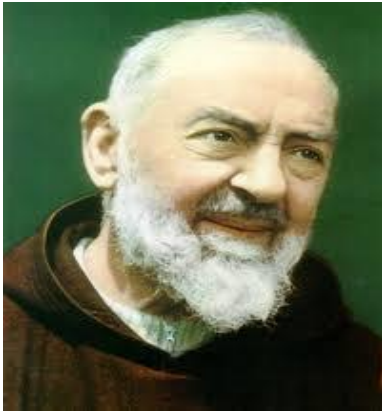


MARIA VALTORTA READERS GROUP

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MARIA VALTORTA READERS' GROUP

BULLETIN No.123 – SEPTEMBER 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: As part of the Anniversary theme where we show our appreciation for these writings, this edition attempts to update information (with mixed success) on the two translators who opened the door to the English-speaking world by translating the extraordinary writings of Maria Valtorta.

Supplement: As this year marks the 65th anniversary of the death of Maria Valtorta, it is only appropriate that the supplement consist of selected passages from Readers worldwide, revealing their love for, and appreciation of, Valtorta's writings, and God's gift to us all. Maria Valtorta willingly sacrificed her life for our benefit and enrichment. Hence, a compilation of passages for you to read at your leisure and share with others who may want a taste of this Work. For your convenience, the passages have been presented in the order in which they appear in the Volumes.

Growing in Faith,

Catherine catherine@valtorta.com.au

HUMOUR

I was recently researching information on the translators of Maria Valtorta's writings for this edition of the newsletter, and Google delivered a fruitless response. In fact, Google threw its hands up in defeat and tried to outsource this question by suggesting I check out — wait for it— the **Maria Valtorta Readers' Group** website! It was literally passing the baton back to me! While I'm thrilled that the Silicon Valley tech giants recognise the MVRG website as a digital authority, it is a bit of a tragedy that Google knows about Maria Valtorta, and yet we are struggling to get the rest of the human population to read and appreciate these wonderful writings!

Apart from the effort that we personally put into the MVRG website, articles, newsletters and zoom meetings, there are others who promote the writings of Valtorta in so many countries and languages in different ways through: websites, podcasts, audio recordings, videos, articles, social media, or among friends and family. They generously give their time and talents to help bring this

exceptional Work to a wider audience. We are all united to Maria Valtorta's mission. Every contribution, whether large or small, also plays an important part in making us feel **like kindred spirits** regardless of where we live or the language we speak, united under the worldwide-reaching umbrella of Maria Valtorta.

WHERE ARE THE TRANSLATORS NOW?

After spending endless days converting the Maria Valtorta French graphic novels into a digital format, I have come to truly appreciate the monumental effort of the translators. The process required the meticulous translation from French into English (without relying on inaccurate translation apps), cross-referencing the text with the original volumes, deleting the text from the French speech bubbles with surgical precision, only to replace them with the English text with equal care, all the while hoping that the word count would fit inside the bubble perfectly. This arduous experience, gave me an even more profound respect for **Nicandro Picozzi's** humongous effort in translating the five-volume narrative - *The Poem of the Man-God*. It also highlighted the marvellous skill of **Rev. Fr. David G. Murray** who translated Maria Valtorta's *Autobiography*, *The Book of Azariah*, *Notebooks 1943*, *Notebooks 1944*, *Notebooks 1945-50*, and Dr. Emilio Pisani's *Padre Pio & Maria Valtorta*. These writings were not narratives but complex, highly theological dictations which are difficult to comprehend at the best of times in one's mother tongue let alone in another. Those who have learnt a second language will understand the immense difficulty of finding the exact, subtle replacements needed to transpose such a profound text. This led me to question and research where these great men were today.

PROFESSOR NICANDRO PICOZZI (M.A., D.D.)

Finding updated information on this translator was very difficult indeed. I had originally consulted a video released by Dr. Emilio Pisani in his *Memorie and Testimonianze* video series for an article I had written for a previous bulletin (#110) but nothing more was available except for the following: **Born 23 April, 1916 in Airdrie, Scotland UK. His parents were Nicandro Picozzi (after whom he was named) and his mother was Agnes Devlin.** From this, it could only be presumed that he was well and truly a centenarian or that he was currently in the heavenly realm with Maria Valtorta herself. I was recently informed of the latter but no death notices were available. All we know is that Professor Nicandro Picozzi, a teacher, was born and

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raised in Scotland then came to Italy. He not only offered to begin translating the Work in the 1980s but he did not even want to be paid. He was financially comfortable and had retired in Italy on a small farm with his wife.

Professor **Nicandro Picozzi** was the primary English translator of the writings of Italian Catholic mystic **Maria Valtorta**. He undertook the monumental task of translating Valtorta's expansive Italian manuscripts into English, originally published as *The Poem of the Man-God* (renamed *The Gospel as Revealed to Me*.)

Picozzi's English translation brought Valtorta's visions, her private revelations to an international global audience. This was a break-through with 24 countries that speak English and many more teaching it as a second language. The English publication was distributed widely through the Maria Valtorta Heritage Foundation, the Publishing House of Centro Editoriale Valtortiano.

Picozzi was entitled to guarding his privacy since completing the translations but nonetheless, we, in the English-speaking world would like to publicly thank him immensely. Our spiritual growth, our love for Jesus and Mary, our extended knowledge of the bible, and our endless curiosity has been satiated because of his selflessness over so many years.

REVEREND FATHER DAVID G. MURRAY

Still very active and lucid, Fr. Murray is a 77-year-old Catholic priest, scholar and translator. *[Notably, he should not be confused with the layman David D. Murray (1932-2022), who founded the Maria Valtorta Readers' Group and who marvelled at how two men from different parts of the world with the same name but distinguished from a less noticeable different middle initial were both called to serve Jesus through Maria Valtorta.]*

Born in Manhattan in 1949, Fr. Murray was one of five children. His parents were both lawyers; his mother was a highly cultured woman who independently chose to convert from Protestantism to Catholicism at age 27, drawn by the seriousness of the Church. Reflecting on his youth, Fr. Murray credits his edifying life to his family and excellent teachers.

However, during his university years, Fr. Murray experienced a spiritual void and felt like a lapsed Catholic. In search of meaning, he began exploring the mysticism of various Oriental cultures alongside his formal university studies in history and philosophy. This quest eventually led him back to Catholic mysticism. He deeply studied the works of St. John of the Cross, St. Teresa of Avila, St. Catherine of Siena, St. Francis of Assisi, as well as 16th-century Hispanic and Irish mystics and monks. Between the ages of 20 and 24, these writings sparked a profound spiritual awakening. He experienced a renewed awareness of the Virgin Mary's intercession, which ultimately guided him back to the sacraments of Reconciliation and Holy Communion.

While attending a secular university, Fr. Murray prayed for guidance, offering to transfer to a Catholic institution if it aligned with Christ's will for his life. Shortly after, while reading Saint Bonaventure's *Vitis Mystica (The Mystical Vine)* on the Passion of Christ, a providential encounter altered his path. An acquaintance noticed his interest in mysticism and introduced him to the **Institute Id of Christ the Redeemer (Idente Missionaries)**. Founded in Spain in 1959 by Fernando Rielo, the institute's name derives from Latin and Spanish roots meaning "to identify with Christ." Following a successful trial period with the order, Fr. Murray was ordained an Idente priest, a vocation that

led him to travel and minister extensively across Spain and Italy.

Fr. Murray's connection to the mystic Maria Valtorta began through a brother priest serving south of Rome who possessed a natural intuition for mystical presence. This brother introduced Fr. Murray to the *Centro Editoriale Valtortiano* publishing house, where he met the Foundation's directors, Dr. Emilio Pisani and his wife, Claudia.

Dedicated to their mission, the childless couple viewed the preservation and promotion of Valtorta's Work as their life's mission, earning international recognition. They would run retreat-like sessions every week where they would talk about one of the writings of Maria Valtorta with their staff which helped form a tremendous spiritual family. Recognising Fr. Murray's theological background, the Pisani family commissioned him to translate **five books** into English. These translations have since achieved widespread international acclaim. Personally, Fr. Murray found an inward harmony with Maria Valtorta's texts, noting that her writings beautifully mirror the "filial holiness" and acute awareness of Christ's presence advocated by his own order's founder, Fernando Rielo.

In 1991, Fr. Murray translated *The Autobiography* (when he was just 42- years-old),

In 1993, he translated *The Book of Azariah* (at 44),

In 1996, he translated *Notebooks 1943* (at 47),

In 1998, he translated *Notebooks 1944* (at 49),

In 1999, he translated *Padre Pio & Maria Valtorta* by Dr. Emilio Pisani. (aged 50),

In 2002, he translated *Notebooks 1945-50* (at 53).

I marvel at the young age at which he deeply became acquainted with Valtorta's Work. While I am aware that he must have read and fallen in love with these writings in Italian pre-1991, as a translator, the depth of understanding increases a hundredfold when one has to study and translate every word. A demanding and incredible task!

Furthermore, as the three Notebooks are primarily dictations on various moral, ecclesiastical, theological and scientific topics, understanding and using the correct terminology would have been more demanding.

The English-speaking world is so grateful to say the least. We are indebted to the commitment and the time Fr. Murray spent during his more youthful years on this huge project. **The Maria Valtorta Readers' Group worldwide would like to offer you both our most heartfelt thanks.**

[Ed: The information from this article has been extracted and paraphrased from an interview that took place between Fr. David G. Murray and Robert Nugent from his channel *Decrevi Determined to be Catholic*. It is called **Conversation with Fr. David Murray - Fernando Rielo and Filial holiness** and here is the link

<https://www.youtube.com/watch?v=e0CQuS7IeX8>

While the interview goes for 90 minutes, the theme of the interview is primarily about the founder of this order so I have only focussed on the Maria Valtorta component.]

MOTHER TERESA - HOT OFF THE PRESS

While we have been aware of the documented account that Mother Teresa carried Maria Valtorta's Work with her and that she recommended that people read it, here is a 90-second video recently released by Fr. Maasberg who testifies on this matter.

<https://www.valtorta.com.au/mother-teresa-of-calcutta-valtorta> Scroll down to the video.

MARIA VALTORTA IRISH CONFERENCE 2026

Just a reminder that the six videos are available from the first Maria Valtorta Irish Conference organised by Robert Nugent from his channel, Decrevi Determined to be Catholic. Here is the link

<https://www.youtube.com/playlist?list=PLzS6VigWBhOdWGEaAbFyshEAgCuoGCaw0>

One such video is: **What Makes Maria Valtorta's Work Extraordinary: 24 Defining Features (59 minutes) presented by Stephen Austin.**

<https://www.youtube.com/watch?v=gneRAYa9IXA>

Topics Include:

- The unprecedented scale of Valtorta's visions of the life of Jesus and Mary
- How her writings illuminate both the Old and New Testaments
- Remarkable geographical, archaeological, historical, and chronological detail and accuracy
- Insights into the personalities of Jesus, Mary, the Apostles, and hundreds of Gospel figures
- Testimonies from renowned theologians, biblical scholars, Mariologists, and Church figures
- Scientific and historical studies connected with her writings
- Why many readers regard her work as one of the most significant private revelations of modern times

The material presented was based on the Chapter: the "Unique Features of The Poem of the Man-God" pp. 79-105 in *A Summa and Encyclopedia to Maria Valtorta's Extraordinary Work*, available here:

<http://www.valtorta.com.au/TheDefence>

PADRE PIO & MARIA VALTORTA BOOK REVIEW

Over the years, I have been asked why I do not stock the book **Padre Pio & Maria Valtorta** (listed in an article above). In all honesty, my conscience won't let me.

When I first saw the book, I was very eager to buy it because I had read about the approval Padre Pio had given, and the forceful tone in which it was made. I presumed that the book would reveal a physical or verbal encounter or interaction between them both. With Padre Pio's name listed first in the title, I thought more information had come from among his private documents. However, it proved to be a disappointment.

The book has 75 pages. The first 46 consist of a synopsis of Padre Pio's life. The next 14 pages, a synopsis of Maria Valtorta's life. The next 8 pages alone are about them both, and these are excerpts from Valtorta's writings where very little is said, and where her encounter with this special saint is through a scent or in a dream, and only on three occasions at that. The last 7 pages are on people who gather to read the Work.

This book certainly has its place in promoting Valtorta to a select audience but I didn't feel eight pages of information that people were drawn to the most was adequate to stock. Therefore, in order to save you the expense of buying it, here are the passages in question from all of Valtorta's writings.

Autobiography, pp. 411-2, 415

(Maria writes:) In the spring of 1940, when Mother was sicker, I had written to various relatives to advise them of her serious condition. They all responded with kind and

encouraging words. And among other things, a male cousin wrote to me, to whom I hadn't written directly because I preferred to write to my female cousins. Women understand each other better.

Giuseppe is a man who has undergone many trials. He lost his mother at the age of seven, and he was a widower at forty with four children, one of whom died in 1935 at the age of 21. When I was in Reggio Calabria, I had occasion to get to know this man with a good and exuberant heart quite well, and I regretted that his goodness was entirely human – without a trace of faith. [...] I was thus astonished by his letter, entirely pervaded with faith. Observe that...having come to blows with Mother, at that time when we were his guests, he had not written any more. Only at my father's death had he written to Mother. I don't know what he said. I know she was very surprised at Giuseppe's religiosity and replied in such an inappropriate fashion that he never wrote back.

With his wonderful frankness, he even declared to me recently that he felt obliged to write me against his will, "spurred by an unknown force" as he says, since on his own, he would never have done so, thinking that over time, I had become "like my mother and therefore, an arid selfish heart," as he further writes. I replied with gratitude. And it was clear I managed not to disappoint him as he wrote back. And that happened three times from April to June.

Then there was silence until April 1941, the period in which I received a long letter from him wherein, continuing to say he was spurred to write me by a superhuman force, he confessed he was a convinced, practicing spiritist.

[...] I decided not to even answer him. I then reflected that this was not charity. His letter, in short was pervaded with respect for God and a submission to His will which are hard to find in practicing Catholics. Among other things – answering on behalf of his sister to whom I had written to Padre Pio for a nephew fighting in East Africa – he spoke so favourably about this Friar with such deep respect for the Church that I did not feel like condemning him. [...] Padre Pio's blessing also gave me courage to go on..."

Notebooks 1943, p.27

(Maria writes:) I have seen and spoken to Padre Pio of Pietrelcina (while dreaming). I saw him, also while dreaming, in ecstasy after Holy Mass; I have seen his penetrating gaze and observed the scar of the stigmata when he took me by the hand. And, not dreaming, but wide awake, I have smelled his fragrance. No garden bursting with flowers in full bloom can give off the celestial scents which filled my room on the night between July 25 and 26, 1941 and the afternoon of September 21, 1942, precisely when a friend of ours was speaking about me to Padre Pio (I did not know that he had left for San Giovanni Rotondo). On both occasions, I later obtained the graces requested. The fragrance was perceived by Marta, too. It was so strong that it woke her up. It then ceased as suddenly as it had come.

Recollections of Women who knew Maria Valtorta. (Available only in Italian). The testimony by Marta Diciotti is taken from this book.

(Marta says:) Professor Nicola Pende wanted to take Maria to Rome, to his clinic on Salaria Street. And he would have transportation for her, either in his fine car,

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which was big and comfortable, or in an ambulance – whichever she preferred.

"Yes, yes, professor," Maria said. "Later, on arriving there, I will become a guinea pig."

[...] In addition, she once said to me, "It's useless all the same... They won't cure me. They make me suffer more, and that's all."

And I replied, "Why not say so?"

She answered, "Why let others in on my secrets? No one can cure me anyway."

She said this on many, many occasions. And in addition, more than once she said, "The Lord wants me like this in any case! And even worse than this." or "Once I was cured, I would make my offerings again."

I remember that on one occasion, a warrant officer from Marina who lived alone with his wife near here on Vittorio Veneto Street whose name was Arena, spoke to Padre Pio, whom she had gone to see about Maria. In fact, at one time, men in particular could also speak with that famous capuchin, not just make a confession. This warrant officer, then, who felt pity for Maria's many sufferings, by his own initiative asked Padre Pio to have her obtain the grace of being healed, or at least of suffering a little less.

"Look, father, this poor woman is suffering so much." this man said.

"Yes, yes, I know, I know. But if I can do anything, it will be for her soul. But I can do nothing for her body to relieve her afflictions."

And while he was speaking with Padre Pio, a big wave of perfume was perceived here. When he returned home, he went to see Maria and told her about his request and the answer he had received. She smiled and said, "Well, yes! He's right." And she asked him about the time that conversation with the Friar in San Giovanni Rotondo took place. Well, the time – and obviously, the day – correspond exactly to the moment that wave of perfume was perceived.

Notebooks 1944, 25 July pp. 468-9

(Maria writes:) Yesterday there was no dictation. Rest for my weary shoulders, crushed by abundant writing in recent days. But not an absence of heavenly favours.

First of all, a lot of peace, and then the visible presence of my Heavenly Friends and their caresses and (perceptible to others as well) that scent of roses, which is sometimes pure, as if there were tufts of just-cut roses in the room, and sometimes seems fused to a tenuous smell of iodine and vinegar, as if the roses had withered a little on their stems. The perfume comes slowly; at the outset, it is barely a nuance; it then intensifies and grows, virtually coming in waves, at times very forceful and at times less marked. It then disperses as it has come.

It is generally the smell of roses. But sometimes it is complex, as if there were gardenias, jasmines, violets, lilies of the valley, normal lilies, and tuberose. I never smell carnations, irises, daffodils, freesias, or other flowers. Only the ones I mentioned above.

I think it is brought by some "Friend" or comes with the blessing of Padre Pio. But I do not know exactly. And I greet it every time with a thanksgiving, saying, "Whoever you are, thank you for your perceptible protection." For I feel protected when I am in the midst of those fragrances, even more than usual. As if I were in the arms of someone who loves me with the perfection of a saint.

Now, before writing what I have written, I took the Bible and opened it by chance. It opened upside down. You can see it was by chance! And, after turning the book around correctly, I saw Exodus, chapter 30: the altar of the perfumes.

Jesus says to me, "Leave it open there. It is the lesson for today. First write on the perfumes I send you, and then I shall speak on the ones I want you to send Me." I have written and wait.

Notebooks 1944, 29 November, p. 626

(Maria writes:) A bit of painful news. And I feel the need to tell you what may seem childish to you. But it is not that way for me, who has known the veracity of my dreams for years.

Eight days ago, on 22 November, precisely the night preceding Marta's going down to Lucca to find out about permission for haulage, in my short sleep at dawn, I dreamt of heading for Viareggio (on foot), together with Marta, and meeting Padre Pio, or a Franciscan - but I think it was Padre Pio - who looked at me and said, as if speaking to himself, "It is bitter, though, to have gotten enthusiastic about returning and to experience such delay!" I turned around and, a bit irritated and excited, asked, "What's that? What's that?" He replied, "Nothing. I was saying that it is bitter to have gotten enthusiastic about returning and to experience such delay." He said that twice and disappeared.

I woke up with concern and said to Marta, "You'll see that nothing can be done." Marta replied, "Why, no! On the contrary, Padre Pio came to say that the delay has been bitter, but it is over." I responded, "No, no. You'll see that it's beginning now. He was too sad saying those words."

LETTERS

I was very excited as I received the four glorious graphic novel books this morning. I'm reading the first one about the birth of Our Lady. My son has three little girls with the eldest being 2 ½, so he will love reading that to her as she is not far from the age of the Blessed Virgin when she went into the Temple. My other son is very impressed too with the quality of the work. I'll mention it to my daughter and I'm sure she will be interested. Thanks again. They're so beautiful.

KIRSTEN, AUSTRALIA

The parcel arrived today with the Graphic Novels.....they are wonderful! I have nearly finished the first one and it is so special. So much work has gone into these and I sure hope they are enjoyed by many. You must have spent many hours translating. Thankyou Catherine. May all involved be truly blessed by God.

GWEN, NEW ZEALAND

MARIA VALTORTA READERS' GROUP

This group is an online non-profit apostolate, 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.]