

FOR SPIRITUAL NOURISHMENT AND SURVIVAL

A Personal selection of significant extracts from Maria Valtorta's "Other Writings" (See Bulletin # 57)

INSTALMENT # 9

(Previous instalments can be emailed, on request)

**CHAPTER 6. LESSONS FOR US ALL
On Death and Dying (Cont'd.)**

(The Holy Spirit speaks of evangelizers, and Beatitudes...)

"Beautiful are the feet that tire by going about to evangelize. Equally beautiful are the intellects and the hearts of the contemplative ones who pray for them..."

"Beautiful are the persecuted for this. To the crown of the just is adjoined the crown of the martyrs for them, because they have suffered for justice. In truth, they are blessed *in all the beatitudes*¹."

"They, the *poor in spirit*, do not have attachments – neither to riches nor to honours... On the secret of the King, they descend the veils of their humility, giving hidden sources of wisdom to their brothers in need... And for this reason, the Kingdom of Heaven is already theirs, in their hearts..."

"*Meek* towards the Will of God – even if the Will becomes sorrow for them – they possess the Earth, that is, they work in a hidden manner as only very few can work, winning innumerable souls for God..."

"*Through hunger and thirst for justice*, they have had to taste ashes, gall, wormwood and vinegar on the part of men... They will be seated, in the end, at the marriage supper of the Lamb², and God Himself will satisfy them by revealing Himself to them, and by revealing all His joyous..."

"*The pure of heart*, they had no other gaze but that for their Lord, so as to serve Him always more readily. Nor could they listen to other voices, neither of senses nor of temptations, because they were straining only to listen to Heaven. They already taste the beatitude of the vision of God, of His knowledge - great even if still limited - and they purely await the hour of seeing Him as He really is³, forever."

"*The peaceful ones*, they are the children and the servants of the King of Peace, penetrated by the words of the Peaceful One Whose example they follow, even towards their adversaries. They are the *true* children of God and thus will they be called forever, and they will live in His tabernacles after having hosted Him in their hearts, because God is with the man of peace."

"*For love of justice*... So that it would flourish in many and so that many would operate in it, they suffered persecutions of every type... However, at each stripping, at each mockery suffered by them on Earth, there corresponds a new ornament upon the wedding garment that awaits them in Heaven... And there also awaits a greater praise... of the saints and of the angels who - from above the Heavens - see and judge all the actions of men with supernatural justice..."

"The more there is humility of life and simplicity of customs, the more, generally, there is also humility of the mind and of the heart, a simplicity of sentiments and purity of ends. So generally, like Christ who took those who were simple and humble so as to make them into His Twelve, in the same way, God chooses His instruments amongst those who are simple, humble, pure of heart and of intentions..."

(...Paul to the Romans, pp. 284-7)

"See how they love one another!?"⁴ the pagans would say among themselves. And with this simple and sublime means, the Christians made more numerous and convinced proselytes, than if they had spoken in learned fashion from dawn to dusk, and conducted disputations and exerted pressure..."

[Book of Azariah, p. 121 (1993), 126 (2007)]

(Jesus gives Maria, and all of us, a rallying call...)

"Do you remember your act of offering, to Love and Justice?⁵... And you ask me to use you as an instrument, a *blind instrument* that thus does not ask the reason for anything... I use you. I use you for *this*, My Kingdom in the hearts of the men who no longer know Me as I am..."

"*Rally the flock together. The Shepherd is coming*... I bless the 'good wills' which gather. Let Me have 'My followers,' as Satan has his."

"Come back to the Gospel, children. Come back. *If there had been holier actions and words to bring spirits to Goodness, I, Wisdom, would have used them. There is nothing more suited to sanctifying than the Gospel.*

"Come to the 'Fount of the waters of the Saviour.'⁶ Yes, they are truly waters issuing from My heart - these loving words which are My Gospel: the word of the Good News. I repeat once more the Good News with an urgent invitation to the world, which is perishing in what is not good."

"My blessing for you, great and humble ones who want this Work. And you, little John, are more of a martyr than ever, for this reason. Go in peace."

(Notebooks 1944, pp. 601-2)

CHAPTER 7. OTHER SIGNIFICANT PASSAGES

Did Jesus "Descend into Hell"? No, but Judas did
(Jesus clarifies where He went, immediately after His Crucifixion:)

"I wanted to speak of the different places in the hereafter where the deceased were, grouped together in general and called 'Hell', as opposed to Paradise, where God is."

"In the superabundance of My joy after the consummation of the Sacrifice, I was able to open Limbo for the just⁷, and to take many spirits out of Purgatory⁸. And I shook with horror, contemplating in My thought that only from the place of damnation was there no redemption or transformation of horror. But I did not enter there. *It was not proper or useful to do so*..."

(Notebooks 1945-50, p. 345)

(Jesus now speaks to Maria about Judas Iscariot...)

"...Come, do not reject my hand seeking to attract you to Myself. Do you think I cannot forgive you? Oh! I would have forgiven even Judas if instead of fleeing He had come under the Cross where I was dying and had said to me, 'Forgiveness!' *He would have been the first of My redeemed ones because he was already the greatest sinner, and upon him I would have had the Blood of My Heart rain down - pierced not so much by the lance, as by his and your betrayals*..."

"Spiritual love is hard. I know. But it is love with perfection. It is the love I had for so many, while I was a mortal. I knew who would betray Me. I knew who would deny Me. I knew who would flee in the tremendous hour. Nothing was obscure for Me. Well then, I accomplished immeasurable prodigies of spiritual love - for My Flesh and My Blood trembled with repulsion when they felt cowards, deniers, and especially the traitor to be close to them - in order to try to save their spirits."

"I saved many, that way. Only those completely possessed by the devil - I say *completely* - were resistant to my lavacre of spiritual love. The others, possessed by one passion alone, were saved before or after my Death. Judas, Annas, and some others were *not*, for the seven princes of the demons held them in their clutches with seven ropes, and cohorts of demons were in them, to carry out the work that made them gems of Hell..."

(Notebooks 1943, pp. 69, 159-60)

⁵ See Maria's *Autobiography*, pp. 250-9 and 279-300, and detailed in full in *Notebooks 1945-50*, pp. 188-94, 200

⁶ Is. 12:3; Jn. 4:10-15.

⁷ Ps. 118:19-20; Ezek. 37:11-14; Mt. 27:51-3.

⁸ See Zech. 13:8-9; Mal. 3:1-3; 2Macc. 12:39-46 (d/r); 1Cor. 3:13,15; 1Pet. 1:3-7; Rev. 7:13-17.

¹ Mt. 5:1-12; Lk. 6:20-3.

² Rev. 19:7-9.

³ 1Jn. 3:2.

⁴ Jn. 13:34-5.

(Azariah, Maria's Guardian Angel, says:)

"Our Most Holy Lord Jesus... until the final hours, treated Judas as an apostle and friend. At the Supper He purified him along with the others, and communicated Himself to him as He did to the others. And in Gethsemane He continued to greet Him as 'Friend.'⁹

"Let us imagine if Judas - instead of hanging himself - had run to the foot of the Cross, the Dying One would have gathered together the strength to say to him still, 'Friend, what have you come for? To receive forgiveness? Here it is - and complete. Go and sin no more. Love me and bring others to love me'... Nor would the Most Holy Woman, the greatest Creature after God, have rejected him... Judas' weeping at the foot of the Cross would have given the world the super-perfect prayer of Jesus to the Father in favor of the sinner. But the World did not deserve to receive the exact measure of what merciful love is. And this prayer was not uttered..."

[Book of Azariah, pp. 102-3 (1993), p. 107 (2007)]

(Jesus speaks to Maria about the existence of Hell...)

"Once I had you see the Monster of the abyss. Today I shall speak to you about his kingdom..."

"The men of this time no longer believe in the existence of Hell. They have invented an afterlife according to their taste, such as to be less terrorizing for their conscience, deserving of great punishment. More or less faithful disciples of the Spirit of Evil, they know that their conscience would draw back from certain misdeeds if it really believed in Hell just the way Faith teaches that it is; they know their conscience, after committing the misdeed, would turn back upon itself and find repentance in remorse and, with repentance, the way to return to Me.

"Their malice, instructed by Satan... cancels out faith in Hell as it really is, and manufactures another one - if it goes so far as to manufacture it - which is nothing but a pause to make a dash for other, future elevations.

"It pushes this opinion to the point of believing sacrilegiously that the greatest of all the sinners of mankind - the favorite son of Satan, the one who was a thief, as stated in the Gospel¹⁰, who was lascivious and anxious for human glory, as I state, the Iscariot - became a merchant of the Son of God through the hunger of the threefold concupiscence... And he can be redeemed and arrive at Me by passing through successive stages.

"No. If he was the sacrilegious one *par excellence*, I am not. If he was the unjust one *par excellence*, I am not. If he was the one who shed My Blood with disdain, I am not. To forgive Judas would be sacrilege for My Divinity, betrayed by him; it would be injustice towards *all* other men, always less blameworthy than he, and are still punished for their sins; it would be disdain for My Blood; finally, it would be to neglect My laws..."

"I tried everything to save him. And the more he fell, the more I approached him. Was I unsuccessful in my aim? It's true. You will not succeed *with everyone*, either. But at least charity will be preserved..."

(Notebooks 1944, pp. 76-7, 570)

(The Holy Spirit says:)

"...Judas was the wise, vainglorious one, who for having become malevolent to the infinitely benevolent King, was thrown out from the Kingdom of God into darkness and infernal torment..."

(...Paul to the Romans, pp. 279)

(And Jesus says that the saga of Judas was dreadful, but not useless...)

« Too many people think that Judas did something of little importance. even to the extent of saying that he is well deserving, because Redemption would not have taken place without him, and that he is therefore justified in the eyes of God.

I solemnly tell you that, if Hell did not already exist and was not perfect in its torments, it would have been created even

more dreadful and eternal for Judas. Of all sinners and damned souls, he is the most damned and the biggest sinner, and throughout eternity there will be no mitigation of his sentence.

Remorse could have also saved him, *if he had turned remorse into repentance*. But he would not repent and, to the first crime of betrayal - still compatible because of the great mercy that is My loving weakness - he added blasphemy, resistance to the voices of Grace. These voices still wanted to speak to him through recollections, through terrors, through My Blood and My mantle, through My glances, through the traces of the institution of the Eucharist, and through the words of My Mother. He resisted everything. He wanted to resist. As he had *wanted* to betray. As he *wanted* to curse. As he *wanted* to commit suicide.

It is one's will that matters in things. Both in good and in evil. When one falls without the will to follow, I forgive.

Consider Peter. He denied Me. Why? Not even he knew why. Was Peter a coward? No. My Peter was not cowardly. Facing the cohort and the guards of the Temple he had dared to wound Malcus to defend Me, risking his own life thereby. He then ran away, without the will to do so. Then he denied Me¹¹, without the will to do it. Later he did remain, and he proceeded on the bloody way of the Cross, on My Way, until he reached death on a cross. And then he bore witness to Me very efficiently, to the point of being killed because of his fearless faith. I defend My Peter. His bewilderment was the last one of his human nature. But his spiritual will was not present at that moment. Dulled by the weight of his humanity, it was asleep. When it awoke, it did not want to remain in sin, but it wanted to be perfect. I forgave him at once.

Judas did not want. You say that he seemed mad and hydrophobic. He was so through satanic fury. His terror in seeing the dog - a rare animal, particularly in Jerusalem - was a consequence of the fact that, from time immemorial, that form was attributed to Satan to appear to men. In books of magic it is stated that one of the forms preferred by Satan to appear to men is that of a mysterious dog or cat or billy-goat¹². Judas was already a prey to terror brought about by his crime - being convinced that he belonged to Satan because of his crime - and he saw Satan in that stray animal.

He who is guilty, sees shadows of fear in everything. It is his conscience that creates them. Then Satan instigates such shadows - which might still bring a heart to repent - and turns them into horrible ghosts that lead to despair. And despair leads to the last crime: suicide. What is the use of throwing away the price of the betrayal, when such deprivation is only the fruit of wrath and is not corroborated by a righteous will of repentance? Only in such case, does the act of divesting oneself of the fruits of evil deeds become meritorious. But he did not do that. A useless sacrifice.

My Mother - and She was Grace that was speaking, and My Treasurer that was granting forgiveness in My name - said to him: "Repent, Judas. He forgives..." Oh! I would have forgiven him! If he had only thrown himself at the feet of My Mother, saying: "Mercy", She, the Merciful Mother, would have picked him up as a wounded man. And on his satanic wounds - through which the Enemy had imbued him with the Crime - She would have shed Her tears that save. And She would have brought him to Me, to the foot of the Cross, holding him by the hand, so that Satan might not snatch him and the disciples might not strike him. She would have brought him so that My Blood might fall first of all on him, the greatest of all sinners. And She would have been the admirable Priestess on Her altar, between Purity and Guilt, because She is the Mother of virgins and saints, but She is also the Mother of sinners.

But he did not want. Meditate on the power of free will, of which you are the absolute arbiters. Through it you can have Heaven or Hell... »

(Poem of the Man-God, Vol. 5, pp. 580-1)

⁹ Mt. 26:50.

¹⁰ Jn. 12:4-6.

¹¹ Mt. 26:51-2; Mk. 14:47; Lk. 22:49-51; Jn. 18:10-11.

¹² See Rev. 22:15.

The Image on the Holy Shroud¹³

(Jesus says:)

"It would be better to believe, with no need for so many proofs... Know that the fierce wounds to My kidneys were the most powerful chemical agent in the miracle of the Turin Shroud. My kidneys, nearly shattered by the scourges, were no longer able to function. Like those of people burned in a blaze, they were unable to filter. And the urea accumulated and spread throughout My blood and My body, causing the sufferings of uremic intoxication and the reagent transuding from My corpse, which fixed the impress upon the cloth..."

(Notebooks 1944, p. 161)

Fear of the Lord

(Explaining the concept of the term, the Holy Spirit says:)

"...There are three categories. That of the **scrupulous**, that of the **quietists** or the indifferent, and that of the **just**..."

"God severely punished Adam and Eve¹⁴; however, mercy was quickly joined to His punishment: the promise of a Redeemer... They knew God. They conversed with Him in the cool of the evening¹⁵. He, besides being their Creator, was their Master, and they were the first 'voices' destined to reveal to the future [voices] the truths learnt from God. Nonetheless, though having known the Perfection, they were curious of the Horror. And they listened to the Horror by not following the Word of God. They strongly offended the Father Creator and the Son of the Word who instructed them on Good and Evil¹⁶, on created things, animals and plants. Ungrateful, they offended the Love because they forgot - on account of a lubricious Seducer... - all of the Love He had given to them so that they could be happy.

"However, God did not punish them with Hell... He could have. And it would have been in His full right. However, Mercy and Love tempered the condemnation with the promise of Redemption, and therefore, of an eternal reward.

"Those, all those who die with **scruples** and who thus offend the Paternity of God - His Love, *His Essence* - by believing Him to be a terrible God, intolerant of every weakness in His *little* children... should reflect on this. Who would ever be saved, if God were as they conceive Him to be?... One only: Mary.

"It has already been said, 'You must be perfect, as My Father and yours,¹⁷' it is not to also dismay you, but to spur you to do the most that you are able to do. You will be judged - I do not tire of repeating it - not for the perfection achieved in perfect measure by comparing it to the divine one, but for the love with which you will have sought to achieve... The fear of God is therefore not the terror of God. This ought to be remembered by those who are ill with scruples, who offend God in His love and paralyze themselves in perpetual agitation..."

"The opposites of the scrupulous are the **quietists**¹⁸. They are those who, out of an excessiveness of faith but a disorganized faith, do not make haste to do any good because they are sure that God is so good, and always being content with everything. And with every study, they seek to remain seated in their static drowsiness, by closing their mind to the truths which they do not like to know, that is, to those who speak of punishment, Purgatory, Hell, the duty to do penance, and working in order to perfect themselves..."

"In the end, there are the **just**. They have the sweet, reverential fear of God. They fear giving sorrow to God, and because of this, they seek with all their strength to make every action good, in the best way possible. If they fall into an imperfection or sin, they have an ardent repentance, and they go to lay it at the feet of God with an ardent will of reparation. Involuntary sin does not paralyze them. They know that God is the

Father and that He has pity on them. They cleanse, restore, and rebuild that which the multiple and assailing Insidiousness has traitorously sullied, damaged, and dejected. They do this with their love, which they invoke ever more strongly from the divine Love, 'Infuse your Love in My heart.' These have the true fear of God.

"What is then the true fear of God which is always alive in their spirits? The fear of God is love, humility, obedience, fortitude, sweetness, meekness, temperance, activity, purity, wisdom and ascension. And the true Model of the perfect fear of God is given by Christ, who loved God with such a love that He cheerfully and willingly submitted to every desire of the Father as far as to the obedience on the Cross¹⁹..."

"Even Mary was an example of perfect fear. However, She was Who She was - in view of the merits of the Son... through Whom everything was accomplished - even the marvel of Heaven and Earth²⁰: the Immaculate Virgin, Daughter, Mother, and Spouse of God..."

"Possess the perfect fear of God and you will possess perfect love, and therefore you will possess God, and you will be possessed by Him²¹. Forever."

(...Paul to the Romans, pp. 70-6)

Creation, Science, Evolution, and Faith

(The Holy Spirit says:)

"...I, Love and Wisdom, say to you, less science and more love, and you will possess Wisdom.

"Wanting to explain the mystery of God and the marvellous processes of Creation, of evolution, and of the transformation of created things with human science, is a foolishness which degenerates later into heresy. One cannot explain the origin of the finite, other than by contemplating it with love, that is, with faith..."

"Faith illuminates science and helps it to understand. It is like maternal milk that turns the infant into an always more formed human being. But [just as] a new-born could never sustain and nourish the mother and not even an adult, so too, science cannot nourish and help faith. Because faith is religion; and religion permits the creature - intelligent but limited - to understand the superintelligible and the infinite.

"And if science is sufficient in order to understand finite knowledge, [then] wisdom - that is, faith and love - is indispensable in order to know sublime truths. In believing, there is light. In analyzing - in order to understand, dispute and accept the mystery, because it is investigated in the same way a doctor or lawyer would investigate a physical illness or a moral lesion - is to create darkness and coldness.

"Faith is not contrary to science. Rather, human science finds in religion the help in explaining itself and achieving discoveries and the laws of Creation. But whereas human science - without the help of religion - is destined to inevitably fall into error, religion, even without the help of science, guides to the Truth and knowledge of essential truths.

"And when afterwards the natural laws and the natural facts are not the only things investigated with human science but they wish to explain and investigate the supernatural mysteries - God, who is always a mystery to man - then more than to error, this is met with denial.

"Reason, the great thing distinguishing man from brutes, is great if it is compared to instinct, the sole light of the lower beings. However it is a small, small, small thing if it is put to the test in the investigation of what God is. And reason, if it is humble, falls down in respect before the incomprehensible, infinite God, crying, 'I believe! In order to understand You, I believe, and the faith in your Revelation is my light, it is my food in order to "live": to live of You, in You, with You²², in order to know You as the just will know You, living in Your celestial Kingdom.'

¹³ Mt. 27:59-60; Mk. 15:46; Lk. 23:53; Jn. 19:40, 20:5-7.

¹⁴ Gen. 3:14-19.

¹⁵ Gen. 3:8.

¹⁶ Gen. 3:

¹⁷ Mt. 5:48.

¹⁸ Rev. 3:15-16.

¹⁹ Phil. 2:8.

²⁰ 1Col. 15-20.

²¹ See Jn. 6:56, 15:4, 17:21-6; Rom. 8:9-11; 1Jn. 4:12-16.

²² Jn. 6:56, 15:4, 17:21-6; Rom. 8:9-11; 1Jn. 4:12-16.

"Neither idealism nor positivism explain God, Creation, and the second life. Nor are they useful in reading the answers to scientific questions written in human bodies, on the pages of the firmaments and in the terrestrial atmospheres. They do not explain: God, Creation, the second life; nor pride of the mind that on its own wants to understand what is superior to human reason; nor ignorance or semi-ignorance that considers knowing and being able to judge what, without My light, they cannot judge and know, so that not even those who are called doctors in religion will be able to judge justly.

"However, love explains everything. Because it is a link to God and places God in you, Guest and Master. For this reason, the saying 'true theologians are those who are guided by the Holy Spirit, that is by Love', is a just truth."

(...Paul to the Romans, pp. 126-7)

(The Holy Spirit speaks of kingliness of the created man...)

"When one says, 'man, king of the sensible creation, was created with the power of dominion upon all creatures'²³, 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...

"It is foolish to think that God created shapeless things, 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... 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 marred the physical-moral-spiritual perfection of the original man forever. 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...

"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?... 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?...

"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... 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...

"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... He made a living and perfect flesh from dust²⁰⁶... And [He made] not only the soul - which even animals have in their nostrils and which ceases with the death of the animal - but the *spiritual soul: which is immortal, which survives beyond the death of the body, and which will reanimate the body beyond death...*

"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 tell them, "Little ones, come to Me, I will teach you Wisdom."²⁴ⁿ

(...Paul to the Romans, pp. 135-41)

Man's Bestiality Before the Flood

(Maria writes:)

I heard the news that they had discovered skeletons of apemen in a cave. 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 [to assert that he] was an evolution from the monkey.

Jesus said to me, "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:

"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: 'When men began to multiply on earth and daughters were born to them, the *sons of heaven, O 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...* [Their sons] - because of the strength of their skeletons - impress your scientists, who deduce that at 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. [These are] 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 to 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 domination by Satan must have been provoked by this second sin?

"Adam and Eve had sinned against the first of God's commands for man. A command was implied in the other one, obedience, given to the couple: 'Eat everything, but not from this tree'²⁵. 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,'²⁶ as was explicitly ordered by the Lord much later. They did not, and were punished. But they did not sin in the other branch of love - love for one's neighbor²⁷. 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. Cain sinned against love for God and love for his neighbor. He violated love completely, God cursed him, and Cain did not repent. He and his children were thus nothing but children of the animal called man..."

(To be continued in Supplement to Bulletin # 68)

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²³ Gen. 1:26-8.

²⁴ Prov. 9:4-6.

²⁵ Gen. 2:14-17, 3:1-3.

²⁶ Dt. 6:5.

²⁷ Lev. 19:18.