ivy: get hold of the branches of strong trees, to climb up.'

'Thank You, Master. I will cling to You and to my companions. But you must all help me. You are all better than I am.'

**(P1, p. 759; G2, Ch. 139.2-3)**

### MARY MAGDALENE

*(In a vision, Martha has gone to Capernaum to see Jesus to speak to Him about her sister, Mary who is struggling against the demons in her attempt to avoid temptation.)* 'Oh! Master!' she exclaims. And she falls on her knees with outstretched arms [...] and she bursts into tears.

'What is the matter? Stand up. Why are you weeping so bitterly? [...] Now, take off your veil and mantle, as I am doing. You must be suffocating under them. And I want to see the face of My dear Martha, who is so upset, so that I may disperse all the clouds perturbing it.'

Martha obeys, still weeping [...]. 'Mary [...] does not want any more men around her. She is different, but still so bad. She seems to be mad... I no longer understand

## MARIA VALTORTA READERS GROUP

Phone: (03) 9885 9710 E-mail: catherine @valtorta.org.au Website: http://www.valtorta.org.au

her... At least before, I understood her. But now! Who can understand her?' and Martha weeps desolately.

'Now, calm down and tell Me what she does. Why is she bad? So, she does not want any more men around her. So I suppose that she leads a retired life at home. Is that so? It is? Good. That is very good. The fact that she wanted you to stay with her, as if she wanted to be defended against temptations, and the fact that she wanted to avoid temptations by shunning guilty acquaintances or what might lead to such relationships, are signs of good will.'

'Do You think so, Master? Do You really think that?'

'Of course I do. Do you remember, Martha, what I told you once? "Mary is ill".'

**(P2, pp. 488-9; G4; Ch. 231.1-2)**

### THE APOSTLE JOHN

*(In a vision, Jesus speaks to John:)* 'Well, not everybody knows how to be merciful to diseased souls. Consequently one must be careful in revealing their trouble, so that the world may not shun them and hurt them through contempt. [...] But you know that I am Mercy and I will not humble Judas. So you may speak without scruple. You are not a spy. You are a son who with loving anxiety confides to his father the evil discovered in a brother so that the father may cure him. Come on...'

John heaves a long sigh, then lowers his head further, letting it slide on to Jesus' chest, and says: 'How grievous it is to speak of putrid things!... Lord... Judas is lewd... and tempts me to commit obscene things. I do not mind if he derides me. But it grieves me that he should come to You, filthy with his love affairs. Since he came, he has tempted me several times. When we happen to be alone - and he takes advantage of every opportunity - he does nothing but speak of women... and I am as disgusted with it as if I were immersed in some fetid matter that threatened to enter my mouth...'

'Are you deeply upset by that?'

'What? Upset? My soul shudders. Reason cries against such temptations... I do not want to be corrupted...'

'How does your body react?'

'It shrivels with disgust.'

'Nothing else?'

'No, Master, and I weep because I think that Judas could not cause a graver offence to a man who has consecrated his life to God. Tell me: will that be detrimental to my offering?'

'No. Not more than a handful of mud thrown against a diamond plaque. It will not affect or penetrate the plaque. A cup of clean water poured over it is enough to clean it. And it becomes more beautiful than before.'

'Cleanse me, then.'

'Your charity and your angel cleanse you. There is nothing left on you. You are a clean altar on which God descends.'

**(P3, p.462; G5, Ch. 357.4)**

### OUR BLESSED MOTHER MARY

*(In a vision, Jesus says:)* 'And the torture continued with periodic attacks until dawn on Sunday. In My Passion, I had only one temptation. But the Mother, the Woman, expiated on behalf of woman, guilty several times of every evil. And Satan behaved mercilessly with infinite cruelty towards the conqueress. Mary had defeated him. The

most atrocious temptation for Mary. Temptation against the flesh of the Mother. Temptation against the heart of the Mother. Temptation against the spirit of the Mother. The world thinks that Redemption ended with My last breath. No, it did not. The Mother completed it by adding Her treble torture to redeem the treble concupiscence, struggling for three days against Satan, who wanted to induce Her to deny My word and not to believe in My Resurrection. Mary was the only one who continued to believe. She is great and blessed also because of that faith.

You have become acquainted also with that. A torture corresponding to My torture at Gethsemane. The world will not understand this page. But "those who are in the world without being of the world" will understand it and they will have an increased love for the Sorrowful Mother.'

**(P5, pp.637-8; G10, Ch.610.16)**

### THE SAINTS

*(Jesus dictates:)* 'Accordingly, when you see the Holiest One of all, or a saint powerfully tempted, do not say, "This is inappropriate." But observe the way those tempted react. And if you see that they remain indifferent to the temptation (a fact which testifies that they have reached the perfection I counselled for you: "as my Heavenly Father is perfect"), a perfection which no agent can disturb - if you see they remain indifferent to temptation, having won the battle in themselves against all the reactions of flesh and blood, or if you see the just able to fight at the same time against the disorder provoked from outside, which would like to rise up again, and against the Beast, provoking and hurling forth calls to disorder, do not say that "this is inappropriate," but say that it serves to make the degree of perfection reached by those tempted, shine out or to illuminate it.'

### MARIA VALTORTA

*(In a letter to her spiritual director, Fr. Migliorini, Maria says:)* I tell you that your remark (about my descriptive style) has upset me, and the Envious One avails himself of the situation: I was so upset that I thought I should no longer describe what I see, but I should write the dictations only. [Satan] whispers in my ear: "You can see it yourself! Your famous visions serve no purpose whatsoever, except to make you pass off as mad. Which you really are. What is it that you see? The shams of your agitated mind. It takes much more to deserve to see Heaven!" He has tortured me all day today with his corrosive temptation. I can assure you that I have not suffered so much because of my bitter physical pain as I suffered, and am suffering, because of this. He wants to drive me mad. This Friday is a Friday of spiritual temptation for me. I am thinking of Jesus in the desert and of Jesus at Gethsemane...

I will not give up as I do not want this cunning demon to laugh, and fighting against him and against my weaker spiritual part, I am writing to you to inform you of my present joy and to assure you that, as far as I am concerned, I should be quite happy if Jesus deprived me of this gift of seeing, which is my greatest joy, providing He continues to love me and have mercy on me.' **(P1, pp. 246-7; NB: G1, Ch. 45.10 has been removed from this edition and placed in Notebooks 1944, p. 131 because it is a letter and not a vision)**

## MARIA VALTORTA READERS GROUP

Phone: (03) 9885 9710 E-mail: catherine @valtorta.org.au Website: http://www.valtorta.org.au

### JESUS TELLS US HOW TO OVERCOME TEMPTATION

*(Jesus dictates:)* 'Come men, for whom Satan lays traps. Satan does not come close to Me. Raise your heads towards God. Do not become discouraged. *I wanted to be tempted to experience as a man what Satan's seduction is and take pity on you, not with a mind as God, but with the experience of man in your temptations.* Do not be discouraged. *It is enough for Me that you do not want to sin. It is enough for Me that you do not despair after sin. The former offends Me as God. The latter offends Me as Saviour. You should never doubt your Saviour Ever. All forgiveness is reserved for whoever has faith in the power of the Saviour. I, who am the Truth, tell you so.'*

**(Notebooks 1943, p.373)**

*(Jesus dictates:)* 'Try. And since you are weak on account of the flesh which tempts you, caught as it is in the seduction of Satan in life and death, entrust your spirits to the Powerful, Holy, and Merciful God.

When I taught you to say, "**Lead us not into temptation, but deliver us from evil**", wasn't I already teaching you to entrust your spirits to the Father, who created you and does not repudiate his paternity as you, on the other hand, repudiate your status as sons and daughters?

Satan can do little harm on earth to the spirit that entrusts itself to God; the terrors which the Beast arouses as a final revenge will be spared the spirit that invokes God in its agony; God will open his Heart to the spirit expiring in God, and from death, it will pass into eternal, holy, blessed life."

**(Notebooks 1943, p.392)**

*(In a vision, Jesus is giving a sermon on the mount on good and evil when Mary Magdalene arrives to listen. Jesus says:)* 'When a man is physically very healthy, he is not immune from contagion, but overcomes it quite easily. Whereas if a man is already ill and consequently weak, he will almost certainly die in the event of catching a new infection. And if he survives, he is more seriously ill than previously because his blood lacks the strength to kill the contagious germs completely. The same applies to the superior part. If a man is morally and spiritually healthy and strong, you may be sure that he is not free from temptations, but evil does not strike roots in him. When I hear anyone say to Me: "I approached this man and that one, I read this book and that one, I endeavoured to persuade this person and that one to do good, but in actual fact the evil which was in their minds and in their hearts, the evil which was in the book, entered my heart", I conclude: Which proves that you had already created within yourself a suitable ground for penetration. Which proves that you are a weakling lacking in moral and spiritual strength. Because we must derive some good also from our enemies. By watching their errors we must learn not to fall into the same.'

**(P2,p.169; G3,Ch.174.8)**

*(Jesus is speaking to his apostles on the shore. He says:)* 'Be tireless in fighting Evil, whichever form it may take. And be patient. There is no limit to the activity of an apostle because there is no limit to the activity of Evil. The demon never says: "That is enough. I am tired now and I am going to rest". He is indefatigable. He passes from one man to another as quick as thought, and even quicker,

and he tempts and takes, he seduces and tortures and gives no peace. He attacks treacherously and demolishes if one is not more than vigilant. At times he installs himself as conqueror, encouraged by the weakness of the person he assails. At times he enters as a friend, because the prey he is after, already lives as an ally of the Enemy. Sometimes, when he is cast out of a man, he wanders around and assaults a better prey to avenge himself for the affront suffered at the hands of God or of a servant of God. But you must say what he says: "I will not rest". He does not rest in order to people hell. You must not rest in order to people Paradise. Give him no quarter. I foretell you that the more you fight him, the more he will make you suffer. But you must not worry about that. He can overrun the earth, but he cannot enter Heaven. So he will not be able to trouble you there, and all those who have fought him will be in Heaven...'

**(P3,p.431; G5, Ch.352.14)**

*(In this vision, Jesus is speaking to Samuel of Nazareth and says:)* 'From what I am telling you about human weakness, you can understand how necessary it is not to trust yourselves and to watch your neighbour very carefully, lest you should join the poison of an impure conscience to that already fermenting in you. When you understand that a friend is the ruin of your hearts, when his words upset your consciences and when his advice is the cause of scandal, you must forsake the harmful friendship. [...] If every man guilty of grave sins could or wanted to speak explaining how he came to commit such sins, one would see that there is always a bad friendship at the origin...'

**(P4, p.269; G7, Ch. 459.5)**

*(In a vision, Judas has been caught stealing and Jesus gives him a long lecture. He says:)* 'Repelled temptation does not subside [...] because you do not repel it completely. You do not consummate the act, but you brood over the thought of it. That is what happens today, and tomorrow... you will fall into real sin. That is why I taught you, then, to ask the help of the Father against temptation, I taught you **to ask the Father not to lead you into temptation.** I, the Son of God, I, who had already defeated Satan, asked the Father for help, because I am humble. You did not ask for salvation and preservation of God. You are proud. That is why you collapse...'

**(P5, pp. 231-2; G9, Ch. 567.23)**

*(Jesus dictates:)* 'Your Most Holy Brother, Jesus, underwent temptations, but never sinned because He did not want to sin. *One can be tempted without one's consent. One becomes a sinner only by one's consent.'*

**(Notebooks 1945-50, p. 355)**

*(Jesus dictates:)* 'So when your hearts are tempted by other people, **meditate**, guided by the light of God, whether it is a good word. And if with the help of God, who allows temptations but does not want your ruin, you see that it is not a good thing, have the courage to say to yourselves and to those tempting you: "No. I will remain loyal to my Lord and may my loyalty absolve me of my past sins and allow me to enter the gates of the Kingdom, and not be left outside near them because the Most High sent His Son for me also, to lead me to eternal salvation'.

**(P5, p.244; G9, Ch. 569.5)**