



MARIA VALTORTA READERS' GROUP

BULLETIN No.112 – DECEMBER 2023

'Lord, I do not ask You for the glory of Your visions, but for the grace to love You more and more.' (*Notebooks 1944*, p. 439)

'Publish this work as it is... whoever reads it will understand...'
– Pope Pius XII



PRAYING WITH MARIA VALTORTA

'Jesus, Mary and Joseph, by your constant presence, transform this dwelling into a house of Nazareth. Heart of Jesus, heart of Mary, heart of Joseph, give us your love and take ours. Save us now and at the hour of our death. Amen.'
(*Maria Valtorta Prayers*, p. 38)

MARIA VALTORTA'S MISSION

Jesus says: 'Do you know what you are doing by writing? My Will. The will for the mission I want you to perform. *Even if a single soul, one alone, were to find the way through this effort of yours willed by Me, the exertion, which to human sight seems inhuman, would be justified.*'
(*Notebooks 1943*, p. 229)

EDITORIAL

Dear Maria Valtorta Readers,

Bulletin: There are many contributions in this issue from Readers worldwide! What they share is a real blessing.

Supplement: I wanted the theme of this Supplement to be **MARY: CO-REDEMPTRIX**, a title that is so familiar in our times. So I started to research its background and I was alarmed to find that this title has been controversial in the Church for centuries, particularly in the last 100 years which is the reason it has not been declared a dogma. It appears that there have been, and still are, four schools of thought among the pontiffs, the clergy, the theologians and the laity:

1. **Only** Jesus is the Redeemer
2. Mary is not equal to Jesus but she **participated in** the redemption of man with Jesus
3. The term '**co**-redeemer/redemptrix' leads to misinterpretation

4. Along with martyrs and victim souls, people can also be called to be the co-redeemers of mankind

As early as the year **200**, Church Father Irenaeus referred to Mary as the cause of our salvation (Latin: *causa salutis*) given her *fiat* (let it be). The title of Mary as Co-Redemptrix also dates to the **Middle Ages** at a time when the idea was especially common and promoted heavily among the Franciscans but often resisted by the Dominicans. This was the subject of considerable theological debate, reaching a peak in the **15th century**. By the early **16th century**, the hopes of the concept becoming Catholic doctrine had receded and was never seriously revived even though a number of

theologians discussed and supported the idea in the **19th and 20th centuries**. In the **1920s-40s**, many clergy, theologians and the faithful wanted the Church to consider making Mary Co-Redemptrix a church dogma.⁴

In the **1960s**, the idea of declaring it as dogma was discussed but not adopted at the Second Vatican Council where the presence of Protestants and an ecumenical dialogue also took place. However, Pre-Vatican II, the Church Magisterium confirmed the completely subordinate but authentic co-redeeming role of the Mary, evident by the encyclicals of Pope Pius X, Pope Pius XI, Pope Leo XIII, Pope Pius XII and Pope Benedict XV.

While our 'totus tuus' Pope John Paul II does not use the word '**Co-Redemptrix**', he strikes that careful balance in his encyclical *Salvifici Doloris* that a sharing in the sufferings of Christ for the sake of the world's redemption underlies Marian co-redemption. On the one hand, he said: '**The sufferings of Christ created the good of the world's Redemption. No man can add anything to it.**' On the other hand, he states: '**Mary's suffering [on Calvary], beside the suffering of Jesus, reached an intensity [...] which was mysteriously and supernaturally fruitful for the Redemption of the world.**'¹

Cardinal Joseph Ratzinger (who was the Vatican's doctrinal chief during Pope John Paul II's reign) said: '**The formula "Co-Redemptrix" departs to too great an extent from the language of Scripture and of the Fathers, and therefore gives rise to misunderstandings. [...] A correct intention being expressed in the wrong way.**' Therefore, a shift in the Church Magisterium continued to take place.

On a few occasions, Pope Francis has stated the Virgin Mary is not a Co-Redemptrix with Christ. '**Jesus, entrusted the entire Church and all the faithful to Mary, but as a mother. Not as a goddess. Not as a Co-Redemptrix. [Christ] is the only redeemer. [...]**' The idea of Mary being Co-Redemptrix is '**foolishness**' Pope Francis insisted. '**Christ is the mediator, the bridge that we cross to turn to the Father, and the only redeemer. There is no other name by which we can be saved.**'³

It appears that one problem is the terminology itself which is lost in translation from the Latin.

As Dr. Mark Miravalle, a Professor of Theology points out: [Unlike in English,] 'The prefix "**co**" does not mean equal,

MARIA VALTORTA READERS GROUP

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

but comes from the Latin word, "**cum**" which means "**with**". The title of *Co-Redemptrix* applied to the Mother of Jesus *never places Mary on a level of equality with Jesus Christ, the divine Lord of all, in the saving process of humanity's redemption*. Rather, it denotes Mary's singular and unique *sharing with her Son* in the redemptive work of her *Saviour Son, who alone could reconcile humanity with the Father in his glorious divinity and humanity*.¹

This attempts to clarify the differences in thinking among the popes. However, Father Jean Galot, a Jesuit theologian adds:

'The co-redemption assumes a unique form in Mary, by virtue of her role as Mother. Nevertheless, we must speak of co-redemption in a much broader context in order to include **all those** who are called to unite themselves to the work of redemption. In this sense, all are destined to live as 'co-redeemers', and the Church herself is a co-redemptrix. The affirmations of Paul on our participation in the redemptive path of Christ: '...we are buried together with Him by baptism into death' (Rom. 6:4); in faith we are already 'raised up with Him' (Col. 2:13; 3:1). It implies a personal involvement on our part where we have been made participants in the new life of Christ and capable of co-operating in the work of salvation. Saint Paul had a consciousness of his mission declaring: "We are God's co-workers" (I Cor. 3:9).'¹

The century-old international movement for a proposed fifth Marian dogma of Mary's Spiritual Motherhood (which necessarily includes her foundational roles as Co-Redemptrix and Mediatrix of all graces) was started by the renowned Belgian, Cardinal Désiré Mercier, in 1915, and by 1918, Pope Benedict XV received hundreds of other cardinal and bishop petitions for the solemn papal definition or "dogma" of Mary's relationship with humanity. But over the course of the last 100 years, it has especially been the faithful who have prayed and petitioned the various popes for this dogmatic crowning for Our Lady. Over the past 25 years, people from over 170 countries have sent over 8 million petitions to the Holy See for this dogmatic crowning for Our Lady, but this has been unsuccessful. Many clergy, theologians and the faithful still invoke Mary under this title, and while there is still a great deal of heated debate, the Church has not made this a dogma. However, how interesting that it was the petitions of the Christian faithful to the Pontiffs which initiated and successfully led to the last two Marian dogmas of the **Immaculate Conception** (1854) and the **Assumption** (1950).²

So which school of thought is revealed in the dictations to Maria Valtorta?

In the Work, there are countless references to Jesus as the Redeemer by God the Father and in particular, Jesus and Mary. (Jesus says:) 'I then took on my full, complete role as Lord of Heaven and Earth, for only the Lord of Heaven could give satisfaction to the Lord God and only the Lord of the Earth could cancel out the Earth's sin.'

(Notebooks 1943, p.340)

Therefore, it is clear that **only the God-Man**, and no **human** could redeem mankind. Without the God-Man, humanity would not have been saved because no human sacrifice alone would have been enough, neither by Mary, nor John the Baptist, nor the martyrs nor victim souls. However, the dictations also point out that as a result of Jesus' sacrifice, many people were (and are) able to

become co-redeemers - **with** Jesus through such things as evangelising and Spiritual & Corporal works of mercy. (Jesus says:) 'Was Joseph not on Golgotha? Do you think he is not amongst the co-redeemers? I tell you solemnly that he was the first and therefore, he is great in the eyes of God. [...] Praise be to My putative father, [...] **chosen to protect the Salvation of the world from the snares of all enemies.**' **(P1,72;G1,93)**

(Jesus also says:) "My lambs shall be with Me in a place chosen by Me for their blessed repose after so much struggle. Their place is different from that of the saved For the generous, there is a special place. [...] *That place is worth all present fatigue, for it is the area of the co-redeemers, at the head of whom is Mary, my Mother.*"

(Notebooks 1943, p.47)

(Jesus points out:) "You have seen how costly it is to be Saviours. You have seen this in Me and in Mary. You have become familiar with all our torments [...] in saving you. *All those who so desire, who ask the Lord God to make them 'saviours', must properly consider that Mary and I are the model, and that those are the tortures to be shared in so as to save.* There will not be the cross, thorns, nails, and material scourges. There will be others, of another kind and nature but just as painful and just as consuming. *And it is only by consummating the sacrifice in the midst of those pains* that people may become saviours. It is the most austere mission of all.

(Notebooks 1944, p.158)

That explains opinions 1,3 & 4 but what do the dictations in Valtorta's Work specifically say about No. 2 - Mary:Co-Redemptrix? In the **Supplement**, read and reflect on what the dictations to Maria Valtorta by Jesus, the Holy Spirit, Maria's guardian Angel Azariah, and Our Lady herself reveal about the title - Mary Co-Redemptrix.

Growing in faith,

Catherine Loft (catherine@valtorta.org.au)

(It is impossible to list all links I researched but these are those from which I quoted as indicated.)

- 1.<http://www.christendom-awake.org/pages/calkins/jp2marcor.htm>
- 2.<https://christianity.stackexchange.com/questions/80760/how-does-the-title-of-mary-as-co-redemptrix-exemplify-or-encourage-simplicity-to>
- 3.<https://cruxnow.com/vatican/2021/03/once-again-pope-francis-says-mary-is-not-the-co-redemptrix>
4. <https://en.wikipedia.org/wiki/Co-Redemptrix>

ARCHAEOLOGICAL DISCOVERY

Vlogger, Catholic Reconquista, posts two videos –

PART 1 (13 min) Lazarus' Jerusalem Mansion found in the 1980s using Maria Valtorta's visions of the 1940s. In this video, the presenter gives some background.

<https://www.youtube.com/watch?app=desktop&v=vtBHSaRj9Xc>

PART 2 (31 min.) The presenter reads excerpts from Valtorta's Work which compares Valtorta's writings to a diagram of what the archaeologists found. He also makes a couple of interesting observations. **Tip:** You may wish to increase the playback speed.

<https://www.youtube.com/watch?v=D9pLLlgoUBU>

READER'S CHOICE 1

The Early Christian Martyrs were RIGID in their Faith. They did not waver in their resolve to resist the lures of paganism. They did not bend their principles. They refused to even burn some incense before the idols of

MARIA VALTORTA READERS GROUP

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

Rome. They refused to show any veneration to the false gods and religions paraded before them. They refused to participate in any pagan worship ceremonies which would have allowed them to escape death in the arena for being Christians. They did not waffle on their moral code; the virgins would not submit to those who enticed them to defile their purity. There was no thought of compromising their faith, which was firm and rigid like a rock, like that rock upon which the true Church is built. It was that very strength and rigidity of their faith in the face of tortures and martyrdom that led to the collapse of paganism. In Maria Valtorta's revelations, the Lord Himself talks about the fruits of that firm faith of those first Christian martyrs.

FRANK REGA, USA

(Jesus says:) 'You also fear persecutions. You no longer have the fibre of old. It's true. But I am always Myself, children. You must not think that I can't give you an intrepid heart in the hour of trial. Without my help, no one, even then, could have remained steadfast in the face of so much torture. And yet old men and children, young girls and mothers, and spouses and parents were able to die, encouraging others to die, as if they were going to a celebration. And it was a celebration. An eternal celebration! They died, and their dying was a breach in the dike of paganism. Like water which goes on eroding and eroding, and slowly but inexorably breaks man's sturdiest works, their blood, issuing forth from thousands of wounds, gnawed at the pagan wall, and like many brooks, scattered into Caesar's militias, Caesar's royal palace, into the circuses and spas, among gladiators and animal keepers [...], and among the cultured and common folk everywhere - unstoppable and invincible. The soil of Rome soaked up this blood, and the city rises - I might say it is cemented - with the blood and dust of my martyrs. The few hundred martyrs you are familiar with are nothing compared to the thousands and thousands still buried in the entrails of Rome, and the thousands and thousands of others who, having been burned at the stakes in the circuses became ash scattered by the wind, or, after being torn to pieces and devoured by beasts and reptiles, became excrement which was swept up [...] as manure. But if you do not know these unknown heroes of mine, I know them all, and their complete annihilation, even of their skeletons, has been what has fertilized the savage soil of the pagan world more than any manure, and made it become capable of bearing the heavenly Wheat. Now this soil of the Christian world is becoming pagan again, and poison germinates, not Bread. And that is why you are afraid. You have become too estranged from God to have the fortitude of old in you.

The theological virtues are dying in the places where they are not already dead. And you don't even remember the cardinal virtues. In not having charity, it is only natural for you to be unable to love God to the point of heroism. In not loving Him, you do not hope in Him and do not have faith in Him. In not having faith, hope and charity, you are not strong, prudent and just. In not being strong, you are not temperate. You love the flesh more than the soul and tremble over your flesh. But I can still work the miracle. Believe, too, that in every persecution, the martyrs are able to be such through My aid. The martyrs - that is, those who still love Me, I then take their love to perfection and make them athletes in faith. I come to the aid of those hoping and believing in Me. Always. In any circumstance. The little martyr [...] with his hands clasping the chalice,

even beyond death, teaches you where strength is - in the Eucharist. When someone feeds on Me, as Paul states, he no longer lives through himself, but Jesus lives in him. And Jesus was able to endure all torments, without bending. Whoever lives by Me will thus be like Me - strong. Have faith.'

(Notebooks 1944, p.185)

[Ed: Frank is a published author who has also had a blog *The Shield of Faith* <https://divinefiat.blogspot.com/> since 2007 where he writes many religious articles among which he quotes passages and promotes Maria Valtorta.]

READER'S CHOICE 2

What amazes me is that Evil not only exists of its own accord but **God cannot abolish it**. I think it necessarily had come to be, once God gave His creatures a free will to choose God or not.

(ED CHAVEZ, USA)

(Jesus says:) 'Evil is a force that originated **by itself** like certain monstrous diseases in the most wholesome body. Lucifer was the most beautiful of all the angels, a perfect spirit inferior only to God, and yet in his bright essence, a vapor of pride arose and he did not scatter it. He, rather, condensed it by brooding over it. And Evil was born in this incubation. It existed before man. God had hurled him out of Paradise, the cursed incubator of Evil who desecrated Paradise. But he is the eternal incubator of Evil and as he can no longer soil Paradise, he has soiled the earth.

That metaphorical tree proves this truth. God had said to the man and the woman: "You know all the laws and the mysteries of creation but do not infringe on My right of being the Creator of man. My love will suffice for the propagation of the human race and it will spread among you and excite the new Adams of the race without any lust of the senses but with purely charitable pulsations. I have given you everything. I am only keeping for Myself the mystery of the formation of man."

Satan wanted to deprive man of this intellectual virginity and, with his venomous tongue, he brandished and caressed Eve's limbs and eyes, exciting reflections and a perspicacity, which they did not have before because malice had not yet intoxicated them.

She "saw". And *seeing, she wanted to try*. Oh! If only she had called to God! If she had hurried to Him saying: "Father! The serpent has caressed me and I am upset!" The Father would have purified and healed her with His breath, which could have infused new innocence into her as it had infused life. And it would have made her forget the snake's poison, it would have engendered in her a disgust for the Serpent, as it happens in those who bear a distinctive dislike for diseases of which they have just been cured. But Eve does not go to the Father. Eve goes back to the Serpent. The sensation is a sweet one for her. And "she understood." *Now Malice was inside her and was gnawing at her intestines*. She saw with new eyes and heard with new ears the habits and voices of beasts. And she craved for them with insane greed. *She began the sin by herself. She accomplished it with her companion. That is why a heavier sentence is laid on woman*. Because of her, man has become rebellious towards God and has become acquainted with lewdness and death. Because of her, he was no longer capable of dominating his three reigns: **the reign of the spirit** because he allowed the spirit to disobey God; **the moral reign** because he allowed passions to master him; and

MARIA VALTORTA READERS GROUP

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

the reign of the flesh because he lowers it down to the instinctive level of beasts. "The Serpent seduced me," says Eve. "The woman offered me the fruit and I ate of it," says Adam. And the triple greed has ruled the three dominions since then. Only Grace can relax the hold of this ruthless monster. (P1, 83-4; G1, 106-7)

Do the will of God who wants you in your humble condition, with simplicity and good will [...]. I know that it is very difficult to be able to always see God through the deeds of men. It is easy in good people. It is difficult in bad people because your souls may be induced to think that God is not good [...]. Sorrow comes from Evil. But God cannot abolish it, as the power of Evil exists and it is the assay of the spiritual gold of the children God. (P2, 667; G4, 246)

LETTERS

I have been searching for other Valtorta books in English for a while now. I can't believe I finally found this! I love these writings! Jesus, Mary and everyone else has stepped out of the pages of the Bible and I know them now!
LAUREL GORNEY, USA

Bulletin #111 is another example of the privilege of reading Valtorta's work. How much the many Shroud Scholars are missing out is such a pity when they don't read Maria Valtorta.
VIC LUND, CANADA

During my vacation, I had the opportunity to visit the place where Maria Valtorta was born in Caserta. Her building was called **Palazzo Montagna**, an 18th century construction which became too weak after the earthquake of 1980, so it was replaced. There is an inscription in front of the new building which reads: *'In the building called Palazzo Montagna which once stood here and was demolished following the earthquake of 1980, MARIA VALTORTA was born on 14 March, 1897. Her WORK on the Life of JESUS that spread throughout the world, fascinates the mind and captivates hearts.'* Nobody lives in the building to date, and the shops on the ground-floor are still closed even though the building was completed few years ago.

In reference to the Bulletin #111, I am also writing to confirm that the crucifix located in Lucca which tradition states was made by Nicodemus, does in fact have a **cavity behind the cedar carved head of the statue**. Bishop Giovanni gave the people of Luni one of the glass vials containing the precious blood of Christ that was found behind the face of the reliquary statue.
A READER FROM SWITZERLAND

I am so enjoying Volume 1 so far and find it wonderful to read of Mary & Christ's early lives. But when I pass on some of what I've read to others, it's as though they think I'm going crazy! But I can't help it - it is so believable that I can just accept it. I'm just up to the Flight into Egypt so I still have a long way to go. And I would like to re-read nearly all of it to have it clearer in my mind and to take in Christ's message to us so I don't forget it. I'm pleased He has so much love for us. I am glad I was able to get these books! Thank you.
MARY COWARD, AUSTRALIA

Visiting the entombed remains of Maria Valtorta in Florence was undeniably the highlight of my recent European holiday. As I made my way to the Basilica of the

Most Holy Annunciation, my heart filled with anticipation. A midday Mass greeted me with grandeur, accompanied by the triumphant sound of trumpets, the melodic tones of an organist, and the celestial voices of a heavenly choir. It was a truly captivating experience. After Mass, I had the privilege of being shown the private courtyard adjacent to the church, where Maria Valtorta's resting place lay. Positioned on the floor, just beside the altar on the left, her tomb was marked by an array of flowers and rosaries thoughtfully left by fellow pilgrims.

Kneeling beside the memorial, I placed both hands on the smooth marble slab and offered a silent prayer, seeking blessings for not only our [Maria Valtorta] Readers' Group but also for our families back in Australia. The serenity of the moment enveloped me as I lingered there for a while, soaking in the profound connection to this remarkable soul. As I prepared to leave, I encountered a monk, and through the assistance of an interpreter, I introduced myself as part of a group from Australia dedicated to reading Valtorta's books. With quiet repose, I requested a bottle of holy water, specially blessed by the monk himself. In a solemn and melodic tone, he uttered a prayer in Italian, the sacred words resonating for a good two minutes. I knew in my heart that this holy water carried a profound blessing, and I felt incredibly grateful to have the opportunity to share it with our group. Entering the chapel that housed Maria Valtorta's tomb was a true blessing, one that filled me with memories that will forever be cherished.
PATRICK JEE, AUSTRALIA

[Ed: Patrick was a close friend of David Murray who hosted our invaluable monthly MV book club meetings at his home in Melbourne for several years. Peter & Agnes Chin, also members of this original book club, went on a MV pilgrimage in June this year too, and the photo on page 1 of this bulletin was taken by them which clearly shows the location of Maria's Tomb.]

I have just viewed a YouTube video entitled *"Maria Valtorta is visited from Heaven by the anti-Modernist Pope St. Pius X"*. This beautiful passage comes from *Notebooks 1945-50*, 8 February 1946, pp.185-6. A Vlogger, Catholic Reconquista, presents and promotes Valtorta. It is worth sharing.

<https://www.youtube.com/watch?v=JKqLsrwQem4> (9:23)

SERBAN RADU, ROMANIA

† REST IN PEACE †

Please pray for the soul of

DR. EMILIO PISANI

Founder of the Centro Editoriale Valtortiano (CEV)-

The Publishing House of Maria Valtorta

MAREE TRIFFETT

Mother of Brendan and sister of Sr. Catherine Maria

All Valtorta members

YVONNE DIGNAN

a long-time Valtorta member

MARIA MENEZES

Wife of Cam - both avid Valtorta Readers

Maria Valtorta Readers' Group

This group is an online non-profit organisation, which retails publications of Maria Valtorta's writings and offers other supporting materials to its members and to other interested persons. Newsletters are sent every three months. [The material in this publication is not intended to represent the opinion of the Church. The editor affirms submission to the official judgment of the Church regarding the information contained herein.]