

**MARIA VALTORTA READERS' GROUP, AUSTRALIA
SUPPLEMENT TO BULLETIN # 76**

A PHILOSOPHY FOR "LEADERS"

[This first passage is the Holy Spirit's commentary (from Maria Valtorta's Lessons on the Epistle of St. Paul to the Romans) on a Scripture reading often used during marriage ceremonies:]

"If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing."

(1Cor. 13:1-7 – d/r)

"...Contributing much to the good of the whole mystical Body, is one who crosses the continents and who labours tirelessly in apostolic work, in order to bring new Christians to the militant Church... Contributing to the good of his brothers, is he who writes the revelations of God, because God made of him a revealer, like one who writes works of a genius in order to render the obscure points of the Scriptures – or of truths of faith – more comprehensible and more lovable, because Jesus and Mary become better known. It is sufficient that every action or ministry be moved and upheld by love. *True love*.

"*True love* makes one hate the evil in himself, not because it is the cause of super-terrestrial punishment, but because it is a sorrow given to God. *True love* brings us to not want to do evil, so it pushes us to tear away our sinful brothers from evil, and inspires us to reproach them in a manner that, having to be rightly severe however, they are not lacking in mercy to the point of embittering or disheartening, instead of comforting those who have fallen. *True fraternal love* makes men into brothers who reciprocally tolerate each other even if they are very imperfect, and who always help each other and love each other in the Lord. *True love* makes them diligent in the zeal and for the zeal towards God, fervent in spirit, serene during trials, patient in tribulations, unwearied in prayer even if it seems that Heaven does not answer, merciful, and therefore practicing all the corporal and spiritual works of mercy without rancour, hate or desire of revenge. It is full of understanding for their neighbor – without envying him if he is joyful, without indifference or delighting wickedly if he suffers. It is not averse of rising to positions of honour by de-throning others even by means of calumny. They are always happy of their very own condition, and never revengeful, even towards those who have harmed them.

"This is love. *True love*, that gives glory to God and good to ones' brothers. And [may] that love be a guide, even in the relationships between authorities and subjects, be they either ecclesiastical or secular authorities. None of these, having been placed in high places, must be without love and justice. God – it is God who has permitted this one or that one to come into power – has not placed anyone in high places so that they can be a torment to their brothers, but to test the justice and charitableness of the authorities, and to punish those who do not practice, both by foolishly believing themselves to be free from such duties because of their high positions.

"To be in a high position, to be the "heads", implies paternal duties besides those that are brotherly. And whoever is lacking thereof is severely judged by God, who renders them responsible not only for their own sin of being uncharitable and unjust, but also for the reactions that such sins provoke in their subjects..."

(Lessons... of St. Paul to the Romans, pp. 300-02)

EXTRACTS FROM THE VALTORTA SUMMA

– From the Mystical Revelations of Maria Valtorta –

(These are excerpts from the free publication by Stephen Austin "A Summa and Encyclopedia to Maria Valtorta's Extraordinary Work" which can be downloaded from: www.valtorta.org.au)

Saint Padre Pio, and at least two spiritual children of his, enthusiastically approved *The Gospel as Revealed to Me* (also known as *The*

Poem of the Man-God). In 1967 (a year before Padre Pio's death), a long-time spiritual daughter of his, Mrs. Elisa Lucchi, asked him in Confession: "Father, I have heard mention of Maria Valtorta's books. Do you advise me to read them?" Saint Padre Pio responded: "I don't advise you to – I order you to!" This quote is taken from a letter dated January 7, 1989 to Dr. Emilio Pisani (the editor and publisher of Maria Valtorta's works) and which was written by Rosi Giordani, also a spiritual daughter of Saint Padre Pio herself. The book *Padre Pio and Maria Valtorta* has this letter in full and also recounts several documented mystical experiences that Maria Valtorta had with Saint Padre Pio while they were both alive. The letter detailing this occurrence with Padre Pio is given shortly below. To read about the documented mystical experiences between Saint Padre Pio and Maria Valtorta, see the section of the Summa and Encyclopedia e-book: "*Padre Pio and Maria Valtorta*".

St. Pio was one of the holiest saints of the 20th century. His insight into the divine nature of Maria Valtorta's revelations is certainly most reliable, as he was a mystic who communicated often with Our Lord and Our Lady; he often had instantaneous spiritual insights (such as the ability to read hearts); he was a stigmatist, bilocateur, and prophet; he obtained miraculous cures and other miracles for many people; and he had numerous documented mystical experiences with other people. As well, he lived in the same country at the same time as Maria Valtorta, who herself testifies that she had mystical experiences with him, and who others testify that they have experienced or witnessed supernatural occurrences connected with Maria Valtorta and him.

Letter from a Spiritual Daughter of Padre Pio's Telling About His Verbal Command to Read Maria Valtorta's Works

The following is an exact copy of a letter written by a spiritual daughter of Padre Pio, Rosi Giordani, to Dr. Emilio Pisani, the editor and publisher of Maria Valtorta's works. In this letter, Rosi Giordani attests to the words of Padre Pio directed to a spiritual daughter of his, ordering her to read Maria Valtorta's books (Maria Valtorta's works, of course, includes the *Poem of the Man-God*). This letter is taken from the book *Padre Pio and Maria Valtorta*:

For Dr. Emilio Pisani,
Beloved in Jesus!

My name is Rosi Giordani, a spiritual daughter of Padre Pio. I am from Bologna, but have been living here for many years with my mother, who was born in 1897, like Maria Valtorta. Father has been at rest for twelve years in the cemetery of this town. In 1981 I was present with Mother at the Basilica of the Annunciation in Florence for the celebration of the anniversary of Maria Valtorta's death. I was with dear Domenico Fiorillo. I embraced Marta and listened to her lovely talk.

I am writing particularly to tell you the following: a spiritual daughter of Padre Pio from the outset, Mrs. Elisa Lucchi, known as Malvina, from Forlì, a year before Padre Pio's death asked him in Confession, "Father, I have heard mention of Maria Valtorta's books. Do you advise me to read them?" Padre Pio replied, "I don't advise you to—I order you to!"

San Giovanni Rotondo
January 7, 1989
Rosi Giordani

Blessed Gabriel M. Allegra, O.F.M. was a very learned and world-renowned exegete, theologian, and missionary priest in the Order of the Friars Minor, which he entered into at the age of 16. After being ordained in 1930, he departed to China, and distinguished himself as an exemplary missionary and man of culture. As a St. Jerome of our time, he was the first to translate the entire Bible into Chinese, and his work had the support and acknowledgement of successive popes from Pius XI to Paul VI.

His Cause was opened in 1984, just 8 years after his death; he was elevated to "Venerable" only 10 years later in 1994, and the decree of a miracle and his beatification was approved by the Holy See in 2002. He was finally beatified on September 29, 2012 at the Cathedral of Arcireale, Catania in Sicilia. Gabriel Allegra is the only biblical

scholar of the 20th century who has been beatified. He was an outspoken and avid long-time supporter of Maria Valtorta, and his latter years were spent reading, studying, promoting, and defending the *Poem of the Man-God*. Here are a number of thought-provoking quotes from this very learned and holy priest:

"I assure you that *The Poem of the Man-God* immensely surpasses whatever descriptions — I do not say of mine, because I do not know how to write — but of any other writer... It is a work which makes one grow in the knowledge and love of the Lord Jesus and of His Holy Mother... I hold that the work demands a supernatural origin.... I find knowledge: and such knowledge in the theological (especially mariological), exegetical, and mystical fields, that if it is not infused I do not know how a poor, sick woman could acquire and master it, even if she was endowed with a signal intelligence... I find in her doctrine: and doctrine such as is sure; it embraces almost all fields of revelation. Hence, it is multiple, immediate, luminous... Gifts of nature and mystical gifts harmoniously joined explain this masterwork of Italian religious literature, and perhaps I should say [a masterwork] of the world's Christian literature... After the Gospels, I do not know another life of Jesus that can compare to the *Poem*.

"For a book so engaging and challenging, so charismatic, so extraordinary even from just a human point of view as is Maria Valtorta's *Poem of the Man-God* — for such a book I find the theological justification in the First Epistle to the Corinthians 14:6, where St. Paul writes: 'If I come to you, brethren, speaking in tongues, how shall I benefit you unless I bring you some revelation or knowledge or prophecy or doctrine?'

"In this work I find so many revelations which are not contrary to, but instead complete, the Gospel narrative... I find in her the charism of prophecy in the proper sense of a voice through which Valtorta exhorts, encourages, and consoles in the Name of God and, at rare times, elucidates the predictions of the Lord. I find in her doctrine: and doctrine such as is sure; it embraces almost all fields of revelation. Hence, it is multiple, immediate, luminous.

"What amazes me more is that Valtorta never falls into theological errors; on the contrary, she renders revealed mysteries easier for the reader, transposing them into a popular and modern language.

"Certain of the Lord's discourses, whose principle subject is only hinted at in the Gospels, [these] are developed in this work with a naturalness, with a linking of thought so logical, so spontaneous, so coherent with the time, the place, and the circumstances, as I have never found in the most famous exegetes...

"Regarding Valtorta's exegesis, it would be necessary to write a book; here I limit myself to reaffirming that I find no other works of eminent scripture exegetes which complete and clarify the Canonical Gospels so naturally, so spontaneously, with such liveliness as does *The Poem* of Valtorta.

"The dogmas which the Church continues defending in the course of the ages...are a solemn affirmation of the faith of the Apostles. Through an ineffable charism, Valtorta had been plunged again into the tender, moving, spontaneous faith of the Apostles, especially of St. John.

"As to the Mariology of this work, I know of no other books which possess a Mariology so fascinating and convincing, so firm and so simple, so modern and at the same time so ancient, even while being open to its future advances. On this point the *Poem* even, or rather above all, enriches our knowledge of the Madonna and irresistibly also our poor love, our languid devotion for Her. In treating the mystery of the Compassion of Mary, it seems to me that Valtorta, by her breadth, depth, and psychological sounding of the Heart of the Virgin, surpasses even St. Bonaventure and St. Bernard.

"After the Gospels, I do not know another life of Jesus that can compare to the *Poem*, as I do not know any other lives of St. Peter and St. John which make the characters of these two Apostles so alive.

"In her tragic destiny, a powerful and moving figure in the *Poem* is Mary of Simon, the mother of Judas, and who was so loved by Jesus. No poet or dramatist has ever thought up a profile so robust, so delicate, and at the same time so pitiful, as that unfortunate and gentle woman.

"Worthy of note is the manner in which Jesus explains the Old Testament, applying it always to the present, to the messianic era already in progress, and which is about to be fulfilled.

"From when I read and reread the *Poem of the Man-God* of Maria Valtorta, I have no more taste for biblical-gospel novels.

"I would say that in this work the Palestinian world of the time of Jesus comes out before our eyes; and the best and worst elements of character of the chosen people — a people of extremes and slaves of every mediocrity — leap out vividly before us.

"...I invite readers of the *Poem* to read the pages consecrated to the Resurrection, to the reconstruction of the events of the day of the Pasch, and they will ascertain how all is bound together harmoniously there, just as so many exegetes tried to do, but without fully succeeding...

"A book of great size, composed in exceptional circumstances and in a relatively very short time: here is an aspect of the Valtorta phenomenon.

"In the dialogues and in the discourses which form the framework of [Valtorta's] work, besides an inimitable spontaneity (the dialogues), there is something of antiquity and at times of the hieratic (the discourses); in a word, an excellent translation of a spoken Aramaic, or Hebrew, in a vigorous, polymorphous, robust Italian.

"I hold that the work demands a supernatural origin... [...] Now, without anticipating the judgment of the Church which to this moment I accept with absolute submission, I permit myself to affirm that, ... with the *Poem* producing good fruits in an ever increasing number of persons, I think that it comes from the Spirit of Jesus.

"I do not believe [even] a genius could thus accomplish this Gospel narration: the Finger of God is here!

Blessed Allegra also comments on her genius writing ability, and the extraordinary theological and scientific knowledge revealed in the *Poem*, especially in its superiority in these areas to other works of great renown:

Comparison With Other Works

Whoever starts out to read [*The Poem of the Man-God*] with an honest mind and with commitment can well see for himself the immense distance that exists between *The Poem* and the *New Testament Apocrypha*, especially the *Infancy Apocrypha* and the *Assumption Apocrypha*. And he can also notice what distance there is between this work and that of Venerable Catherine Emmerich, Mary of Agreda, etc. In the writings of these latter two visionaries, it is impossible not to sense the influence of third persons, an influence which it seems to me must on the contrary be absolutely excluded from our *Poem*. To be convinced of this it suffices to make a comparison between the vast and sure doctrine — theological, biblical, geographical, historical, topographical — which crowds every page of the *Poem*, and the same material in the [other] works mentioned above. I am not going to speak of literary works, because there are none which cover the life of Jesus beginning from the Birth to the Assumption of the Madonna, or at least none known to me. But even if we limit ourselves to the basic plots of the most celebrated ones, like: *Ben Hur*, *The Robe*, *The Great Fisherman*, *The Silver Chalice*, *The Spear...*, these could not quite bear comparison with the natural, spontaneous plot welling up from the context of events and characters of so many persons — a veritable crowd! — which forms the mighty framework of the *Poem*.

I repeat: it is a world brought back to life, and the writer rules it as if she possessed the genius of a Shakespeare or a Manzoni. But with the works of these two great men, how many studies, how many vigils, how many meditations are required! Maria Valtorta, on

the contrary, even though possessing a brilliant intelligence, and a tenacious and ready memory, did not even finish her secondary education; she was for years and years afflicted with various maladies and confined to her bed, had few books – all of which stood on two shelves of her bookcase – did not read any of the great commentaries on the Bible – which could have justified or explained her surprising scriptural culture – but just used the common version of the Bible of Fr. Tintori, O.F.M. And yet she wrote the five volumes of the *Poem* from 1943 to 1947, in four years!

At the following link you can read the entire critique of *The Poem of the Man-God* by Blessed Gabriel Allegra, O.F.M. Make sure to click onto "Go to Part II", "Go to Part III", and "Go to Part IV" successively at the bottom of the screen to read the entire thing:

http://www.valtorta-maria.com/Pages/013_Blessed_Gabriel_Allegra.htm

Prof. Leo A. Brodeur, M.A., Lèsl., Ph.D., H.Sc.D. wrote about Maria Valtorta's *The Gospel as Revealed to Me*:

Arguments for a Supernatural Origin

[For those who state] that Valtorta's writings were not supernatural in origin, did they investigate to see what kind of person Valtorta was? Had they done so, they would have quickly found that she was a good, earnest, devout Catholic, an invalid who had a deep prayer life and lived according to high moral standards. They would have found that she often claimed, explicitly, in no uncertain terms that she was having visions and dictations from Jesus and other heavenly persons, and that she fully realized the gravity of her claims.

Now had her visions and dictations been mere literary forms of her own deliberate invention, she would have been an unscrupulous liar; but this hypothesis is excluded by the testimonies of all the priests and nuns and lay people who knew her.

Or what if Valtorta had been insane and had imagined all those visions and dictations and mistaken them for real mystical occurrences (and thus escaped the accusation of being a hoaxer)? This hypothesis of lunacy falls flat in the light of her daily living during the years that she wrote. Within the limits of her physical handicaps, she functioned very well: she cared for people, kept up-to-date on current world events, wrote coherent, insightful letters, and had a witty, bright, keen mind as observed by all her visitors, some of whom were Church scholars or university educated laymen.

In either case, the charge that Valtorta's visions were "simply the literary forms used by the author to narrate in her own way the life of Jesus", seems quite amiss to say the least, as it would imply character shortcomings not found in her.

If one now moves on to consider Valtorta's visions and dictations in *The Poem of the Man-God*, the charge that she narrated the life of Jesus "in her own way," becomes even more untenable, from several points of view.

Theologically: Valtorta's writings exude a great, all-encompassing breadth of knowledge, and a clear-mindedness and loftiness of concepts worthy of the greatest theologians, of the Church Fathers, and of the greatest mystics. How could a lunatic or a liar produce such writings? Furthermore, she had never studied philosophy or theology either at school or on her own. The only education she had received was the average education of upper-middle class Italian girls of the early 1900s. How could she have composed her lofty writings "in her own way"?

Spiritually: Valtorta's writings are outstandingly practical, drawing the reader to practice the Faith in everyday life. They are not in the least dry theological textbooks. They bring spirituality alive, they bring it home, to the reader's heart, by showing us Jesus intimately, personally. Many a reader has exclaimed that reading *The Poem* is like living with Jesus as the apostles did. As depicted in *The Poem*, His character – the perfect blend of warmth and reason, of mystical outlook and practical attentions, of holiness and love – has helped many a reader to reform a life of sin, to increase love for our Lord, to become holier. Jesus is portrayed in *The Poem* as in perhaps no other mystical work. It is quite doubtful that Valtorta could have produced

such an uplifting portrait on her own, when she was the first to admit her "nothingness" and ascribed everything to Jesus.

Even scientifically: Valtorta's *The Poem of the Man-God* exhibits an uncanny accuracy with regard to the archeology, botany, geography, geology, mineralogy, and topography of Palestine in Jesus' time, an accuracy commended by various experts in those fields. Yet, given her lack of education and reading in those fields, and given the fact that she never traveled to Palestine, how could she have given accurate descriptions of places she never went to and never read about in any detail?

Finally, from the literary point of view: Valtorta wrote on the spur of the moment, without preliminary plans, without rough drafts. She wrote fast – over 10,000 handwritten pages in three years – with great consistency of thought and purpose, in masterly Italian combining the highest achievements of the Florentine style of the 1930s with the vividness and spontaneity of common folks when they are quoted. Few writers throughout the history of humanity have been that good and that prolific in that short a period of time; perhaps none of these wrote without rough drafts. Yet, she was bedridden and subjected to frequent physiological crises and down-to-earth interruptions by her relatives or neighbors. How then could she have written so well, when most writers crave solitude to be able to write?

When one ponders the theological and spiritual loftiness of Maria Valtorta's *The Poem of the Man-God*, as well as its scientific and literary remarkableness, in the light of her average education, lack of health, and in the light of her speed, accuracy, and greatness of achievement, how could one seriously entertain the thought that she accomplished all that without supernatural help? When one also ponders her personal lifestyle as a generous victim soul who practiced the virtues heroically, when one also ponders the sufferings which she daily offered to the Lord, then with all due respect, how could [anyone] casually dismiss her claims to supernatural visions and dictations without a public full-fledged investigation into her case?

TRANSLATIONS FROM QUADERNETTI – PART 8

– From the Mystical Revelations of Maria Valtorta –

[This is another dictation from a book not yet published in English – Maria Valtorta – Quadernetti* (*The Little Notebooks*), more passages from which will be printed in future Bulletin Supplements. These translations are reprinted with the permission of the site's webmaster. See <http://www.bardstown.com/~brchrys/index.html>]

**Quadernetti* (Edizioni Pisani / Centro Editoriale Valtortiano srl, Via Po 95, 03036 Isola del Liri (FR), Italia, 2006)

THE BEATITUDES IN THE MAGNIFICAT

— INTRODUCTORY NOTE —

In this excerpt translated from Valtorta's Quadernetti collection, Christ reveals to us through Valtorta that His Mother Mary did not know beforehand that She was the one destined to be His Mother: the Mother of God. We know from The Poem of the Man-God that Mary longed and prayed much for the coming of the Messiah, and that She hoped and entreated God that at the coming of the Messiah She might be a servant of His mother.¹ But in Her great humility, She had no idea that She was Herself to be that Mother of the Messiah.

In Her Magnificat, sung in praise of God's great Mercy toward Her for this privilege, Christ then shows how the Beatitudes of His Sermon on the Mount were already contained in Mary's song, because She had already been living them throughout Her life.

- Trans.

[Sept. 8, 1948]⁴

Valtorta :

The Most Holy Master makes me reflect on the words "my Savior" [Lk 1:47], which prove that Mary was unaware of Her lot as the Immaculate and Her destiny as Mother of God.

JESUS :

Did the Madonna know that She was to be the Mother of the Mes-

siah?

NO. "And troubled by these words, She pondered what sort of greetings that might be" [Lk 1:29].

"Then Mary said to the Angel: 'How will this happen, if I do not know man?'" [Lk 1:34]

If She had known, She would not have been troubled at that greeting, nor would She have asked what it meant. She would simply have thought: "The hour has come for the conception of the Word in My womb through the work of the Holy Spirit."

Whereas She is so unaware of it that She asks how it could happen to Her to become a mother if She does not know man. From this question it appears evident that Mary was unaware of being the one destined for the divine Maternity, and She was unaware as to how and by Whom the act could be accomplished that would give flesh to the Word, and in what manner it would be accomplished.

It is true, as St. Thomas [Aquinas] says, that the Annunciation was willed by God through the free consent of Mary. But it is also true that the Angel had the task of enlightening Mary. Before that, She was unaware.

When She sang the "Magnificat" some days later, She knew it [then], but because Gabriel had announced it to Her.

"Fiat" ["Be it done"], yes. Because She was not unaware of the prophetic pages about the Christ [Messiah], and therefore of the suffering of the Christ-Redeemer.

Contemplate the beatitudes in the *Magnificat*, and the great Truth hidden in the words "my Saviour." To those who object to you, Maria, about the "second-begotten"⁵ of God, about "the soul of Mary [as] part of God," have them consider these two things:

I- That Mary was born of a human marriage and, like all men who believe in the Christ [Messiah], **was saved** (pre-saved or preserved) in view of the future merits of Christ the Savior.

If She would have had a divine nature, as some want to take My **exact** words to mean – badly understanding them and always literally, because they do not know how to read with the life which is spirit – then Mary would have had no need of being saved. And therefore, being by now filled with the Holy Spirit, She would not have called God "Her Savior".

II- Every soul, being a "breath, puff, or spirit of life" infused by God in the flesh of man, is a "part of God." With more perfection would that "breath, puff or spirit," be "part of God" which God infused in the flesh of His future immaculate Spouse, Mother, Ciborium of God, and His Ark.

But let them be. Only the eagles fix their gaze on the sun. From flowers only the bees draw honey. The others cannot fix their gaze on the Infinite Light which is Truth. And again, the others make of flowers only straw or hay for cud-chewing.

But the truth is this: the soul is part of God and the soul of Mary was Part of God.

Yet, let them be! They will bow their foreheads here, before the Truth on His sublime Throne, when forever and for a moment they will see the Sun Who is Truth, and they will be "living eagles" for eternity, or eagles struck down for eternity. For now, they are pigmies who believe they are giants, nocturnal birds who exchange the foolish fire of **their** science for the Sun of My Wisdom...

Contemplate the beatitudes again, the first ones [contained] in the *Magnificat*. For whoever knows how to read it, they are the prelude to the beatitudes of the [Sermon on the] Mount. Look: I will enlighten you, Maria.

[Blessed are the Poor in Spirit]

The beatitude of poverty of spirit: Mary [My Mother] was not gluttonous or avaricious. She did not desire Her own glory, and as soon as She possesses it, She shares it, and from that moment on, She shares it always with all humanity. She brings grace to John, charity to Her cousin, the miracle to Zecharia. Later She will bring Grace into the world. She will give It to men. She will sacrifice Her own love of a Mother and Her Heart, everything, in true poverty of spirit. And for this She will be Queen of the Kingdom of Heaven. Mary offered Herself meekly, to be an instrument of the greatest and most painful will of

God: the Redemption. And She became the Mother whom all generations of the Earth will call blessed.

[Blessed are the Meek, for They shall Inherit the Earth]

She inherited the Earth, after inheriting Heaven, because She was meek besides being without greed and without avarice. Mary, professing Herself a handmaid of God not only in Her words, She consecrated Herself to weeping and sorrow; but Her spirit already exulted in God Her Savior, because those who weep will be comforted.

[Blessed are Those who Hunger and Thirst for Justice]

Mary was ravenous and anxiously thirsted for justice, standing with Her hands raised in offering from Her tenderest years, so that justice might triumph in the world. And God filled Her with Himself, the Supreme Good.

[Blessed are the Merciful, for They shall Obtain Mercy]

Mary made Herself a handmaid **out of mercy** for Humanity, and Mercy became incarnate in Her and was born of Her.

[Blessed are the Pure of Heart, for They shall See God]

Mary had feared God and therefore She was angelically pure, and saw God in His double Nature, nursed Him, cared for Him, loved Him like no one else.

[Blessed are the Peacemakers, for They shall be Called Sons of God]

Mary, the Peaceful One, begot Peace, peacefully, in the continuous poise of the just, in the perfect self-dominion of the innocent, She welcomed the supreme honor and the supreme burden of being Mother of God and Coredemptrix; and God had done so many mighty things in Her that, among all those born by the will of man, She is the true and beloved Daughter of God.

[Blessed are Those who are Persecuted for the Sake of Justice, for Theirs is the Kingdom of Heaven.]

Mary is the humble one, and therefore is exalted above every creature. She is the persecuted one because of Her faithful love for the sake of justice, and for this the Kingdom of God was in Her and She is in It.

The humble woman of Nazareth: insulted, calumniated, ridiculed and scorned even by those of Her own blood, just as She Herself sang in Her jubilation – it is She who glorifies the Lord for His infinite power, charity, justice. She is the first Voice of the choir of the Saints, who have come to the Kingdom by being poor of spirit, poor of means, but rich in virtue; by being meek, afflicted, lovers of justice, merciful, pure, peaceful, persecuted.

Truly, I say to you, that as Mary was born by the will of man and from the womb of a woman and is the Daughter of God, Queen of Heaven, so everyone born of man can, with his will, have that which Mary had: God in himself, and the Kingdom of his Father for ever and ever.

— NOTES —

1. "...servant of His mother." —See: Maria Valtorta, *The Poem of the Man-God*, trans., Nicandro Picozzi and Patrick McLaughlin (Centro Editoriale Valtortiano srl, 1986), I, 54.
2. For a description of the "Jesus Seminar", its members and views, see: http://en.wikipedia.org/wiki/Jesus_Seminar
3. See Fr. Saward's complete article at: <http://christendom-awake.org/pages/jsaward/regainingparadise.htm>.
4. Maria Valtorta, *Quadermetti* (Edizioni Pisani / Centro Editoriale Valtortiano srl, Via Po 95, 03036 Isola del Liri (FR), Italia, 2006): 136-139.
5. ... "second-begotten" —See: Maria Valtorta, *The Poem of the Man-God*, trans., Nicandro Picozzi and Patrick McLaughlin (Centro Editoriale Valtortiano srl, 1986), I, 7.

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