

ORIGINAL SIN
AND
ITS CONSEQUENCES.



BASED ON THE WRITINGS
OF
MARIA VÁLTORTA

EDITED BY GIOVANNA BUSOLINI

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« [...] *Genesis - a book written
under the inspiration
of the Holy Spirit*
and thus having God as its author,
as the Vatican Council explains [...]»

(Maria Valtorta, *The Notebooks 1945-1950*,
28 January, 1947, CEV)

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Introduction.

It is the purpose of this book to gather under one cover the most important parts in the Writings of Maria Valtorta¹ that deal with or offer explanations on Original Sin and its consequences.

¹ *Maria Valtorta* was born in Caserta to Lombard parents on March 14, 1897. Her father, Giuseppe Valtorta, born in Mantova in 1862, served in the Nineteenth Regiment of the Light Cavalry Guides with the rank of chief armorer warrant officer. Good and submissive, he was to be the loving educator of his only daughter.

Her mother, Iside Fioravanzi, born in Cremona in 1861, was a French teacher. Peevish and selfish, she oppressed her husband and daughter with irrational and sometimes cruel severity.

After coming close to dying at her birth, Maria was entrusted to a wet nurse with bad habits.



As to consequences, in particular, it is crucial to note that these were not only negative and damaging for disobedient and rebellious man (as many believe, blaming our Progenitors as the cause of all our evils), but, through God's infinitely Merciful Love, brought much indisputable good too.

I encourage you to read the dictations and lessons² below very carefully, so that you can see this for yourself.

At the age of eighteen months, when her family moved to Faenza to follow the transfer of the Regiment, the child shifted from the burning heat of the South (she attributed her passionate nature to this fact and to the milk of her wet nurse) to the temperate climate of the northern regions.

Later moves to Milan and Voghera marked the stages of her growth and her cultural and religious training, in which she displayed her strong character, outstanding capacities, and deep spiritual sensitivity. She crowned her studies at the prestigious Bianconi School in Monza, which was her peaceful nest for four years, at the end of which she grasped what her inner life would be like in God's plan.

CONTINUED ON <http://fondazionemariavaltortacev.org/en/mariavaltorta>.

² Any comments in square brackets, underlining or bold font within the text taken from Maria Valtorta's writings (except for the footnotes) or from the Bible have been added by me. *Italics*, instead, has been used by CEV to indicate portions of text that were underlined in Maria Valtorta's original manuscript.

Biblical notes and footnotes were also taken from the original text, unless identified as Author's Notes.

Foreword.

In His Farewell to His monumental Work (10 volumes, totaling over 5,000 pages, plus the 4 Notebooks, totaling over 2,500 pages), written with dozens of fountain pens, held by Maria Valtorta's right hand, Jesus notes:

«...Then if you object to that, as the Holy Spirit is the true Author of the Gospel, one fails to understand why He did not remember what is mentioned in this work and what John makes one understand did happen, in the last words that close his Gospel, I reply to you that the thoughts of God are different from those of men, and are *always just and not liable to criticism*.

Further: if you object that the revelation was closed with the last Apostle, and there was nothing further to add, because the same Apostle says in Revelation: *"If anyone adds anything to them, God will add to him every plague mentioned in the book"* (22: 18) and that can be understood for all the Revelation, the last completion of which is the Revelation by John, I reply to you that with this work no addition was made to revelation, but only the gaps, brought about by natural causes and by supernatural will, were filled in. And if I wanted to take pleasure in restoring the picture of My Divine Charity, as a restorer of mosaics does replacing the tesserae damaged or missing, reinstating the mosaic in its complete beauty, and I have decided to do it in this century in which Mankind is hurling itself towards the Abyss of darkness and horror, can you forbid Me from doing so?

Can you perhaps say that you do not need it, you whose spirits are dull, weak, deaf to the lights, voices and invitations from Above?

You ought really to bless Me for increasing with new lights the light that you have and that is no longer sufficient for you “to see” your Saviour. To see the Way, the Truth and the Life, and feel that spiritual emotion of the just of My time rise in you, attaining through this knowledge a renewal of your spirits in love, that would be your salvation, because it is an ascent towards perfection [...].»

In this interesting work, Giovanna Busolini diligently gathers together all the "tesserae" in the history of Original Sin, as described in numerous pages of Maria Valtorta's *"The Gospel as Revealed to me"* and *"The Notebooks"*, to create a complete and uniform "mosaic" that is also easy to read.

This is the same brilliant idea that inspired the wonderful *"The Virgin Mary in the Writings of Maria Valtorta"*, in which Father Gabriele Roschini pieces together the entire life and extraordinary spiritual figure of the Mother of Jesus. Or the topic books edited by CEV on Mary Magdalene, the temptations of Christ, the Last Supper. Or *"Santi e non santi"*, collecting the good and bad deeds perpetrated by the clergy over the centuries, as described in Maria Valtorta's writings.

The history of Original Sin is often regarded as a "fable" or, worse, a "legend". Instead, it is one of the most important "cornerstones" of our faith. We must therefore be grateful to Giovanna Busolini for her thorough and accurate work and remember once more the words that Jesus spoke in His Farewell to His extraordinary Work:

«You ought really to bless Me for increasing with new lights the light that you have and that is no longer sufficient for you “to see” your Saviour.»

Giovanni Palladino

1. Why and how was Original Sin committed and what were its consequences?

Of course, many of us believe that the “fable of the apple”, which we were taught as children to explain Original Sin, is no longer a convincing version of facts.

I can fully understand that, yet...

1.1. The “fable of the apple” and the fourth truth of faith.

November 4, 1947³.

Thinking again of the dictations⁴ on Original Sin which He had wanted to be attached to the Work⁵, I [Maria Valtorta⁶] say to Jesus, “Now they will make new objections and torment me further,” and I am afraid.

Jesus replied:

«**The work is more for the teachers than for the throngs.** The teachers will give the multitudes the essence of the work. But, in order to give that honey, they need to feed on the flowers of truth **which I have given.**»

Everything is true in Religion. It is just that for thousands and thousands of years some truths have been given and

³ Author’s Note: Compare Maria Valtorta, *The Notebooks 1945/1950*, CEV.

⁴ **dictations**, which are now found in chapter 17 of *The Gospel as Revealed to me* and to which you may refer in this same volume under January 31 and February 12, 1947.

⁵ Author’s Note: “Work” means the whole of *The Gospel as Revealed to me*. Jesus requested that the dictations in question be included in the Work, albeit they do not specifically regard the Life of Jesus, or of the Virgin Mary, or of the Church.

⁶ Author’s Note: Compare also <http://fondazionemariavaltortacev.org/i-manoscritti>

stated with figures or symbols. And this is no longer enough now, in this century of rationalism and positivism and - why not say so?- incredulity and doubt working their way even into my ministers.

It is no longer enough. **The fable of the apple**, as it is called, is not convincing and is not accepted. It does not increase faith, but, rather, weakens faith **in the truth of Original Sin and thus in the truth of my coming to redeem Original Sin and thus in my preaching, for I was the Teacher among the throngs, and thus in the divine establishment of the Church and thus in the truth of the Sacraments**, and I could continue at length to list **what is brought down by not accepting the fourth truth of faith, that is, Adam's sin.**

The first truth is the existence of God.

The second, Lucifer's rebellion and thus the free transformation of the archangel into the Devil, into Satan, and thus the spirit of Evil and Darkness opposed to the spirit of Good and Light.

The third, creation.

The fourth, Adam's sin, foreseen in its divine consequence by Lucifer, who became Satan so as **not to** worship Me, Jesus Christ, the Son of God, the Redeemer of Man, his Adversary and Victor over him.⁷

⁷ Author's Note: Compare **Letter to the Hebrews: 1:1-6**. ¹God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, ²Hath in these last days spoken unto us by [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds; ³Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged

The fable of the apple no longer suffices for today's multitudes and, above all, for today's teachers, who teach it poorly because their thought cannot accept it **any longer**. Let an open, clear, plausible, credible, serious version - as is fitting for a question related to God, which is a proof provided by God to his creatures - the only *sincere, real* version of the first sin, be set against the subtle, methodical erosion and corrosion of rationalism and other current tendencies. And teachers will believe more and will be able to bring the faithful to believe more. **What was good at the dawn of Humanity, in the dimness of the early ages, is insufficient and even harmful at Humanity's dusk, when spirits are adult and have been**

our sins, sat down on the right hand of the Majesty on high; ⁴Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. ⁵For unto which of the angels said he at any time, **Thou art my Son, this day have I begotten thee?** And again, **I will be to him a Father, and he shall be to me a Son?** ⁶And again, when he bringeth in the first begotten into the world, he saith, **And let all the angels of God worship him.**

Compare also **Letter to the Hebrews, 2:5-12.** ⁵For unto the angels hath he not put in subjection the world to come, whereof we speak. ⁶But one in a certain place testified, saying, *What is man, that thou art mindful of him? or the son of man, that thou visitest him?* ⁷Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: ⁸*Thou hast put all things in subjection under his feet.* For in that he put all in subjection under him, he left nothing [that is] not put under him. But now we see not yet all things put under him. ⁹But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. ¹⁰For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. ¹¹For both he that sanctifieth and they who are sanctified [are] all of one: for which cause he is not ashamed to call them brethren, ¹²Saying, *I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.*

rendered so astute by many things.

Let us shed light! Shed light! For life is in the light.»

1.2. Lucifer's rebellion.

December 29, 1945⁸.

Jesus says:

«The primitive name was Lucifer: in the mind of God it meant “ensign or bearer of the light” that is, of God, for **God is Light**. Second in beauty amid all that is, he was a pure mirror reflecting unendurable Beauty. In missions to men he would have been the executor of God's will, the messenger of the decrees of goodness which the Creator would have transmitted to his blessed, sinless children, to lead them higher and higher in his likeness. The bearer of light, with the rays of this divine light which he bore, **would have spoken to men**, and they, devoid of sins, would have understood these flashings of harmonious words, all of them love and rejoicing.

On seeing himself in God, seeing himself in himself, and seeing himself in his companions - **for God enveloped him in his light and delighted in the splendor of his archangel** - and because the angels venerated him as the most perfect mirror of God, he admired himself. He should have admired God alone. But in the being of all that is created all good and wicked forces are present and churn together until one of the two parts overcomes to yield good or evil, as all gaseous elements are present in the atmosphere

⁸ Author's Note: Compare Maria Valtorta, *The Notebooks 1945-1950*, CEV.

because they are necessary. **Lucifer⁹ attracted pride to himself.** He cultivated and extended it. He made it into a weapon and a seduction. He wanted more than he had. He wanted everything - he was already so much. He seduced the less attentive among his companions. He distracted them from contemplating God as supreme Beauty. Knowing the future wonders of God, *he* wanted to be in God's place. He saw himself, with his disturbed thought, as the head of the future men, **worshipped as the supreme power.** He thought, "I know God's secret. I know the words. The design is known to me. I can do all that He wills. As I presided at the first creative operations, I can proceed. "*I am.*"¹⁰

The words that only God can say were the cry of the ruin of the proud one. **And he was Satan.**

He was "*Satan*". In all truth I tell you that the name of Satan was not given by man, though, by the order and will of God, he gave a name¹¹ to all that he knew to exist and still baptizes his discoveries with names created by himself. In all truth I tell you that the name of Satan comes directly from God, and it is one of the first revelations God made to the spirit of his poor son wandering over the earth. And as my Most Holy Name has a meaning which I once mentioned to you,¹² now listen to the meaning of this horrendous name. Write as I tell you to:

S	A	T	A	N
Sacrilege	Atheism	Turpitude	Anticharity	Negation
Proud	Adverse	Tempter	Avid	Enemy
		and Traitor		

⁹ **Lucifer**, whose fall is veiled in Isaiah 14:12.

¹⁰ **I am**, Compare Exodus 3:14.

¹¹ **gave a name**, as narrates Genesis 2:19-20.

¹² **I once mentioned to you**, in the second "dictation" of August 22, 1943.

This is Satan. And this is what those sick with Satanism are.

And he is also seduction, craftiness, darkness, agility, and iniquity. The five accursed letters forming his name, written with fire on his brow stricken by a lightning bolt. The five accursed characteristics of the Corrupter **against which my five blessed Wounds flame out**, saving with their pain whoever wants to be saved from what Satan continually injects.

The names “demon, devil, and Beelzebub” can pertain to all the spirits of darkness. But this alone is “his” name. And in Heaven he is named by *that* name alone, **for there the language of God is spoken**, in loving fidelity, to indicate as well, as God conceived it.

He is the “Contrary One.” The one contrary to God. The one that is the opposite of God. **And every action by him is the antithesis of God’s actions.** And every rumination by him involves leading men to be contrary to God. This is what Satan is. He is “a setting himself against Me” in action. He sets the threefold concupiscence against my **three theological virtues**; the serpentine breeding ground of his horrible vices against the **four cardinal virtues** and all the others issuing forth from Me.

But, as charity is said¹³ to be the greatest of all the virtues, so I say that the greatest of its anti-virtues and the one most repulsive to Me is **pride**. Because all evil has come through it. I therefore say that, whereas I still make allowances for the weakness of the flesh which yields to the incitement of lust, I say that I cannot make allowances for the pride which seeks to compete with God, as a new Satan. Do I strike you as unjust? I am not. Consider that at root lust is a vice of the

¹³ **is said**, i.e. in 1 Corinthians 13:13.

lower part which in some has an extremely voracious appetite, satisfied in moments of overwhelming brutishness. But pride is a vice of the higher part, **consummated with sharp, lucid intelligence, premeditated and enduring**. It damages the part which most resembles God. It tramples on the gem given by God. It communicates a likeness to Satan. It sows pain more than the flesh does. For the flesh can make a wife, a woman, suffer. But pride can cause victims in whole continents, in every class of people. Because of pride man has been ruined and the world will perish. Because of pride faith languishes. **Pride: the most direct emanation of Satan**.

I have forgiven the *great* sinners of the senses because they were devoid of spiritual pride. But I could not redeem¹⁴ Doras, Jocanah, Sadoc, Eli, and others like them because they were “the proud”.»¹⁵

¹⁴ **I could not redeem.** These are the names of some people appearing in different episodes of Maria Valtorta’s work on the Gospel.

¹⁵ Author’s Note: Compare also Maria Valtorta, *The Gospel as Revealed to me*, 397.2, CEV.

«[...] And the Lord, the Master of the world, confessing that He is a poor King with too few subjects and a poor Father of too many children who have run away from His residence, says: “To whom shall I turn My eyes, if not to the man of humble and contrite spirit, who trembles at My word?”. Why does he tremble? Only with fear of God? No. With deep respect and true love. Because he is a humble subject and son, who says and acknowledges that the Lord is Everything while he is nothing, and he trembles with emotion feeling that he is loved, forgiven and supported by the Lord Who is Everything.

Oh! do not look for God among proud people! He is not there. Do not look for Him among hard-hearted people. He is not there. Do not look for Him among unrepentant souls. He is not there. He is with the simple, the pure, the merciful, the poor in spirit, the meek people, with those who weep without cursing, with those who seek justice, with those who are persecuted, with peaceful souls. God is there. He is in those who repent and desire forgiveness and seek expiation. And none of these offer the sacrifice of a bull or a sheep or any other oblation, to be praised or from superstitious terror of punishment or motives of pride, that they might appear perfect. But they offer the sacrifice of their contrite and humbled hearts, if they are sinners; of their hearts obedient to the point of heroism, if they are just. That is what the Lord likes. Those are the offerings for which He grants Himself with His ineffable treasures

Let us now see what the Book of Azariah (Maria Valtorta's Guardian Angel) has to say on the subject, giving us additional information on the fall of the angels¹⁶.

January 20, 1946.

As I was sewing, I mentally contemplated the moral figure of Jesus Christ. I thought that if I could have a painting of Him - according to my indications and, therefore, as close as possible to what his Most Holy Face as a Man was like - I would have a phrase written underneath to represent "all" that Jesus of Nazareth was. I thought of "Come to Me," "I am the Way, the Truth, and the Life," and "It is I - do not fear." But I felt that all of this was still not what my soul wanted to indicate "the Christ".

St. Azariah spoke to me:

«Jesus is the Compendium of the love of the Three. Jesus is the Compendium of what the Most Holy Trinity and Unity of God is. He is the Perfection of the Three summarized in One alone. He is infinite, multiform Perfection summarized in Jesus. An abyss of Perfection before whom the heavenly forces and the blessed multitudes of Paradise prostrate themselves in adoration. An abyss of Love that could and can be comprehended and accepted

of love and supernatural delights. He does not give Himself to the others. They already have their poor trite delights, and it is useless for God to call them to His ways, because they have already chosen their own. He will let them have nothing but neglect, fear and punishment, because they have not replied to the Lord, they have not obeyed, they have done evil in the eyes of God contemptuously and wickedly.[...]. »

¹⁶ Author's Note: Compare Maria Valtorta, *The Notebooks 1945-1950*, January, 20, 1946, CEV.

only by those who possess love.

Consequently, we can here explain how the archangel who was a benign, holy spirit - but not holy to the point of being *entirely* love - was able to become the Spirit of Evil. It is the measure of love, which one possesses in oneself, that provides the measure of one's perfection and refractoriness to all corruption. When love is complete, nothing more can come in to corrupt. The molecule which does not love is an easy breach for the infiltration of the first elements which are not love. And they force, distend, invade, and submerge the good elements, to the point of killing them. Lucifer had an incomplete measure of love. Self-satisfaction occupied a space in him, a space in which there could be no love. And it was the breach through which his ruinous depravation came in. Because of it, he could not comprehend and accept Christ - Love, the Compendium of the infinite, single, Triune Love. And the fact that nowadays the heresy denying the Divine Humanity of the Second Person and making Him a simple man who is good and wise is vaster may be readily explained with this key: lack of love in the human heart, incapacity for love, poverty in the possession of love.

Observe, soul of mine, that in both the time of Christ and your era, there have always been two points concerning which man's arrogant intellect, which cannot believe unless it is humble and loving, has been most obstinate: that Christ was God and Man, performing exclusively spiritual actions because of which He was hated even by those closest to Him and thus betrayed, and that He created the Sacrament of Love. **Then, now, and always, the "loveless" heretically**

said and will say that God cannot be in Jesus and that Jesus cannot be in the Most Holy, Adorable Eucharist.

Accordingly, soul of mine, if you were to have words written under the portrait of the God-Man, you should have this written: “I am the Compendium of Love”.»

And St. Azariah grew silent, in adoration.

What peace! What peace in me, what light, and what a feeling of mental well-being, of thought being calmed by a reply convincing it entirely, were produced during and after the angelical lesson! With my treasure I closed the notebook and went back to manual work, while my contented mind contemplated the lesson received.

I later reread, meditated, and concentrated on the phrase “Lucifer, not holy to the point of being entirely love.” With my sublime idea of the angels, I was unable to grasp how a spirit like the spirit that is an angel could have committed faults. I had always been invincibly astonished at the angels’ sin! And no one had ever offered me an explanation as to how spiritual beings created by the perfect will of God, in a creation lacking the element of “Evil,” which had still not taken shape contemplating Eternal Perfection, and that alone, had been able to sin. Now the phrase “not holy to the point of being entirely love” halted me, again prompting my “How could this be so?”

St. Azariah said to me:

«The angels are superior to men. I say “men” to refer to all the beings designated in this way, composed of matter and spirit. We are, then, superior, entirely spirit. But remember that when Grace lives in man and the Blood of

the Mystical Body, whose head is Christ, circulates, while the seven Sacraments confirm him from birth to death, in every state and every stage of life, **we then see the Lord in you, “living temples of the Lord,” and worship Him in you,** and you are then superior to us - you are “other Christs” - and have what is called the “Bread of angels”; but Bread is for men alone. A mystical, insatiable hunger for the Eucharist which is in you and makes us cling to you, when you feed on It, to perceive the divine fragrance of this perfect Food!

But, to go back to the initial point, I tell you that in the angels, different from you in nature and perfection, there is free will, as in you. **God has created nothing as a slave.**

At the origin there was only Order in the creation. But Order does not exclude freedom. *Rather, in Order there is perfect freedom.* Nor is there in Order fear - as a constraint - of an invasion, an intrusion, or the anarchy of other wills which may produce secret pacts and ruins penetrating into the orbit and trajectory of other beings or created things. **The whole Universe was like that before Lucifer abused his freedom** and *by his own will* introduced the disorder of passions into himself to create disorder in the Universe. If he had been entirely love, he would have had no room in himself for anything that was not love. He instead had room for pride, which might be termed “the disorder of the intellect.”

Could God have impeded this event? He could have. But why violate the free will of the very handsome, intelligent

archangel? Wouldn't He, the Most Just, then have introduced disorder into his orderly Thought by no longer willing what he had previously willed - that is, the archangel's freedom? God did not oppress the disturbed spirit by violently making it impossible for him to sin. His not sinning would then have lacked any merit. For us, too, it was necessary "to be able to will the Good" in order to go on deserving to enjoy the vision of God, infinite Blessedness!

God, since He had wanted the sublime archangel to be at his side in the first operations of creation and wanted him to be aware of the future of the creation of love, so he wanted him to be aware of the adorable and painful necessity which his sin would impose upon God: the Incarnation and Death of a God to counterbalance the ruin of Sin which would be created if Lucifer did not overcome pride in himself ... Love could only speak this language. The first annihilation of God is in this act of wanting to induce the proud one gently - almost begging him, with the vision of what his pride would impose upon God - not to sin so as to lead others to sin.

It was an act of love. Lucifer, already turned into a devil, took it to be fear, weakness, and offense, a declaration of war; and he waged war against the Perfect One by saying, "You are? I, too, am. You made what You made through me. There is no God. And if there is a God, I am. I worship myself. I hate You. I refuse to recognize one who is unable to overcome me as my Lord. You should not have created me so perfect if you did not want rivals. Now I am and I am against You. Defeat me, if You can. But I do not fear You.

I, too, will create, and because of me your Creation will tremble, for I will shake it like a bit of cloud seized by the winds because I hate You and want to destroy what is yours to create what will be mine over the ruins. I do not know or recognize any other power except myself. **And I will no longer worship, I will no longer worship anyone but myself.”**

Truly, in the Creation, in the whole Creation, down to the very depths, there was then a horrendous convulsion out of dread at the sacrilegious words. A convulsion the likes of which will not be seen at the end of the Creation. And from it there arose Hell, the realm of Hatred.

Soul of mine, do you understand how Evil arose? From free will - respected as such by God - of one who was not “entirely love.” And believe that upon every sin committed since then there stands this judgement: “Here love does not exist entirely.” Complete love forbids sinning. And without effort. Whoever loves does not labor to reach justice! Love takes him high above all mire and danger and purifies him minute by minute of the barely perceptible imperfections which are still present in the final degree of consummate holiness, in that state wherein the spirit is so advanced that it is truly a king, already united by spiritual marriage to its Lord; God gives and reveals Himself to such a point to his blessed son, who enjoys only a single degree less than what the life of the blessed in Heaven is.

Glory be to the Father and to the Son and to the Holy Spirit.»

1.3. “Dictations” on Original Sin that were given by Jesus and Mary in 1944 and only later included in the Work.

March 5, 1944.

Jesus says¹⁷:



«Do we not read in Genesis that God made man the overlord of everything on the earth that **is everything except God and His angelical ministers?** Do we not read that He made the woman the companion of man in his joy and his domination over all living beings? Do we not read that they were allowed to eat of everything with the exception of the tree of the knowledge of Good and Evil? Why? What is the meaning of the words “that he might rule”? And what is the meaning of the tree of the knowledge of Good and Evil? Have you ever asked these questions, you man, who ask so many useless ones and never ask your soul about heavenly truths? Your soul would tell you, if it were

¹⁷ Author’s Note: Compare Maria Valtorta, *The Gospel as Revealed to me*, 17. The Disobedience of Eve and the Obedience of Mary. (*Poem*, 1, 24), CEV.

alive, because a soul in grace is held like a flower in the hands of your angel, and like a flower it is kissed by the sun and sprinkled with dew by the Holy Spirit, Who warms and illuminates it, sprays and decorates it with heavenly lights.

How many truths your soul would tell you, if you only knew how to converse with it, if you loved your soul that makes you like God, Who is a spirit, as your soul is a spirit.

What a great friend you would have if you loved your soul instead of hating it to the (extent of killing it; what a great and sublime friend with whom you could talk of celestial matters, since you men are so eager to talk and you ruin one another with friendships which, if they are not unworthy ones (as sometimes they are), they are almost always useless and they turn into a vain and damaging tumult of worldly words. Did I not say: “If anyone loves Me he will keep My word, and My Father will love him, and we shall come to him and make Our home with him”? (John 14:23).

The soul in grace possesses love, and by possessing love it possesses God, that is the Father Who preserves it, the Son Who teaches it, the Spirit Who illuminates it. It therefore possesses Knowledge, Science, Wisdom, Light. Consider therefore what sublime conversations your soul could hold with you. Such conversations filled the silence of prisons, the silence of cells, the silence of hermitages, the silence of the rooms of holy sick people. Such conversations were the consolation of prisoners awaiting martyrdom, of cloistered monks and nuns searching for the Truth, of hermits longing for an advanced knowledge of God, **of sick people in bearing, even more, in loving their crosses.**

If you knew how to question your soul, you would be told that the true, extensive meaning — as comprehensive as creation itself — of the words “that he might rule” is this: **“That man might dominate *everything*, that is *his three layers*. The lower layer, *the animal one*. The middle layer, *the moral one*. The superior layer, *the spiritual one*. And all three of them are to be directed to one sole aim: to possess God”**. To possess Him by deserving Him through a strict control which subdues all the power of one’s ego and conveys it to one *only* purpose: **to deserve to possess God**. Your soul would tell you that God had forbidden the knowledge of good and evil, because He had already granted good to His creatures gratuitously, and He did not want you to know evil, because it is a sweet fruit to taste, but once its juice becomes part of your blood, it causes a fever that kills you and produces a parching thirst, so that the more one drinks of that false juice, the more thirsty one becomes.

You may object: “And why did He put it there?” **Because evil is a force that originated by itself like certain monstrous diseases in the most wholesome body.**

Lucifer was an angel, the most beautiful of all the angels, a perfect spirit, inferior only to God, and yet in his bright essence a vapor of pride arose and he did not scatter it. On the contrary, he condensed it by brooding over it. And Evil was born of this incubation. It existed before man. God had hurled him out of Paradise, the cursed incubator of Evil, who had desecrated Paradise. But he is the eternal incubator of Evil and as he can no longer soil Paradise, he has soiled the earth.

That metaphorical tree proves this truth. God had said to the man and the woman: “Know all the laws and the mysteries of creation. But do not infringe on My right of being the Creator of man. My love will suffice for the propagation of the human race and it will spread among you and will excite the new Adams of the race without any lust of the senses but with purely charitable pulsations. I have given you everything. I am only keeping for Myself this mystery of the formation of man”.

Satan wanted to deprive man of this intellectual virginity and with his venomous tongue he blandished and caressed Eve’s limbs and eyes, exciting reflections and a perspicacity which they did not have before, because malice had not yet intoxicated them.

She “*saw*”. *And seeing, she wanted to try. Her flesh was aroused.* Oh! If she had called to God! If she had hurried to Him saying: “Father! I am sick. The Serpent has caressed me and I am upset”. The Father would have purified and healed her with His breath, which could have infused new innocence into her as it had infused life. And it would have made her forget the snake’s poison, even more it would have filled her with a disgust for the Serpent, as it happens in those who bear an instinctive dislike for diseases of which they have just been cured. **But Eve does not go to the Father. Eve goes back to the Serpent.** The sensation is a sweet one for her. “Seeing that the fruit of the tree was good to eat and pleasing and agreeable to the eye, she took it and ate it”. (Gen. 3:6). And “*she understood*”. *Now Malice was inside her and was gnawing at her intestines.* She saw with new eyes and heard

with new ears the habits and voices of beasts. And she craved for them with insane greed. She began the sin by herself. **She accomplished it with her companion. That is why a heavier sentence is laid on woman. Because of her** [that is, because of Eve's fall], man has become rebellious towards God and has become acquainted with lewdness and death. Because of her, he was no longer capable of dominating his three reigns: the reign of the *spirit*, because he allowed the spirit to disobey God; the *moral* reign, because he allowed passions to master him; the reign of the *flesh*, because he lowered it down to the instinctive level of beasts.

“The Serpent¹⁸ seduced me” says Eve. “The woman offered me the fruit and I ate of it” says Adam (Gen. 3:12-13). And the triple greed has ruled the three dominions since then.

Only Grace can relax the hold of this ruthless monster. And if Grace is alive, thoroughly alive, and kept more and more alive by the goodwill of a faithful son, it will succeed in strangling the monster and will no longer have anything to fear. It will not be afraid of internal tyrants, which are the flesh and passions; neither will it be afraid of external tyrants, these are the world and the mighty ones on the earth. It will dread neither persecutions nor death. It is as Paul the Apostle says¹⁹ “I fear none of these things, neither do I care for my life more than I care for myself, provided I carry out the mission and the ministry the Lord Jesus gave

¹⁸ Author's Note: The Serpent mentioned by Eve is Satan, who used a snake to attract the woman and get her to come close without making her suspicious.

¹⁹ **Paul the Apostle says** in Acts 20:24.

me, and that was to bear witness to the Good News of God's Grace". [...]»

March 8, 1944.

Mary says²⁰:

«I obeyed in My joy, because when I understood the mission to which God called Me, I was full of joy, **My heart opened like a closed lily and it shed that blood which was to become the soil for the Lord's Seed.**

The joy of being a mother.

I had consecrated Myself to God since My childhood, because the light of the Most High had shown Me the cause of evil in the world and, as far as it was in My power, I wanted to remove from Myself every trace of Satan.

I did not know I was pure. I could not think I was. That simple thought would have been presumption and pride, because, **since I was born of human parents, it was not right for Me to think that I was the Chosen One to be the Faultless One.** The Spirit of God had informed Me of the pain of the Father **because of the corruption of Eve, who had lowered herself to the level of inferior creatures, whereas she was a creature of grace.** It was My intention to soothe that pain by remaining unprofaned by human thoughts, wishes and contacts and thus restoring

²⁰ Author's Note: Compare Maria Valtorta, *The Gospel as Revealed to me*, 17,9 (*Poem*, 1,25), CEV.

an angelical purity in My body. The palpitations of My heart were to be only for Him, and only for Him My whole being.

But if there was no passion of the flesh in Me, there was still the sacrifice of not being a mother. **Also Eve had been granted by the Father Creator the gift of maternity, a maternity devoid of what now degrades it. The sweet and pure maternity without a sensual burden! I experienced it! Of how much did Eve divest herself by giving up such wealth!** More than immortality. And do not think that I am exaggerating. My Jesus and I, His Mother, with Him, have experienced the languor of death. I, the sweet languor of a tired person who falls asleep, Jesus, the intense languor of who dies sentenced to death. So we also experienced death. **But only I, the new Eve, experienced maternity without any kind of profanation, that I might tell the world how sweet was the destiny of woman called to be a mother without any bodily pain.** And the desire of such pure maternity was possible and actually existed in the Virgin wholly devoted to God, because that maternity is the glory of woman.

If you consider in what high esteem the Israelites held a mother, you will realise even more what sacrifice I had made when I consecrated Myself to virginity. Now the Eternal Good Father granted Me, His servant, this gift, without divesting Me of the purity I had wrapped Myself in to be a flower on His throne. And I rejoiced with the double joy of being the mother of a man and the Mother of God.

The joy of being the Woman by means of Whom peace was re-established between Heaven and earth.

Oh! What a joy to have desired this peace for the sake of God and of men and to know that it was coming to the world through Me, the poor handmaid of the Almighty! What a joy to say: “Men, do not cry any longer. I have in Me the secret that will make you happy. I cannot tell what it is because it is sealed in Me, in My heart, just as the Son is enclosed in My pure womb. But I am already bringing it to you, and the moment when you will see Him and hear His Holy name is getting nearer and nearer”.

The joy of having made God happy: the joy of the believer for his God made happy.

Oh! The joy of removing from God’s heart the bitterness of Eve’s disobedience, pride and disbelief!

My Jesus explained the fault with which the first Couple got stained. I redeemed that sin by going up the same levels that they had descended.

Disobedience was the beginning of the downfall: “Do not eat and do not touch of that tree” said God. (Gen. 2: 17). **And man and woman** did not respect that prohibition, **although as kings of creation** they were allowed to touch and eat of everything except of that tree, **because God wanted them to be inferior only to angels.**

The tree: the means to test their obedience. What does obedience to God’s commands imply? It implies all possible good, because God commands nothing but good. What is disobedience? It is evil, because it brings about a rebellious mental state in which Satan can be active.

Eve goes toward the tree, which, if avoided, would have caused her welfare, if approached, would cause her ruin. She

goes there led by the childish curiosity of seeing what is special about it, and by a rashness that makes her consider God's command a useless one since she is strong and pure, the queen of Eden, where everything is subject to her and nothing can hurt her. Her presumption is her ruin. Presumption is the yeast of pride.

At the tree she finds the Seducer, who sings his song of lies to her inexperience, to her beautiful virginal inexperience, to her badly guarded inexperience. **“You think there is evil here? No, there isn’t. God told you because He wants to keep you as slaves under His power. You think you are king and queen? You are not even as free as wild animals. Animals can love one another with true love. You cannot. Animals are granted the gift of being creators like God. Animals generate little ones and see their families grow as much as they like. You do not. You are denied this joy. Why make you man and woman if you have to live thus? Be gods. You do not know the joy of being two in one flesh, that creates a third one and many more. Do not believe God when He promised you the joy of posterity seeing your children forming new families, leaving their father and mother for their families. He has given you a sham life: real life is to know the laws of life. Then you will be like gods and will be able to say to God: “We are all equal.”**

And the allurements continued because there was no will to break it, on the contrary there was the will to continue it and to learn what did not belong to man. And the forbidden

tree becomes really mortal for the human race because from its branches there hangs the fruit **of bitter knowledge that comes from Satan. And the woman becomes a female and with the yeast of Satanic knowledge in her heart, she moves on to corrupt Adam.** With their bodies and souls degraded and their morals corrupted, they became acquainted with sorrow and the death of both their souls deprived of Grace and of their bodies divested of immortality. And Eve's wound engendered suffering, which will not subside until the last couple on earth are dead.

I went along the road of the two sinners, 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,* elevating marriage to the degree of purity intended by God when He created the First Parents. I was then convinced that My destiny was solitude in marriage and the contempt of people because of My holy sterility, when God asked Me to be a Mother. *I obeyed. I believed that it was possible and that the word came from God, because I was filled with peace when I heard it.* I did not think: "I deserved it". I did not say: "Now the world will admire Me, because I am like God, creating the flesh of God". No, I did not. I lowered Myself in My humbleness. Joy gushed out of My heart like the stem of a rose. **But it was soon decorated with sharp thorns and it was clenched in the tangle of sorrow, like branches enveloped by bindweeds.**

[This explains why the Virgin Mary said above: **«My heart opened like a closed lily and it shed that blood which was to become the soil for the Lord's Seed.»** Her heart was wounded with sorrow, and with that shed blood the Holy Spirit formed the embryo of Jesus, as explained elsewhere in the Work.²¹]

Sorrow for the pain of My spouse: it suffocated My joy.
Sorrow for the pain of My Son: a thorn that pierced My joy.

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 became the maid of God in the flesh, in morals, in the spirit, relying on Him not only for the virginal conception, but also for the protection of My honour, for the consolation of My spouse, for the means suitable to elevate him also to the sublimation of marriage, so that we could restore man and woman to their lost dignity. I embraced the will of the Lord for Myself, My spouse and

²¹ Author's Note: Compare Maria Valtorta, *The Notebooks 1945-1950, The Apocalypse, (Revelation 1:5) The Firstborn Among the Dead*, CEV. [...] The Firstborn and Only-Begotten was born in this way, from the Woman Full of Grace, the Living One *par excellence*, He who would restore Life to all those dead to Grace. He was born not from the hunger of two bodies, but in the way in which the children of men would have received life if they had maintained themselves alive to Grace. Not a sensual appetite, but a holy love for God, to whom they could consecrate those born in Grace, and a love devoid of malice towards woman, should have guided the increase and multiplication commanded by God - only love, not corrupted by animality.

When this order had been violated, God, to create the new Adam, had to form Him from an Immaculate Woman, no longer from the mud which, having risen up in pride, had wanted to be like God, but with the elements which were indispensable for forming a new man, provided exclusively by the Most Pure and Most Humble Woman, humble to the point where for this reason alone She would already have deserved to become the Mother of the Word. [...].

My Creature. I said “Yes” for the whole three, as I was certain that God would not break His promise to assist Me in My sorrow of a spouse who realises she is considered guilty, and of 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”. All the good voices of the flesh, all the good passions of the spirit were under the weight of My perpetual “Yes”. And above, on a diamond pedestal, there was My spirit, lacking wings to fly to You, but it was the master of the whole “ego” subdued and made Your servant. Servant in joy, servant in sorrow. But smile, o God. And be happy. 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. The new Tree will be born of My bosom and it will bear the Fruit that knows all the evil because It suffered it all in Itself and will give all the good. All men will be able to come to It and I shall be happy if they take of It, even if they do not remember that It was born of Me. **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”. [...]

Still on March 8, 1944.

Jesus says:

«My Mother's words should disperse all perplexity of thought also in the minds most confused and muddled by pseudoscience.

And there are many! They want to reason of God's things by human standards and they expect God to do the same. But it is so nice, instead, to be able to think that God reasons in a regally and infinitely superior manner to man. And it would be so nice and useful if you tried to reason by the spirit, rather than by a human perspective, and follow God, rather than remaining anchored right there where your thought has anchored. This too is pride, because it presumes perfection in the human mind. While the only thing that is perfect is the Thought of God, which, if it so wishes and deems useful, can descend and become Word into the mind and onto the lips of any of its creatures that the world scorns, in that it regards them as ignorant, low, slow-witted or childish.

Wisdom loves – so as to disorient the prideful mind - to pour into these rejects of the world, who have no own knowledge or acquired knowledge, but are filled only with love and purity, great in their willingness to serve God and make Him known and loved, having deserved to know Him by loving Him with all their strength. Look, men. Fatima, Lourdes, Guadalupe, Caravaggio, La Salette, anywhere there have been genuine and saintly apparitions, the visionaries, those chosen to see, are simple creatures, who, because of

their age, culture or condition, are among the humblest on Earth. It is to these nobodies, to these “nothings”, that God’s Grace chooses to reveal itself, making them its champions.

So, what is it that men must do? They must kneel like the publican and say: “Lord, I was too much of a sinner to deserve to know you. Blessed be you for your goodness that brings me consolation at the hand of these creatures and gives me a celestial anchor, a guide, a teaching, a means of salvation”.

They must not say: “Oh no! Deceit! Heresy! This is not possible!” What do you mean it’s not possible? That a retard can become well learnt in the science of God? And why isn’t that possible? Have I not raised the dead, cured the mad, healed those suffering from epilepsy, returned a mouth to the dumb, eyes to the blind, hearing to the deaf, intelligence to the stupid? In the same manner as I have cast out demons, ordered the fish to dive into nets, loaves to multiply, water to turn into wine, storms to pass, waves to become as solid as flooring? What is impossible to God?

Even before God - the Christ, the Son of God - was among you, didn’t He perform miracles through His servants acting in His name? **Wasn’t the sterile womb of Abram’s Sarai made fertile for her to become Sarah and, in her old age, give birth to Isaac who was destined to be the one with whom I would make my covenant?** Didn’t the waters of the Nile turn into blood and fill with foul animals by Moses’ command? And, also by his word, didn’t livestock die of pestilence, and the flesh of men

erupt into festering boils, and weren't crops struck down by furious hailing, snapped as they would in a hopper, and trees stripped by locusts, and light turned into darkness for three days, and first-borns beaten to death, and the sea parted for Israel to walk across, and bitter waters made sweet, and quails and manna given in abundance, and water made spring from the dry rock? And didn't Joshua stop the Sun? And young David defeat the giant? And Elijah multiply flour and oil and raise the son of the widow of Sarepta from the dead? And didn't rain pour onto the thirsty earth and fire come down from the sky onto the holocaust by his command? And isn't the New Testament a flower-filled forest, in which each flower is a miracle? And who owns that miracle? What then is impossible to God? Who is like God?

Bow your forehead and worship. And if I – as the time nears for the great harvest, and everything, everything, must become known before man ceases to exist: of the prophecies after Christ, of the prophecies before Christ and of the biblical symbolism that begins with the first words of the book of Genesis – if I choose to educate you on a subject that has so far remained unexplained, accept that gift and draw fruit from it rather than condemnation. Do not do like the Jews in my mortal time, who chose to close their heart to my instructions and, unable to equal me in understanding supernatural mysteries and truths, called me obsessed and blasphemous.]

I said: “metaphorical tree”. Now I will say: “symbolic tree”. Perhaps you will understand better. Its symbol is clear:

the inclination to good and to evil of the two children of God would be understood by their behaviour towards the tree. Like ‘aqua regia’ that tests gold and the scales of the goldsmith that weigh its carats, that tree, by God’s command, became a means of testing and it gave the measure **of Adam’s and Eve’s** symbolic metal purity. I can already hear your objection: “Was the punishment not excessive and the means used to condemn them not childish? ”

Not so. *Actual* disobedience in you, who are their heirs, is not so grave as if it were in them. You have been redeemed by Me. But Satan’s poison is always ready to rise again, like certain diseases that never disappear completely in the blood. **The First Parents** possessed Grace without ever even nearing Disgrace. They were therefore stronger and more firmly supported by Grace that generated love and innocence. The gift given them by God was infinite. Much graver is therefore their fall notwithstanding that gift.

Also the fruit that was offered and eaten was symbolic. It was the fruit of *an experience they wanted to have at Satan’s instigation to break God’s command.*

I had not forbidden men love. I only wanted them to love each other without malice; as I loved them in My holiness, they were to love each other in the holiness of affections unsoiled by lewdness.

It must not be forgotten that Grace is light, and whoever possesses it knows what is good and useful to know. Mary, **Full of Grace, knew everything, because Wisdom taught Her, Wisdom that is Grace, and She knew how to live in a holy way. Also Eve knew what was good for**

her to know. But not more, because it is useless to know what is not good. But she did not have faith in God's word, and was not faithful to her promise of obedience.

She believed in Satan, she broke her promise, she wanted to know what was not good, she loved it without regret, she turned love into something corrupt and degraded, which I instead had permitted as something holy.

A sullied angel, she wallowed in mud and litter, whereas she could have run happily amongst the flowers of the earthly Paradise and she could have seen her off-spring flourish around her, like a plant that is covered with flowers without bending its leaves into the mire.

Do not be like the foolish children mentioned by Me in the Gospel²², they heard other children sing and they plugged their ears, they heard them play the pipes and they did not dance, they heard them weep and they wanted to laugh. Do not be narrow-minded, do not be deniers. Accept the Light without malice and stubbornness, without irony and disbelief. Enough said about that.

To make you understand how grateful you must be to Him Who died to raise you to Heaven and to defeat Satan's concupiscence, I wanted to speak to you, in this period of preparation for Easter, of what was the first link of the chain by which the Word of the Father was dragged to death, the

²² Compare Matthew 11:16-17; Luke 7:31-32; *The Gospel as Revealed to me*, 266. 12, CEV.

Divine Lamb to the slaughterhouse. I wanted to speak to you about it, because at present ninety per cent of you are like Eve intoxicated by Lucifer's breath and words, and you do not live, to love one another, but to glut yourselves with sensuality, you do not live for Heaven but for filth, you are no longer creatures gifted with soul and reason, but dogs without soul and without reason. You have killed your souls and perverted your reason. I solemnly tell you that brutes surpass you in the honesty of their love.»

June 6, 1944.

Mary says²³:

«[...] I, Mary, redeemed woman by means of My divine Maternity. But that was only the beginning of woman's redemption. By refusing a human marriage in accordance with My vow of virginity, I had rejected all lustful satisfactions, thus deserving grace from God. But it was not yet sufficient, because Eve's sin was a four branched tree: pride, avarice, gluttony and lust. And all four were to be cut off, before making the roots of the tree sterile.

By deeply humiliating Myself, I defeated pride.

I abased Myself before everybody. I am not referring to My humility towards God. Such humility is due to the Most High by every creature. Even His Word had it. It was

²³ Author's Note: Compare Maria Valtorta, *The Gospel as Revealed to me*, 29,7 (Poem I,48), CEV.

necessary for Me, a woman, to have it. But have you ever considered what humiliation I had to suffer from men, without defending Myself in any way? Even Joseph, who was a just man, had accused Me in his heart. The others, who were not just, had committed a sin of murmuring with regards to My condition, and the rumor of their words had come like a bitter wave to break up against My humanity. And they were the first of the infinite humiliations I was to suffer in My life as Mother of Jesus and of mankind. Humiliations of poverty, of a refugee, humiliations for reproaches of relatives and friends who, being unaware of the truth, judged Me a weak woman with regard to My behaviour as a Mother towards Jesus, when He was a young man, humiliations during the three years of His public life, cruel humiliations in the hour of Calvary, humiliation in having to admit that I could not afford to buy a place and the perfumes for the burial of my Son.

I overcame the avarice of the First Parents renouncing My Creature before the time.

A mother never renounces her creature unless she is forced to. Whether her heart is asked to renounce her creature by her country or by the love of a spouse or even by God Himself, she will resent and struggle against the separation. It is natural. A son grows in our womb and the tie that links him to us can never be completely broken. Even if the umbilical cord is cut, there is a nerve that always remains: it departs from the mother's heart and is grafted into the son's heart: it is a spiritual nerve, more lively and sensitive than a physical one. And a mother feels it

stretching even to exceedingly severe pangs if the love of God or of a creature or the need of the country take her son away from her. And it breaks, tearing her heart, if death snatches her son from her.

And I renounced My Son from the very moment I had Him. I gave Him to God. I gave Him to you. I deprived Myself of the Fruit of My womb to make amends for Eve's theft of God's fruit.

I defeated gluttony, both of knowledge and of enjoyment, by agreeing to know only what God wanted Me to know, without asking Myself or Him more than what I was told. I believed unquestioningly. I overcame the innate personal delight of enjoyment because I denied Myself every sensual pleasure. I confined flesh, the instrument of Satan, together with Satan, under My heel and made of them a step to rise towards Heaven. Heaven! My aim. Where God was. My only hunger. A hunger which is not gluttony, but a necessity blessed by God, Who wants us to crave for Him.

I defeated lust, which is gluttony carried to the extreme of greed. Because every unrestrained vice leads to a bigger vice. And Eve's gluttony, which was already blameworthy, led her to lust. It was no longer enough for her to enjoy pleasure by her-self. She wanted to take her crime to a refined intensity and thus she became acquainted with lust and was a mistress of lust for her companion. I reversed the terms and instead of descending I have always ascended. Instead of causing other people to descend, I have always attracted them towards Heaven: of My honest companion, I made an angel.

Now that I possessed God and His infinite wealth with Him, I hastened to denude Myself of it saying: 'Here I am: may Your will be done for Him and by Him'. He is chaste who not only chastises his flesh but also his affections and his thoughts. I had to be the Chaste One in order to annul the One who had been Unchaste in her flesh, her heart and her mind. And I never abandoned My reservedness, not even by saying of My Son: 'He is Mine, I want Him', since He belonged only to Me on earth, as He belonged only to God in Heaven.

And yet all this was not sufficient to achieve for woman the peace lost by Eve. I obtained that for you at the foot of the Cross: when I saw Him dying, Whom you saw being born. When I felt My bowels being torn apart by the cry of My dying Creature, I became void of all femininity. I was no longer flesh, but an angel. Mary, the Virgin Spouse of the Spirit, died that moment. The Mother of Grace remained, Who gave you the Grace She generated from Her torture. The female reconsecrated 'woman' by me on Christmas night, achieved at the foot of the Cross the means to become a creature of Heaven.

This I did for you, depriving Myself of all satisfactions, even of holy ones. And whereas you had been reduced by Eve to females not superior to the mates of animals, I made of you, if you only wish so, saints of God. I ascended for you. As I had done for Joseph, I lifted you higher up. The rock of Calvary is My Mount of Olives. From there I took My leap to carry to Heaven the resanctified soul of woman together with My flesh, now glorified because it had borne

the Word of God and had destroyed in Me the very last trace of Eve. It had destroyed the last root of that tree with four poisonous branches, a root stuck in the sensuality that had dragged mankind to fall and that will go on biting at your intestines until the end of time and to the last woman. From there, where I now shine in the ray of Love, I call you and I show you the Medicine to control yourselves: the Grace of My Lord and the Blood of My Son. [...]»

1.4. Jesus true Man and true God: «I am the seed of Adam. You are the seed of Adam.»

February 18, 1947

Jesus says²⁴:

« [...] I am God, then. And I am Man. And as the angel is the inter mediate link between man and God, I, who was to reweld the broken chain, reunite you to God, made my perfect Humanity into a joining of earth-men - and Heaven-angels, **bringing Humanity back to a perfection equal to, indeed, greater than that which Adam and Eve possessed at the beginning of days, when Man was innocent and happy** through a free gift of God, without knowing of or experiencing the hard struggle against Evil and the causes of sin. The Divinity did not degrade Itself, then, in taking on Adam's seed, but Humanity was divinized, brought back, by Man's free will, to the perfection making

²⁴ Author's Note: Compare Maria Valtorta, *The Notebooks 1945-1950*, CEV.

men like my Father, who knows no injustice.

The Apostle does not lie, blaspheme, or contradict himself when saying, by inspired words, that **Jesus, the Man, became slightly less than the angels** in heroic spirituality. God the Father, God the Son, and God the Holy Spirit were not at fault in giving the Redeemer the only covering suitable for Him so that He would be such and redeem you *through the ongoing lesson of his growing in grace to the point of reaching spiritual perfection*, in addition to the major action of his Sacrifice, to redeem you from your ignorance, from that ignorance resulting from sin, degrading man's strength, conditioning him with the assumption that, since he is made more of matter than spirit, he cannot attempt his evolution in the spirit.

No, matter strikes you as so great and overbearing because you see it and hear it shouting out its bestial sounds. It strikes you as so great because you fear it and do not want to make it suffer out of fear of suffering. It strikes you as so great because Satan alters its outlines before you. It strikes you as so great because you do not know. You are, moreover, ignorant of what that magnificent thing which is the soul really is, of what that most powerful thing which is the soul united to God is.

Leave your fears aside. Leave your ignorance aside. Look at Me. I, Man, reached the Perfection of justice as a man like you because I wanted to. Imitate Me. Do not fear. Keep your souls united to God and advance. And rise. Rise into the luminous regions of the supernatural. Drag along your flesh with your burning will to the place to which your spirit

is rising. Become angels. Become seraphim. The devil will no longer be able to wound you in your depths. His darts will fall at your feet after having struck your armor and you will not be disturbed, as I was not.

It was just, then, for my Father not to grant Me a nature different from man's, though He could have done so. Just. No one can say to Me, accordingly, when I propose my code and say to you, "Follow it if you want to be where I am," "You can be there because You are different from me, in whom the flesh fiercely battles. You are victorious over Satan because in You the flesh is not allied with Satan." No one can reproach Me for an easy victory or get discouraged about being created differently. In Me and in you are the same things: flesh, intellect, and spirit, to be able to live, comprehend, and overcome. **I am the seed of Adam. You are the seed of Adam.**

Oh, I hear you grumbling, "You are Sinless. We..." **Adam, too, was sinless, and yet he sinned because he wanted to sin. I did not want to sin. And I did not sin.** I, Man, did not sin. My Father made Me of your own seed to demonstrate to you that to be men does not mean to be sinners. I was in human nature, like you. Manage to be like Me in victory. The Father made Me Man, possessing flesh and blood in common with you with which to overcome Satan by dying, and He required the author of your salvation to become perfect- as Man by *his* own will and by way of suffering and to obtain glory on account of the death He endured.

Oh, isn't it also death to be able to die to all that is seduction? Isn't it continuous death to all that is

concupiscence in order to live in Heaven eternally? I began to consummate my Sacrifice to defeat Satan, the world, and the flesh, that had been triumphing for too long, beginning with my first act of will against the blare of the flesh, the world, and their dark king. I died to Myself in order to live. I died to Myself to make you live by my example. I died on the Cross to give you Life.

Destined to become your merciful Pontiff, I had to know man's struggles through knowledge of man and remain faithful before God to teach you to remain so. A merciful Pontiff so that, having suffered and been put to the test, I would not display the proud repugnance and glacial isolation of those who, on seeing their sinful or weak brothers and sisters, say, "I am superior to them and draw away from them, not wanting to contaminate my perfection," and do not know they belong to the eternal race of the pharisees. An expert, merciful Pontiff so that I would be compassionate and ready to reach out - I, the Victor over Evil to the weak, who are not always able to trample it under foot as I did.

Tell me, you that are scandalized by reading that I suffered *that* temptation²⁵, did I perhaps damage my divine and human Perfection because I was approached by the Tempter? What was altered in Me? What was corrupted? Nothing. Not even the most fleeting thought.

Isn't *that* temptation perhaps the most common one and

²⁵ Author's Note: Compare Maria Valtorta, *The Gospel as Revealed to me*, Jesus tempted by Satan in the desert. How to overcome temptations, 46. CEV.

the one most widely seconded by men? Isn't it perhaps the one most used by Satan precisely because he knows it is the easiest one for obtaining assent? Isn't it by that door, impurity, lust, that Satan often enters hearts? Isn't it perhaps his favorite way and favorite weapon to manage to get in and corrupt?

What other way did he seize upon at the beginning of man's days to mar the unmarred plant of Humanity? How did he manage to corrupt the innocent of the two First Parents? If Eve's act had been limited to the imprudence of approaching the forbid den plant or even listening to the Serpent, but without obeying or yielding to his suggestions, would Sin have arisen? Would the Condemnation have come? No. On the contrary, the First Parents, on rejecting Satanic seduction, would have imitated the good angels, tempted to rebel by Lucifer in vain, and they would have received an increase in grace.

I repeat: to be tempted is not a sin. Sin is to embrace temptation. And Eve and Adam would not have been punished for imprudence which had already been expiated by resisting temptation. God is a loving and patient Father. But Eve and Adam did not reject the temptation. The lust of the mind that is, pride and of the heart, that is, disobedience, when received into their previously uncorrupted souls, corrupted them, awakening impure fevers which Satan augmented to the point of delirium and crime. I am not using mistaken words. I say "crime," and it is proper. By sinning, didn't they do violence to their spirits, wounding them, inflicting harsh damage upon them? Isn't

what sinners do in slaying with mortal sin or in wounding, continually weakening their spirits with venial sins a crime against the spirit?

Let us observe together the growing paroxysm of sin and the degrees of the fall and then compare it to the episode of my temptation. If there is clear sight and an honest heart, one cannot fail to conclude **that temptation, an undisputed element of Evil, does not become sin, but a merit** for those who are able to suffer through it without yielding to it. To suffer does not mean to enjoy. One suffers a martyrdom; one does not suffer enjoyment. Temptation is suffered by the saints, but temptation is perverted enjoyment for the non saints who receive and obey it.

Eve, then²⁶, endowed with knowledge in proportion to her state - carefully note this, for it is an aggravating circumstance in her sin - and thus conscious of the value of prudence, **went to the forbidden tree. The first, slight error.** She went there thoughtlessly, not with the good intention of recollecting herself at the center of Eden in prayerful seclusion. When she got there she entered into conversation with the Stranger. The phenomenon of an animal speaking, when all the others made sounds, but did not utter words which were humanly comprehensible, did not make her cautious. **The second error. Thirdly, in her amazement she did not call upon God to explain the mystery to her** and did not even remember or consider that

²⁶ **Eve, then...** is the beginning of an analysis of Original Sin, as told in Genesis 3. Another analysis follows of Jesus's temptations, as told in Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13.

God had told his beloved children that this was the tree of good and evil and that it should thus be regarded, as imprudent to accept everything proceeding from it without having first asked the Lord about its true nature **The fourth error: her having stronger faith to believe the assertion of a Stranger rather than the advice of her Creator. Fifth being covetous of knowing what only God knew and becoming like God. Sixth: the greediness of the senses, which sought to experience by touching, smelling, and eating what the Stranger had suggested that she pick and taste. Seventh: to change from someone tempted into a temptress.** To go from the service of God to the service of Satan, forgetting God's words in order to repeat Satan's to her companion and persuade him to steal God's right.

The parching thirst was now at the maximum degree. The ascent of the fatal arch had reached the highest point. The sin was completely consummated there with Adam's agreement to his companion's enticement and represented the fall of both of them along the other part of the curve - a swift fall, much swifter than the ascent, because it was weighed down by the sin committed, and the sin was aggravated in its weight by the consequences - that is, a flight from God, insufficient apologies devoid of charity and justice and sincerity, too, in confessing the fault, and a spirit of latent rebelliousness preventing them from asking for forgiveness.

They did not hide because of pain over being sullied by sin and appearing as such in God's sight, but because they

were naked - that is, because of the malice which had gotten into them and given everything a different appearance and made them so ignorant that they were no longer able to consider that God, who had created them and given them the whole Creation, well knew that they were naked and had not labored to cover them or become indignant on seeing them that way, for there was no need to cover innocence or indignation over observing an innocent body.

Hear the replies of the two blameworthy ones, a precise index of the unrejected temptation and its sinful consequences: **“I heard your voice and, becoming afraid, because I was naked, I hid”; “the woman you gave me as a companion offered me the fruit, and I ate some”; “the serpent seduced me, and I ate it.”**²⁷

“Among so many words the only one that should have been there was missing: **“Forgive me, for I have sinned.”** Charity towards God, then, was missing. Charity towards one’s neighbor was missing. Adam accused Eve. Eve accused the serpent. Finally, the sincerity of the confession was missing. Eve confessed what was undeniable. But she thought she could conceal from God the preliminaries to sin - that is, her thoughtlessness, her imprudence, her weak will, which got contaminated at once after taking the first step towards disobeying the holy command not to expose herself to the temptation of picking the forbidden fruit. That command should have been a warning for her, who was most intelligent, to make her understand that they were not

²⁷ Compare Genesis 3:9-13.

so strong that they could not place themselves with impunity in a position to sin without going so far as to sin. They would have gotten there by perfecting the freedom granted them by God with their own will, coming to use it only for Good. **Eve lied to God, then, by remaining silent over the reason for which she had eaten the fruit: to become like God.** Threefold concupiscence is thus in Man. All the signs of friendship with the serpent are evident in **pride, rebelliousness, deceit, lust, and selfishness**, which have replaced the virtues previously existing. [...]»

And again:

Jesus says²⁸:

« [...] You already know how Eve was corrupted and how Adam became corrupt through her. Satan kissed the woman's eyes and bewitched them, so that every aspect, so far pure, became impure for her and aroused strange curiosities. Then Satan kissed her ears and opened them to the words of a new science: his own.

Also Eve's mind wanted to know what was not necessary. Then Satan showed her eyes and mind, now awake to Evil, things that previously they had not seen or understood, and everything in Eve became sharp and corrupt. And the Woman went to the Man, revealed her secret and persuaded Adam to taste the new fruit, so beautiful to the eye and so

²⁸ Author's Note: Compare Maria Valtorta, *The Gospel as Revealed to me*, 174.9, CEV.

strictly forbidden so far. And she kissed him and looked at him with mouth and eyes already fouled by Satan's gloomy disorder. And corruption penetrated Adam who saw, and through his eyes he craved for what was forbidden and he bit it with his helpmate and fell from such height into mud. A corrupt person will draw another person to corruption, unless the latter is a saint in the true sense of the word. [...]»

2. Lesson of the Holy Spirit on Original Sin.

I am sure that reading the explanations given by Jesus and Mary has already opened some new horizons that were unknown to most. However, for you to understand even better what Original Sin is, I will leave you in the light of the Holy Spirit and His wonderful lecture on the subject, which may be found in Maria Valtorta's book: **Lessons on the Epistle of St. Paul to the Romans**.

The Sweet Guest says:²⁹

«To fully understand the words of Paul, one needs to take Original Sin well into consideration.³⁰

A lesson that has been given many times, but that is never given enough because the sorrowful reality of that sin and the sorrowful, real consequences of it are often denied or are placed in doubt by many, by too many. And amongst these, there are plenty of those who more than anyone else should be convinced of the reality of original sin and of its consequences on account of the studies carried out, and above all, through their ministerial experiences which continuously place before their eyes proofs of the decadence of man who from a perfect creature has mutated into a weak and imperfect creature against the assaults of Satan and of what is around and within man, the marvelous creation enviously disturbed by the Enemy of God because of original sin.

²⁹ Author's Note: Compare Maria Valtorta, *Lessons on the Epistle of St. Paul to the Romans*, 24 - C. VII v. 14-25. 21/28 - 5 - 1948, CEV.

³⁰ Compare Genesis 3; to Romans 5.

Someone will say: “A lesson which repeats itself, and therefore, a useless lesson.” **It is always useful, for when it is required, you never know it enough, neither for yourselves nor for others.**

It matters too much to Satan that you not know it! And for this reason, he creates blurs in you to darken your correct knowledge of this episode which has had no end or limit since the day in which he saw it and in those who committed it, but that, as through the seed and through blood all men have inherited life (existence) from Adam and Eve - **and in the last man to be born on Earth, there will still be the descendency of the two First Humans** - thus, out of a fatal inheritance, it propagates itself from Adam, the first generator, from progeny to progeny, to all the children of man until the last one to be generated.

To thoroughly understand the confession of Paul, the desolate voice of all men who in wanting to do good perfectly feel incapable of executing it with the desired perfection, one needs to contemplate the fruit of the Sin first, and **therefore, also of the first Sin, so as not to find condemnation and the consequences unjust.**

Paul confesses, “I am carnal, sold and subject to sin.” And he continues, “I do not know what I do; For I do not the good which I will, but the evil which I hate. Even if then I do what I will not, I acknowledge just the same that the law is good (in prohibiting or commanding what it prohibits and commands), however, (when I do the evil which I hate with my better part, whereas I do not the good that I would like to do) I am not, in these moments, I who act, but sin

that lives in me... Good does not live in my flesh... The will to do it is present in me ...but I cannot find the way of accomplishing it... When I have a will to do good, evil is already beside me... I take delight in the Law of God according to the inward man, but I see in my members another law which opposes itself to the law of my mind and it makes me a captive to the law of sin that is in my members...”.

“I am carnal.”

Even Adam was formed of flesh besides the spirit. But he wasn't carnal since the spirit and reason ruled above matter. And the innocent spirit, full of Grace, had an admirable resemblance with His Creator, intelligent enough as he was to comprehend how much he surpasses all natural things. The elevation of man to the supernatural order, that is, to the progeny of God by means of Grace, had elevated the intelligence of man, already very vast on account of the preternatural gift of innate knowledge and able, therefore, of understanding all natural things, to the supernatural intelligence of being able to comprehend what is incomprehensible to one who is not predisposed by a supernatural gift: of being able to comprehend God, and to a lesser extent, of being able to be a faithful image of His for order and justice, charity, wisdom and the freedom from every humiliating restriction.

Splendid freedom of man full of grace! A freedom respected by God Himself, a freedom not undermined by exterior forces or by internal stimuli. The sublime regality of the deified man, a son of God and heir to Heaven,

a dominating regality upon all creatures and upon the one who is often now your tyrant: the / in which the poisons of the great wound ferment unceasingly within you.

When one says, “man, king of the sensible creation, was created with the power of dominion upon all creatures,” one needs to reflect that he, because of Grace, and for the other gifts received from the first moment of his being, was made to be king even of himself and of his instincts, out of the knowledge of his ultimate purpose, for the love that made him supernaturally tend towards it, and for the dominion over matter and the senses existing in it. Joined to the Order and lover of the Love, he was created to know how to give to God what He is due and what is lawful to give to the ‘I’ without debaucheries or instinctual dissoluteness.

The spirit, intellect and matter constituted a total harmony in him, **and this harmony was present from the first moment of his being, not in successive phases as some want.**

There was no autogenesis and there was no evolution, but there was the Creation willed by the Creator. The reason, of which you are so proud, should convince you that the initial thing cannot form itself from nothing, and from a unique and initial thing cannot come everything.

Only God can put chaos in order and populate it with innumerable creatures which form the Creation. And this most powerful Creator did not have limitations in His creating, which was manifold, nor in creating already perfect

creatures, each perfect according to the purpose for which it was created. It is foolish to think that God created, wanting to give a Creation of shapeless things and expecting to be glorified by these when individual creatures and all creatures would have reached, with successive evolutions, the perfection of their nature so that they would be suited for the natural or supernatural end for which they had been created.

And if this truth is certain for the lower creatures, with a natural end and limited in time, it is even more certain for man who was created for a supernatural end and with an immortal destiny of celestial glory. Could one think of a Paradise whose legions of Saints, exalting around the throne of God, be an end product of a long evolution of beasts?

Present man is not the result of an ascending evolution, but the sorrowful result of a descending evolution, as the sin of Adam has forever marred the physical-moral-spiritual perfection of the original man. He so marred it that not even the Passion of Jesus Christ, though restoring the life of Grace to all those baptized, can annul the residues of the sin, the scars of the great wound, that is, of those fomenters that are the ruin of those who do not love God or who do not love Him much, and is the torment of the just who would want not to have even the most fleeting thought drawn from the voices of the fomenters and who combat the heroic battle all their life in order to remain faithful to the Lord.

Man is not the result of an evolution just as Creation is not the product of an autogenesis. In order to have an

evolution, one always needs to have a first creative fount. And to think to have had the infinite [amount of] species from the autogeny of a *single* cell is an impossible absurdity. In order to live, the cell needs a vital ground with elements that allow for and maintain life. If the cell formed itself from nothing, where did it find the elements in order to form, live and reproduce itself? If it did not exist even when it began to exist, how did it find the vital elements: air, light, heat and water? What *is not yet*, cannot create.

And how then did the cell find the four elements at its formation?

And who gave them to it, which fount had the seed of “life”? And when, supposing that this non-existent [cell] had been able to form itself from nothing, how, from its unique unity and species could there have come from it so many diverse species, as many as there are to be found in the sensible Creation?

Stars and planets, clods of earth, rocks, minerals, the varied and innumerable species of the plant kingdom, the even more diverse and numerous species and families of the animal kingdom, from vertebrates to invertebrates, from mammals to the oviparous, from the quadruped to the quadrumanous, from amphibians and reptiles to fish, from ferocious carnivores to docile ovines, from those which are armed and covered by hard offensive and defensive armours to insects that even the slightest thing is enough to destroy, to the gigantic inhabitants of the virgin forests, to the assaults to which none resist but those of their own equal colossal [counterparts], to all the classes of anthropoids up

to the protozoa and bacillus; all having come from a single cell? Everything from a spontaneous generation?

If this were the case, the cell would be bigger than the Infinite One. Why did the Infinite One, the Without Measure in His every attribute, **work for six days, six epochs, to make the sensible Creation** by subdividing the creative work into six ascending, evolving orders of creation, this yes, towards an always greater perfection?³¹ Not so that He could learn how to create even more, but for the order which governs all of His divine operations. This order would have been violated - and this would thus have made the survival of man, the last creature to be created, impossible - if man had been made first and before the Earth had been created in all her parts and made inhabitable through the order placed in its waters and in its continents, and made comforting through the creation of the firmament; made luminous, beautiful and fertile by the beneficent sun, from the shining moon and the innumerable stars; made into a home, a dispenser, a garden to man for all the plant and animal creatures which cover and populate it.

Man, in whom the three kingdoms of the sensible Creation are represented in synthesis, **was made on the sixth day**, and in a marvellous truth, his creation by God through the spiritual soul infused by God into the matter of man.

Man: true link of conjunction between Earth and Heaven, the true point of union between the spiritual and material world, the being in whom matter is the tabernacle for the

³¹ Compare Genesis 1.

spirit, the being in whom the spirit animates matter not only for the limited mortal life, but for the immortal life after the final resurrection.

Man: the creature in whom the Spirit Maker shines and dwells.

Man: the marvel of the power of God who infuses His breath, a part³² of His Infinite Self, into the dust by elevating it to the power of man, and gives to him the Grace which elevates the power of the man-animal to the power of life and to the condition of a supernatural creature, to a child of God through participation by nature, by making him capable of placing himself in direct relationship with God, by availing him to understand the Incomprehensible One and by making it possible and permissible for him to love He who is so superior over every other being that, without His divine gift, man could not, through his own ability and venerable respect, even only *desire to love*.

Man: the created triangle that rests its base - matter- **upon the Earth from which he was drawn**; who, with his intellectual faculties, tends to ascend to the knowledge of He whom he resembles; and touches with his peak - the spirit of the spirit, the elect part of the soul - Heaven, by losing himself in the contemplation of God-Love while Grace, freely received, unites him to God, and love lit by the union with God deifies him. For “the one who loves is born of God”³³, and it is a privilege of the children to participate in

³² In the sense of “participation”, as mentioned three lines below and as explained in *The Notebooks 1943, CEV*.

³³ Compare 1 John 4:7.

the likeness of His nature. To the soul deified by Grace, **therefore, man is the image of God, and because of love made possible through Grace, he is alike God.**

On the sixth day, man was therefore created, complete and perfect in his every material and spiritual part, made according to the Thought of God, according to the order (the end) for which he had been created: to love and serve His Lord during his human lifetime, to know Him in His Truth, and to therefore enjoy Him forever in the other.

Thus, the *one Man* was created, the one from whom all of humanity would come, and the Woman in the first place, the companion of the Man and for the Man with whom he would have populated the Earth by reigning above all other lower creatures. **Thus, the *one Man* was created, the one who as a father would have transmitted to his descendants everything that he had received: life, senses, material goods as well as immunity to every suffering, reason, intellect, knowledge, integrity, immortality, and finally, the gift of gifts, Grace.**

The theory of the origin of man according to evolutionism, which is based on the conformation of the skeleton and on the diversity of the colors of skin and appearance in order to sustain its erroneous assertion, is not a theory *against* the truth of the origin of man - creature created by God - but in *its favour*. Because what reveals the existence of a Creator is exactly the diversity of the colors, of the structures, of the species of the creatures wanted by Him, the most Powerful One.

And if this is valid for the lower creatures, it is valid even more so for the creature-man; he who *is* man *created by God* even if due to circumstances of climate and of life, and even due to corruption - and so came the flood³⁴ and then, much later, in the prescriptions of Sinai and in the Mosaic curses, so severe the command and punishment (Leviticus c. XVIII, v.23 and Deut. c. XXVII, v.21) - he shows a different aspect and colour from race to race.

It is a proven fact, ratified and confirmed by continual proofs that a strong impression can act upon an expectant mother in a way of making her give life to a little “freak” who mirrors in its make-up the object which disturbed the mother. It is also a proven thing that the long co-existence amongst peoples of a different race than the Arian produces, through a natural mimesis, a transformation more or less marked of the traits of an Arian face in those people who are not Arians. It is also proven that special environmental and climatic conditions have an influence on the development of the limbs and on the colors of the skin.

Therefore, the clouds on which the evolutionists would like to base the edifice of their presumption do *not sustain it, but actually favour its collapse.*

There perished in the flood the corrupt branches of humanity groping in the darkness consequent to the fall, darkness in which only for the few just ones, as through heavy fogs, there reached

³⁴ Compare Genesis from 7:17 to 8:14.

once again a sole ray of the lost star: the memory of God and His promise.

Therefore, once the monsters were destroyed³⁵, Humanity was preserved and multiplied again from the lineage of Noah, judged just by God. Thus it was returned to the first nature of the first man, still made of matter and spirit, and remained so even after sin had stripped the spirit of divine Grace and of its innocence.

When and how was man to receive the soul if he was the end product of an evolution of brutes? Is one to suppose that the brutes received the spiritual soul together with animal life? The immortal soul? The intelligent soul? The free soul? Just the thought of it is blasphemous. How then could they pass on what they did not have? And could God have offended Himself by infusing the spiritual soul, His divine breath, into an animal which had evolved for as long as one wishes to think, but nevertheless having come from a long procreation of brutes? Even this thought is offensive to the Lord.

By wanting to create a population of children in order to spread the love of which He superabounds and to receive the love of which He is thirsty, God created man *directly*, with His perfect will, *in a sole operation* occurring on the sixth creative day in which **He made a living and perfect flesh from dust, flesh that He**

³⁵ Author's Note: For more information, see chapter 4 of this book.

then animated on account of his particular condition as man, the adoptive child of God and heir of Heaven. **And not yet only of the soul “which even animals have in their nostrils³⁶”** and which ceases with the death of the animal, but *of the spiritual soul which is immortal, that survives beyond the death of the body and which will re-animate the body beyond death, at the sounding of the trumpets of the Last Judgement and of the Triumph of the Incarnate Word, Jesus Christ, so that the two natures which lived together on Earth live together either by enjoying or suffering, according to what they both merited together, for eternity.*

This is the truth, be it whether you accept or reject it. However, notwithstanding that many of you want to obstinately reject it, a moment will arrive in which you will know it perfectly and it will engrave itself into your spirit, making you convinced of having lost the Good forever for having wanted to follow pride and lies.

The truth is that whoever does not accept the creation of man as a work of God - and creation just as I have said, **that is, in such a way by making him quickly and always capable**, if he wants, of guiding himself in all his actions so that they may all be turned to the reaching of the end for which man was created; the immediate end: to love and serve God during his earthly life; and the final end: to enjoy Him in Heaven - cannot understand with precision exactly what constitutes the Sin, the reason for the condemnation, the consequences of these two.

³⁶Compare Ecclesiastes 3:19-21.

However, follow me. My word is luminous and simple because I am God. And God, Infinite Wisdom, knows how to adapt Himself to the ignorance and relativity of His little ones, because I love the little ones ***provided they are humble***, and I say to them, “Whoever is a little one, come to Me, and I will teach you Wisdom³⁷.”

The test.

When man awoke from his first sleep and found his companion by his side, he felt that his happiness had been rendered complete by God.

It was already very great beforehand. Everything in Adam and around Adam had been made so that he could enjoy complete happiness, healthy and holy, and the delight that is Eden was not only around but also *within* Adam.

The garden full of plant, animal and marine beauty surrounded him; however, within him, a garden of spiritual beauty blossomed with every kind of virtue, ready to mature into fruits of holy perfection; and there was the tree of knowledge suited to his state, and that of the supernatural life: Grace; neither were the precious waters of the divine spring missing which divided itself into four branches and always sprinkled the virtues of man with a new wave so that they could grow gigantically and turn him ever more so into a faithful mirror of God.

³⁷ Compare Book of Proverbs 9:1-6.

As a natural creature, he enjoyed what he saw: the beauty of a virgin world that just a short while ago had come from the will of God; he enjoyed what he could: his dominion over the lower creatures. Everything had been placed by God at the service of man: from the sun to the insect so that everything would be a delight to him.

As a supernatural creature he enjoyed - a reasoning and most gentle ecstasy - the understanding of the Essence of God: Love; of the relationships of love between the Immense One who gave Himself and the creature who loved by adoring Him. Genesis veils this faculty of man and this communicating to him by God in the phrase: "having heard the voice of God walking in Eden in the cool of the evening".

As much as the Father had given knowledge to His adoptive children proportioned to their state, He still continued to teach them. Because infinite is the love of God, and after having yearned to give again, and so much more does He give, the more the creature is a daughter to Him. God always gives Himself to the one who gives himself generously to Him.

Therefore, when man awoke and saw the woman made in his likeness, he felt that his happiness as a creature was complete by having all the humanity and All the superhumanity, being that the Love gave Himself to the love of man.

The only limitation placed by God on the immense possessions of man was the prohibition to eat of the fruits from the Tree of Knowledge of good and evil. This would have been a useless harvest, and unjustified, for man already

had that knowledge which was necessary for him, and a measure superior to that established by God could only cause harm.

Consider: God does not prohibit to eat of the fruits from the Tree of Life because man had a natural need for these in order to live a healthy and long existence **until a more living divine desire of revealing Himself totally to the adoptive son would not make God pronounce the following, “Son, ascend to my dwelling place and submerge yourself into your God”, the call, without the suffering of death, to the celestial Paradise.**

The Tree of Life that is encountered at the beginning of the Book of the Great Revelation (Genesis c. II, v.9 and c. III, v.22) and that is found again at the end of the Book of the Great Revelation: the Bible (Apocalypse of John c. XXII, v.2 and v.14) is the figure of the Incarnate Word - whose fruit, the Redemption, hung from the wood of the cross - of that Jesus Christ who is the Bread of Life, the Fount of Living Water, Grace, and who has given you Life with His Death, and you can always eat and drink of Him in order to live the life of the just and have eternal Life.

God does not prohibit Adam from eating of the fruits from the Tree of Life; however, He forbids from eating those useless ones from the Tree of Knowledge. Because an excess of knowledge would have awoken pride in man who would then have believed himself to be equal to God on account of his newly acquired knowledge. And he would have foolishly believed himself capable of being able to possess it without danger, with the consequent rising of an

abusive right of self-judgement of his own actions and of acting, consequently, by trampling on every duty of filial obedience towards His Creator - given that, at this point, he was similar to Him in knowledge - His Creator who had lovingly showed him right and wrong, directly or by infused grace and knowledge.

The measure of God is always just. He who wants more of what God has given to him is concupiscent, imprudent, and irreverent. He offends love. He who takes abusively is a thief and a violent [man]. He offends love. He who wants to act independently in every respect to the supernatural Law is a rebel. He offends love.

In the presence of the divine command, the Progenitors had to obey without asking the whys that are always the undoing of love, faith, and hope. When God orders or acts, one must obey and do His will without asking why He orders or acts in that way. Every action of His is good, even if it does not seem so to the being who is limited in his knowledge.

Why should they not have gone to *that* tree, gathered *those* fruits and have eaten of *those* fruits? There is no use in knowing. Obeying is useful, nothing else. And being happy with having received much. Obedience is love and respect, and it is the measure of love and respect. The more one loves and venerates a person, the more one obeys him/her.

Here now, being the One ordered by God - the Infinitely Great, the Good, the generous Benefactor of man - man,

out of respect and gratitude, should have given to God not “a lot” of love, but “all” the adoring love which he was capable of giving, and therefore all the obedience, without analyzing the reasons of the divine prohibition.

The discussions presuppose self-judgement and criticism to the order or other peoples' actions. Judging is a difficult thing and seldom is the judgement just; but never is it just when one judges a divine order useless, wrong, or unjust.

Man had to obey. The test of this ability of his which is the measure of love and respect was in the way in which he would have or would not have known how to obey.

The means.

The tree and the apple. Two small, insignificant things if you compare them to the abundance that God had granted to man. And what? He had given Himself, God, and He prohibited the admiring of a fruit? And what? He had given a natural and supernatural life to the dust, He had infused His breath into man, and He prohibited the picking of a fruit? And what? He had made man the king of all the creatures and considered him not as His servant but a son, and He prohibited him from eating a fruit?

To one who does not know how to wisely meditate, this episode can seem to be like an unexplainable

punctiliousness, similar to a whim of a benefactor who, having covered a beggar with riches, then prohibits him from picking up a little rock deposited in the dust. However, it isn't like this.

The apple was not only fruit in reality. It was also the symbol. *The symbol of the divine right and of human duty.*

Even when God calls and extraordinarily benefits, the beneficiaries must always remember that He is God and that man must never prevaricate, even if he feels extraordinarily loved. And yet, this is the test that only a few elect know how to surmount. They want more of what they have already received and they go to gather what was not given. And that is how they find the Snake and his poisonous fruits.

Beware, oh elect ones of God! Always remember that in your garden, so full of the gifts of God, there is always the tree of trial, and always looking to entwine itself around it is the Adversary of God and yours, in order to snatch an instrument from God and seduce you to pride and cupidity, to rebellion. Do not violate the right of God. Do not trample on the law of your duty.

Never.

Many seem to be the instruments of God, the “*voices*”, too many according to some. I say to you all, to the theologians and to the faithful, that a hundred times a hundred more would they be if all those whom God calls to a special ministry knew how not to gather that which God has not given, so as to have more still.

[And this explains why many instruments of God that are originally genuine end up losing their way...]

All the faithful have in the Decalogue, the Tree of Knowledge of Good and Evil, their test of faith, love, and obedience. For the “*voices*” and the extraordinary instruments, more than ever is that tree alluring and a snare of Satan. Because the greater the donation, the easier it is for pride and concupiscence to rise, the presumption of being sure of saving oneself in any case. Instead, I tell you that the more one has received, the more it is one’s duty to be perfect so as not to have a greater condemnation which will not be given to the one who, having received only a little, has the extenuating circumstance of having known only a little.

I anticipate a question. Did that tree then bear good fruits and bad fruits?

It bore fruits no different from those of any other plant.

However, it was the plant of good and evil, *it became so according to the behaviour of man, not so much as towards the plant as towards the divine order.* To obey is good. To disobey is bad.

God knew that Satan would have gone to that tree to tempt. God knows everything. The wicked fruit was the word of Satan tasted by Eve. The danger of drawing near to the plant was in the disobedience. To the pure knowledge which God had given, Satan inoculated his impure malice that soon fermented even in the flesh. However, Satan first corrupted the spirit, making it a rebel, and then made the intellect astute.

Oh!, well did they know, *afterwards*, the knowledge of Good and Evil! Because everything, even the new sight for which they then knew to be naked averted them to the loss

of Grace that had made them blessed in their intelligent innocence up to that hour, and therefore, of the loss of supernatural life.

Naked! Not so much for the garments as for the gifts of God. Poor! For having wanted to be like God. Dead! For having feared of dying with their species if they hadn't acted directly.

[This confirms that Adam and Eve did not know how they could reproduce!]

They committed the first act against love with pride, disobedience, diffidence, doubt, rebellion, spiritual concupiscence and lastly, with carnal concupiscence. I say, lastly.

Some believe that carnal concupiscence was instead the first act. No. God is order in all things.

Even in the offences towards the divine law, **man sinned *first against God* by wanting to be similar to God: “god” in the knowledge of Good and Evil, and in the absolute and thus illicit freedom to act as he pleased and wished against all advice and prohibition of God; *then against love*, by loving himself disordinately, by denying God the reverential love that He is due, by placing the *I* in God's place, and by hating his future neighbour: his own offspring to whom he brought about the inheritance of sin and condemnation; and *lastly, against his dignity as the regal creature* who had had the gift of perfect dominion over the senses.**

The sensual sin could not have occurred for as long as the state of Grace endured and the other consequent states.

There could have been temptation but not the consummation of the sensual sin for as long as innocence lasted, and therefore, the dominion of reason over the senses.

The punishment.

Not inordinate, but just.

In order to understand it, one needs to consider the perfection of Adam and Eve. By considering *that height*, one can measure the greatness of the fall *into that abyss*.

If some of you were to be taken by God and placed in a new Eden, leaving you who you are though giving you the same commands He had given to Adam, and you were to disobey like Adam, do you believe that God would condemn you with the same severity with which He condemned Adam? No. God is just. He knows what tremendous inheritance is within you.

The consequences of original sin have been repaired by Christ, in so far as He is Grace. But the weakness of the lesion in the original perfection remains. And this weakness is constituted by fomenters similar to infective germs which have remained latent in man, but that are always ready to enter in strength and overpower the creature. They are even in the holier of saints. *And sanctity, after all, is none other than the fruit of the struggle and the continual victory which the soul and the reasoning of the just one sustain and suffer through the assaults of the fomenters in order to remain faithful to the Love.*

Now God, who is infinitely just, would not be inexorable with one of you as He was with Adam. Because He would consider your weaknesses.

With Adam He was, being that Adam was endowed with all that could have made him the victor, and easily a victor, against temptation. Hence the punishment, that punishment in which one sees that if the prevaricious man did not respect the limits placed by God, God respected the limits that He had placed towards man.

God did not violate the free will of man, whereas **man violated the rights of God**. Neither before nor after the sin did God violate man's freedom to act. He subjected him to a test. Being God, **He did not ignore that man would not have overcome it. However, it was just that He subject him to it in order to confirm him in grace like He had, for the same end, submitted the angels to the test and confirmed in grace those amongst them who had won the test.** And, submitting him to the test, He left him free to act with respect to it.

If God had wanted to violate the free will of man in choosing his own destiny, He would have either not proposed the test or He would have bound the powers of the will in a way that man would have been impeded from acting badly. So too, if He had wanted to reward him in spite of everything, He would have either forgiven him everything in advance, or in order to have grounds to forgive him, He would have aroused the perfect contrition in his heart, or at least an attrition for the goods which he had lost, by helping, with a ray of His love, to turn the imperfect sorrow of

attrition for the loss of the goods present in that instant and future instants, into the perfect sorrow of contrition for the offence made towards God and for the loss of His Grace and Love.

However, all these cases would have been injustices towards the angels who had been submitted to the test, who did not have their powers of the will bound, who had not been forgiven in advance, and who did not have aroused in their beings, and by God Himself, any impulse of contrition or attrition capable of arousing divine forgiveness. It is true that the angels were favored more than men in not sinning because of the gifts of grace and those of their nature (spirits without a body, and therefore, without senses) and for being thus free from internal pressures of sense and from external pressures (the Serpent), and above all, through the knowledge of God; and in spite of this, they sinned without extenuating circumstances due to ignorance and the stimulus of the senses but through pure malice and sacrilegious will. However, there was none of what was said before.

Neither from God nor from man. God respected the human will. Man persevered in his state of revolt towards His divine Benefactor. He proudly left Eden after having lied - because by now his joining with Falsehood had occurred - and after having cited poor excuses for his sin while having made himself a belt of leaves, he testified that not because they were naked and were ashamed of appearing so to Him who had created and kept them clothed only with grace and

innocence, but they were fearful of appearing so before God because they were guilty.

Fear, yes. Repentance, no. Hence God, after having expelled them from Eden “placed two cherubims on the threshold of the same” so that the two prevaricators would not fraudulently re-enter in order to loot the fruits of the tree of life, rendering nil a part of the just punishment and defrauding God once again of His right: that of giving and taking life after having kept it healthy, happy and long-lived with the salutary fruits of the tree of life.

Therefore, a just punishment. The privation of how much man had spontaneously scorned Grace, integrity, immortality, immunity and knowledge. And hence, the loss of the paternal love of God, of His mighty help; and hence, the weakness of the wounded soul, the fever of the awakened flesh, reason, delirious and overwhelming; and hence, the fear of God and the loss of Eden where life was without hardship and sorrow; and hence, hardship, death, the subjection of woman to man, the animosity between man and man, amongst the children of a womb, crime, abuse, all the evils that torment humanity, fear of death and judgement, the torment of having provoked sorrow and of transmitting it to those most loved, in one with life.

The consequences.

Beyond the immediate and personal condemnation and its immediate and personal consequences, the sin of Adam and

the condemnation provoked by it has had consequences that will last until the end of time, weighing heavily upon Humanity. As the forefather of the human family, Adam has transmitted his infirmity to his descendants.

No different is it when a defective man procreates children. With more or less virulence, the poisons of the disease are in his offspring and in the offspring of the offspring, and even if with the appropriate medications, the hereditary disease, from being virulent and the giver of death, is able to transform itself into a more benign form, never will those children though, and the children of the children be as healthy as those who have come from a healthy blood.

It is written, “By the work of one man, sin entered into the world.” And it is the truth³⁸.

The Book of Wisdom, the Letters to the Hebrews and the Book of Psalms³⁹ tell of this sorrow before Paul. It is always from God, therefore, because it is always God who speaks through the mouth of His inspired ones.

This sorrow fills the world, it passes on from generation to generation, nor will it end for as long as the world does not end. With its howl, it has filled the place where Adam, with effort, drew bread from the clods onto which his perspiration

³⁸Author’s Note: Compare Romans 5:12. Therefore, just as sin entered the world through one man, and death through sin, in this way death came to all people, because everyone sinned.

The Consoler says: «This is how you should understand this: Just as sin entered the world through one man (Adam), and death through sin, in the same way death came to all people through Adam in which all sinned».

³⁹ For the Book of Wisdom, 2:24; for the Letter to the Hebrews 1:1-3; for the Book of Psalms 6:38; 51:88.

dripped. And it has spread throughout the Earth, and the horizons, gorges, forests and animals, shuddering, have felt it and have transmitted it to one another. **And like a blinding light, it made Adam and Eve see the immensity of their sin, not only committed against God, but also towards their flesh and blood.**

Until that moment, the verdict of God had not yet destroyed the rebellion of man, who with the natural adaptability of an animal, - **because man lacking in Grace is nothing more than the most perfect of all the animals** – had quickly adapted himself to his new destiny, no longer easy and blissful as it was before, but not lacking in human joys which compensated for human sorrows.

The passion of the sense satisfied itself in the companion's flesh, not holily joined as God had wanted **and as the innocent man, full of knowledge, had understood in Eden, to make himself one flesh only⁴⁰**; the joy of creating by themselves - oh, persistent pride! - new creatures, fooling themselves in this way of being similar to God, the Creator; the dominion upon animals, the satisfaction of the harvests and of being self-sufficient without having to thank anyone.

Sensual joys, but nevertheless joys.

Oh, how much obscurity of the smoke of pride and of the mists of unrestrained concupiscences **obstinately persisted in the arrogant two!**

⁴⁰ Author's Note: Compare Genesis 2:24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Childbirth was obtained with pain, but the joy of children compensated that pain.

Food was obtained with effort, but the stomach filled itself just the same and gluttony was satisfied, as the Earth was full of good things.

Disease and death were distant, and **perfectly-created bodies enjoyed** health and virility that made the arrogant two think that life was long-lived, even if not eternal.

And fermenting pride provoked the deriding thought, **“Where is therefore the punishment of God? We are happy even without Him.”**

However, the green of the fields, one day, on which the multi-coloured flowers created by God blossomed, turned red with the first human blood shed upon the Earth, and the mother howled upon the dead body of sweet Abel and the father understood that it had not been a vain threat that promised, **“You shall return to the ground from where you had been taken, for you are dust and into dust you shall return,”** and Adam died twice, for himself and for his son, since a father dies the death of his children seeing them dead, and Eve gave birth *with torture*, giving to the Earth the lifeless body of her beloved, and she understood what it was to give birth in sin.

However, equally in the same hour in which - **and it was mercy again** - the punishment of God struck, pride died and **had given birth to repentance, the *new life* for which the Guilty two began the ascent on the path of Justice, and they merited after a long expiation and**

expectation, divine forgiveness through the merits of Christ.

[Expiation: in his mortal life, as Adam lived for more than 700 years, and in his afterlife, as his spirit had to wait for centuries for Redemption to eventually take place and for the gate of Heaven to open once again through the Incarnation, Life and Death by Crucifixion of Jesus Christ.]

And of Mary. Oh, allow Me here to celebrate this truth of the Immaculate who was, who is Mine, and who for our combined love has given to the world the Word made flesh: the Emmanuel.

Out of an act of unfaithfulness of the woman, mankind became acquainted with sin, pain and death. Out of the faithfulness of the Woman, mankind has obtained the regeneration of Grace, and consequently, forgiveness, pure joy and Life.

Out of concupiscence, death, *all* deaths. Out of the purity of a triple virginity - of body, intellect, and spirit - Life, the *true* Life, and of the risen flesh of the just and living forever, and of the mind open to the Truth, and **of the spirit re-born to Grace.**

Out of the union with Satan, brotherly hate and deicide. Out of the union with God, brotherly love and spiritual love which embrace Divinity and Humanity, and they effuse on both, and they work for both, the Incarnate Love and the virginal Love, both offered voluntarily, totally, and consumed **so that God could be consoled and man saved.**

The death of Abel shattered the pride of Adam and made Eve an expert of the most atrocious birth to Darkness. **The death of Christ shattered the Sin and it demonstrated to Humanity what it costs to give birth to Grace.** The howl of Eve has a correspondence to the cry of Mary at the death of Her most Holy Son.

I say to those who believe Mary to be above sorrow because She is full of Grace, I say **that not even Eve suffered in her deserved desolation that which Mary innocently suffered.** Because if the howl of Eve marked the birth of Repentance, the cry of Mary marked the birth of a new era.

And if in that hour marked by the first human blood, scattered by criminal violence **for which the Earth was cursed twice** and the ascent had its beginnings towards Justice, in the ninth hour, marked by the last drop of divine Blood, Redemption descended from the Heavens flowing like a river of salvation from the two innocent and wounded Hearts of the Son and Mother.

Truly, you have Life not only through the merits of Jesus, but also through those of Mary; and She, the Mother of Life, the Virgin Mother, pure, innocent, who did not experience labour pains in giving birth to Her Jesus, - according to the law of the fallen flesh - but experienced, however, and very well indeed, labour pains of the most sorrowful birth, by giving birth to you, sinful Humanity, to the new Life of Grace.

Through only one man, man knows death. Through the one Man, man knows Life. Through Adam,

Humanity has inherited the Sin and its consequences. Through Jesus, the Son of God and Mary, Humanity again inherits Grace and its consequences.

This Grace, though not cancelling all the earthly consequences of original sin - since sorrow, death and stimuli remain to give you sorrow, fear and struggle - it [Grace] strongly helps you to endure present sorrow with the hope of Heaven, it helps you to face the fear of dying with the knowledge of divine Mercy, and it helps you to react and control stimuli or fomenters with supernatural aids through the merits of Christ and the Sacraments instituted by Him.

I said, “Grace, though not cancelling all the consequences of the Sin...”. This is a point that many rebel against by saying, “Is this just? Couldn’t the Redeemer have given back all the perfection?”

It is just. Everything in God is just.

Man was not wounded in a conflict with God for which God should feel obliged to repair the damage made either voluntarily or involuntarily. Man voluntarily wounded himself and consciously wounded himself. Now when a man injures himself in such a serious way in everyday life that he remains either mutilated, or defective, or marked at least with serious scars, not even the work of a doctor can cancel all the damage, and above all, re-construct the lost parts.

Adam mutilated himself of Grace and supernatural life, of innocence, integrity, immunity, immortality and knowledge.

And as forefather of the entire human family, he has passed on his sorrowful inheritance to all his descendants.

However, Humanity, more fortunate than the single man, has been cured through Jesus-Saviour-Redeemer. More still: the “re-creation” in Grace, the life of the soul. And through the Sacraments instituted by Him, the virtues that they instill, and My gifts, he has also obtained the means to rise always more in perfection, as far as reaching the summit with the “*supercreation*” which is sanctity.

However, not even the Sacrifice of the Man-God, capable and sufficient of restoring to you the lost gifts and of re-elevating you all to the supernatural order - that is, to the capacity to love, know, and to serve God in this life in order to possess Him joyfully, forevermore, in the other has cancelled the scars of the great wounds that man has voluntarily inflicted upon himself, and especially those of the triple concupiscence which is always ready to rewind itself again if the spirit is not watchful in restraining evil passions.

I have also said, “**The knowledge of divine Mercy**”. Yes. Just as the inheritance of the Sin has obtained the Redeemer for you, so it has also obtained for you the knowledge of infinite charity, wisdom, and divine powers.

Man, the regenerated child of God through Jesus, knows what Adam did not know.

[As anticipated, this is where the Holy Spirit leads us to reflect and meditate on an extremely important fact: that Adam had no knowledge of God’s infinite Mercy, as there was no need for

Mercy for an innocent man. It was Adam's "Felix Culpa" that occasioned the opportunity for us to obtain knowledge of the extent of God's Love for mankind.]

He knows the immensity of the love of the Father who gives His Only Begotten Son to cancel, with His Blood, the decree of the condemnation of Humanity fallen in its Forefather. Adam, through infused knowledge, and moreover, through Grace which elevating him to the supernatural order had rendered him capable of knowing God, knew just how much God loved him, because everything around and within Adam had the voice of divine love. And Adam, through the election to the supernatural order, knew how to love much. He knew how to love within the limit that God had judged sufficient during life to prepare man for the vision and the enjoyment of God after passing from Earth to Heaven. But never, not even in the greater raptures of love was the innocent Adam able to ascend, with his desire to know and love, as far as to the centre of the Truth, never was he able to submerge himself into this ardent furnace of Love that is also the Truth, and never was he able to possess the *total* knowledge of that truth that has the name of Infinite Love.

A man living on Earth cannot see what God is; and neither the Man-Adam, as soon as he was created and abounding in gifts. Everything had the voice of God. Everything spoke of God. Everything drew him towards God. Man was the greatly loved one and showered with gifts in order to help him to love. However, between man and

God, there is always an abyss. They are two abysses that look at each other, and the Greater One attracts the smaller one, He flashes in front of his spirit, He dresses him with His fires and He makes him rich with His blazing lights upon the spirit of man as in a continual infusion of wisdom.

The Divine Love has, for man, the inviting gesture of two arms and a bosom which open and offer themselves through the embrace which beatifies, and human love gives wings to man so that he can forget the Earth and hurl himself towards Heaven, towards God who is calling him. However, a law of justice establishes that the total encounter, the fusion, is to be had *only after the test* which is perfected in grace.

For this reason, the more man rises in his attempt and desire to reach God, the more God eludes, He withdraws into His endless abyss. Nor does He do this out of cruelty, but to keep the forces and the wills of man active in order to reach Him, and in this way, increase the human capacity to receive profitably and to allow him to be filled with Grace, that is, once again, with God Himself. Because truly, man is much more apt to receive and possess God and His Most Holy Grace the more actively, tirelessly and intensely he moves towards God.

I have spoken in the present because such is the condition of man towards the immense Divinity, incomprehensible to every created intelligence. Even the greatest contemplators - and I place here the names of John and Paul in order to indicate to you two who have already been redeemed by Christ, to whom Heaven opened unto the third and to the

seventh degree⁴¹, and even Moses, Ezekiel and Daniel, who saw respectively, “the back of God”⁴², the “light left by the Infinite Light”, “the Being with the appearance of a man” but who was an “electrifying fire” and a “voice that would make itself be heard from above the firmament”⁴³, “the Ancient of days whose face was veiled by the river of fire that flowed rapidly in front of His face”⁴⁴ leaving only the hair and the garments visible - they could not know the Unknowable One until the first two were amongst the mortals and the others in Heaven after the Redemption.

But such, particularly, was the condition of Adam, elevated to the supernatural order and therefore endowed like you who are restored and faithful to Grace, with a spiritual intelligence capable of drawing very near to the Truth of God, but not that of knowing the Mystery of God.

Only because of Jesus has man been able to penetrate further - oh, much, much further! - crossing distances, lifting veils, drawing near to the ardour of the Hearth One and Trine and **understanding the immensity of the Love with a depth unknown to Adam.**

Unknown due to a prudent measure. For if God had proposed the future Christ to Adam and if Adam had received the request from God to adore the Word Incarnate out of love and thanks to the Love, he would not have been able to refuse to adore the true Compendium of the Triune

⁴¹ For John, compare Apocalypse 12:1; for Paul; 2 Corinthians 12:2.

⁴² Compare Exodus 33:8-23.

⁴³ Compare Ezekiel 1:25-28.

⁴⁴ Compare Daniel 7:9-10.

Love, because otherwise, he would have been guilty of the same sin as Lucifer who had become Satan for having refused to adore the Love made flesh, proudly claiming of being capable of redeeming man himself by being similar to God in substance, power, wisdom and beauty, instead of being similar to Him as an entity, and thus particularly offending the Holy Spirit, Giver of the lights, wisdom and truths contained in God. And the sins against the Holy Spirit, of which Lucifer and his like in rebellion are guilty, as in many men, are not forgiven.⁴⁵

God wanted to forgive man. And for this reason, He proposed the test of obedience. However, He spared him the test of adoration for the Word made Man in order that Adam would not sin in an unforgivable manner by envying the power of Christ, by having the presumption of being able to save himself and being able to save without the need of Christ, by denying the known truth as impossible that the Uncreated One could become “created” by being born of a woman, and that the Purest Spirit who is God could make Himself man by assuming human flesh.

Not you. You who are redeemed by Christ, you who having come after the advent of Christ, and above all, after the sacrifice of Christ, comprehend all the love of God. Christ has revealed this infinite love to you with Himself, with His word, with His example and with His actions.

⁴⁵ Compare Matthew 12:30-32; Mark 3:28-30; Luke 12:8-12; Hebrews 6:1-8; 10:26-31; 1 John 5:4-17.

You gaze at the baby Christ crying in a grotto and you are not frightened. Rather, that human weakness draws your spiritual weakness which is not disheartened nor frightened before the Infant God, the God who has annihilated Himself, He, the Immense One, into little members, He, the Powerful One, into members in need of all kinds of help for they are incapable, in any case, of providing for the needs of the body.

You gaze at the boy Jesus and you are not frightened. His wisdom is sweet. With a few words, He indicates to you the sure path in order to reach the House of the Father, “To busy oneself with that which God wills and with that which is to be given to God.”⁴⁶ The entire law is in this brief and wise answer. He says to you, speaking to those who represent the chosen humanity and are dear to God, “Do you not know that you must do this, only this, this above every other occupation, to have this love above every other love, so as to have a place in Heaven?”

And all of Christ’s teachings are in these brief words, the Christ who says to Martha, “You busy yourself with too many things, one only is necessary.”⁴⁷ The Christ who says to the disciple who is still too attached to the things of the world, “Let the dead bury their dead”,⁴⁸ and again, “Whoever, after having put his hand to the plough and [who] looks back, is not fit for the Kingdom of God.”⁴⁹ The Christ, who by loving His Mother *with perfection*, does not

⁴⁶ Compare Luke 2:41-52.

⁴⁷ Compare Luke 10:38-42.

⁴⁸ Compare Matthew 8:1-22; Luke 9:59-60.

⁴⁹ Compare Luke 9:61-62.

place Her before His mission but clearly says that it “is His blood he who does the will of God”⁵⁰ and He is the first to do so because love towards God is always, dutifully, the greatest respect above any other love, even of the one for the most holy blessed Mother.

The Christ who rebukes Peter by calling him “Satan” because he tempts Him not to do the will of His Father.⁵¹ The Christ of the Sermon on the Mount⁵². The Christ who says the last beatitude, “Blessed are they who put into practice the word of God,”⁵³ that is, the Law still.

The Christ who teaches Nicodemus how the old man, the heir of the fallen Adam, can attain regeneration and see the Kingdom of God by being “born again of water” and this water of life, He, the Christ, gives it to you “and through the Holy Spirit”⁵⁴, that is, through love, and love *is to do the will of God* in obedience to His Law for all and in obedience to His individual decrees for everyone of you.

The Christ who teaches religion that is deemed “true”, worthy of a reward on the part of Divine Justice, “I do not seek my will, *but the one of He who sent me.*”⁵⁵

The Christ who gives to you the God who can be loved considerably: “You have never heard the voice of God or seen His face until now. But here I am. I am He on whom God has impressed His seal. Whoever sees Me sees He who

⁵⁰ Compare Matthew 12:46-50; Mark 3:31-35; Luke 8:19-21.

⁵¹ Compare Matthew 16:21-23; Mark 8:31-33.

⁵² Compare Matthew 5:7; Luke 6:20-49.

⁵³ Compare Luke 11:27-28.

⁵⁴ Compare John 3:1-8.

⁵⁵ Compare John 5:30; 6:38-40.

has sent me. Whoever listens to Me, listens to the Father because I have spoken not of myself, but I have said what the Father has told me to say.”⁵⁶ And He unveils the love of the Father, who from the sin of Adam, draws the means to encourage you to a greater love, to a more precise knowledge and to a closer union, “The Will of my Father is that you know me for who I am: God.”⁵⁷

The Christ who proclaims, “I do not do anything Myself, but say and do that which my Father wills. I always do that which pleases Him.”⁵⁸

The Christ, the good Shepherd, who confesses the *truest* reason of the great love of the Father for Him, “For this does my Father love me: because I lay down my life voluntarily, *because this is the desire of my Father, so that you may be saved.*”⁵⁹

The Christ who at the threshold of the Passion says, “My Father has sent me and has prescribed that which I must say and do. *And I know that His commandment is eternal life.*”⁶⁰

The Christ, who *of Himself*, absolves Pilate by saying to him, “You would not have any power over Me if it had not been given to you from above. For this reason, He who has delivered me into your hands is more guilty than you of my death.”⁶¹ **And He who delivered Him into the hands of the authority, in a divine folly out of love for man, is His**

⁵⁶ Compare John 14:9-10.

⁵⁷ Compare John 8:9.

⁵⁸ Compare John 8:29.

⁵⁹ Compare John 10:17.

⁶⁰ Compare John 17:3.

⁶¹ Compare John 19:11.

Father; the Infinite God before whom the Son says His perfect prayer: “Not mine, but may your Will be done. May your Will be done on Earth as it is in Heaven”⁶², it is God the Father who permits the human authorities to be [like] so for as long as He wills, after which neither armed forces nor any other force will be useful to keep them at their place of command.

Oh!, the obedient Christ from birth to death, the Christ who says, “Yes” at the first cry, and says “Yes” with the extreme word on Golgotha, the Word of the eternal “Yes” to His Father, the Christ who is never frightening, who does not cause dismay with His law because He gives you the example that this law is possible to follow on the part of man since He - the Man - lived it before even teaching it to you, this Man-God made flesh who delivers Himself to death, to His enemies, to contempts, to the hardships, to poverty, to the flesh - and I placed death first and the flesh last, not out of error, but because it was sweeter to the Saviour to die than to the Word-God confining Himself in a flesh - *He gives to you, oh men, the knowledge of what God-Love is.*

And that most Divine Father, who immolates His most Beloved, *gives to you the measure of the love of God for you.*

It is said, **“There is no greater love** than that of he who lays down his life for his friends.”⁶³ However, one should also say, “The love of a Father who sacrifices His one, true Son to save the life of His adopted children, those who, true prodigal sons⁶⁴, have voluntarily left the paternal house and

⁶² Compare Matthew 6:10.

⁶³ Compare John 15:13.

⁶⁴ Compare Luke 15:11-32.

have made themselves unhappy by giving sorrow to the Father, is an even greater love.”

And God has loved you with this love. He sacrificed His Only Begotten son in order to save a guilty Humanity, that Humanity which was not grateful, obedient, and loving to Him in the beginning of days when it delighted in *the many things* freely received from God, and as it is not grateful, obedient, and loving towards Him now that for twenty centuries has had from God not *much*, but All, the Immense One, God giving Himself in His Second Person.

After having meditated on all of this, it is sweet to conclude that if the punishment was great though not unjust, greater, **infinitely greater than the punishment was Mercy**. That Mercy which does not pay to restore to you, at the cost of His Sorrow, of His Blood, of His Death by crucifixion, the gifts of which Adam had defrauded you, but that gives Itself [Mercy] to you in the most Holy Eucharist, it, the salient fountain of Heaven, gives to you the waters of Life, it gives to you its sweet Law of love, its example, its Humanity in order to make it easier for your humanity to love Him, its Divinity so that your prayers will be listened to. It is the very voice of the most beloved Son living within you, through His Father, it gives to you the Holy Spirit with all His gifts for which the virtues infused with Baptism are powerfully supported to strengthen and perfect themselves, those gifts that greatly help the Christian to live his life as a Christian, that is, a life of worship, as a child of God, and that give you the strength of suppressing incitements, without undoing them, **by making them of**

the “evil” that they are, the “good”, that is, heroism, a means of victory, crown and garment of glory.

As with Paul, the life of every one of you is an interior struggle between the flesh and the spirit, between aspiring to the Good and the not always perfectly good action, a struggle in which God comforts and helps you. For this reason, let no one be scandalized if his neighbour confesses with a word and action of being like Paul, “carnal and subject”. And no one should lose heart if he realizes being so.

But may the example of Paul guide and sustain you.»

And again⁶⁵:

«[...] Accomplished effortlessly because it was accomplished in an orderly way, creation would have continued without any effort on the part of creatures if disorder had not come to disturb the harmony of the Heavens with the rebellion of Lucifer and the harmony of Eden with the rebellion of the Man-Adam.

“Eden” was the name of the **place where Man had been created and placed so that he could populate it with his companion.** Just as “Heaven” was the name of the place where the angels and pure spirits had been placed after having been created by God in order to adore and serve Him forever and ever. Eden means “garden”, that is, place of delights. Heaven means “Kingdom of God”, a place of

⁶⁵ Author’s Note: Compare Maria Valtorta, *Lessons on the Epistle of St. Paul to the Romans*, January, 19, 1950 - C. VIII v. 6-7-8, CEV.

holiness and joy. If order had not ever been voluntarily violated by the creatures to whom God had given life and places of joy and delight, Eden would have remained Eden for all the descendants of the Man-Adam, and Hell would not have existed.

However, the angel first, knowing the future mysteries and future works of the Lord through a sublime gift, mysteries and works which Lucifer, though the most sublime amongst the angels, could never have accomplished, in the place of contemplating by adoring the infinite Power and Love of his Creator - and this would have been “living in order and living in harmony with good intellectual impulses” - he rallied against his Lord in a foolish rebellion that stifled love, and therefore, harmony and order in him and in his followers; and he created. Yes, he too, created. But what? **He created disorder, sin, and hell;** that which only one who had separated himself from God could create.

[This does not mean that Lucifer created Hell through his own power, but only, as explained below, that his fall forced God to create it, so that there would be a place for the rebels to be banished to after they would be expelled from Heaven for eternity. Keep also in mind that if demons can now get in and out of their horrid reign, this will no longer be possible after the Last Judgement, when the gates of Hell will be closed for eternity.]

The disorder in human impulses and instincts which God had given as good, ordered and harmonious amongst them, in order and in harmony for the final end for which God had created man, **was brought into being by Lucifer,**

the rebel who for having been the “brightness of the morning” of the heavenly creation of the angels, believed himself to be “like the Most High” above whose heavens he attempted to “exalt his throne”. (Isaiah 14).

Sin against love, that is, pride of the mind and of the heart of which the innocent Man-Adam became guilty, the tremendous sin of the *I* who wants to “become like God”⁶⁶, was brought into being by Lucifer who then seduced Man to this sin in order to make him [Adam] similar to himself in his rebellion to God.

Hell, the place of eternal and inconceivable torture in which those who obstinately live in hate towards God and His Law precipitate, has been created because of him, by the rebellious Archangel who was fulgurated with his followers by divine wrath and conquered by faithful angels, conquered, because he was by then stripped of the power of his state of grace, fulgurated and “brought down to the depths of the Pit” (Isaiah) in which his horrendous fire of hate, and his now horrendous light and flame, so different from the light and flame of grace and love with which God had endowed him when He created him, had lit the eternal and most atrocious fires.

Heaven remained Heaven, even after the rebellion and the fall of the rebels. Because in the Kingdom of God, everything is established by eternal rules and – having expelled the proud, the rebellious, and the self-idolators

⁶⁶ Compare Genesis 3:5.

whose abode is the burning infernal pool - perfect holiness, joy, love, harmony, and order continue forever.

However, disorder existed at this point, and with it, sin, sorrow and death were able to pierce amongst the delights of Eden, disturbing order, harmony and love, spreading poison, corrupting the intellect, will, sentiments and instincts, arousing sinful appetites, destroying innocence and grace, grieving the Creator and making creatures who were, a little while ago supernaturally and naturally happy, both unhappy, one condemned to obtain his bread with [great] difficulty from the earth now cursed and bearer of tribulations and thorns, **and the other condemned to giving birth in pain, to live in sorrow and in subjection to man**, both condemned to sorrow over a son slain by the [other] son and the shame of being parents of a fratricide, and in the end, of being acquainted with the sorrow of dying.

All this millennial sorrow comes from a disorder created by a rebel in Heaven and by an acquiescence to the disorder proposed by the now accursed snake, in Eden, **to the first two inhabitants of the Earth**. Nor ever more could the first perfection, the first love, the first harmony, the first order, rise after an angel and **two innocents** voluntarily preferred Evil over the supreme Good.

Not even the Sacrifice of a God, who made Himself Man in order to redeem, served to re-establish the primeval state of order, harmony, love and perfection. Grace restores; however, the wound remains. Grace succours; however, the foment remains.

Whereas before it would have been sweet and effortless to reach Heaven, one now needs to “use violence”⁶⁷ in order to attain the Kingdom of Heaven. Holy violence against evil violence. Because from the moment of the Sin, Good and Evil exist, and they contend with each other outside and within man.

God calls. Satan calls. God inspires. Satan inspires. God offers His gifts. Satan his. And between God and Satan is man; man in whom there are two natures already in battle against one another, one carnal in which the foment of the Sin dwell, the other spiritual in which the voices of Grace dwell. And if God turns in the direction of he who resembles Him because He is the Father who loves His sons and who wants to re-unite with them after their earthly trial, Satan, the Adversary, Hater of God and of Man son of God, turns in both directions and incites the carnal side while he attempts to seduce the spiritual side in order to conquer and prey on like a **“roaring lion who wants to devour”**, of whom Peter the apostle speaks.»⁶⁸

2.1. Did God know beforehand that man would sin against Him?

Jesus says⁶⁹:

⁶⁷ Compare Matthew 11:12; Luke 16:16.

⁶⁸ Compare 1 Peter 5:8.

⁶⁹ Author's Note: Compare Maria Valtorta, *The Notebooks 1943*, August 28, CEV.

«[...] Oh, He knew! Nothing is unknown to the Triune God. All the events in the Universe: the births and deaths of planets, the formation and dissolution of nebulae, life or death on the worlds launched into space, cataclysms, and explosions, are eternally known by the Eternal. And are also known eternally all the events on Earth: one of the millions of worlds created by God, the one which is known to you because you are its inhabitants.

And all the events of man, considered as an inhabitant of the Earth, are known eternally. Before Adam existed, God knew that Adam would sin. And, with him, Adam's race would sin for millennia. Not a single sin by men and not a single virtue of men are unknown to our Wisdom, at both the time they occur and a time so far in advance that it cannot be compared to any limit of your time, stretching back over the centuries through millennia to the point of the nonexistence of time: eternity.

2.2. The first indelible law.

During the Sermon of the Mount, as he was preaching on adultery, Jesus spoke as follows:

Jesus says⁷⁰:

«[...] It has also been said to you: “Anyone who divorces his wife, must give her a writ of dismissal”. But that is to be

⁷⁰ Author's Note: Compare Maria Valtorta, *The Gospel as Revealed to me*, 174.19. The sixth sermon of the Mount: the choice between Good and Evil, adultery, divorce. CEV.

condemned, for it does not come from God. God said to Adam: “This is the helpmate I made for you. Be fruitful, multiply, fill the earth and conquer it”. And Adam, full of superior intelligence, because Sin had not yet dimmed his reason made perfect by God, exclaimed: “This at last is bone from my bones, and flesh from my flesh. This is to be called woman, that is: another I, **because this was taken from man.** This is why a man leaves his father and mother and joins himself to his wife and the two become one body”. And in an increased splendour of light the Eternal Light approved smiling Adam’s word, which became the first *indelible law*.

Now, if owing to the ever increasing hardness of man, the human lawgiver had to give a new law; if owing to the ever increasing inconstancy of man. the lawgiver had to put a restraint and say: “If you have dismissed her you cannot take her back”, that does not cancel the first genuine law, passed in the Earthly Paradise and approved by God. [...].»

The above confirms what the Book of Genesis says about the creation of Adam and of Eve (who was taken from him), as well as on the prophecy made by Adam that man would leave his father and mother and join himself to a wife and the two would become one body.

3. “Felix Culpa”.

I have spoken above of Adam’s “Felix Culpa”, or happy fault, which brought about the opportunity for us to gain knowledge of God’s infinite Love for mankind.

Below is a “dictation” given by Azariah, Maria Valtorta’s guardian angel, telling us more about the meaning of the “Felix Culpa” and revealing what catastrophic end humanity could meet if man hadn’t fallen immediately after being put to the test in the Garden of Eden.

“What bad could have come from our Progenitors passing the test?” you might ask. And, of course, you would answer: “Nothing bad, in fact only good could come, for them and for the whole of mankind! Now, because of them, we are forced to suffer pain, sorrow and death!”

Of course, no one knows what could have happened, only God does, but Azariah gives us the example below to help us understand clearly that all that God permits is for the ultimate good of mankind, even when we, as “wayfarers”, are still very far from understanding His reasons.

Obviously, we are talking of something that can no longer occur, as things have gone very differently, as we know. However, reflecting on what could have happened is useful, at least, for us not to curse our Progenitors and not to regard God as an “Imprudent” Lord.

Says Azariah:⁷¹

«[...] **What ruinous pride** man would have arrived at if, through a sin which in two ways was felicitous and propitious, he had not known humiliation at the dawn of his

⁷¹ Author’s Note: Compare Maria Valtorta, *The Book of Azariah*, 21 - July 7, 1946, CEV.

existence! **Happy the fault because the Christ was obtained,** happy because it mortified man before centuries of immunity had made him as proud as Lucifer, who, because he was without sin, believed himself to be like God.

This falling of Humanity was also Providence, this sinking into mire, to remind himself that he is mire animated by God, in itself only mire, by the will of God: spirit in mire, to sanctify him, to give him an imprint, a likeness to the Unknown, the Perfect, the Spirit, the Eternal. This falling at the start of his day was Providence, so as to have a long expiation and be able to rise again the whole way, return to Heaven from the abyss, go back with good will, with the help of the Savior, with the battle against Temptation, with the fortitude breaking the chains of concupiscence, with Faith, Hope, Charity, with holy Humility and holy Obedience, to come **to be deservedly glorious and free with the glorious freedom of the children of God.**

Too often man sterilely curses the first sin and blasphemes against God as an imprudent Lord who has placed Man in temptation stronger than he is. But what would have happened if Man, instead of yielding to the Temptation leading him to believe that by eating the forbidden fruit he would become like God, if, without any tempter, he had come to believe himself to be God on his own, because he was sinless, without pain, without death?

Then there would not have been any redemption, because Man would have been a new Lucifer -rather, a numberless legion of lucifers, for, in the course of the centuries, Mankind would have increased through all those begotten, and not one man and one woman, but all would

have sinned by this sacrilegious heresy, and *the whole race* would have perished in an infernal punishment.

The Creator loved the most beautiful creature in creation. The one in whom the soul cast forth heavenly lights. And he wanted it in a condition to be saved still. So? **Can man doubt that God could not have prevented Satan from entering Eden?** No, do not think this. But believe that God's act was good, like all his acts, and the cause of an infinitely good act, as was the Incarnation of the Word for the salvation of man. [...]»

3.1. So, who could placate God after Original Sin?

Since we were children, we have been told that Jesus is our Savior and that he died to save us. But save us from what?

For modern and rationalist man, no longer believing that Adam and Eve existed, and claiming, instead, that we come from apes, the answer does not come easy.

Above, we have read a dictation in which Jesus tells us that failing to believe in Adam and his sin causes the entire castle of redemption to collapse, which is very true indeed.

Let us listen, once again, to Maria Valtorta's Guardian Angel, giving us a thorough explanation on the matter. And then, should it still not be enough, I will also include a dictation given by Jesus, in which He speaks of Himself as the "Eternal Immolated One".

Azariah says:⁷²

«[...] **There was no one but a God who could placate God and restore Order, disturbed in Eden, to its**

⁷² Author's Note: Compare Maria Valtorta, *The Book of Azariah*, 37 – October 27, 1946, CEV.

primitive perfection. The Order was that they who had been created in the image and likeness of God might enjoy God **and be gods in beautiful Paradise.**

It was not fitting that in men the spirit - granted by God, an emanation of God, a seed of God, the Father of men - should be lost after the death of the flesh. And neither was it fitting that **a perpetual exile should keep the just spirits far from the Dwelling of the Father in a sempiternal limbo.** The former was not fitting on account of the dignity which should be given to all that comes from God; the latter, on account of the Justice of God. The just had to receive a reward. What reward, if not Paradise? **But souls impaired by original sin, which no purgatory erases, could not enter Paradise.** There was, then, a need to cancel this Sin. There was a need for a God to reestablish Order and also elevate it, so that being unstained by the Sin does not now come solely from an inheritance, as men's cleanness would have been **from a faithful Adam and Eve,** but from the Sacrifice of a God-Man, his infinite merits, and his Doctrine, which, when accepted **by souls with good will,** makes them imitators of the Son of God in works and virtues.

Sacrifice, heroic love, the imitation of the Divine Martyr, the sharing of poor creatures in the Passion of a God, with similar merits and fruits - though we must always bear in mind the difference between God and man - would not have existed **if the sin of two had not provoked the need for the Incarnation and the Most Holy Redemption.** How much would have been lacking to men to make the angels envious if the Goodness of God the Father and the

Generosity of God the Son, arising from and supported by Infinite Love, had not sent men the Savior, the perfect Master, whom every man who wants to become a “god” must reflect and imitate in order to share the glory of Jesus Most Holy in Heaven.» [...]]

3.2. “The eternal Immolated One”.

August 28, 1943⁷³.

Jesus says:

«[...] Believing is higher than knowing. *Believing is loving*. I say it again⁷⁴. Believe, then, that if God created you, it was out of *an impetus of love*. Believe this with love to respond to such love.

And with sevenfold love believe that I, the eternal Immolated One, am rightly called this, for, since before time existed, I have been the one destined to be immolated to save you.

My holocaust did not begin with my bodily life. **No. It was before I became flesh in the womb of the Virgin.** It did not begin with Adam’s being cast out. No. It was before Adam sinned. It did not begin when the Father said⁷⁵: “Let us make man”. No. It was before that creative thought.

⁷³ Author’s Note: Compare Maria Valtorta, *The Notebooks 1943*, CEV.

⁷⁴ **I say it again**, because already said on August 26.

⁷⁵ **said**, compare Genesis 1:26.

This holocaust, accomplished by the second Person of Our Holy Trinity, is like a beating at the core of the eternal heart of our Being, always. Always, do you understand? Eternal as We are eternal. Everything foreseen and everything preordained eternally.

I am the eternal Immolated One, the eternal Victim, He who transfuses his Blood into you to heal you of the illnesses of sins, He who strengthens you in God with it, He who gives you all the certainties of faith and hope and nourishes you with his charity so that you can believe, live in God, and sanctify yourselves by means of the Word that does not die and does not allow anyone drawing nourishment there from to die.

Believe in Me, my friends, and ask Me for the grace to believe more and more. The light of Faith and that of Charity will allow you to see your God, your Jesus, more and more clearly, beginning in this life.»

3.3. The sharing of poor creatures in the Passion of a God.

Azariah has just told us that: «Sacrifice, heroic love, the imitation of the Divine Martyr, **the sharing of poor creatures in the Passion of a God**⁷⁶ with similar merits and fruits - though we must always bear in mind the difference between God and man - would not have existed **if the sin of two had not provoked the need for the Incarnation**

⁷⁶ As in Colossians 1:24 Who now rejoice in my sufferings for you, **and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake**, which is the church.]

and the Most Holy Redemption. [...]» and only the other day, while reading the part of Maria Valtorta's writings that tells us about the apparition of the Risen Jesus to his Most Holy Mother, I came across some Words in which Jesus gives us further confirmation of the great gift that He gives to "victim souls" when He chooses them (indeed He is the only one that can do that), which is something that we will never fully understand, as suffering is something that truly scares us.

Below is the entire chapter. It is so beautiful that it is worth reading it all.

February 21, 1944.

Mary is prostrated with Her face on the floor. She looks like a poor wretch. She looks like that withered flower of which She has spoken.⁷⁷



⁷⁷ Author's Note: See Maria Valtorta, *The Gospel as Revealed to me*, 618.1-6, CEV.

The closed window is opens with a violent banging of the heavy shutters, and with the first ray of the sun, Jesus enters.

Mary, Who has been shaken by the noise and has raised Her head to see which wind has opened the shutters, sees Her radiant Son: handsome, infinitely more handsome than He was before suffering, smiling, lively, brighter than the sun, dressed in a white garment that seems woven light, and Who is advancing towards Her.

She straightens Herself up on Her knees and crossing Her hands on Her breast, She says with a sob that is joy and grief: «Lord, my God». And She remains thus, enraptured in contemplating Him with Her face all washed by tears, but made serene, pacified by the smile and by the ecstasy.

But He does not want to see His Mother on Her knees, like a servant. And He calls Her, stretching out His hands, from the wounds of which emanate rays that make His glorious Flesh even brighter: «Mother!» But it is not the sorrowful word of the conversations and the farewells before His Passion, or the heartrending lament of the meeting on Calvary and of the agony. It is a cry of triumph, of joy, of freedom, of rejoicing, of love, of gratitude. And He bends over His Mother, Who dare not touch Him, and He places His hands under Her bent elbows, and He lifts Her up, He presses Her to His Heart and kisses Her.

Oh! Mary realises then that it is not a vision, that it is Her Son. *Who has really risen*, that it is Her Jesus, the Son Who still loves Her as a Son. And with a cry, She flings Her arms round His neck and She embraces and kisses Him, laughing

in Her weeping. She kisses His Forehead, where there are no longer any wounds, His Head no longer unkempt and bloody, His shining Eyes, His healed Cheeks, His Mouth no longer swollen. She then takes His Hands and kisses their backs and palms, their radiant wounds, and She suddenly bends down to His Feet and uncovers them from under His bright garment and kisses them.

Then She stands up, looks at Him, but dare not.

But He smiles and understands. He uncovers His chest a little and says: «And this one, Mother, are You not kissing it, this one that grieved You so much and that You alone are worthy to kiss? Kiss My Heart, Mother. Your kiss will cancel the last remembrance of what is sorrowful and will give Me that joy, which My Joy of having risen from the dead still lacks.» And He takes the face of His Mother in His Hands and He lays Her lips on the lips of the wound of His Chest, from which streams of a very bright light are flowing.

Mary's face is haloed by that light, flooded as it is with its beams.

She kisses and kisses, while Jesus caresses Her. She never tires kissing. She looks like a thirsty woman whose mouth is attached to a fountain and who drinks from it the life that was escaping her.

Jesus speaks now.

«It is all over, Mother. You no longer have to weep over Your Son. The trial is over. Redemption has taken place. **Mother, thanks for conceiving Me, for bringing Me up, for helping Me in life and in death.**

I heard Your prayers come to Me. They have been My strength, My grief, My companions in My journey on the Earth and beyond the Earth. They came with Me on the Cross and **to Limbo**. They were the incense that preceded the Pontiff, Who was going to call His servants and take them to the temple that does not die: to My Heaven. They have come with Me to Paradise, preceding, like an angelical voice, the procession of the redeemed led by the Redeemer, so that the angels should be ready to greet the Conqueror, Who was returning to His Kingdom. They have been seen and heard by the Father and by the Spirit, Who smiled at them, as if they were the most beautiful flower and the sweetest song born in Paradise. They have been recognised by the Patriarchs and by the new Saints, by the new, *first*, citizens of My Jerusalem, and I bring You their thanks, Mother, together with the kisses of their relatives, with their blessings and with that of Joseph, the spouse of Your soul.

The whole of Heaven sings its hosanna to You, Mother, Holy Mother! A hosanna that does not die, that is not a false one like the one given to Me a few days ago.

I will now go to the Father in My human appearance. Paradise must see the Conqueror in His appearance of Man, by means of which He defeated the Sin of Man. But I will come again. I must confirm in the Faith those who do not yet believe and are in need to believe to lead the others to believe, I must fortify the pusillanimous ones who will need so much strength to resist the world.

Then I will ascend to Heaven. But I will not leave You alone. Mother, can You see that veil?⁷⁸ **In My annihilation, I still exhaled the power of miracle on Your behalf, to give You that comfort. But for You I will work another miracle. You will have Me, in the Sacrament, as real as when You carried Me.**

You will never be alone. But these past days You have been alone. But *also* that sorrow of Yours was required for My Redemption. **Much is continuously to be added to Redemption, because much will be continuously created in the way of Sin. I will call all My servants to this redeeming participation. You are the one who by Yourself will do more than all the others together.** But *also* this long abandonment was required. Now no longer so. I am no longer separated from the Father. You will no longer be separated from Your Son. And, by having Your Son, You have our Trinity. A living Heaven, You will bring the Trinity to men on the Earth, and You will sanctify the Church, You, Queen of the Priesthood and Mother of the Christians.

Then I will come to get You. And no longer shall I be in You, but You will be in Me, in My Kingdom, to make Paradise more beautiful.

I am going now, Mother. I am going to make the other Mary happy. Then I will ascend to the Father. Then I will

⁷⁸ Author's Note: Jesus is talking about the Veil of Nike ("the Veronica"), on which we can see His Face.

come to those who do not believe. Mother, Your kiss as a blessing. And My Peace to You as a companion. Goodbye.»

And Jesus disappears in the sunshine that streams down from an early morning clear sky.

I believe that Jesus' Words fully confirm what Azariah has said - that is that «**much is continuously to be added to Redemption, because much will be continuously created in the way of Sin.** I will call all My servants to this redeeming participation. You are the one who by Yourself will do more than all the others together.»

4. Why the ape-man?

As we have read time and time again, man was created by God in His own Image and Likeness. So, how come scientists, and Darwin in particular, have led us to believe that we come from apes? They must have seen something to reach that conclusion...

To begin with, it is important to point out that in Maria Valtorta's writings, Jesus strongly condemns Darwin's theory, as it is clear from the dictation below.

4.1. Condemnation of Darwin's theory.

December 20, 1943

Jesus says⁷⁹:

«One of the points at which your pride founders in error - which, above all, degrades precisely your haughtiness by giving you an origin that, if you were less corrupted by pride, you would repudiate as degrading - is that of Darwin's theory.

In order not to admit God, who, in his power, was able to have created the universe from nothing and man from the already created mud, you take the paternity of a beast as your own. Don't you realize you are diminishing yourselves, for - consider this - won't a beast - no matter how exemplary, selected, improved, and perfected in form and instinct, and, if you wish, even in mental formation - always be a beast? Don't you realize this? This testifies unfavorably regarding your pride as pseudo-supermen.

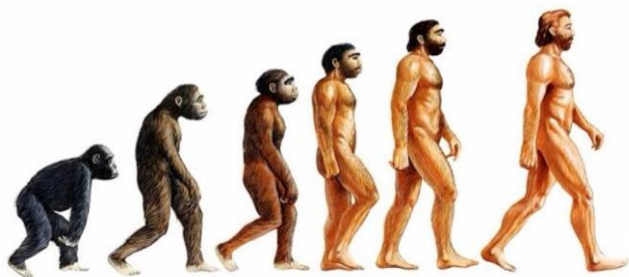
⁷⁹ Author's Note: See Maria Valtorta, *The Notebooks 1943*, CEV.

But if you fail to realize, I will not be the one to waste words to make you aware of it and converted from the error. I ask you only one question which, in your great numbers, you have never asked yourselves. And if you can answer Me with facts, I will no longer combat this degrading theory of yours.

If man is a spin-off from the monkey, which by progressive evolution has become man, how is it that over so many years in which you have maintained this theory you have never succeeded, not even with the perfected instruments and methods at present, in making a man from a monkey? You could have taken the most intelligent offspring of a pair of intelligent monkeys and then their intelligent offspring, and so on. You would now have many generations of selected, instructed monkeys cared for by the most patient, tenacious, and sagacious scientific method. But you would still have monkeys. If there happened to be a mutation, it would be this: the beasts would be physically less strong than the former ones and morally more degenerate, for, with all your methods and instruments, you would have destroyed that perfection of the monkey which my Father created for these quadrumans.

Another question. If man came from the monkey, how is it that man, even with grafts and repugnant forms of cross-fertilization, does not now become a monkey again? You would be capable even of attempting these horrors if you knew that it could give approbative sanction to your theory. But you do not do so because you know that you would not be able to turn a man into a monkey. You would turn him into an ugly son of man, a degenerate, perhaps a criminal.

But never a real monkey. You do not try to because you know beforehand that you would get a poor result and your reputation would emerge from there in ruins.



For this reason you do not do so. For no other. For you feel no remorse or horror over degrading a man to the level of a beast to maintain a thesis of yours. You are capable of this and of much more. You are already beasts because you deny God and kill the spirit, which distinguishes you from the beasts.

Your science causes Me horror. You degrade the intellect and like madmen do not even realize you are degrading it. In truth, I tell you that many of the primitive are more men than you are.»

4.2. The hybridization of the human species according to the Writings of Maria Valtorta.

Now, if like Jesus says, we do not come from apes, but we were created by God, as we are told in the Book of Genesis, then why those findings of ape-man skeletons that have led scientists to believe that man moved from a four-legged to an erect position over the course of millennia?

The explanation that Jesus gives to Maria Valtorta and us all is shocking.

December 30, 1946.

I heard the news that they had discovered skeletons of ape-men in a cave.⁸⁰ I was left pensive, saying, “How can they assert this? They must have been ugly men. There are ape-like faces and ape-like bodies even now. Were primitive men perhaps different from us in their skeleton?” But another thought came: “But different in beauty. I cannot think that the first men were uglier than we, since they were closer to the perfect model that God had created, who was certainly very handsome as well as very strong.” I considered how the beauty of the most perfect work of creation **had managed to become so degraded as to allow scientists to deny that man had been created as *man* by God and was not an evolution from the monkey.**

Jesus spoke to me and said:

«Look for the key in chapter six of Genesis. Read it.»

I read it. Jesus asked:

«Do you understand?»

«No, Lord. I understand that men at once became corrupt, and nothing more. I don’t know how the chapter is connected with the ape-man.»

Jesus smiled and said:

⁸⁰ Author’s Note: Compare Maria Valtorta, *The Notebooks 1945-1950*, CEV.

«You are not the only one who does not understand. The learned and scientists do not understand, nor do believers or atheists. Pay attention to me. And start reading:⁸¹ “When men began to multiply on earth and daughters were born to them, the *sons of heaven*, (or children of Seth), *saw how beautiful the daughters of man* (daughters of Cain) *were, and so they took for their wives as many of them as they chose* At that time the Nephilim appeared on earth (as well as later), after the *sons of heaven* had intercourse with the *daughters of man*, who bore them sons. They were the heroes of old, the men of renown.

Why? What was the difference between the sons of God (children of Seth) and the daughters of men (daughters of Cain), as distinguished by Jesus? Why does the Bible differentiate between the two and in what way were the daughters of men physically different from the daughters of God? And one could also wonder, how could Cain have progeny if Adam and Eve bore no other children for a century or so⁸² (which was clearly another punishment inflicted by God to show them that, if He did not wish so, they would not be able to reproduce, even if the snake had taught them “how to”)? Also, why did the sons of God uniting with the daughters of men generate the “heroes of old, the men of renown”, thus advancing on the giants that already existed? Adam and Eve were not giants. Adam was a handsome man, who was approximately 1.85 cm tall, just like Jesus was, but he was not a giant!

The men who, because of the strength of their skeletons, impress your scientists, who deduce that at

⁸¹ The author seems to have annotated Genesis 6:1-4 as the text quoted.

⁸² Author’s Note: Compare Genesis, 5:3 And Adam lived a hundred and thirty years, and begat [a son] in his own likeness, after his image; and called his name **Seth**.

the beginning of the ages man was much taller and stronger than he now is, and from the structure of their cranium they deduce that man derives from the ape. The usual errors of men in the face of the mystery of creation.

You have not yet understood. I'll explain more clearly. If disobedience to God's order and its consequences were able inject Evil into the innocent, with all its varied manifestations of lust, gluttony, wrath, envy, pride, and avarice, and this injection soon developed into fratricide, provoked by pride, wrath, envy, and avarice, what deeper decadence and deeper dominion by Satan must have been provoked by this second sin?

Cain's sin led to Satan's deeply-rooted dominance within him. In Cain's case, it was not just a matter of temptation, like it was for Adam and Eve, it was possession.

Adam and Eve had sinned against the first of God's commands⁸³ for man. A command implied in the other one, obedience, given to the couple: "Eat everything, but not from this tree. Obedience is love. If they had obeyed without yielding to any pressure by Evil exerted upon their spirit, intellect, heart, and flesh, they would have loved God "with all their heart, with all their soul, and with all their strength," as was explicitly ordered by the Lord much later. They did

⁸³ **first of God's commands**, the one in Deuteronomy 6:5, which is implied in the other command given in Genesis 2:16-17. The explanation that follows refers to Genesis 3:4.

not and were punished. But they did not sin in the other branch of love - love for one's neighbor. They did not curse even Cain, but wept over the one dead in the flesh and the one dead in spirit in equal measure, recognizing that the pain which God had permitted was just because they had created Pain with their sin and had to be the first to experience it in all of its ramifications. They thus remained children of God, and, along with them, the descendants coming after this pain.

Which includes Seth and all of his sons and daughters, that is until they united with Cain's descendants. And then?

Cain sinned against love for God and love for his neighbor. He violated love completely, and God cursed him, and Cain did not repent.

He and his children were thus nothing but children of the animal called man.

Which means that they were not made of body and soul, but they were just animal-men, like man would have been if God had not breathed His Spirit into him and in all those generated by him! But who did Cain father these sons and daughters with? I certainly cannot believe that any sisters of Cain and Abel, who are not even mentioned in the Bible, chose to unite with the murderer of their brother Abel!

If the first sin of Adam made man degenerate to such a degree, what measure of decadence must have been produced by the second, to which God's curse was joined? What must have been the sources of sin in the heart of the animal-man and what power must they have reached after

Cain had not only listened to the counsel of the Accursed One, but embraced him as his beloved master, killing as ordered by him? The descent of one branch, the one poisoned by Satanic possession, knew no rest and took on a thousand faces. When Satan seizes, he *corrupts in all ramifications*. When Satan is king, the subject becomes a satan. A satan with all the unbridledness of Satan. A satan going against divine and human law. A satan violating even the most elementary and instinctive norms of life among men endowed with a soul and becoming brutish with the foulest sins of bestial man.

Wherever God is not present, Satan is. Wherever man no longer has a living soul, he is the beast-man.

The beast-man is only physically alive, but he is spiritually dead and this is why Jesus calls him: BEAST-MAN. **The beast loves the beasts.** And this is obvious, a beast-man can only look for beings that are similar to him, with no limits in his lust and no living soul!

The beast loves the beasts. Carnal lust - more than carnal because it is seized and sharpened by Satan - makes him avid for all unions.

We could think of unions between men or between women, but this happens nowadays too and, in any case, these unions do not bear children. Plus, it is still not clear why their children would be giants!

What is horrid and disturbing, like a nightmare, strikes him as beautiful and seductive. What is licit does not satisfy

him. It is too little and too honest. He is mad with lust for what is illicit, degrading, and bestial.

Bestial because he is a beast-man or "bestial" **because Cain** truly united with "beasts"?!

Those who were no longer children of God, because, with their father and like their father,

which means that Cain's children also continued with more illicit unions and were Godless and soulless.

they had fled God to accept Satan, ventured precisely into what is illicit, degrading, and bestial. And they had monsters as sons and daughters. Those monsters who now impress your scientists and lead them into error. Those monsters who, because of their powerful physique and savage beauty and ferocious boldness, results of the union between Cain and the beasts, between the most beastly⁸⁴ children of Cain and the brutes,

"Monsters as sons and daughters"?! **"... between Cain and the beasts, between the most beastly children of Cain and the brutes..."**. So, Cain and his children really united with "beasts", maybe with apes, orangutans, gorillas or some other animal that is now extinct but was very similar to man and this is where those skeletons come from that led scientists to believe that men evolved from apes!

seduced the children of God that is, the descendants of Seth

⁸⁴ **most beastly** is our interpretation of a word that was overwritten and made almost illegible. For Cain's descendants compare Genesis 4:5.

through Enos, Cainan, Mahalaleel, Jared, Enoch of Jared - **not to be confused with Enoch of Cain**⁸⁵, Methuselah, Lamech, and Noah, the father of Shem, Ham, and Japheth. It was then that God, to keep the branch of the children of God from being entirely corrupted by the branch of the children of men, **sent the universal deluge** to extinguish men's lust under the weight of the waters **and destroy the monsters** begotten by the lust of the godless, insatiable in sensuality because they were aroused by the fires of Satan.

In light of the above, we can now understand that the universal deluge has a providential, albeit terrible and dramatic explanation. Mary and Jesus could not come from men that had mixed with beasts, and corrupted mankind needed to be destroyed, except for those few who had remained uncorrupted and were still the children of God! That is Noah, his wife, their children and daughters-in-law. Eight people altogether.

And man, contemporary man, jabbbers about somatic lines and zygomatic angles and, in not wanting to admit a Creator, because he is too proud to acknowledge he has been made, he admits descent from the beasts! In order to say to himself, "By ourselves we evolved from animals into men." He degrades himself, practices self-degradation, because he refuses to humble himself before God. And he is sinking. Oh, he is really sinking! In the times of the initial corruption his appearance was animal. Now his thought and heart are, and his soul, because of deeper and deeper union with evil, has taken on Satan's visage in too many cases.

⁸⁵ Author's Note: Compare Genesis 4:17 and 4:25-26 and 5 for Adam's descendants.

This is because before Redemption, men could only grow in human virtues, their spirit being dead to Grace, and their sins were less serious than those committed now by men who have been redeemed and possibly even baptized.

Write this dictation in the book. I would have dealt with the subject in greater breadth, as I told you in the place of your exile⁸⁶, (Compare the entries for May 30 and July 14 in *The Notebooks 1944*), to *refute the blameworthy theories of too many pseudo experts*. But there must clearly be a punishment for those who **do not want to hear Me** in the words you write under my dictation.

Although, in the end, God had mercy on us and, in 1948, the Holy Spirit gave us the explanation of Original Sin and its consequences that I have included above.

I would have revealed great mysteries. So that man *would know*, now that the times are ripe. It is no longer a time to content the masses with fables. Under the metaphor of the ancient stories there are the key truths for all the mysteries in the universe, and I would have explained them through my little, patient John. So that man would draw strength from knowing the truth to climb back up from the abyss and be on the same level as the enemy in the final struggle which will precede the end of a world which, in spite of all of God's help, did not want to become a pre-paradise, but preferred

⁸⁶ **I told you**, on May 30 and July 14, 1944, in Sant 'Andrea di Còmpito, where Maria Valtorta had evacuated to during the war.

to become a pre-hell.

And show this page, *without handing it over*, to the ones you know you should.

For one it will help against the remains of a pseudoscience atrophying the heart; for others it will assist an already strong spirituality through which they may see the un mistakable sign of God in everything.»

5. Explanations about the soul, its creation, its memory of God and the Private Judgement.

In order to understand why believing that men come from apes is so intrinsically wrong, let us read the dictation below, in which Jesus refreshes our memory about the Catechism written by Saint Pius X, which was used in the years when Maria Valtorta was alive and many of us still remember:

January 28, 1947⁸⁷.

Concerning the dictations on August 24, 29, and 30 and September 2, 1944. In the pre-Gospel.

Jesus says:

«Given the obstinate responses of some to these luminous points in my teaching - which ought to open up many horizons for you and help your souls and the souls administered by you to tend towards this rejoicing, which is the recollection, knowledge, and recognition of what God is, and enjoy a little bit of Heaven on earth and receive there from great assistance for progressing in perfection - let us deal with the topic as if we were facing stubborn children with whom one must never grow tired of teaching, and with arguments which cannot be rejected.

What is man? The Catechism says, “A creature endowed

⁸⁷ Author’s Note: compare Maria Valtorta, *The Notebooks 1945-50*, 28 January, 1947. CEV.

with reason composed of soul and body.”

What is the soul? The Catechism says, “The noblest part of man because it is a spiritual substance *endowed with intellect and will, capable of knowing God* and possessing Him eternally.”

Who created man? The Catechism says, “God created him.”

Why did He create him? The Catechism says, “So that man may *know*, love, and serve Him in this life and enjoy Him in the other forever.”

How did He create him? Genesis 2:7 says, “And the Lord formed man from the mud of the earth and breathed the breath of life into life, and man became a living creature.”

And Genesis 1:27 says, “**God created man in his image.**” The Catechism confirms, “Man was created in the image and likeness of God.”

And how? Perhaps in his face? In the shape of his body? God does not have a body or a face. To become man I had to take on *your* shape, for I had no bodily shape of my own. God is most perfect Spirit - simple, eternal, with no beginning or end. The Catechism thus teaches that “man is said to have been created in the image and likeness of God, for the human soul is spiritual and endowed with reason, free in its working, capable of *knowing* and loving God and of enjoying Him eternally - *perfections which in man reflect a ray of the infinite greatness of the Lord.*”

A ray of the infinite greatness of the Lord. A great truth, since only We, as Triune, know Ourselves and enjoy Ourselves with the fullness of joy, generating Ourselves

through this joyful love, which is knowledge of our most perfect Perfection. And We wanted you to have Us as an example to create in you the divinized creature that is man as a son of God. **For this reason we placed Love in you, which is our Essence, and we proposed Love as the goal of Perfection in order for you to come to be with Us without end, just as you were in Us before Creation existed, when We contemplated you, before you emerged from nothingness, so as to be, according to our will, the creature in whom God, who divinely conceived this creature for his glory, is reflected.** Now, in God there can be nothing except what pertains to God. **Man thus belongs to God** and in full justice can call Him “Father” and in right and proper justice must want to reach and possess Him after having striven to love Him and know Him.

Blessed are those who are able to ascend to the summit of blessedness, which is union with God - that is, knowledge of God, fusion with Love, contemplation of the Trinity, which is One, of the Fire that does not consume, but recreates and super-creates, making the human creature what he was conceived to be by Love: **a god who is a son of God.** The Father has truly placed the seal of his paternity in his son: the capacity to know and love God, in both this life and the next.

God, then, created man as composed of two substances, one called the *body - initially created* with mud and subsequently procreated with the flesh and blood of man - and one called the soul, which, uniquely

created in each case, only once and for one flesh, descends to unite itself to the flesh forming in a womb. Without the soul man would be an animal creature guided by instinct and natural gifts. Without the body man would be a spiritual creature with the supernatural gifts of intelligence, will, and grace, like the angels.

In addition to existence, what had God given to the masterwork of creation, represented by man, in whom the two creatures, animal and spiritual, are joined? **Gratuitous gifts which theologians divide into natural, preternatural, and supernatural**

Natural: a healthy, beautiful body, with five perfect senses and a rational soul endowed with intelligence, will, and freedom.

Preternatural: integrity - that is, the perfect subject of sense, free from incitements of every kind, to reason; the *immortality* of the body, which would not have experienced the horror of death; *immunity* from all pain; and *knowledge* in keeping with his state as a chosen creature and thus *great knowledge*, which his perfect intellect assimilated without effort.

Supernatural: *the beatific vision of God, the Grace making man a son of God, and the destiny of enjoying God eternally.*

Man, then, by virtue of both his origin and the gifts received, could truly call himself a **“son of God”** and know Him as a son knows his father.

What is Grace? The Catechism says, “Grace is a **supernatural** gift which illumines the mind and moves and comforts the will so that man will do good and refrain from

evil.” But it is love, above all. **God’s Love for his favorite creature, who is man**, a love elevating the creature to the nature of the Creator through deification, in such fashion that the words of Wisdom are fitting: **“You are gods and sons of the Most High.”**⁸⁸ It is, moreover, a means of salvation, since man needs means of salvation, having remained weak through the consequences of sin. Indescribably active, when it does not encounter impediments or inertia in you in regard to the work it seeks to carry out in you, it sanctifies the creature and the creature’s actions and has three lesser branches emerging from its sublime trunk which are called **actual, sufficient, and efficacious grace**. But it is a single Grace: a transforming principle, a divine quality inherent in the soul, like light whose splendor, enveloping and penetrating souls, **cancels out their stains from sin and communicates a radiant beauty to them**.

This is taught by the Church in the conclusions of the Council of Trent. And I, the Teacher of teachers, contemplating Grace for what it is, in the eternal is of God, say **that Grace is a principle transforming the creature into a son of God**, a divine quality which is thus similar to the Light from which it comes, whose splendor, enveloping and penetrating souls - whether it is a gift *given* (as it was to Adam) or a gift *given back* (**as with the Catholic Christians** restored to Grace through the merits of my Sacrifice and the Sacrament instituted by Me), communicates to them not

⁸⁸ Compare Psalm 82:6, John 34:10.

only a radiant beauty, *but the capacity to see and know God, just as the First Man knew Him by seeing and comprehending Him with his spirit filled with innocence and Grace.*

Grace, then, means restoring man to the capacity to love and know God. Grace, then, is a light to see what is Immense Darkness for man's thought, but Infinite Light for the spirit in grace. It is, then, a voice, and a very wise voice; sight, most luminous sight to contemplate God; a gift given to assist the soul's desire to know God; a means to remember the Origin just as that Origin wishes to be remembered; and an instrument for the deification of the creature. And the more creatures, through their own will and through the justice attained by way of a loving will, grow in Grace, the more what is *union* with the Divine will grow in them, along with *wisdom*, which is one of the divine attributes, and, with wisdom, the capacity to comprehend, know, and love Truth and truths. *For Grace is the Spirit of God, who enters into man with all his gifts, transforming, elevating, and sanctifying man's faculties and actions. And, among these, the first one and the main one is love. The action through which you were created.*

To love is to know. Only those known are loved. *The more one knows, the more one loves.* No one could claim to love an unknown relative or a man living worlds away just as a relative living nearby or a family friend is loved. Love for the former will not go beyond an abstract feeling of brotherhood or kinship which brings no joy if it lasts or pain if it ceases. Whereas the loss of a relative who is known well or a friend is real pain. And when it has occurred, people try

to preserve every reminder of him in order to feel the loss less intensely, or, if it is only a case of being far away, they try in every manner to make it less complete so as to perceive the absence as less serious. Observe the eagerness with which boys who have become orphans in childhood seek to reconstruct for themselves an ideal image of their deceased parents through memories left by them or garnered from the lips of relatives and friends.

Creatures need to love and must remember to feel less alone and love. Memory is like a chain hurled into the distance joining one to the beloved. The end is not visible, but the movements which are felt to be arriving along the loving chain of mutual memory tell us that we are loved as we love.

For this reason God gave the first human beings knowledge of Himself. So that they would be perfectly happy in the period of Grace and Joy and then receive a reminder which would further unite them to the Father, hidden behind the haze of sin, rising up like a wall between the fallen and Perfection, but not definitively lost because love endured. **Adam. and Eve knew God, received the spiritual beatific vision of Him, and understood his Essence because their spirits - I say “spirits” - in Grace were able to grasp his incorporeal, supreme Beauty and understand his Wisdom in God’s voice “in the freshness of the evening”.**

Oh, sweet conversations, the raptures of creatures deified with God, their Maker, in the peace of the earthly paradise, divine teachings learned without effort by two intellects

unflawed by physical imperfections or moral imperfections, accepted without that stubbornness which makes it hard for you to accept the divine lessons, for you are no longer able to love like the Innocents, O poor men, mutilated by too many holy things and filled with too many others that are useless and harmful, poor men, who could become perfect again if you possessed a perfect love!

O lessons of God, wisdom flowing from the Paternal Source into his blessed children, received as a gift, loved as a feast, mutual love which was a word, which was a question anticipated by an answer, which was trust, which was a smile, which was peace! **A page of joy forever destroyed,** a page written in the books of life and at the dawn of life and then sullied - and no longer continued - **by the indelible imprint of Sin** - who can read you to those living in exile so that they will understand what they have lost and be humble? Humble, seeing how far they have fallen, considering how good God is in still giving so much love and wisdom, in spite of the fact that the serpentine head of unsubdued pride is always ready to rise up in them **to argue with God, who reveals Himself, counsels, or commands for a good purpose.**

Adam and Eve, then, possessed the gift of Grace, which is love, light, wisdom, and knowledge of God, and this gift, since they were at once public and private men and progenitors of the whole human family, would have been transmitted by them together with the other gifts to their descendants, and there would have been no need for them to labor to remember God, to climb back up from the

darkness to the Light with exertion, going against the stream of temptations, with the haze of ignorance, with all the wretchedness deriving from the fall from Grace. **There would have been no need for a reminder because the Good lost would not have had to be remembered, but there would have been only joyful delighting in the Beloved.**

Adam and Eve then sinned, and God cast them from his sight and excluded them from his friendship and from Eden, “placing two Cherubim at its entrance,” as Genesis says⁸⁹, and condemning Humanity to work, pain, ignorance, and death, as regards its material part, and to privation of Grace, knowledge of God, and the heavenly Paradise, as regards its spiritual part. The Catechism says: **“Adam and Eve lost the Grace of God and the right they had to Heaven; they were cast out of the earthly paradise, subjected to many forms of indigence in their souls and bodies, and condemned to die,”** and “their descendants, by inheriting sin, suffered the harm of being deprived of grace, losing paradise, ignorance, the inclination towards evil, all the wretchedness of life, and, finally, death,” in such fashion that “if God had not shown mercy, men would not have been able to be saved.”

What form of mercy did God show the human race?

Genesis further replies in its pages, and the Catechism, in its answers: “The mercy of immediately promising Adam

⁸⁹ **says**, in Genesis 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

the Divine Redeemer or Messiah and sending Him in due time to free men from the slavery of the devil and sin, restoring them to the state of children of God by giving them back the state of Grace” through my merits and my Passion.

So, tell me, then: if at the very moment of the condemnation God the Father was already tempering it in its severity with the hope of a Redeemer, with the promise of forgiveness, doesn't this serve to demonstrate that He Himself, always Mercy, even in Justice, for He is eternal and perfect Charity, wanted some sparks of light to remain in man's soul, enveloped in darkness and pain - reminders - which would impede the despair, discouragement, abandonment, and anguish of those who no longer have a purpose and drag on their days without the energy of hope? Yes, in reality, that's the way it was.

And, summarizing what has been said up to this point, taken from Genesis - **a book written under the inspiration of the Holy Spirit and thus having God as its author**, as the Vatican Council⁹⁰ explains - and from the Catechism, in the text prescribed by my true Vicar and Pastor, who is now with Me in Heaven after having loved Me perfectly and thus *remembered* Me on earth - **a truth which no one can reject without declaring himself to be a heretic** - one can conclude that innocent man in grace received the gift of *grace* to know, love, and enjoy God eternally and fallen man received the gift of *mercy* through a

⁹⁰ The sentence is obviously referring to the First Vatican Council.

promise, a reminder, then, of the Divine, which would help him to act properly so as to be able to enjoy, in a secure future, after the pain of punishment, the vision and possession of God.

And now, after having dealt with the topic in general, let us get down to considering it in the points which you are unable or, rather, do not want to accept, in the dictations⁹¹ of the Pre-Gospel on August 24, 29, and 30, 1944 and September 2, 1944 (Childhood of Most Holy Mary).

On September 2, 1944 I said, “These are mysteries which are too lofty for you to be able to understand them fully.” *The learned, above all, cannot comprehend them.* The simple-hearted, instructed by Love and Wisdom alone, understand them better *because they do not criticize them.* For them, a supernatural word communicating peace *is a true word* and they welcome it with humility and gratitude. But I repeat: there are mysteries which cannot be comprehended if they are dissected on the basis of a human analytical method. Either one has great faith and inflamed charity -and then they become sufficiently clear – or one does not understand them. But I advise you at least to accept the lights I give you to make your science less incomplete.

Always remember that even the most learned man remains too little and finite in comparison to the Infinite and the Wisdom of the Infinite. **And I also advise you not to alter my words or deform their meaning so as to cause**

⁹¹ **dictations** that are found at the end of chapters 4, 7, 8 and 10 of *The Gospel as Revealed to Me*, CEV.

the spokesman affliction. It is not charitable to sadden one's brothers and sisters and accuse the innocents.

You want to know how it could be said that souls pre-exist. Where did you find that word, which I did not say? In the bottom of your thought, not in my pages. *Souls do not pre-exist.* They are not objects piled up in warehouses to be carried off at the right time. God does not need stocks to have the material ready.

In the dictation on August 24, 1944 I say to little John: "You have seen the continuous *generation* of souls by God." I used that term to give all of you a more intense sensation than ever that man is a son of God because the father is the one who begets and also to bring you to understand the beauty of the part in you that is like God. There is nothing in God which is not God. Your souls, then, in coming from God, are supernaturally divinized through both their Origin and Grace, which **is infused into believers in the true God and Christ the Redeemer by Holy Baptism. and conserved by fleeing from sin.**

If I was already illuminating the purpose by showing the principle, which is the heavenly life of possession of God, and did so while showing the principle - the creation of the soul by God, to become incarnate in flesh and be sanctified during existence so as to be a victor in Heaven - I ought to have been understood, for you are not fools, but learned, and are so concerned about this science of yours. Comprehend, then, with good will, the thought of your Lord, which is clear and comprehensible for all those willing to understand it. What about it? You would be like those

who accused Me, in my mortal days, and still accuse Me because I say⁹² it is preferable to do violence to oneself by removing a sinning eye or hand or foot rather than conserve them while sinning? Do you not understand the metaphor, then? Are you unable to transfer a material comparison into the spiritual domain? Well then, if you are so limited, I shall make provision by replacing the term “generation” with the other, “creation” (Pre Gospel, p. 13).

I gave the spokesman the vision⁹³ of the creation of souls’. Read the vision described by the spokesman. A vision which, as I state further on, was given in such fashion as to make the immaterial act of creation visible to the seer. In describing that vision, the spokesman uses the term “*create*”, just as he states, with truth and simplicity, that he “*does not see, because he is in Paradise - an utterly precise conclusion by the seer - when original sin sullies souls.*” In Paradise, in fact, that cannot occur. From this you see that the spokesman is truthful. And he further declares that he “*does not see the spirits who, when their time on earth is over, separate from the flesh and return to be judged.*”

Maria says that she “comprehends how they are judged from the changes in Jesus’ expression”.

To return to the Origin, to present oneself before Jesus the Judge, does not mean to go to a given place or exactly to go to the foot of the eternal throne. These are formulas used to assist your thought. The soul that leaves the flesh

⁹² **I say**, in Matthew 5:29-30; 18:8-9; Mark 9:43-48.

⁹³ Compare the entries for May 25 and 31 in *The Notebooks 1944*.

which it animated finds itself *immediately* before the Divinity, who judges it, *with no need to ascend and present itself at the threshold of the Blessed Kingdom*. The catechism holds that God is in Heaven, on the earth, and everywhere. And the encounter thus takes place everywhere. The Divinity fills Creation with Itself. It is present, then, in every place in Creation. It is I who judge. But I am inseparable from the Father and the Holy Spirit, omnipresent in every place.

Judgement is swift, as creation was swift: less than a thousandth of your smallest unit of time. But, as in the atom of the instant of creation the soul has time to glimpse the Most Holy Origin that creates it and take this memory with it so that it will be an instinctive religion and guide in the search for faith, hope, and charity, which, if you observe carefully, are, in a nebulous fashion, like unformed seeds, even in the most imperfect religions - faith in a divinity, hope in a reward given by this divinity, love for this divinity - in the atom of the instant of the private judgement the spirit has time to comprehend what it has not wanted to comprehend in earthly life and has hated as an enemy or mocked or denied as a vain fable or served, perhaps, with lukewarmness which demands reparation and bear with it, to the place of expiation or to eternal damnation, this memory, to prompt flames of love for Eternal Beauty or the torture of punishment, with rage over the Good that has been lost, regarding which the intelligent conscience will bring reproach for having wanted freely to lose it. For they will remember it, and as *terrible, without being able to contemplate it*, together with their sins.

The creation of the soul and the private judgement are two atoms of instants in which the souls of the children of men *intellectually* know God to the extent which is proper and sufficient to give them an instrument to tend towards their Good, barely glimpsed, but remaining impressed upon their substance, which, as intelligent, free, simple, and spiritual, has immediate comprehension, free will, simple desires, and movement or inclination or appetite, if you prefer, to reunite itself with love to Him from whom it came and reach its end, whose beauty it has already intuited, or separate from it with perfect hatred, reaching him who is their damned king, and possessing in the memory “*of hatred*” a torment, the greatest of the infernal torments, an indescribable despair and malediction (remember the dictation on January 15, 1944⁹⁴).

My saying⁹⁵, “**Be perfect as the Father is perfect**” was not a vain or exaggerated statement. Man was about to be elevated again to the state of Grace. I could, then, very rightly give this command of perfection. *Because you had been created for perfection.*

And this desire of the just for perfection *is a spiritual desire coming directly from God*, who goes so far as to give you the command: “Walk in my presence and be perfect” (Genesis 17:1). And, more broadly, though implicitly, He repeats it to you in the laws of Sinai and in the lessons of the Sapiential Books and in the words of the patriarchs, the prophets, and all of the inspired, in whom it is I who speak. And, finally,

⁹⁴ Author’s Note: Compare Maria Valtorta, *The Notebooks 1944*, CEV.

⁹⁵ **My saying**, in Matthew 5:48.

as directly and explicitly as can be, in my command: “*Be perfect as your Father is perfect.*” And, like an echo of my Eternal Word, it is in the words of my Saints, from Peter on.

“Be perfect,” I said. To free the spirits of those in ancient times from that anguishing sense of fear which prohibited them from being able to think they were worthy to resemble their Father. For too many centuries the Most High had been the terrible God for them, and love and hope and faith had trembled before the severe Immensity of God. But the time of Mercy, Forgiveness, Peace, Friendship, and *filiation* with God had now come. The command of unlimited perfection was thus given: “*Be perfect as the Father is perfect.*” And, with the command, the implicit assurance encouraging you to be daring, “for, if you only want to, you can become so.”

God does not carry out vain acts or say vain words. I did not give a vain command, then, or provide a vain stimulus for your hearts with this command. I *reawakened* a desire in you which had diminished, which my Father and yours had placed in an intense way in the spirit of man and which man was to transmit with every other gift of God to his descendants: the desire to possess God, to enjoy Him in Heaven after a lifetime spent in his service. This desire, intensely reawakened, would have been vain if it had not been destined to turn into reality. But creatures can reach this reality. It is, indeed, God’s desire that they reach it. **And it is for this reason that God leaves in the soul -even of the most savage - a reminder of God** whereby that soul, as best it can, may in a more or less distant future arrive at

its goal: the knowledge of God, which is blessedness, through having loved and served Him as well as it could so as to possess Him afterwards.

And if most souls then live in a way which seems to belie my assertion, that is not a negation of what I am saying, but a demonstration of how perverted man is in his affections and desires, because of his alliances with Evil. There are truly many who strangle their souls with the noose of vices and sins after making them slaves of Satan, with whom they have allied themselves. They strangle them definitively so as not to hear them cry out and weep any longer, recalling that Evil is not licit and that there is a punishment for those carrying it out. They are the ones who change from children of God into human creatures through the loss of Grace and then change from men into demons, for man, when separated from Goodness, is bindweed which clings to Evil in order to prop itself up. Where there is no supernatural law, it is hard for there to be moral law, and always imperfectly. And where human morality is imperfect or absent, the threefold concupiscence is alive, in whole or in part.

But if most souls seem to deny the natural memory of and desire for God and their will, which involves tending towards a joyful end, with their way of acting, it must be recalled that in man there is the carnal creature, as well as the spiritual one, and that **man has free will**, which always serves the stronger part. Now, if one weakens one's soul with vices and sins, it will certainly become weak while the animal part will become fortified and overcome the weaker

part to the point of killing it. But not on this account can it be denied that the soul is created with a capacity for remembering and desiring its end naturally.

The soul's nature is a spiritual nature. The soul thus has spiritual desires even if, because of the privation of Grace (those who are not regenerated by Baptism), it has only natural desires for the spiritual kingdom from which it comes and where it instinctively feels the Supreme Spirit to be present. Furthermore, in the souls regenerated in the Grace of Baptism and maintained and fortified therein by the other Sacraments, the soul's being attracted to its end takes place in divine fashion because Grace - that is, God Himself - draws his beloved children to Himself - ever closer, more and more in the light, the more they rise by degrees in spirituality, so that separation diminishes and seeing is more intense; knowledge, vaster; comprehension, broader; and love, more perfect, to the point of arriving at contemplation which is already fusion and union of the creature with the Creator, a temporary, but indelible, transforming act, for the embrace of the Fire of the Divinity closing over its enraptured creature impresses a new character on these living beings, who are already separated from Humanity and spiritualized into seraphim, expert in the Wisdom God gives them, for He gives Himself to them as they give themselves to Him.

For this reason, it is proper to specify that the inspired writer *"has God as the author."* God, who reveals or illuminates mysteries or truths, as He pleases, for these instruments of his, *"spurring and moving them* with

supernatural virtues, *assisting them* in writing in such fashion that they rightly conceive with their *intelligence* and faithfully seek to write and, with suitable means and infallible truth, express all of the things, and only those things, which are commanded by Him, God.” It is God who, with a threefold action, *illuminates* the intellect so that it will know the truth without error, by either revelation - in the case of still unknown truths - or exact recollection, if they are truths already established, but still rather incomprehensible for human reason; *moves* so that what the inspired one comes to know supernaturally will be written faithfully; *assists and directs* so that the truths will be stated *in the form and number which God wills*, with veracity and clarity, so that they will be known to others for the good of many, with the very words of God in the direct teachings or with the words of those inspired when they describe visions or repeat supernatural lessons.

The work which is given to men through little John is *not a canonical book*. But it remains an *inspired book*, which I am giving to help you understand certain passages in the canonical ones and especially to comprehend what my time as Master was like and know Me: I, the Word, in my words. Neither I nor, much less, the spokesman, who, because of his utter ignorance in this field, is not even able to distinguish between dogmatic theology and mystical or ascetical theology and does not know the subtleties of definitions or the conclusions of Councils, but is able to love and obey - and this is enough for Me, nor do I want anything else from the spokesman -**neither I nor he say that the**

Work is a canonical book. In all truth, though, I tell you that it is an inspired book, for the instrument is not capable of writing pages which he does not even understand unless I Myself explain them to him to take away his fear.

And yet, since - in the hours when he is a “spokesman” - that is, he is seized by Me as if by a Divine Eagle carrying him into the kingdom of Light so that he will see and come back into your midst, bringing you gems of supernatural value - little John is in the wise truth of vision and comprehension, he uses the term “create” to speak of the formation of souls by God’s will (notebook s.t., p. 63). I repeat once more: I used the term “generation” in the dictation to give you the measure of your dignity as children for God. But - I repeat this, too - *if that is an obstacle for you to believe, go ahead and replace “generation” with “creation”* and be at peace over this trifle, which makes you skittish.

The continuous creation of souls by the Father does not mean “pre-existence,” as you say, stating that I said so. And the souls’ *remembering* does not mean “pre-existence.” But it cannot be denied, either, that, though the instant of creation is extremely rapid, the soul, an intelligent spiritual substance, created by the Most Perfect One, can be formed *with awareness of its origin*. Mustn’t God the Creator - who has given relative reason to lower creatures and extremely vast reason to human creatures and very swift, as well as vast, intelligence to angelic creatures - have given immediate, vast intelligence to the created soul? Isn’t it created by Him, like angels, men, and animals? Can it alone, then this flame begotten by Fire - be darkness or ice? Can it alone be so

slow, stupid, blind, deaf, forgetful, and brutish as not to possess even the rudimentary motions of instinct spurring animals to choose foods and elements and climates which are favorable for them to live and procreate? Inferior even to vegetables, that sense there is life in the sun and that, even when planted in a dark place, lean towards a hole through which light is descending and come out into the open air through it in order to live? O men! And just to deny, so as to bring pain to my spokesman, can you go so far as to call the soul inferior to plants?

The soul: this wonderful substance, which I, in a sublime metaphor, called “the spiritual blood of eternal, powerful, holy God,” blood of the Father (I am speaking in metaphors, I repeat), which is alive in you and makes you immortal, powerful, and holy as long as it is alive - that is, as long as it is joined to God by Charity. **The soul: this part of Heaven - and Heaven is Light and Wisdom - which is contained in you, so that the Infinite would have a throne in you that was still Heaven, and which contains you so that the sanctifying embrace of Heaven will remain protective around your humanity as it fights the good fight.**

Do you perhaps object that it no longer has the integral intelligence of the first soul because it is stained and damaged by original sin? I reply, first of all, that nothing impure emerges from Creative Thought. Original sin is in man and in the children of man, not in God. **Not in the being created by God, then, but on becoming incarnated in the man conceived by man the soul**

contracts the inheritance connected with the descendants of Adam, except in the case of an exceptional, singular decision by God. Secondly, I remind you that the most impure being, he who was Lucifer and is now Satan, did not lose his powerful intelligence because he changed from an archangel into a demon, but uses his very sharp intelligence for evil rather than good, as he would have used it if he had remained an archangel.

How do you answer, then, if I ask you why Satan remembers God and is intelligent? Do you have no reasons to set against my assertion? Do you have nothing to object? *No, you can make no objection.* For one must either deny what you teach or admit that Satan is intelligent and remembers God, to the point that he hates Him as he does precisely because he remembers Him as he does, with the power of his spiritual intellect, and torments you as he does precisely because he is perspicacious in knowing how to choose the methods suitable for making you fall, in accordance with your human self. The Catechism specifies that the sinful angels were excluded from Paradise and condemned to Hell, but no definition deals with the loss of intelligence in demons because the fact that their intelligence subsists is demonstrated by the perspicacity of their actions to harm you.

Souls remember. Why? Because as God, to temper the severity of the condemnation, at the same time gave Adam the hope of a redemption, and of *that* redemption, so, too, He left him the memory of the blessed time so that it would be of assistance to him in the pain of exile and a holy

stimulus for the children of Adam to love Him who, for them, was the Unknown One.

And not only this, but, on creating souls for these children of man, God did not deprive them of that natural inclination towards the Divinity which by itself alone can help to reach the end for which man has been created: to love the Lord, the omnipotent and omnipresent God whose incorporeal All fills the infinite and which man senses, more or less precisely, and sees to be in everything surrounding, penetrating, or striking him. In savages it will be in the blast of lightning or the enduring radiance of the aurora borealis; for idolaters it will be in the power of the lion or the amphibious life of the alligator; for believers in revealed, but not perfect, religions, in natural phenomena as summed to be the actions and manifestations of individual gods; in the educated man who is a thinker or scientist, in astral occurrences or in the extraordinary organization of bodies; in the believer, in addition to doctrine, in the very life of the soul, which manifests itself with its lights and pulsations corresponding to other more ardent pulsations of an Eternal Love that loves it, in the wonder of being born and the mystery of dying, one, part of the human, and the other, to live through a truer life; **but all human beings in all things sense an invisible, powerful Presence, whether they deny It - and in denying it they already admit that it exists, for one denies only what exists and knows to be believed in by many others - hate it, confessing with hatred that It exists, or love It, proclaiming with love that they believe it is *real* and hope one day to be able**

not, indeed, to believe in It, but to enjoy It.

God has done this: He has left the inclination towards Supreme Good in man. And what is this, if not memory? And what do you think about it? That He could not do so, He who is omnipotent and has been governing Creation for millennia, without effort or fatigue, and, without pausing for an instant, creates and judges souls and simultaneously knows all their actions, foreknows them, **since Past, Present, and Future are a single *is* before his Thought;** He follows their development and judges them with no confusion or error, judging the souls that **at his command leave the flesh to which they were sent and return to the heavenly world super created, recreated, or, I would have to say, destroyed by the free desire of the will?** But this term, for you that always grasp the material sense of words and not their spirit, would prompt you to cry out your anathema. I will thus say “ugly,” “filthy,” “mutilated,” and “deformed” from having voluntarily erased the memory of the Divine. For it is this memory, above all, more than any lesson that can be learned in schools of any kind, which teaches the soul to pursue virtues out of love for its God and in the hope of possessing Him one day, beyond life, in the Life without end.

Among all many gifts which Love has preserved for fallen man, this is truly the highest and most active. **I am speaking of souls in general, not of those of Catholic Christians, members of the Mystical Body, vivified by Grace, which is the gift of gifts.** This natural inclination towards Supreme Good, which is the spiritual memory of

God - sometimes so faint that the other two parts of man do not notice it, though guided by it in thought and governed by it in action - is a stimulus towards seeking the Divinity, acting so as to be worthy of it, and, in a word, living in such a way as to come to be reunited with it. Because of it souls create a religion for themselves - if they do not already possess one - which may be mistaken, through ignorance of the Truth, but which remains love for the divinity - that is, conformity to the end for which man was created: **to love and serve God on earth and enjoy Him eternally, immediately and completely or after a more or less lengthy period.**

Memory creates love; love, justice. The justice of the creature generates a greater love for it on God's part. And the more love and justice increase in the creature, the clearer knowledge becomes. With love, then, the memory of God grows more and more, for, as I said, memory is knowledge of love, and **where love is, God is present.** Moreover, when souls have Grace as a light for remembering and a voice for learning, what do you say? That this Grace does not make you very much like innocent Adam and thus capable of knowing God? What do you say? That when good will and the work of sanctification are joined to Grace, which is restored to you through my merits, your knowledge of God does not come ever closer to that which was Adam's joy? In truth, in truth I tell you that this is what happens, and memory, in the saints still living on earth, is no longer a memory, but knowledge.

Are you astonished at my assertion? Weren't the

patriarchs and prophets, deprived of Grace, but just, transported into the vision of God, and didn't they hear his voice? Didn't they gaze upon the glory of God and wonderful Heaven?

“Now, when Abraham reached the age of ninety-nine, the Lord appeared to him” (Genesis 17:1). “And the Lord appeared to Moses in a fiery flame in the midst of a bush” (Exodus 3:2). “And when Moses had ascended the mountain, the cloud covered the mountain and the glory of the Lord.... And Moses, having entered into the cloud...” (Exodus 24). “...I saw someone resembling a man, and within him and around him I saw a sort of electrum” (Ezekiel 1:26-27). “And I heard a man's voice shouting from the midst of the Ulai and saying...” “There appeared Gabriel..., and he instructed me...” (Daniel 8:16; 9:21-22).

Just to recall some points where it is stated in the canonical books that even those deprived of Grace were granted heavenly visions or words.

To know. God and “converse with Him” in the interior Eden is, indeed, to see and foresee. For God has not changed over the course of millennia, and his lessons for his chosen ones are vast, full, and luminous, **as with the two innocents who were naked and were not ashamed because they did not know the poor sciences of matter, but only the sublime wisdom of love.**

And after this can you still impugn the words written by the instrument, as if they were errors? I do not even consider the possibility that you could deem them an error by the Master or fail to recognize who the One dictating is, from

the abundance and wisdom of the gift. After this can you still impugn the truth that souls have a memory of God - as if it were an error of the instrument - which, the more the soul evolves in justice, is more intense, and very intense when the state of grace is joined to the justice of the creature - that is, filiation received from God, perfect when, as in Most Holy Mary, there is an eternal virginity of the spirit, uncontaminated by contact with Sin, and there is a fullness of Grace, complete innocence, possession of Wisdom, and perfect charity? So perfect in Mary Most Holy that no other creature will ever have it.

Tell me, Servants of my Mother⁹⁶, what is Most Holy Mary for you? The new Eve who knows God as the ancient one did? No, more than Eve. For, in addition to being the Innocent One, Daughter, Spouse, and Mother of God, contemplated as such by God from all eternity, She is the Ewe alongside the Lamb, the Victim, consumed with the Divine Host to make you “knowers of God.”

And now reread - stripping your minds of your “fig-leaf robes,” which you have sewed around your intellects and which intercept your vision - reread the passages where there is mention of memory, knowledge, and sweet conversations of the Threefold Unity, gathered into the Immaculate Heart of the Woman Full of Grace, with her adoring soul. Reread the passages where I speak of the

⁹⁶ **Servants of my Mother**, that is the friars in the Order of Friar Servants of Mary, such as Father Migliorini and Father Berti, who, at that time, took care of the delicate and difficult relationship between Maria Valtorta’s still unpublished work at that time and the ecclesiastical authorities.

operations of Grace, which is Light and Wisdom and which makes the memory of God more and more luminous and, when joined to justice, makes memory increasingly perfect knowledge, sometimes lofty, always holy, in the spirit of the saints. And then pray that a new Pentecost will take place in your intelligence and that all the gifts of the Spirit, the Teacher of every truth, will enter to renew you and set you aflame once more in that divine likeness which is supernatural love with supernatural Beauty, without which union and likeness and comprehension are impossible.

On your knees, in the humble spirit of the humble, before Him who speaks to you because He has mercy on you, pastors, and lambs, and takes a “nonentity” precisely because she is such and because He loves to repeat the gesture He made before the concupiscent humanity of the Twelve, to confound, with his Divine Wisdom, the poor human science of the learned, who linger to count the threads on the ziziths⁹⁷, which are dusty after having been closer to the ground than to heaven, and, because of this futile, hair - splitting work, cease to gather and conserve the luminous pearls whose context the work is. Ziziths - for those not understanding the metaphor - are the useless wasting of time and the even more useless displays of human knowledge used to determine whether the physical capacity of a place or the number of its inhabitants - deduced from human work long after my time and thus

⁹⁷ **zizith** is a term that is often found throughout *The Gospel as Revealed to Me* to refer to particular trims on the garments of Scribes and Pharisees.

inexact - correspond to what an instrument has asserted or whether the period and stay in a place to which he refers - always collated according to a measure which men have created for themselves - correspond to the infinitesimal fraction of time which they deem perfect. But, tell me! Is it the number of days, the size of a country, or the total of its inhabitants that interests you, or is it the work's doctrine? As regards the former, thousands and thousands of human authors can give you abundant fodder; as for the latter, only I can give you what ought to be sought in the first place. For only what I give you is of use to you for eternal life. The rest is hay which, after being digested, is expelled and becomes refuse. You will not enter Heaven because you know how many days someone was in a place or how many citizens were in a city, *but because you have perfected yourselves by drawing luminous life from Word who is Life and Light.*

Love Me more than science. Bless Me and not your knowledge. And also love the “boy” I have taken to set him in your midst. And, along with Me, bless the Father⁹⁸, Lord of Heaven and earth, for having revealed Himself once more to a little one instead of revealing Himself to the learned. A little one, a boy, a *nonentity*. Yes, but a nonentity consumed by the desire to serve and love God and make Him known, a nonentity who by himself alone has awakened in himself the memory of God, ever more intense, a nonentity who has consumed the diaphragms of humanity with his love and voluntary holocaust, a nonentity who has

⁹⁸ **along with Me, bless the Father**, as in Matthew 11:25; Luke 10:21.

come to love the Light more than existence and honors, a nonentity who has plunged so deeply into the total freedom of contemplating God alone that he has lost sight of everything that is not God, a nonentity dead to all that for most is a vital concern, but eternally alive because he has died to live in the Lord.

God - I am telling you so - shows his kingdom not to the learned, but to those who are illuminated by grace and are living in love, and it is God alone who chooses, takes, and comes to rest on the summit of the mountain, in the place where Heaven is so close that the spirit, burning, can cry out what should have been the cry of every man: "Here is my God. I see Him! I understand Him! I know Him! I am devoured and recreated by Love."

Little John, you can also remind them that man has a guardian angel and that this spirit is not inactive alongside man, upon whom he reflects the lights which he, as an angel, mirrors when worshipping Infinite Light. Be at peace, soul of mine.»

5.1. May the rationalists see...

«[...] All that comes from God is a means of elevation, transformation, and more intimate union with God. Miracles themselves, of different kinds - and especially the miracles of healing of bodies and spirits - are a means of transformation and union with God.⁹⁹

How many of the incredulous and sinful were able to be turned into believers and redeemed persons through the wonder of a miracle!

Miracles should not be denied out of deference to rationalism neither the miracle of Creation nor that of a healing of a soul or the flesh. Matter was brought out of nothing and ordered towards its sole purpose *by God*. A dead soul or one ill with an incurable spiritual disease was healed *by God*, through one means or another, but still by God. A body condemned to die can be healed *by God*. Always by God, even if He makes use of an apparition or a just person to convert and heal a spirit or of special trust in a saint to heal the flesh.

May the rationalists see. Reason is a great thing. It is a great thing to be a rational creature. But the spirit is a greater thing. And to be a spiritual creature is greater - that is, those who know they have a spirit and set it in the first place as the king of their *selfhood* and as the most select thing of all. For if reason helps man to be a man and not a beast, the spirit, when it is king of the self, makes man the adoptive son of God, gives him a likeness to God, and enables him to share in his Divinity and eternal goods. Let the spirit, then, reign over reason and the flesh or humanity. And let a rationalism not reign which denies or seeks to explain what

⁹⁹ Author's Note: Compare Maria Valtorta, *The Notebooks 1945-1950. The Apocalypse*, chapter II, CEV.

should be believed by faith, which on being explained indeed, in the attempt at explanation - is damaged, and faith is damaged, if not slain.

May the rationalists see. May they put down the opaque lens of rationalism, which will be of no use to them, but, on the contrary, lead them to see altered truths. Just as a lens not suitable for a weakened eye leads one to see even worse. Those who lean towards rationalism are already weakened in spiritual sight. When they choose it, moreover, they place unsuitable lenses before their weakened vision and see poorly in all respects. **May they see.** And see clearly, and see Goodness clearly. **See God in his continuous perfect action in maintaining Creation, which received life through his will, and restoring health and life where death is already certain.**

How can those who want to explain creation and life as autogenesis and polygenesis deny that the Almighty could make even what He was able to create at the beginning, which was not even matter, but just chaos, and later there were only limited, imperfect things? Is it logical, purely logical and reasonable, for us to accept the miracle of self-ordering chaos generating the cell by itself and the idea that the cell evolves into a species which evolves into others that are increasingly perfect and numerous, while God is described as unable to make all of creation by Himself? **Is it logical and reasonable to maintain the evolution of the species - indeed, of *one* given species as far as the animal form which is most perfect because it is endowed with speech and reason, even these alone - when we see that for millennia all other animal creatures have not acquired reason and speech, though coexisting with man?**

For millennia every animal has been as it was made. There may have been structural reduction and crosses whereby new hybrid races emerged from the first ones created. But over the course of periods and millennia the bull has never been seen to have ceased being such, or the lion, or the dog, that has also lived with man for many centuries. **Nor, over the course of millennia and in contact with man - whose gestures they can certainly imitate, while un able, however, to learn speech - have monkeys ever been seen to become men, at least animal men.** It is lower creatures themselves that, with the evidence of the facts, contradict the lucubrations of those cultivating exclusively rational knowledge. They are as they were. **They testify to the omnipotence of God with the variety of species. But they have not evolved.** They have remained as they were, with their instincts, their natural laws, and their special mission, which is not ever useless, even if it may seem to be. **God does not perform useless or totally harmful works. The snake's venom is itself useful and has a reason for existence.**

May the rationalists see. May the lenses of scientific rationalism be removed, and **may they** see in the light of God, by means of the Divine Word, who spoke through the mouths of the patriarchs and prophets of the ancient Temple and the saints, mystics, and contemplatives of the new Temple, for whom One Spirit has always revealed and recalled hidden matters and past matters altered in their truth in passing from mouth to mouth. Above all, **may they** see by means of the Incarnate Word and Light of the world - Jesus, the Teacher of teachers, who has not changed a syllable in the Revelation contained in the Book, but, as Omnipotence and Truth, He knew everything in the completeness of Truth and indeed confirmed it and restored

it, as regards its meaning, which was sometimes intentionally deformed by the rabbis of Israel, to its original form, which is the only true one.

To seek to add to what Wisdom has revealed, Tradition has passed on, and the Word has confirmed and explained is to add tinsel to gold. It is not the tokens of science that open the gates of the Kingdom of Heaven, but the golden coins of Faith in the revealed truths, the golden coins of Hope in the eternal promises, and the golden coins of Charity practiced because it has been believed in and hoped for that give the spirits of the just and later the bodies and spirits of the just their place in the Eternal City of God.

It will never be sufficiently asserted that knowledge is straw which fills, but does not nourish, and smoke, which obscures, but does not illuminate, and spiritual poison which kills, and weeds yielding the fruit of false prophets with new words and new theories which are not the divine word or divine doctrine.

Elsewhere, where what has been mentioned above is not present, *there are some who seem to be alive and are dead* - that is, those possessing only the appearance of what they ought to be, in all respects like a beautiful, ornate statue, which is, however, lacking in sensation and cannot communicate to others the life it does not have. Mouths speaking because they cannot keep silent, but which are not convincing because the power which is persuasive is lacking in their words. They themselves are not convinced and cannot convince. Mechanical instruments that even speak well, in terms of eloquence, but soullessly.

There have always been such. They are the ones with a mistaken vocation. Enthusiasts at the outset. Their enthusiasm then gradually fades out. And they lack the courage to withdraw. Better one pastor fewer than a pastor

who looks alive and is spiritually dead or very close to dying. A *living* one could take his place, to provide life. But the falsest form of human respect keeps them from confessing openly, "I am not capable any more, and I will withdraw."

There always have been such. Judas Iscariot is their prototype. It would have been better for him to withdraw rather than remain and arrive at the supreme crime. "He who looks back after setting his hand to the plough is not fit for the Kingdom of God," the Divine Master said. And it is better for one who is unfit to withdraw rather than cause many to perish, cause even more to grumble, and do harm to the Priesthood by the scandal occasioned.

The multitude generalizes and sees evil more readily than good. When people understand they have died to the mission, they should withdraw, but they should not allow the multitude to judge, generalizing and harming the whole group. **The branches destined to provide sap to the fruits should be cut off if they become sterile because not only are they useless, but they take strength away from the plant just to adorn themselves with pompous, useless leaves.**

Among the things created perfect by God there was always a part that was unable to remain such. The first defection was in the angelic host, and it is an impenetrable mystery that this could have happened in spirits created in grace, who saw God and knew his Essence and Attributes, his works and plans for the future. They still rebelled and did not manage to remain in their state of grace and changed from spirits of light living in joy and supernatural knowledge into spirits of darkness living in horror.

The second defection was that of the First Parents, and it, too, is inexplicable. How could it happen that two

innocents - who enjoyed God's numberless benefits and, because of their fortunate state of grace and other gifts, were in a position to know and love God like no other humans, except the Son of Man and his Mother, for they were filled with Innocence and Grace - were capable of listening to and obeying the Tempter and preferring Him to heeding the voice of God, who taught them lovingly and asked them for *one* single act of obedience? An easy form of obedience. **For they had no need to pick *that fruit* in order to be satisfied in every appetite. They had *everything*.** God had made them rich with all they needed to be happy and healthy in body and spirit. They still rebelled, disobeyed, and did not manage to remain in their state of grace and changed from creatures living in joy and supernatural knowledge into unfortunates in spirit, heart, mind, and members. The latter were wearied by work; their minds were frightened by the difficulties of the immediate future and the impending and eternal future; their hearts were broken by the slaying of one son and the perversity of another; their spirits were discouraged, now immersed in the haze of sin, which kept them from comprehending the loving guidance of the Father Creator.

The third great, mysterious, and inexplicable defection is that of Judas Iscariot, who spontaneously wanted to belong to Christ, who enjoyed his love for three years and fed on his Word, and who, because he was disappointed in his concupiscent dreams, sold Him for thirty denarii, changing from an apostle - that is, chosen for the highest spiritual dignity - into the betrayer of the Friend, the deicide and suicide.

These are the greatest defections. But there are always some, though lesser. For man is man. For what is created is never eternally perfect, as is the Creator, except for the

Heavenly Kingdom, where only spirits confirmed in grace and no longer subject to sin have their dwelling, and except for the Son of Man and his Mother - the former, because He was the God-Man, and, therefore, as his human person was united to his Divine Person, so his divine perfections were joined to his human perfections; **the latter, because She responded to the extraordinary gifts with which God filled Her from the moment of conception with good will and faithfulness reaching a power which none of the saints has ever reached or will reach.**

And the fact that man is sometimes imperfect does not constitute an unforgivable sin. God is also Mercy. And He is Patience. He awaits the repentance of those erring and forgives if that repentance is sincere. Every man who falls can thus rise up again and be just once more. Indeed, he can become more just, for, aware of his weakness, he can be less proud of himself and more merciful towards his fellows in ministry or in human destiny. **God also brings good out of evil**, when man does not refuse his invitations and counsels and those of his brothers and sisters who are holier than he. But when He sees man is obstinate in his imperfections, content with a quietism which does not lead him to do either good or evil, a quietism which makes him seem to be alive, when, however, he is dead, and by being such he provokes the death and prostration of many, then God comes to him “like a thief, and they will not know the hour of his coming” (Revelation 3:3). [...]

5.2. Maria Valtorta's anguish.

Jesus' reproaches on the incredulity of many towards the supernatural nature of Maria Valtorta's Writings, and, thus, the revelations on Original Sin contained therein, caused Maria

Valtorta - who already had to bear unspeakable pain and illness - much anguish.

The following letter, written to Monsignor Carinci in 1950¹⁰⁰, gives us an idea of this moral suffering, which was at times more terrible than the physical one.

Your Excellency,¹⁰¹

I received your letter on the last day of an especially distressing week.

I wasn't able to reply immediately, in part due to my health issues. Even today I am struggling to hold the pen between my fingers, so bad is the pain caused by my polyneuropathy...

Please forgive me if I am late thanking you.

I do it now, for the cheque and, most of all, for your note. I say most of all because I know it is an attempt to give me some hope.

Yet, I can't help drawing your attention to the fact that Reverend Father Bea has been the Consultor of the Holy Office since the end of March 1949 and that, in all that time, he hasn't been able to achieve anything, and that a review, as voluminous as the work may be, should not take years and years. But they were busy studying other things.

Now those studies have come to a conclusion – and let me say that that conclusion, has caused me - one of those “little ones” blessed with an unconditional, simple and pure faith, who believes all that the Church teaches, or, I should say, all that also the old Synagogue taught, based on the Genesis, etc. and which

¹⁰⁰Translator's Note: This excerpt from *Lettere a Mons. Carinci* has not been officially translated into English. This is therefore a professional but unofficial translation of the same.

¹⁰¹ Author's Note: Compare Maria Valtorta, *Lettere a Mons. Carinci*, October 17, 1950, CEV.

the Divine Master confirmed during His Public Life and, over the centuries, through His Pontiffs and mystics – much pain, not to mention that other word that Jesus Himself uses when speaking of us, the “little ones” whose faith - simple yet strong because of its simplicity - is shaken by those who are too “knowledgeable and great”, with their scientific conclusions.

How upset I was! And still am! And many with me! Now I understand why they are also causing impediment to the publication of the work.

It is not because it contains any heresies, it is because it confirms the whole of the Revelation, as it is written in the Bible, from beginning to end, and thus contradicts their conclusions, which are unnecessary and even damaging for the purpose of gaining Eternal Life.

How upset I was. Let me say that again.

Saint Gemma Galgani fainted if she heard blasphemy against God... I did not faint, but I was distraught. For so many reasons.

Your Excellency, you walk in the way of Wisdom, can you tell me which one of the two Pontiffs was right and spoke under inspiration of the Holy Spirit? Pius X who condemned Darwinism and evolutionism or the current pope who does not condemn the Jesuits' conclusions?¹⁰²

¹⁰² Author's Note: with these words, Maria Valtorta is making reference to the theory of Jesuit priest **Pierre Teilhard de Chardin** who, in an attempt to reach an agreement between science and faith, had even claimed that God had breathed a soul into two apes.

Compare <https://marcorundo.wordpress.com/tag/ernesto-pisoni/> [...] As recently as in 1976, an editorial on *“Sì Sì No No” (March 1976)* warned: *“The Heart of Catholicism attacked by the Masonry”* and noted how *“by believing in the monistic fantasies of obsolete heretic Teilhard de Chardin”* (in one of his books edited by Giovanni Volpe, the Catholic theologian René Valnève referred to him as: “Teilhard the Apostate”) *is a violent attack (by the masonry) “against the Pope, the Eucharist and the Virgin Mary, the Mother of God”*. [...]

Because, regardless of how many times they turn it around, the conclusion is that the Almighty was able to make all things, but to make man He had to wait for an ape to evolve... And only then did He put a soul into him, etc.. And if poor Adam (an evolved ape) had such primordial animal instinct in him, why was he punished so harshly?

These are the thoughts that keep going around my head since I read Monsignor Pisoni's article. What more can I say.

Blessed be the simple-hearted! I will continue being one. I will continue writing what Jesus Christ wants me to write.

Hoping that men will do what God wants them to do, I kiss your Holy Pastoral Ring and send my kindest regards.

Maria Valtorta

6. Never argue with Satan...

Jesus says¹⁰³:

«Yesterday you had no strength, which is My will, and you were, therefore, half-alive. I let your body rest and I made you fast the only way which is burdensome to you: depriving you of My word. Poor Mary! You kept Ash Wednesday. You tasted an ashen flavour in everything because you were without your Master. I did not let you perceive Me, but I was there.

This morning, as our anxiety is mutual, when you were half asleep, I whispered to you: “Agnus Dei qui tollis peccata mundi, dona nobis pacem” and I made you repeat it many times and I repeated it to you many times. You thought that I was going to speak about that. No. First there is the subject which I showed you and upon which I will comment for you. Then this evening I will illustrate this other one.

As you have seen kindness is always Satan’s disguise when he presents himself. He looks like an ordinary person. If souls are careful, and above all, if they are in spiritual contact with God, they perceive the warning that makes them cautious and prepares them to fight the devil’s snares. But if souls are distracted, separated from God by an overwhelming sensuality, and are not assisted by prayer, which joins them to God and pours strength into the hearts of men, then they seldom perceive the snares hidden under the innocent appearance and they fall into the trap. It is then very difficult for them to free themselves.

¹⁰³ Author’s Note: Compare Maria Valtorta, *The Gospel as Revealed to Me*, 46, Jesus tempted by Satan in the desert. How to overcome temptations, CEV. Compare also Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13.

The two most common means adopted by Satan to conquer souls are sensuality and gluttony. He always starts from material things. Once he has dismantled and subdued the material side, he attacks the spiritual part.

First the morals: thoughts with their pride and greed; then the spirit, obliterating not only its love - which no longer exists when man replaces divine love with other human loves - but also the fear of God. Then man surrenders his body and soul to Satan, only for the sake of enjoying what he wants, and enjoying it more and more.

You saw how I behaved. Silence and prayer. Silence. Because if Satan performs his work of a seducer and comes close to us, we must put up with the situation without any foolish impatience or cowardly fears. We must react with resolution to his presence, and with prayer to his allurements.

It is useless to debate with Satan. He would win, because he is strong in his dialectics. Only God can beat him. And so you must have recourse to God, that He may speak for you, through you.

You must show Satan that Name and that Sign, not so much written on paper or engraved on wood, but written and engraved in your hearts. My Name, My Sign. You should answer back to Satan, using the word of God¹⁰⁴, only when he insinuates that he is like God. He cannot bear that.

Then after the struggle, there comes victory and the angels serve and defend the winner from Satan's hatred. They restore him with celestial dews, with the Grace that they pour with full hands into the heart of the faithful son, with a blessing that caresses his soul.

¹⁰⁴ **word of God:** which Jesus has taken from Deuteronomy 6:13; 8:3.

One must be determined to defeat Satan, and have faith in God, and in His help. Faith in the power of prayer, and in the Lord's bounty. Then Satan can do no harm. [...].»

7. Supplication.



January 10, 1944.

Mary says¹⁰⁵:

«And since I am the Mother, I also speak, clasping you to my breast to lead you to faith, my children whom I see dying, nourished as you are on deathly poison.

I beg you, for the sake of that Son of mine whom I gave with painful joy for your salvation - come back onto the paths of Christ. You have written his most holy Name on your pathways. But it is a profanation. And if it weren't for the fact that the Enemy obscures your minds and guides

¹⁰⁵ Author's Note: Compare Maria Valtorta, *The Notebooks 1944*, CEV.

your hand, forcing it to write what good sense could not lead you to write, you would not write that blessed Name on the ways over which Satan comes to you and on the doors of your grotesque temples as Godless people.

But for your sake I say to the Father: “Father, forgive them because they don’t know what they are doing,”¹⁰⁶ and I ask the Holy Father for you, poor children deceived by Satan. I defeated Satan in myself and for the sake of men. He is under my foot. I will defeat him in you as well, provided you come to me.

I am the Mother. The Mother whom Love has made the mother of beautiful love. I am the one in whom the manna of Grace rests, as in an ark. I am Full of Grace, nor does God place a limit on my power to pour out this divine treasure. I am the Mother of the Truth, who became flesh in me. I am the bearer of man’s Hope. Through me the hope of the patriarchs and the prophets has become a reality. I am the seat of Wisdom, who made me his own, and the Mother of the Son of God.

Come, that I may take you to Christ, holding your hand, with this hand of mine, which assisted the first steps of Jesus the Saviour along the ways of earth and taught Him to walk so that He would readily go up to Golgotha to save you, dearer to me, because you are the most unfortunate of all men, the condemned, whom I fight to snatch away from the power dragging you into the abyss, to save you for Heaven.

See how much I have wept for you. For you are not the ones who fall when dragged down by a weight of flesh, so impetuous and sudden that it bowls you over without giving you the time or opportunity to react. You are the ones who tenaciously, knowingly commit the sin which is not forgiven

¹⁰⁶ Compare Luke 23:34.

- my Son said so.¹⁰⁷ You deny the Truth to make iniquitous lies into truths for yourselves. You become lucifers. And you could be angels!

I don't ask you for much. Only for you to love me as a Mother, only for you to call me. My name will already be honey to your poisoned lips. And it will be salvation, for where Mary is, there Jesus is, and whoever loves me cannot fail to love the Truth who is the Son of my flesh. I do not reproach; I do not condemn. I love. *I just love.*

I should not cause you any fear because I am meeker than a ewe lamb and more peaceful than an olive tree. So meek that, surpassing ewe lambs, I let my Child be torn away from my breast and be sacrificed on an altar of blood without reacting, without cursing. So superior to the olive tree that by myself I made myself an olive under the grindstone, and I let myself be pressed by pain to make the oil to medicate your wounds and consecrate you for Heaven drip out of my virginal, motherly, immaculate heart.

Lay your infirm heads on my lap. I will heal them and say to you the words which Wisdom says to me to lead you to the Light of God.»

¹⁰⁷ Compare Matthew 12, 32; Mark 3, 29; Luke 12, 10.

Appendix.

1. Most Holy Mary, Queen and Teacher of Angels.

We may have sometimes wondered why the Virgin Mary is called, among other titles, Queen of Angels. How could the angels be influenced by somebody who would only be borne millennia after their creation and their test?

Maria Valtorta, through her Guardian Angel, gives us a surprising yet extremely reasonable explanation of this fact too.

December 8, 1946

Azariah says¹⁰⁸:

«Let us meditate, singing the glories of Mary Most Holy. The Holy Mass of this feast is entirely a hymn to the power of God and the glory of Mary. Let us introduce ourselves, so as to understand rightly this liturgy of light and fire, into the sentiments of the Queen and Teacher of every creature who loves the Lord.

Queen and Teacher! Of men. But also of angels.

There are mysteries which you do not know, which we are not permitted to disclose completely. But it is granted to raise a veil so that some greatly beloved souls may enjoy it. And I shall raise it for you. The edge of a veil. With the obstacle removed, you will be permitted to fix your spiritual gaze on the infinite Light which is Heaven, and in the Light you will understand better. Look, listen, and be blessed.

¹⁰⁸ Author's Note: Compare Maria Valtorta, *The Book of Azariah*, 48, Immaculate Conception and Second Sunday of Advent, CEV.

When Lucifer's sin upset the order of Paradise and swept the less faithful spirits into disorder, a great horror struck all, almost as if something had been lacerated, destroyed - and without hope of seeing it rise again. In reality, that was so. The complete charity which *alone* had existed up above before had been destroyed, and it had collapsed into an abyss from which there emerged the stench of Hell.

The absolute charity of the angels had been destroyed, and Hatred had arisen. Bewildered, as it is possible to be in Heaven, we, the ones faithful to the Lord, wept over God's pain and his indignation. We wept over the altered peace of Paradise, over the order violated, over the fragility of the spirits. We no longer felt sure about being flawless because we were made of pure spirit. **Lucifer and those like him had proven to us that even the angel can sin and become a demon.** We felt that pride - existing latently - might develop in us. We feared that no one, except for God, could resist it if Lucifer had yielded to it. We trembled at these dark forces which we had thought could not invade us - of whose existence, I might say, we had been ignorant - and which were brutally revealing themselves to us. Discouraged, we wondered, with throbs of light, 'But is being so pure of no use, then?

Who, then, can ever give God the love He demands and deserves if even we are subject to sinning?'

It was then that, uplifting our contemplation from the abyss and desolation to the Divinity and gazing fixedly at his Splendor, with a fear theretofore unknown, **we contemplated the second Revelation of Eternal**

Thought. And if through the knowledge of the first there came Disorder, created by the proud, who did not want to adore the Divine Word, through knowledge of the second the peace which had been disturbed returned to us.

We saw Mary in the eternal Thought. Seeing Her and possessing that wisdom which is comfort, security, and peace was one and the same thing. **We saluted our future Queen with the song of our Light and contemplated Her in gratuitous and voluntary perfections.** Oh, the beauty of that moment in which, for the comfort of his angels, the Eternal presented to them the jewel of his Love and Power! And we saw Her so humble as to make up by Herself alone for all creaturely pride.

From then on She was our teacher in not turning gifts into an instrument of ruin. Not her corporeal effigy, but her spirituality spoke to us wordlessly, and we were preserved from every thought of pride **by having contemplated for an instant, in the Thought of God, the Most Humble One.** For ages and ages we worked in the sweetness of that radiant revelation. For ages and ages, through eternity, we have rejoiced and rejoice and shall rejoice in possessing Her whom we contemplated spiritually. The Joy of God is our joy, and we keep ourselves in his Light so as to be penetrated with it and to give joy and glory to Him who created us. [...].»

2. For those who want to know more.

The following dictation does not need any explanation or introduction. It must simply be considered as an additional source of light in our journey towards eternal life.

2.1. «The dignity of a man and a woman who become parents is *second only to God's. ...*».

March 22, 1944¹⁰⁹

Jesus says:

«**The families which are not families** and which are the origin of serious misfortunes radiating out from within the family cell to ruin the structures of nations and, afterwards, world peace, *are the families in which God does not rule, but, rather, sensuality and self-interest hold sway and, therefore, filiation with Satan.* Created on the basis of sensuality and self-interest, they do not rise to what is holy, but, like unhealthy grass sprouting in the mire, they always crawl towards the earth.

The angel said to Tobiah: “I will teach you who the devil has power over.”

Oh, there really are spouses who are under demoniac power from the first hour of their marriage! Indeed, there are people who are such even before getting married. They are this way from the moment they make the decision to find a male or female companion and do not do so with an

¹⁰⁹ Author's Note: Compare Maria Valtorta, *The Notebooks 1944*, CEV.

upright purpose, but with deceitful calculations where selfishness and sensuality hold sovereign sway.

Nothing is healthier or holier than two people who sincerely love one another and unite to perpetuate the human race and give souls to Heaven.

The dignity of a man and a woman who become parents is *second only to God's*. Not even royal dignity is like this. For a king, even the wisest one, does nothing but administer his subjects. These parents, on the other hand, attract God's gaze towards themselves and carry off from that gaze a new soul, which they enclose in the sheath of the flesh born to them. *I* would almost say they have God as their subject, in that moment, since God immediately creates a new soul for their upright love forming a union to give a new citizen to Earth and Heaven.

If they were to consider this power of theirs, to which God assents at once! The angels cannot do so much; rather, the angels, like God, are immediately ready to support the act of the fruitful spouses and become guardians of the new creature. But there are many who, as Raphael says¹¹⁰, embrace the marriage state in such a way as to banish God from themselves and their minds and abandon themselves to lust. And the devil has power over these.

What difference is there between a sinful bed and the bed of two spouses who do not refuse pleasure, but do refuse offspring? Let's not engage in verbal acrobatics and deceitful reasoning. The difference is quite small. For if, because of

¹¹⁰ Compare Tobias 6:16-22.

illness or imperfections, it is advisable or permissible not to have children, people must then manage to be continent and deprive themselves of the sterile satisfactions which are nothing but sensual pleasure. If, on the other hand, no obstacle to procreation intervenes, why do you make a natural and supernatural law an immoral act by deforming its purpose?

When any honest consideration induces you not to increase the number of children, manage to live as chaste spouses and not as lustful monkeys. How can you want God's angel to watch over your home when you turn it into a den of sin? How can you want God to protect you when you force Him to avert his gaze in disgust from your sullied nest?

Oh, the families are wretched that are formed without supernatural preparation! The families from which all searching for Truth has been excluded a priori and where, on the contrary, the word of Truth is derided which teaches what Marriage is and why it exists. The families are wretched that are formed without any thought for what is superior, but only under the spur of sensual appetite and financial considerations! How many spouses, after the inevitable custom of the religious ceremony - I said 'custom,' and I repeat it, since for the majority it is nothing but a custom and not the soul's aspiration to have God with it at that moment - no longer have a thought for God and make the Sacrament - which does not end with the religious ceremony, but begins then and lasts as long as the life of the spouses, according to my thought, just as the taking of vows

does not last as long as the religious ceremony, but as long as the life of the man or woman religious - and they make the Sacrament a party and turn the party into an outlet for bestiality!

The angel teaches Tobiah that, by having the act preceded by prayer, the act becomes holy and blessed and fruitful in true joys and offspring.

It would be necessary to do this. For people to enter into marriage when moved by the desire for children, for this is the purpose of the human union, and every other purpose is a sin dishonoring man as a rational being and wounding the spirit, the temple of God, which flees in disdain, and to bear God in mind at all times. God is not an oppressive jailer, but God is a good Father who exults in the honest joys of his sons and daughters and responds to their holy embraces with heavenly blessings and with the approval which the creation of a new soul is proof of.

But who will understand this page? As if I had spoken the language of an unknown planet, you will read it without perceiving its holy savor. It will seem like old straw to you, and it is heavenly doctrine. You, the learned of this time, will mock it.

And you do not know that Satan is laughing over your foolishness; thanks to your incontinence, your bestiality, he has managed to turn to your condemnation what God created for your good: marriage as a human union and as a Sacrament.

I shall repeat for you so that you will remember them and be guided by them - if you can still do so through a residue

of human dignity surviving in you - 'Tobiah's words to his wife: "We are the children of saints and we cannot unite like the gentiles who do not know God."¹¹¹

Let them be your norm. For, even if you were born where sanctity had already died, Baptism has still made you sons and daughters of God, of the Holy of holies, and thus you can always say that you are the children of saints - of the Holy One - and be guided by this. You will then have "descendants in whom the name of the Lord will be blessed", and they will live in his Law.

And when the children live in the divine Law, the parents reap the benefits, for it teaches virtues, respect, and love, and the first to benefit there from, after God, are the fortunate parents, the holy spouses who have managed to make marriage a perpetual rite and not a dishonorable vice.»

2.2. «Be perfect...»

June 28, 1943¹¹².

Jesus says:

«"Be perfect, all of you whom I love with an exclusive love. Live as angels, you that make up my Court on earth".

If to all the loving invitation¹¹³ is made to be perfect like my Father, for those I have chosen as my intimates and

¹¹¹ Compare Tobias 8:5.

¹¹² Author's Note: Compare Maria Valtorta, *The Notebooks 1943*, CEV.

¹¹³ Compare Matthew 5:48.

friends, this becomes a delicate command. To be my disciples - not in the vague sense which is applied to all Christians, but in the distinctive sense in which I called my Twelve 'disciples and friends' - is a great honor, *but it entails a great duty.*

Minor perfection - that is, not to commit serious sins and to obey the Law in its most emphatic rules-no longer suffices. One must reach the refinement of perfection, follow the Law as far as the slightest nuances - I would say practically to anticipate it *with something more.* Like the children who not only go towards their father's house, walking alongside the one leading them, but who run forward festively, overcoming the weariness and obstacles of a rough path to get there more quickly, *for their love spurs them on.*

The house of your Father is in Heaven; *love is what spurs you to overcome every difficulty in flight,* to quickly reach Heaven, where the Father awaits you with his arms already open to embrace you. Therefore, my disciple should not only obey the law in the major aspects which I have imposed on all, *but interpret my desire,* even that which has not been expressed, *that you do the maximum good you can, a desire which the lover understands, for love is light and knowledge.*

Now I will explain to you two points in the Gospel. One is from Matthew, and one, from Luke. In reality, they are a single parable, but it is expressed with a few differences. It should not cause astonishment that these differences are found in my evangelists. When they wrote those pages, they were still men-already chosen, but not yet glorified. They

could thus commit oversights and errors, in form, but not in substance. Only in the glory of God is there no longer error. But to reach it they still had to struggle and suffer a lot.

Only one of the evangelists is phonographically exact in reporting what I said. But he was the pure and loving one. Reflect on this. *Purity and charity are so powerful that they allow someone to understand, remember, and transmit my word without erring in even a comma or a reflection.* John was a soul upon whom Love wrote his words, and He could do so because Love alights upon and has contact with the pure in heart alone, and John was a virginal soul, as pure as that of a small child. I did not entrust my Mother to Peter, but to John, for the Virgin had to stay with the virgin. Remember this clearly: *God does not communicate spiritual substances restoring to the soul that immaculate freshness which attracts my gaze and procures my word to someone lacking purity in heart, preserved since birth or obtained anew with the assiduous labor of penance and love.*

My evangelists state, then, that a personage-one calls him a king; another suggests that he is a rich gentleman-held a large banquet-probably a wedding - inviting many friends. But the latter offered excuses, according to Luke, and Matthew goes further: they did not care at all. Unfortunately, you do not offer even excuses to your God and often respond to his invitations with indifference.

Then the host at the banquet, after having punished the uncouth, so as not to waste the already prepared food to no avail, sent his servants to gather together all the poor, the lame, the crippled, and the blind who were to be found in

the area or who were arriving from all over the country, torn between fear and need. The order was to open the hall to them and seat them at the table after having properly washed and dressed them. But the hall was still not full. Then that rich man ordered his servants to go out again and invite anyone, even by the use of a demure violence. Not only the poor roaming around the houses of the rich thus entered, *but also those who did not consider doing so, convinced as they were that they were unknown to the host and had no need of anything.*

When the hall was full, the rich gentleman entered and saw someone - there is no mention of his being a poor man or a passerby, but this detail is of small account - who had taken off the wedding suit, and this makes one imagine that *he was a rich and proud passer-by* and not a poor man convinced of being needy. Then the indignant host, seeing his gift disparaged and seeing that respect for his dwelling had been trampled upon, had him thrown out, for nothing contaminated must enter the wedding hall.

Now I will explain to you the twofold parable.

The guests are those whom I call with a special vocation, a freely-given grace which I grant as an invitation to intimacy in my palace with Myself, as an election to my Court. The poor, the blind, the maimed, and the deformed are those who have not received special calls and aids and who by their own means alone have been unable to conserve and reach spiritual wealth and health, but, rather, by natural imprudence have increased their unhappiness-that is, they are the poor sinners, the weak souls, poor and deformed,

who do not dare to present themselves at the door, but roam about the vicinity of the palace, waiting for an act of mercy to refresh them. The passers-by in a rush, who do not care about what is happening in the Lord's dwelling, are those who live in the more or less revealed religions or in their own personal one, which has a name: money, business, and wealth. They believe they have no need to know Me.

Now it often occurs that those called by Me neglect my appeal, lose interest in it, and prefer to deal with human matters instead of devoting themselves to supernatural ones. Then I have the poor, the blind, the lame, and the deformed brought in; I dress them in the wedding robe, have them take a seat at my table, declare them to be my guests, and treat them as friends. And I also call those who are outside my Church; I attract them insistently and courteously; and I even force them with sweet violence.

In my Kingdom there is a place for all, and my joy is to have many of you enter. But woe to those who, chosen by Me through a vocation, neglect Me, preferring to devote themselves to natural matters. And woe to those who, benignly received, though not deserving to be, and robed by my magnanimity in the grace which covers over and annuls their ugliness, take off the wedding garment, failing to show respect for Me and for my dwelling, where nothing unworthy must circulate. *They will be expelled from the Kingdom because they have trampled upon God's gift.*

Among sinners and converts, I sometimes see souls that are so beautiful and so grateful that I chose them to be my

spouses, in place of others, previously called, who have rejected Me.

You, Maria, were a poor thing, a beggar, hungry, agitated, and unclothed. After having tried to satiate your hunger by yourself, to calm your anxiety, to cover your wretchedness, without success, you approached my Dwelling, *having understood that only therein are peace and true refreshment to be found*. And I received you, situating you in the place of another who, called by Me, rejected grace, and, on seeing you grateful and willing, I chose you as my bride. The bride does not remain in the banquet hall. She penetrates into the spouse's room and comes to know his secrets. But woe to you if good will and gratitude were to slumber. You must go on working to please Me more and more. To work for yourself, to thank Me for having called you. To work for the other, who rejected the mystical wedding, so that she will be converted and come back to Me. One day you will know who it is.

Now nourish yourself at my table; clothe yourself in my garments, warmed at my fire; rest upon my heart; console Me for the defections of those called; love Me out of gratitude; love Me to make reparation; love Me to impetrate; love Me to increase your merits. I give the wedding garment to the one I love with a preferential love. But the beloved must adorn it ever more with a life of angelic perfection. She should never say, 'Enough'. Your Spouse and King is such a Lord that the bride's garment must be covered with gems so as to be worthy to clothe the chosen one to sit in the palace of her Lord.»

Jesus further states:

«This time I will show Myself to you under another aspect. The Eucharist is Flesh, but it is also Blood. Here I am under the aspect of Blood. See how it drips and flows in rivulets over my disfigured face, how it runs along my neck, my torso, my robe, doubly red because it is soaked with my Blood. See how it bathes my bound hands and runs down to my feet, to the ground. I am truly the One who crushes the grape that the Prophet speaks about, but my love has crushed Me. Only a few are able to value the infinite price and enjoy the most powerful merits of this Blood I have entirely shed, down to the last drop, for mankind.

Now I ask those able to look at it and understand to imitate Veronica and dry the bloody Face of their God with their love. Now I ask those loving Me to medicate, with their love, the wounds men continuously inflict upon Me. Now I ask them, *above* all, not to let this Blood be lost, to gather it in with boundless attention, in its smallest droplets, and pour it upon those not caring about my Blood.

In the month about to end, I have spoken to you a great deal about my Heart and about my Body in the Sacrament. Now, for the month of the Blood, I will have you pray to my Blood. Say the following, then:

Most Divine Blood that issue forth for us from the veins of God made man, come down like dew of redemption upon the polluted earth and upon the souls that sin renders similar to lepers. See: I receive You, Blood of my Jesus, and sprinkle You over the Church, the world,

sinner, and Purgatory. Help, comfort, cleanse, set aflame, penetrate, and fecundate, O most divine Juice of Life. Nor may indifference and sin set an obstacle in the way of your flow. But, rather, for the sake of the few who love You and the numberless ones who die without You, hasten and spread over all this most divine rain so that people will come to You trustingly in life, through You be forgiven in death, and with You enter into the glory of your Kingdom. So be it'.

That's enough for now. I offer my open veins to your spiritual thirst. Drink from this fount. You will experience Paradise and the savour of your God, and that savour will never fade for you if you are always able to come to Me with your lips and your soul cleansed by love.»

My Jesus had begun to speak at 4 o'clock in the morning, amidst the pauses in my drowsiness. The word descended like a drop of light into my awakenings and sank into the returns of sleep, for I am so exhausted and weary... It was as if Jesus were bending over my bed and saying a word to me from time to time. However, when the time came for me to sit up and move about, shaking off sleep, those words, which had been repeated several times, like the refrain of a spiritual lullaby, shone brightly in my mind. They are the first two sentences of the first passage on the 28th. "Be perfect... Live as angels." The other sentences were articulated following upon them. Not very much remained to be said when you came with Holy Communion. And everything was ended immediately afterwards.

The other passage, as you will readily understand, is an internal view (can it be so stated?) of my Jesus, wounded and dripping blood. It is not the handsome Jesus, dressed in white,

orderly, and majestic on other occasions, and it is not the resplendent Baby the last time, smiling from Mary's breast.

It is a sad, *extremely sad* Jesus, whose tears are mixed with blood, bruised, unkempt, dirty, with his robe torn, his hands bound, and the crown tightly thrust into his head. I distinctly see the crown of large thorns, not long, but very dense, which penetrate and scratch his flesh. Every hair has its drop of blood, and blood descends in rivulets from his forehead over his eyes, along his nose, and down onto his beard and neck and robe, dripping onto his hands; and his hands are so pale that it seems redder. It soaks the earth after having soaked his feet. But what is so very sad to see is his look... It is asking for mercy and love and, beneath its resigned gentleness, betrays an *infinite sorrow*.

Here, too, if I could, I would like to be able to draw it for you and me. For, if I consider carefully, no painting of Jesus and Mary that I am familiar with resembles what I see, in either the features or the expression. The latter, above all, is missing in literary works. But for me to become a painter... Nothing is impossible for God, it is true, but that is quite a lot...! And I believe that the good Lord will not do so, so I won't congratulate myself on it either...

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