

MARY CO-REDEMPTRIX

(A broad history and passages from the Writings of Maria Valtorta)

(Taken from the Maria Valtorta Readers' Group Bulletin and Supplement #112 December 2023)

A BROAD BACKGROUND:

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

1. Only Jesus is the Redeemer
2. Mary is not equal to Jesus but she *participated in* the redemption of man with Jesus
3. The term 'co-redeemer/redemptrix' leads to misinterpretation
4. Along with martyrs and victim souls, people can also be considered co-redeemers of mankind

As early as the year 200, Church Father, Irenaeus referred to Mary as the cause of our salvation (Latin: *causa salutis*) given her *fiat* (let it be). The title of Mary as Co-Redemptrix also dates to the Middle Ages at a time when the idea was especially common and promoted heavily among the Franciscans but often resisted by the Dominicans. This was the subject of considerable theological debate, reaching a peak in the 15th century. By the early 16th century, the hopes of the concept becoming Catholic doctrine had receded and was never seriously revived even though a number of theologians discussed and supported the idea in the 19th and 20th centuries. In the 1920s-40s, many clergy, theologians and the faithful wanted the Church to consider making Mary Co-Redemptrix a church dogma. (<https://en.wikipedia.org/wiki/Co-Redemptrix>)

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

While our 'totus tuus' Pope John Paul II does not use the word 'Co-Redemptrix', he strikes that careful balance in his encyclical *Salvifici Doloris* that a sharing in the sufferings of Christ for the sake of the world's redemption underlies Marian co-redemption. On the one hand, he said:

'The sufferings of Christ created the good of the world's Redemption. No man can add anything to it.'

On the other hand, he states:

'Mary's suffering [on Calvary], beside the suffering of Jesus, reached an intensity [...]

which was mysteriously and supernaturally fruitful for the Redemption of the world.'

(<http://www.christendom-awake.org/pages/calkins/jp2marcor.htm>)

Cardinal Joseph Ratzinger (who was the Vatican's doctrinal chief during Pope John Paul II's reign) said:

'The formula "Co-Redemptrix" departs to too great an extent from the language of Scripture and of the Fathers, and therefore gives rise to misunderstandings. [...] A correct intention being expressed in the wrong way.'

Therefore, a shift in the Church Magisterium continued to take place.

On a few occasions, Pope Francis stated the Virgin Mary is not a Co-Redemptrix with Christ.

'Jesus, entrusted the entire Church and all the faithful to Mary, but as a mother. Not as a goddess. Not as a Co-Redemptrix. [Christ] is the only redeemer. [...]' The idea of Mary being Co-Redemptrix is 'foolishness' Pope Francis insisted. *'Christ is the mediator, the bridge that we cross to turn to the Father, and the only redeemer. There is no other name by which we can be saved.'* (<https://cruxnow.com/vatican/2021/03/once-again-pope-francis-says-mary-is-not-the-co-redemptrix>)

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

As Dr. Mark Miravalle, a Professor of Theology points out:

' [Unlike in English,] The prefix "co" does not mean equal, but comes from the Latin word, "cum" which means "with". The title of Co-Redemptrix applied to the Mother of Jesus never places Mary on a level of equality with Jesus Christ, the divine Lord of all, in the saving process of humanity's redemption. Rather, it denotes Mary's singular and unique sharing with her Son in the redemptive work of her Saviour Son, who alone could reconcile humanity with the Father in his glorious divinity and humanity.' (<http://www.christendom-awake.org/pages/calkins/jp2marcor.htm>)

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

'The co-redemption assumes a unique form in Mary, by virtue of her role as Mother. Nevertheless, we must speak of co-redemption in a much broader context in order to include all those who are called to unite themselves to the work of redemption. In this sense, all are destined to live as "co-redeemers", and the Church herself is a co-redemptrix. The affirmations of Paul on our participation in the redemptive path of Christ: "...we are buried together with Him by baptism into death" (Rom. 6:4); in faith we are already "raised up with Him" (Col. 2:13; 3:1). It implies a personal involvement on our part where we have been made participants in the new life of Christ and capable of co-operating in the work of salvation. Saint Paul had a consciousness of his mission declaring: "We are God's co-workers" (1 Cor. 3:9).' (<http://www.christendom-awake.org/pages/calkins/jp2marcor.htm>)

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

Assumption (1950). (<https://christianity.stackexchange.com/questions/80760/how-does-the-title-of-mary-as-co-redemptrix-exemplify-or-encourage-simplicity-to>)

MARY CO-REDEMPTRIX AND MARIA VALTORTA

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

In the Work, there are countless references to Jesus as the Redeemer by God the Father and in particular, Jesus and Mary.

(Jesus says:) 'I then took on my full, complete role as Lord of Heaven and Earth, for only the Lord of Heaven could give satisfaction to the Lord God and only the Lord of the Earth could cancel out the Earth's sin.' (Notebooks 1943, p.340)

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

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

(Jesus also says:) 'My lambs shall be with Me in a place chosen by Me for their blessed repose after so much struggle. Their place is different from that of the saved For the generous, there is a special place. [...] That place is worth all present fatigue, for it is the area of the co-redeemers, at the head of whom is Mary, my Mother.' (Notebooks 1943, p.47)

(Jesus further points out:) "You have seen how costly it is to be Saviours. You have seen this in Me and in Mary. You have become familiar with all our torments [...] in saving you. All those who so desire, who ask the Lord God to make them 'saviours', must properly consider that Mary and I are the model, and that those are the tortures to be shared in so as to save. There will not be the cross, thorns, nails, and material scourges. There will be others, of another kind and nature but just as painful and just as consuming. And it is only by consummating the sacrifice in the midst of those pains that people may become saviours. It is the most austere mission of all. (Notebooks 1944, p.158)

That may begin to explain Opinions 1, 3 & 4 but what do the dictations in Valtorta's Work specifically say about No. 2 - Mary:Co-Redemptrix? The dictations to Maria Valtorta by Jesus, the Holy Spirit, Maria's guardian Angel Azariah, and Our Lady herself mention the title - Mary Co-Redemptrix.

THE SECRET OF MARY

(Jesus says:) 'Mary lived Eucharistically almost all her life. The Mother is not different from the Son in either human nature or the superhuman mission of Redemption. [...] There are many secret pages that you do not know concerning the life of the Most Pure Co-Redeemer. I previously told you, "The secrets of Mary are too pure and divine for a human mind to know them." I shall point out just one of them for you, just enough to increase veneration in you for the Holiest One in Heaven, after God. That most painful hour in the sea of sorrows which was the life of my Mother, consecrated for supreme sorrow and supreme joy by her conception, was needed to complete what was lacking to my Passion. Mary is the Co-Redeemer. Since everything in Her is, then,

inferior to God alone, her pain also had to be such that the pain of no other human creature would ever equal it.' (Notebooks 1943, p.133)

OBEDIENCE AND EVE

(Mary says:) 'I went along the road of the two sinners (Adam and Eve), but in the opposite direction: I obeyed. I obeyed in every way. God inspired Me to be a virgin. I obeyed. When I loved virginity that made Me as pure as the first woman before she met Satan, God asked Me to get married. I obeyed. [...] When God asked Me to be a Mother. I obeyed. Eve wanted pleasure, triumph, freedom. I accepted sorrow, humiliation, slavery. I gave up My peaceful life, the esteem of My spouse, My own freedom. I kept nothing for Myself. [...] I embraced the will of the Lord for Myself, My spouse and My Creature. I said "Yes" for the whole three, [...] as a mother who knows she is generating a Son to deliver Him to sorrow. I said "Yes" and nothing else. That "Yes" cancelled Eve's "No" to God's command. "Yes, My Lord, as You wish. I will know what You want Me to know. I will live as You want Me to live. I will rejoice if You wish so. I will suffer for what You want Me to suffer. Yes, forever, My Lord, from the moment Your ray made Me a Mother to the moment You called Me back to You. "Yes", forever "Yes". [...] Guilt has been defeated. It has been removed and destroyed. It lies under My heel, it was washed in My tears and destroyed by My obedience. [...] Providing man is saved and God is loved, let it be done to His handmaid what is done to a clod of earth on which a tree is planted: a step to ascend'. (P1, 87-8; G1, 110-1)

MARY MISSION OF INFINITE PAIN

(Jesus says:) 'But Mary was the Co-Redeemer. And the mission of a redeemer is always a mission of infinite pain. Otherwise, how could a redeemer pay the ransom for the sins of others? Redeem his brothers and sisters as a victim? Mary was a redeemer, as I was the Redeemer. It was right, then, that Pain should be her companion.' (Notebooks 1943, p.310)

MARY SUFFERED

*(Jesus says:) 'Peace, peace, soul of mine! Peace between you and Me. And say in my Name to those who might comment irreverently on my Mother's words that *She, in that hour, was the Woman. The Woman who summed up in Herself all the sorrows of woman, brought to woman by the sin of the first woman, and She had to redeem them, just as I had summed up in Myself all the sorrows of man so as to redeem them.* Say to those who deny that Mary was able to suffer because She was holy, *that She suffered in every way, like no other sister of her sex, in every way, except in the pains of childbirth, as the sin and curse of Eve were not in Her, and the pains of physical agony were not either for the same reason. She gave birth to the Son from her immaculate womb and gave God her unstained spirit.**

Tell them that I, since I was the main Expiator, manifestly had to suffer the pain of death too - and that particular Death - and that I was the Holy of holies.

She was a Mother, men. She had borne, generated, given birth to and raised Me. She was not made of unfeeling substance but was endowed with nerves and a heart. She was flesh, not just spirit. Pure flesh, but still flesh. If I wept and sweat blood, can She have failed to weep and weep blood? I was her Son, men. I was not a phantom man. I was Flesh; I was her Flesh. And in it and upon it She, by her perfect foreknowledge, saw the scourges falling, the thorns penetrating, the blows descending, the stones hitting, and the nails piercing, and by her holiness She received them in Herself.' (Notebooks 1944, pp. 217-8)

MARY THE GATE OF GOD

(*Jesus says:*) 'No one, no matter how great, can come into my sight unless he recognizes in Mary, the closed Gate where only God has entered, the Mother of the Saviour, the Virgin Mother, and the Divine Mother.

I have joined Her to my destiny as the Living One in Heaven to tell you what her glory is. She is inferior to God alone because He created Her. But her maternity and her pain as co-redeemer make her exalted above all other creatures. The Gate of God. From Her issues forth faith, hope and charity; from Her, temperance, justice, fortitude, and prudence; from Her, Grace and graces; from Her, salvation; and from Her, God made Flesh comes to you' (*Notebooks. 1944, p. 487*)

THE WILL OF GOD

(*Jesus says:*) 'It is not an offense against charity to be just with the blameworthy, and just by exercising justice in every action. Did I perhaps offend charity towards my Mother by exercising the heroic justice of doing the *whole* Will of my Father? No, in all truth. On the contrary, by doing this, I made Her, the Immaculate One, the Co-Redemptrix. I place this second glorious crown on her head, which She would otherwise not have had. Nor did She refuse to wear it, though it was a crown of boundless pain. Look at Us. I was the Son who did *not* deny his most beloved Mother, but set the Will of God before Her because that will must hold precedence over other loves, wills, and human rights, even the holiest ones. And look at Her: the Mother who did *not* keep her Son from doing the Will for which He had taken on flesh. Robe your heart in our heroism and act with true charity.' (*Notebooks 1945-50, p.503*)

MARY'S SACRIFICE

(*Jesus says:*) 'With her sacrifice began the Redemption. [...] Blessed is the Redemptrix of woman and of the children of woman, who cancels out Eve and is installed in her place to bear the fruit of life where the Enemy has set the seed of death. [...] Blessedness and pain held Mary's heart in a single knot at the instant of her most lofty Fiat and her most chaste marriage. Blessedness and pain fused into one, as She had become one with God. Since She was called to a mission as Redemptrix, pain surpassed blessedness from the very start.

You have had Me because Mary agreed, thirty-three years before Me, to drink the chalice of bitterness. On the rim of the cup I drank while sweating blood, I encountered the taste of the lips of my Mother, and the bitterness of her tears was fused with the bitterness of My sacrifice. [...] For the sake of the pain which tortured my Mother on your behalf, I would like you to give Her love. [...] Know that I, God, do not feel I am diminishing Myself in loving my Mother with an infinite love filled with veneration, whose immaculate nature, the work of the Father I see but whose life of martyrdom as Co-Redeemer I also remember, without which I would not have been a Man among men and your eternal Redeemer.'(*Notebooks 1943, pp.290-5*)

PRESENT & FUTURE PAIN

(*Maria's Guardian Angel, Azariah says:*) 'And now let us venerate the Blessed Woman with the Transfixed Heart. Maria, [...] Console your Mother. [...] She had all the present and future pains of the Co-Redemptrix. Including the ones which you know. [...] Little John, broken by *your* pain which is so great but is nothing in comparison to the pain of the Mother of Sorrows. The Mystical Rose - all the thorns of the immense rose garden which is the world, not excluding any kind, are pointed at her pure-white heart and turn it crimson.... Drink in her weeping and remain under her mantle. She is your Mother. In Heaven, you will discover how much.' (*The Book of Azariah, p.224*)

THE THOUGHT OF GOD

(The most divine Author [the Holy spirit], says:) 'Mary is the peaceful bridge joining Heaven and Earth, the most Beloved One who obtains mercy for sinners with Her sole presence. And God, in the centuries before Christ, when the prevarications of men, obstinate and proud, accumulated the clouds of the divine chastisements upon Humanity, contemplating in His Thought She who ab eterno was established the Ark of the divine Word. She, the Fount of Grace, Seat of Wisdom, the peaceful joy of Her Lord, dispersed the clouds of the inexorable chastisement, granting time to Humanity in expectation of Salvation. The voice of the still unborn Virgin, "Peace! Mercy! my Lord!" Her perfect love, Her perfect obedience, already noticed by God before the purest Star was, the sweet sacrificial odour that appeased the wrath of the Lord. And in the centuries after Christ, Mary is peace and mercy for Humanity. And with the growing of sins and the increasing of storm clouds of divine wrath and satanic fumes, Mary is always the one who scatters the clouds, who disarms the lightening, who builds her mystical bridge for Humanity who has fallen into the abyss so that it can rise up sweetly towards its Good. "I will set my rainbow amongst the clouds... and I will remember my covenant." Oh! truly the Rainbow of peace, the Co-Redemptrix is amongst the clouds, above the clouds, the sweet star that shines in the presence of God in order to remind Him that He has promised mercy to men and has given His Son so that men may have forgiveness. She is such, not as a sweet thought but as a true reality, complete, with Her soul without blemish and Her flesh without corruption. Nor is She content at being adored or blessed, but shows Herself to be active and calls, She again calls Humanity to Salvation. The hour of Mary. This hour.' *(Lesson on the Epistle of St. Paul to the Romans, pp.102-3)*

TELLING JOSEPH

(Mary says:) 'That evening (of the Annunciation), I elevated to perfection My reliance as a creature. Now I was able to do so because God was in Me. [...] Now I had a divine confidence because God was Mine: My Spouse, My Son! Oh! What a joy! To be One with God. [...] If He had not said to Me: "Be silent!", I would probably have dared say to Joseph with My face bowed to the ground: "The Spirit has penetrated Me and now the Embryo of God is in Me", and he would have believed Me because he held Me in high esteem and because like those who never lie, he could not believe that others lied. Yes, to avoid hurting his feelings in future, I would have overcome My reluctance to praise Myself. But I obeyed the divine command. And for months after that moment, I felt the first wound pierce My heart. It was the first pain in My destiny of Co-Redeemer. I offered and suffered it in atonement and to give you a guidance for similar circumstances in life when it is necessary to suffer in silence for an event that casts a bad light on you in relation to those who love you.' (P1, 94; G1, 119)

MARY KNEW HER MISSION

(Jesus says:) 'She knew what Her lot was going to be during the three years of My Public life, and was aware of Her destiny and Mine at the end of the three years, She did not recalcitrate, as you do. She cried. And which mother would not have cried because of the separation from a son who loved her as I loved Mine, or because of the prospect of long days devoid of My presence in a solitary house, or because of the dreary outlook of a Son doomed to butt against the malice of guilty people who took vengeance for their guilt by offending the Blameless One to the extent of killing Him? She cried because She was the Co-Redeemer, and because She was the Mother of mankind who were being born once again to God. And She had to cry for all the mothers who are not able to turn their motherly sorrows into a crown of eternal glory.' (P1, 239-40; G1, 289)

AGLAE IN MARY'S HOUSE AT NAZARETH

(Maria Valtorta describes her vision of the meeting between Mother Mary and Aglae:) There is a light tapping at the main door. Mary looks up and listens... The tapping has been so light that Mary

must be thinking that it was caused by some night animal or by the wind and She bends Her head once again to Her work. But the knocking is repeated and more loudly. Mary stands up and goes to the door. Before opening She asks: "Who is knocking?"

A thin voice replies: "A woman. In the name of Jesus, have mercy on me."

[...] "If you come to Me, if you look for My Son through Me, you can only be a repentant heart. This house welcomes those whose name is Sorrow" and She leads her in, closing the door, lays the lamp on the table, and asks her to sit down and says: "Speak."

[...] "Oh! Mother! Wipe my tears and I shall be so cleansed as to be able to go near my Saviour!"

"Yes, My daughter, yes, I will. Sit down. Here, near Me. And speak calmly. Leave your burden here on My knees of a Mother" and Mary sits down.

[Aglae tells Mary her sinful and painful story]. Mary is upset. She weeps and suffers but the only sign of Her grief are the tears that fall on the repentant woman.

"I want to die only after I have been forgiven. I want to die remembering nothing but my Saviour. I want to die knowing that His wisdom is friendly to me... and I cannot go near Him because the world looks at Him and at me suspiciously to accuse us." Aglae cries, prostrate with grief. Mary stands up whispering: "How difficult it is to be redeemers!" She is almost breathless. (P2, 116-25; G3, 63-74)

THE NAME OF MARY

(The apostles are with Jesus as he speaks about his Passion for the first time. They are all saying why they love Mary. Maria Valtorta describes her vision:) "We love Her because She is 'Mary'. That's it!" remarks Peter.

Jesus has been listening to them and He says: "You have all spoken very well. Simon Peter is quite right: one loves Mary because She is 'Mary'. On our way to Caesarea, I told you that only those who join perfect faith to perfect love will be successful in understanding the true meaning of the words: "Jesus, the Christ, the Word, the Son of God and the Son of man". But I can now tell you that there is another name full of meaning. And it is the name of My Mother. Only those who add perfect faith to perfect love will succeed in understanding the true meaning of the name 'Mary', of the Mother of the Son of God. And the true meaning will begin to appear clearly to the true faithful and loving ones in a dreadful hour of torture, when the Mother is to be tortured with Her Son, when She co-redeems with the Redeemer, in the eyes of the whole world and forever and ever."

"When?" asks Bartholomew, while they stop by the side of a large stream where many disciples drink.

[...] "It would be a great thing indeed to be My Mother according to the flesh. You must consider that Anne of Elkanah is remembered as Samuel's mother. And he was only a prophet. And yet, his mother is mentioned because she bore him. Thus, Mary would be remembered with the greatest praise, for giving Jesus, the Saviour, to the world. But it would be too little, as compared with what God exacts from Her to fill the measure required for the redemption of the world. Mary will not disappoint God's desire. She has never disappointed Him. She has given and will give Herself completely both with regard to requests of total love and to those of total sacrifice. And when She has accomplished the supreme sacrifice with Me and for Me, and for the world, then the true faithful and loving believers will understand the real meaning of Her Name. And forever in the future, each true faithful and loving believer will be granted to know it. The Name of the Great Mother, of the Holy Nurse who will nourish all the children of Christ with Her tears, to bring them up for the Life in Heaven."

"Tears, Lord? Must Your Mother weep?" asks the Iscariot.

"Every mother weeps. And Mine will weep more than any other."

"Why? I made mine weep sometimes because I have not always been a good son. But You! You never grieve Your Mother."

"No. I do not grieve Her as Her Son. But I will deeply distress Her as Redeemer. There are two who will make My Mother weep endless tears: I, to save Mankind, Mankind by its continuous sinning. Every man who has lived, is living or will live, costs Mary tears."

"Why?" asks James of Zebedee, who is obviously astonished.

"Because every man costs Me suffering to redeem him." (P3, 384-5; G5, 339-40)

MOTHER OF THE REDEEMER

(*Maria Valtorta describes her vision:*) Mary looks for Her Jesus and finds Him engrossed in meditation.

"Son, it is I... Listen to Me!"

"Oh! Mother! Have You come to pray with Me? What joy and relief You bring to Me!"

"What is it, Son? Is Your soul anguished? Are You sad? Tell Your Mother!"

"You have said it, anguished and tired. Not so much because of work or of the miseries I see in hearts, as for the immutability of My friends. But I do not wish to be unfair to them. One only worries Me: Judas of Simon..."

"Son, I have come to speak to You of him..."

"Has he wronged You? Has he grieved You?"

"No. But I feel sorry for him just as I would feel sorry if I saw a very infected person... Poor son! How ill his soul is!"

"And You feel sorry for him? Are You no longer afraid of Him? You were once..."

"Son, My pity is even greater than My fear. And I would like to help You and him to save his soul. You can do everything, and You do not need Me. But You say that everybody must cooperate with Christ in redeeming... and that son needs to be redeemed so badly!"

"What else can I do for him in addition to what I already do?"

"You cannot do any more. But You could let Me. He asked Me to let him stay in our house because he thinks that he will be able to get rid of his monster there... You are shaking Your head? You do not want this? I will tell him..."

"No, Mother. It is not that I do not want it. I am shaking My head because I know that it is useless. Judas is like one who is drowning and although he realises that he is drowning, he rejects out of pride the rope that has been thrown to him to draw him to the shore. He has no will to come to the shore. Now and again, he is in terror of drowning and he seeks and invokes help, he clings to the rope... and then, seized once again by pride, he refuses help, rejects it. He wants to be independent... and he becomes heavier and heavier because of the muddy water that swallows him down. But as I wish to leave no stone unturned, let that be done as well, poor Mother... You are subjecting Yourself, for the love of a soul, to the pain of having near You... one who frightens You."

"No, Jesus. Do not say that. I am a poor woman because I am still subject to antipathies. Reproach Me. I deserve it. I should not be disgusted at anybody, for Your sake. That is why I am a poor woman. Oh! I wish I could give You back Judas spiritually cured! To give You a soul is to give You a treasure. And the person who gives a treasure is not poor. Son!... Shall I go and tell Judas that it is all right, that You agree? You said once: 'The day will come when You will say: 'How difficult it is to be the Mother of the Redeemer' " I have already said it once... for Aglae... But what is once only? Mankind is so numerous! And You are the Redeemer of all men. Son!... Son!... As I held the little baby in My arms to bring her to You to be blessed, let Me hold Judas in My arms, that I may bring him to Your blessing..."

"Mother... Mother... He does not deserve You..."

"Jesus, when You hesitated to give Marjiam to Peter, I told You that it would be beneficial to him. You cannot deny that Peter has become a new man since that moment... Let Me try with Judas."

"Let it be done as You wish! And may You be blessed for Your loving intention towards Me and Judas! Now let us pray together, Mother. It is so pleasant to pray with You!..."
(P2, 675-6; G4, 25-6)

MARY MOTHER OF THE REDEEMER WILL REMAIN

(Jesus is speaking to the apostles and to the women disciples of Nazareth. Maria Valtorta describes her vision:)

'My Mother will be with you now when I am not amongst you, and later when I shall no longer be with you. She will remain with you, and with Her will remain the wisdom of all Her virtues. As from now you may follow all Her advice.

Yesterday evening, when we were alone, and I was sitting near Her, as I used to when I was a child, My head resting on Her shoulder which is so soft and so strong, we had been talking of the girl who had left early in the afternoon. My Mother said to Me: "How lovely it is to be the Redeemer's Mother!"

Yes, how lovely it is when the creature coming to the Redeemer is already a creature of God, a creature in whom there is only the stain of origin that can only be washed away by Me. But, My sweet Mother, Most Pure Guide of souls to Your Son, [...] not always such creatures who are not repugnant to holiness will be coming to You... But lepers, horrors, stench, a tangle of snakes and foul things, will creep to Your feet, O Queen of mankind, and will shout: "Have mercy! Succour us! Take us to Your Son!". And You will have to put this pure hand of Yours on their wounds, and bend with Your eyes of a heavenly dove on hellish deformities, inhale the stench of sin and not run away. Nay, You will have to press to Your heart those who have been mutilated by Satan, those abortions, that filth, and wash them with Your tears and bring them to Me... And then You will say: "How difficult it is to be the Redeemer's Mother!". But You will do it because You are the Mother... I kiss and bless these hands of Yours from which so many creatures will come to Me, and each of them will be a glory of Mine. But before Mine, it will be a glory of Yours, Holy Mother.' (P2, 63-4; G2, 507-8)

MARY IS JESUS' STRENGTH.

(Maria Valtorta describes her vision:) Jesus approaches Lazarus, lays a hand on the shoulders shaken by sobs, and says: "What? Am I, Who am about to die, to comfort you, who are alive? My friend, I am in need of strength and help. And I am asking them of you. I have but you who can give Me them. [...] My Mother... oh! how heart-rending it is to speak of Her!... Mother is already so distressed! She also is dying exhausted... She also has been dying for thirty-three years, and She is now one big sore, like the victim of an atrocious torture. [...] The news of My Death will reach

Galilee almost at the moment in which I will be able to say to Her: "Mother, I am the Conqueror!". But I cannot, no, I cannot do that. Poor Jesus, laden with the sins of the world, needs consolation. And Mother will give Me it. And the even poorer world needs two Victims. Because man sinned with woman; and the Woman must redeem, as the Man redeems. [...] But it would be dreadful if She knew that in five days' time... She would die before that hour, and I want Her to be alive to get strength from Her lips, as I received life from Her womb. And God wants Her to be on My Calvary to mix the water of Her virginal tears with the wine of My divine Blood and celebrate the first Mass. Do you know what Mass will be? You do not know. You cannot know. It will be My death applied forever to the living or suffering mankind. Do not weep, Lazarus. She is strong. She does not weep. She has wept throughout Her life of a Mother. She no longer weeps now. She has crucified Her smile on Her face... Have you noticed what Her face has become like these last days? She crucified Her smile on Her face to comfort Me. I ask you to imitate My Mother. I could no longer keep My secret all to Myself. I looked around seeking a sincere reliable friend. I met your loyal eyes. I said: "I will confide it to Lazarus". [...] Later... after My death, you will make it known. You will mention this conversation. That people may know that Jesus went to His death fully aware of the situation, and to His known tortures He added also this one, that He knew everything, both with regard to people and to His destiny. That it may be known that while He could still have saved Himself, He did not want to because His infinite love for men desired nothing but to consume the sacrifice for them." (P5, 375-6; G9, 330-1)

MARY'S GRIEF

(*Jesus says:*) 'Mary has to cancel Eve. Mary sees the second Cain: Judas. Mary knows that he is the Cain of Her Jesus, of the second Abel. She knows that the blood of this second Abel has been sold by that Cain and is already being spread. But She does not curse. She loves and forgives. She loves and calls back.

Oh! Maternity of Mary Martyr! Maternity as sublime as Your virginal divine Maternity! God presented You with the latter! But You, holy Mother, Co-Redeemer, presented Yourself with the former, because You alone, in that hour, with Your heart torn to pieces by the scourges that had torn My flesh to pieces, You alone were able to speak those words to Judas, and You alone, in that hour, when you felt the cross break Your heart, were able to love and forgive. [...] The new life for Mankind and for individual men begins from Mary. Her virtues and Her way of living are your school. And in Her grief, in which all aspects appeared, also that of forgiveness for the killer of Her Son, is your salvation.' (P5, 584-5; G10, 92-3)

MARY'S SUPREME PAIN

(*Jesus says:*) 'Having seen Me cease to suffer in the flesh was a relief for my mother, but it was not a 'burst of joy'. She saw the Flesh of the Son no longer in agony and knew that the horror of the material deicide was over.

But in the "Woman Full of Grace" there was also a knowledge of the centuries to come, in which incalculable throngs of men would continue to wound her Son spiritually, and *She was alone*.

The deicide did not end on Golgotha at the hour of my death. It is repeated whenever one of those redeemed by Me kills his soul, desecrates the living temple of his spirit, and raises up his sacrilegious mind to blaspheme Me, not only by his obscene, coarse language, but by a thousand modes of current living, which is increasingly contrary to my Law and neutralizes more and more the incalculable merits of my Passion and Death.

Mary, the sublime Co-Redeemer, does not cease to suffer, as I do not. *In the inviolable glory of the Heavens, We suffer over the men who deny Us and offend us.* Mary is the eternal woman giving birth to you *with unequalled pain*, for She knows that this pain gives rise not to blessed ones for

heaven, but, *for the most part*, to damned ones for hell. She knows She is giving birth to dead creatures or those destined to die before long. [...]

When time ceases to be, then Mary will cease to suffer, for the number of the blessed will be complete. She, with unspeakable pain, will have given birth to the body which does not die, whose head is her Firstborn.

If you consider this, you can well understand that Mary's pain was *supreme pain*. You can understand that - great in the Immaculate Conception, great in her glorious Assumption - Mary was *extremely great* in the cycle of my Passion - that is, from the evening of the Supper to the dawn of the Resurrection. Then She was the second - in number and *power* - *the second Christ*. And while the sky darkened over the tragedy brought to its term and the Temple veil was rent, our Hearts were rent *with the same wound* on seeing the immeasurable number for whom the Passion was useless.

Everything was accomplished, at that hour in the material sacrifice. Everything had to be initiated in relation to the way of the peoples in the furrow of the Church, in the matrix of the Virgin Mother, to give birth to the inhabitants of the undying Jerusalem. And in order for it to be initiated with that imprint of the Cross, which all that is made for Heaven must bear, it was initiated in the pain of solitude.

It was the hour of darkness. The Heavens, closed. God, absent. The Son in death. Mary initiated her second mystical conception *alone*. (Notebooks 1943, pp.147-9)

THE VICTIM

(*Jesus says*:) 'Oh! The destiny of a victim is really severe. But blessed are those who chose it as their fate.

That was the suffering of your Jesus in His innocent Body. And I will not mention the tortures of My love for My Mother and for Her sorrow. That sorrow was required. But for Me it was the most cruel torture. Only the Father knows what His Word suffered in His spirit, His morale, His physique! Also the presence of His Mother, even if it was what My heart most wished, as it needed that comfort in the infinite solitude that surrounded it, infinite solitude coming from God and from men, was a torture.

She was to be there, an angel of flesh, to prevent despair from assailing Me, as the spiritual angel had prevented it in Gethsemane, She was to be there to join Her Sorrow to Mine for your Redemption, She was to be there to receive the investiture of Mother of mankind. But to see Her die at each shudder of Mine was My greatest sorrow. Not even the betrayal, not even the knowledge that My Sacrifice would be useless for so many people, these two sorrows, which shortly before had seemed so great as to make Me sweat blood, were comparable with this one.

But you have seen how great Mary was in that hour. Her torture did not prevent Her from being by far stronger than Judith. The latter killed. The former allowed Herself to be killed through Her Child. And She did not curse, She did not hate. She prayed, She loved, She obeyed. Always a Mother to the extent of thinking among Her tortures that Her Jesus needed Her virginal veil on His innocent body, to defend His decency, She was able to be at the same time the Daughter of the Father of Heaven and obey His dreadful will in that hour. She did not curse, She did not rebel either against God, or against men. She forgave the latter. She said "Fiat" to the Former.

[...] But, see? Although Mary at that moment did not see the supernatural reasons for that wound, She immediately thinks that it did not hurt Me, and She blesses God for that. She does not mind that that wound hurts Her, poor Mother, so much. It did not hurt Me, and that is enough and serves Her to bless God who sacrifices Her.

She only asks for a little comfort in order not to die. She is necessary for the dawning Church, of which a few hours previously She was created the Mother. The Church, like a new-born baby, needs the care and milk of a mother. Mary will give it to the Church supporting the Apostles, speaking to them of the Saviour, praying for it. But how would She be able to do so if She breathed Her last tonight? The Church, that only in a few days' time will be left without her Head, would be completely an orphan if also Mary died. [...]

Oh! Mary! Look for your Jesus in your sorrow. He will always come and will look at you, He will call you and will smile at you. We will share sorrow, but we shall be united!' (P5, 669-71; G10, 198-201)

MARY FORGIVES

(Maria Valtorta describes her vision of Joseph who has repented. He is the brother of Jude Thaddeus, James and Simon, and the sons of Alphaeus and Mary Clopas:) «Joseph, now has understood... Joseph is out there... and he dare not come in...» says Simon.

“Oh! no. I never frighten anybody. I am nothing but mercy. I would have forgiven also the Traitor. But it is no longer possible. He has killed himself.” And Mary stands up. She walks with a stoop and calls: “Joseph! Joseph!”

But Joseph, overwhelmed with weeping, does not reply.

She goes to the door, as She had done to speak to Judas, and leaning on the door-post, She stretches the other hand out and lays it on the head of the eldest and most stubborn of Her nephews. She caresses him and says: “Let Me lean on a Joseph! Everything was peace and serenity as long as I had that name as king in My house. Then My holy man died... And all the human welfare of poor Mary died as well. The supernatural welfare of My God and Son has remained... Now I am the Forlorn wretch... But if I can be embraced in the arms of a Joseph I love, and you know whether I love you, I shall be less forlorn. [...] Come, Joseph. Let us go in together where He is waiting to smile at you. He left His smile to us to tell us that He bears us no ill-will.”

Joseph goes in, held by the hand by Her, and as soon as he sees Her sat down, he kneels in front of Her, with his head on Her lap and sobbing says: “Forgive me! Forgive me!”

“It is not Me, it is Him you must ask.”

“He cannot forgive me. On Calvary I tried to attract His attention. He looked at everybody, but not at me... He is right... I have known and loved Him as a Master too late. Now, it is all over.”

“It begins now. You will go to Nazareth and say: ‘I believe’. Your faith will have an infinite value. You will love Him with the perfection of future apostles, who will have the merit of loving Jesus known only through the spirit. Will you do that?”

“Yes! I will! To make amends. But I should like to hear a word from Him. And I shall never hear it again...”

“On the third day He will rise and He will speak to those whom He loves. The whole world is awaiting His Voice.”

“You are blessed, since You can believe...”

“Joseph! Joseph! My spouse was your uncle. And he believed something that is much more difficult to believe than this. He did believe that poor Mary of Nazareth was the Spouse and Mother of God. Why can you, the nephew of that Just man after whom you are named, not believe that a God can say to Death: ‘Enough!’ and to Life: ‘Come back!’?”

"I do not deserve that faith, because I have been bad. I was unfair to Him. But You... You are the Mother. Bless me. Forgive me... Give me peace..."

"Yes... Peace... Forgiveness... Oh! God! Once I said: 'How difficult it is to be the 'redeemers'. Now I say: 'How difficult it is to be the Mother of the Redeemer!'. Have mercy, My God! Mercy!... Go, Joseph. Your mother has suffered so much during these hours. Console her... I am staying here... with what I have of My Child... And My solitary tears will obtain Faith for you. Goodbye, My dear nephew. Tell everybody that I want to be silent... to think... to pray.' (P5, 679-81; G10, 212-4)

MARY AND THE HOLY TRINITY

(*Jesus says*:) 'All souls are created by the thought of the Father who sends these daughters of his to animate the bodies begotten upon the Earth. But the soul of the Most Pure Woman did not issue forth exclusively from the Thought of the Father. From the vortex of fervour which is our Holy Trinity, the three loves start which converge in the centre, in the place where our Divinity is unified and shines forth. There lies the summit of Love made up of the three loves joined together, and, to make a human comparison, I might say that there lies the heart of our Holy Trinity. From that heart, the soul of Mary came. Like a spark flung forth by the Will of our love, She was begotten by our three loves and by our three desires to possess Her as a daughter, as a mother, and as a spouse, and we have introduced every perfection of ours to create Her, for She was destined to be the stone of the edifice of the true Temple, the ark of the new covenant, the beginning of the redemption, which, like all the things of God, bears the symbolic sign of three of the Triune God.

The first period of redemption was the creation - a work more specifically of the Father - of the unblemished soul destined to descend to inhabit a flesh which would be the tabernacle for God, and the love of the Son and the Holy Spirit blessedly watched over her formation.

The second time was when, by the work of the Spirit, the Sinless One, entirely beautiful and pure, fused her flame as a virgin in love with God to the flame of the Love of God, and by the work of the Spirit conceived Christ for the peoples.

The third time was when Christ fulfilled his mission as Redeemer by dying on the Cross. Then, too, Mary was united to God's work, and by the work of the Son, She became the Co-Redeemer and Victim with Him. Indissolubly linked to God and to God's will, She was present in every time of the stages of the way of Redemption, and without Mary you would not have had the Redeemer.[...Mary] - her special dignity as the initiator of the Eternal's forgiveness for man.'

(*Notebooks 1943*, pp.507-8)

If only the Vatican would read Valtorta's Work...then there would be no dispute.