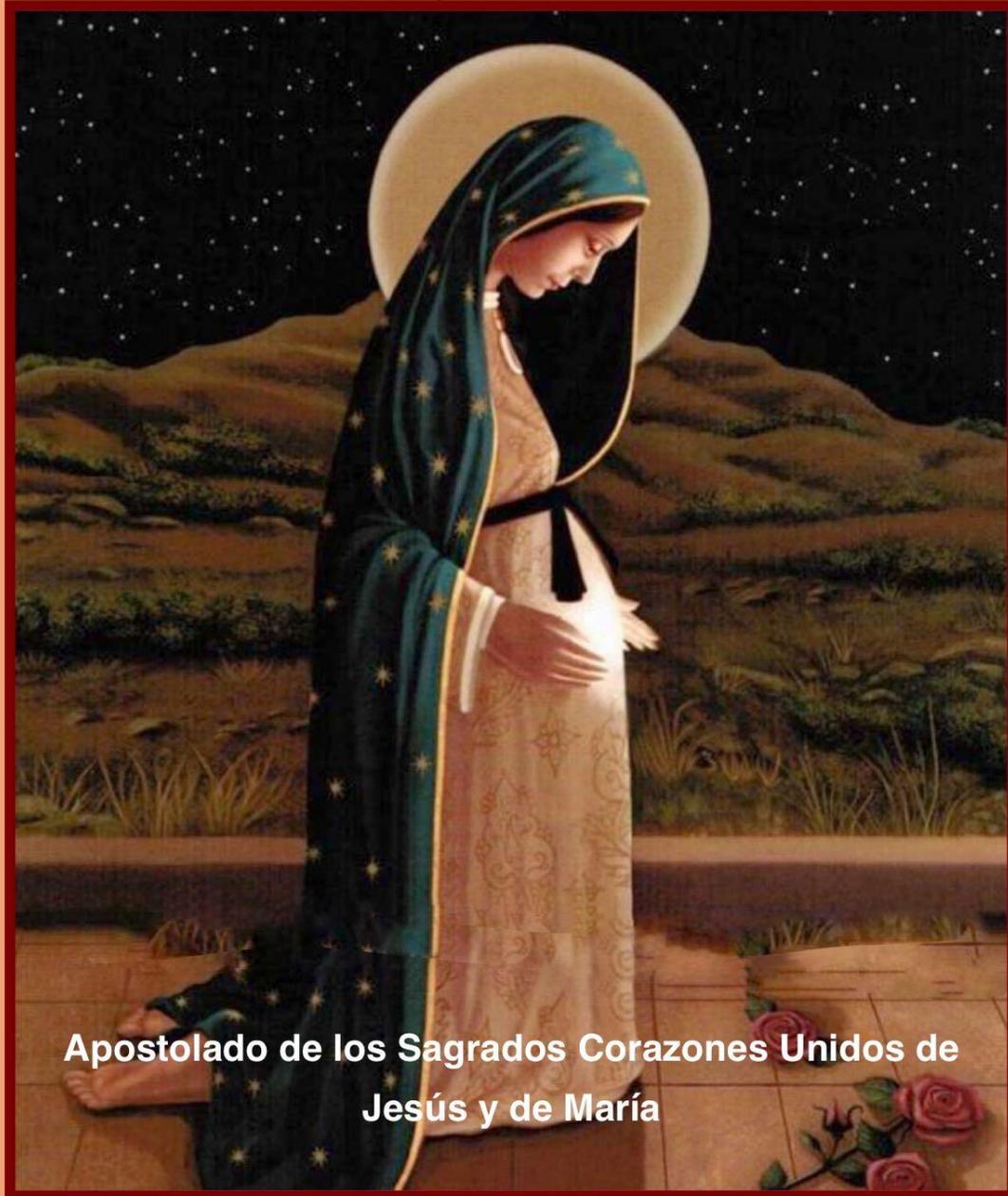


**APOSTOLATE OF THE UNITED SACRED HEARTS OF JESUS AND MARY**



**Way of God's Divine Action that preserved the Virgin Mary's Virginity, at the moment of conception, during and after the birth of our Lord Jesus Christ, in the vision and mystical dictation to Maria Valtorta, by the Virgin Mary herself.\***

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**Warning**

## ***APOSTOLATE OF THE UNITED SACRED HEARTS OF JESUS AND MARY***

The subject you are about to read is not a journalistic or news topic. It is a subject unknown to mankind and the knowledge of the few who have had the grace to read it in Maria Valtorta's work. So do not rush. Go slowly. Read slowly, thinking about the words that reveal arcane facts unknown to mankind, but which the Lord Jesus and His Blessed Mother have decided to make known to the privileged ones who approach her. So, if the 20 pages of this writing seem too long, too extensive to read, stop here.

Come back another time, when your spirit is open to receive and welcome the transcendental, the unknown and unimaginable beauty that the Virgin Mary brings, in this writing. This theme demands to be tasted and delighted by a spirit in a state of peace, calm and unhurried, no matter what surrounds us. For, without this, we will not understand nor will we be able to deepen the knowledge that the Blessed Mother wanted to give us.

In the Call to Love and Conversion of March 14, 2014, our Divine Mother quoted the Prophet, Hosea 4:6, who said, "My people die for lack of knowledge."

### **Foreword**

This writing was based on the work of the Italian mystic Maria Valtorta, born March 14, 1897, in Caserta, Italy, entitled "L'evangelo Come Mi È Stato Rivelato" or "The Gospel as it was revealed to me".

In 1920, while walking through the streets of Florence, Maria was attacked by a socialist fanatic. The man hit her with a bar in the spine, at the level of the kidneys, causing her paralysis. On April 23, 1943, Good Friday, she received the first "dictation" of the Lord Jesus, which marked the beginning of a prodigious literary production in terms of size, height of inspiration, value of content, stylistic value, trajectory and time of writing. In his writings, Valtorta narrates the visions and dictations of the Lord Jesus and his Blessed Virgin Mary. The part described in this article, about the birth of the Lord Jesus, was dictated by the Blessed Mother.

Remaining half seated in bed, paralyzed from the waist down, Mary wrote it all down in her own hand, with a fountain pen, in ordinary notebooks, leaning

**APOSTOLATE OF THE UNITED SACRED HEARTS OF JESUS AND MARY**

on her bent knees, uninterruptedly, for years, in haste, without rereading and correcting, while exhausted by sufferings of every kind, and consoled by the abductions of spiritual joy, in a hiding place desired to be known only after death. She died in her home in Viareggio on October 12, 1961, as if obeying the words of the Father who said the prayer for the dying: "Depart, Christian soul, from this world".

He was 64 years old and had been bedridden for 27 and a half years. Twelve years later, on July 2, 1973, Maria Valtorta's remains were transferred from the Cemetery of Mercy in Viareggio and buried in Florence, in the Chapter Chapel of the Great Cloister of the Basilica-Shrine of the SS. Annunziata.

In her first Notebook, which was published between 1945 and 1950, on February 18, 1947, Maria Valtorta wrote, in the original Italian:

"Dice Gesù: 'Quell'Opera sono io. Non solo sono io che la detto e la illustro, ma sono io che la vivo, io che mi vi presento quale ero ai miei giorni mortali...' - I Quaderni dal 1945 al 1950, 18 febbraio 1947"

Or:

"Jesus says: "This work is me. It is not only I who say and illustrate, but it is I who live, I who present myself to you as I was in my mortal days ... "

In this first volume, based on this writing, the first dictation of the Lord Jesus to Valtorta is dated August 22, 1944.

And so it is: August 22, 1944: Jesus orders me: "Get a brand new notebook. Copy the dictation of August 16 on the first page. In this book we will talk about Her". I obey and copy. [Note: "She" the Lord Jesus refers to the Blessed Mother].

"The Gospel As It Was Revealed to Me" is a work in 10 volumes, all dictated by the Lord Jesus Himself and by His Most Holy Mother. It narrates the birth and infancy of the Virgin Mary and her son Jesus, the three years of Jesus' public life, which constitute a major part of the work, his passion, death,

resurrection and ascension, the dawn of the Church and the Assumption of Mary.

Literally elevated, the work describes landscapes, environments, people, events, with the vivacity of a representation; it presents characters and situations with clear introspective skill; it exposes joys and dramas with the feeling of those who really participate; it reports environmental characteristics, customs, rites, cultures, with impeccable details. Sitting on her bed, Maria Valtorta wrote in ordinary notebooks, handwritten, on the run, without preparing diagrams or correcting them afterwards. Often, the writing of episodes of the larger work alternated with that of other themes that would later give shape to the smaller works.

## **29. The birth of Jesus. The salvific efficacy of Mary's Divine Maternity.**

### **2 - The grotto that welcomed the Child Jesus - June 6, 1944.**

1 I can still see the interior of this poor rocky shelter, where Joseph and Mary found the shelter they share with some animals. A small fire dozes with its guardian. Maria lifts her head a little from the small straw mattress and looks. She sees Joseph with his head bowed on his chest, as if he is thinking, and she herself also wonders that tiredness has overcome his will to stay awake all the time. Mary smiles with a smile full of kindness and, making less noise than a butterfly can make landing on a rose, she sits down and, after sitting down, gets down on her knees.

And he prays with a smile of happiness on his face. She prays with her arms open, not quite crossed, but almost, and with her palms up and forward, and she doesn't even seem to get tired in that painful position. Then she prostrates herself with her face against the hay, in even more intense prayer. It is a long prayer. Joseph wakes up. He sees that the fire is almost out and the grotto is getting dark. He throws a handful of very thin sticks into it, and the flame rises again.

Then he looks for thicker branches, for the cold must be icy. It is the cold of the serene winter night, creeping in from the sides of the grotto. Poor Joseph, by the door - we call it the door, the opening over which his cloak is spread -

must be freezing. He brings his hands close to the flame, unbuckles his sandals, brings his feet close to it. She tries to warm herself. And when the fire is already well alive and its light steady, he turns his back to it. But now he sees nothing, not even the whiteness of Mary's veil, which before still formed a clear line on the dark hay. He rises to his feet and slowly approaches the little straw mattress.

"Aren't you asleep, Maria?" he asks.

He asks her the same question three times, until Mary trembles and answers, "I am praying."

"Don't you need anything?"

"No, Joseph."

"Try to get some sleep. Or at least get some rest."

"I'm going to look. But praying doesn't tire me."

"See you later, Maria."

"See you later, Joseph."

Mary returns to her position. Joseph, so as not to fall asleep again, kneels near the fire and prays. He prays clasping his hands together over his face. He withdraws them whenever he needs to feed the fire, and then returns to his fervent prayer. Except for the sound of the wood crackling in the fire, and the little donkey that from time to time taps a hoof on the ground, nothing can be heard.

### **3 - Moonlight transforming into Divine Light**

29.2 - 2 A bit of moonlight enters through a crack in the ceiling, and looks like a leaf of some immaterial silver, approaching Mary. The leaf lengthens as the moon rises in the sky and finally reaches her. Now, it is already above the head of the praying woman, adorning her with a halo of light. Mary raises

her head, as if called by a voice from heaven, and kneels again. Oh, how beautiful it is here!

Mary raises her head again, which seems to glow, the white light of the moon, and an inhuman smile transfigures her. I wonder what she is seeing. What is she hearing, what is she experiencing? Only She alone could tell what She is seeing, hearing and what She experienced in the splendid hour of Her Maternity.

I see how, around Her, the Light grows, grows, grows more and more. It seems to come down from Heaven, it seems to come out of the poor things that surround Her, but it seems even more to emanate from Her, even more. Her garment, of a dark blue, seems now of a soft celestial miosotis. Her hands and face seem of a very delicate blue, like those of someone placed under the spotlight of an immense clear sapphire.

This color reminds me, even more faintly, of the colors I see in the Holy Paradise, and also of the color I saw in the vision of the coming of the Magi, a color that spreads over all things and garments, and purifies them all, and makes them resplendent.

#### **4 - A light is detached from Mary's body.**

The light, which becomes more and more detached from Mary's body, absorbs the light of the moon, and it seems that she attracts to herself all the light that can come to her from heaven. She is now the Depositary of the Light.

It is she who must give this Light to the world. And this beatific Light, uncontrollable, immeasurable, eternal and divine, is about to be given, and it is announced like an aurora, a light that is growing, like a chorus of atoms that is increasing, increasing, like the tide that rises, and rises like the cloud of incense, to descend like a flood and to spread like a veil....

The ceiling, full of cracks, spider webs, of debris extending from above, and balanced by a miracle of static, this ceiling that was once so blackened, smoky and repellent, now looks like the ceiling of a real room. Each of the

large stones is a block of silver, each crack is like a flash of opals, each spider's web is a precious canopy, made of silver and diamonds. A large green lizard, sleeping in lethargy between two stones, looks like an emerald necklace forgotten there by a queen. A group of bats, also in torpor, looks like a precious onyx screen. The hay in the manger above is no longer grass: it is strand after strand of pure silver, fluttering in the air with the grace of loose hair. The manger below, with its dark-colored wood, is transformed into a block of burnished silver. The walls are covered with brocade in which the whiteness of silk disappears under the opalescent embroidery of the relief, and the floor.... What is the floor now? It is like a crystal that has kindled in itself a white light. The protuberances are like roses of light projected in homage to the solo; and the holes themselves are precious vessels, from which scents and perfumes must emanate.

### **5 - The Light absorbs Mary. And from the Light, the Child Jesus is born.**

29.3 - And the light becomes stronger and stronger. It is already unbearable for our sight. The Virgin disappears in it, as if she were being absorbed by an incandescent veil... And from it the Mother emerges. Yes, when the light becomes bearable again to my eyes, I see Mary already with the newborn Son in her arms.

A little one, all husky and plump, waving his arms and moaning. His hands are the size of rosebuds and his feet would fit in the corolla of a rose. He lets out a whimper with his trembling little voice, like a little lamb that has just been born, opening his little mouth, which looks more like a wild strawberry, and showing his little tongue, which hits repeatedly against the veil of his palate. He shakes his little blond head, which seems to me almost hairless, that little round head that mom holds in the palm of her hand, as she looks at the child and adores him, crying and laughing at the same time and bends down to kiss him, not on his little head, but on his chest, where his little heart beats, which beats for us. **It is in that heart that one day there will be a Wound. And Mary, in anticipation, is already healing that wound, with her immaculate Mother's kiss.**

The ox, awakened by the light, stands up making a great noise with its hooves and bellowing, while the donkey turns its head and howls. It is the

light that wakes them up, but I like to think that they wanted to greet their Creator, for themselves, but also for all the animals.

## **6 - Joseph, ecstatic, prays.**

29.4 - 4 Joseph, too, who, almost in a state of ecstasy, had been praying so collected that he was not even aware of what was going on around him, came to himself from his prayer, and through the fingers of his hands, which were clasped over his face, he saw the strange light filtering in.

He then removed his hands from his face, raised his head and turned away. The ox, which has now stood up, hides Mary. But she says, "Joseph, come here." Joseph comes to her. And, seeing him, he stops, overcome with a feeling of reverence, and is about to fall on his knees right there on the spot where he stands. But Mary insists, saying:

"Come here, Joseph," and, firming her left hand on the hay, with her right **She holds the child tightly against her heart and rises, going to meet Joseph, who comes walking in the manner of a stumbling man, embarrassed by the contrast between his desire to walk and the fear of being irreverent. At the foot of the cot, the two spouses meet and look at each other in happy weeping.**

## **7 - Mary and Joseph offer Jesus to the Father**

"Come, let us offer Jesus to the Father," says Mary. And while Joseph kneels, she places herself between two trunks that support the roof, lifts her Son in her arms and says: **"Here I am, Lord. Through Him, the God, I say this word to you. Here I am to do your will. And with Him, I, Mary and Joseph, my husband. Here we are, we your servants, Lord! May your will be done always, at all times and in all events, for your glory and your love.**

## **8 - Joseph takes the Child Jesus in his arms**

Then Mary bends down and says: "Take him, Joseph", and offers him the Child. **"Me? And you give him to me? Oh, no, I am not worthy. Joseph**

**is completely terrified, and feels annihilated, just at the thought of having to touch God. But Mary insists, smiling: "You are worthy, yes, no one is more worthy than you. That is why the Most High has chosen you. Take him, Joseph, and hold him, while I go and get the clothes."**

Joseph, red as scarlet, stretches out his arms and takes that little bundle of flesh that cries out with cold, and when he is already with him in his arms, he is no longer driven by the desire to have it taken from him out of respect, but clasps it to his heart, saying in a great burst of weeping, **"Oh, Lord! Oh, my God!"**

As she bent down to kiss his little feet, she noticed that they were cold, so she sat down on the floor and puts him on her lap, and with the brown garment and her hands tried to cover him, warm him and defend him from the cold night wind. She would like to get closer to the fire, but the draft comes through the door. It is best to stay among the animals that serve as a shield against the air and produce heat. And, so thinking, he goes to place himself between the ox and the donkey, and stands with his back to the door, bending over the Newborn, making a niche of his chest, whose side walls are: a gray head with long ears and a large white snout, with a nose that releases a hot steam, and with moist eyes full of kindness.

## **9 - The Infant Jesus is covered with linen and swaddling clothes.**

**29.5 - 5 Mary opened the chest and took out of it linen and swaddling clothes.** Then she went to the fire and warmed the cloths. Now **she turned to Joseph, wrapped the Child in those warm cloths and his veil to protect his little head.** "Where are we going to put him now?" she asks. Joseph looks around, thoughtfully.... "Wait," he says. "We're going to move the animals over there a bit, and their hay too. Then we'll throw the hay on top and put it inside. The wood on the edge will protect the Child from the cold air, the hay will be his pillow, and the ox with his breath will warm him a little. For this the ox is the best.

He is more patient and quiet. And Joseph set to work, **while Mary nursed her Child, holding him close to her heart and keeping her face to his little head for warmth.** Joseph lit the fire, sparing no wood, to get a good

flame, to warm the hay, and as he dried it, lest it should grow cold, he laid it on his breast. **Then, when he has gathered enough to make a little mattress for the Child, he goes to the manger and places it so that it takes the shape of a little cradle.** It's ready," she says. "Now we would need a blanket, to cover the Child, for the cold is strong." "Take my blanket," Mary says. "But you will be cold." "Oh, that's all right! The blanket is too rough. The blanket is soft and warm. I am not cold at all. But I want Him to suffer no more." Next, **Joseph takes the large, soft, light blue woolen blanket and places it folded over the hay, with a border hanging outside the manger. Thus the Savior's first bed was prepared.**

And the Mother, with steps full of grace and gentleness, takes it, and there she places it with the hanging edge of the mantle, arranging it also around the little naked head that has already begun to sink into the hay, protected against its roughness only by Mary's light veil. Only his little face, the size of a man's fist, remains uncovered, and the two of them, leaning over the manger, look at him happily, as he sleeps his first sleep, because the good warmth of the swaddling clothes and the hay have soothed his crying, and sweet Jesus has fallen asleep.

### **The teachings of the Blessed Virgin Mary to Valtorta and to us all**

29.6 - 6 Mary says: "I had promised you that I would bring you peace. Do you remember the peace that was in you in the days of Christmas? When you saw me with my son? That was your time of peace. Now it is your time of suffering. But you know that. **It is in suffering that we gain peace and all grace for ourselves and for our neighbor.** Jesus-Man revealed Himself as Jesus-God, after the tremendous suffering of the Passion. He revealed Himself as Peace. The peace of Heaven, from which He had come, is poured out on those who love Him in the world. **But in the hours of the Passion, He, the Peace of the world, was deprived of it. He would not have suffered, had He had peace. But He had to suffer. To suffer completely.**

29.7 - 7 I, Mary, redeemed the woman with my divine maternity. But that was only the beginning of the redemption of woman. By denying myself to every pleasure of concupiscence and meriting the grace of God. However, that was

not enough. For Eve's sin was a tree with four branches: pride, greed, gluttony and lust. All four had to be cut off to sterilize the tree at its roots.

## **10 - Overcoming Pride**

### **29.8 - 8 By humbling myself deeply, I overcame pride.**

I humbled myself before everyone. I am not talking about my humility towards God. This is due to the Most High for every creature. The Word of God had it. I, a woman, should have it. But have you ever reflected, on how many humiliations I have had to suffer from men, without defending myself in any way? Even Joseph, who was just, had accused me in his heart. The others, who were not just, had sinned by murmuring about my state, and the noise of these words came, like a bitter wave, to break against my human nature. These were the first of the infinite humiliations that my life, as Mother of Jesus and of the human race, made me suffer. Humiliations of poverty, humiliations of being a fugitive, humiliations due to the reproaches of family and friends who, without knowing the truth, thought that my way of being a mother to my Jesus was weak when he became young. Humiliations during the three years of His ministry, cruel humiliations at the hour of Calvary, humiliations even when I had to admit that I did not have the money to buy the place and the aromas for the burial of My Son.

## **11- Overcoming the greed of the parents**

### **29.9 - 9 I overcame the greed of the Progenitors by renouncing My Son beforehand.**

A mother never renounces her child, unless she is forced to do so. If this renunciation is requested in her heart by her Fatherland, by the love of a wife, or even by God Himself, she feels the desire to rebel against the separation. It is natural. The child grows in our womb, and the bond that her person has with ours is never completely broken. Even after the vital channel that is the umbilical cord has been cut, there always remains a spiritual bond, born in the heart of the mother, which is more alive and sensitive than the physical bond, which enters the heart of the child, stretching it to the point of pain, if the love of God, of a creature, of the Fatherland, takes the child away from its mother.

This bond is torn asunder, tearing the heart, if death snatches the Son from his mother. I renounced my Son from the moment I had Him. I gave Him to God. I gave Him to you. I stripped myself of the Fruit of my womb, to make reparation for the theft committed by Eve, of the fruit of God.

### **12 - Overcoming the gluttony of enjoyment and knowledge**

**29.10 - 10 I overcame the gluttony of both knowledge and enjoyment, accepting to know only what God wanted me to know, without asking myself or Him anything more than what was said.**

I believed without investigating. I overcame the gluttony of enjoyment, because I denied myself and Him anything more than what was said. Believing without investigating. I conquered the gluttony of enjoyment because I denied myself every taste of sensuality. I put my flesh under my feet. I confined the flesh, instrument of Satan, putting Satan under my heel, to make the flesh a steppingstone to approach Heaven. Heaven! He was my goal. It was there that God was. God, my only hunger. A hunger that is not a gluttony, but a need blessed by Him, who wants us to have it.

### **13 - Overcoming lust, which is gluttony turned into voracity**

29.11 - 11 I overcame lust, which is gluttony turned into voracity, because every uncontained vice leads to a greater vice. Eve's gluttony, besides being reprehensible in itself, led her to lust. It was not enough for her to seek satisfaction alone. She wanted to take her offense to a refined intensity, knowing and becoming master of her partner's lust. I have reversed the terms and instead of going down, I have always gone up. Instead of bringing down, I always drew upward, and of my partner, an honest man, I made an angel.

Now I possessed God, and with Him His infinite riches, I hastened to divest myself of them, saying, "Thy will be done to Him and for Him." Chaste is he who restrains himself, not only in the flesh, but also in the affections and thoughts. I was to be the chaste one, to annul the impudence of the flesh, of

the heart and of the mind. I did not come out of my reserve, to say of my only Son on earth and only Son of God in Heaven: "He is mine, and I love Him".

#### **14 - Peace was obtained at the foot of the Cross**

29.12 - 12 Yet that was not enough to obtain for the woman the peace lost by Eve. **That peace I obtained for you at the foot of the Cross when I saw Him die whom you saw born. When I felt my entrails being torn out, at the cry of my Son who was dying, I emptied myself of all femininity: no more flesh, more angel.**

Mary, the virgin betrothed to the Spirit, died at that moment. There remained the mother of grace, the one who from her torment begot and gave them grace. The gender of the woman whom I consecrated anew on Christmas Eve, at the foot of the Cross, succeeded in becoming a creature of Heaven.

#### **15 - I led you to the high place.**

**I did this for you, denying myself any satisfaction, however holy it may be. I made of you, if you wish it, saints of God. You who were reduced by Eve, to females not superior to the companions of animals.**

For you I have ascended. As I did with Joseph, I have taken you up on high. The rock of Calvary is my Mount of Olives. **From there I took the impulse to take to heaven the soul of the woman, again sanctified**, together with my glorified flesh, for having brought the Word of God, and annulled in me all traces of Eve. She was the last root of that tree of the four poisonous branches, with its root rooted in sensuality, which dragged humanity to the fall, and which will bite its entrails, until the end of the centuries, until the last woman.

**From there, where I now shine in the ray of Love, I call you, and I indicate to you the remedy so that you may overcome yourselves: the grace of My Lord and the Blood of My Son.**

#### **16 - Rest your soul in the light of this dawn of Jesus.**

29.13 - 13 And you, my spokesman, rest your soul in the light of this dawn of Jesus, that you may have strength for future crucifixions, which will not be spared you, for

we want you here, where you come through pain; and that the higher you come, the more you endure suffering, to obtain grace for the world. Go in peace. I am with you." (Page 167 - Vol. 1)

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**April 14, 2014 - CALL TO LOVE AND CONVERSION FROM THE SORROWFUL AND IMMACULATE HEART OF MARY**

**The Incarnation of the Son of God in my Most Holy Womb**

The Holy Mother:

Dear child, I am your Mother, Mother of the Sorrowful and Immaculate Heart of the Incarnation of the Son of GOD.

**Son, I am Light, the Light of the Incarnation of the Son of GOD.**

I am the platform of the Father's feet. I am the Throne of Divine Wisdom. I am the nucleus of the Most Holy Mystery of the Incarnation.

Beloved son, I said Yes at the solemn moment of the Annunciation. I say Yes because I am only a creature unworthy of the Father's Love, unworthy as regards the flesh, but worthy as regards the spirit; for I was freed, by his Mercy and Love, from original sin. And what is more, of all original stain and perversity of the devil, who already knew my mission, because he already feared my existence, because it is I, who crushed his head (Genesis 3:15). Beloved son, therefore, in the great moment of the Annunciation, the Fullness, the Realization, the Full Creation of my life arrived. Why Full? Because I was created to bring you the Savior, Love.

**Little children, in this solemn moment I said Yes, the universe collapsed, the stars darkened, the madness of the world at that moment stopped, hell trembled, and the demon cried and screamed frustrated and defeated, because the moment of Liberation was coming, of Salvation, of Redemption.**

**Therefore, the Light of that moment came out from my Holy Womb.** The Supreme God gave me his Son, each Word coming out of the Father's Mouth was gathered all in my Womb, to form in him, through the Holy Spirit, the Holy of Holies, the King of Kings and Lord of Lords.

My Womb opened for the Lord to enter. I, willing with humility and obedience to the Will of the Father, even still, the amazement of all the Blessed, of the Angels and Prophets. It was the Right Moment, the Base Stone, the Firm Rock of the Redemption of men.

It can be said, my son, that the first Calvary was my Most Holy Womb because in it the Son of Man was annihilated, prophesied by Daniel, because in my Womb he gave himself to the will of the Father and here in my Womb all the beautiful history began of the Love and Redemption of souls. Amen.

**Conclusion on the Mode of Divine Action that Preserved the Virginity of the Blessed Virgin Mary of the Blessed Virgin Mary at the conception, during and after the birth of the Lord Jesus birth of the Lord Jesus**

a-) As described above, in the vision and mystical dictation that the Blessed Virgin Mary gave to Maria Valtorta, the moments preceding the birth of the Lord Jesus began with "A small moonlight that enters through a crack in the ceiling, and seems like an immaterial silver leaf approaching Mary. The leaf lengthens, as the moon rises in the sky and finally reaches her. Now, it is above the head of the praying woman, surrounding her with a halo of light.

b-) On this light, says Valtorta, "I only see how, around Her, the Light grows, grows, grows more and more. It seems to descend from Heaven; it seems to come out of the poor things that surround her. But it seems even more to emanate from Her, even more".

c-) This light that comes from Heaven is "A light emanates from Mary's Body. The light, which is becoming more and more detached from Mary's body, absorbs the light of the moon, and seems to attract to Her all the light that could come from heaven. She is now the Depository of the Light".

d-) Finally, "the light will become stronger and will absorb Mary.

29.3 - 3 And the light becomes stronger and stronger. She is already unbearable to our eyes. The Virgin disappears in it, as if absorbed by an incandescent veil? And the Mother emerges from it. Yes, when the light becomes bearable again in my eyes, I see Mary already with her newborn Son in her arms.

e-) This was God's way of acting with our Divine Mother: the divine Light transformed her into Light. And the Child Jesus, who is the Light that came into the world (Jn 1:9; 3:19b), simply came forth as Light, from the Most Holy Womb of the Divine Mother, who had been transformed into Light.

When this divine light disappeared, the Blessed Mother and the Child Jesus became visible to human eyes, in the words of Maria Valtorta: "When the light becomes bearable again to my eyes, I see Mary already with her newborn Son in her arms".

From Maria Valtorta's account we see that it was through the divine light that God preserved the Virginity of the Most Holy Mother of the Lord Jesus and ours, during and after childbirth.

Consequently, the birth of the Lord Jesus did not happen by the natural human way. But in this divine way: through the Light. Hence, the preservation of the Virginity of the Blessed Virgin Mary.

In the previous writing, published on this website and within this Apostolate, entitled: **Announcement by the Archangel Gabriel, Incarnation and Conception of the Divine Word, Our Lord Jesus Christ, in the Most Pure Womb of the Blessed Virgin Mary**, it was shown by the Blessed Mother to the Venerable Sister Maria de Jesus de Agreda, Spain, the divine way in which the Most Holy Trinity carried out the conception of the Lord Jesus in the Virgin Mary herself.

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## **Marian Dogmas**

### **1 - Divine Maternity of Mary**

## **APOSTOLATE OF THE UNITED SACRED HEARTS OF JESUS AND MARY**

- Declared by the Council of Ephesus, held from June 22 to September 22, 431, in its First Session of the Cyrillians, on June 22, 431.

- Declared by the Council of Ephesus, held from 22 June to September 431, at its First Session of the Cyrillians, on 22.06.431.

(Source: Denzinger, Heinrich, 1819-1883 - *Compendio dos Símbolos, Definições e Declarações de fé e Moral* - Heinrich Denzinger: translated by José Marino e Johan Konings. - São Paulo - Brazil : Paulinas : Edições Loyola, 2007 - no marginal no. 250, p. 96 of the above-mentioned work).

### **2 - Perpetual Virginity of Mary**

- Declared by the Council of Constantinople, celebrated from May 5 to June 2, 553, in its Eighth Session, on June 2, 553, in its Canon 60.

(Source: Denzinger, Heinrich, 1819-1883 - *Compendio dos Símbolos, Definições e Declarações de fé e Moral* - Heinrich Denzinger: translated by José Marino e Johan Konings. - São Paulo - Brazil : Paulinas : Edições Loyola, 2007 - in the left marginal number: 421 to 438, and specifically number 427, p. 156 of the above-mentioned work).

### **3 - Immaculate Conception of Mary**

Proclaimed by the Holy Father Pope Pius IX, by means of the Bull "Ineffabilis Deus" on December 8, 1854. To prepare the definition of the dogma of the Immaculate Conception of Mary, the Holy Father Pius IX constituted a commission of theologians on June 1, 1848.

On February 2, 1849, he sent the encyclical "Ubi primum" (Pius IX, Acta 1/I, 162-166) to the Catholic episcopate of the world to ask the bishops for their opinion on definiteness. The bishops' responses were published in the work *Pareri dell 'Episcopato Cattolico, di capitolo, di congregazioni di università...* sulla definizione dogmática dello immacolato concepimento dela BB V. Maria (10 vol., Rome 1851-1854). Of the 603 bishops questioned, 546 were in favor of the definition.

**APOSTOLATE OF THE UNITED SACRED HEARTS OF JESUS AND MARY**

(Source: Denzinger, Heinrich, 1819-1883 - Compendio dos Símbolos, Definições e Declarações de fé e Moral - Heinrich Denzinger: translated into Portuguese by José Marino and Johan Konings - São Paulo - Brasil : Paulinas : Edições Loyola, 2007 - left marginal number: 2800-2804, and specifically that of number 2803, page 615 of the referred Work).

Work of Maria Valtorta Consulted for this writing: Extracted from the work O EVANGELHO COMO ME FOI REVELADO da Mística italiana Maria Valtorta EL EVANGELIO COMO ME FUE REVELADO por la mística italiana Maria Valtorta - Volumen Primero - Chapters 1-78 - p. 159 a 167 - of Centro Editoriale Editoriale - Centro Editoriale de la Mística italiana Maria Valtorta - Volume One - Chapters 1-78 - p. 159 a 167 - of the Centro Editoriale de la Mística italiana Maria Valtorta. 159 to 167 - by Centro Editoriale Valtortiano - All Rights Reserved - Original Title: "L'Evangelo come mi è stato rivelato" - Copyright @2000 by Centro Editoriale Valtortiano srl - Viale Piscicelli 89-91 - 03036 - Isola del Liri - Itália - ISBN 88-7987-076-9 - Portuguese version printed in Itália, 2000 by Centro Editoriale Valtortiano srl. Matter of this writing translated from Portuguese to Spanish by Julio, from the Apostolate of Brazil. Maria Valtorta's official website, in Italian, French and English: <https://mariavaltorta.com>

\*This document was prepared by Julio Cezar Lugo, coordinator for the Apostolate in Brazil, on December 3, 2021. The document was in Portuguese and translated with DeepL Translator.



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