

**MARIA VALTORTA READERS GROUP**

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**The Sermon of the Mount: The Beatitudes (Part 1)**

*(The Poem Vol. 2 Chapter 170 pp. 135-41/ The Gospel Vol.3 Chapter 170 pp. 87-94)*

You may ask: "How can one conquer God and His Kingdom through a milder road than the harsh Sinai one?" There is no other road but that one. But let us look at it, not from the point of view of a threat, but from the point of view of love. Let us not say: "Woe to me if I do not do that!" trembling with fear of sinning, of not being able not to sin. But let us say: "How glad I will be if I do that!" and with the impulse of a supernatural joy, full of happiness, let us rush towards these beatitudes, brought about by compliance with the Law, as roses sprout from a thorny bush.

"How happy I will be if I am poor in spirit, because mine shall be the Kingdom of Heaven!

How happy I will be if I am gentle, because I shall have the earth for my heritage!

How happy I will be if I mourn without rebelling, because I will be comforted!

How happy I will be if I hunger and thirst for justice more than I do for bread and wine to satisfy the flesh, because Justice will satisfy me!

How happy I will be if I am merciful, because I will have divine mercy shown me!

How happy I will be if I am pure in heart, because God will bend over my pure heart and I will see Him!

How happy I will be if I am peaceful in spirit, because God will call me His son, because love

is in peace and God is Love Who loves whoever is like Him!

How happy I will be if I am persecuted in the cause of right, because God, my Father, to reward me for my earthly persecutions, will give me the Kingdom of Heaven!

How happy I will be if I am abused and accused falsely for being Your son, O God! It must not cause me desolation but joy, as it will make me equal to Your best servants, to the Prophets, who were persecuted for the same reason and with whom I firmly believe I shall share the same great eternal reward in Heaven, which is mine!"

Let us look thus at the way of salvation: through the joy of saints.

"How happy I will be if I am poor in spirit."

Oh Satanic thirst for wealth, to what frenzy you lead both rich and poor! The rich who live for their gold: the ill-famed idol of their ruined spirits. The poor who live hating the rich because of their gold, and even if they do not murder them physically, they curse the rich, wishing them all sorts of evil. It is not enough not to do evil, one must not even wish to do it. He who curses wishing calamities and death is very like him who kills physically because he wishes the death of the person he hates. I solemnly tell you that such a wish is like an action held back, it is like a foetus conceived in a womb and formed, but not yet ejected. A wicked desire corrupts and ruins

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man, because it lasts longer than a violent action and is deeper than the action itself.

If a rich man is poor in spirit, he does not sin for the sake of his gold, but he turns his gold into sanctification because he turns it into love. Loved and blessed, he is like spring water that saves travellers in a desert, as he gives generously, without avarice, happy to be able to relieve desperate situations. If he is poor, he is happy in his poverty and eats his bread which is sweetened by the joy of being free from the thirst of gold. He sleeps free from nightmares and gets up well rested for his tranquil work, which is always light when done without greed or envy.

What makes man materially rich is gold. What makes him morally rich are his affections. Gold comprises not only money but also houses, fields, jewels, furniture, herds, everything. In other words, that which makes life wealthy materially. Affections include: blood or marriage ties, friendship, intellectual soundness, public offices. As you can see, if for the first group a poor man can say: "Oh! As far as I am concerned, providing I do not envy those who are rich, I am all right because I am poor, and thus I am settled by force of circumstances". With regard to the second group, also a poor man must be careful because also the poorest man can become sinfully rich in spirit. Who is immoderately attached to a thing, commits a sin.

You may say: "Are we then to hate the wealth that God granted us? Why, then, does He command us to love our fathers, mothers, wives, children and say: 'You shall love your neighbour as yourself?' " You must distinguish. We must love our fathers, mothers, wives and our neighbour, but in the degree indicated by God: "as ourselves". Whereas God is to be loved above everything and with our whole selves. We must not love God as we love the dearest people among our neighbours because a woman suckled us or because she sleeps on our chest and procreates children for us, but we must love Him with our whole selves, that is, with all the ability to love that is in man: the love of a son, of a husband, of a friend and - do not be scandalised - the love of a father. Yes, we must have for the interests of God the same care that a father has for his children, for whom he lovingly protects his wealth and increases it, and he takes care of, and is anxious for their physical growth and intellectual education, and for their success in the world.

Love is not an evil and must not become an evil. The graces, which God grants us, are not evil and must not become so. They are love, granted out of love. We must make a loving use of such

wealth granted to us by God in personal affections and in worldly goods. And only he who does not make an idol of such wealth but uses it to serve God in holiness, shows that he has no sinful attachment to it. One then practises that holy poverty in spirit that deprives itself of everything in order to be more free to conquer God, the Holy Supreme Wealth. To conquer God: that is, to have the Kingdom of Heaven.

"How happy I will be if I am gentle."

This may seem to be in contrast with the facts of daily life. Those who are not lowly seem to be prominent and successful in their families, towns and countries. But is theirs a real triumph? No, it is not. It is fear that keeps apparently subdued those who are overwhelmed by the despot, but in actual fact, it is nothing but a veil drawn over the rebellion seething against the tyrant. Irrascible and overbearing people do not win the love of their relatives, of their own citizens or of their subjects. Neither are intellects or souls convinced to follow the doctrines of masters who impose themselves by stating: "I said so, thus it is". Such masters only create self-taught men seeking the key that can open the closed doors of a wisdom or of a science which they feel to be, and actually is, the opposite of what is imposed on them.

Those priests who do not endeavour to conquer souls by means of a patient, humble and loving kindness, do not win any souls to God, but they look like armed warriors who start a fierce attack, such is their intolerant rashness in dealing with souls... Oh! Poor souls! If they were holy, they would not need you, Oh priests, to reach the Light. They would already have it within themselves. If they were just, they would not need you, Oh judges, to be put under the restraint of justice, as they would already have justice within themselves. If they were healthy, they would not need a doctor. Be, therefore, gentle. Do not put souls to flight. Attract them through love. Because lowliness is love, as poverty in spirit is love.

If you are such, you will have the Earth for your heritage and you will take this place to God, whereas before it belonged to Satan because your lowliness, which besides love is also humility, will have overcome Hatred and Pride, expelling from souls the vile king of hatred and pride. And the world will belong to you, that is, to God because you will be the just souls that will acknowledge God as the Absolute Master of creation to Whom praise and blessing are due and everything else which belongs to Him.

"How happy I will be if I mourn without rebelling,"

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Sorrow is on the earth and sorrow wrings tears from men. Sorrow did not exist but man brought it on to the earth and, because of his corrupt intellect, he continuously strives to increase it in every possible way. Besides diseases and calamities ensuing from thunderbolts, storms, avalanches and earthquakes, man, (in order to suffer and above all to make other people suffer - because we would like only other people to suffer and not ourselves, the effects of means studied to make people suffer) man invents deadly weapons, which are more and more dreadful, and moral hardships, which are more and more cunning. How many tears man wrings from his fellow man through the instigation of his secret king: Satan! And I solemnly tell you that those tears are not an impairment but a perfection of man.

Man is an absent-minded child, a thoughtless superficial child, a backward-born child, until tears make him an adult, thoughtful, intelligent person. Only those who weep or have wept, know how to love and can understand. They know how to love their weeping brothers, how to understand them in their grief, how to help them with their goodness, which is fully aware how bitter it is to weep alone. And they know how to love God, because they have realised that everything is grief except God, because they have understood that sorrow can be soothed if tears are shed on God's heart and they have also realised that resigned tears, which do not cause faith to be lost or prayer to become barren and which loathe rebellion, such resigned tears, change nature and, instead of sorrow, they become comfort.

Yes. Those who weep loving the Lord will be comforted.

"How happy I will be if I hunger and thirst for justice."

From the moment he is born to the moment he dies, man craves eagerly for food. He opens his mouth at his birth to get hold of his mother's nipple, he opens his lips to swallow some refreshment in the throes of death. He works to feed himself. He makes a huge nipple of the world from which he sucks insatiably for that which is perishable. But what is man? An animal? No, he is a son of God.

He is in exile for a few or many years. But his life does not come to an end when he changes his dwelling.

There is a life in life as there is a kernel in a nut. The shell is not the nut, but it is the kernel inside the shell that is the nut. If you sow a shell, nothing will come up, but if you sow the shell with

the kernel inside it, a big tree will grow. The same applies to man. It is not his flesh that becomes immortal, but his soul. And it is to be nourished to take it to immortality, to which the soul, out of love, will take the body in the blessed resurrection. Wisdom and Justice are the nourishment of the soul. They are taken as food and as drink, and they strengthen. And the more one takes of them, the more grows the holy eagerness to possess Wisdom and know Justice. But the day will come when the holy, insatiable hunger of the soul will be satisfied. It will come. God will give Himself to His child, and will suckle him, and the child destined for Paradise will be satisfied with the admirable Mother Who is God Himself, and man will never be hungry again but will rest happily on God's divine bosom. No human science is equal to this divine science. The curiosity of the mind can be gratified, but the necessities of the spirit cannot. Nay, the spirit is disgusted by the difference in taste and makes a wry mouth at the bitter nipple, preferring to suffer the pangs of hunger, rather than be filled with a food that does not come from God.

Be not afraid, oh men thirsting or starving for God! Be faithful and you will be satisfied by Him Who loves you.

"How happy I will be if I am merciful."

Who amongst men can say: "I do not need mercy"? No one. Now, if in the Old Law it is written: "Eye for eye, tooth for tooth", why should we not say in the New Law: "Who has been merciful shall find mercy"? Everybody needs forgiveness.

Well, then, forgiveness is not achieved by formulae or by the form of a rite, which are external symbols granted to man's dull mentality; it is, instead, obtained through the internal rite of love, which is still mercy. If the sacrifice of a goat or a lamb, and the offer of a few coins were prescribed, the reason is that every evil is founded on two roots: greed and pride. Greed is punished through the expense for the purchase of the offering, pride by the open confession of the rite: "I am making this sacrifice because I have sinned". It is also done to anticipate the times and the signs of the times, and in the blood which is shed is symbolised the Blood which will be shed to cancel the sins of men.

Blessed, therefore, are those who are merciful to those who are hungry, naked, homeless, to those who suffer from the greatest misery, which is to have a bad disposition, as it causes grief both to those who have it and to those who live with them. Be merciful. Forgive, bear with people, help them, teach them, support them.

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Do not conceal yourselves in a crystal tower saying: "I am pure and I will not descend amongst sinners". Do not say: "I am rich and happy and I will not hear of other people's miseries". Remember that your richness, your health, your family wealth may vanish quicker than smoke blown away by a strong wind. And remember that crystal acts as a lense and consequently, what may be unnoticed if you were mixed among the crowds, cannot be concealed if you place yourselves in a crystal tower where you are alone, isolated and illumined on all sides.

Mercy is necessary to offer a continuous, secret, holy sacrifice of expiation and to obtain mercy.

"How happy I will be if I am pure in heart."

God is purity. Paradise is the Kingdom of Purity. Nothing impure can enter Paradise where God is. Therefore, if you are impure, you will not be able to enter the Kingdom of God. Oh! But what a joy the Father grants to His children in advance! Who is pure has in this world an advance of Heaven because God bends over a pure soul and man from the earth can see his God. He is not familiar with the taste of human love, but relishes the flavour of divine love, to the point of being enraptured, and can say: "I am with You and You are in me, I therefore possess You and I recognise You as the most loving spouse of my soul". And believe Me, who has God enjoys substantial changes, of which he himself is unaware, and thus becomes holy, wise, strong; words embellish his lips, and his actions acquire a strength that is not of the creature, but comes from God Who lives in it.

What is the life of those who see God? A beatitude. And do you wish to deprive yourselves of such a gift for the sake of fetid impurities?

"How happy I will be if I am peaceful in spirit". Peace is one of God's characteristics. God is to be found only in peace. Because peace is love, whereas war is hatred. Satan is hatred. God is peace. No man can say that he is the son of God, neither can God call son a man who has an irascible soul always ready to stir up a storm. Not only, but neither can he be called the son of God who, although not a trouble-maker himself, by means of his own great peace does not help to calm the storms stirred up by other people. Who is peaceful propagates peace also without uttering any words. Master of himself and, I dare say, master of God, he divulges Him as a lamp spreads its light, as a thurible exhales its perfume, as a wineskin holds wine, and this sweet oil, which is the spirit of peace issuing from the children of God, gives light in the foggy gloominess of ill-feelings, and purifies the air from the miasmas of malice and calms the raging

waves of quarrels. Let God and men say that you are so.

"How happy I will be if I am persecuted in the cause of right."

Man has become so devilish that he hates good wherever it is, and he hates who is good, as if who is good, even when silent, accuses and reproaches him. In fact, the goodness of one person makes the wickedness of a wicked person appear even more wicked... In fact, the faith of a true believer makes the hypocrisy of a false believer appear more clearly. In fact, he who by his way of living continuously bears witness to justice can but be hated by the unjust. And then the unjust are pitiless towards the lovers of justice.

The same applies here as in wars. Man makes more progress in the satanic art of persecution than in the holy art of love. But he can persecute only what has a short life. What is eternal in man eludes the snare, nay, it achieves a more energetic vitality than persecution itself. Life escapes through the bleeding wounds or because of the privations that consume those who are persecuted. But the blood makes the purple of the future king, and the privations are as many steps to ascend the thrones that the Father has prepared for His martyrs, for whom are reserved the royal seats in the Kingdom of Heaven.

How happy I will be if I am accused and abused falsely."

Strive to have your names written in the celestial books, where names are not written according to human falsehood, which is accustomed to praise those who less deserve praise, where, instead, with justice and love are written the deeds of good people in order to give them the reward promised to the blessed ones by God.

In the past, the Prophets were calumniated and abused. But when the gates of Heaven are opened, they will enter the City of God like imposing kings, and the angels will bow singing out of joy. You, too, who have been abused and accused falsely for being the children of God, will have a heavenly triumph, and when the time comes to an end and Paradise is full, then every tear will be dear to you, because through it you will have conquered the eternal glory, which I promise you in the name of the Father.

Go. I will speak to you again tomorrow. Only the sick people should remain that I may relieve them from their pains. Peace be with you and may the meditation on salvation lead you, through love, on to the road the end of which is Heaven."