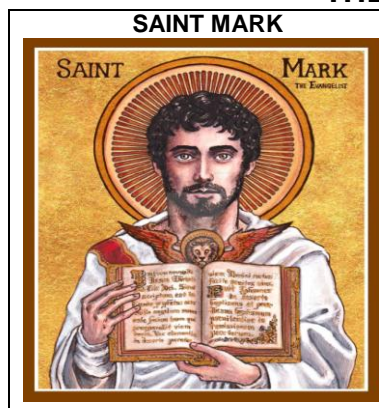


## MARIA VALTORTA READERS' GROUP

### THE SUPPLEMENT No. 119 – SEPTEMBER 2025



THE GARDEN OF OLIVES AT GETHSEMANE

### SAINT MARK THE GOSPEL WRITER & MARIA VALTORTA

It is recommended that you read the two articles in the Bulletin on St. Mark before you proceed, in order to gain a full understanding of the content of this Supplement. There are many snippets within the main events that reveal that **MARK** and his parents, **JONAH** and **MARY** lived in the little house at Gethsemane as caretakers of the Garden of Olives and the oil-mill for Lazarus. So as Jesus was their guest during His three-year ministry, many meetings and conversations took place there to which they were privy. Therefore, Mark was able to witness many things himself first-hand or indirectly from his parents, Jonah and Mary, which enabled him to write part of his account of the Gospel according to St. Mark. Valtorta's interspersed comments certainly complete the mosaic, leaving little doubt that Mark from Valtorta's writings is, in fact, St. Mark the Gospel writer.

I have also included Valtorta's interior and exterior description of their house and the grounds because it was Jesus was a guest for three years and it becomes the house of Mary and John during the last 21 years of her life, and from which She is assumed into Heaven.

### PART TWO - FIRST YEAR OF JESUS' PUBLIC LIFE

#### CHAPTER 54

*(Mark's father, Jonah is present when Jesus first meets Judas Iscariot and Thomas, and cures Simon the Zealot. Mark could have learnt about this interaction from his father.)*

It is evening and many people are hurrying home. Jesus also goes towards the house where He is a guest. [...] This house is a real country house, amongst thick olive-trees. From the rustic open space in front of the house, one can see the olive-trees down the terraces of the hill, right down to a little torrent with very little water, which flows away along the valley formed by two hills: on the top of one, there is the Temple, on the other hill, there are only olive-trees. Jesus is at the first slopes of the latter hill, which rises smoothly, completely covered with peaceful trees.

« John, there are two men awaiting your friend » says an elderly man who must be the farmer or the owner of the olive-grove. I would say that John knows him.

« Where are they? Who are they? »

« I don't know. One is certainly a Judaeen. The other... I don't know. I didn't ask him. »

« Where are they? »

« In the kitchen, waiting, and... and... yes... there is another man who is all covered with sores. I made him stay over there because I am afraid he may be a leper. He says he wants to see the Prophet who spoke in the Temple. »

Jesus, who up to this moment has been silent, says: « Let us go to him first. Tell the others to come if they so wish. I will speak to them there, in the olive-grove. » And He makes for the place indicated by the man. (P1, p.290; G1, Ch. 54.1)

#### CHAPTER 55

*(The scene is still at Jonah's house at Gethsemane with an interior description of the house this time. Jesus has just sent Judas Iscariot and Thomas away to think about whether they should follow Him. However, Thomas soon returns to become a disciple, accompanied by Mark who is suspicious about him. More is learnt about the job responsibilities of Jonah and Mark, which explains why Mark would have been at the site on the night of the arrest (as the bible reports ) and why, in the middle of the night, Mark would have been wearing nothing but a linen garment.)*

(Maria says:) '... we are still in the same place: the low, wide kitchen, with its dark, smoky walls, dimly lit up by the small flame of an oil lamp on the rustic table. It is a long narrow table at which eight people are sitting: Jesus and His six disciples, and the landlord, four each side.

Jesus, sitting on a stool - the only seats here are three-legged stools, real country furniture - is still turned round speaking to Thomas. Jesus' hand has fallen from Thomas' head onto his shoulder. Jesus says: « Stand up, My friend. Have you had any supper yet? »

« No, Master. I walked a few yards with the other fellow (Judas Iscariot) who was with me, then I left him and I came back saying that I wanted to speak to the healed leper (Simon the Zealot) ... I said that because I thought he would disdain approaching an impure man. I guessed right. But I wanted to see You, not the leper... I wanted to say to You: "Please take me"... I wandered up and down the olive-grove until a young man asked me what I

was doing. He must have thought I was ill-disposed. He was near a pillar, at the boundary of the olive-grove. »

The landlord smiles. « It's my son Mark » he explains and adds: « He is on guard at the oil-mill. In the caves under the mill, we still have almost all the crop of the year. It was a very good one and we made a lot of oil. And when there are large crowds about, robbers always get together to plunder unguarded places. Eight years ago, just at Parasceve, they robbed us of everything. Since then we keep a good watch, one night each. His mother (Mary) has gone to take him his supper. »

« Well, he asked me: "What do you want?" and he spoke in such a tone that to save my back from his stick, I answered at once: "I am looking for the Master who lives here". He then replied: "If what you say is true, come to the house". And he brought me here. It was he who knocked at the door and he did not go away until he heard my first words. » (P1, p.295; Ch. 55.1)

#### CHAPTER 70

*(Jesus has been out and arrives back at the house at Gethsemane where John of Zebedee has been waiting to speak with Him. They have a meal in the presence of Mark, Jonah and Mary who serve them but they are later left alone to have a private conversation.)*

(Maria says:) 'I see Jesus going towards the little low white house in the middle of the olive-grove. A young man (Mark) greets Him. He seems to come from there because he is holding in his hands pruning and hoeing tools.

« God be with You, Rabbi: Your disciple John came, and he just left to come and meet You. »

« How long ago? »

« Not long, He has just passed that path. We thought You were coming from Bethany... »

Jesus starts walking very fast, He goes round the cliff, He sees John almost running down towards the town and calls him.

The disciple turns round and with his face brightened with joy, he shouts: « Oh! My Master! » and he starts running back.

Jesus receives him with His arms wide open and they embrace each other affectionately.

[...] They have arrived back at the little house. They enter the low smoky kitchen. The landlord greets them: « Peace be with You. »

Jesus replies: « Peace to this house, to you and to those who live here with you. I have a disciple with Me. »

« There will be bread and oil for him, too. »

« I brought some dried fish that James and Peter gave me. And passing by Nazareth, Your Mother gave me some bread and honey for You. I walked all the time without stopping, but it will be dry now. » says John.

« It does not matter, John. It will always have the flavour of My Mother's hands. »

John pulls out his treasures from the knapsack that he had put in a corner. And I see them prepare the dried fish in a strange way. They steep it for a few minutes in hot water, they then put some olive oil on it and they roast it on the fire.

Jesus blesses the food and sits at the table with His disciple. Also the landlord, whose name I hear is Jonah, and his son (Mark), sit at the same table. The landlady (Mary) comes and goes bringing fish, some black olives, boiled vegetables dressed with oil. Jesus offers also some honey.

And He offers it to the landlady, spreading it on some bread. « It comes from My beehive » He says. « My Mother looks after the bees. Eat it. It is good. You are so good to Me, Mary, and you deserve much more than this » he then adds, because the woman does not want to deprive Him of the sweet honey.

The supper ends in a short time while they hold a brief conversation on common topics. As soon as they finish, and after thanking for the food, Jesus says to John: « Come. Let us go out into the olive-grove for a little while. It is a clear, mild night. It will be pleasant to be out there for a short time. »

The landlord says: « Master, I say "good night" to You. I am tired and also my son is tired. We are going to bed. I will leave the door ajar and the lamp on the table. You know what to do. »

« Go, Jonah. And put out the lamp. There is such a bright moonlight, that we will be able to see without any light. »

« But where will Your disciple sleep? »

« With Me. On My mat there is room also for him. Is that right, John? »

John is enraptured at the idea of sleeping beside Jesus.

(P1, pp. 360-2; G1, Ch. 70.1-2)

#### CHAPTER 85

*(Once again, Jesus and Simon are returning to the house at Gethsemane. Although not mentioned by name, Mark's mother Mary would have been present in the kitchen of the home to serve Jesus and John. She would have heard the following conversation about John evangelising and Jesus being able to heal.)*

Simon says « I will be quiet. Where are we going? »

« To see John. At this hot hour of the day, he will be at the Olive grove. »

They walk fast, moving when possible to shady spots in the streets which are burning in the scorching sun. They cross the dusty suburb, and through the wall gate, they go out into the dazzling country, where they reach the olive-grove and finally the house.

In the kitchen, which is cool and dark because of the curtain at the door, there is John. He is dozing and Jesus calls him: « John! »

« I have come earlier. How did you manage, John? »

« Like a lamb which had lost its shepherd. I spoke of You to everybody, because to speak of You was like being with You, somehow. I spoke to relatives, acquaintances, to strangers. Also to Annas... And to a cripple, with whom I made friends by giving him three coins. They were given to me and I gave them to him. I spoke also to a poor woman, who was crying on her doorstep, with a group of women. I asked her: "Why are you crying?" She replied: "The doctor said to me: 'Your daughter is ill with tuberculosis. Resign yourself. At the first storms in October she will die'. I have but her: she is beautiful and good, she is fifteen years old. She was to get married in spring, but instead of her wedding chest, I have to prepare

her tomb!" I said to her: "I know a Doctor Who can cure her for you, if you have faith!" [...] He is the Messiah!" A little old woman then said: "Oh! Believe, Eliza! I know a blind man who can now see because of Him!" And the mother then passed from distrust to hope and she is waiting for You... Did I do the right thing? That's all I have done. » (P1, p. 458; G2, Ch.85.6)

#### CHAPTER 116

*(As Jesus is in the house at Gethsemane having supper with his disciples, Mary would be there serving them and able to hear their conversation about various events of the day. After the disciples retire, Nicodemus secretly arrives, and he and Jesus remain in the kitchen speaking.)*

Jesus is in the kitchen of the little house in the olive-grove, having supper with His disciples. They are talking of the events of the day, [and] other events, amongst which is the cure of a leper near the sepulchres, along the Bethphage road.

« There was also a Roman centurion watching » says Bartholomew. « He asked me, while on horseback: "Does the man you follow often do such things?" and when I answered in the affirmative, [...], the centurion looked at me amazed, then spurred his horse and galloped away. »

« There was also a Roman lady in a litter. [...] she called me and asked me: "Is He the one they call the true Messiah?" I replied "Yes"

[... Jesus asks: ]« Judas!... Can you swear on our God that you have no heathenism in your heart? And can you swear that the most prominent Israelites have none? »

« No? My friends... Which of you does not have a secret cult, or several secret cults? One has beauty and smartness. Another the pride of his knowledge. Another bums incense to his hope of becoming a great man from a human point of view. Another worships women. Another money... Another kneels down before his knowledge... and so on. I solemnly tell you that there is no man who is not stained with idolatry. Why then disdain those who are pagans by misfortune, when you remain pagans by your own free will, although you belong to the true God? »

[...Judas says: ]« She is always veiled. She is either a spy or a leper. She must not follow us and learn about us. If she is spying, it is to harm us. Perhaps she is paid by the Sanhedrin ... »

**The disciples withdraw. Perhaps they sleep in the oil-mill.** I do not know. They go away, and they certainly do not go back to Jerusalem, where the gates have been closed for hours. (P1, 617-21; G2, Ch. 116.1-4)

#### PART THREE - THE SECOND YEAR OF PUBLIC LIFE

##### CHAPTER 196

*(Mary of Gethsemane is present around discussion about Jabez'/ Marjiam's testing – his coming of age. She even offers Mark's hand-me-down clothing which indicates that he is older than Marjiam)*

« When are we going to this Mother, my Lord? » asks Jabez with eager eyes.

« This evening. What will you say to Her when you see Her? »

« "I greet You, Mother of the Saviour". Is that all right? »

« Very good » confirms Jesus caressing him.

« But are we going to the Temple today? » asks Philip.

« We shall go there before leaving for Bethany. And you will stay here and be a good boy. Will you not? »

« Yes, my Lord. »

**The wife of Jonah, the caretaker of the olive-grove, who has come near very quietly says: « Why don't you take him. The boy is anxious to come... »**

**Jesus stares at her without saying anything.**

**The woman understands [that Jabez needs to have the right clothing bought for him first] and says: « I see! I should still have a little mantle of Mark. I will look for it » and she runs away.**

[...] Mary of Jonah comes back with a dark violet mantle, which is still good. But what a shade! She says so herself: « Mark never wanted to wear it because he did not like the shade. »

[...] Jabez pulls John's sleeve: « Will the teachers [at the Temple] be severe? »

« Oh! no. Don't be afraid. In any case, it is not today. In a few days' time, with His Mother, you will be more learned than a doctor » John comforts him.

The others hear and smile at Jabez' concern.

« But who will present him as if he were his father? » asks Matthew.

« Of course I will! Unless... the Master wishes to present him » says Peter.

« No, Simon. I will not present him. I leave that honour to you. »

« Thank You, Master. But... You will be there, too? »

« Certainly. We shall all be there. He is "our" boy... »

(P2, pp. 288-9; G3, Ch. 196.9)

#### PART FOUR - THE THIRD YEAR OF PUBLIC LIFE

##### POEM CHAPTER 357: GOSPEL CHAPTER 358

*(In order for the blind boy, Jaia to be cured, Jesus does not reveal Himself immediately or cure him there, but sends the boy to Mark and Jonah at Gethsemane, so they came to know about this boy from Pella and his forthcoming cure. )*

Some pity him, some laugh at him...

« Who is he? » Jesus asks the woman.

« A youth from Pella. He is poor and comes here begging. They are all blind in the family, as they have infected one another. The father died and the mother stays at home. The youth asks passersby and peasants for alms. »

The young fellow comes forward with his little stick, wiping his tears and the blood streaming down his forehead with the edge of his worn-out mantle.

The woman calls him: « Stop, Jaia. I will wash your forehead and give you some bread! »

« I had money and bread for several days! I have nothing now! Mother is waiting for me to have something to eat... » complains the unhappy youth while wiping his forehead with the water of the woman.

Jesus moves forward and says: « I will give you what I have. Do not weep. »

« But, Lord! Why? How will we pay for our lodgings? What shall we do? » asks Judas anxiously.

« We will praise the Lord for keeping us healthy. It is a great grace. »

The youth says: « Oh! It is indeed. If I could see! I would work for my mother. »

« Would you like to be cured? »

« Yes, I would. »



« Why do you not go to a doctor? »

« None of them has ever cured us. We have been told that there is One in Galilee, who is not a doctor, but can cure. But how can one go to Him? »

« Go to Jerusalem. **To Gethsemane. It is an olive grove on the side of the mount of Olives near the road to Bethany. Ask for Mark and Jonah.** Everyone in the district of Ophel will tell you. You can join a caravan. There are so many going by. **Ask Jonah where Jesus of Nazareth is...** » (P3, pp. 470-1; G5, Ch. 358.3)

#### POEM CHAPTER 371: GOSPEL CHAPTER 372

*(It is Thursday morning and people are preparing for Passover. Jesus is being sought after by the Pharisees, the Sanhedrin and others, and Jonah is also present to tell Jesus the news about this. Not only is Lazarus his master but Mary Magdalene makes it clear she is the mistress of the estate too. Jonah is afraid for the safety of his wife, Mary and son, Mark. Jesus says he will no longer stay at his home but will continue to come and pray in the olive-grove.)*

Someone knocks loudly and uninterruptedly at the main door of the palace. Jesus leans out to see who is knocking, but the projecting cornice and the fact that the door is in the inner side of the thick walls, prevent Him from seeing anyone. But He hears the noise of the voices of the men who are beginning to wake up, while the door, which was opened by Levi, is closed with a bang. And He then hears many voices of men and women calling His Name... He hastens downstairs saying: « Here I am. What do you want? »

As soon as those who were calling Him, hear Him, they rush upstairs shouting. They are the oldest apostles and disciples, and amongst them there is Jonah, the caretaker of Gethsemane. They are all speaking at the same time and it is thus impossible to understand what they say.

Jesus has to order them sternly to stop where they are and to be silent, in order to calm them. He then approaches them asking: « What is the matter? »

There is great confusion once again, caused by their shouting, which cannot be understood. Behind those who are shouting, there are women and disciples who look sad or astonished.

« Let one speak at a time. You, Peter, first. »

« **Jonah came... He said that there were many of them and that they looked for You everywhere. He was upset all night and when the gates were opened, he went to Johanna's and was told that You were here.** What shall we do? We have to keep Passover after all! »

**Jonah of Gethsemane confirms the information saying: « Yes, they even ill-treated me. I told them that I did not know where You were and that perhaps You were not coming back. But they saw all your clothes and they understood that you were coming back to Gethsemane. Don't cause me any harm, Master! I have always given You hospitality with all my heart, and last night I suffered because of You. But... »**

« **Be not afraid! From now on I will not expose you to any danger. I will no longer stay in your house. I will come there when I happen to be passing through, at night time to pray... You cannot forbid Me...** » Jesus is most kind to frightened Jonah of Gethsemane.

**But the golden voice of Mary of Magdala bursts out vehemently: « Since when, man, are you forgetting that you are a servant and that our compliance makes you behave as if you were the master? To whom does the house and the olive grove belong? We are the only ones who can say to the Rabbi: "Do not go and cause harm to our property". But we will not say that. Because it would still be the greatest of blessings if the enemies of the Christ should destroy trees, walls and even make the hill slide down because everything would be destroyed for giving hospitality to Love, and Love would repay us, His faithful friends, with love. Let them come and destroy everything. What does it matter if He loves us and is unhurt?! »**

Jonah is seized with the fear of his enemies and of his earnest mistress, and he whispers: « What about if they injure my son?... »

Jesus comforts him saying: « I am telling you not to be afraid. I will not stop there any more. You can tell those who ask you, that the Master no longer lives at Gethsemane... No, Mary! It is better to do so. Leave it to Me! I thank you for your generosity... But it is not My hour, it is not yet My hour! I suppose they were Pharisees... »

« **And members of the Sanhedrin, and Herodians, and Sadducees... and Herod's soldiers... and... everybody... I am still trembling with fear... But You can see, Lord! I ran to warn You... at Johanna's... then here...** » The man is anxious to point out that he has done his duty on behalf of the Master, at the risk of his own peace.

Jesus smiles kindly and sympathetically and says: « **Yes, I see. May God reward you for it. Go home in peace now. I will let you know where you should send our bags or I will send somebody to collect them Myself.** » (P3. 587-8; G6, Ch. 372.3-4)

#### POEM CHAPTER 483: GOSPEL CHAPTER 485

*(Lazarus tells Jesus he is still in danger and can no longer stay in one place but must move between his houses. But Jesus continues to go to the olive-groves to pray where Jonah and Mark, as care-takers, would have seen Jesus)*

« Oh! You cannot, my Lord. They do not tell me everything. But I know enough to be able to tell You that You cannot. To the sorrow they give You, they have added mine, my part, by not allowing me to die in Your arms. But since I love You I cannot be so selfish as to detain You here with me, in danger. You... I have already seen to it... You must change places continually. All my houses are open to You. The guardians have been given instructions and also the stewards of my lands. **But do not go to Gethsemane to stay there. They keep a strict watch over it. I mean the house. You can go among the olive-trees, particularly the upper ones, and You can go there along many paths, without them finding out.** Marjiam, do You know that he is already here? He was questioned by some people when he was in the oil-mill with Marcus. They wanted to know where You were and whether You would be coming. The boy gave them a very clever reply: "He is an Israelite and will come. Which way I do not know, as I left Him at Merom". So he did not give them the opportunity to say that You are a sinner and he did not lie. » (P4, p. 452; G7, Ch.485.4)

## PART SIX - THE PASSION

### POEM CHAPTER 611: GOSPEL CHAPTER 615

*(It is the night of Holy Saturday. Everyone had run away in fear after the arrest of Jesus who has been crucified. Jonah, Mary and Mark also ran away that night. Our Lady is being given Jesus' mantle.)*

Mary has done nothing but caress and kiss the heavy red mantle of Her Son, but, pressed by John, She opens it and sees the marks of blood, dark against the red of the Blood, and the tears of the teeth. She trembles and whispers: « How much blood! » She does not seem to see anything but that.

« Mother... the ground is red with it. Simon, who ran up there in the early morning hours, says that there was still fresh blood on the leaves of the grass... Jesus... I do not know... He did not seem to me to be wounded... Where did so much blood come from? »

« From His Body. In the bitter anguish... Oh! Jesus total Victim! Oh! My Jesus! » Mary weeps so distressingly, with an exhausted lament, that the women appear at the door and look in and then they go away. « This, this while everybody was abandoning You... What were you doing while He was suffering His first agony? »

« We were sleeping, Mother... » John weeps.

« Was Simon there? Tell Me. »

« I had gone to look for the mantle. I had thought of asking Jonah and Mark... But they have run away. The house is closed and everything has been abandoned. (P5, p. 684: G10, Ch. 615.6)

## PART 7 - THE GLORIFICATION

### POEM CHAPTER 621; GOSPEL CHAPTER 625

*(This passage shows that Mark returned to revisit the garden of Gethsemane for him to have seen the blood of Jesus near the rock)*

« He has done more than that. He has risen from the dead. »

« Is it really true. Risen how? Only with His Spirit or with His Spirit and His Body? »

« But the spirit is eternal! It need not rise! » exclaims Cleopas.

« I know that, too. What I mean is whether He has risen only with His Nature of God, superior to all the snares of man. Because they laid snares to His Spirit through the terror of man. You did hear, didn't you? **Mark said that at Gethsemane, where He went to pray against a rock, there is blood everywhere. And John, who has spoken to Mark, said to him: "Do not let that place be trampled on, because it is Blood sweated by the Man-God".** If He sweated blood before being tortured, He must have been terrified of the torture! » (P5, p. 728; G10, ch. 625.2)

### POEM CHAPTER 632; GOSPEL CHAPTER 636

*(It is the Supplementary Passover organised by Lazarus at the house of Mark, Jonah and Mary, who were present. It is Mark who shows the crowd the back way to reach the house)*

« Eh! I know! But, as you can see, He has not come. And this is the day He prescribed... »

« Yes, and my brother has already prepared everything for you, and here is Mark of Jonah, who has come to

take you there and open the gate to you. But I am coming as well. We are all coming. Lazarus has provided for everybody » says Mary of Magdala.

« And where can we consume the supper with so many people? »

« Gethsemane itself will be the Supper room. Inside the house, the room for those who Jesus said. Outside, near the house, the tables for the others. That is what He wanted. »

« Who? Lazarus? »

« The Lord. »

« The Lord? But when did He come? »

« He came... What does it matter to you when? He came and He spoke to Lazarus. »

[...] They all go out in groups: the eleven ahead, then Lazarus with his sisters and the women disciples around Mary, last the shepherds and many of the seventy-two disciples. They set out towards Jerusalem along the upper road that takes one to the Mount of Olives. The children who have stayed, run backwards and forwards, happily.

**Mark shows them a path that avoids the Field of the Galileans and the busier areas, and goes directly to the new enclosure of the Garden of Gethsemane. He opens, lets them pass, and closes. [...]**

**How much peace in the vast olive-grove, still kissed by the last sunbeams in the upper part, whereas the lower ones are already in the shade!** A light rustling of the wind among the silver-green leaves and the cheerful chirping of birds greeting the dying day.

**Here is the little house of the keeper.** On the terrace, which is its roof, Lazarus has had a number of tents put up, so that the terrace has changed into an aerial supper room for the disciples who were not able to consume the Passover the previous month. Downstairs, on the very clean threshing-floor, there are more tables. In the house, in the best room, is the table for the women disciples.

The roasted lambs, lettuce, unleavened bread and the reddish sauce are brought to the various tables of those who have not celebrated the Passover, and the ritual chalice is placed on the tables. But on the table of the women, there is no chalice, but as many cups as the people sitting at the table. The women were obviously exempted from that part of the ceremony. On the table of those who have consumed the Passover at the proper time, there is the lamb but there is no unleavened bread and no lettuce with reddish sauce.

Lazarus and Maximinus supervise everything. And Lazarus bends over Peter to tell him something that makes the chief Apostle shake his head violently in obstinate denial.

« And yet... it is your duty » says Philip, who is beside him.

But Peter points at James of Alphaeus: « It is his duty. »

While they are discussing so, the Lord appears at the beginning of the threshing-floor and says greeting: « Peace to you. »

They all stand up and the noise warns the women of what is happening. They are on the point of going out, but Jesus enters the house greeting them as well.

Mary says: « Son! » and She worships Him more deeply than the others, teaching them by such a gesture that, no matter how Jesus may be a friend, such a friend and relative as to be even Her Son, He is always God, and is to be worshipped as God. Always worshipped, with an

adoring spirit, even if His love for us is so full as to urge Him to give Himself with full confidence, as our Brother and Spouse.

« Peace to You, Mother. Sit down and eat. I am going upstairs, where Marjiam is awaiting his reward. »

He goes out to climb the little staircase and He calls in a loud voice: « Simon Peter and James of Alphaeus. Come. »

The two He has called go up behind Him and Jesus sits at the central table, where Marjiam is, and says to the two Apostles: « You will do what I tell you » and to Matthias, who is at the head of the table, He says: « Begin the Passover banquet. » This evening Jesus has Marjiam beside Him, where John was the last time. Peter and James are behind the Lord awaiting His orders.

And the banquet is celebrated with the same ritual of the Passover Supper: hymns, questions, libations. [...] My Lord is now offering the best morsels of His lamb - He has taken it on His plate but He does not eat any of it, neither does He take any lettuce or sauce, and He does not drink of the Chalice - and He offers the best morsels to Marjiam, who is really blissful. (P5, pp. 859-61; G10, Ch. 636.6-9)

#### POEM CHAPTER 634; GOSPEL CHAPTER 638

*(Mark is present for the farewell of Jesus and is instructed to tell people where to meet for His Ascension)*

Now let us give each other the parting kiss, My beloved friends. »

He stands up to embrace them. They all imitate Him. But, while Jesus smiles peacefully, a smile really divinely beautiful, they weep, they are all upset, and John, throwing himself on Jesus' chest, shaken by all the sobs that are so violent as to break his chest, on behalf of everyone, as he realises everybody's wish, asks: « Give us at least Your Bread, that it may fortify us in this hour! »

« Let it be so! » Jesus replies to him. And taking a piece of bread, He breaks it, after offering and blessing it, repeating the ritual words. And He does the same with the wine, repeating then: « Do this in memory of Me » and He adds: « Who have left you this pledge of My love, to be still and always with you until you will be with Me in Heaven. » He blesses them and says: « And now let us go. »

**They come out of the room, of the house...**

**Jonah, Mary and Mark are there outside, and they kneel down worshipping Jesus.**

**« May peace remain with you. And may the Lord reward you for what you have given Me » says Jesus, blessing them while passing by.**

**Mark stands up saying: « Lord, the olive-groves along the Bethany road are full of disciples awaiting You. »**

**« Go and tell them to go to the Field of the Galileans. »**

**Mark darts away with all the speed of his young legs. (P5, p. 874: G10, Ch. 638.16-17)**

#### POEM CHAPTER 638; GOSPEL CHAPTER 642

*(Joseph of Arimathea has informed Mary that she will be living in the house of Jonah and Mary and that Mark and his parents have now moved)*

You, in turn, know, as You saw it at Gethsemane on the day of the Ascension of Your Son to His Father and as You were told by Peter, John and other apostles, that Lazarus and I, immediately after the Death and

Resurrection, began to build a wall around my kitchen garden near Golgotha and at Gethsemane on the Mount of Olives, so that those places, sanctified by the Divine Martyr's Blood, that dropped, alas!, warmed by fever at Gethsemane, and frozen and clotted in my garden, may not be profaned by Jesus' enemies. The work has now been completed, and both Lazarus and I, and his sisters with him and the apostles, who would suffer too much not having You here any longer, say to You: **"Take up Your abode in the house of Jonah and Mary, the keepers of Gethsemane". »**

**« And Jonah and Mary?** That house is a small one, and I love solitude. I have always loved it. And I love it even more now, because I need it to get lost in God, in My Jesus, so that I may not die of anguish, not having Him here any longer. [...] »

Lazarus interrupts Her: « It has already been done, o Blessed Mother! **We have already seen to it. Mark, Jonah's son, is among the disciples. Mary, his mother and Jonah, his father, are already at Bethany. »**

[...]« Son, let Me call you so, I should like you to allow us to make of this house, that is of the Supper room, a place for meetings and for the brotherly agape. »

[...] « But the olive-grove? It needs to be taken care of! » Mary replies to him.

**« Only when it is time to prune, to plough and pick the olives. So, only a few days each year and which will be even fewer, because in those periods I will send my servants from Bethany with Mark.**

**(P5, pp. 891-3; G10, Ch.642.2-5)**

#### POEM CHAPTER 647; GOSPEL CHAPTER 651

*(This little house, the former house of Mark, Mary and Jonah, and later Mary's for 21 years, is no longer there)*

[Mary says:] « The conception of My Son was an ecstasy. A greater ecstasy to give birth to Him. The ecstasy of ecstasies My passage from the Earth to Heaven. Only during the Passion, no ecstasy made My cruel suffering endurable.

The house, from which I was abducted to Heaven, was one of the countless generosity of Lazarus, **for Jesus and His Mother. The little house of Gethsemane**, near the place of His Ascension. **It is useless to look for its remains. In the destruction of Jerusalem by the Romans, it was devastated, and its ruins were scattered in the course of ages. » (P5, p. 941; G10, Ch. 651.7-8)**

#### CONCLUDING COMMENTS:

From Maria Valtorta's writings, it seems highly possible that Mark of Jonah of Gethsemane was, more likely than not, the same person as Mark the Gospel writer, especially because of where he lived, his duties at Lazarus' estate, and his constant presence in the Garden of Olives where the bible places Mark too. Is this information essential to our faith? No, but certainly a very interesting one.

It should be noted that the House of the Assumption at Gethsemane is not the House of the Annunciation (The Holy House of Loreto) which, to this day, is located in Italy. **The walls of that house of Mary and its miraculous transportation by the Angels, truly have a story to tell!**