



MARIA VALTORTA READERS' GROUP

BULLETIN No.121 – MARCH 2026

'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: Our MV Zoom book-club meetings are always uplifting thanks to those who participate in different ways. However, the result is always a plethora of fruitfulness which is the reason this edition contains four snapshots which we extend to you all.

Supplement: In Supplement #117, the theme was **Red Martyrs** which focused on those people in the Work who shed blood in their death by execution. However, Jesus reveals other types of martyrdom in the writings. This edition, Part 2, prompted by **Jaime Chavez (USA)**, consists of **White Martyrs**, the bloodless martyrs who lived in total devotion and suffered, 'dying' to themselves daily by patiently enduring trials; and **Green Martyrs** who led a life of extreme, voluntary self-denial and penance in reparation for past sins.

Growing in Faith,

Catherine catherine@valtorta.com.au

MVRG MONTHLY ANNIVERSARY RELEASES

On the 12th day of each month, a new Anniversary item is released. As with all our material – free eBooks, Guides, Maps, Newsletters, Audios, and much more, we invite you to visit our website <https://www.valtorta.com.au/> and access whatever will further nurture your love for Maria Valtorta's writings. **Here is a summary so far.**

OCTOBER 2025: *The Pilgrim's Guide to The Poem of the Man-God*

NOVEMBER 2025: *Where is it? A Guide to Maria Valtorta's The Gospel As Revealed To Me.*

DECEMBER 2025 *A Guide To Maria Valtorta's Other Writings*

JANUARY 2026: *Maria Valtorta Transcripts to the Roman Rite Mass – the Traditional Latin Mass*

FEBRUARY 2026: *The Glossary for the Poem of the Man-God / the Gospel As Revealed to Me.*

THE FRUITS FROM THE MARIA VALTORTA BOOKCLUB ZOOM MEETINGS

Here are four glimpses into our MV Zoom Book-club meetings which reveal some of the benefits we experience which, on the surface, begins with what appears to be just sharing personal or meaningful passages but which, once shared, unravels a mystery or sheds more depth or enlightenment.

1. In a previous meeting, a Reader, **Ed Chavez (USA)** shared a passage from *The Little Notebooks* (31 May 1948, pp. 122-4), so in Bulletin #120, we invited Readers to create an image from the description given in the excerpt of **the Sign/Symbol that Mary wanted people to venerate**, just as Ed himself had attempted with difficulty. I received a welcomed response from just two Readers who had made an attempt but had given up because they found it was too hard. However, a computer-generated image has been printed at the top of this page which is certainly an impressive outcome. For Readers who receive this newsletter electronically, enlarge the image above in order to view the details more closely in relation to the passage.

2. Thanks to a passage chosen by **Veronica Lee (South Korea)** at a recent Zoom meeting, the topic of Grace was shared with the group, helping us come that little bit closer to better understanding some of its many intricate facets.

(Notebook 1943, June 6, pp. 58-60)

(Jesus says to Maria Valtorta:) "What is grace? You have studied and explained it many times. But I want to explain it to you in My own way, in its nature and in its effects.

Grace is to possess the light, power, and wisdom of God in yourselves - that is, to possess intellectual likeness to God, the unmistakable sign of your filiation in God. Without grace, you would simply be animal creatures that had reached such a point in evolution as to be endowed with reason, with a soul, but a soul on an earthly level, capable of acting in the circumstances of life on earth, but unable to rise up to the regions where the life of the spirit transpires. **Grace is thus a sublime gift, the greatest gift that God, my Father, could give you. And He gives it to you freely,** for His love as a Father for you is infinite, as He Himself is infinite. If we wanted to state all the attributes of grace, it would require writing a long list of adjectives and nouns, and we would still not explain perfectly what this gift is.

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Remember this alone: **Grace is to possess the Father**, to live in the Father; **grace is to possess the Son**, to enjoy the infinite merits of the Son; **grace is to possess the Holy Spirit**, to benefit from his seven gifts. **Grace, in short, is to possess Us, the Triune God**, and for your mortal person to be surrounded by the hosts of angels who worship Us in you.

[...] Not all souls in grace possess grace in the same measure. Not because We infuse it to different degrees but because you manage to preserve it in yourselves in different ways. Mortal sin destroys grace; venial sin causes it to crumble; imperfections make it anemic. There are souls, not entirely bad, that languish in spiritual consumption because, by their inertia which spurs them to commit continual acts of imperfection, they increasingly thin grace out, turning it into a most slender thread, a fading little flame when it should be a fire, an intense, lovely, purifying blaze. The world is collapsing because grace is collapsing in almost all souls and languishing in others.

[...] The vital elements are to live according to my Law - chaste, merciful, humble, loving God and one's neighbour; it is to live by 'living' prayer. Then grace grows, flourishes, sinks in deep roots, and rises up into the tree of eternal life. Then the Holy Spirit, like a sun, inundates you with his seven rays, his seven gifts; then I, the Son, penetrate you with the divine rain of my Blood; then the Father looks at you with pleasure, seeing His likeness in you; then Mary caresses you, clasping you to her breast which bore Me, along with her little children who are lesser, but very, very dear to her Heart; then the nine angelical choirs crown your soul, the temple of God, and sing the sublime 'Gloria'; then your death is Life and your Life is blessedness in my Kingdom."

3. Gerard Beer (USA) pointed out that Saint Maximinus is one of his favourite characters, and having mentioned this a few times over the course of time, I thought I would do a supplement on him one day. According to Gerard: *"His story collaborates well with the Poem and my travels there [to France]."*

However, this proved to be difficult because Maximinus was often present in a scene but always in the background, in a crowd, or part of a group during a conversation or event, and did not have enough 'speaking parts' to fully reveal his individuality or the specialness of his character to fill four pages. Yes, Maximinus was Lazarus' Steward and friend, a little older than Lazarus – about 35-years-old, he found Ishmael's body, he attended to Lazarus, he was with a dying Lazarus, he arranged Lazarus' burial and the removal of the stone at Lazarus' resurrection, he was with the apostles after the crucifixion, at the supplementary Passover and at the Ascension.

Over the years, experts in theology, geography, astronomy, medicine etc, have written articles and refutations supporting the accuracy of **major** aspects from the Work but Maria Valtorta's authentic writings also reveal the accuracy in the **minor components and characters** too such as Maximinus. He was not a fictitious extra thrown into the narrative of a so-called 'good novel'. He was yet another less-conspicuous yet accurate detail presented to us by our most loving Jesus who knows we can never be satiated by what He tells us through Valtorta. This accuracy about Maximinus can be validated by the information given from the following research done by Gerard.

"Saint Maximinus of Aix, also known as Maximin or Massimino, was the first bishop of Aix in the region of Provence, modern-day France. According to tradition, Saint Maximinus was one of the 72 disciples sent out by Christ to spread His teachings. He is said to have served in the house of Saints Martha, Mary and Lazarus of Bethany. It is believed that he accompanied Saint Mary Magdalene on her journey from the Holy Land to the area of Aix around the year AD 42. Upon arriving in Aix, Saint Maximinus dedicated himself to spreading the message of Christ and establishing a Christian community. He was known for his humility, piety, and fervent dedication to the faith. Legend has it that he built the oratory of San Sauveur, where he consecrated the altar using relics from the Holy Sepulchre. Despite the lack of specific information about his physical appearance, Saint Maximinus remains a significant figure. His ministry in Aix played a pivotal role in the development of Christianity in the region. He became known for his teachings, healing abilities, and compassion for the poor and needy. Saint Maximinus' spiritual influence and devotion led to his recognition as a saint. His feast day is celebrated on the 8 June. He is buried in the crypt of the basilica of Saint-Maximin in Aix, France. While the exact details of his death are unknown, his tomb serves as a place of pilgrimage and prayer for many faithful believers. Although Saint Maximinus was canonized before the formal establishment of the Congregation for the Causes of Saints [that is, pre-22 January 1588], his sanctity continues to inspire and guide the faithful. Throughout history, he has been venerated as the patron saint of Aix, France, and the archdiocese of Aix. His life and works stand as a testament to the power of faith, love and service to God and others."

https://www.saintforminute.com/saints/saint_maximinus_of_aix

There are no 'fillers' or fictitious elements in Valtorta's Work. Every character – from the most to the least important, and every place – from the highest peak to the lowest ditch in the road, is factual and true to form.

(As a personal assistant to the Lazarus household, wouldn't it have been absolutely wonderful if he had left us a written account of the personal lives of Lazarus, Mary and Martha, and the workings of their estate!)

4. On a couple of other occasions on Zoom, we have had Readers share images and videos of their visit to the various sites related specifically to Maria Valtorta. At our last Zoom meeting, **a Reader from Switzerland** shared images (attached) from his trip to Italy which included visiting the school that Valtorta attended.

*"Some time ago, I was in Milan and visited the Ursuline nursery school that Maria Valtorta describes in her **Autobiography**. Here she says she met Jesus for the first time, contemplating Christ taken down from the Cross, which was at the foot of the altar in the chapel (no longer there). It was also visited by Pope John Paul II."*

Maria says: "When we arrived in Milan in September, Mother's first concern was to find a school for me. I was four-and-a-half-years-old and very shy. I had become so through fear of making mistakes and getting into trouble with Mother. I was healthy but I suffered greatly from Milan's harsh and humid climate. It would have been better to keep me at home [...] but my mother took me to [...] the Ursuline Sisters on Via Lanzone.

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At nursery school, I was an eagle compared to the other girls older than me. I could already read the entire alphabet and write vowels and consonants, not to mention that I sounded like a lovebird when stammering some French full of r's, which I liked so much back then!

So I went to nursery school very willingly... [...] It was a holiday for me to go there and find caresses, praise, prizes, and so many little girls to play with. Play! What joy! You have to have been an only child, and cared for the way I was to understand the curse of being an "only child".

The Sisters were beautiful and good. **But the school was ugly, gloomy, and old.** Nestled between the houses of old Milan and the Basilica of Saint Ambrose, **it had little light, a tiny greenish garden which went up to the stones, monastery cloisters, dark corridors, and a chapel from the time of the catacombs.** Yet I gladly went to school.

At school, I found God. Father and Grandmother spoke to me about Him, had me pray and took me to church. But I encountered the face of God and His love at school. The first true and indelible encounter.

The good Sisters, especially Sr. Fulgenzia, spoke to us of God with words suited to our little minds. They told us about "God's stupendous works," they described the attributes of divinity, and instilled in us the holy fear of God. "God always sees us; God is always present; nothing is hidden from Him; He is everywhere". How often I heard those words! [...] And our Guardian Angel? In the garden, so dismally tinged with green, there was a grotto containing, I believe, St. Michael the Archangel, since he was holding a sword in his hand. A gigantic angel for us who were so small! ... And Sister would take us before him and tell us that an angel like him but even more handsome, was always at our side and that we had to be good or he would cover his face with his beautiful wings and weep...

But more than these first two experiences with the supernatural, what made my heart throb more than anything else before the ineffable mystery of divine goodness was the figure of Christ laid to rest in the Chapel. It was under the main altar. It must have been a very old work of art and was of undoubted merit because its realism was so impressive. Christ must have been just so when the pious hands of Joseph and Nicodemus unnailed Him from the cross to place Him in His Mother's lap. Life-sized, it displayed the weary features of one who died amidst a thousand spasms and, in his limp limbs in the abandonment of death, all the wounds, lashes, piercings and contusions of a tortured victim, as the Lord was before the crucifixion.

Impressive, but many of my companions would weep with fear when they took us there to see it and pray. I did not cry with fear but trembled with compassion. I, who from then on could not bear to see anyone suffer, not even a chicken, and who repeated to myself that this poor body was Jesus' and *that our sins had so reduced Him to that state.* I do not know if it was entirely right to impose certain meditations on creatures under five-years-old but what I am sure of is that, unlike the others weeping with fear of that corpse, and above all, *with fear of God's punishment for our sins,* I trembled with sorrow over Him alone and *felt* that it was love, *His* love for us, more than the crucifying Jews, that had so reduced Him, and I wish I could have consoled Him... Overcoming the natural repugnance for that fearfully wounded body, I gazed and gazed at it and wished the urn were open so I could get

close to Him, caress His head crowned with thorns, kiss Him as well, and make Him feel that I loved Him.

[...] Once back home, having already told Grandmother everything, I repeated what I knew to Mother, Father, the maid, the soldier, and then I went to bed thinking of Jesus who was there alone and... sick, as I would say. And this thought was so powerful that at times, I would wake up at night in tears and say to Grandmother who slept with me or to Mother who came running on hearing me cry, that I saw Jesus who was very ill and was weeping because He was alone. This made quite an impression on them and they considered transferring me to another school which would be less... medieval, lest I should become sick from fear. No, I was sick from love.

The first contact had taken place, and I would never lose sight of Jesus and Mary, although, in certain periods, there was a blameworthy coldness on my part. But I never again turned away from Him in a proper sense - and from Him as sufferer, as Redeemer, as King of sorrow. I have never understood Jesus except in the crimson robe of His blood, and I have always been anxious to console Him by becoming like Him in sorrow, voluntarily suffered out of love. While my parents were deciding on the choice of a new school, I suddenly came down with a very serious case of whooping cough. [...] I never went back to the Ursulines. The illness lasted for months and was overcome only that summer by going to Tuscany on a holiday. In October 1904, I was enrolled in the Marcelline school." (*Autobiography*, pp. 27-31)

As you can see, the purpose of this Zoom book-club is to create an opportunity for a community of kindred spirits to gather, read and appreciate the writings of Maria Valtorta, and other MV news-related events. We do hope that these snapshots encourage you to join us, even occasionally.

COULD THIS BE THE LONGEST AUTHENTICATION GIVEN BY JESUS TO A PRIEST ABOUT VALTORTA?

In his 6-volume work "*Confidences of Jesus to a Priest*", Monsignor Ottavio Michelini, Archbishop of the Diocese of Carpi (province of Modena in the Emilia-Romagna region of Central Italy), reported a series of dictations and visions given to him by Jesus Christ and the Virgin Mary from 1975 to 1979. Here are two rather lengthy excerpts that Michelini wrote which were dictated to him by Christ about Maria Valtorta:

§48- I love souls "I dictated to Maria Valtorta, a victim soul, a marvellous work; of this work, I am the author. You yourself have realized the furious reaction of Satan towards it. You have verified the resistance that many priests place on this work, and if it were not only read but also studied and meditated on, it would be an immense blessing for so many souls. This work is a source of serious and solid culture. But instead of this work, for which there is reserved a great success in the regenerated Church, they prefer the filth of so many magazines and books of the presumptuous and proud theologians."

Vol 1: 19 September 1975

<https://www.jesumariasite.org/Salvation/pdf/01-Volume-I-Confidnze-IT-EN-ES-Don-Ottavio-Michelini.pdf>

§216 ~The new spring "Among these, there is a priest (X.). He is dear to Me because of his desire of perfection and also by his love for the marvellous work that the world ignores and that the proud reject, but which the humble love: "The Poem of the Man-God." It is a work desired by divine Wisdom and Providence for the new times; it is a source of living and pure water. It is I, the living and

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eternal Word who am giving Myself as food to the souls that I love. I am Light, and Light is not confused, nor fused with darkness. Where I enter, darkness is dissipated to give place to the Light. Where there is no life, there is death, and death is putrefaction. There is a spiritual putrefaction that is no less nauseating than organic putrefaction of bodies that rot. I, who am Truth and Life, living water and the light of the world, how could I make My dwelling in souls infected with the concupiscence of the flesh and of the spirit? Son, this also proves that he who has not felt in the "Poem" the savour of the divine, the perfume of the supernatural, has his soul darkened and filled with obstacles. [...] Let that priest know that every time he re-reads the "Poem of the Man-God," he is giving Me joy, for all those who have denied it to Me. Let him fear nothing, even if there are those who reject it and do not understand it."

Vol 2: 22 January 1976

<https://www.jesumariasite.org/Salvation/pdf/02-Volume-II-Confidnze-IT-EN-ES-Don-Ottavio-Michelini.pdf> Researched in collaboration with Veronica Lee, South Korea

HIGHLIGHTS FROM THE MARIA VALTORTA CONFERENCE IN ITALY IN OCTOBER 2025

This was the 16th Maria Valtorta National Conference and the 6th International Conference organized by the **Maria Valtorta Onlus Foundation** by President Fr. Ernesto Zucchini and his assistant, Lucia Martinucci.

VIDEO 1: The Conference began with a prayer – the Holy Rosary led by Francesco Terranova, a council member of MV Onlus Foundation. Instead of praying the traditional mysteries, the rosary consisted of the contemplation of a specific and detailed episode in the life of Jesus – The First Miracle of the Multiplication of the Loaves. The reason for this was that Terranova felt that when Jesus sent out the 18 disciples to feed the crowd, He was also watching them to test their faith. Francesco Terranova also felt that this is the reason Jesus gave Maria Valtorta this vision – to show her, and us, the lack of, or the depth of faith that His followers had at that time, which is still relevant to His followers today.

(First Decade) **Marjiam** was completely filled with unwavering faith.

(Second Decade) **Bartholomew** believed in the fifty pieces of bread but he did not believe they would multiply.

(Third Decade) **Thomas** believed in Jesus but not in the miracle. He sits and counts the contents over and over waiting to see something happen but does not see them multiply. It is finally Matthew who tells him to get up and distribute.

(Fourth Decade) **Judas** does not believe. But he doesn't want Jesus to look bad so he takes his own money and wants to give it to people to compensate for the "lack" of food, the lack of a miracle.

(Fifth Decade) **The Scribe** has seen the miracle of the cure of his own son and still does not believe. He reluctantly goes out to distribute, and when he sees the miracle, he asks Jesus if he can to keep a piece of bread as a "souvenir" for himself.

I highly recommend that you read this First Miracle of the Loaves (P2, Chapter 272; G4, Chapter 273) which was also a selected passage by a Reader at one of our Zoom meetings! It is very comical in parts yet very enlightening!

VIDEO 2: Interview with Fr. Pereira and Lucia Martinucci

<https://www.youtube.com/watch?v=rEiOgrXeX-4> (27 mins)

This video details how Fr. Pereira came to know and love the writings of Maria Valtorta, and the numerous times Our Lady of Medjugorje commented on the *Poem of the Man God*, more times, in fact, than has been recorded. As this video is in English, I invite you to watch it.

WEBSITE UPDATES

"Did Jesus Mention Aliens in Valtorta's Work? A Comprehensive Examination" Read the article here:

<https://www.valtorta.com.au/did-maria-valtorta-teach-aliens> or

Watch or listen to the podcast here:

<https://www.youtube.com/watch?v=ZIs21t5RvrE>

LETTERS

What a fabulous video on Jesus and the disciples. I am probably the first to see it. **GERARD BEER, USA**

Once again, you amaze me. Another wonderful Bulletin and Supplement. I do appreciate the video of Ferri's images which is so good. When they break out in their beautiful smiles, I can't help but smile along with them. It is such a pity that some of the Readers don't have access to the internet to view this video.

GWEN STORY, NEW ZEALAND

[Ed: It must be noted that Ferri was a sculptor first and foremost, and a sketch artist second. Painting life-like portraits was not his specialty which leaves some Readers less satisfied with some of the sketches in the book.]

Maria Valtorta is not well known in my country, Lebanon. I came across it around 10 years ago through my brother who is an avid reader like I am. There is a Lebanese Facebook page for Maria Valtorta that has around 20k subscribers, but I doubt they have all actually read it in full. As for myself, I have read all 10 volumes, the 3 Notebooks, the Little Notebooks, and a little bit from Azariah, the letters of St. Paul, and a meditation book on the rosary. Some I read in English, and some in French. What I can tell you is that the blessed writings of Maria Valtorta totally anchored my faith, and brought the kingdom of God into my heart. I keep giving her books to my friends to read, but I am yet to find anyone who is as addicted to them as I am. They all love it, as they say, but **we need to live it**. I wish the day when it will be more openly acknowledged will come very soon because **everyone needs this food**, and they need it badly.

NADIA NASR, LEBANON

† REST IN PEACE †

Please pray for the soul of

**PETER BARRON &
CLARICE GIACOMINI**

Both avid Readers of Maria Valtorta's Work
& **BERNIE STORY**

Husband of our valued New Zealand agent, Gwen

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.]