

MARIA VALTORTA READERS GROUP

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MARIA VALTORTA READERS' GROUP

BULLETIN No.119 – SEPTEMBER 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



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

Bulletin: We have two requests this quarter, both of which are very important and we hope that you can actively help in some way. Firstly, **Financial Assistance for a priest from Mafia in Tanzania.** Please read his moving letter. Secondly, **A Request for your Testimony** to help prepare for Maria Valtorta's cause. Also, in a two-part article, I will be addressing what several people have questioned in the last few years; namely, whether Marjiam could in fact be St. Mark the gospel writer. That account will be presented in this bulletin. Part 2 is whether Mark in Valtorta's writings is St. Mark the gospel writer. As usual, Maria Valtorta's Work clarifies both these questions. **Supplement:** St. Mark the Gospel Writer & Maria Valtorta inspired by Readers who continue to wonder about him.

Growing in Faith,

Catherine catherine@valtorta.com.au

HAPPY ANNIVERSARY ANNOUNCEMENT

Next month, from 12 October 2025-2026, we mark the significant anniversary of the Maria Valtorta Readers' Group.

First and foremost – (1961) the 65th Anniversary of Maria Valtorta's entry into new life.

Second – (2021) the 5th anniversary of David D. Murray, the founder of the Maria Valtorta Readers' Group.

Third – (2016) the 10th anniversary of Catherine Loft & Stephen Austin at the helm of the MVRG Apostolate.

To celebrate this special 12-month period, we will be offering all Readers and Visitors access to a series of **'MVRG ANNIVERSARY RELEASES'** on our website, which we hope will contribute to the growth of your love for, or your study of, Maria Valtorta and her Work. The first **'MVRG ANNIVERSARY RELEASE'** will begin in October

CAN YOU HELP WITH

FR. GEROLD MBAMBA'S URGENT REQUEST?

Father Gerold Mbamba has been an avid reader of Maria Valtorta's Work for many years and a MVRG member for even more. He also uses the MV gospel transcripts to help him present effective and useful homilies and reflections for his community.

Situated off mainland Tanzania in the Indian Ocean is a collection of islands known as the Mafia Archipelago. Mafia Island is the largest of the nine islands, and it is up to 20 kilometres wide and about 50 kilometres long (from North to South) with a population of 46,000 people. This is where Fr. Gerold lives and ministers to Christians.

According to Fr. Gerold:

'98% of people are Muslim and only 2% are Christian. Also, if you look for a job from Muslims, they tell Christians to change to their religion. Christians have no other way to get money, so they do this. Women are prepared to marry Muslim men but they are required to change their religion too.'

On another occasion, he wrote:

'It is a heavy job here. I travel 60km each way on Sunday for a Mass for only 6 or 7 Christians.'

I say this short prayer: "O Lord my God, use me as you can. It is your will not my will."

What I can do is the will of God. Sure, we need to be very careful not to get overloaded, but sometimes it comes as a test from God. When I come back from the Outstation for a Mass, within 8 minutes, I receive a call from someone who is very sick. He/she needs the sacraments. What can I do? I must go.

This following incident happened to a certain priest. He went to an outstation 80kms away. When he came back at 2:30 pm, suddenly a person came and asked for the sacrament of confession. The priest apologized to him and asked him to wait for 30 minutes so that he could have a rest. So the person went for a walk, and unfortunately, he was hit by a car and died on the spot. Then when the priest heard about it, his conscience was unstable because he kept thinking about it and crying.'

After reading this, I informed Fr. Gerold about Aid to the Church in Need (ACN) and suggested he contact their African division. He responded with:

'Due to this situation, I decided to write to Aid to the Church in Need (ACN) and put in an application for motorcycles for my Catechists. Unfortunately, ACN was unable to help us because they were committed to providing for another community on the mainland. When I told one of the Catechists about this outcome, he cried because he had hoped to receive a motorcycle to make his job easier. I told him that everything is in God's hands - let it be done according to the will of God. I told him to pray because it is the work of God, not ours, and for us to continue to do our best. God will bless and accept our offering.'

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Not long after, Fr. Gerold wrote:

'Today I am very happy because the Nuns visited me, and today, we visited one of my outstations named, "Kanga". It is 40 km from the Parish. This is a place where I celebrate Holy Mass. The Catechist lives 10 kms from here. He comes every Sunday on foot to pray with the community. The previous Catechist of this outstation is now a Muslim. Pray for us. I hope and pray that one day, everything will be okay. Each day is not the same.'

My most recent email from last week reads:

'Yesterday one of my Catechists told me he is thinking of leaving this ministry because he is tired of walking 15 kilometres on foot to his outstation to give a service to the faithful. He walks there three times per week. They pray under a tree because the church was destroyed by strong wind and rain.

I am not sure how it will go but do you think you can share my request with our Maria Valtorta community? We now have 13 Catechists, therefore, if possible, we are hoping we can get 13 motorcycles. I am trying to think of ways of how to improve this difficult situation. Nothing more. I just needed to share this with you.

God bless us all.

Fr. Gerold Mbamba

Father Gerold and his Catechists are truly demoralised and desperate for help. They need motorcycles to help them in their ministry. I am told that each of the motorcycles cost TZS 3,383,000.00 (TZS=Tanzanian Shillings) which is AUD \$2100.00, USD \$1350.00, and EUR 1160.00.

It is tragic that Catechists who are relied on, are overwhelmed by the distances, and some drop out because it is too demanding.

Fr. Gerold Mbamba is not asking for himself but for the people in his parish and for his outstation communities whose souls are in his care.

Can you help financially by donating any amount whatsoever via Paypal in **TZS- Tanzanian Shillings?**

Bank details are:

Account Name: GEROLD MAURUS MBAMBA.

Account Number: 0152754309600.

Bank Name: CRDB.

Branch: MAFIA.

Country: TANZANIA.

Swift code: CORUTZTZ.

Name of the region/city: DAR ES SALAAM .

Phone number:+255 787 085 272.

Email address:geroldmbamba4@gmail.com

ARE SAINT MARK – THE GOSPEL WRITER AND MARJIAM THE SAME PERSON?

While several people have asked this question over the years, my research indicates they are not.

In Valtorta's writings, we are informed that Jabez, renamed Marjiam by Mary, then finally renamed Martial by Jesus, was raised by his grandfather after both parents died in a landslide. These were the only relatives he had.

At the time of his grandfather's death, Marjiam bends over the little bed calling: « Grandpa! My grandpa! I am Marjiam! Do you understand? Marjiam! Jabez! Your Jabez!... O Lord! He no longer hears me... Come here, Lord... Come here. Will You try... Cure him... Let him see me, let him speak to me... Must I see all my relatives die thus, without a parting word to me?... »

(P4, p.160; G7, Ch. 443.3)

On the otherhand, the bible states that St. Mark's mother, Mary was still alive. (**Acts 12:11-12**) and St. Mark had a cousin named Barnabas. *'My fellow prisoner Aristarchus sends you his greetings, as does Mark, the cousin of Barnabas.'* (**Colossians 4:10**).

According to Valtorta, it is true that Marjiam did write what he saw and what he heard Jesus say.

« And what about you, Marjiam.? Are you not saying anything? »

« I am listening, Master. »

« The boy listens and writes. He makes this one and that one repeat Your words and he writes them. But have we repeated them correctly? » asks Isaac.

« I will examine the work of My disciple and add anything which should be missing » says Jesus caressing the bronzed cheek of Marjiam. (P3, p. 508; G5, Ch. 362.9)

In addition to this, according to St. Jerome, St. Mark was the interpreter and disciple of Peter (but not identified as his son) who could have given him more details about Jesus when he wrote the gospel 10 years after the Lord's Ascension. This implies Mark wrote the gospel from when he was 13-23 years old.

However, it is also stated that when the time came for Marjiam to evangelise, he travelled with Peter. This is confirmed in the Work, 21 years after the Ascension of Jesus, when John says to Our Lady: *« ...the other brothers, both blood and by mission, are far away, also beloved Marjiam, whom Peter has taken with him. »*

(P5, p.930; G10, Ch. 649.12)

In contrast, the bible tells us that St. Mark travelled with Paul and his cousin Barnabas to different locations than that of Peter's two journeys. Furthermore, in the Work when Jesus predicted that Marjiam would evangelise and die a martyr, this also places Marjiam away from Peter.

Jesus is with Andrew. Jesus looks at the grey head of Peter, who is moving away close to his Marjiam, and He says: « I solemnly tell you that the day will come when Peter will rejoice knowing that his Marjiam has been imprisoned, beaten, scourged, sentenced to death »

(P3,p. 393; G5 ,Ch.347.4)

This further implies that Marjiam died BEFORE Peter whose death is estimated between AD 64-68. while St. Mark died between AD 68-72, after Marjiam's and after Peter's death.

Mark made his way to Alexandria where he became the first bishop. The idolators of the city resented his efforts to turn the Alexandrians away from the worship of their traditional gods. In AD 68 they placed a rope around his neck and dragged him through the streets until he was dead. His relics were kept in Egypt until they were transferred to Venice where they are venerated till this day.

ARE MARK IN VALTORTA'S WRITINGS AND SAINT MARK - THE GOSPEL WRITER THE SAME PERSON?

* WHAT THE BIBLE REVEALS *

According to Theologians and Tradition, Mark was the interpreter and disciple of Peter, and wrote the gospel 10 years after the Lord's Ascension. Tradition holds that Mark was present when Jesus was arrested on the Mount of Olives. In his Gospel, St. Mark says: *' A young man, wearing nothing but a linen garment, was following Jesus. When they seized him, he fled naked, leaving his garment behind.'* (**Mark 14:51-52**)

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Theologians believe Mark could only have been referring to himself. How else would he have known about this when the other disciples had already run away and he was the only one left? Furthermore, the other three gospel writers do not mention this incident.

This is similar to St. John in his gospel where he refers to himself in the third person, and again, this incident is not mentioned by the other gospel writers.

'So Peter and the other disciple started for the tomb. Both were running, but the other disciple outran Peter and reached the tomb first. [...] Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed.' (John 20: 3-8)

The bible also makes it clear that Mark was not one of the 12 apostles of Jesus. He is first mentioned by name in the book of Acts in connection with his mother. Peter had been thrown in prison by Herod Antipas, who was persecuting the early Church. In answer to the prayers of the early Christians, an angel came to Peter and helped him escape. Peter immediately went to **the house of Mary, the mother of Mark**, where she was holding a prayer gathering with many church members for Peter (**cf. Acts 12:11-12**).

It is also noteworthy that Paul made his first missionary journey to Cyprus, accompanied by Mark and Barnabas his cousin. When they sailed to Perga in Pamphylia, Mark left them and returned to Jerusalem. Paul wasn't happy about this which led to a debate between Paul and Barnabas who was defending his cousin.

'They had such a sharp disagreement that they parted company. Barnabas took Mark and sailed for Cyprus, while Paul travelled there with Silas instead.' (Acts 15:39) Later, when Paul knew that his time of death was very near, he wrote to Timothy and said, *'Only Luke is with me. Get Mark and bring him with you because he is helpful to me in my ministry.'* (2 Timothy 4:11).

The only other mention of Mark occurs where Peter calls Mark his "son," but he also refers to Silas as "brother".

'With the help of Silas, whom I regard as a faithful brother, I have written to you briefly, encouraging you and testifying that this is the true grace of God. Stand fast in it. She who is in Babylon...sends you her greetings, and so does my son Mark.' (1 Peter 5:13)

Peter, no doubt, makes this sentimental reference because Mark and Silas had been so helpful to him in his mission for the faith, and these affectionate terms relate to their spiritual relationship, with Peter adopting that fatherly figure of the Church.

Paul further states and clarifies:

'My fellow prisoner Aristarchus sends you his greetings, as does Mark, the cousin of Barnabas.' (Colossians 4:10).

There is no further information about Mark during Jesus' lifetime (apart from the arrest of Jesus), so Jesus' ministry may have been told to Mark secondhand by Peter during the early years after the Ascension, and by Paul during the journeys.

However, Valtorta's writings fill in the gaps of Mark's early life with his family, and his first-hand knowledge of Jesus during His missionary years.

So for the next installment, please read the **Supplement on The Life of St. Mark from the Writings of Maria Valtorta** to see what Valtorta's visions reveal about the early life of St. Mark.

HAS MARIA VALTORTA'S WORK BEEN PUT UNDER PROTECTION?

It is often deeply felt—and sorrowfully so—that far more people *should* be reading the writings of Maria Valtorta. After all, if you read Valtorta, you will come to love Jesus more. And if you love Jesus more, you will love the Bible more. And if you love the Bible more, you will change your life. And if you change your life, you will be saved.

Yet, how discouraging it can be to see that the Work has not yet been formally recognized as supernatural by various Church authorities, and that so many heartfelt efforts by readers end in disappointment—efforts to introduce their spouse, their children, their family, or even their parish community to this life-changing treasure.

However, during Session 1 of our August MVRG Zoom meeting, Juan shared a hopeful perspective that captured the group's undivided attention. He suggested that perhaps Jesus and Mary—or even certain prelates in *cognito* within the Church—are purposely *protecting* Maria Valtorta's writings until the time is right. During Session 2 of our Zoom meeting that evening, Giovanna—unaware of Juan's earlier comment—shared an almost identical thought. She too felt that Maria Valtorta's writings are under the direct protection of Jesus and Mary. It was a consoling thought that planted the seed, one that invited reflection and renewed trust in divine timing.

After all, Jesus reassured Maria:

*"No, the Work has not perished, though men have perfectly served Satan's intentions to make it perish. I tell you it has not perished. It cannot perish. **My Mother and I watch over it.** Men may prevail with their impure sentiments, but not destroy the work of God."*

(Notebooks 1945–50, p. 490)

This drew a thought-provoking parallel between Maria Valtorta's writings and numerous other revelations. For instance, consider the ongoing case of Garabandal (1961) and Medjugorje (1981). Although these apparitions began many years ago, the CDF/DDF has not declared them to be of supernatural origin. The constant tension—fueled by opposition, positive vs negative press, and signs of spiritual fruits—has kept them in the public consciousness across multiple generations.

In a similar way, the Work of Maria Valtorta appears to be undergoing something similar. As the 2025 Dicastery for the Doctrine of the Faith itself recently acknowledged:

"The Holy See frequently receives requests from both clergy and laity for a clarification about the Church's position on the writings of Maria Valtorta..." (emphasis added). This wide interest, despite no formal recognition of supernatural origin so far, indicates that something deeper may be at work.

Consider this: the Church has approved more than twenty Marian apparitions. Yet how many of them can most Catholics name? How many are known in any detail? How often do they come up in daily conversation or remain in the news?

The reality is: relatively very few. Once an apparition is officially approved and receives wide press at the time, it often fades quietly into the background - its controversy resolved, its tension dissolved, and it ceases to provoke debate or interest. It becomes revered—but no longer *alive* in the same way, and remembered by relatively few. For example, while many may know about Lourdes or of Guadalupe, far fewer are familiar with the details of La Salette, Beauraing or Knock.

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And among all the approved apparitions, only Fatima has retained a powerful, multi-generational presence. Why? Because of its *unfinished* and unresolved elements such as the controversy around the Third Secret, debates about whether the consecration of Russia has truly been fulfilled, and even questions surrounding Sr. Lucia's identity post-1960. These open-ended questions have kept Fatima at the forefront of conversation and debate—relevant and prophetic.

Consider the pattern.

Perhaps Valtorta's Work remains hidden, opposed, and unofficial for a reason—because it is still growing, still bearing fruit, still entrenching itself, still stirring hearts and souls. It may be preserved for the time God alone has appointed.

Consider this: How many people today are familiar with or are experts in the writings of Elizabeth Kindelmann, Marie Jehenna, St. John of the Cross, or St. Louis de Montfort? Typically, only those from particular generations with personal devotion to them—devotions that have long been approved but are no longer widely discussed.

Similarly, how many have read *The Mystical City of God*, *The Confessions of St. Augustine*, *The Sinner's Guide* or *The Interior Castle*? Again, very few today, despite their significance in prior eras, partly because their approval left them no longer prominent in the public eye, and partly because they are seen as written primarily for a different time.

Now, consider Maria Valtorta. Although her writings were first published in the late 1940s, her name and writings have remained prominent among the faithful for over 75 years.

Over the decades, public opinion has been significantly varied, but always hotly debated. In the beginning, negativity seemed to dominate—stemming primarily from the conflict between Pope Pius XII and Vatican supporters of the Work on one side, and certain members of the Holy Office on the other. Yet, strangely enough, the more her writings were criticized and resisted, the more they remained a topic of conversation—among both believers and skeptics, across multiple generations. The very opposition that was meant to silence her, only kept her name and Work alive.

On a positive note, this controversy spurred numerous experts—religious and secular—to weigh in and examine the Work over the years. Scholars and specialists in geography, cartography, astronomy, history, medicine, science, archaeology, theology, Mariology, and more, have attested that the Work displays qualities that can only be explained as supernatural.

In contrast, some complained that the books were too lengthy—first five volumes, then ten—detering potential readers. Others hesitated due to its previous presence on the now suppressed Index of Forbidden Books. Yet, in spite of this controversy, notable figures like St. Padre Pio, St. Mother Teresa of Calcutta, Blessed Gabriel Allegra, and many others, gave their approval. And her Work has received imprimaturs in multiple languages.

On the other hand, in 1992 (privately to Dr. Pisani) and then suddenly, unexpectedly and publicly in 2025, the Vatican's Congregation for the Doctrine of the Faith (CDF/DDF) stated that while the Work "may be read for the true good of readers and in the spirit of genuine service to the faith of the Church," it is not yet to be considered of certain supernatural origin.

In very recent times, even Pope Francis wrote an explicit letter of encouragement to the Maria Valtorta Foundation in Viareggio, stating: *"I encourage you to continue with the same commitment your mission of making Maria Valtorta's life and literary work known, especially all that it can offer for the good of the Church and society. Onward!"*

So why would this Work be put under protection?

The reason may be one of several. Timing is certainly key. When the Work was first released in the 1950s, it neither achieved its intended purpose with the Vatican prelates, nor made the full desired impact on a worldwide scale that it had power to do. This was due to the fault of various clergy.

Jesus' purpose in this Work was, among other things, to warn Church leaders about the dangers of modernism. He says: *"The most profound reason for the gift of this Work is that in the present time when modernism... becomes corrupted in more and more harmful doctrines, the Church represented by my Vicar will have further material to fight..."*

(P5, p. 946 I°; G10, p. 542, I°)

However, due to initial conflicts between Pope Pius XII and certain members in the Vatican's Holy Office, the Work was not embraced or disseminated in time by the hierarchy. This lack of acceptance contributed to the negative effects of modernism during Vatican II and afterwards. Likewise, the Work was not as widely promulgated or read by the faithful as much as it could have and should have been, missing the opportunity to deepen many people's understanding of Jesus' life and increase their love for Him, as was its power and intention. In essence, an opportunity was lost.

Despite this, there were positive developments but the time was still not right. The spiritual state of the Church had continued to degenerate, and many prelates and laypeople alike were not yet ready to fully embrace the Work and its truth. Due to this, lives were not transformed to the degree Jesus intended.

In His infinite love and mercy, Jesus has therefore preserved the Work for a future time—perhaps one in which the members of His Church will be more disposed or more worthy to receive it.

How has this protection been manifested?

By allowing both criticism and support to ebb and flow over the decades. All of this has quietly and steadily prepared the groundwork, shaping hearts and minds for the time when the Work will be more widely recognized and received. Why? Because Jesus desires everyone to come to know Him better through this Work.

Jesus said to Maria Valtorta: *"I have communicated an exact knowledge of Me to this loving Victim-soul, so that people can have an exact knowledge of the complexity and duration of [My] Passion and of [My] Life."*

(P5, p. 948, V°; G10, p. 542, V°)

This Work has an important role to play in the future:

Jesus said: *"An unplanned sign is the preaching of the gospel of the Kingdom to the whole world, all of My Life of the Gospel. The canonical Gospel is essential for believing and for saving oneself; but it is not a complete knowledge of Me. [...] Your efforts, [Maria], are part of this divine plan. Your work as Little John has greatly completed the 'whole Gospel' which must be known before the end, in order that souls may be rekindled in love and save themselves, so that I will still find faith among the steadfast in the world, right until the end... the Work [is] the Bread of Wisdom and Life."*

(The Little Notebooks, pp. 119–20)

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In His merciful love, Jesus is buying us time—so that many more may come to love Him through this Work and be saved. The longer the wait and the longer the trial, the greater the coming triumph.

Should we relax our efforts? Absolutely not.

We must continue to keep Maria Valtorta's name and Work alive.

The Maria Valtorta Readers' Group apostolate remains fully committed. Rather than discouraging us, opposition only strengthens our resolve. We will continue promoting the writings world-wide through Zoom meetings, interviews, articles, refutations, updates, and conferences. Influencers with tens of thousands of followers are also eager to share Maria Valtorta's message. Audio channels will keep reading the Work chapter by chapter. Lovers of Valtorta's writings, across every continent will keep spreading this treasure, and hundreds more will publicly share their testimonies of how Valtorta has transformed their lives.

So what will change? Only the former sense of discouragement that some Valtorta Readers have experienced which will be replaced with renewed gratitude, insight and confidence.

In fact, we certainly **thank** those who use modern platforms to promote the Work and keep the conversation active. We can even **thank** the critics—because they help sustain the dialogue. And we can, in a way, **thank** the Vatican's Dicastery for the Doctrine of the Faith, whose recent public statement has reignited worldwide interest and brought the Work increasingly to the forefront.

So do not be disheartened - Everything unfolds in God's perfect time. Our task now is to keep the conversation, the studies, and the information going in order to keep Maria Valtorta's name and Work alive in hearts and minds.

And to think—that at two separate Zoom meetings held on the same day across the globe, spontaneous comments from two people have now been transformed into a message of hope and trust. Together, they sparked this reminder to us all: **God is still at work—and so is His Work.**

REQUEST; WILL YOU ACTIVELY HELP WITH YOUR WRITTEN TESTIMONY ON THE FRUITS OF MARIA VALTORTA?

In the canonical Bible, St. Matthew reports the words of Jesus: A Tree and its Fruit / True and False Prophets.

(Jesus says:) *'Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? So, every sound tree bears good fruit, but the bad tree bears evil fruit. A sound tree cannot bear evil fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will know them by their fruits.'* **(Matthew 7: 15-20)**

There is no doubt that this passage can be aptly applied to the Work, which bears good fruit and thereby reflects Maria Valtorta as a good tree. In fact, the Vatican has acknowledged that the writings may be published "for the true good of readers and in the spirit of the genuine service to the faith of the Church." while the Dicastery for the Doctrine of the Faith (DDF) does not deny the spiritual fruits associated with Maria Valtorta and her writings.

We know that Anne Catherine Emmerich was venerated and ultimately declared Blessed—not because of her writings, which were transcribed and heavily edited by Clemens Brentano, but it was her personal holiness,

heroic virtue, and life as a victim soul that formed the foundation for her recognition by the Church—and rightly so.

The same can be said of Venerable Mary of Ágreda. She was not declared Venerable on the basis of her writings—*The Mystical City of God*. She had obediently burnt the original manuscript at the command of her bishop and therefore, the accuracy of the later rewritten version has been questioned. And so only her life was examined during the process of her veneration, which ultimately succeeded.

In light of this precedent, it is reasonable to propose that, at the very least, an investigation should be opened for Maria Valtorta's cause to be considered for the decree of Venerable. Her life, marked by holy suffering and deep obedience to the Church, warrants such examination. Valtorta's prayers were notably powerful. By accepting her sufferings as a victim soul, she aided many—both in her family, immediate community and beyond. She testified that her prayers for others were heard, with numerous reported miracles and healings attributed to her intercession during her lifetime and since. Added to this are the hundreds of thousands around the world whose hearts and faith have been deeply impacted through reading her writings.

Furthermore, Maria Valtorta's physical sufferings were consciously offered in atonement for the sins of the world and for the conversion of souls. She once said: *"No one can heal me anyway. The Lord wants me like this! And even worse than this."* She also affirmed that even if she were miraculously healed, *"I would renew all my offerings."* A striking testimony to the severity of Maria Valtorta's suffering comes from a Navy Marshal who once spoke to Padre Pio about her, saying, *"Mind you, Father, that poor woman suffers a lot."* Padre Pio responded, *"Yes, yes, I know, I know. But if I can do something, it will be for her soul. I won't be able to do anything for her body to relieve her pains."*

Regardless of whether or not her Work will be confirmed as supernatural in origin, it is undeniable that it has borne no evil fruit—only good. The widespread spiritual benefit reported by readers speaks for itself. A purely fictional novel could not have had such a deep and lasting impact on the hearts and lives of so many, nor in such great numbers, with hundreds of thousands of readers worldwide of over 30 different languages.

Hundreds of people have converted to Catholicism through encountering the Work of Maria Valtorta. This is no small feat, especially when one considers the deep personal and social cost such a conversion often entails. Authors like Scott Hahn, David Webster, and Patrick Madrid have all presented testimonies of the profound struggles that accompany conversion: opposition, misunderstanding, and even alienation from one's church community, family, and friends. Similarly, the fact that Maria Valtorta's writings have inspired similar conversions in the hundreds, speaks volumes about the spiritual impact of her writings. Moreover, countless lukewarm or disenchanting Catholics have reported a renewal of faith and a rekindled love for Scripture and the Church after reading these writings.

SO WHAT IS BEING REQUESTED?

THIS IS NOW AN INTERNATIONAL CALL TO ACTION.

The administrators of the Maria Valtorta Wiki—of which our very own Stephen Austin is now an administrator for the English version—are collecting user testimonies from

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readers around the world on a dedicated multilingual testimony website. The goal is to encourage others to discover Valtorta's Work, and, importantly, to provide documented evidence of its spiritual fruits in souls—evidence that could prove vital should a formal Episcopal investigation into Maria Valtorta's cause for beatification be opened some day.

We've received confirmation that many of these testimonies have already been submitted to a bishop—proof that your story can make a difference. But even more importantly, these testimonies are for **ordinary people**—those seeking truth, encouragement, and spiritual insight—who can witness, through hundreds of personal accounts, how deeply lives have been touched by Maria Valtorta's writings.

We are gathering accounts of **conversion, return to faith, and profound spiritual renewal** brought about through Maria Valtorta's writings. This initiative is far more than a promotional effort—it is a decisive and timely step toward demonstrating to both the Church and the world the authentic and enduring spiritual fruits of this Work, particularly at a time when opposition remains strong in certain circles.

The Church takes personal testimonies seriously when discerning the authenticity and value of any spiritual phenomenon. This will also be true for Maria Valtorta and her Work.

So we ask you: If the Work of Maria Valtorta has led to a deep conversion, a return to religious practice, or significant graces in your life, please consider sharing your experience.

View the 148 testimonies collected so far (including many translated from French and Italian):

☞ <https://testimonies.valtortamaria.org/en/testimonies>

To submit your own testimony (brief or detailed, with options for anonymity):

☞ <https://testimonies.valtortamaria.org/en/submit>

Your privacy is fully respected—you may choose to sign your full name, use a pseudonym, or remain anonymous. Submissions can be as brief or as detailed as you feel comfortable sharing. Providing your email address will not result in spam; it is used solely to contact you if we need to follow up regarding your testimony. Each submission is automatically translated into multiple languages, allowing your testimony to reach a global audience—and enabling you to read testimonies from others in different languages. This multilingual initiative—available in English, French, and Italian—is supported by the Maria Valtorta Foundation in Italy, which maintains regular contact with Church authorities and is actively working to advance the cause Maria Valtorta and her Work worldwide.

Please help us document and show the fruits of the writings of Maria Valtorta.

STEPHEN AUSTIN WEBSITE UPDATES

Dear Readers of the Maria Valtorta Readers' Group, We have several exciting updates to share with you!

1. Luigia Sinapi Declared Venerable

In January 2025, the Vatican declared Luigia Sinapi *Venerable*. Sinapi was a mystic who courageously challenged the Holy Office's opposition to Maria Valtorta's writings and met personally with Pope Pius XII to advocate for them. During their meeting, she boldly affirmed that Valtorta's work was of divine origin. It's a remarkable story—one well worth reading. You can find the full account here:

☞ <https://www.valtorta.com.au/venerable-luigia-sinapi-pius-xii-maria-valtorta>

2. New Evidence of Pope Pius XII's Support

Another significant development comes from a new book published earlier this year: *Maria Valtorta, Dossier du Vatican (Maria Valtorta: The Vatican File)* by French author Alexis Maillard. Framed as an exposé to discredit her, these documents, far from harming her reputation, provide powerful evidence of the Pope's support.

Maillard discloses four previously unpublished documents from the Holy Office's archive. While he presents them as evidence against Valtorta, they instead offer compelling proof that Pope Pius XII not only permitted the publication of her writings, but actively protected them during his pontificate—despite internal opposition. Only after his death were her works placed on the Index of Forbidden Books—a decision now rendered moot by the abolition of the Index and other actions by ecclesial authorities.

Rather than damaging her reputation, these documents reinforce the fact that Pope Pius XII's support for Valtorta was both intentional and steadfast. This discovery adds considerable weight to the case for the authenticity and spiritual value of her writings. For a detailed analysis of these documents and what they reveal, visit:

☞ <https://www.valtorta.com.au/pope-pius-xii-protected-valtorta-writings-leaked-documents>

3. Share Your Testimony

As Catherine explains in her column, the Maria Valtorta Foundation is continuing to collect reader testimonies about the impact of Valtorta's writings. We currently have 148 testimonies—but we need more, especially from English-speaking readers! If her writings have touched your life, please consider submitting your story.

4. Website Update in Progress

We're in the process of modernizing our website interface. A new left-hand navigation bar and updated homepage are already live, with more improvements and additional web pages on the way. Feel free to explore—and we welcome your feedback and suggestions!

God bless you, Stephen

FREE E-BOOK

Giovanna Busolini has, once again, generously offered her book called *Original Sin and its Consequences* to the Maria Valtorta Readers' Group as a free e-book.

This is the second book in her trilogy which has been translated. Her previous one was *The "Sudarium Christi" of Oviedo or the Veil of the Virgin Mary?* Both are listed on our website. Here is the link

☞ <https://www.valtorta.com.au/Valtorta-free-ebooks>

† REST IN PEACE †

Please pray for the soul of

BISHOP PETER JOHN ELLIOTT

An avid reader of Maria Valtorta's Work

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 on its website 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.]