

## MARIA VALTORTA READERS GROUP

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## MARIA VALTORTA READERS' GROUP

### BULLETIN No.117 – MARCH 2025

**'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



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### PRAYING WITH MARIA VALTORTA

I have ardently desired to come towards You, Jesus, condemned to live alone on such a large number of altars, to tell You that I love you with everything that I am. I have ardently desired to come and see You, O my Eucharistic Sun. I have ardently desired to eat the Bread that You are for me. Let me come to the celestial altar to adore You eternally, O Lamb of God. (*Maria Valtorta Prayers*, p. 20)

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### 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)

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### EDITORIAL

**Bulletin:** While many Readers enjoy the thematic topics of the Supplement, let me point out that the additional information in the Bulletin is also worth a glance because quite often, these tidbits add to the mosaic of Maria Valtorta's life and writings, and other things on offer.

**Supplement:** In the Maria Valtorta August Zoom meeting last year, Ed Chavez from the USA commented with such interest, respect and amazement that there are so many martyrs mentioned in the Work, especially the *Notebooks*. Ed's observation was the inspiration for this edition. When I informed him of this, he responded with an insightful: "The March newsletter will be perfect—those love stories for St. Valentine's Day!" Jesus tells us that there are two types of martyrdom; one like his very own where blood was shed and where an execution took place. "The first time, God used a lavacre of water to save the world. This time a lavacre of blood."

(*Notebooks 1943*, p.19)

However, there is another type of martyrdom; like the one Our Lady suffered internally where she conformed to the will of God, and like the one Maria Valtorta suffered as a victim soul through her medical illnesses but accepting it and offering it up to atone for the sins of the world. In this edition, the executed martyrs witnessed by Maria will be presented.

At first, I was a little concerned that Maria's visions may perhaps be too disturbing or too intense when placed one after the other. It reminded me that Our Lady told Valtorta that the visions and dictations of Jesus' Passion and Death would have been far too much for Valtorta to bear if given chronologically, which is why they were interspersed

with other visions, thus enabling Valtorta to be revived momentarily. However, when I read the selected passages more carefully, these martyrs all expressed a joy that was ethereal and not earthly, and Maria Valtorta's reactions and comments were completely in tune with the martyrs! This is what helped me understand them more and therefore, this became the true focus: the depth of their love - not the execution itself.

After all, if Jesus did not want us to witness in some detail the bloodied death and torture that He went through and that these martyrs underwent, then He would not have revealed it visually to Valtorta whose mission was then to reveal it to us. The only difference is that listening to their words, their songs and their sentiments - so happy to approach their death as they encouraged one another - is very consoling to the reader. I hope that the blood that was shed by the martyrs of all ages helps us develop a deeper understanding of the depth of their love.

Growing in Faith,

Catherine [catherine@valtorta.com.au](mailto:catherine@valtorta.com.au)

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### READER'S CHOICE 1

One day, I was listening to a recorded talk by Scott Hahn (a Catholic convert and a well known biblical scholar). He was explaining the weeping of Jesus at the death of Lazarus. Hahn emphasized that the Greek word for Jesus' "weeping" is a very, very strong word, and I am not even sure if he thought "bitterly" is correct enough. In any case, in my mind, Jesus knew His friend would die and that He would resurrect him so I was intrigued by the "bitter weeping" and decided to check Valtorta's writings. I was very happy to find the real reason, which made so much sense! It still remains one of the most powerful passages in Valtorta's Work for me. **HANS ENDERLE, JAPAN**

Jesus says:

"I could have intervened in time to prevent Lazarus' death. But I did not want to do that. I knew that his resurrection would be a double-edged weapon because it would convert the righteous-minded Judeans and would make the non-righteous-minded ones even more rancorous. The latter, because of this final blow of My power, would sentence Me to death. But I had come for that and it was now that time that it should be accomplished. I could have gone at once, but I needed to convince the most stubborn incredulous people by means of a resurrection from advanced rotteness. And also My apostles, destined to spread My Faith in the world, needed a faith supported by miracles of the first magnitude.

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[...] I wept before Lazarus' tomb. And many names have been given to My tears. In the meantime, you must bear in mind that graces are obtained through grief mixed with unflinching faith in the Eternal Father. I wept not so much because of the loss of My friend and because of the sorrow of the sisters [Mary and Martha], but because three thoughts that had always pierced My heart like **three sharp nails surfaced then**, more lively than ever, like depths stirred up.

1. The ascertainment of the ruin that Satan had brought to man by seducing him to Evil. A ruin the human punishment of which was sorrow and death. Physical death, the symbol and living metaphor of spiritual death that sin causes to the soul, hurling it into infernal darkness, whereas it was destined, like a queen, to live in the kingdom of Light.

2. The persuasion that not even this miracle, worked almost as a sublime corollary to three years of evangelization, would convince the Judaic world of the Truth of which I was the Bearer. And that no miracle would, in future, convert the world to Christ. Oh! How grievous it was to be so close to death for so few!

3. The mental vision of My imminent death. I was God. But I was also Man. And to be the Redeemer, I was to feel the weight of expiation. Therefore, the horror of death and of such a death. I was a living healthy being who was saying to himself: 'I shall soon be dead, I shall be in a sepulchre like Lazarus. Soon the most dreadful agony will be my companion. I must die'. God's kindness spares you the knowledge of the future. But I was not spared it.

Oh! believe Me, you who complain of your destiny. None was more sad than Mine because I always clearly foresaw everything that was to happen to Me, joined to the poverty, the hardships, the bitterness that accompanied Me from My birth to My death. So, do not complain. And hope in Me. I give you My peace."

(P5,pp.61-5; G8, ch.548.22-7)

### FREE E-BOOK

#### THE EUCHARIST by *Terentius Ioseph* FROM THE WRITINGS OF MARIA VALTORTA

As April is the month of the Holy Eucharist, the Maria Valtorta Readers' Group would like to make an e-book available to you all. It is called **THE EUCHARIST** and compiled by a humble yet devout Reader who spent many months researching this collection of passages entirely from the writings of Maria Valtorta. His pen name is *Terentius Ioseph* and he prefers to remain anonymous because his intention is not to draw attention to himself but to glorify Jesus through His own words in Valtorta's writings.

People often go on a pilgrimage to the numerous apparition sites of Our Lady throughout the world, and they **truly** believe Mary appears there even though they cannot see Her,

How blessed our world would be if all people (including the 67% of Catholics who consider the Eucharist a mere symbol) believed in the "apparition sites of Jesus" so close to home **in all the tabernacles of our churches worldwide!** This is where this book on **The Eucharist** from the writings of Valtorta becomes so valuable.

The aim of the compiler *Terentius Ioseph* (a convert himself) is to allow Maria's writings to reveal and confirm the teaching about the **true** presence of Jesus, and to bring Catholics and Christians closer to the faith through the truth of this great mystery in which the Catholic Church alone believes.

This book is not commentary at all - it is purely a succession of passages to read, reflect on and grow in love, understanding and the **truth**.

I highly recommend that you reflect on the passages of **the Eucharist** dictated by Jesus to Valtorta during this quarter. It caters for the simple of heart as well as the academics, the clergy, the religious, and theologians. I also invite you to commit to reading and reflect on two entries a day in the 30 days of April - the month of the Holy Eucharist during which the young Carlo Acutis of the Holy Eucharist will also be canonised. And many blessings to *Terentius Ioseph* for compiling this e-book.

Visit [valtorta.com.au](http://www.valtorta.com.au) and click on the **Free e-books and maps** tab or click on this link.

<https://www.valtorta.com.au/Books/Valtorta-Eucharist.pdf>

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### JESUS & PILATE – A MEDITATION

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**After Maria Valtorta's vision of the meeting between Jesus and Pontius Pilate**, Jesus immediately follows with a dictation to Maria Valtorta about His meeting with Pilate.

Jesus says:

« **I want you to meditate** on the point concerning My meetings with Pilate.

[...] As the Jews would not go into Pilate's house, Pilate came out to hear what the bawling crowd wanted and, experienced as he was in governing and judging, at a glance he realised that not I, but that population intoxicated with hatred was guilty. By looking at each other, we read each other's heart. I judged the man for what he was. He judged Me for what I was. I felt pity for him, because he was weak. And he felt pity for Me, because I was innocent. He tried to save Me from the very beginning. And as the right to administer justice with regard to criminals was remitted and reserved to Rome, he tried to save Me by saying: "Judge Him according to your Law".

[...] Pilate goes back into the Praetorium and calls Me near him. And he questions Me. He had already heard people speak of Me. Among his centurions, there were some who repeated My Name with grateful love, with tears in their eyes and smiles in their hearts, and who spoke of Me as of a benefactor. In their reports to the Praetor when they were questioned about this Prophet who attracted the crowds to Himself and preached a new doctrine which mentioned a strange kingdom, inconceivable to a heathen mind, they had always replied that I was a meek kind man who did not seek the honours of the Earth, and that I inculcated and practised respect and obedience to those who are the authorities. More sincere than the Israelities, they saw and witnessed the truth. The previous Sunday, when his attention was attracted by the shouts of the crowd, he had leaned out of the window and he had seen a disarmed man pass by riding a little donkey and blessing, surrounded by children and women. He had realised that that man could certainly not be a danger to Rome.

So he wants to know whether I am a king. In his ironic pagan scepticism he wanted to have a little laugh at that royalty that rides a donkey, that has bare-footed children, smiling women and common men as courtiers, at that royalty that for three years has preached that it has no interest in riches and power and that speaks of no conquests but those of the spirit and the soul. What is the soul for a heathen? Not even his gods have souls. And

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can man have it? Also now this king with no crown, with no palace, with no court, with no soldiers, repeats to him that His kingdom is not of this world. So much so that no minister and no army rises to defend their king and free Him from His enemies.

Pilate, sitting on his seat, scrutinises Me, because I am an enigma to him. If he cleared his soul of human cares, of the pride of his office, of the error of heathenism, he would understand at once Who I am. But how can light enter where too many things obstruct the openings preventing light from entering? [...] Pilate cannot understand what My kingdom is. And what is more painful, he does not ask Me to explain it to him. To My invitation to know the Truth, he, the untameable heathen, replies: "What is the truth?" and with a shrug of his shoulders, he lets the matter drop.

[...] Did you notice how I looked at Pilate? [...] it is always love, because Love is My nature.

Pilate leaves Me where I am, without asking more questions, and he goes towards the wicked people who speak in coarser voices and impose themselves through their violence. And he, a real wretch, listens to them, whilst he did not listen to Me, and shrugging his shoulders, he declined My invitation to become acquainted with the Truth. He listens to Falsehood. Idolatry, whatever its form may be, is always inclined to venerate and accept Falsehood, whatever it may be. And Falsehood, when accepted by the weak, leads the weak to crime. And yet Pilate, on the threshold of crime, still wants to save Me and he tries twice. It is at this point that he sends me to Herod. He knows very well that the shrewd king, who keeps in with both Rome and his people, will act in such a way as not to damage Rome and not irritate the Jewish people. But, like all weak people, he puts off for a little while the decision that he does not feel like taking, hoping that the plebeian rising will abate.

[...] On My return from Herod, there is Pilate's fresh compromise: scourging. And what did he expect? Did he not know that the crowd is a wild beast that becomes merciless when it begins to see blood? But I had to be crushed to expiate your sins of the flesh. And I am crushed. There is not a shred of My body that has not been struck. [...] You are afraid of the Son of God. Like Pilate. And when you feel Him impend over you with His power, and stir within you with the voices of your consciences that reproach you in His name, like Pilate, you ask: "Who are You?"

You know Who I am. Also those who deny Me, know what and Who I am. Do not lie. There are twenty centuries around Me and they illustrate who I am and they make you acquainted with My miracles. Pilate is more excusable. You are not, as you have a heritage of twenty centuries of Christianity to support your faith or to inculcate it in you, but you will not hear of it. And yet I was more severe with Pilate than with you. I did not reply. I do speak to you. And even so, I do not succeed in persuading you that it is I and that you owe Me adoration and obedience. [...]

And here is the last attempt of Pilate to save My life, if it were possible to save it after the cruel endless flagellation. He shows Me to the crowd: "Here is the Man!" I arouse human pity in him. He hopes in collective pity. But before the resisting harshness and the advancing threats, he is not capable of accomplishing a supernaturally just deed, and therefore a good one, saying: "I am setting Him free because He is innocent. You are guilty people, and if you do not disperse, you will become acquainted with the

severity of Rome". That is what he should have said, had he been a just man, without taking into account the future detriment that would befall him.

Pilate is a false good man. Longinus is good, because although he was less powerful than the Praetor and less defended, in the middle of the street and surrounded by few soldiers and a hostile multitude, he dares to defend Me, help Me, grant Me a rest, to be consoled by the pious women, be assisted by the man from Cyrene and finally to have My Mother at the foot of the Cross. He was a hero of justice and so he became a hero of Christ.

(P5, pp. 559-68; G10, ch.604.36-42)

In *Notebooks 1943*, p. 229, Jesus tells us that Pontius Pilate is saved.

After sharing a passage on the passion of Jesus in one of our Maria Valtorta Zoom meetings, a reader from Canada, Vic Lund made us aware of an interesting article called "Historic Letter written by Pontius Pilate to Tiberius Caesar." After having read Valtorta's vision and Jesus' dictation, I will leave it with you to discern the contents of this 8-page very interesting letter. [https://www.scriptural-truth.com/PDF/Apocrypha/Pilates\\_letterTo\\_Caesar.pdf](https://www.scriptural-truth.com/PDF/Apocrypha/Pilates_letterTo_Caesar.pdf)

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### READER'S CHOICE 2

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[Ed:] As I am becoming more informed of the number of deaths in the Valtorta community, it saddens me enormously because I have come to know these kindred spirits in the last 8 years. I looked to Valtorta for comfort which I also want to extend to all of you through the following passage. (Jesus says:)

"Those who are not familiar with love and whose conscience is not tranquil, fear death. And they are the majority! These, when they feel threatened by death because of illness, or age, or any other event, grow fearful, become afflicted, and rebel. They also try, with all their strength and by every means, to avoid it. Futilely, for when the hour is indicated, no precaution is of use to stave death off.

**The hour of death is also right** because it is given by God. I alone am the Master of life and death, and if certain means of death, used by man through demoniacal instigation, are not mine, death sentences are always mine, **given to remove a soul from excessive earthly torment or to prevent greater sins by that soul.**

Now, observe: the gift of life, of a long life - why may it be given by Me? For two reasons.

First: because that creature who enjoys it is an enlightened spirit with the mission of being a beacon to other spirits still enshrouded in the mists of materiality. [...] Secondly: I give a long life to provide the means, all the means, for a formless creature to become formed. Studies, friendships, holy encounters, sorrows, joys, readings, the punishments of wars or illnesses - everything is given by Me to seek to have a soul grow in my Age, which is not like yours. For I mean that growing in my Age means to grow in my Wisdom. [...] I observe your spirits, and I would like you to become spirits able to walk, speak, and act securely, and not be stammering, tottering, and incapable of acting, like babies! This explains why I utter my 'Enough' very quickly for creatures whom I find to be adults in Faith, Charity, and Life. [...]

But those who, unfortunately for them, have not understood my Love, have not given Me their love, have not understood that only one science is useful, that of Love - for them death is fearful. They are afraid. They are even more afraid if they feel they have acted not very well

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or quite badly. [...] But conscience, which stands like a two-sided mirror before yourself and before the eye of God, accuses man of not having acted and not acting at all well as he proclaims.

A great fear thus besieges them: the fear of the judgment of Him for whom man's thoughts, acts, and affections are not hidden. But if you fear Me so much as a Judge, O unfortunate ones, why don't you avoid having Me as a Judge? Why don't you make Me your Father? But if you fear Me, why don't you act according to my orders? [...] Death is inevitable. Blessed are those who arrive at that hour clothed in love to meet the One who is coming. Serene will be their death like the passing away of my earthly father, who experienced no trembling because there was nothing to be reproached in his life. Joyful will be the end for lovers like the sleep of my Mother, who closed her eyes on earth before a vision of love for her whole life, which knew no sin, was loving, and She reopened them in Heaven, awakening upon the Heart of God. [...] I will pour out a river of joy, for it will no longer be necessary to maintain your human life, and we shall go off together. Courage, a little more pain out of love for your Jesus, and then your Jesus will abolish pain for you to give you Himself completely, Himself, measureless joy."

After this vision, Valtorta says, "In fact, this morning I had such a vivid impression that I was on the verge of crying out. For people shout not only out of fright or pain, but also out of excessive joy. I thought my heart would give way out of joy and that I would die like that, with the host still on my tongue." (*Notebooks 1943, pp.223-4*)

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### MARIA VALTORTA PODCAST

Heartfelt thanks to all those Readers who watched the recent podcast and emailed me with encouraging words about the content on **the Holy Name of Jesus**. You can find it on our website under PODCASTS: The Maria Valtorta Readers' Group ([valtorta.com.au](http://valtorta.com.au)), or click on the link: <https://www.valtorta.com.au/Valtorta-Podcasts.html>

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### UPDATE ON MARIA VALTORTA APP

We encountered an unexpected disruption in the availability of the free Maria Valtorta App for a period of time. Fortunately, the issue has now been resolved. Android users can download the app here: [Maria Valtorta App for Android](#). iPhone users can download it here: [Maria Valtorta App for iPhones](#).

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### A TRIBUTE TO BR CHRYSOSTOM CASTEL

I first came into contact with Brother Chrysostom Castel by email because of his Maria Valtorta website. He was truly devoted to Valtorta and among the material he had available were several superbly translated passages from *The Little Notebooks* into English, years before the Foundation in Italy released it in its entirety, for which we are truly grateful. The website was called - **Maria Valtorta: A Mystic of the Twentieth Century**. Over the years, we occasionally exchanged emails regarding the translation of passages of Valtorta into English.

Br. Chrysostom was a professed monk at the Abbey of Gethsemani (Kentucky, USA) for 58 years. At 83, Br. Chrysostom was very active and seemingly healthy for his age. His illness and death came unexpectedly. Diagnosed with cancer in August, he died within a few weeks. The community buried him on Sept. 8, Feast of the Nativity of the Blessed Virgin Mary.

Born in New Orleans on June 6, 1938, Br. Chrysostom sang and played accordion most of his life. He initially considered a career in music, but when he heard monastic chant for the first time – in a radio commercial – his vocation became clear. He entered the Abbey of Gethsemani on Jan. 10, 1961, made his simple profession two years later, and was solemnly professed on Oct. 27, 1968. He was humble, kind, patient and generous with his time. He was the monastery's electrician for many years and managed the community's computers. Our webmaster, Stephen Austin assisted him on many occasions too.

Devoted to the writings of modern mystic Maria Valtorta, Br. Chrysostom maintained a website dedicated to her. He learnt Italian specifically to be able to read her in the original and to translate her writings into English. He also knew French and Latin. According to his community, Br. Chrysostom was an ideal monk in many ways: faithful, humble, kind, patient and possessing a good sense of humour. He valued community and spent his life in service to the brethren. I hope Maria Valtorta, Brother Chrys, David Murray and all our deceased MV Readers are enjoying one another's company in some way.

### † REST IN PEACE †

Please pray for the soul of  
**BR. CHRYSOSTOM CASTEL**  
**ANTHONY (TONY) GRACE**  
**PETER QUINN**  
**MARIE RYNNE**

all devout readers of Maria Valtorta's Work

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### THE CURRENT POSITION OF THE CHURCH ON MARIA VALTORTA'S WORK

Repeated in every edition

In a letter dated 6 May 1992, Bishop Dionigi Tettamanzi from the Congregation for the Doctrine of the Faith (CDF) explicitly gave permission to Dr. Emilio Pisani at the Centro Editoriale Valtortiano (CEV) to continue publishing Maria Valtorta's Work for the "**true good of readers and in the spirit of the genuine service to the faith of the Church.**" Although the first edition, which did not carry Maria Valtorta's name on the cover, had been unduly placed on the *Index of Forbidden Books*, this was effectively nullified by those who approved the second and subsequent editions. Therefore, Valtorta's writings cannot be considered condemned or forbidden for contemporary Catholics. Even though private revelations do not need an Imprimatur, this action and permission also implicitly acknowledges that the Work is free from error in faith and morals (*nihil obstat*), and may be safely read by the faithful. This is the latest and currently judicially binding position of the Church.

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### 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.]*