



Maria Valtorta in a portrait of the painter Dawid Kownachi



FONDAZIONE MARIA VALTORTA LA PRIMA NEL MONDO DEDICATA A LEI

SABATO 21 OTTOBRE 2017 9.30-19.00

NONO CONVEGNO VALTORTIANO
DI STUDI E RICERCHE SU
MARIA VALTORTA
LA PERSONA E L'OPERA

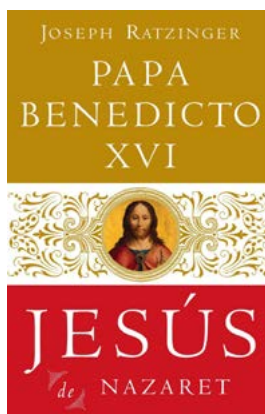
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Prof. Fernando La Ferla
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È con la gentile partecipazione di
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Informazioni:
Segreteria Fondazione Maria Valtorta

Maria Valtorta Foundation is pleased to inform you about the date of our next national event: On Saturday October 21, 2017 will be held the **Ninth Italian Valtortian Convention** at the **Hotel Residence Esplanade** in Viareggio #18 Puccini square.



Maria Valtorta Newsletter

Edited by Fondazione Maria Valtorta — JUNE 2, 2017 — Newsletter N° 27

PROBLEMS OF THE PRESENT TIME

MARIA VALTORTA: MORE ABOUT ST. IGNATIUS AND ST. FRANCIS OF ASSISI, II

The issue at present is to see what Maria Valtorta transmitted with her writings attempting to lead us where, firstly, Saint Francis of Assisi arrived; then followed by Saint Ignatius of Loyola and the Blessed Charles de Foucauld.

It's obvious that if Saint Francis of Assisi is considered singular; it is also true that similarity this type of relationship refers to all Saints, albeit in different terms of depth.

In any case they are mentioned as the closest possible of example, without wanting to exclude all the others. As Fr. Divo Barsotti wrote, Saint Francis arrives beyond theological construction and sense of protocol, and an over-formal approach contributing to personal relationship truly vital with Jesus. This type of relationship is understandable on the scale of love, «agape» (complete gift of oneself) without advantages of any kind. Love for love; acceptance for acceptance. Total disinterest. Not even the desire to go blissfully to heaven can be accepted. Any interest, even the highest, would decrease Jesus by all means. Jesus must be always insuperable.

Our Saints understood this and had embedded such into their lives. Other types of relationships although nice, cannot achieve the depth of this Love. For Love and only for Love is to be at His side because – it is He, Jesus Christ!

He is not ordinary person, but God made flesh. God is man. Everything that is God is man. Entirely God and entirely man.

I challenge three things:

- 1) Is Maria Valtorta's work carrying us to the same level as St. Francis, St. Ignatius of Loyola and Blessed Charles De Foucauld have reached that is as a personal, individual relationship with Jesus Christ?
- 2) Which method does she use?
- 3) How does she differ from others? I am going to start with the latter.

If we consider the writings of Prof. Joseph Ratzinger (Pope Benedict XVI, wrote as a Professor of Theology, and not as a Pope. Criticizing the words is criticizing the Professor not the Pope), who wrote about Jesus, we have to conclude that the problem is to determine – exegesis made available from the 1950s onwards – how much of Jesus of Nazareth described in the Canonic Gospels is real and historical.



PRAYER

Asking God for the
Public Legitimacy
of Maria Valtorta's
virtues:

O God,
endless and eternal Mercy,
who in Maria Valtorta,
your humble creature,
you have manifested
the wonders of your love.
Exalt this daughter of Yours
who accepted to join
your Son's Passion till her
complete consumption
in a bed of pain.

O Lord,
of inexhaustible goodness,
may the example
of your handmaid's life,
her heroic testimony,
her perseverance,
even offering her whole life
to convert the hearts
of sinners to light up
the love of the tepid,
surge charity in everyone.

O Lord,
who united to Christ,
the Man-God,
that crucified bride,
Maria Valtorta,
may the holy Church
recognize her virtues
and her mission,
and offer it to all the faithful
as a model to imitate,
and to seek intercession
through her within You.
Through Christ our Lord.

Amen

It is inside the magnificent and concise preface of *Jesus of Nazareth* (Doubleday; 1st edition, May 15, 2007, first volume: *From the Baptism in the Jordan to the Transfiguration*), that he tries to outline these exact exegetical interpretations regarding Jesus, reporting as follows:

«if you read a number of these reconstructions one after the other, you see at once that far from uncovering an icon that has become obscured over time, they are much more like photographs of their authors and the ideals they hold.[....]

All these attempts have produced a common result: the impression that we have very little certain knowledge of Jesus, and that only at large stage did faith in His divinity shape the image we have of him [... as a result:] intimate friendship with Jesus on which everything depends is in danger of clutching at thin air».

(extract from book – Benedetto XVI)».

Immediately, you can see Ratzinger's intentions: to show the real Jesus responding to various reconstructions starting with a correct analysis.

After leaving prof. Schnackenburg the authority to make note of the limits of the historical-critical method so as to arrive at a certain conclusion on who was Jesus of Nazareth and after affirming that:

«The historical-critical method -let me repeat- is an indispensable tool given the structure of Christian faith»; delineates his method.

He writes:

«The main implication of this for my portrayal of Jesus is that I trust the Gospels. Of course, I take for granted everything that the Council and modern exegesis tell us about literary genres, about authorial intention, and about the fact that the Gospels were written in the context, and speak within the living milieu of communities.

I have tried, to the best of my ability, to incorporate all of this, and yet I wanted to try to portray the Jesus of the Gospels as the real, "historical" Jesus in the strict sense of the word. I am convinced, and I hope the reader will be too, that historically speaking, this figure is much more logical and intelligible than the reconstructions we have been presented within the last decades.

I believe that this Jesus - the Jesus of the Gospels- is an historically plausible and convincing figures» (pg. 17-18).

In other words: since absolute views of indifference are impossible from my own point of view, I (Prof. Ratzinger) want to verify if the Gospel, as it arrives to us nowadays, thaws more difficulties than the reconstruction of modern exegetical theory.

Are Canonic Gospels more realistic or the modern exegetical reconstructions?

The whole text of this first volume (also in the other two books; Prof. Joseph Ratzinger's writings form, in fact, a trilogy: "*Jesus of Nazareth*", "*Jesus of Nazareth, from the Entrance into Jerusalem to the Resurrection*", "*The Infancy Narratives*"), will follow these guidelines.

The various chapters are an elaborated interpretation of the Gospel, drawn up with various exegetes and theologians, with several contemporary interpretations.

The passage on the transfiguration (chapter nine, pg. 305) is an example of this paradigm. The scrupulous care taken confronting the various authors affirming,

criticizing, choosing, refusing, dissuading this or that interpretation, then trying to justify the Evangelist text as presented tells us the relevance of this book and its value. This choice has limits of not being able to see the figure of the Savior.

The result is very good, however, the reconstruction of the real (people, words, actions, situations, etc.) has to be done in one's own mind.

May I make a clarification. Prof. Ratzinger (Pope Benedict XVI) asserts:

«The historical-critical method – let me repeat – is an indispensable tool, given the structure of Christian faith».

Here it is worth to understand one another. The historical criticism methodology is a scientific basis, and by making an historical analysis of the facts by means of critical analysis, it attempts to *«clarify the same historical processes»*.

It is a rational method invented to better understand ancient texts of every type and it also became an instrument to analyze historically even in the events narrated in a detailed way in the Bible.

If used alone and without other competition from other concomitants of methods, it turns down the Bible as the Word of God. This we know as theory from several authors whose conclusions came from. And it is also obvious that being locked within limits of human rationality any higher element is annulled.

“Miracles, wonders and signs” (Acts 2:22) simply cannot be and are never taken into account, but when they are looked for, they are told with a rational interpretation (inventions, fairy tales, repetitions, etc. etc.).

The historical-critical method most acceptable hypothesizes actions of mythical extraterrestrial characters rather than a miraculous direct measure of God.

These results have provoked in numerous worshippers prejudicial allegations of modernism toward anyone who uses it.

Modernism, thus needs to be addressed. This heresy at the end of the 1800s and beginning of the 1900s must be understood and implemented correctly, even though I can't describe it in detail.

I shall transcribe only certain principles rejected and condemned by the Church:

- *Agnosticism, according to whom doesn't have, from a scientific and fact-finding perspective, appropriate rational instruments to assert or deny the reality of God and His intervention towards man.*
- *The concept that the truths and dogmas of the Church evolve with the evolution of man himself. Evolution accepted as heterologous, (for instance – from a rose seed there can originate other flowers and plants, etc.).*
- *Negation of transcendency of the Lord compared to the created.*
- *The absence of any indication of Jesus Christ divinity, (if believed it is accepted and is present, only in the conscience of the believer, nothing objective and universal) and to that of the Church (derived from the collective experience).*
- *The conscious mind of the individual wants to solve the problems about faith alone, therefore the subjectivity of the truth and the relativity of all of its formulations. From these two principles, you can conclude to various forms of gnosticism, religious and not.*

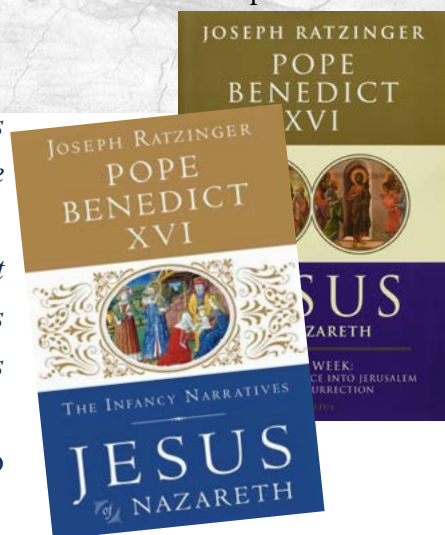
However, we must distinguish between modernism and what is an attempt to theological, biblical, or moral hypothesis.



Jesus of Nazareth is Joseph Ratzinger's first book published in 2007 after the nomination of Pope Benedict XVI to his pontificate. It reports an array of Jesus Christ's historical portrait.

On the front cover it shows two signatures: one belonging to Joseph Ratzinger, and the other to Benedict XVI, characteristic not found in any predecessors' books. It helps to assert that the book it's not an act of mastery, as it has been remarked in his previous and successive's publication, but simply the "faithful Joseph Ratzinger's" point of view, about the profile of Christ. Ratzinger proposed himself to write a second volume, finally published at the end of 2011 entitled *Jesus of Nazareth Holy Week: from the Entrance Into Jerusalem To The Resurrection* from which Jesus youth and his "hidden life's" subject matters have been published in a third volume in 2012. The book wants to propose the historical figure of Jesus, but from the methodological point of view it very well aware draws apart from the "historical-critical method", as typical of the great modern exegesis.

Ratzinger asserts and intends to demonstrate that the real Jesus is the one introduced from the Gospels, whilst the supposed "historical Jesus" described from the exegetes, it's a figure rebuild out of erroneous premises.



That which is a real and absolute modernist thesis savored and deliberately expressed with all the appropriate consequences of the case and that is the stultification of the christianity in favor of creating a movement vaguely spiritual and that does not bother, customs and morality of faith; to a mere tentative of a theological deepening; or simpler than, a way to differently set out its views, more sophisticated, more articulate, more motivated in an attempt to explain better truths revealed. Unfortunately, there are also a descendant of characters that are not real modernists, but only the ignorants, conceited and often arrogant domineers.

They read nothing and compare nothing but they are convinced they had it all pieced together. Under the best hypothesis they write and say “*much more like photographs of their authors (that is of self) and the ideals they hold*” that truth is conquered with difficulty.

Certainly modernism was and is! Well before launching inconsiderate accusations one might want to take into account (study) not only the materiality of what you read but also the particular and overall intent of the author. This accusation should never be used to justify one’s asperity or his own ignorance; and even worse to please one’s intellectual limitedness, generally lined with conceit and presumption, attacking anybody.

A perfect example of this style is that used against Father Henri De Lubac, who initially was considered and condemned as a modernist, always looked at with suspicion, but today he is regarded as a great teacher of theology. Classically, he who uses ill of accusations locks himself into a past world that can no longer be, or alternatively embalms himself in the materiality of a text even though knowing than sometimes language betrays everybody: who writes and who reads.

Plato realized it very well which is why he did not certainly want his thesis were written: their outlines and details had to be explained to be straightforwardly understood. The only chance to transmit these truths was orally. Nothing written! A remedy for some seems to be fundamentalism. It is the wrong instrument.

Fundamentalism was severely reprimanded in the document: “*The interpretation of the Bible in the Church*” of Pontifical Biblical Commition, April 15, 1993 prefaced with speech by pope John-Paul II and that of Cardinal Joseph Ratzinger.

This states that:

«*The fundamentalist approach is dangerous, for it is attractive to people who look to the Bible for ready answers to the problems of life. It can deceive these people, offering them interpretations that are pious but illusory, instead of telling them that the Bible does not necessarily contain an immediate answer to each and every problem. Without saying as much in so many words, fundamentalism actually invites people to a kind of intellectual suicide*» (JOSEPH A. FITZMYER, *The interpretation of the Bible in the Church*, Pontificia Commissio Biblica, 1995, page 108).

I urge everyone to read this document with genuine humility and devotion to avoid whatever form of «*intellectual suicide*».

Other writers throughout following newsletters.

A free Maria Valtorta Foundation's Newsletter is available by filling your information, clicking down below:
http://www.fondazionemariavaltorta.it/it/multimedia_newsletter.php

Father Ernesto Zucchini



Starting from the month of June 2017

FOUNDATION MARIA VALTORTA

has started a collaboration with the monthly magazine

LA PRESENZA DI MARIA

which will host every other month our special report dedicated to Maria Valtorta

Next issue:

The “*violet of Jesus*”

by Fr. Ernesto Zucchini

The Christian mystic

by Fr. Maurizio Iandolo

Luigina Sinapi
 victim of love

by Gabriele Cajano



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