

# MEDITATION ON THIS VERY SPECIAL BOOK : THE POEM OF THE MAN-GOD

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*Inspired by JESUS Himself to Maria Valtorta  
between 1943 and 1953.*

May GOD THE FATHER, the Alpha and Omega, be blessed in Heaven and on Earth, for He, Himself, allowed all the works and deeds which are written in these 5 volumes of the book The Poem of the MAN-GOD to be written, so divinely, for mankind's salvation. We thank GOD THE FATHER, we thank GOD THE SON, we thank GOD THE HOLY SPIRIT - THE HOLY TRINITY - for their love for man's salvation.

May GOD THE SON, the only begotten SON of GOD THE FATHER, be blessed and adored in

Heaven and on Earth, for all the episodes and for the divine fulfillments in these books for man's salvation.

- 1) We thank Him, our Saviour JESUS CHRIST, indeed we thank Him.
- 2) We thank Him, our Redeemer JESUS CHRIST, indeed we thank Him.
- 3) The only begotten SON OF GOD .
- 4) We thank GOD THE FATHER for sending His SON JESUS CHRIST to die for us, indeed we thank Him.
- 5) We thank Him, JESUS CHRIST, who left Heaven for us, indeed we thank Him.
- 6) We thank Him, GOD THE SON , who reunited us to GOD THE FATHER , indeed we thank Him.

- 7) We thank Him, GOD THE SON , for He poured His blood for our sins, indeed we thank Him.
- 8) We thank Him, GOD THE SON , for He took pity on mankind, indeed we thank Him.
- 9) We thank Him, GOD THE SON , who cared and is still caring for us, until the end of the world, for the sake of us, indeed we thank Him.
- 10) We thank Him, GOD THE SON , for His death reunited us to GOD THE FATHER, indeed we thank Him.
- 11) We thank Him, GOD THE SON our Saviour, for all the episodes found in the book The Poem of the MAN-GOD , indeed we thank Him.

- 12) We thank Him, GOD THE SON , for His holy mercy upon mankind, indeed we thank Him.
- 13) We thank Him, GOD THE SON , and we bless Him, until He will come again in glory, indeed we thank Him.
- 14) We thank Him, GOD THE FATHER, a trillion times, for He created each one of us, indeed we thank Him.
- 15) We thank Him, GOD THE SON, for His self-sacrifice for our sinfulness, indeed we thank Him.
- 16) We thank Him, Holy JESUS , for remaining with us mankind, in The Blessed Sacrament of the Altar, indeed we thank Him.
- 17) We thank Him, our holy JESUS , for the holy guidelines and directions to mankind, so that one day we can reach Heaven.

- 18) We thank Him, holy JESUS , Son of The Most High.
- 19) We thank Him, holy JESUS , for having left Heaven for each one of us.
- 20) We thank Him, holy JESUS , for having guided Maria Valtorta in all of her writings.
- 21) May the womb which bore Maria Valtorta be blessed, for she fulfilled GOD's work on Earth.
- 22) We thank GOD for having revealed Himself in these holy divine works for the sake of mankind's salvation, indeed we thank Him.
- 23) We thank holy JESUS for having revealed divine and detailed works from His holy birth to His holy Ascension in these 5 holy books, indeed we thank Him for ever.

Amen. And forever and ever. Amen. And forever and ever. Amen.

Beloved ones, people of GOD , beloved ones, servants of GOD , what are these divine mystics of GOD are in these five volumes of the book of The Poem of the MAN-GOD? What and what are these different works of GOD revealed in these books?

It is only GOD who knows better, for because these books are beyond other ordinary books known to mankind.

The holy divine plans of GOD in these books, and the entire purpose for them, for us mankind, is so divine. We only have to thank Him so much, so so much. May GOD be blessed

on Earth and in Heaven forever and ever.  
Amen.

I kindly beg all of you, from the bottom of my heart, beloved ones around the globe, wherever you are living, you and your family, you and your friends, get yourselves these copies of the 5 volumes of The Poem of the MAN-GOD. They are available on the internet at [www.valtorta.org](http://www.valtorta.org) and other sources. Kindly, and kindly, do not miss to have them, and do not miss to advise others also them to have them too. It will be a double blessing if through your laptop, you can print them on DVD to give out as gifts, to as many as you can. GOD will bless you for this evangelization. You will be helping the SON OF GOD , JESUS , in His mission of evangelizing the world. And kindly

never stop reading, and re-reading these books. It is a divine gift to mankind.

Among the books known to mankind, the Bible is number one. We thank GOD for the gift of life and salvation in the Bible. Second to the Bible, is the book of The Poem of the MAN-GOD. There are so many other books in the world, written by different people, which are helping us to know GOD and to love GOD , we thank all those who contributed in the writing of those books, who by GOD's grace, were in different times, and are still in different times. These writings within the Holy Roman Catholic and Apostolic Church. We thank those who passed on, for the books they wrote, we thank all those who are still alive, and are busy writing more books. May all of those who are



contributing in writing of different books, be anointed, be uplifted, and be loved by GOD .

People of GOD , beloved ones of GOD , my brothers and my sisters, I beg to quote you these pages of the book of The Poem of the MAN-GOD volume 5 which are found in title **647 The Reason for The Work. Farewell to The Work**, where our Lord JESUS CHRIST , the only begotten SON OF GOD Himself, titled (The Reason for The Work. Farewell to The Work). This title will help everyone to know the reason and the bitter truth which obliged the SON OF GOD to divinely release these episodes to us mankind of today. Read and re-read them carefully, filled with the spirit of GOD , wisdom, and knowledge of knowing GOD's divine words. I will type out this whole chapter in full at the end of this writing.

When you will have finished reading these passages, you will be well informed by JESUS Himself, as to why He had to reveal these episodes for us of today, and for the ones to come. I quote His words: He said The knowledge of Him (JESUS) helps man to ascend to Heaven, and His Words are life.

We thank GOD THE FATHER , we thank GOD THE SON , we thank GOD THE HOLY SPIRIT . We ought to bless them for this holy Work, for this holy goodness, for the good of you and me. Amen.

- a) We ought, and we ought, to bless the Lord for His holy goodness in the salvation of mankind.
- b) We ought to remain dumbfounded for all the heavenly wonders revealed in these books.

- c) We ought, and ought mankind, to tremble before GOD for all His divine work we see in the world.
- d) We ought, and ought, in all our total deepnesses, to thank our Lord and our GOD , from the bottom of our hearts, for these holy episodes in the books of The Poem of the MAN-GOD.
- e) We ought, and ought, mankind, to bow down our simple heads, in veneration to GOD THE HOLY SPIRIT for all the inspirations in these books.
- f) We ought, and ought, mankind, to stand in awe, of total respect, to GOD THE FATHER , for His so many divine ways, which are uncountable, and will never be counted, but all for the good of our salvation. May His name be blessed in Heaven and on Earth.

GOD GOD GOD

is to be honoured, forever and ever.

GOD GOD GOD

is to be venerated, forever and ever.

GOD GOD GOD

is to be feared, forever and ever.

GOD GOD GOD

is to be bowed before, forever and ever.

GOD GOD GOD

is to be admired, forever and ever.

GOD GOD GOD

is to be given glory, forever and ever.

GOD GOD GOD

is to be desired, forever and ever.

GOD GOD GOD

is to be thought of, forever and ever.

GOD GOD GOD

is to be searched for, forever and ever.

GOD GOD GOD

is to be implored, forever and ever.

GOD GOD GOD

is to be called GOD, forever and ever.

GOD GOD GOD

is to be called our Creator, forever and ever.

GOD GOD GOD

is to be called I AM WHOM I AM , forever and ever.

GOD GOD GOD

is to be called ABBA FATHER , forever and ever.

GOD GOD GOD

is to be called the Alpha and Omega, forever and ever.

GOD GOD GOD

is to be called GOD of Abraham, forever and ever.

GOD GOD GOD

is to be called GOD of Isaac, forever and ever.

GOD GOD GOD

is to be called GOD of Jacob, forever and ever.

GOD GOD GOD

is to be called GOD of our ancestors, forever and ever.

GOD GOD GOD

is to be called the GOD who liberated the Israelites from slavery, forever and ever.

GOD GOD GOD

is to be called the GOD of the descendants of Josephat, forever and ever.

GOD GOD GOD

is to be called the GOD of the descendants of Gomer, of Magog, of Madai, of Javan, of Tubal, of Meschech, of Tiras, of Noah, of Terah, of Aaron, of Jesse, of David, of Solomon, and of, of, of, endless of, ... forever and ever.

Nb. Take care, mankind, take care my brothers and sisters,

GOD GOD GOD

is to be respected, forever and ever.

GOD GOD GOD

is not to be mocked at all, forever and ever.

GOD GOD GOD

is not to be forgotten at all, forever and ever.

GOD GOD GOD

is not to be looked down upon at all, forever  
and ever.

GOD GOD GOD

is not to be put aside at all, forever and ever.

GOD GOD GOD

is not to be ashamed at all, forever and ever.

GOD GOD GOD

is not to be compromised with at all, forever  
and ever.

GOD GOD GOD



is not to be agitated with at all, forever and ever.

GOD GOD GOD

is not to be doubted at all, forever and ever.

GOD GOD GOD

is not to be taken for granted at all, forever and ever.

You and me, beloved one of His, may we be alert, may we be awake; keep steadfast on Him, then one day He will welcome you in His own Heavens. Amen.

**GOD GOD GOD**

GOD GOD GOD

The Almighty, in all of His Works, should be celebrated.

GOD GOD GOD

The Almighty, in all of His Works, should be jubilated.

GOD GOD GOD

The Almighty, in all of His Works, should be called GOD of our ancestors.

GOD GOD GOD

The Almighty, in all of His Works, should be called GOD of the living.

GOD GOD GOD

The Almighty, in all of His Works, should be called GOD of the unborn.

GOD GOD GOD

The Almighty, in all of His Works, should be called GOD of all the marvelous things we see.

GOD GOD GOD

The Almighty, in all of His Works, should be called Yahweh, ABBA FATHER.

GOD GOD GOD

The Almighty, in all of His Works, should be called Divine and Most Holy Lord and GOD .

GOD GOD GOD

The Almighty, in all of His Works, should be called GOD , the powerful GOD .

GOD GOD GOD

The Almighty, in all of His Works, should be called GOD , the loving GOD .

GOD GOD GOD

The Almighty, in all of His Works, should be called GOD of the Universe.

GOD GOD GOD

The Almighty, in all of His Works, should be called GOD , the source of all life.

Let Him remain in our hearts as our source of life. Let us meditate on Him day after day, until He welcomes us all in Heaven. Amen.

**GOD GOD GOD**

GOD GOD GOD

Our heavenly holy Father, should be given glories upon glories by all of us He created.

GOD GOD GOD

Our heavenly holy Father, should be given all the praises of our hearts endlessly.

GOD GOD GOD

Our heavenly holy Father, before Him, we should be like Job, chapter 4 verse 1 to verse 6.

GOD GOD GOD

Our heavenly holy Father, before Him we should be meek and humble of heart.

GOD GOD GOD

Our heavenly holy Father, we should be holy before His holiness, we should be pure before His purity.

GOD GOD GOD

Our heavenly holy Father, should be given glories upon glories by all mankind.

GOD GOD GOD

Our heavenly holy Father, should be focused on by our eyes forever and ever.

GOD GOD GOD

Our heavenly holy Father, should be called Holy upon Holy for He is GOD , and will remain GOD forever and ever.

## REMARKS

Servants of GOD , beloved ones of GOD , wherever you are, may the GOD of Abraham, Jacob and Elijah overwhelm you with His blessings wherever you are in the world, overwhelm you with His everlasting peace,

overwhelm you with the 7 gifts of GOD THE HOLY SPIRIT , overwhelm you with long life, overwhelm you with peace in your life, in your home, as well as uncountable blessings and graces. Through all the wisdom you will get from these books of The Poem of The MAN-GOD, may all the teachings in them help you and your families, and all mankind, to ascend to Heaven, as to one day to be with Him our GOD forever and ever. Amen.

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Here below is the quotation of the full passage from volume 5 of the book The Poem of The MAN-GOD chapter 647 **Reason for The Work. Farewell to The Work.**

## POEM OF THE MAN-GOD

## Volume 5

### 647 The Reason for the Work. Farewell to the Work.

[28<sup>th</sup> April 1947.]

Jesus says:

<<The reasons that have induced Me to enlighten and dictate episodes and Words of Mine to little John are, in addition to the joy of communicating an exact knowledge of Me to this loving victim-soul, manifold.

But the moving spirit of all of them is My love for the Church, both teaching and militant, and My desire to help souls in the ascent towards perfection. The knowledge of Me helps to ascend. My Word is life.

I mention the main ones:



1<sup>o</sup>. The reasons mentioned in dictation dated 18<sup>th</sup> January 1947 and which little John will put here integrally. This is the most important reason because you are perishing and I want to save you.

The most profound reason for the gift of this work is that in the present time, when modernism, condemned by My holy Vicar Pius X, becomes corrupted in more and more harmful doctrines, the Church, represented by My Vicar, may have further material to fight against those who deny:

the supernaturalness of dogmas;

the divinity of the Christ; the Truth of the Christ God and Man, real in and perfect both in the faith and in the history that has been handed down on Him (Gospel, Acts of the Apostles, Apostolic letters, tradition);

the doctrine of Paul and John and the councils of Nicaea, Ephesus and Chalcedon, as My true doctrine verbally taught by Me;

My unlimited science, as it is divine and perfect;

the divine origin of the dogmas of the Sacraments of the Church, One, Holy, Catholic, Apostolic;

the universality and continuity, until the end of time, of the Gospel given by Me and for all men;

the perfect nature, from the beginning, of My doctrine that has not been formed, as it is, through successive transformations, but was given as it is: the Doctrine of the Christ, of the time of Grace, of the Kingdom of Heaven and of the Kingdom of God in you, divine, perfect,

immutable. The Gospel for all those thirsting for God.

To the red dragon with seven heads, ten horns and seven diadems on its head, which with its tail drags a third of the stars from the sky and drops them – and I solemnly tell you that they drop even lower than the earth – and persecutes the Woman; to the beasts of the sea and of the earth that many, too many worship, allured as they are by their appearance and prodigies. I ask you to oppose My Angel flying in the middle of the sky, holding the Eternal Gospel well open, also at the Pages so far closed, so that men, through its light, may be saved from the coils of the huge serpent with seven jaws, that wants to drown them in its darkness, and upon My return I may find again faith and charity in the hearts of those who

persevere, and they may be more numerous than the work of Satan and of men allow one to hope they may be.

II°. To rouse a keen love for the Gospel and for everything pertaining to Christ in Priests and in laymen. First of all, renewed love for My Mother, in Whose prayers lies the secret of salvation of the world. She, My Mother, is the Conqueress of the cursed dragon. Assist Her power by means of your renewed love for Her and your renewed faith and knowledge of what pertains to Her. Mary has given the Saviour to the world. The world will receive salvation again from Her.

III°. To give spiritual masters and directors assistance in their ministry, by studying the different souls of the world in which I lived and

the different methods used by Me to save them.

Because it would be foolish to have *only* one method with all the souls. The way to attract to perfection a just person who spontaneously tends to it, is different from that to be used with a believer in sin, and from that to be used with a Gentile. You have many of them also among you, if you succeed in judging, as your Master did, as Gentiles the poor people who have replaced the true God with the idols of power and arrogance, or of gold, or of lust, or with the idol of the pride of their knowledge. And different is the method to be used to save modern proselytes, that is those who have accepted the Christian idea, but not the Christian citizenship, as they belong to separated Churches. No one is to be despised,

and these lost sheep less than everyone. Love them and try to lead them back to the Only Fold, so that the desire of the Shepherd Jesus may be fulfilled.

Some people, when reading this Work, will object: "It does not appear from the Gospel that Jesus was in touch with Romans and Greeks, and consequently we reject these pages". How many things did not appear from the Gospel, or can just be detected behind thick curtains of silence, drawn by the Evangelists on episodes, of which they did not approve, because of their unbreakable Jewish frame of mind! Do you think that you know everything I did?

I solemnly tell you that not even after reading and accepting this illustration of My public life will you know *everything* about Me. I would have killed My little John, in the fatigue of

reporting *all the days of My ministry and all the actions performed on each day*, if I had made him acquainted with *everything* so that he might transmit everything to you! “Then there are other things done by Jesus, which, if written one by one, I think that the world would not be able to contain the books that should be written” says John. Apart from the hyperbole, I solemnly tell you that if all My single actions had to be written, all My particular lessons, My penances and prayers to save a soul, it would have taken the halls of one of your libraries, and one of the largest, to contain the books speaking of Me. And I also solemnly tell you that it would be much more advantageous for you to burn so much *useless* dusty poisonous *science*, to make room for My books, than to know so little of Me and worship so much that

press that is almost always soiled with lust and heresy.

IV<sup>o</sup> . To reinstate in their truth the figures of the Son of Man and of Mary, true children of Adam by flesh and blood, but of an innocent Adam. The children of the Man were to be like us, if our First Parents had not depreciated their perfect humanity – in the sense of man, that is of a creature in which there is the double nature, spiritual, in the image and likeness of God, and the material nature – as you know they did. Perfect senses, that is, subject to reason even in their great efficiency. In the senses I include both the moral and the corporate ones. Therefore total and perfect love both for her spouse, to whom she is not attached by sensuality, but only by a tie of spiritual love, and for Her Son. Most loved.



Loved with all the perfection of a perfect woman for the child born of Her. That is how Eve should have loved: like Mary: that is, not for what physical enjoyment her son was, but because that son was the son of the Creator and out of obedience accomplished to His order to multiply the human race.

And loved with all the ardour of a perfect believer who knows that that Son of *Hers* is not figuratively but *really* the Son of God. To those who consider Mary's love for Jesus too affectionate, I say that they should consider who Mary was: the Woman without sin and therefore without fault in Her love towards God, towards Her relatives, towards the Spouse, towards Her Son, towards Her neighbour; they should consider what the Mother saw in Me besides seeing the Son of

Her womb, and finally that they should consider the nationality of Mary. Hebrew race, eastern race, and times very remote from our present ones. So the explanation of certain verbal amplifications, that may seem exaggerated to you, ensues from these elements. The eastern and Hebrew styles are flowery and pompous also when commonly spoken. All the writings of that time and of that place prove it, and in the course of ages the eastern style has not changed very much.

As twenty centuries later you have to examine these pages, when the wickedness of life has killed so much love, would you expect Me to give you a Mary of Nazareth similar to the arid superficial woman of your days? Mary is what She is, and the sweet, pure, loving Girl of Israel, the Spouse of God, the Virgin Mother of God

cannot be changed into an excessively morbidly exalted woman, or into a glacially selfish one of your days.

And I tell those, who consider Jesus' love for Mary too affectionate, to consider that in Jesus there was God, and that God One and Trine received His consolation by loving Mary, Who requited Him for the sorrow of the whole human race, and was the means by which God could glory again in His Creation that gives citizens to His Heavens. And finally, let them consider *that every love becomes guilty when, and only when it causes disorder, that is, when it goes against the Will of God and the duty to be fulfilled.*

Now consider: did Mary's love do that? Did My love do that? Did She keep Me, through selfish love, from doing *all* the Will of God? Through a

disorderly love for My Mother, did I perhaps repudiate My mission? No. Both loves had but one desire: *to accomplish the Will of God for the salvation of the world.* And the Mother said all farewells to Her Son, and the Son said all farewells to His Mother, handing the Son to the cross of His public teaching and to the Cross of Calvary, handing the Mother to solitude and torture, so that She might be the Co-redeemer, without taking into account our humanity that felt lacerated and our hearts that were broken with grief. Is that weakness? Is it sentimentalism? It is perfect love, O men, who do not know how to love and who no longer understand love and its voices!

And the purpose of this Work is also to clarify certain points that a number of circumstances has covered with darkness and they thus form

dark zones in the brightness of the evangelic picture and points that seem a rapture and are only obscured points, between one episode and another, in decipherable points, and the ability to decipher them is the key to correctly understand certain situations that had arisen and certain strong manners that I had to have, so contrasting with My continuous exhortations to forgive, to be meek and humble, a certain rigidity towards obstinate, inconvertible opponents. You all ought to remember that God, after using all the mercy, for the sake of His own honour, can say also “Enough” to those who, as He is good, think it is right to take advantage of His forbearance and tempt Him. God is not to be derided. It is an old wise saying.

V°. To have an exact knowledge of the complexity and duration of My long passion, that culminates in the sanguinary Passion accomplished in a few hours, *that had consumed Me in a daily torture that lasted for years and years, and that increased more and more,* and with the passion of My Mother, Whose heart was pierced by the sword of sorrow for the same length of time. And urge you, through this knowledge, to love us more.

VI° To show the power of My Word and its different effects according to whether the person receiving it belonged to the group of men of good will, or that of those who had a sensual will, which is never righteous.

The Apostles and Judas. Here are the two opposed examples. The former, very imperfect, rough, ignorant, violent, but with

good will. Judas, learned more than most of them, refined by living in the capital and in the Temple, but of evil will. Watch the evolution of the former in Good, their ascent. Watch the evolution of the latter in Evil, and his descent. This evolution in perfection of the Eleven good ones should be watched above all by those who, through a visual mental fault, are accustomed to perverting the nature of the reality of saints, making of the man who reaches holiness by means of a *hard, very hard struggle against heavy obscure powers*, an unnatural being without incentives and emotions, and therefore without merits. *Because merit is really consequent on the victory over disorderly passions and temptations, a victory achieved through love for God* and to attain the final aim: to enjoy God for ever. It should be watched by those who

claim that a conversion should come only from God. God gives the means to be converted, but He does not do violence to the will of man, and if man *does not want* to be converted, in vain he has what serves other people to become converted.

Let those who examine the situation consider the manifold effects of My Word not only on the human man, but also on the spiritual man. Not only on the spiritual man, but also on the human man. My Word, when it is received with good will, transforms both, leading to external and internal perfection.

The apostles who through their ignorance and My humility treated the Son of Man with excessive familiarity – a good master among them, nothing more, a humble and patient master with whom it was permissible to take



liberties at times excessive; but it was not irreverence on their part: it was ignorance, and it is to be excused – the apostles quarrelsome with one another, selfish, jealous of their love and of Mine, impatient with the people, somewhat proud of being “the Apostles”, eager for stupendous capacities, which point them out to the crowd as gifted with an extraordinary power, slowly but continuously change into new men, birthing their passions first to imitate Me and make Me happy, then, as they become more acquainted with My true *Ego*, changing manners and love so much as to see Me, love Me and treat Me as the divine Lord. At the end of My Life on the Earth, are they still perhaps the superficial merry companions of the early times? Are they, above all after the Resurrection, the friends who treat the Son of Man as a Friend? No, they

are not. They are the ministers of the King, first. They are the priests of God, later. They are completely different and completely transformed.

This should be considered by those who will find the apostles' nature; which was as it is described, strong, and will judge it unnatural. I was not a difficult doctor and a proud king, I was not a master who judges other men unworthy of him. I was indulgent to people. I wanted to form using raw materials, and fill empty vases with all kinds of perfections, proving that God *can do everything*, He can raise a son of Abraham from a stone, a son of God, and from a nonentity a master to confuse masters proud out *their science*, which has very often lost the scent of Mine.

VII°. Finally: to make you acquainted with the mystery of Judas, that mystery which is the fall of a spirit that God had favoured in an extraordinary manner. A mystery that is repeated too often and is the wound that aches in the Heart of your Jesus.

To let you know how people fall from servants and sons of God into demons and deicides, who kill the God in them by killing Grace, so that such knowledge may prevent you from setting foot on the paths from which one falls into the Abyss, and it may teach you how to behave when trying to hold back the imprudent lambs that push on towards the abyss. Apply your intelligence to study the horrible and yet common figure of Judas, *a complex in which are agitated like snakes all the capital vices that you find and have to fight in this or that person.*

*It is the most important lesson to be learned by you, because it is the one that will be more useful to you in your ministry of spiritual masters and directors.* How many people, in every state of life, imitate Judas giving themselves to Satan and meeting eternal death!

Seven reasons, as seven are the parts:

I°. The Hidden Life (from the Immaculate Conception of the Blessed Virgin Mary to the death of Saint Joseph).

II°. The first year of the Public Life.

III°. The second year of the Public Life.

IV°. The third year of the Public Life.

V°. Preparation for the Passion (from Tebeth to Nison, that is from the agony of Lazarus to the supper at Bethany).

VI°. The Passion (from the farewell to Lazarus to My Burial and following days until dawn on Easter Sunday).

VII°. From the Resurrection to Pentecost.

This division of the parts is to be kept as indicated above, because it is the right one.

And now? What do you say to your Master? You are not speaking to **Me**. But you are speaking in your hearts, and only if you may be able to do so, you speak to little John. But in neither of these two cases you speak with the justice that I should like to see in you. Because you speak to little John to grieve him, trampling on the charity for the Christian sister and the instrument of God. I truly tell you once again that to be an instrument of Mine is not a placid joy. *It is continuous fatigue and effort, it is sorrow in everything, because the world gives*

*the disciples of the Master what it gave to the Master: sorrow; and at least priests, and in particular confreres, ought to help these little martyrs who proceed under their crosses ...*

And because in your hearts, speaking to yourselves, you utter a complaint of pride, of envy, of incredulity and other things. But I will give you a reply to your complaints and to your scandalised surprise.

In the evening of the Last Supper, I said to the Eleven who loved Me: “When the Comforter comes, He will *remind* you of everything I told you”. When I spoke I always bore in mind, in addition to those who were present, all those who would be my disciples in spirit, and with truth and a will to want. The Holy Spirit, Who already with His Grace instills the faculty of remembering God into you,

freeing souls from the hebetude of the Original Sin and relieving them of the obscurities that, because of the sad inheritance of Adam, envelop the brightness of the spirits created by God to enjoy His sight and spiritual knowledge, *completes His work of Master by “reminding” the hearts of those who are led by Him and who are the children of God, of what I said, and which constitutes the Gospel.* To remind here means to *enlighten* the spirit of it. Because it is nothing *to remember* the words of the Gospel if its spirit is not understood.

*And the spirit of the Gospel, which is love, can be made understood by the Love, that is, by the Holy Spirit, Who, as he has been the true Writer of the Gospel, is also its only Commentator, because only the Author of a work knows the spirit of it and understands it,*

*even if he does not succeed in making its readers understand it. But where a human author fails, because every human perfection is rich in deficiencies, the Most Perfect and Wise Spirit succeeds. So only the Holy Spirit, the author of the Gospel, is also He Who remembers and comments and completes it in the inmost parts of the souls of God's children.*

*“The Comforter, the Holy Spirit, Whom the Father will send you in My Name, will teach you everything, will remind you of everything I told you” (John,14:26).*

*“When that Spirit of Truth comes, He will teach you all the truth: because He will not speak by Himself, but will say everything He has heard and will announce you the future. He will glorify Me, because He will take what is Mine and will announce it to you. Everything the*



*Father has is Mine; that is why I said that He will receive what is Mine and will announce it to you". (John16:13-14-15).*

Then if you object 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 for 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.*

*I do not say that you are “dead” but sleeping, drowsy. Like plants during their winter sleep. The divine Sun gives you its refulgence. Awake and bless the Sun that gives itself, receive it with joy so that it may warm you, from the surface to deep inside you, it may rouse you and cover you with flowers and fruits.*

**Rise. Come to My Gift.**

“Take and eat. Take and drink” I said to the Apostles.

“If you only knew the gift of God and who it is that is saying to you: ‘give me a drink’, you would have been the one to ask, and he would have given you living water” I said to the Samaritan woman.

I say that also now: to doctors and to Samaritans as well. Because both extreme classes need it, and also those need it, who are between the two extremes. *The former not to be underfed and deprived of strength also with regard to themselves, and of supernatural nourishment for those who languish with lack of knowledge of God, of the God-Man, of the Master and Saviour.* The latter because souls need living water, when they perish far away from the springs. Those in the middle, between

the former and the latter, the great mass of those who are not big sinners, and also those who are static in not making any progress, through laziness, tepidness, because of a wrong concept of holiness, those who are scrupulous of not being damned, of being observant, of becoming entangled in a labyrinth of superficial practices, but dare not take a step on the steep, very steep of heroism, so that from this work they may receive the initial incentive to come out of that immobility and set out on the heroic way.

I tell you these words. I offer you this food and this drink of living water. My Word is Life. I want you in the Life, with Me. And I multiply My word to counterbalance the miasmata of Satan as they destroy the vital strength of the spirit.

Do not reject Me. I am anxious to give Myself to you, because I love you. And My anxiety is inextinguishable. I ardently wish to communicate Myself to you to make you ready for the banquet of the celestial nuptials. And you need Me not to languish, to dress yourself with dresses adorned for the Wedding of the Lamb, for the great feast of God after overcoming the affliction in this desert full of snares, of brambles and snakes, which is Earth, to pass through flames without suffering damage, to tread on reptiles and have to take poisons without dying, as you have Me in you.

And I also say to you: “Take, do take this work and *‘do not seal it’*, but read it and have it read *‘because the time is close’*” (John, Revelation, 22:10) “and let those who are holy become holier” (22:11).

May the grace of your lord Jesus Christ be with all those who in this book see an approach of Mine and urge it to be accomplished, to their defence, with the cry of Love: “Come, Lord Jesus!”>> *(see Rev.22:20-21 the last two sentences in the Bible).*

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And to me in particular, then Jesus says:

And your fatigue is over. Now love remains and the reward to be enjoyed.

My soul, and what should I say to you? With your spirit lost in Me you ask Me: “And now, Lord, what will you do with me, Your servant?”

I could say: “I will break the clay vase to extract its essence and take it where I am”. And it would be the joy of both. But I need you for a short while, and a little more here, to

exhale your perfumes which are still the scent of Christ dwelling in you. So I will say to you as I said to John: “If I want you to stay until I come to get you, what does it matter to you to remain?”

Peace to you, My little untiring voice. Peace to you. Peace and blessings. The Master says to you: “Thanks”. The Lord says to you: “May you be blessed”. Jesus, your Jesus, says to you: “I will always be with you because it is pleasant to Me to be with those who love Me”.

My peace, little John. Come and rest on My chest.>>

And with these words also the suggestions for the drawing up of the work have come to an end and the last explanations have been given.

Viareggio, 28<sup>th</sup> April, 1947



# Maria Valtorta