

How does the Poem of the Man-God Compare to the Revelations of Blessed Anne Catherine Emmerich and Venerable Mary of Agreda's Mystical City of God?

I want to start out this section with some quotes and short excerpts to introduce the unique nature of Maria Valtorta's revelations in the long line of history of approved Catholic mystics. The first excerpt is from Blessed Gabriel Allegra, a world-renowned exegete, theologian, and missionary priest, and who is the first one to translate the entire Bible into Chinese. He compares Maria Valtorta's revelations with the writings of other mystics and other well-known writings of the life of Our Lord and Our Lady. The excerpt following this is from Fr. Gabriel Roschini, O.S.M., a world-renowned Mariologist, decorated professor and founder of the Marianum Pontifical Faculty of Theology in Rome, professor at the Lateran Pontifical University, and a Consultant to the Holy Office. He lists the 18 greatest female mystics of all time, and then describes how, in his opinion, the Mariology in Maria Valtorta's revelations exceeds the sum total of all of them. Now we will begin with the first excerpt.

The following is an excerpt from the writings of Blessed Gabriel M. Allegra, O.F.M. Blessed Gabriel Allegra was a very learned and world-renowned exegete, theologian, and missionary priest in the Order of the Friars Minor, which he entered into at the age of 16. After being ordained in 1930, he departed to China, and distinguished himself as an exemplary missionary and man of culture. As a St. Jerome of our time, he was the first to translate the entire Bible into Chinese, and his work had the support and acknowledgement of successive popes from Pius XI to Paul VI. His Cause was opened in 1984, just 8 years after his death; he was elevated to "Venerable" only 10 years later in 1994, and the decree of a miracle and his beatification was approved by the Holy See in 2002. He was finally beatified on September 29, 2012 at the Cathedral of Arcireale, Catania in Sicilia. Gabriel Allegra is the only biblical scholar of the 20th century who has been beatified. He was an outspoken and avid long-time supporter of Maria Valtorta, and his latter years were spent reading, studying, promoting, and defending the *Poem of the Man-God*. In this excerpt, Blessed Allegra comments on Maria Valtorta's genius writing ability, and the extraordinary theological and scientific knowledge in the *Poem*, especially in its superiority in these areas to other works of great renown.¹¹⁶⁶

Comparison With Other Works

Whoever starts out to read [the *Poem of the Man-God*] with an honest mind and with commitment can well see for himself the immense distance that exists between *The Poem* and the *New Testament Apocrypha*, especially the *Infancy Apocrypha* and the *Assumption Apocrypha*. And he can also notice what distance there is between this work and that of Venerable Catherine Emmerich, Mary of Agreda, etc. In the writings of these latter two

visionaries, it is impossible not to sense the influence of third persons, an influence which it seems to me must on the contrary be absolutely excluded from our *Poem*. To be convinced of this it suffices to make a comparison between the vast and sure doctrine – theological, biblical, geographical, historical, topographical – which crowds every page of the *Poem*, and the same material in the [other visionary] works mentioned above. I am not going to speak of literary works, because there are none which cover the life of Jesus beginning from the Birth to the Assumption of the Madonna, or at least none known to me. But even if we limit ourselves to the basic plots of the most celebrated ones, like: *Ben Hur*, *The Robe*, *The Great Fisherman*, *The Silver Chalice*, *The Spear...*, these could not quite bear comparison with the natural, spontaneous plot welling up from the context of events and characters of so many persons – a veritable crowd! – which forms the mighty framework of the *Poem*.

I repeat: it is a world brought back to life, and the writer rules it as if she possessed the genius of a Shakespeare or a Manzoni. But with the works of these two great men, how many studies, how many vigils, how many meditations are required! Maria Valtorta, on the contrary, even though possessing a brilliant intelligence, a tenacious and ready memory, did not even finish her secondary education; she was for years and years afflicted with various maladies and confined to her bed, had few books – all of which stood on two shelves of her bookcase – did not read any of the great commentaries on the Bible – which could have justified or explained her surprising scriptural culture – but just used the common version of the Bible of Fr. Tintori, O.F.M. And yet she wrote the ten volumes of the *Poem* from 1943 to 1947, in four years!

I continue with a few other short quotes from Blessed Gabriel M. Allegra, O.F.M.:¹¹⁶⁷

I assure you that the *Poem of the Man-God* immensely surpasses whatever descriptions — I do not say of mine, because I do not know how to write — *but of any other writer*... It is a work which makes one grow in the knowledge and love of the Lord Jesus and of His Holy Mother... I hold that the work demands a supernatural origin.... I find knowledge: and such knowledge in the theological (especially mariological), exegetical, and mystical fields, that if it is not infused I do not know how a poor, sick woman could acquire and master it, even if she was endowed with a signal intelligence... I find in her doctrine: and doctrine such as is sure; it embraces almost all fields of revelation. Hence, it is multiple, immediate, luminous... Gifts of nature and mystical gifts harmoniously joined explain this masterwork of Italian religious literature, and perhaps I should say [a masterwork] of the world's Christian literature... After the Gospels, *I do not know another life of Jesus that can compare to the Poem*. [emphasis added]

Regarding Valtorta's exegesis, it would be necessary to write a book; here I limit myself to reaffirming that I find no other works of eminent scripture exegetes which complete and clarify the Canonical Gospels so naturally, so spontaneously, with such liveliness as does *The Poem* of Valtorta.

As to the Mariology of this work, I know of no other books which possess a Mariology so fascinating and convincing, so firm and so simple, so modern and at the same time so ancient, even while being open to its future advances.

On this point the *Poem* even, or rather above all, enriches our knowledge of the Madonna and irresistibly also our poor love, our languid devotion for Her.

In treating the mystery of the Compassion of Mary, it seems to me that Valtorta, by her breadth, depth, and psychological sounding of the Heart of the Virgin, surpasses even St. Bonaventure and St. Bernard.

Now I will quote Fr. Gabriel Roschini. Fr. Gabriel Roschini, O.S.M. was a world-renowned Mariologist, decorated professor and founder of the Marianum Pontifical Faculty of Theology in Rome, professor at the Lateran Pontifical University, and a Consultant to the Holy Office. An article on Gabriel Roschini relates:¹¹⁶⁸

During the pontificate of Pope Pius XII, he worked closely with the Vatican on Marian publications. In light of the encyclopedic accuracy of his work, Roschini is considered as one of the top two Mariologists in the 20th century. His first major work, a four volume Mariology, *// Capolavoro di Dio*, is judged to be the most comprehensive Mariological presentation in the 20th century. Several theologians called him "one of the most profound Mariologists" and "irreplaceable".

Another article relates:¹¹⁶⁹

Renowned Mariologist Father Gabriel Roschini, OSM was an outstanding advocate of Maria Valtorta's writings. Pope John Paul II often referred to Father Gabriel M. Roschini as one of the greatest Mariologists who ever lived. He was a decorated professor at the Marianum Pontifical Faculty of Theology in Rome, and an advisor to the Holy Office. He wrote over 130 [totally orthodox] books on the Blessed Mother, all of which are in the Vatican Library. In his last book (which Father Gabriel said was his greatest), *The Virgin Mary in the Writings of Maria Valtorta*, the first two pages contain a letter of endorsement by Pope Paul VI. Page one displays a

photocopy of the original letter in Italian complete with Vatican insignia, and page two contains the English translation.

Fr. Gabriel Roschini, O.S.M., in his last book, *The Virgin Mary in the Writings of Maria Valtorta*, outlines the greatest female Marian mystics of all time.¹¹⁷⁰

III. THE GREATEST FEMALE MARIAN MYSTICS

The greatest female Marian mystics in ancient and modern times are:

- St. Hildegarde of Bingen, Benedictine (1098-1179), known as “the Sibyl of the Rhine”;
- St. Mechtildis of Helfta (St. Matilda), Cistercian (1241-1299);
- St. Gertrude the Great, Cistercian (1256-1302 or 1309), the greatest mystic of the 13th century;
- Blessed Angela of Foligno, secular Franciscan (1246-1309);
- St. Bridgèt of Sweden (Birgitta) (1309-1373), “the Northern Mystic”;
- St. Catherine of Siena, tertiary Dominican (1347-1380), Doctor of the Church;
- St. Mary Magdalen of Pazzi, Carmelite (1566-1607);
- Venerable Maria de Agreda, Franciscan (1602-1665);
- St. Veronica Giuliani, Capuchin (1660-1727);
- Blessed Mary-Magdalen Martinengo, Capuchin (1687-1737);
- Servant of God Mary of St. Theresa Petit, Third Order Carmelite (1623-1677);
- Venerable Mary-Archangel Biondini, of the Handmaids of Mary (1641-1712);
- Servant of God Cecil Bay, Benedictine (1694-1766);
- Venerable Anne Catherine Emmerich, Augustinian (1774-1824);
- Servant of God Marie Véronique of the Heart of Jesus, founder of the Institute of the Victims of the Sacred Heart of Jesus (1825-1883);
- Guglielmina Ronconi (1864-1936);
- Servant of God Lucia Mángano, Ursuline (1896-1946);
- Maria Valtorta, tertiary of the Order of Servants of Mary (1897-1961).

Fr. Gabriel Roschini, O.S.M., then writes in the preface of this same book, *The Virgin Mary in the Writings of Maria Valtorta*:¹¹⁷¹

I have been studying, teaching, preaching, and writing Mariology for half a century already. To do this, I had to read innumerable works and articles of all kinds on Mary: a real Marian library.

However, I must candidly admit that the Mariology found in all of Maria Valtorta's writings – both published or unpublished – has been for me a real discovery. No other Marian writings, not even the sum total of everything I have read and studied, were able to give me as clear, as lively, as complete, as luminous, or as fascinating an image, both simple and sublime, of Mary, God's Masterpiece.

It seems to me that the conventional image of the Blessed Virgin, portrayed by myself and my fellow Mariologists, is merely a paper mache Madonna compared to the living and vibrant Virgin Mary envisioned by Maria Valtorta, a Virgin Mary perfect in every way.

...whoever wants to know the Blessed Virgin (a Virgin in perfect harmony with the Holy Scriptures, the Tradition of the Church, and the Church Magisterium) should draw from Valtorta's Mariology.

If anyone believes my declaration is only one of those ordinary hyperbolic slogans abused by publicity, I will say this only: let them read before they judge!

Fr. Roschini has written over 790 articles and miscellaneous writings, and 130 books, 66 of which were over 200 pages long. Most of his writings were devoted to Mariology.

For a theologian, such as Fr. Roschini, O.S.M., to be so well-read and so learned as to have written 130 totally orthodox books about Our Lady, and to be a decorated professor at the Marianum Pontifical Faculty of Theology in Rome (which he founded), an advisor to the Holy Office, and to be called by a Pope “one of the greatest Mariologists who ever lived”, it is not presumptuous to assume that he has probably read every single great work ever written about Our Lady – including Venerable Mary of Agreda’s *Mystical City of God*, the revelations of Blessed Anne Catherine Emmerich, the revelations about Our Lady given to St. Bridget of Sweden, and almost every single other major work about Our Lady. Yet – even so – Fr. Roschini declared: “No other Marian writings, ***not even the sum total of everything I have read and studied***, were able to give me as clear, as lively, as complete, as luminous, or as fascinating an image, both simple and sublime, of Mary, God's Masterpiece.” Such a declaration from such a theologian as he carries a *lot* of weight!

In fact, Fr. Gabriel Roschini, O.S.M., had personally met Valtorta, but admitted that, at first, like many others, he was a respectful and condescending skeptic. But after carefully studying her writings for himself, he underwent a radical and enthusiastic change of heart, later declaring Valtorta to be “one of the eighteen greatest mystics of all time.”¹¹⁷² As material for a course which he taught at the Marianum Pontifical Theological Faculty in Rome on the Marian intuitions of the

great mystics, Fr. Gabriel Roschini used both Maria Valtorta's *The Poem of the Man-God* as well as her other mystical writings as a basis for his course.¹¹⁷³

How Maria Valtorta's Revelations and the Transcription of Them into a Written Format Has Been Uniquely Preserved From Error to a Very High Degree, and How Most Other Mystics' Revelations and Their Transcription Were Not Preserved From Error to the Same Degree

There are a wide variety of types of private revelations and they all have different purposes and unique features. For example, there were relatively few words spoken to St. Juan Diego in his visions of Our Lady of Guadalupe, while in the visions of Our Lady to St. Catherine of Sienna, there were a substantial amount of words spoken, relatively speaking. Then there are different types of visions. Blessed Anne Catherine Emmerich and Venerable Mary of Agreda were given visions of historical scenes while the Sacred Heart revelations were largely non-historic visions (one might call them symbolic visions).

As a preliminary to this discussion, I want to point out that I am limiting my discussion in this sub-section to those mystics and private revelations that have bequeathed to the Church voluminous revelations (hundreds or thousands of pages) about historical visions of the life of Our Lord and Our Lady, which have a greater need of protection of accuracy than other types of private revelations (such as Fatima, La Salette, Lourdes, etc.) since the length of the dictations and descriptions of visions from Heaven are hundreds and even thousands of times longer than the dictations and description of visions of these other types of private revelations. Therefore, the relevant mystics discussed in this sub-section are those who have had *historical* visions of Our Lord and Our Lady's lives and bequeathed to the Church voluminous writings of these visions (such as Blessed Anne Catherine Emmerich, Venerable Mary of Agreda, Therese Neumann, etc.). I'm not comparing Valtorta and her writings to mystics of non-historical visions or messages of significantly shorter duration such as the mystics/visionaries of Fatima, La Salette, Lourdes, Our Lady of Guadalupe, etc., who no doubt, like Valtorta, had highly accurate transcription onto paper of their dictations and descriptions of visions, but unlike Valtorta, had a very small percentage of content, relatively speaking, in which errors could be made. To make my point regarding the last observation: none of them came close to writing 15,000 handwritten pages of dictations and descriptions of visions which come out to approximately 4,000 typewritten pages like Valtorta has.

Now, before I continue, I want to make a preliminary note. It is to be noted that authentic private revelation may be believed with a level of faith that is commonly termed "human faith" which recognizes that authentic visions and dictations come from God, an angel, or a saint, but also recognizes that the seer may have introduced error from their own misunderstanding or there might have been minor or major error introduced in the process of transcribing their supernatural vision or dictation onto paper. Public Revelation (the Deposit of Faith) must be believed with what is called "divine faith", that is, recognizing it as infallibly coming from God where God Himself guarantees its integrity and indefectibility, such as is the case with the canonized Scriptures. That

said, even though we cannot ascribe divine faith to an authentic private revelation, there is no reason why God cannot preserve an authentic private revelation from error to a very high degree and that we can't believe that God has done so. In fact, God has already done so countless times in the history of the Church, examples being the dictations, secrets, and messages of Our Lady of Fatima, Our Lady of Lourdes, the Sacred Heart revelations, Our Lady of Guadalupe, etc., and the Magisterium has permitted the faithful to believe these dictations, secrets, and messages and their transcription onto paper to be preserved from error to a very high degree with a level of human faith that is proper for private revelations. As such, we are perfectly free to believe that Maria Valtorta's dictations and visions and their transcription onto paper were preserved from error to a very high degree, and the evidence indicates and is increasingly verifying that this is true.

First, we must investigate what the Church and the scholars of the Church say concerning errors in the visions and writings of the mystics.

Below is an excerpt from the article from the 1912 Catholic Encyclopedia which discusses private revelations and how to properly assess them. This article has the imprimatur of John Cardinal Farley, the Archbishop of New York from 1902 to 1918. The 1912 Catholic Encyclopedia relates:¹¹⁷⁴

There are two kinds of revelations: (1) universal revelations, which are contained in the Bible or in the *depositum* of Apostolic Tradition transmitted by the Church. These ended with the preaching of the Apostles and must be believed by all; (2) particular or private revelations which are constantly occurring among Christians. When the Church approves private revelations, she declares only that there is nothing in them contrary to faith or good morals, and that they may be read without danger or even with profit; no obligation is thereby imposed on the faithful to believe them. Speaking of such revelations as (e.g.) those of St. Hildegard (approved in part by Eugenius III), St. Bridget (by Boniface IX), and St. Catherine of Siena (by Gregory XI) Benedict XIV says: "It is not obligatory nor even possible to give them the assent of Catholic faith, but only of human faith, in conformity with the dictates of prudence, which presents them to us as probable and worthy of pious belief" (De canon., III, liii, xxii, II).

Illusions connected with private revelations have been explained in the article [Contemplation](#). Some of them are at first thought surprising. Thus a vision of an historical scene (e.g., of the life or death of Christ) is often only approximately accurate, although the visionary may be unaware of this fact, and he may be misled, if he believes in its absolute historical fidelity. This error is quite natural, being based on the assumption that, if the vision comes from God, all its details (the landscape, dress, words, actions, etc.) should be a faithful reproduction of the historical past. This assumption is not justified, for accuracy in secondary details is not

necessary; the main point is that the fact, event, or communication revealed be strictly true. It may be objected that the Bible contains historical books, and that thus God may sometimes wish to reveal certain facts in religious history to us exactly. That doubtless is true, when there is question of facts which are necessary or useful as a basis for religion, in which case the revelation is accompanied by proofs that guarantee its accuracy. A vision need not guarantee its accuracy in every detail. One should thus beware of concluding without examination that revelations are to be rejected; the prudent course is neither to believe nor to deny them unless there is sufficient reason for so doing. Much less should one suspect that the saints have been always, or very often deceived in their vision. On the contrary, such deception is rare, and as a rule in unimportant matters only.

There are cases in which we can be certain that a revelation is Divine. (1) God can give this certainty to the person who receives the revelation (at least during it), by granting an insight and an evidence so compelling as to exclude all possibility of doubt. We can find an analogy in the natural order: our senses are subject to many illusions, and yet we frequently perceive clearly that we have not been deceived. (2) At times others can be equally certain of the revelation thus vouchsafed. For instance, the Prophets of the Old Testament gave indubitable signs of their mission; otherwise they would not have been believed. There were always false prophets, who deceived some of the people but, inasmuch as the faithful were counseled by Holy Writ to distinguish the false from the true, it was possible so to distinguish. One incontrovertible proof is the working of a miracle, if it be wrought for this purpose and circumstances show this to be so. A prophecy realized is equally convincing, when it is precise and cannot be the result of chance or of a conjecture of the evil spirit.

Besides these rather rare means of forming an opinion, there is another, but longer and more intricate method: to discuss the reasons for and against. Practically, this examination will often give only a probability more or less great. It may be also that the revelation can be regarded as Divine in its broad outlines, but doubtful in minor details. Concerning the revelations of Marie de Agreda and Anne Catherine Emmerich, for example, contradictory opinions have been expressed: some believe unhesitatingly everything they contain, and are annoyed when anyone does not share their confidence; others give the revelations no credence whatsoever (generally on a priori grounds); finally there are many who are sympathetic, but do not know what to reply when asked what degree of credibility is to be attributed to the writings of these two ecstasies. The truth seems to be between the two extreme opinions indicated first. If there is question of a particular fact related in these books and not mentioned elsewhere, we cannot be certain that it is true, especially in minor details. In particular instances, these visionaries have been mistaken: thus Marie de Agreda teaches, like her contemporaries, the existence of crystal heavens, and declares that one must believe

everything she says, although such an obligation exists only in the case of the Holy Scripture. In 1771 Clement XIV forbade the continuation of her process of beatification "on account of the book". Catherine Emmerich has likewise given expression to false or unlikely opinions: she regards the writings of the pseudo-Dionysius as due to the Areopagite, and says strange things about the terrestrial Paradise, which, according to her, exists on an inaccessible mountain towards Tibet. If there be question of the general statement of facts given in these works, we can admit with probability that many of them are true. For these two visionaries led lives that were regarded as very holy. Competent authorities have judged their ecstasies as Divine. It is therefore prudent to admit that they received a special assistance from God, preserving them not absolutely, but in the main, from error.

What is important to note from the above excerpt is that in authentic visions of the mystics, they received a special assistance from God to be preserved "not absolutely, but in the main, from error." Furthermore, a vision of historical scenes "is often only approximately accurate" for "accuracy in secondary details is not necessary; the main point is that the fact, event, or communication revealed be strictly true." Furthermore, "A vision need not guarantee its accuracy in every detail... If there is question of a particular fact related in these books and not mentioned elsewhere, we cannot be certain that it is true, especially in minor details."

Now, there are three causes of inaccuracies or errors in the visions, dictations, and revelations to the mystics:

1. The actual vision of a particular mystic itself may be inaccurate in unessential or minor details. This may be because God Himself does not wish to reveal the vision in perfect historical accuracy in minor details because it is irrelevant to the mission and fruits God wants to bring to mankind through the revelations in question, as well as to deter curious searchers from looking for scientific and historical realities to the neglect of the spiritual realities that might save their soul. That is, God wishes "that the revelation can be regarded as Divine in its broad outlines, but doubtful in minor details".

2. It has been established by Catholic scholars that while a mystic is in ecstasy – whether an incomplete ecstasy to give them the means to dictate or write the revelations they have, or a complete ecstasy – the ability of their intelligence to grasp, understand, and tell increases, whereas afterwards, once they come out of ecstasy, they return to their own intelligence. For those revelations where the mystic is writing down the revelations *after* their ecstasy once they come out of it, the probability of errors brought in by human error and human misunderstanding of what they perceived and/or heard earlier is dramatically increased. In almost all cases, this is almost certain to introduce at least *some* minor errors or inaccuracies. For those revelations where

the mystic is writing down the revelations *during* their ecstasy before they come out of it, the probability of errors brought in by human error and human misunderstanding of what they perceived and/or heard is dramatically reduced, although the possibility of errors caused by the physical action of recording it still remains.

3. The transference of the vision and/or dictation onto paper may introduce inaccuracies and errors, and this is most certainly one of the major causes of such errors in the revelations of many of the mystics. The inaccuracies and errors introduced by the transference of the vision and/or dictation onto paper can be (1) due to the fact someone else is recording them and they make errors, or (2) the mystic may make errors if they record the revelation themselves.

Now I want to delineate even further the first point just mentioned under number 3: errors and inaccuracies can be introduced due to the fact someone else is recording them, and they make errors. This can be due to (1) the mystic describing or dictating details of the vision some time after the vision ended and they have since forgotten details or their imagination introduced inaccurate details (in the same way that if you try to recall a dream you had last night an hour after you get up, you may remember many details of your dream, but no doubt it may be distorted by your imagination which has been actively thinking ever since you got up and is influenced by new situations during the day); (2) due to the fact that the writer of the revelations cannot write fast enough to keep up with the visionary and hence cannot record everything, and they have to fill in details later; (3) due to the fact that, even if the writer can keep up with the visionary, error by the recorder is all the more likely due to the fact that visions and dictations may be too fast to write down accurately (*especially* if it includes conversations/dictations/words).

Now I want to delineate further the second point under number 3: errors and inaccuracies can be introduced even if the mystic is recording things *themselves*. This can be due to the same three causes mentioned in the previous paragraph (the only difference being that the mystic is the writer themselves this time and not another person). However, there is an additional possible source of error if the mystic is writing things themselves: due to the fact that, even if the mystic can keep up with their vision and/or dictation, error in the writing is all the more possible due to tiredness, fatigue, and distraction caused by physical illnesses and suffering which makes it harder to be an accurate writer (many mystics were victim souls with tremendous sufferings, such as hidden or visible stigmata, or a whole host of other physical sufferings, sometimes even caused by their voluntary penances or attacks from devils).

Now, I want to demonstrate how such errors and inaccuracies were present in some of the most famous mystics' lives, and then compare them to the characteristics of Maria Valtorta's revelations and how they were recorded.

Vatican Investigations Have Questioned the Reliability of Some of Anne Catherine Emmerich's Writings

If you research the history of Blessed Anne Catherine Emmerich's writings, you will see that the writings of her revelations, have, in fact, been corrupted by false additions by Brentano, who was the one who wrote her revelations down onto paper. Furthermore, there were some complications with its recording in the first place, which further introduced error and inaccuracies into her written revelations, as related by the following article:¹¹⁷⁵

Given that Emmerich only spoke the Westphalian dialect, Brentano could not transcribe her words directly, and often could not even take notes in her presence. Brentano would quickly write a set of notes based on what he remembered of the conversations he had with Emmerich in standard German when he returned to his own apartment. Brentano edited the notes later, years after the death of Emmerich.

Allegations of partial fabrication by Brentano

In 1892 when the case for Anne Catherine's beatification was submitted to the Vatican, a number of experts in Germany began to compare and analyze Brentano's original notes from his personal library with the books he had written. By 1928 the experts had come to the conclusion that only a small portion of Brentano's books could be safely attributed to Emmerich.

In 1923, in his theological thesis, German priest Winfried Hümpfner, who had compared Brentano's original notes to the published books, wrote that Clemens Brentano had fabricated much of the material he had attributed to Emmerich. Father Joseph Adam later analyzed the material and concluded that Hümpfner's personal criticism of Emmerich was unnecessarily harsh, and that Anne Catherine was a very pious woman, but that there are theological errors in the material Brentano had published. Adam's analysis has been accepted by the Vatican.

Numerous examples of possible theological errors have been pointed out in the material Brentano produced...The analysis of Brentano's personal library, after his death, by experts had revealed various apocryphal biblical sources among his papers which could have been used to enhance the narrations by Emmerich.

At the time of the beatification of Anne Catherine Emmerich in 2004, the Vatican position on the authenticity of the books produced by Brentano was stated by Father Peter Gumpel, who was involved in the study of the issues for the Congregation for the Causes of the Saints: "It is absolutely not certain that she ever wrote this. There is a serious problem of authenticity."

In the case of Anne Catherine Emmerich's revelations, we can identify these sources of inaccuracies or errors in the writing down of her revelations:

Inaccuracies and errors introduced by the transference of the vision and/or dictation onto paper can be due to the fact someone else is recording them and they make errors. This is especially apparent in Anne Catherine Emmerich's case because the one who wrote her revelations down onto paper (Brentano) didn't even speak her dialect and couldn't transcribe her words directly. Furthermore, he merely took notes in her presence – very quickly – *based on what he remembered* of the conversations he had with Emmerich, *after* he returned to his own apartment. It is plainly obvious the likelihood and almost certainty of errors and inaccuracies being introduced.

Furthermore, Brentano edited the notes he wrote later, years after Anne Catherine Emmerich died, and various investigators found “various apocryphal biblical sources among his papers which could have been used to enhance the narrations by Emmerich”. One of them, “who had compared Brentano's original notes to the published books, wrote that Clemens Brentano had fabricated much of the material he had attributed to Emmerich.” One article relates, “Similarly, compilers sometimes modify them. The first edition of Catherine Emmerich had St. James the Elder present at the death of the Blessed Virgin. When it was seen that this was incompatible with Acts of Apostles, it was dropped from later editions.”¹¹⁷⁶ There is just too much evidence of red herrings to conclude that there were not errors and inaccuracies introduced with regard to the written record of her revelations.

In fact, it is an important fact to know that Maria Valtorta actually read some of the writings attributed to Anne Catherine Emmerich's visions and had some very enlightening things to say about it.

There is a primary source of Valtorta's writings entitled *La Passione di Gesù dalle visioni di Anna Caterina Emmerich* (*The Passion of Jesus from the visions of Anne Catherine Emmerich*). The publisher relates concerning this work:¹¹⁷⁷

[This is a] reprint of an Italian edition of the visions of Anne Catherine Emmerich on the Passion of Jesus, preceded by extensive discussion of the life of the seer. This includes handwritten annotations on the pages by Maria Valtorta, written in pencil, but clearly visible in the reproduction. At the end is a brief "dictation" of Jesus, always about the visions of Emmerich, completed by the concluding remarks of Maria Valtorta, who considered Emmerich a true mystic, but whose visions, however, were altered by the free transcription of the German poet Clemens Brentano.

In the next sub-section of this e-book, I give the English translation of many of these handwritten annotations that Maria Valtorta wrote on the pages of Anne Catherine Emmerich's work that she read. However, the most lengthy and important comments Maria Valtorta wrote are included in the following article. This article gives what Valtorta wrote (and the dictations she received) about how Brentano ruined the recording of Anne Catherine Emmerich's writings in spite of the fact that Emmerich was an authentic mystic and had authentic, true visions:

[Maria Valtorta's Writings and Dictations About the Writings Attributed to Anne Catherine Emmerich](#)

Here is just a part of what she wrote:¹¹⁷⁸

Among the books, I see "Revelations – The Life and Passion of the Lord Jesus Christ – Anne Catherine Emmerich." I say, "This time, then, I [will] read it." And I do read it... What a disaster! I remain disgusted and bewildered, because except in a few points (5 or 6), I do not sense Jesus. While I close the book in disgust, in my heart I ask myself: "But has this woman really seen? and seen the divine? Or has she been deceived by Satan, or is a fraud?"

Jesus appears to me and dictates to me about Emmerich, saying: "she was a true seer illumined by God, but men altered the truth of her visions, spoiling everything...", and He ends, "You will show this to the Father."

Jesus:

The Church has reason to be perplexed about the work of Emmerich, because that work has been corrupted. But concerning yours and that of Sister Josefa Menendez, the Church should not be perplexed, because I am there.

See what damage the work of man can do to a revelation? Even if he works with the intention of honoring Me more, he spoils the gift of God. Every infidelity in things of revelation ruins them, because it is a wound introduced into the truth, which remains soiled by it.

Therefore I do not want [even] a syllable changed of what you have written. You were faithful in your writing. Let the others be faithful in leaving your writing intact.

The work of Brentano is thus detached from the Gospels, from the truth. Only in those points taken just as they are described in the Gospels, is there truth in this book. The rest is a magnificent painting by a very bad retoucher.

Valtorta:

[Jesus] is right. Reading such a ruin, I wept. And I really said: "The Church is right in wanting to be meticulous in examining revealed writings after such examples!"

In the margin by the true points – very rare – Jesus had me write: "here it is true." But how few there are! The rest is all fantasy.

Ah! That Brentano! What an ugly service he has done to Emmerich, and to souls in general. I have been so nauseated that...I do not read books like this anymore, even if they bring me mountains of them. This has been the first and remains the last. What a disappointment!

Furthermore, numerous examples of theological errors have been found in the works that Brentano produced. Also, other types of errors are found in the published writings attributed to Anne Catherine Emmerich, as the 1912 Catholic Encyclopedia alludes to:¹¹⁷⁹

If there is question of a particular fact related in these books and not mentioned elsewhere, we cannot be certain that it is true, especially in minor details. In particular instances, these visionaries have been mistaken: ...Catherine Emmerich has likewise given expression to false or unlikely opinions: she regards the writings of the pseudo-Dionysius as due to the Areopagite, and says strange things about the terrestrial Paradise, which, according to her, exists on an inaccessible mountain towards Tibet.

Keep these facts in mind when, later on in this sub-section, we compare the way the works attributed to Anne Catherine Emmerich were recorded and how it had questionable additions added by Brentano, to the way Maria Valtorta's writings came into being – without any outside interference and with multitudes of authenticating evidence that its recording was safeguarded by God – and you will clearly see that the authenticity of the written revelations in the *Poem of the Man-God* is *much* more reliable than the written revelations of Anne Catherine Emmerich.

Errors in Other Mystics' Writings

The 1912 Catholic Encyclopedia relates:

If there is question of a particular fact related in these books and not mentioned elsewhere, we cannot be certain that it is true, especially in minor details. In particular instances, these visionaries have been mistaken: thus Marie de Agreda teaches, like her contemporaries, the existence of crystal heavens, and declares that one must believe everything she says, although such an obligation exists only in the case of the Holy Scripture.

An article relates how mystics sometimes report different facts that indicate that some of the mystics were wrong in certain details:¹¹⁸⁰

Why do approved private revelations sometimes disagree with each other?

In the book "The Life of Mary as Seen by the Mystics" (Raphael Brown, Imprimatur, Nihil Obstat), the author [relates]:

"Next we must understand why it is possible that the writings or revelations of some saintly mystics have occasionally contained minor inaccuracies or details which do not agree with similar accounts of other equally holy mystics. This is especially observable when their visions represent historical scenes, such as the life and death of Jesus Christ and His Mother. For instance, St. Bridget and Mary of Agreda differ as to various details of the Nativity. Sister Anne Catherine Emmerich saw the Savior crucified with three nails, whereas St. Bridget saw four nails. And all three disagree concerning the number of years which the Blessed Virgin lived after the Crucifixion.

"This does not mean that in each case only one mystic saw correctly and the other must have been mistaken. For, as Father Poulain very wisely explains – and the importance of this statement for our work cannot be overstressed: When visions represent historic scenes...they often have an approximate and probable likeness only...It is a mistake to attribute an absolute accuracy to them...Many saints have, in fact, believed that the event took place exactly as they saw it. But God does not deceive us when He modifies certain details. If He tied Himself down to absolute accuracy in these matters, we should soon be seeking to satisfy in visions an idle desire for erudition in history or archeology. He has a nobler aim, that of the soul's sanctification, and to arouse in her a love of Jesus suffering. He is like a painter, who, in order to excite our piety, is content to paint scenes in His own manner, but without departing too far from the truth. (This argument cannot be applied to the historical books of the

Bible.)...God has another reason for modifying certain details. Sometimes He adds them to a historical scene in order to bring out the secret meaning of the mystery. The actual spectators saw nothing similar...We see, therefore, that it is imprudent to seek to remake history by the help of the saints' revelations."

Therefore, we can see the genius in the Church's teaching on private revelation ("not indeed for the declaration of any new doctrine of faith, but for the direction of human acts" – St. Thomas Aquinas). Furthermore, if a Catholic is not obliged to interpret certain parts of public revelation literally (such as a literal six-day creation, with 24 hrs./day) then neither should private revelation be necessarily interpreted with the same strictness.

Other examples of discrepancies are reported by users on a Catholic forum. Note that I have not verified these details personally, so take them with a grain of salt, but I trust that the existence of these errors is most likely probable and hence you can likely trust what these people report. Here is what people have reported:¹¹⁸¹

Anne Catherine Emmerich states that Mary's mother was alive at the time of the birth of Jesus, while Mary of Agreda says that she had died before the birth.

Anne Catherine Emmerich states that Mary died in Ephesus and not all the Apostles were present (notably St. Thomas), while Mary of Agreda states that Mary died in the Cenacle in Jerusalem with all the Apostles present plus many more.

The visions of Maria Valtorta show that St. John the Apostle was the sole witness of Our Lady's Assumption, which took place in the house in Gethsemane in Jerusalem. Note that all three mystics have different facts with regards to the Assumption (location and/or number of Apostles present). Of course, they all agree on the most basic important fact: the Assumption of Mary's body and soul took place (and two of these three visionaries wrote their revelations a century or more before the dogma of the Assumption was defined in 1950).

From another Catholic forum:¹¹⁸²

Emmerich also says that the world was about 4,028 years old when Jesus was 31 years of age, meaning that the world was 3,997 years old when Jesus was born; but Ven. Mary of Agreda in the *Mystical City of God* says that the world was 5,199 years old when Jesus was born. Also, Anne Catherine Emmerich says that St. Joseph was 45 years old when Jesus was born, while Mary of Agreda says that he was only 33 years of age when espoused to Mary, who was not yet 14 (they married shortly after, and presumably Mary bore Jesus within a year).

My version of St. Chrysostom's argument supports Emmerich's date for the birth of Christ.

I have compared Bl. Anne's chronological information to that of Ven. Mary, and the former's information is much more accurate, coherent, and useful than that of the latter.

The above excerpts are just to show some examples of errors that exist between the writings of the written revelations of different authentic mystics.

When it comes to estimating the ages of people in visions, you must keep in mind that frequently the ages given by the mystics are only estimates based on their own subjective human judgment and are not divinely revealed. Many times this is clearly apparent from the context, such as when it is explicitly mentioned in the writings of Anne Catherine Emmerich's visions that she stated that she wasn't sure about the date or age given (that it was a personal estimate of hers based on what she saw in the vision in the same way you might estimate the age of someone you observe walking down the street).

An author analyzed Mary of Agreda's *Mystical City of God* and pointed out many errors in her writings – errors involving history, biological facts, and evidence that suggests that she incorporated facts that were influenced from her time but do not seem to match the reality of what it was probably like in Christ's day. This article is here:

[A Critical Review of Mary of Agreda's Mystical City of God](#)

Much of what she points out seems an accurate assessment of Mary of Agreda's writings which I agree with, but I disagree with her last statement: "Time has cost *The Mystical City of God* whatever credibility or spiritual value it once had, leaving Mary of Agreda as a curious footnote in Church history." I agree that certain historical elements in it are inaccurate and erroneous and hence are of less value and are of little credibility. However, there are a tremendous amount of *spiritual* lessons that *are* accurate, credible, and are unusually sublime that should not be lightly disregarded and cast aside. That said, I believe the *Poem of the Man-God* is superior in almost every way (in both historical accuracy and spiritual lessons) and so it is reasonable to choose to read Maria Valtorta's revelations instead of Mary of Agreda with your limited time. But I think it is going too far to outright throw out the entire *Mystical City of God* due to some elements in it that are inaccurate and incorrect.

I now want to expound a little bit on the unusual and detrimental circumstances that occurred with Mary of Agreda when she was rewriting the *Mystical City of God*. An article relates:¹¹⁸³

As if to show to all the perfect obedience of Venerable Mary [of Agreda], and that she was only the instrument of Heaven, Almighty God permitted a substitute confessor to command her in 1643 to burn *The City of God* and all her writings (numerous by that time, all written under obedience). Immediately and "without reply, she burned all the manuscripts that were within her power" (Boullan 299; cf. Carrico, 65). Her regular confessor returned and commanded her to rewrite it. He died shortly thereafter, and the same confessor as had substituted for him before was appointed her confessor and, having come into possession of all her other writings, burned them also (Boullan, 300; Carrico, 65).

This confessor died in 1650 and by God's mercy a prudent confessor, Father Andrew de Fuen Mayor, was appointed and he confessed her until her death in 1665. He, again with his superiors and Almighty God and our Immaculate Queen, commanded her to re-write *The City of God*, even threatening her with the censures of the Church to overcome her even deeper humility. She promptly obeyed, beginning on December 8, 1655 (Venerable Mary, *Conception*, 21) and finishing on May 6, 1660 (Carrico, 68). This time the ancient serpent was given full permission to do all in his power to hinder the work. Venerable Mary stated: "...I have not composed a sentence or a word, nor have I brought myself to write the least part of it, without experiencing more temptations than the letters of the alphabet of which it is composed" (*Coronation*, 5). Yet, in one of the most astonishing facts in the history of literature, Venerable Mary rewrote all 2600-plus pages essentially word-for-word! This fact is called a miracle by Pope Benedict XIV:

"...It happened, not without a miracle, that the same work was rewritten by the servant of God, without any discrepancy from the one which was burned previously, except for certain unimportant additions."

It is true that she wrote the lessons of the Holy Ghost word-for-word again, but *not* her descriptions. In rewriting her visions, she had the disadvantage of writing them *18 years after she had her visions*! She was not given her visions a second time 18 years later. She had to write her descriptions of her visions from memory, and this is where a tremendous amount of error was introduced that was not present in the first work she produced 18 years earlier in 1637.

Jesus gave a dictation to Maria Valtorta on September 24, 1944 where He discusses Mary of Agreda's work because someone had been asking for some time for Maria Valtorta to ask Jesus about this. Here is the dictation where Jesus discusses her:¹¹⁸⁴

...More and more sweetness, my friends and servants, and then more and more prudence and discretion.

I told you yesterday, "If you produce an orderly work." *If you produce. I did not say, "Do so" or "Do so at once."* When you produce it—and do not be in a hurry so as not to cause harm instead of benefit—observe the rules I give you and shall give.

But in the meantime be respectful towards My words from the outset and also, to some extent, towards the wish of My "spokesman" [Maria Valtorta]. He, too, has his part in this event. He should be heard and not left aside without mercy, out of excessive affection for his work.

Do not be in a hurry. The spokesman's life is short, and time is long. When the secrecy of the tomb protects the one who was the spokesman, you will still have considerable time to go on acting. Do not display human haste, even if it bears a superhuman appearance. God's affairs mature *slowly* and *last*. Man's, *prematurely*, and they *collapse*.

Do you see? There is a person wishing to know something about the enigma of Agreda? [Venerable Mary of Agreda (1602-1665)] Who ruined the *truly holy* work of Mary of Agreda? Men's haste, which prompted caution and resentment. It forced a remake of the descriptive part by the illuminated woman. *In the part containing instruction, the Spirit provided, and its teaching remains the same.* What did that remake lead to? Great suffering, exertion, and disturbance in the illuminated woman and corruption of the magnificent primitive work.

Every describer and prophet is a slave to his time while he writes and sees (I am speaking of those writing by God's will), he writes by describing exactly, even in a manner contrary to his mode of seeing, in keeping with his times. He is astonished, for instance, at not seeing one thing or another or at noticing objects and ways of life different from those in his time, but he describes them as he sees them. When having to repeat a whole series of visions without seeing them anymore, however, some time after the visions were received, he falls over and over into his own personality and the customs of his time. And those coming after are then dismayed by certain excessively human traces in the sketching of a picture from God.

Mary of Agreda, in the descriptive part, thus fell into the frills of Spanish humanism, turning the holy poverty in which My Mother lived, Her sublime creation on earth, and Her reigning in Heaven into a bundle of elements of rutilant pomp from Spain's royal court in the most pompous era there has ever been. Her tendency as a Spaniard, and a Spaniard of her time, and suggestions by others—who, because they were Spaniards, and of that time, were led to see, dream, conceive of, and *transfer* into the eternal and supernatural domain what was temporary and human—adorned the descriptions with the tinsel which deforms without honoring.

It is a big mistake to impose certain remakes! The human mind! *Perfect and very imperfect*, it cannot repeat something—especially a work of this kind and these proportions—without falling into errors—involuntary ones, but doing harm to what was perfect because it was illuminated by God.

Why don't I illuminate the instrument again? *For the sake of the instrument, I would. But the incredulous deserve a punishment. I am not man's servant, but man is Mine. God comes, halts, acts, and passes on. When man says, "I don't want this" and destroys God's work or skeptically and incredulously says, "I don't believe" and wants imprudent proofs, God does not always return. And who is stricken? God? No, man.*

For some time I have wanted to speak about Mary of Agreda, for there was a person who so desired and I satisfy proper desires. But I reserved the topic for this time because it was useful that way. I am able to await the propitious moment. Learn from Me.

This dictation to Maria Valtorta is very enlightening. Even if you still doubt the divine origin of these words after reading all of the 13 detailed proofs of the divine origin of Maria Valtorta's revelations, just consider the merit of the words themselves.

Jesus distinguishes two works: the *first* work that Mary of Agreda wrote, and the *final* work that Mary of Agreda wrote *18 years later*. Jesus says that the *first* work was perfect (or near perfect) because it was illumined by God in all its parts: both the descriptions of visions and the part containing instruction that the Spirit provided. However, Jesus says that the *final* work was no longer perfect. He says that in the final work the descriptive part was corrupted with human elements that made it erroneous, deformed, and basically ruined it; but He said that the part containing instruction that the Spirit provided, it was still illumined by God and these teachings remained the same as the original work and were not corrupted, but holy and trustworthy.

Jesus specifically mentions exactly what these human corruptions in her *descriptions* of the visions were. If you compare what Jesus said to the article a number of pages back that I entitled “A Critical Review of Mary of Agreda's Mystical City of God”, you will see that both the article and Jesus’ dictations pin-point exactly what these human corruptions were. Jesus says it plainly:

Mary of Agreda, in the descriptive part, thus fell into the frills of Spanish humanism, turning the holy poverty in which my Mother lived, Her sublime creation on earth, and Her reigning in Heaven into a bundle of elements of rutilant pomp from Spain’s royal court in the most pompous era there has ever been. Her tendency as a Spaniard, and a Spaniard of her time, and suggestions by others—who, because they were Spaniards, and of that time, were led to see, dream, conceive of, and *transfer* into the eternal and supernatural domain what was temporary and human—adorned the descriptions with the tinsel which deforms without honoring.

In the first work, there was not this element of false human additions because she wrote her revelations down immediately after she received her visions, whereas in her last work, she wrote them down 18 years after she had these visions! As Jesus relates:

Every describer and prophet is a slave to his time while he writes and sees (I am speaking of those writing by God’s will), he writes by describing exactly, even in a manner contrary to his mode of seeing, in keeping with his times. He is astonished, for instance, at not seeing one thing or another or at noticing objects and ways of life different from those in his time, but he describes them as he sees them. When having to repeat a whole series of visions without seeing them anymore, however, some time after the visions were received, he falls over and over into his own personality and the customs of his time. And those coming after are then dismayed by certain excessively human traces in the sketching of a picture from God.

It is a big mistake to impose certain remakes! The human mind! *Perfect and very imperfect*, it cannot repeat something—especially a work of this kind and these proportions—without falling into errors—involuntary ones, but doing harm to what was perfect because it was illuminated by God.

It is established that the part containing instruction that the Spirit provided is exactly the same in her last work as in her first work and that this part was protected from error by God. But the descriptions of the visions supplied by Mary of Agreda were corrupted in her last work, even though they were near perfect in her first work. So the question arises: why didn’t God grant her visions of everything again, and/or illuminate her intellect a second time so that she could write her last work (her third one!) without error? To answer this, we must remember that her original

work encountered tremendous hostility by many skeptical and incredulous and imprudent ecclesiastics. And then on top of that, some demanded imprudent proofs of its divine origin.

Jesus answers this question directly:

Who ruined the *truly holy* work of Mary of Agreda? Men's haste, which prompted caution and resentment. It forced a remake of the descriptive part by the illuminated woman. *In the part containing instruction, the Spirit provided, and its teaching remains the same.* What did that remake lead to? Great suffering, exertion, and disturbance in the illuminated woman and corruption of the magnificent primitive work.

...Why don't I illuminate the instrument [Mary of Agreda] again [for the third and final work]? *For the sake of the instrument, I would. But the incredulous deserve a punishment. I am not man's servant, but man is Mine. God comes, halts, acts, and passes on. When man says, "I don't want this" and destroys God's work or skeptically and incredulously says, "I don't believe" and wants imprudent proofs, God does not always return. And who is stricken? God? No, man.*

We must remember the Scripture: "Thou shalt not tempt the Lord thy God." (Deuteronomy 6:16) When men abuse God's gifts, God can say His "Enough!" and deprive them of the gift. Remember the parable of the talents, where Christ compares how the good steward is rewarded and given more as a reward for his faithful service, and how the wicked and slothful servant is thrown out into exterior darkness and has his single talent taken away for his foolish use of the talent, whereupon Christ said: "For to every one that hath shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have shall be taken away." (Matthew 25:29)

Christ said in a dictation in the *Poem of the Man-God*:¹¹⁸⁵

You all ought to remember that God, after using all His mercy, for the sake of His own honor, can say also "Enough" to those who, as He is good, think it is right to take advantage of His forbearance and tempt Him. It is an old wise saying.

Therefore, God considered it just not to give Mary of Agreda visions anew and/or an illumined mind in her writing her descriptions of her previous visions when she wrote her last work. Jesus said that He would have done it for the sake of His holy and faithful servant, Mary of Agreda, but He chose not to in order to punish others in His Church who were tempting Him and had abused His first gift (her first work) beyond the limits that He deemed acceptable.

So, to summarize, there are two possible sources of errors in the writings of mystics:

(1) The actual vision of a particular mystic itself may be inaccurate in unessential or minor details. This may be because God Himself does not wish to reveal the vision in perfect historical accuracy in minor details because it is irrelevant to the mission and fruits God wants to bring to mankind through the revelations in question, as well as to deter curious searchers from looking for scientific and historical realities to the neglect of the spiritual realities that might save their soul. That is, God wishes “that the revelation can be regarded as Divine in its broad outlines, but doubtful in minor details”.

(2) The transference of the vision and/or dictation onto paper may introduce inaccuracies and errors, and this is most certainly one of the major causes of such errors in the revelations of many of the mystics. The inaccuracies and errors introduced by the transference of the vision and/or dictation onto paper can be (1) due to the fact someone else is recording them and they make errors, or (2) the mystic may make errors if they record the revelation themselves.

In the case of Anne Catherine Emmerich, the first possibility *may* exist for some of her visions (that is, sometimes God purposely did not give her visions of perfect historical accuracy in unessential or minor details), and the second possibility *definitely* exists: Brentano recorded her visions and introduced errors himself. Both the recording of her revelations were prone to error, and Brentano introduced outside erroneous sources into the writings he attributed to her (such as apocryphal sources). Because of this, we cannot even be certain which of the details in her visions were completely hers or were additions by Brentano from other sources.

In the case of Venerable Mary of Agreda, the first possibility *may* exist for some of her visions (that is, sometimes God purposely did not give her visions of perfect historical accuracy in unessential or minor details), and the second possibility *definitely* exists: errors were introduced into the recording of Mary of Agreda’s third (and last work) because she was writing what she remembered of her visions that she had *18 years earlier*! This is most certainly likely to introduce error into the descriptions of her visions because her memory isn’t perfect, and time changes your memory of things, in the same way that if you try to recall a dream you had last night an hour after you get up, you may remember many details of your dream, but no doubt it may be distorted by your imagination which has been actively thinking ever since you got up and is influenced by new situations during the day. However, it is worthy of belief that the part containing instruction that the Spirit provided in her writings is free from error and was safeguarded by God.

Therefore, it can be said that in both the writings attributed to Anne Catherine Emmerich and in the writings of Mary of Agreda, there are some *theological* errors (although they have been

declared by competent ecclesiastical authorities to be minor), and there are some minor and major *historical and scientific* errors.

We can also look at the case of Therese Neumann. John Haffert, a co-founder and the former head of the famous Blue Army of Our Lady of Fatima (which once consisted of 25 million members) discusses her in his 17-page booklet about the *Poem of the Man-God* entitled *That Wonderful Poem!*.¹¹⁸⁶

As was said above, what is special about the work of Maria Valtorta is that it is *firsthand*. The visions of Therese Neumann and Catherine Emmerick are *as told to someone else*, and therefore incomplete and perhaps even somewhat distorted. (The latter may especially apply to Brentano's accounts of the visions of Catherine Emmerick.) Consider this example:

THERESE COULD NOT REMEMBER

During Therese Neumann's vision of the Annunciation, Father Naber (her pastor and confessor) could not write down quickly enough what Therese said. He interrupted to ask her what word followed another. Therese (and this was only a few words later!) said: "You should have written it down faster, Father, *I don't know anymore*."

So we can imagine how much conjecture may have been necessary, for writers who had to fill out the description of visions not exactly remembered.

We know there are no such distortions in the *Poem*, which was written while the visions were being heard and seen.

As you can see, even in the case of Therese Neumann, her written revelations had errors and inaccuracies and gaps introduced by the fact that someone else was writing down her revelations and he couldn't keep up with her.

I haven't researched the facts regarding details of other mystics' writings, such as St. Bridget of Sweden, etc. I think that covering the details of the three most popular authentic mystics suffices, especially since their revelations are the most voluminous and the most frequently read.

How Maria Valtorta's Revelations and the Transcription of Them into a Written Format Has Been Uniquely Preserved From Error to a Very High Degree

Now I finally want to discuss Maria Valtorta and show how her revelations and the transcription of them into a written format has been uniquely preserved from error to a very high degree, and how most other similar mystics' revelations and their transcription were not necessarily preserved from error to the same degree. By other mystics, I am referring to those who have had historical visions of Our Lord's and Our Lady's lives and have bequeathed to the Church voluminous revelations (hundreds or thousands of pages) about historical visions of the life of Our Lord and Our Lady, especially the most prominent and widely-read ones: Blessed Anne Catherine Emmerich, Venerable Mary of Agreda, and Therese Neumann. I'm not comparing Valtorta and her writings to mystics of non-historical visions or messages of significantly shorter duration such as the mystics/visionaries of Fatima, La Salette, Lourdes, Our Lady of Guadalupe, etc., who no doubt, like Valtorta, had highly accurate transcription onto paper of their dictations and descriptions of visions, but unlike Valtorta, had a very small percentage of content, relatively speaking, in which errors could be made. To make my point regarding the last observation: none of them came close to writing 15,000 handwritten pages of dictations and descriptions of visions which come out to approximately 4,000 typewritten pages like Valtorta has.

Now, before I continue, I want to make a preliminary note. It is to be noted that authentic private revelation may be believed with a level of faith that is commonly termed "human faith" which recognizes that authentic visions and dictations come from God, an angel, or a saint, but also recognizes that the seer may have introduced error from their own misunderstanding or there might have been minor or major error introduced in the process of transcribing their supernatural vision or dictation onto paper. Public Revelation (the Deposit of Faith) must be believed with what is called "divine faith", that is, recognizing it as infallibly coming from God where God Himself guarantees its integrity and indefectibility, such as is the case with the canonized Scriptures. That said, even though we cannot ascribe divine faith to an authentic private revelation, there is no reason why God cannot preserve an authentic private revelation from error to a very high degree and that we can't believe that God has done so. In fact, God has already done so countless times in the history of the Church, examples being the dictations, secrets, and messages of Our Lady of Fatima, Our Lady of Lourdes, the Sacred Heart revelations, Our Lady of Guadalupe, etc., and the Magisterium has permitted the faithful to believe these dictations, secrets, and messages and their transcription onto paper to be preserved from error to a very high degree with a level of human faith that is proper for private revelations. As such, we are perfectly free to believe that Maria Valtorta's dictations and visions and their transcription onto paper were preserved from error to a very high degree, and the evidence indicates and is increasingly verifying that this is true.

Just like Venerable Mary of Agreda, Maria Valtorta wrote down all of her revelations onto paper herself (without an intermediary) and under the command of obedience from her spiritual director to whom she was subject by a vow of obedience.

Now let's look at what Maria Valtorta reports as to how she received these revelations.

Shortly below is given the testimony of Maria Valtorta herself. But first I'd like to introduce it with an introductory note from an article:¹¹⁸⁷

Valtorta herself testifies—"by the Order of Jesus," she says—to the truth of what she has written, sometimes under very adverse circumstances. As a paraplegic for the last 26 years of her life, Valtorta wrote over 15,000 pages of her original handwritten manuscripts on a tablet supported on her legs in a semi-prone position in bed. When adverse circumstances delayed her recording of a revelation and diminished her memory of it as she later attempted to write it down, she received Divine help both in recording the revelation accurately—sometimes Christ repeated it for her—and in correcting any mistakes in the "hard" copy typed from her original manuscripts by her spiritual director, Fr. Romuald Migliorini, O.S.M.

This Divine assistance to which Valtorta attests in correcting and reviewing the final drafts of her revelations, thus bears witness to the value and care that Christ Himself gives to this precious treasure bequeathed to His Church of today.

Here is her testimony written on July 2, 1948:¹¹⁸⁸

I, Maria Valtorta, declare that all that I have written and described corresponds exactly to all that I have seen and heard, whether I wrote under dictation, or in private lessons (private lessons are those which are separate from the Pregospel - the Gospel - the Postgospel) which I have written some hours after having the lesson, being unable to write at the moment I received it either from too great a [physical] collapse, or from the presence of strangers. In this case I am always assisted by Our Lord Jesus Christ, by Most Holy Mary, or by the Holy Spirit, Who help the weakness of my memory by repeating to me or suggesting to me how I should say it, according to whether they are words I heard or visions I viewed contemplatively.

If I myself feel that I do not have the assistance of my Most Holy Helpers, I make no attempt to write or describe [anything], but I await Their coming in order to do it, because I realize I would only know how to use words and descriptions which would not correspond perfectly to what I saw and heard, due to my incapacity to describe the supernatural visions or to repeat the sublime lessons of Wisdom, and of the Spouse and Mother of Wisdom.

Therefore let it be held for certain that whatever I have set down in my notebooks corresponds exactly to the truth.

Even in the corrections of the typescripts I have the assistance of Our Lord Jesus Christ in whatever is of the Gospel, and the assistance of the Holy Spirit for the other lessons (Angelic Masses¹⁵ and Pauline Epistles, or other lessons of the Bible).

And while with grateful adoration I give thanks to God and Mary for Their assistance, I declare also that whatever I have known supernaturally and set down on paper with regard to: the Life of Mary and of Her Divine Son, the Unity and Trinity of God, the Immaculate Conception of Mary and Her Virginal Maternity occurring through the work of the Holy Spirit; on Her eternal Virginal Integrity, Her blessed Assumption, the Incarnation, Passion, Resurrection and Ascension of the Word; on the Apostolic Church, the Sacraments, the Last Things: in short, with regard to everything that is an article of faith for the faithful Catholic—I have known these solely by supernatural means and not by myself alone, but through grace and universal salvation.

And since I have received this for everyone, I give without retaining anything of what I have received. And I give it to the [religious] Order which Jesus Christ has chosen to be the guardian and administrator of this supernatural treasure of wisdom.

God's reasons for this choice are known *completely* to God and to the Mother of God, Who have enumerated them to me. But I can only say a part of them—This: that the divine Word, newly poured out and given to Humanity¹⁶ to fortify it in the hour of semi-darkness— forerunner of the hour of darkness which it is now traversing—is given to humanity as It was given to Israel through Mary and with the protection of Joseph, and again was later given by Mary to the masses: [that Word] is now given in the same way *by means of the Order of the Servites of Mary*—to which the little Maria, the Messenger, belongs—and *with the protection of the Order*, which in this case is acting as the servant of the Word like Joseph and, like Joseph, is Its protector. And it is the divine Will that the Order of [Servites] of Mary have the same affection for the Word as did Most Holy Mary and Saint Joseph, perfect servants of God.

¹⁵ “*Angelic Masses*” – probably a reference to her writings published under the title *The Book of Azariah*. See the subsection of this e-book entitled “*Other Writings of Maria Valtorta and Recommended Books*” under the higher hierarchical section entitled “*Additional Resources and Reading on the Poem of the Man-God and Maria Valtorta*” for more information about this work.

¹⁶ “...the divine Word, newly poured out and given to Humanity...” – this refers to *The Poem of the Man-God*.

I add to the above testimony, the last sentence of another handwritten statement written by Maria Valtorta, which is included in full in the section of this e-book entitled *“Proof by the Poem’s Unquestionable Expertise, Deep Knowledge, and Exhaustive Information in Such a Wide Variety of Theological and Scientific Subjects, and the Fact Almost 15,000 Handwritten Pages of Such Was Written in Only 3½ Years Amidst Her Unusually Severe Physical Condition and Illnesses and Even Though She Lacked the Learning, Resources, and Books Required to Write a Work a Tenth as Profound as This”*. The last sentence of her testimony reads:

I can assert that I have not had human sources to be able to know what I am writing and what, even while writing, I often do not understand.

Notice that in her testimony above, Maria Valtorta testifies that she does *not* write *unless* she has divine assistance. The divine assistance is not even limited to the original writing down of her visions and descriptions – it is even in the corrections (albeit few they were) that she does later! What a unique grace among mystics! She says: “even in the corrections of the typescripts I have the assistance of Our Lord Jesus Christ in whatever is of the Gospel, and the assistance of the Holy Spirit for the other lessons.” She declares, “Therefore let it be held for certain that whatever I have set down in my notebooks corresponds exactly to the truth.” She also declares again and again in multiple places throughout her writings that whatever she knew and wrote she knew *solely* through supernatural means, not by herself alone, and this to such an extent that she often does not understand what she is writing (because so much of what she wrote exceeded her learning and her ordinary capacities of intelligence and wisdom).

Now consider the above just-mentioned facts and compare them to what I wrote earlier about possible sources of error for the mystics:

The transference of the vision and/or dictation onto paper may introduce inaccuracies and errors, and this is most certainly one of the major causes of such errors in the revelations of many of the mystics. The inaccuracies and errors introduced by the transference of the vision and/or dictation onto paper can be (1) due to the fact someone else is recording them and they make errors, or (2) the mystic may make errors if they record the revelation themselves.

Now I want to delineate further the second point: errors and inaccuracies can be introduced even if the mystic is recording things themselves. This can be due to (1) the mystic recording the vision some time after the vision ended and they have since forgotten details or their imagination introduced inaccurate details (in the same way that if you try to recall a dream you had last night an hour after you get up, you may remember many details of your dream, but no doubt it may be distorted by your imagination which has been actively thinking ever

since you got up and is influenced by new situations during the day); (2) due to the fact that the mystic cannot write fast enough to keep up with the vision and/or dictation and hence cannot record everything, and they have to fill in details later; (3) due to the fact that, even if the mystic can keep up with their vision and/or dictation, error in the writing is all the more likely due to the fact that visions and dictations may be too fast to write down accurately (*especially* if it includes conversations/dictations/ words); (4) due to the fact that, even if the mystic can keep up with their vision and/or dictation, error in the writing is all the more possible due to tiredness, fatigue, and distraction caused by physical illnesses and suffering which makes it harder to be an accurate writer (many mystics were victim souls with tremendous sufferings, such as hidden or visible stigmata, or a whole host of other physical sufferings, sometimes even caused by their own voluntary penances or attacks from devils).

If you analyze all the ways just mentioned that a mystic could make errors, you'll appreciate the special protection Maria Valtorta claims she received: not only does she write down her revelations without any intermediary person, but she has divine assistance when she is writing and she has divine assistance when she is correcting the typescripts! This multitude of divine assistance corrects the inevitable errors whose source I just described above (from a failure of the mystic to keep up with the dictations/conversations/words, from error due to the physical fatigue and suffering of the mystic, etc.)

She has protection in other ways too. But before I introduce these other protections and advantages given to her revelations by God, I want to repeat what I wrote earlier about the difference between whether a mystic writes down their revelation during or after a vision or dictation:

It has been established by Catholic scholars that while a mystic is in ecstasy – whether an incomplete ecstasy to give them the means to dictate or write the revelations they have, or a complete ecstasy – the ability of their intelligence to grasp, understand, and tell increases, whereas afterwards, once they come out of ecstasy, they return to their own intelligence. For those revelations where the mystic is writing down the revelations *after* their ecstasy once they come out of it, the probability of errors brought in by human error and human misunderstanding of what they perceived and/or heard earlier is dramatically increased. In almost all cases, this is almost certain to introduce at least *some* minor errors or inaccuracies. For those revelations where the mystic is writing down the revelations *during* their ecstasy before they come out of it, the probability of errors brought in by human error and human misunderstanding of what they perceived and/or heard is dramatically reduced, although the possibility of errors caused by the physical action of recording it still remains.

In the case of Maria Valtorta, she wrote down everything while she was in partial ecstasy – that is, *during* her ecstasy and visions and not afterwards (by contrast, with Anne Catherine Emmerich, Brentano wrote down details of her visions *after* her visions occurred, and with Mary of Agreda, she wrote her last work 18 years *after* she received her visions).

Furthermore, when there were outside interferences, Maria Valtorta's visions stopped, and then her visions were resumed again at a later time after the outside interferences went away. She talks about this in the *Poem*, and says that this happens so that she may not omit any detail or make even a slight error. I give the excerpt where she discusses this below:

Poem of the Man-God (English translation in five volumes), Volume 3, Chapter 360, p. 494:

At last I can write what has kept my mental sight and hearing busy as from early dawn this morning, making me suffer from the strain in hearing the noise of worldly matters from outside and in the house, while I must see and hear the things of God, and making me impatient of everything different from what my spirit sees.

How much patience is required... not to lose my patience while waiting for the moment to say to Jesus: "Here I am! Now You can go on!" Because – I have said so many times and I will repeat it – when I cannot continue or begin to write what I see, the scene stops at the very beginning or when I am interrupted, and is resumed again when I am free to follow it. I think that God wants that so that I may not omit any detail or make even a slight error, what might happen if I had to write some time after seeing.

I can assure you in all conscience that what I write, because I see or hear it, I do write it while seeing or hearing.

Notice that she testifies that she writes down her revelations *while she is having her vision* and not afterwards. Also notice how God purposely resumes her visions where she left off, or starts again from the beginning of them, so that she won't miss anything. This is certainly a unique gift from God so as to preserve the work from the least error.

She refers to another instance of this occurring in the *Poem of the Man-God*.¹¹⁸⁹

And what about [Jesus'] voice? Well: I have heard Him speak for almost two years, and yet at times I lose the thread of His speech as I become so engrossed in studying His voice. And Jesus, very kindly and patiently, repeats what He said and He looks at me with His smile of the good Master to ensure that nothing is missing in His dictation because of my delight in

enjoying and listening to His voice and studying its tone and charm... And at times I remain still, with the pen in my hand, listening, and I then realize that He has gone too far ahead, and that it is impossible to catch up with Him... and I remain still, and Jesus kindly repeats the words. He does the same when I am interrupted, to teach me to patiently endure bothersome things or people, and I make Him understand how “bothersome” they are when they deprive me of the beatitude of listening to Jesus...

Christ Himself testifies through her dictations about this special protection. Even if you are still skeptical of whether her dictations are from a divine origin or not, consider the words themselves and the arguments He gives, which are all verified by facts and eyewitnesses to the truths He mentions (such as her physical suffering and the circumstances of her environment when she wrote her writings). In a dictation she received from Christ on December 6, 1947, He explains and argues quite well how the unfavorable distractions from others and her chronic illnesses is itself another proof of the divine help she receives in writing these works, as well as why her visible corrections shortly after the dictations are further proof that it is not her alone that writes these works. He also describes the nature of the help she receives from Him for the written work of this private revelation:¹¹⁹⁰

Jesus says:

...I say: the valid proof that *it is not you* who write with your own thinking and knowledge is precisely given by the phrases written between the lines and by the visible corrections that can be seen in the dictations. These are caused by *the physical weakness and sometimes the fatigued mind* of the bed-ridden megaphone [Maria Valtorta], overwhelmed by seven chronic diseases that break out again at times, all or in part, afflicting the writer with sufferings and deathly weakness; they are caused by *the disturbances and inconveniences in the surroundings* of the megaphone who writes in surrounding conditions that are neither peaceful nor comfortable; *and above all, they are caused by the difference between the rush of the voices, that sometimes dictate fast, and the possibility of her weakened hand to follow the swift words of the dictating "voices."*

What happens in such cases? That some sentences remain interrupted and some phrases are omitted. The megaphone tries to remember them, while following Me or following other “voices”, to add them once the vision is finished. But when she does so, she cannot do it precisely and forgets some of the dictated words or writes them wrongly, not as they had been dictated.

It is then – and I order you to believe these words, I order you in My full Majesty as God and divine Master, Who can give orders to His subjects just as He gave orders to His patriarchs and prophets as to what must not be done or believed or carried out to be His elect people on Earth and His eternal children in the eternal Kingdom – *it is then that the Master, I, Jesus, intervene and come to the rescue, or the megaphone's guardian angel does*, the much-venerating assistant of the heavenly manifestations and angelic intelligence not subject to human tiredness or weakness such as the megaphone has (since the megaphone is still a human creature even though she is the beloved Little John whom I love extraordinarily) *and we come to the rescue of God's instrument, completing the sentences that remained interrupted, filling in the gaps that came about in the phrases, or dictating again*, from the beginning to the end, *those passages in which the megaphone's good but ignorant will caused some harm, and thus we reconstruct the lessons just as they had been given and heard*. Therefore, and I order you to believe it, *the Work reports accurately My thoughts, My actions, My manifestations, and the words and actions of My Mother, of the Twelve, and of those moving around Me and us all*.

...to explain the words written between the lines or recopied...let them consider the state of the megaphone and how and where she writes. Let them consider that only.

Around her there is not the tranquil peace of a convent and a monastic cell, where it is easy to concentrate to compose lessons and sermons. But the megaphone is surrounded by the environment of a common household, which the other people's voices disturb, which the neighbor disturbs, and I ordered the megaphone to welcome the neighbor *always*, both out of charity and to repair the damage caused by the imprudent behavior of those in charge of safeguarding the "King's secret", by stirring up enthusiasm harmful to the Work and distressing to the megaphone.

Really, because of the charity that the megaphone exercises towards her neighbor, in accordance with My command, the neighbor does not think twice before going to the megaphone for all their necessities or needs for comfort. And this, although it brings out many flowers of patience and charity in the megaphone's flower-beds, disturbs her work as a megaphone.

It has been said and established by the scholars of My Church, with regard to those who live an extraordinary life, that while they are in ecstasy – whether an incomplete ecstasy to give them the means to dictate or write the revelations they have, or a complete ecstasy – the ability of their intelligence to grasp, understand, and tell increases, whereas afterwards, once

they come out of ecstasy, they return to their own intelligence. That is what happens in Little John, “an eagle when I invest her, a little dove when I no longer fill her with My splendors.”

It has been said, and it is established, that even though a revelation granted by God to a soul chosen for a supernatural and extraordinary mission is always perfect, it can be interpreted and told with secondary errors by the creature. This is because the divine or heavenly perfection mixes and blends with the smallness of the creature and can be altered in some details. *This is why I watch over, and Little John’s angel watches over, to restore the thoughts just as they had been dictated, the thoughts which external causes broke up and which the spokeswoman involuntarily did not reconstruct well.*

But I repeat: just as it was given to you all, the Work reports the exact and complete truth of My teaching.

Someone objects: “The Lord could have given the writer strength, speed, memory, intellectual ability, and quiet around her, to prevent the corrections that bother us.”

I could have granted everything, even a clear and certain handwriting. But I did not want to grant them, so as to prevent you from saying: “The handwriting is not trembling, there is no evidence of fatigue or slowness in writing, *therefore* the megaphone’s alleged infirmities are a sham.” There is already someone saying that... I did not want to grant them, so as to prevent you from saying: “There is not one added phrase, not one error in adding it, *therefore* the megaphone is not a megaphone, but a human author that knows what she wants to write, either having learnt it elsewhere, or from her own ability.” There is already someone saying that...

And to this last idea I reply: “*It is not so.* But even if it were so, it would prove *that if, on her own, uneducated as she is, Little John says divine words, then it is obvious that the Author of Wisdom, the Holy Ghost, lives in her with the fullness of His gifts. Therefore, the Work is still words of God.*”

I could do anything. Even destroy the Work and dictate it again. It would be an *exact* repetition (in the passages *dictated* by supernatural voices) of the one destroyed. The differences would be found only in the words used by the megaphone to describe places and episodes. It would be an *exact* repetition of the destroyed work, just as what happened with Jeremiah’s prophecies burnt by Joachim, king of Judah (Jeremiah 36:32). But then, in a louder voice you would cry out: “See! The megaphone is not inspired, she does not receive heavenly

voices, she writes on her own!” And you would try to destroy a peace and a Work. The megaphone’s peace. The Work of your Lord God.

Oh! Really, I am indignant over certain thoughts, actions, judgments on My will or on My Little John! Really, I tell you that learning has put thick scales on your eyes and sluggishness in your intellects, on account of which you do not recognize Me where I shine as Master and God.

Do not willingly grieve the Holy Ghost, Whose friendship you need so much, by denying His action – every revelation and inspired work has the Paraclete as Author – and by waging war and besieging His tabernacle. Even the learned of Israel waged war and persecuted the Holy Ghost visible in the words and actions of the Word, but no good came out of it to them.

I said: “Every sin and blasphemy shall be forgiven, to whoever repents, but the blasphemy against the Holy Ghost shall not be forgiven. Whatever is said against the Son of Man shall be forgiven, but there shall be no forgiveness for what is said or done against the Holy Ghost”! Those words still contain the first commandments, by the carrying out of which one obtains eternal life: “Love your God with all yourself. Love your neighbor.”

Love: salvation. Non-love: offense to divine Love, in other words to the Holy Ghost in Himself or present in the living temples, your neighbor. Questioning His words or refusing to acknowledge them is to offend Love. Persecuting an instrument of His is offensive to Love which wisely knows why He chose that instrument.

Would you doubt that Christ really said all the above? You only need to look to previously highly approved private revelations of other mystics like Venerable Mary of Agreda to see that God has done so in the past! Just like Venerable Mary of Agreda’s writings, Maria Valtorta has had a dictation from God that clarifies and testifies to the nature of the divine origin of her revelations.

I will give a dictation from God the Father that was given to Venerable Mary of Agreda which discusses the divine origin and importance of her revelations. This is from *Mystical City of God*, Volume 1 (The Conception), pp. 33-34.¹¹⁹¹

Happy they who find it, and blessed they who shall appreciate its value, rich they who shall come upon this treasure, and blessed and very wise those who shall search into and shall understand its marvels and hidden mysteries. I desire to make known to mortals how much intercession of Her is worth, who brought restoration of life by giving mortal existence to the Immortal God... I have not revealed these mysteries in the primitive Church, because they are so great, that the faithful would have been lost in the contemplation and admiration

of them at a time when it was more necessary to establish firmly the law of grace and of the Gospel... But now, mankind has greater need for this manifestation, and this necessity urges Me to disregard their evil disposition. And if men would now seek to please Me by reverencing, believing, and studying the wonders, which are intimately connected with this Mother of Piety, and if they would all begin to solicit Her intercession from their whole heart, the world would find some relief. I will no longer withhold from men this mystical City of refuge; describe and delineate it to them, as far as thy shortcomings allow. I do not intend that thy descriptions and declarations of the life of the Blessed Virgin shall be mere opinions or contemplations, but reliable truth. They that have ears to hear, let them hear. Let those who thirst come to the living waters and leave the dried-out cisterns; let those who are seeking for the light, follow it to the end. Thus speaks the Lord God Almighty!

Notice how God the Father attests: “I do not intend that [Mary of Agreda’s] descriptions and declarations of the life of the Blessed Virgin shall be mere opinions or contemplations, but *reliable truth*.”

It is to be noted that, assuming this dictation was written when she was illumined by God’s Spirit, God the Father said this declaration for the *original* work of Mary of Agreda, which, unfortunately, was later destroyed (her confessor commanded her to burn it). Her subsequent rewrites of this work in later years – given *long* after her original visions and dictations – were *not* preserved from errors in her descriptions of the visions even though the lessons of God were preserved from error by the grace of God. Therefore, God the Father’s affirmation that her writings constitute reliable truth concerns the *lessons* illumined by the Holy Spirit for the last work (which we now possess) and both the lessons *and* the descriptions in the *original* work (which we no longer possess).

But the fact remains, in her work she wrote that God the Father declared: “I do not intend that [Mary of Agreda’s] descriptions and declarations of the life of the Blessed Virgin shall be mere opinions or contemplations, but *reliable truth*.”

Now, would God the Father attest to something like that? According to the Church, yes! An article relates:¹¹⁹²

Pope Clement XI prohibited *The City of God* from being placed on the *Index* (Boullan, 4) and in two decrees of June 5, 1705, and September 26, 1713, declared it could be read by all the faithful (Blatter, *Transfixion*, xv). Lastly, two Popes in our century have given the Apostolic Blessing to readers and promoters of *The Mystical City of God*.

In 1900 a devout lay woman sought to spread the "science of the saints" by publishing some verbatim extracts from *The City of God*. She informed Pope Leo XIII of the project, and the great Pontiff not only gave her the Apostolic Blessing, but amazingly, allowed her book to be "printed by the presses of the Sacred Congregation of the Propaganda in Rome"! A few months later it was observed by a Canadian diocesan journal:

"The reserve which is ordinarily maintained on the subject of revelations really no longer has any reason to exist in relation to *The Mystical City*, since His Holiness Leo XIII has been so good as gladly to encourage the project of spreading among the faithful the science of the saints which is contained in that heavenly life of the Mother of God."

Finally, His Holiness Pius XI on April 29, 1929, told the publisher of *The City of God* in a private address:

"You have done a great work in honor of the Mother of God. She will never permit herself to be outdone in generosity and will know how to reward a thousandfold. We grant the Apostolic Benediction to all readers and promoters of *The City of God*."

This is for a work that has a dictation from God the Father attesting that "I do not intend that [Mary of Agreda's] descriptions and declarations of the life of the Blessed Virgin shall be mere opinions or contemplations, *but reliable truth*."

In the same way, Jesus Christ Himself has testified in the case of Maria Valtorta:¹¹⁹³

What happens in such cases? That some sentences remain interrupted and some phrases are omitted. The megaphone [Maria Valtorta] tries to remember them, while following Me or following other "voices", to add them once the vision is finished. But when she does so, she cannot do it precisely and forgets some of the dictated words or writes them wrongly, not as they had been dictated.

It is then – and I order you to believe these words, I order you in My full Majesty as God and divine Master, Who can give orders to His subjects just as He gave orders to His patriarchs and prophets as to what must not be done or believed or carried out to be His elect people on Earth and His eternal children in the eternal Kingdom – *it is then that the Master, I, Jesus, intervene and come to the rescue, or the megaphone's guardian angel does*, the much-venerating assistant of the heavenly manifestations and angelic intelligence not subject to human tiredness or weakness such as the megaphone has (since the megaphone is still a human creature even though she is the beloved Little John whom I love extraordinarily) *and*

we come to the rescue of God's instrument, completing the sentences that remained interrupted, filling in the gaps that came about in the phrases, or dictating again, from the beginning to the end, those passages in which the megaphone's good but ignorant will caused some harm, and thus we reconstruct the lessons just as they had been given and heard. Therefore, and I order you to believe it, the Work reports accurately My thoughts, My actions, My manifestations, and the words and actions of My Mother, of the Twelve, and of those moving around Me and us all.

But I repeat: just as it was given to you all, the Work reports the exact and complete truth of My teaching.

This is not something new: God confirming His Word through people and doing so without error! How many, many prophets of the Old Testament spoke God's Word and wrote it down *without error*! Moses, Daniel, Isaiah, Jeremiah, Ezekiel, Samuel, Joshua, David, Solomon, Jonas, Micah, Nehemiah, Zacharias, Malachias, Hosea, Joel, Amos, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Malachi, and the list goes on!

Do you think this line of prophets/mystics ends with the New Testament? Not in the slightest! Scripture itself prophesies through the mouth of one of these aforementioned prophets: "And it shall come to pass after this, that I will pour out My Spirit upon all flesh: and your sons and your daughters shall prophesy: your old men shall dream dreams, and your young men shall see visions. Moreover upon my servants and handmaids in those days I will pour forth My Spirit." (Joel 2: 28-29) Both before and after the coming of Christ, God has sent prophets and mystics to *every* generation, and He will continue to do so until the end of time – and He does so *for a reason*.

The great Apostle St. Paul wrote in Scripture: "Extinguish not the Spirit. Despise not prophecies; but test all things, and hold fast that which is good." (1 Thessalonians 5: 19-21)

Likewise, just as Venerable Mary of Agreda wrote down her life of the Mother of God in her *first* work without major errors, and the *lessons* (although not the descriptions) of her last work without major errors, so too did Maria Valtorta write down her revelations and visions of the life of Jesus and Mary without major errors. Note that in my research and discussions with others, I have become aware of a handful of errors in Maria Valtorta's 4000-page opus, but they are few in number, don't even come close to the mountains of undeniably verified accurate details and facts, and are of little significance to the overall story of Christ. There are also sometimes reasonable explanations for why she made those few errors and why some of the apparent historical errors may not in actuality be real errors.

Maria Valtorta testifies that she writes down her revelations *while she is having her vision* and not afterwards. Also, if there was any interruption, God purposely resumes her visions where she left off or from the beginning so that she won't miss anything. Furthermore, she has the assistance of Our Lord and the Holy Spirit both during the writing of the revelation and in the corrections of the typescripts later.

Jesus Christ said to Maria Valtorta in another dictation:¹¹⁹⁴

In the souls regenerated in the Grace of Baptism and maintained and fortified therein by the other Sacraments, the soul's being attracted to its end takes place in divine fashion because Grace—that is, God Himself—draws His beloved children to Himself—ever closer, more and more in the light, the more they rise by degrees in spirituality, so that separation diminishes and seeing is more intense; knowledge, vaster; comprehension, broader; and love, more perfect, to the point of arriving at contemplation which is already fusion and union of the creature with the Creator, a temporary, but indelible, transforming act, for the embrace of the Fire of the Divinity closing over its enraptured creature impresses a new character on these living beings, who are already separated from Humanity and spiritualized into seraphim, expert in the Wisdom God gives them, for He gives Himself to them as they give themselves to Him.

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

The work being given to mankind through Little John [Maria Valtorta] *is not a canonical book*. But it is still an *inspired book*, which I am giving to help you to understand certain passages of the canonical books and especially to understand what My time [on earth] as the Master was and to know Me: Me, the Word, in My words. Neither I, nor especially the megaphone, who

due to her absolute ignorance in this field cannot even distinguish dogmatic theology from mystical or ascetical theology and does not know the subtleties of definitions or the conclusions of Councils, but knows how to love and obey and that is enough for Me and I do not want anything else from the megaphone – neither I nor the megaphone say that the Work would be a canonical book. In truth, however, I tell you that it is an inspired book, since the instrument is not capable of writing pages that she does not even understand unless I Myself explain them to her to take away her fear.

It is to be noted that the words revealed to her and written down by her appear to be phonographically exact according to what Jesus and His contemporaries actually said, with one exception (which will be discussed shortly). This is clear by the unambiguous assertion of this fact by Maria Valtorta and by God through dictations to her, and the divine origin of these dictations from Our Lord Jesus Christ is so proven beyond doubt by the 13 proofs described in detail in this e-book, that it is for all intents and purposes *undeniable*. I believe that these proofs are so comprehensive and conclusive, that it is just as undeniable that the *Poem of the Man-God* is an authentic private revelation from God as the Fatima apparitions were known to be undeniably authentic to the 70,000 people who witnessed the famous Miracle of the Sun in Fatima, Portugal in 1917. Therefore, consider how amazing it is that there is such accuracy in her revelations of His Words during His Life on earth, which may not have been granted by God to most other mystics (if any other mystic) who had visions of His life, and which He explicitly granted to Maria Valtorta for a reason.

Our Lord told Maria Valtorta in a dictation:¹¹⁹⁵

I know the objection by many: “Jesus spoke simply.” In the parables I spoke simply because I was addressing crowds of common folk. But when I spoke to cultured minds—Israelite or Roman or Greek—I spoke as was most appropriate for perfect Wisdom.

My words, moreover, in the versions of the Evangelists, just two of them were Apostles—and if one observes closely, they are the two Gospels most clearly mirroring Me, for Luke’s, good stylistically, may be better termed the Gospel of My Mother and My Childhood, abundantly relating details in relation thereto which the others do not narrate, rather than the Gospel of My public life, being more an echo of the others rather than a new light, as is that of John, the perfect Evangelist of the Light who is Christ the God-Man—the versions, I was saying, of My words were greatly reduced by the Evangelists, to the point of being diminished to a skeleton—more an allusion than a version. A fact which deprives them of the stylistic form which I had given them.

The Teacher is in Matthew (see the Sermon on the Mount, the instructions for the Apostles, the praise of the Baptist and the rest of this chapter, the first episode in Chapter 15 and the heavenly sign, [the subject of] divorce in Chapter 19, and chapters 22, 23 and 24). The Teacher is [also] in the luminous Gospel of John, above all, the Apostle in love, fused in charity with his Christ the Light. Compare what this Gospel reveals about Christ the Orator, to what is displayed in this regard by the essential scantiness of Mark's Gospel—precise in the episodes he had heard from Peter, but reduced to a minimum—and you will see whether I, the Word, used only a very humble style, or whether the power of the Perfect Word did not often flash forward in Me. Yes, it shines out in John, though quite reduced in a few episodes.

Now, if to Little John [Maria Valtorta] I have wanted to grant an increase in knowledge of Me and My teaching, why should this make you incredulous and obstinate? Open up. Open your intellects and hearts, and bless Me for what I have given you.

... You won't indeed want to think that in three years I worked the few miracles narrated? You won't think that the few women mentioned were the only ones healed, or the few miracles mentioned were the only ones worked? If the shadow of Peter served to heal (Acts 5:14-15), what must My shadow have done? Or My breath? Or My glance? Remember the woman suffering from bleeding: "If I manage to touch the hem of His robe, I shall be healed." (Matthew 9:20-22, Mark 5:25-29, Luke 8: 43-48) And so it was.

Like I said above, the evidence suggests that the words revealed to her and written down by her are phonographically exact according to what Jesus and His contemporaries actually said, with one exception. This exception is that God specifically chose to modify a very small percentage of the words that He used in His speeches in the visions that He gave to His mystic Maria Valtorta (modifying it by occasionally utilizing equivalent terms that He inspired His Church to adopt over the centuries) in order to assist its fruitful absorption and understanding in contemporary faithful Catholics. As Blessed Gabriel Allegra, O.F.M. wrote:¹¹⁹⁶

Certainly in the time of His mortal life, Jesus did not speak with those theological terms that came later ... as He made His beloved Maria Valtorta see and hear It.

How is this fact explained? I answer thus: After twenty centuries, Jesus repeats and explains His Gospel by availing Himself of all the theological terminology of His Church, so as to tell us that Her teaching is already found implicitly in His Gospel – M. Pouget would have said: equivalently – and that this teaching is none other than the authoritative and infallible explanation which She gives and She alone can give, because guided and illumined by the Holy Spirit.

As to what concerns these truths, e.g., the Most Holy Eucharist, the dignity and mission of the Blessed Virgin Mary, Jesus already spoke during His life more clearly than the Church has done for centuries, so that the dogmatic progress for these and other truths is a return to the fullness of their Source.

So the very small percentage of terms that He contemporized are equivalent terms, and apart from these exceptions, the evidence and her supernatural dictations indicate that the dialogs are phonographically exact according to what Jesus and His contemporaries actually said. Such amazing accuracy was not granted to every mystic who had visions of Christ's Life on Earth (if to any other mystic), and He explicitly granted it to Maria Valtorta in His revelations to her for a reason.

John Haffert, a famous author and speaker, and a co-founder and former head of the Blue Army of Our Lady of Fatima (a public international association promoting Fatima that once consisted of 25 million members), wrote:¹¹⁹⁷

The *Poem* is unique in that it is a *firsthand* account of visions of the life of Jesus, recorded by a naturally gifted writer named Maria Valtorta. She personally wrote down descriptions of the visions *as she saw them*. She describes actual scenes, and records – word for word – the conversations she hears.

The Gospels, in these vivid scenes and conversations, *come alive*. There has never been a book like it.

If someone were to ask me: "What would you prefer: would you rather have a mystic record dictations of Christ that are 100% historically accurate down to the very last word or have a mystic record dictations of Christ that are – say – 98% historically exact because He utilized more contemporary theological terms in appropriate places to make the dialogue more understandable for contemporary Catholics?" I would respond: "I would prefer it to be whatever way God wants and chooses to do because He knows better than we do what is most effective for souls." I believe that God, in choosing to contemporize a small percentage of terms in the dialogue in her visions did so because He knew that the fruits in souls would be greatest this way, and I am happy and grateful to God for doing these modifications. This does not in the least lessen my strong belief in the very high historical accuracy of the dialogues in her visions, which we are perfectly free and permitted to believe as faithful Catholics with a level of human faith that is proper for private revelations. Nor does this belief lessen my esteem and love for the canonized Gospels, which I believe with divine faith as part of the Deposit of Faith. Blessed Gabriel Allegra, O.F.M. recognized the unique aspect of Christ's choice to modify a small percentage of His words in the visions He

gave to Maria Valtorta (not an unheard of occurrence with previous mystics of historical scenes) and he also expressed his high regard for the effectiveness of this.

Fr. Corrado Berti, O.S.M. was a professor of dogmatic and sacramental theology of the Pontifical Marianum Theological Faculty in Rome from 1939 onward, and Secretary of that Faculty from 1950 to 1959. He is one of the three priests who had an audience with Pope Pius XII about the *Poem of the Man-God* wherein Pope Pius XII commanded him to publish the *Poem of the Man-God* "just as it is". Fr. Berti is also the one who supervised the editing and publication of the critical second edition of the *Poem*, and provided the extensive theological and biblical annotations that accompany that edition and all subsequent editions (totaling over 5675 footnotes).

He gave a long signed testimony of the events of the approval process of the *Poem of the Man-God* which is available online here:

[Testimony of Fr. Corrado Berti, O.S.M. of the Events Surrounding the Approval Process of the Poem of the Man-God](#)

I will just quote an excerpt from the end, which is what is most relevant for what we are looking at now. He stated in his signed testimony written on December 8, 1978 in Rome:¹¹⁹⁸

I knew Maria Valtorta in 1946, and, given the fact that she lived close enough to my mother, I often met with her at least once a month until the year of her death in 1961.

I read and annotated (by myself from 1960 to 1974; with the help of some confreres from 1974 on) all the Valtorta writings, both edited and unedited.

I can certify that Valtorta did not, by her own industry, possess all that vast, profound, clear, and varied learning which is evident in her writings. In fact, she possessed, and at times consulted, only the *Catechism of Pius X*, and a common popular [Italian] Bible.

Since Maria was a humble and sincere woman, we can accept the explanation which she herself furnished about her learning: attributing it to supernatural visions and dictations, besides her natural skill as a writer. And this is also the opinion of Miss Martha Diciotti who assisted Valtorta for 30 years, and who today receives so many visitors in Valtorta's little room. [Note: Martha Diciotti passed away on February 5, 2001].

Finally, this is also the opinion of the editor, Dr. Emilio Pisani, who hears the written and oral echo of very many readers.

Here is a compilation of dictations Maria Valtorta received from Christ which help explain further the unique nature of this revelation. Note that there are three footnotes given in this passage – they are not endnotes (so look to the bottom of the page to read these footnotes). Here it is:¹¹⁹⁹

If the Spirit has given lights [of grace] to light up completely what this or that school in twenty centuries had only lit with one ray in one spot, they should bless God for His grace and not say: “But we say otherwise.”

With so many books dealing with Me and which, after so many revisions, changes, and fineries have become unreal, I want to give those who believe in Me a vision brought back to the truth of My mortal days. I am not diminished thereby, on the contrary I am made greater in My humility, which becomes substantial nourishment for you, to teach you to be humble and like Me, as I was a man like you and in My human life I bore the perfection of a God.

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?

But you, My little Mary, My little John [Maria Valtorta], you alone know all about Me and Mary. You have lived through our lives, at our side. You have counted our sighs and voices and looks, acts, lessons, and miracles. You know more than the great John [the Evangelist]. O My worshipping crucified one, this is what I wanted to give you by virtue of your long suffering: perfect, complete knowledge of Us, as saints and doctors [of the Church] did not possess it.

But the times require an urgent response. Only a broad knowledge of Me can save. And to the one who gave Me all, I have given all, so that many, through your sacrifice, which has obtained all from My love, may have Life.

I had chosen you before you existed, to be the voice of the Voice of Jesus the Master. I have waited for this hour, Maria, with the heart of a father and spouse; I have followed you with My gaze, patiently awaiting the hour to tell you My Will and My Word.

You are a nothing. But I have called you to this mission. I formed you for this, watching over even your mental formation. I have given to you an uncommon faculty for composition, because I needed to make you the illustrator of My Gospel....

I have crucified you in heart and flesh *for this*. So that you could be free of any bondage of affection, and would be the mistress of many more hours of time than anyone who is healthy could have. I have suppressed in you even the physical needs of nourishment, of sleep, and of rest, reducing them to an insignificant minimum, *for this*.

In your body, tormented and consumed by five grave and painful major illnesses, and by another ten minor ones, I have increased your energy in order to bring you to be able to do that which a healthy and well-nourished person could not do, *for this*. And I would wish this to be understood as an authentic sign. But this arid and perverse generation understands nothing.

I gave, through you, [Maria,] *all the proofs*.¹⁷ In you there is no sin of revolt, of pretense, of pride. Due to your crucifixion it is indisputable that you cannot scrutinize scholarly books.¹⁸ With your learning it is indisputable that you cannot write those pages.¹⁹

And in truth this is the work of the Spirit, of the Spirit of God, of the Love of the Father and of the Son, of the Spirit who knows every truth and comes to speak the truth to the people caught in today's turmoil, in fact turmoils, so they may defend themselves against infernal doctrines. I have given you the living book and the perfect knowledge of Me and of My time.

Will all this be understood by today's society to which I give this knowledge of Myself, to make it strong against the always stronger assaults of Satan and the world? Do you know, Mary, what you are doing? Or rather, what I am doing, *in showing you* the Gospel? Making a stronger attempt to bring men to Me. I will no longer confine Myself to words. They tire men and detach them. It is a fault, but it is so.

I will have recourse to visions, also of My Gospel, and I will explain them to make them more attractive and clear. I gave it because it was My wish to make it known. The good among you will receive a holy joy from this work. The honest scholars a light. The absent-minded, who are not wicked, a pleasure. The wicked a means to give vent to their evil science. I give you the

¹⁷ See the 13 proofs in the "*Proofs of the Divine Origin of the Poem of the Man-God*" section of this e-book

¹⁸ "crucifixion" here refers to Maria's bedriddenness with her multiple chronic illnesses (5 grave ones and 10 other minor ones)

¹⁹ See the section of this e-book entitled, "*Proof by the Poem's Unquestionable Expertise, Deep Knowledge, and Exhaustive Information in Such a Wide Variety of Theological and Scientific Subjects, and the Fact Almost 15,000 Handwritten Pages of Such Was Written in Only 3½ Years Amidst Her Unusually Severe Physical Condition and Illnesses and Even Though She Lacked the Learning, Resources, and Books Required to Write a Work a Tenth as Profound as This*"

comfort of seeing [visions of My Gospel]. I give everybody the possibility of wishing to know Me. Today also, twenty centuries later, there will be contradiction among those for whom I reveal Myself. I am once again a sign of contradiction. Not of Myself, but in regard to what I stir up in them. The good: those of good will, will have the good reactions of the shepherds and the humble. The others, will have evil reactions, like the scribes, the Pharisees, the Sadducees and priests of that time. Each gives that which he has.

And a judgment will already be made upon men, as it was on that Friday of the Parasceve, according to how they shall have judged, accepted, and followed the Master, Who, with a new attempt of infinite Mercy, has made Himself known once again. And if it is of no avail, and if like cruel children they should throw away the gift without understanding its value, you will be left with My present, and they with My indignation. I shall be able once again to repeat the old reproach: "We played for you and you would not dance; we sang dirges and you would not weep". But it does not matter. Let them, the inconvertible ones, heap burning coals on their heads and let us turn to the little sheep seeking to become acquainted with their Shepherd. It is I, and you are the staff leading them to Me. To as many as will open their eyes and recognize Me and say: "It is He! – Was this why our heart burned in our breast while He talked to us and explained to us the Scriptures?" – to these I give My Peace...

There are many dictations given by Jesus to Maria Valtorta where He is *clearly* directing all of the events of the writing of her revelation down onto paper to guarantee that they are free from error. Sometimes these dictations contain instructions only for Maria Valtorta, and sometimes they contain instructions for her spiritual director at the time, Fr. Romualdo Migliorini. I'll give two example dictations where you can see just how much Christ was in charge and was acting as a "producer/director" in the recording of this private revelation.

On December 25, 1945, Jesus has some strong words to say to Maria about a delay in the progress of Father Migliorini's typing of what Maria had written. He says to Maria:¹²⁰⁰

It is a need and must be done. But I am not at all happy with it. Let it be done as soon as possible, however, and in the shortest possible time let it be completed. But let it not be begun, either, unless all that you have written and handed to Father has first been typed up. And Father should give you everything that is typewritten, so that you can correct it in that month of his absence. I cannot allow there to remain uncorrected and uncopied pages. And your life is so undermined by secret, enemy forces!

I will give nothing more until all that has been given has been transcribed. Do nothing else until you have corrected *everything*. Father Romualdo [Migliorini] should do nothing else until

this is done. There is nothing to trifle with or trust imprudently about, in supernatural assistance. Act with ordinary means, as if the extraordinary ones did not exist.

Some weeks later, Jesus says to Maria, and to Father Migliorini:¹²⁰¹

Thirty-three days ago I said to you, “I will give nothing more until I see that everything has been set in order, as prudence requires.” I told you so in such a way that you preferred to have Me repeat it in a clear dictation, not only to you, but to the one guiding you. And eight days later, when the occasion arose, I satisfied you. Now everything is in order, copied and corrected, as should be done. I again repeat that in such a serious matter, and with such an exhausted instrument, it is right and proper not to let the work accumulate. It should be copied progressively, and progressively corrected – so that incomplete parts will not remain in the event of death or anything else.

Act as if every hour were the last, and always work through your backlog in all respects. And let this also be borne in mind, in making provision for remaining close to the instrument until everything is completed. The painful experiences of Autumn 1944 branded the spokeswoman, who says, “I cannot trust others, and if I were to remain alone, I would no longer hand over a single word.” But these painful experiences have not been hers alone! You, Romualdo, have had them as well.

You have also seen the actions performed, and even though you have suffered much less on this account – for Maria’s suffering has been very profound, to the point of engraving an indelible sign even on her body – you have to understand that this event must not be repeated. If it is, I will approve Maria’s desire, and, while not depriving her of the joy of seeing, I will deprive all of you of the joy of receiving, for I will not have her write a word any longer.

I cannot allow this work to be turned into jest – or almost a jest – or to remain a manuscript, not typewritten and corrected. We are dealing with an obtuse, evil world – even if it is an ecclesiastical world – which is not interested in reviewing in order to approve, perceiving Me in the work. With its full attention, it would vivisection the work to find a word which – because of either the spokeswoman’s uncertain handwriting or a mistake in copying – might appear to be a theological or even a merely historical error. This is the truth. And I make provision, so that hostility will be left disappointed.

In these thirty-three days I have provided only two Gospel visions. And I offered them because I wanted to speak through them to you, Romualdo, as I do so often. These Gospel scenes of

mine are lessons. Lessons for individual daily life too, and in individual cases. If they were not such, I would not have provided intermittent scenes at the beginning of the visions, as I have done, but would have started from the first word in the four Gospels and continued in order. I instead furnished the episodes necessary for those specific moments: to support the spokeswoman in the great cross she had to bear shortly afterwards (January-March 1944), and in the one she was bearing (May-October 1944); and to evangelize Giuseppe B., struggling with Satan, to prepare him for the dictation which separated him forever from Satan and from his heresies. Afterwards, when the two aforementioned needs had been met, I carried on the reconstruction of the Gospel in regular and orderly fashion. But I very often speak to you, Romualdo, thereby or through the dictations I provide which are not connected with the Gospel. All of them are offered to give you guidance and light. And accordingly, to help you, I gave you the last two in an extraordinary manner, for I did not want to furnish anything until all that had previously been given was in order.

Now remember and reflect that, as I have remained silent for thirty-three days, I could be silent forever. And I would do so if the enterprise encountered obstacles which could harm the work. You see that Maria can do nothing on her own – neither see nor say. If, as a test, you said to her, “Repeat the last vision, too,” you would see that not only would the words be lacking, but the description of the event would be deficient and impoverished. When taken away from My light, Maria is just another poor woman. In her there remains only the spiritual meaning, which increases her will to act in holy fashion in all things, according to the instruction received. But her intelligence does not benefit from what she has seen. Once the vision is over, it is no longer repeatable by her mind.

If I, out of prudence – because there was no longer a way to conserve what she writes in print – were to stop asking her for descriptions of what she sees and hears, you would no longer receive a word. This daughter would still and always be in My arms. But all the others would be left without additional lessons. Reflect and cause this matter to be reflected upon.

Now the Council of Trent has declared that the Bible is free from error in faith and morals. However, the Council of Trent and the Church have never said that there are no minor errors in unimportant matters in Scripture brought about by mistranslations over the centuries. This is actually very likely to be true, so much so, that it is considered by Catholic scholars to be a fact. That is why the Popes have issued revisions of the Vulgate time and time again over the centuries. See this section for more details: *“Proof (or a Substantiating Factor) in How the Poem Resolves Many Problems in the Gospel Accounts Which Scholars Have Struggled with For Years (Including Apparent Contradictions Between the Different Gospel Accounts and Apparent Errors or*

Inconsistencies Within the Same Gospel Account), and How It Furthermore Clarifies Certain Translation Errors and Misunderstandings that Have Been Perpetuated Throughout the Centuries".

In the same way, there have been introduced some typos and occasionally poorly translated sentences from the translation of Maria Valtorta's works from the original Italian into other languages. Therefore, this existence of human error in translation must be admitted, and distinguished from error in the actual recording and subsequent editing under supernatural influence in the original Italian, which was preserved to a very high degree from factual error and even preserved to a high degree from error in relating the spoken words of the vision. In the English translation of the *Poem of the Man-God*, you will find typos and imperfect translations. In the new 10-volume English edition released during 2012, some of these typos have been corrected (but certainly not all).

Maria Valtorta refers to the reality of human error in typewriting in a letter she wrote to her first spiritual director, Fr. Migliorini, who began typewriting thousands of pages of her handwritten notebooks between 1943 and 1946. Her letter, dated April 15, 1946, is below:¹²⁰²

I beg you, in re-copying and correcting, do not limit yourself to looking at the typescripts, but [look] at the originals. At times of exhaustion, so violent for some time, I run through some pages of the typescripts and I discover errors of the copy that have escaped even from *my* correction. Thus in the dictation of August 27, 1944 (Life of the Virgin) on page D 1041, you have written on the 52nd line the word *schlava* ["slave/enslaved"]. Watch out! It is "schiva: s-c-h-i-v-a ["bashful/shy"]. To write "schlava" ["slave/enslaved"] distorts the whole meaning of the phrase, and almost becomes an insult of that which in the supernatural Word is praise.

In that of August 12, 1944, you put for a title: "Jesus resuscitates a man slain in the house of the Magdalen". Not at all! He was dying, but not dead. Therefore *a healing; but one who is not dead cannot be resuscitated*. I myself have seen only the three resurrections of the Gospel. The others will be dying, including the newborn of Castello of Caeserae Philippi, but not yet dead. The title is therefore "Jesus heals a man wounded in the house of the Magdalen".

Pay attention, please! Because even a comma out of place has its value. Rather, as of now I tell you that before presenting the work I must look over it again with supreme care and with the help of the original manuscripts (which I'm sorry I let you take away, because at least I could review [them] word for word and have at least one very exact copy). You will understand that a nothing [like me] could produce a blasphemy or an error... It's enough that there are some wicked dispositions!... Let's at least not give [them] material for finding religious errors! Even in the fragment on the punishments beyond the tomb there is certainly

a word omitted in the dictation about Hell, and the phrase becomes sibylline... And in the vision of August 8, 1944..., on page B 977, line 38, the word "serie" ["series"] should be corrected with the word "scie" ["wake/trail"], and thus the phrase becomes: "...many souls of the just and of children will enter, *trails* of whiteness, behind the purple of the Redeemer."

The above excerpt should give you just a taste of how other mystics' writings could easily have errors introduced by others. That's why Maria Valtorta's writings were given by God so many protections from error in many of the stages of her revelations being written down onto paper: in that she wrote down everything while she was in partial ecstasy – that is, *during* her ecstasy and visions and not afterwards. Furthermore, when there were outside interferences, her visions stopped, and then her visions were resumed again at the same spot, or earlier on in the vision, at a later time when the outside interferences went away. Furthermore, she has the assistance of Our Lord or her guardian angel or the Holy Spirit both during the writing of the revelation, in the few corrections she did in her original handwritten notebooks, and in the correction of the typewritten transcript afterwards.

Anne Catherine Emmerich's written revelations were not as safeguarded to the same degree in that the one who wrote her revelations down onto paper (Brentano) didn't even speak her dialect and couldn't transcribe her words directly. Furthermore, he merely took notes in her presence – very quickly – *based on what he remembered* of the conversations he had with Emmerich, *after* he returned to his own apartment. Furthermore, Brentano edited the notes he wrote later, years after Anne Catherine Emmerich died, and various investigators found various apocryphal biblical sources among his papers which could have been used to change or enhance the narrations by Emmerich. A number of theological errors have also been found in the works Brentano produced.

However, to the contrary, no one has ever found a single valid theological error in Maria Valtorta's writings. Furthermore, there are significant proofs of extreme accuracy in her writings in so many areas: besides religious spheres (theology and biblical exegesis), these areas of science in which she shows expertise and a high degree of accuracy beyond what she could have known by herself include geography, geology, topography, archaeology, astronomy, history, flora and fauna, ethnology, intricate calendar systems, agricultural knowledge, as well as writing about a medical phenomenon which few consummate physicians of her day would know how to describe with such exactness and detail. The exact concurrence of her detailed visions with recent scientific findings on the Shroud of Turin and her prediction about the Veil of Veronica which has been proven by modern science for the first time decades after her death is yet another substantiating factor that together with the *myriads* of other confirmations in a whole host of different sciences makes for quite an argument! Research has been done into 8,000 pieces of data from her writings in a wide variety of scientific fields, and it has been shown to correspond to authoritative sources with

99.6% accuracy, and many of these sources were not available during her time or were not discovered until well after the publication of her writings. For more details, see the Proofs section of this e-book, in particular, the sub-section entitled *“Proof by the Poem’s Unquestionable Expertise, Deep Knowledge, and Exhaustive Information in Such a Wide Variety of Theological and Scientific Subjects, and the Fact Almost 15,000 Handwritten Pages of Such Was Written in Only 3½ Years Amidst Her Unusually Severe Physical Condition and Illnesses and Even Though She Lacked the Learning, Resources, and Books Required to Write a Work a Tenth as Profound as This”*.

Also see: *“Proof by Her Detailed, Exact, and Often Unparalleled Knowledge of the Political, Religious, Economic, Social, and Familial Situation – as Well as the Dress – of the Ancient Jewish, Samaritan, and Roman Peoples that Astound Even World-Renowned Biblical Scholars”*. Also: *“Proof by the Extraordinary, Unprecedented Way in Which it Was Written, Compiled, & Put Together (Such as the Fact that 166 Out of the 647 Chapters Were Written Out of Order, and She has Jesus Ministering in Over 350 Named Locations and Traveling Over 4,000 Miles in Six Different Cycles Across Palestine, and Yet Jesus and All of the Other 500+ Characters are Never in a Place Inconsistent with Either the Story Line or the Timing and Distance Necessities Required for Traveling, and There is Not One Person, Place, or Thing Out of Place)”*.

Jean Aulagnier, a specialist in ancient calendars, wrote a scholarly work about the *Poem of the Man-God* published under the title *The Diary of Jesus*, which was the result of five years of scientific research into the chronology of the *Poem of the Man-God*.

Jean Aulagnier testified:¹²⁰³

"Having established a scientific chronology of all events and occurrences in Maria Valtorta's work, I cannot but say it remains unexplainable otherwise than by divine intervention."

Jean Aulagnier describes what he did and his findings in this excerpt from his book wherein he explains that Maria Valtorta’s visions have been *proven* to be historically accurate:¹²⁰⁴

Some, even sincere Catholics, may still have doubts about Maria’s work. Is it an authentic revelation? Or is it just the roaming imaginations of a suffering mystical soul? After all, her writings could have been no more than personal reactions to her religious upbringing.

It is in this connection that a scientific approach to Maria Valtorta’s work was timely. I thus began to analyze her writings with the same method that I had used in my previous historical research, which had yielded such positive results.

First of all, I noticed that Maria Valtorta's work consists of over 700 scenes. More than 600 concern Jesus' Public Ministry alone, which spanned approximately 1200 days. This gives us an average of one scene every second day. I sought to determine whether it would be possible to use these writings to establish a precise chronology of Jesus' Public Ministry.

There were three possibilities.

1. It might be possible to use Maria Valtorta's writings to establish a chronology that would be confirmed by all other historical data on the life of Christ. In this case, my test would be successful. We would have an excellent reason to disregard the possibility that Maria Valtorta's writings were the result of her own imagination.
2. It might be possible to use Maria Valtorta's writings to establish a chronology that was internally consistent, but would contradict known historical facts.
3. It might be impossible to use Maria Valtorta's writings to establish any kind of chronology at all.

In the last two cases, my test would fail since Maria Valtorta's writings would have little or no historical value. This, however, still would *not* mean that Maria Valtorta's writings were merely the fruit of her own imagination, since many mystical writings in the past did not have any particular historical value either. Furthermore, there is already evidence that Maria Valtorta's visions provide an accurate picture of Palestine in Jesus' time. She had never traveled to Israel or perused the literature of experts describing their archeological finds. Her writings were not revised by anyone else. Therefore, there is no explanation for the archeological and geographical accuracy of her writings except an intervention from the beyond. These factors exclude the possibility of a hoax or a mental disorder.

I proceeded with my research, and discovered that it *was* possible to establish the exact dates of the events described by Maria Valtorta. These dates *do* match all the historical data found in the Gospels and in other reliable sources. Her writings withstood the test of my complex analytical method, and my book reveals the chronology that I was able to derive.

There is no way that Maria Valtorta could have composed thousands of pages of fiction that would be so historically accurate. She only obtained the average education of well-to-do girls in early 20th century Italy. She never went to a university. She had no reference books at her disposal, except for the Bible and Pope Pius X's catechism. In spite of this, some of the things that she wrote are only known by Biblical scholars and experts on ancient Israel. She did not

have a gift for long, involved calculations. Yet, by our standards, the Jewish calendar in Jesus' time was rather complicated, and it is impossible that Maria Valtorta could have imagined, let alone chanced upon, all kinds of chronological details that would stand up to historical scrutiny.

... I will now explain how I managed to date the events of Jesus' life, as described by Maria Valtorta.

First of all, *most* scenes were already in chronological order. Maria did not see them in this order, but she was directed by Jesus Himself to put a certain vision after another one so that they would follow a chronological order. It would appear, though, that Jesus did not do this for every single scene. Thus, I could not afford to be unwary.

The work that now lay ahead of me was to establish *dates* for all these scenes.

To begin with, in each scene I looked for words like "the day before," "five days later," or "the next Sabbath." Such words enabled me to *link scenes to one another*. This is rather obvious in the case of expressions like "the storm on the day before," when there was a storm in the preceding scene. At this stage I ended up with many little clusters of scenes, each containing a few scenes and spanning a few days.

Since Jesus traveled a great deal, I paid special attention to *names of places* and phrases such as "at the same place." I then found out how far it was from one point to another, and estimated how long it would take Jesus to get where He was going.

I then focused on the Sabbath. Like most Jews, Jesus and His Apostles rested on the Sabbath and did not travel except in case of an emergency. This helped me to determine on which days of the week Jesus did travel. As a result of this, I was able to discover on which days of the week most scenes fell. This in turn made it possible to link up the clusters of scenes into larger groups. At this point I was dealing with a number of large groups of scenes that spanned weeks at a time.

After this I concentrated on phrases such as: "in early spring," "on this cold December day," "under the April sun," or "the second quarter of the moon of Ziv." This calendric and climactic data enabled me to fit the large groups of scenes into yet larger time frames that spanned as much as a few months in total.

Finally, I was able to fit these long sequences of interrelated scenes exactly into the year, thanks to many *lunar descriptions* in the text, *and particularly two very specific passages* in Maria's work. All I had to do then was to determine if everything fit in with the many feasts mentioned in the visions (Passover, Pentecost, the Tabernacles, and the Feast of the Dedication of the Temple). In order to do this I had to consult *five* different calendars. These included: the Julian calendar, the Gregorian calendar, the modern Jewish calendar, a former Jewish calendar that was the standard in Jesus' time, *and* finally, an ancient Jewish calendar. Needless to say, this involved rather complex calculations. I also had to keep in mind the relationship between these calendars and the phases of the moon.

At this point I found that *everything fit almost perfectly*. There are only a few events that could possibly be dated differently, *but this would in no way detract from the chronology as a whole*. All in all, then, I have been able to use Maria Valtorta's writings to establish a precise chronology of Jesus' Public Ministry. This chronology is internally consistent, and is confirmed by all other historical data on the life of Christ.

As a matter of fact, this was to be expected if Maria Valtorta's work tells us what really happened in Jesus' Public Ministry. Any text that describes any past historical reality *should* be filled with details that can be verified, as well as be internally consistent.

From another point of view, we have an author, Maria Valtorta, who lay ill in bed. She had failed mathematics in high school. She did not know anything about calendars or Jewish feasts. How could she write thousands of pages filled with invented details that would agree perfectly with a number of calendars and the Jewish feasts? To this day, even specialists have to be careful when they deal with this type of information.

It is amazing that Maria's writings can be used to produce a precise chronology of Christ's Public Ministry. This accomplishment begs for an explanation. That is why I say that it is a tangible proof for the doubting Thomases that Pope Pius XII was right when he approved Maria Valtorta's visions and said to publish them.

Therefore, it can be asserted that, in fact, Maria Valtorta's revelations have relatively few incidences of evidence of even *historical* error! This is absolutely unprecedented since even Blessed Anne Catherine Emmerich's visions and Venerable Mary of Agreda's visions had historical errors in them. In fact, Maria Valtorta's revelations *have and are continuously being proven by science* to be so historically accurate, that not only it is becoming an authoritative source for being able to detect the errors in these other mystics' writings, but it is becoming a reliable source for

further pioneering in many religious and secular fields (especially archaeology, ethnology, ancient history, dating Christ's life, solving biblical synoptic problems, biblical exegesis, etc.)

For example, Anne Catherine Emmerich states that Mary died in Ephesus and not all of the Apostles were present (notably St. Thomas), while Mary of Agreda states that Mary died in the Cenacle in Jerusalem with all the Apostles present plus many more. The visions of Maria Valtorta show that St. John the Apostle was the sole witness of Our Lady's Assumption, which took place in the house in Gethsemane in Jerusalem. Note that all three mystics have different facts with regards to the Assumption (location and/or number of Apostles present). So who is correct? Maria Valtorta is correct.

Why? The writings attributed to Anne Catherine Emmerich's writings were ruined by Brentano, Mary of Agreda's writings were written 18 years after her original visions, thus introducing human error, but Maria Valtorta had unusually extraordinary help and conditions to transfer her visions into a written record. Maria Valtorta's descriptions are also more detailed than both of the other visionaries. Her heavenly dictations themselves even specifically testify to its accuracy (something lacking in most mystics' dictations if ever mentioned at all). Lastly, if you read the proofs section of this e-book, you will see that Maria Valtorta's revelations have been and are continuously being proven/authenticated by many branches of science to a degree that no mystic has ever had before.

With regards to her extraordinary accuracy and insight into such a vast array of theological and scientific fields, skeptics might say, "she just got very lucky." But that skeptical position cannot be maintained when you look at the mass of "freak accidents" / extraordinary "coincidences" / unexplainable "lucks" in so many areas of science in Maria Valtorta's revelations that, taken as a whole, act like drops in a bucket that overflow and demolish the possibility that all of these were just chance. Besides religious spheres (theology and biblical exegesis), these areas of science in which she shows extraordinary expertise beyond what she could have known by herself include geography, geology, topography, archaeology, astronomy, history, flora and fauna, ethnology, intricate calendar systems, agricultural knowledge, as well as writing about a medical phenomenon which few consummate physicians of her day would know how to describe with such exactness and detail. The exact concurrence of her detailed visions with recent scientific findings on the Shroud of Turin and her prediction about the Veil of Veronica which has been proven by modern science for the first time decades after her death is yet another one of these "freak accidents" or extraordinary "coincidences" that together with the *myriads* of other such ones in a whole host of different sciences makes for quite an argument!

What is particularly extraordinary is that she did not have the learning required to know these things herself, she was bedridden for most of her life (including during the time she wrote all her writings), and she wrote these 15,000 handwritten pages in mostly 3½ years amidst multiple chronic illnesses and with only a catechism and a Bible for books. Research has been done into 8,000 pieces of data from her writings in a wide variety of scientific fields, and it has been shown to correspond to authoritative sources with 99.6% accuracy, and many of these sources were not available during her time or were not discovered until well after the publication of her writings. In addition to these substantiating proofs, there are proofs of a whole other level which destroy whatever remains of any arguments against her revelations: undeniable proofs which are beyond the scope of chance which cannot be explained away or denied, as outlined in many of the proof sections of this e-book (such as her naming and giving detailed description in her 1940s writings of quite a few towns unknown to any historians and not discovered by archaeologists until years after her death, and Purdue University's Dr. Lonnie Lee Van Zandt's computer analysis and written testimony that she could not have written her precise astronomic descriptions which precisely matched her chosen dates and dating system without a modern computer).

Hence, we can affirm with certainty: *her revelations are extremely historically accurate!* We cannot say this for the revelations of Anne Catherine Emmerich, Mary of Agreda, and various other mystics, which have all exhibited many examples of historical inaccuracy, which we have yet to find anywhere near to the same degree in Maria Valtorta's revelations (which, by the way, have been scientifically analyzed to a much greater depth than any other mystics' visions have ever been in the history of the world).

Now what about the 0.4% (or possibly up to 3% or whatever small degree it might be) of errors in her writings? I will discuss one of these possible errors right now. It has been traditionally held by many Catholic scholars that not a single bone of Jesus was broken during His entire Passion. This is based upon these two Old Testament Scripture passages referring to the paschal lamb that is sacrificed according to Mosaic Law:

"They shall leave none of it until the morning, **nor break a bone of it**; according to all the statute for the Passover they shall keep it." (Numbers 9:12) [emphasis added]

"In one house shall it be eaten; you shall not carry forth any of the flesh outside the house; and **you shall not break a bone of it.**" (Exodus 12:46) [emphasis added]

An article relates:¹²⁰⁵

John [the Evangelist] sees a prophetic fulfillment in the fact that none of Jesus' bones were broken. The Law of Moses stated that the lamb sacrificed for the Passover feast must not have any bones broken. "They shall leave none of it until the morning, nor break a bone of it; according to all the statute for the Passover they shall keep it." (Numbers 9:12). Jesus is the true Passover Lamb who delivers His people from death and who takes away the sins of the world (John 1:29).

St. John the Evangelist relates in his Gospel:

Then the Jews, because it was the parasceve, that the bodies might not remain on the cross on the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with Him. **But after they were come to Jesus, when they saw that he was already dead, they did not break His legs.** But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it, hath given testimony, and his testimony is true. And he knoweth that he saith true; that you also may believe. **For these things were done, that the scripture might be fulfilled: You shall not break a bone of him.** (John 19: 31-36) [emphasis added]

Now here is a question: Does the fulfillment of this prophecy "you shall not break a bone of him" refer to (1) only *part* of the Passion; namely, just this event where the soldiers considered breaking Jesus' legs but decided not to, or (2) to the *entire* Passion, from the beginning to the end? Many Catholics automatically assume that it refers to the *entire* Passion and that it is not just a particular prophecy for the very *particular* event *within* the Passion where the Roman soldiers had to make a decisive choice about whether to intentionally break Jesus' bones (His legs). It seems to me it is possible that this prophecy could either refer to the entire Passion or just this one event within the Passion. That said, it appears that the belief this prophecy refers to the *entire* Passion is the position adopted by most Catholic scholars.

Now the question comes: how in the world did not a single bone break when a very large nail was violently driven through His hands/wrists? It has been scientifically shown to be possible. See the below scholarly article written by Dr. Frederick T. Zugibe, M.D., Ph.D., Adjunct Associate Professor of Pathology, Columbia University, College of Physicians & Surgeons, N.Y., Chief Medical Examiner, Rockland County, N.Y.:

[Pierre Barbet Revisited by Frederick T. Zugibe, M.D., Ph.D.](#)

In this article, he not only shows how it is scientifically possible for a hand to be nailed during a crucifixion without breaking a bone, but gives proof of a real-world example of someone who had an experience which demonstrates that something like this can occur.¹²⁰⁶

If a nail is driven into this furrow, a few centimeters from where the furrow begins at the wrist, with the point of the nail angled at ten to fifteen degrees toward the wrist and slightly toward the thumb, there is a natural inclination of the nail to an area created by the *METACARPAL* bone of the index finger and the *CAPITATE* and *LESSER MULTANGULAR* bones of the wrist which we have coined the "Z" area (Fig. 5). I demonstrated this path over forty four years ago in the human anatomy dissection laboratory (Fig. 6,7). Last year, a striking unrehearsed event of monumental significance took place in the medical examiner's office that confirms the existence of this path. A young lady had been brutally stabbed over her whole body. I found a defense wound on her hand where she had raised her hand in an attempt to protect her face from the vicious onslaught. Examination of this wound in her hand revealed that she was stabbed in the thenar furrow in the palm of the hand; the knife had passed through the "Z" area and the point exited at the back of the wrist exactly where it is displayed on the Shroud (Fig. 8). X-rays of the area showed no evidence of broken bones!

Hence, not only is this scientifically substantiated, but here is a real life case of such a piercing through the hand/wrist in the area shown on the Shroud of Turin that occurred without breaking bones.

So now what about this possible error of Maria Valtorta that I was talking about earlier?

Her revelations have been shown to correspond *extremely* precisely with the scientific findings on the Shroud of Turin as detailed in the scholarly work *The Holy Shroud and the Visions of Maria Valtorta*. However, there is one statement that seems to contradict the above tradition that I just explained, in the following passage in the *Poem of the Man-God*:¹²⁰⁷

Two executioners sit on His chest to hold Him fast. And I think of the oppression and pain He must have felt under that weight. A third one takes His right arm, holding Him with one hand on the first part of His forearm and the other on the tips of His fingers. The fourth one, who already has in his hand the long sharp-pointed quadrangular nail, ending with a round flat head, as big as a large coin of bygone days, watches whether the hole already made in the wood corresponds to the radius-ulnar joint of the wrist. It does. The executioner places the point of the nail on the wrist, he raises the hammer and gives the first stroke.

Jesus, Who had closed His eyes, utters a cry and has a contraction because of the sharp pain, and opens His eyes flooded with tears. The pain He suffers must be dreadful... The nail penetrates, tearing muscles, veins, nerves, shattering bones...

All that is written above corresponds perfectly well with findings on the Shroud of Turin and long-held Catholic traditions concerning the Passion except the statement “shattering bones”. She wrote that the nail penetrated shattering bones? Doesn’t this seem to contradict the tradition that many Catholic scholars hold that not a single bone was broken during Christ’s entire Passion?

I believe that if that particular interpretation of the prophecy is true; namely, that this prophecy does apply to the *entire* Passion – and personally, I myself do believe this – than this means that this is one of the few errors in Valtorta’s writings that constitutes part of the 0.4% of errors in her writings that I identified earlier do exist. How can this be if she was 99.6% historically accurate overall? Why and how did she make this error? The clue to this answer lies in something Christ dictated to Maria Valtorta:¹²⁰⁸

The valid proof that *it is not [she]* who writes with [her] own thinking and knowledge is precisely given by the phrases written between the lines and by the visible corrections that can be seen in the dictations. These are caused by the physical weakness and sometimes the fatigued mind of the bed-ridden megaphone [Maria Valtorta], overwhelmed by seven chronic diseases that break out again at times, all or in part, afflicting the writer with sufferings and deathly weakness; they are caused by the disturbances and inconveniences in the surroundings of the megaphone who writes in surrounding conditions that are neither peaceful nor comfortable; and above all, they are caused by the difference between the rush of the voices, that sometimes dictate fast, and the possibility of her weakened hand to follow the swift words of the dictating "voices."

What happens in such cases? That some sentences remain interrupted and some phrases are omitted. The megaphone tries to remember them, while following Me or following other “voices”, to add them once the vision is finished. But when she does so, she cannot do it precisely and forgets some of the dictated words or writes them wrongly, not as they had been dictated.

It is then – and I order you to believe these words, I order you in My full Majesty as God and divine Master, Who can give orders to His subjects just as He gave orders to His patriarchs and prophets as to what must not be done or believed or carried out to be His elect people on Earth and His eternal children in the eternal Kingdom – *it is then that the Master, I, Jesus, intervene and come to the rescue, or the megaphone’s guardian angel does*, the much-venerating assistant of the heavenly manifestations and angelic intelligence not subject to

human tiredness or weakness such as the megaphone has (since the megaphone is still a human creature even though she is the beloved Little John whom I love extraordinarily) *and we come to the rescue of God's instrument, completing the sentences that remained interrupted, filling in the gaps that came about in the phrases, or dictating again, from the beginning to the end, those passages in which the megaphone's good but ignorant will caused some harm, and thus we reconstruct the lessons just as they had been given and heard.* Therefore, and I order you to believe it, *the Work reports accurately My thoughts, My actions, My manifestations, and the words and actions of My Mother, of the Twelve, and of those moving around Me and us all.*

... I could do anything. Even destroy the Work and dictate it again. It would be an *exact* repetition (in the passages *dictated* by supernatural voices) of the one destroyed. The differences would be found only in the words used by the megaphone to describe places and episodes. It would be an *exact* repetition of the destroyed work, just as what happened with Jeremiah's prophecies burnt by Joachim, king of Judah (Jeremiah 36:32). But then, in a louder voice you would cry out: "See! The megaphone is not inspired, she does not receive heavenly voices, she writes on her own!" And you would try to destroy a peace and a Work. The megaphone's peace. The Work of your Lord God.

Notice that there are two distinct components of her revelations that Christ identifies: (1) the *dictated* words and revealed truths (I include in the category of revealed truths those instances when she describes having an internal monitor – or voice – supernaturally make known to her the name of a town or person or some fact), and (2) her personal, subjective *description* of scenes based on what she sees as a reporter of the events of her vision.

From my research, it seems clear that Maria Valtorta's extraordinary assistance by God and her guardian angel in reviewing the typescripts and guarding against error was primarily (and possibly, entirely) focused on the *dictated* words of Christ and His contemporaries and the *revealed truths*. I have yet to come across a dictation where Christ promises assistance in making every word of Maria Valtorta's personal *description* of the scenes completely accurate. Therefore, there is room for error in her personal description of scenes. As someone wrote: "Maria, at the sight of such a cruel act imagines that such a large nail must have broken one of the carpal bones, but in Jesus' instructions to Maria (*The Notebooks: 1943*, pages 622-623) when He was talking in great detail about the nailing of His hands and wrists, Jesus does not say that any bones were broken." I personally think that the one phrase "shattering bones" was her own subjective impression based on what she would assume to be the case. That is, if you were to see someone violently nail a *very large* nail through someone's wrist, wouldn't 99% of people automatically assume that it shattered at least a couple of the very numerous number of bones in a person's wrist? Who wouldn't? Hence, that was her reasonable assumption. Considering that she herself – and others who knew

her – have testified that she was an “ignoramus” and uneducated in Catholic traditions and theology, it is very likely that she wasn’t aware of the traditional belief that no bone of Christ was broken during His entire Passion. Hence, it is very reasonable that she would just assume some bones were broken during the violent nailing of His wrist. This was her subjective, personal educated guess based on what she saw in her vision. Her vision was 100% true and accurate. It was merely her own *interpretation* of what she saw in this *description* of the vision that was in error. This was *not* a detail that her “internal monitor” revealed to her or that Christ revealed to her in a dictation. Research has shown her writings to be extremely historically and scientifically accurate. I lump this particular *descriptive* error into the category of the 0.4% (or whatever low percentage it is) of her work that has minor errors in it.

Prof. Leo A. Brodeur, M.A., Lèsl., Ph.D., H.Sc.D. wrote:¹²⁰⁹

No one should be surprised or worried if scientific or historical errors are found in *The Poem of the Man-God*, or if she contradicts what other mystics have said. Even if *The Poem of the Man-God* were full of historical errors, that would be no reason to reject it, as it was approved in 1948 by Pope Pius XII, a doctor in Canon Law.

Now it must be admitted that as a whole, that writing by Valtorta is astonishingly precise even from the viewpoints of archeology, history, and experimental sciences. No one should worry if some small errors have crept in; but wouldn’t the great overall historical and scientific accuracy of the work be an act of condescension by the Lord for our times which attach great importance to science? Maria Valtorta, to all practical purposes an ignoramus without documentation, could never have invented the historical or scientific details in her visions: she would have blundered and many details would have turned out to be false. Since she did not know enough to be able to invent them, she must have received them from another source.

[...] Before such testimonies [of science] it is fitting to conclude that one must not attach too much importance to the historical and scientific details in Valtorta’s work. As a whole they help to establish its authenticity; but that does not prevent that some details may turn out to be wrong. Once its authenticity has been acknowledged, we must rather consider it from the point of view of the mystical and spiritual life. For this work was given essentially to feed the soul and help it to love Jesus and Mary—not primarily to satisfy intellectual curiosity.

The “bones shattering” comment was not revealed to her, it was one of the few errors of her own personal interpretation of what happened. Therefore, this objection that some people might have is extremely insignificant in the grand scheme of things. If someone wants to reject Valtorta because of 0.4% of the work having minor errors, then they have a bias and would have found some other reason to reject it (like complaining about its literary style or some other poor

unfounded excuse). You can't imagine how many errors the modern medical establishment and other professionals and scientists (in biology, astronomy, earth sciences, etc.) have made. If we were to reject everything and every scientist because of some errors they made, we wouldn't be able to embrace or trust or use anything.

Let's put this into perspective. Even if that is a true example of historical error in the *Poem*, and it can be proven, what about all of the other 8,000+ pieces of data proven to be 99.6% historically accurate in a huge diversity of historical and scientific fields? What about all of the other proofs by geography and archaeology and astronomy? In the face of all of this overwhelming evidence, it is rashness to reject Valtorta's writings based on *a few* historical errors! It is like this: Let's say that you have a certain terrible disease. Modern science has developed an ingenious treatment that successfully cures this disease in 99.6% of the cases. There are 0.4% of the cases where the treatment doesn't work, but 99.6% of the time it does work. A critic rejecting Valtorta is like one who has this disease and says, "I reject this treatment because I found *one* person out of the *200 successfully treated patients* who wasn't successfully treated. Therefore, I would rather not even consider this treatment any further: I reject it." That would be plain stupidity, rashness, and foolishness! We got to give credit where credit is due, and if a mystic wrote 4,000 pages with a few verifiable errors among *thousands* of historically *accurate* details proven by science and whose details are so accurate and specialized that often the knowledge required for these details exceed even renowned experts in those fields (who, by the way, make mistakes all the time), then we need to give Valtorta credit and look at all of the other evidence of historical accuracy.

Of course, I doubt that any honest and serious Catholic would go so far as to reject her revelations entirely (including for the consideration of its spiritual value) based on apparent historical error, or else he would have to reject every other mystics' writings in the history of the Church, including Venerable Mary of Agreda's *Mystical City of God* which is *loaded* with historical errors, but nevertheless, was promoted by multiple Popes, imprimatured, and was graced with a papal apostolic blessing. There is just too much spiritual value in the *Poem* to reject it entirely – even if it was filled with 99.6% historical error rather than 99.6% historical accuracy. To reject the *Poem's* spiritual value based on several historical errors is like the atheist who rejects the entire Bible and won't even consider any of Christ's saving words and life-changing doctrine because he found one apparent historical error or one apparent contradiction or inconsistency with another book of Scripture. The overwhelming scientific proofs of the divine origin of the *Poem* in such a diverse number of fields completely overwhelms the insignificance of a few historical errors (if they even can be proven to really be historical errors).

Now, as I was saying earlier, we can affirm with certainty: *her revelations are extremely historically accurate!* We cannot say this for the revelations of Anne Catherine Emmerich, Mary of Agreda, and various other mystics, which have all exhibited many examples of historical inaccuracy, which we have yet to find anywhere near to the same degree in Maria Valtorta's revelations (which, by the way, have been scientifically analyzed to a much greater depth than any other mystics' visions have ever been in the history of the world).

It is to be noted that God didn't "mess up" with the previous great mystics of His Church by not always granting special protection to the receiving and recording of the revelation to such a high degree – preserving from historical and recording errors to such a high degree – as was done in the case of Maria Valtorta. For some mystics, it appears that it was not God's intention to do so. It was not necessary at the time and God had His reasons for not doing so. For other mystics, it was *men* who messed things up! *Men* ruined the recording of the work! Brentano ruined Anne Catherine Emmerich's written record and Mary of Agreda's spiritual directors ruined her work by one commanding her to burn her original work, another commanding her to burn her second work, and then her third spiritual director commanding her to rewrite the third work *18 years* after she had her original visions!

In the case of Maria Valtorta, Christ has explicitly stated that He has granted a special degree of protection to the recording of her visions and dictations, in part because we are now in the End Times.¹²¹⁰ "Where sin abounded, grace did more abound." (Romans 5:20) And never has sin abounded so much as in our day when, as it is prophesied in Scripture: "For there shall be a time, when they will not endure sound doctrine; but, according to their own desires, they will heap to themselves teachers, having itching ears, and they will indeed turn away their hearing from the truth, but will be turned unto fables." These fables include modernism, neo-darwinism, religious indifferentism, rationalism, etc. "And many false prophets shall rise, and shall seduce many. And because iniquity hath abounded, the charity of many shall grow cold." (Matthew 24:12)

Christ Himself explains in the following excerpts of dictations both this necessity in our times, as well as why He grants this immense private revelation, and hence why we can believe He would go so far as to grant this special degree of protection to the recording of Maria Valtorta's visions and dictations:¹²¹¹

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?

The times require an urgent response. Only a broad knowledge of Me can save. And to the one who gave Me all [Maria Valtorta], I have given all, so that many, through [her] sacrifice, which has obtained all from My love, may have Life.

And in truth this is the work of the Spirit, of the Spirit of God, of the Love of the Father and of the Son, of the Spirit who knows every truth and comes to speak the truth to the people caught in today's turmoil, in fact turmoils, so they may defend themselves against infernal doctrines. I have given you the living book and the perfect knowledge of Me and of My time.

Will all this be understood by today's society to which I give this knowledge of Myself, to make it strong against the always stronger assaults of Satan and the world? Do you know, Mary, what you are doing? Or rather, what I am doing, *in showing you* the Gospel? Making a stronger attempt to bring men to Me. I will no longer confine Myself to words. They tire men and detach them. It is a fault, but it is so.

I will have recourse to visions, also of My Gospel, and I will explain them to make them more attractive and clear. I gave it because it was My wish to make it known.

I tell you these words. I offer you this food and this drink of living water. My word is Life. And 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.

And I 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*.'" (Revelation 22:10) "And let those who are holy become holier." (Revelation 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 defense, with the cry of Love: "Come, Lord Jesus!" (Revelation 22: 20-21) »

Therefore, Christ has revealed the urgent need of extra help, and He has supplied this need. "Where sin abounded, grace did more abound." (Romans 5:20) and since the need is great in the 20th and 21st centuries, Christ grants a greater revelation and a greater protection to its recording than He has done for most (if not all other) private revelations of the mystics to date. Note that some private revelations have just as much "protection of accuracy" and importance for our times, *especially* Fatima and Our Lady of Good Success, but those aren't the same category of private revelations that I am discussing and analyzing in this sub-section. I am limiting my discussion in this sub-section to those private revelations that have bequeathed to the Church voluminous revelations (hundreds or thousands of pages) about the life of Our Lord and Our Lady, which have

a greater need of “protection of accuracy” since the length of the dictations from Heaven are hundreds and even thousands of times longer than the dictations and secrets of Fatima, La Salette, Lourdes, etc.

For more details, see the upcoming sub-section of this e-book entitled “*How, in Many Respects, Maria Valtorta’s Revelations Are Greater than Previous Mystics’ Revelations and Are Especially Suited for Our Time*”.

You may say, “I understand why God would grant a greater protection from *theological* inaccuracies being introduced by the human factors of its recording onto paper, but why did God grant visions which are completely *historically* accurate?” Christ explained to Maria Valtorta that this is because the more detailed and accurate the descriptions of her visions were, the more there would be that would come to Him.

I think that the reason that He said this and why He intended the visions to be so historically accurate was so that her descriptions of her visions could be scientifically substantiated, or proven, for modern man, who is such an arid rationalist and skeptic and is so allured by all the marvels of modern inventions and science. These precise descriptions proven by science serve to scientifically substantiate the divine origin of these visions in such a way that those of good will who would benefit from these revelations, but are skeptical and need some encouragement (among them, the scientific proofs) will trust the authenticity of these revelations and read them.

We live in an age when Satan uses false science to try to trap, confuse, and ultimately damn souls (neo-Darwinism, rationalism, “pure chance” materialist theories for the origin of the universe, etc.) Hence, God uses *true* science to encourage those of good will to trust what He says in opposition to all of the false science of modern times. Men did not need such scientific verification of private revelations in previous centuries because (1) man did not have near the scientific advancement we do now, (2) man wasn’t as steeped in rationalism and scientific lies in the past as mankind is now, and (3) “the times require an urgent response”: everyone in the world is in greater spiritual and material danger now than in the past.

Jesus speaks again in the *Poem of the Man-God* about science when He talks about the Holy Shroud:¹²¹²

Your scientists, to give proof to your incredulity with regard to that evidence of My suffering, which is the Shroud, explain how the blood, the cadaveric perspiration, and the urea of an overfatigued body, when mixed with the spices, could have produced that natural drawing of My dead tortured Body.

It would be better to believe without the need of so many proofs to believe. It would be better to say: "That is the work of God" and bless God, Who has granted you an indisputable proof of My Crucifixion and of the tortures preceding it!

But as now you are no longer able to believe with the simplicity of children, but you need scientific proofs – how poor is your faith, that without the support and the spur of science cannot stand up straight and walk – you must know that the cruel bruises of My kidneys have been the most powerful chemical agent in the miracle of the Shroud. My kidneys, almost crushed by the scourges, were no longer able to work. Like those of people burnt by fire, they were unable to filter, and urea accumulated and spread in My blood, in My body, bringing about the sufferings of uremic intoxication and the reagent that oozed out of My corpse and fixed the impression on the cloth. But any doctor among you, or anyone suffering from uremia, will realize what sufferings the uremic toxins caused Me, as they were so plentiful as to produce an indelible impression.

Notice how Christ rebukes modern man for needing so much science to believe, but He mercifully condescends to our “need” for scientific proof by granting it. This is what He does with the whole revelations of Maria Valtorta: He grants scientific proof. Hence, there is even less excuse for us to reject it!

A Discussion on Real or Apparent Contradictions Between the Different Mystics

I do not believe that there are any real contradictions between Maria Valtorta's visions and actual, true facts in other authentic mystics' visions. Establishing *actual, true* facts in other authentic mystics' writings is not always clear-cut however. The reason is because true facts can be altered by two things: (1) the writing down of their visions may have had human error, and (2) God might have purposefully altered details in the visions He gave which made them no longer historically accurate in those details. In the case of Anne Catherine Emmerich, there is definite evidence of error and untrue things added by Brentano (the one who wrote her revelations down onto paper). In the case of Venerable Mary of Agreda, there are historical errors brought about by the fact that she was forced to rewrite her entire work *18 years* after she received her original visions, the fact that she does not have a perfect memory, and the fact that for her last rewriting (the third time) God did not grant her special illumination to preserve her from error in her descriptions of the visions (He only granted illumination and protection from error in the lessons of her work).

Like I mentioned, there is always the possibility that God might have allowed certain details to be altered in the visions He gave to certain mystics which made them no longer historically accurate in those details because it was irrelevant to the mission and fruits that God wanted to bring to mankind through those particular revelations. That is, He may have opted to use the imagination of the mystic, or else use symbology rather than perfect historical accuracy – as the fruits from doing it this way might have been greater in such a case.

Here is an excerpt that explains this:¹²¹³

Why do approved private revelations sometimes disagree with each other?

In the book "The Life of Mary as Seen by the Mystics" (Raphael Brown, Imprimatur, Nihil Obstat), the author [relates]: "Next we must understand why it is possible that the writings or revelations of some saintly mystics have occasionally contained minor inaccuracies or details which do not agree with similar accounts of other equally holy mystics. This is especially observable when their visions represent historical scenes, such as the life and death of Jesus Christ and His Mother. For instance, St. Bridget and Mary of Agreda differ as to various details of the Nativity. Sister Anne Catherine Emmerich saw the Savior crucified with three nails, whereas St. Bridget saw four nails. And all three disagree concerning the number of years which the Blessed Virgin lived after the Crucifixion.

"This does not mean that in each case only one mystic saw correctly and the other must have been mistaken. For, as Father Poulain very wisely explains – and the importance of this

statement for our work cannot be overstressed: When visions represent historic scenes...they often have an approximate and probable likeness only...It is a mistake to attribute an absolute accuracy to them...Many saints have, in fact, believed that the event took place exactly as they saw it. But God does not deceive us when He modifies certain details. If He tied Himself down to absolute accuracy in these matters, we should soon be seeking to satisfy in visions an idle desire for erudition in history or archeology. He has a nobler aim, that of the soul's sanctification, and to arouse in her a love of Jesus suffering. He is like a painter, who, in order to excite our piety, is content to paint scenes in His own manner, but without departing too far from the truth. (This argument cannot be applied to the historical books of the Bible.)...God has another reason for modifying certain details. Sometimes He adds them to a historical scene in order to bring out the secret meaning of the mystery. The actual spectators saw nothing similar...We see, therefore, that it is imprudent to seek to remake history by the help of the saints' revelations."

Therefore, we can see the genius in the Church's teaching on private revelation ("not indeed for the declaration of any new doctrine of faith, but for the direction of human acts" – St. Thomas Aquinas). Furthermore, if a Catholic is not obliged to interpret certain parts of public revelation literally (such as a literal six-day creation, with 24 hrs./day) then neither should private revelation be necessarily interpreted with the same strictness.

I expand these ideas with an excerpt from the 1912 Catholic Encyclopedia:¹²¹⁴

Illusions connected with private revelations have been explained in the article [Contemplation](#). Some of them are at first thought surprising. Thus a vision of an historical scene (e.g., of the life or death of Christ) is often only approximately accurate, although the visionary may be unaware of this fact, and he may be misled, if he believes in its absolute historical fidelity. This error is quite natural, being based on the assumption that, if the vision comes from God, all its details (the landscape, dress, words, actions, etc.) should be a faithful reproduction of the historical past. This assumption is not justified, for accuracy in secondary details is not necessary; the main point is that the fact, event, or communication revealed be strictly true. It may be objected that the Bible contains historical books, and that thus God may sometimes wish to reveal certain facts in religious history to us exactly. That doubtless is true, when there is question of facts which are necessary or useful as a basis for religion, in which case the revelation is accompanied by proofs that guarantee its accuracy. A vision need not guarantee its accuracy in every detail. One should thus beware of concluding without examination that revelations are to be rejected; the prudent course is neither to believe nor to deny them unless there is sufficient reason for so doing. Much less should one suspect that the saints

have been always, or very often deceived in their vision. On the contrary, such deception is rare, and as a rule in unimportant matters only.

Therefore, as I was discussing earlier, establishing *actual, true* facts in other authentic mystics' writings is not always clear-cut. The reason is because the writing down of their visions may have had human error. In the case of Anne Catherine Emmerich, there is evidence of error and untrue things being added by Brentano (the one who wrote her revelations down onto paper). In the case of Venerable Mary of Agreda, there are historical errors brought about by the fact that she was forced to rewrite her entire work *18 years* after she received her original visions. Even in the case of Therese Neumann, we know of instances where the one who wrote her revelations down onto paper couldn't keep up with her, thus introducing gaps and possible errors.

With other mystics, there is the possibility that God might have allowed certain details to be altered in the visions He gave them which made them no longer historically accurate in those details because it was irrelevant to the mission and fruits that God wanted to bring to mankind through those particular revelations. That is, He may have opted to use the imagination of the mystic, or else use symbology rather than perfect historical accuracy – as the fruits from doing it this way might have been greater in such a case.

However, in the case of Maria Valtorta – as I discussed in the previous sub-section – I believe that God intended for her visions to be historically accurate even down to the smallest details, and I believe that He guided and safeguarded the recording of these visions in such a way as to preserve their recording into written format from error to a very high degree. I discuss possible reasons for this in the previous sub-section.

It can thus be asserted that Maria Valtorta's visions do not contradict the visions of Anne Catherine Emmerich and Mary of Agreda insofar as the latter two visionary's visions are (1) historically accurate (not symbolic or have details taken from their imagination), (2) the recording of them into a written format was accurate, and (3) there were no additions from outside persons or sources (which did, in fact, happen with the writings attributed to Anne Catherine Emmerich, unfortunately).

For centuries scholars have been trying to reconcile apparent contradictions in the canonized Gospels, and for some passages they have not found an ideal solution yet; but it does not cause Catholics to doubt the authenticity and truth of Scripture, for we know that *objectively*, there is no *real* contradiction. There is only our misunderstanding. In the same way, *authentic* visions of true mystics of events in Our Lord's and Our Lady's lives never contradict each other, *unless* God purposely used symbology to change facts in the vision, the visionary or their recorder forgot or

misrepresented details by human error (which might happen in those cases when it is written down after the ecstasy), or there was error in the recording of the vision onto paper. Therefore, (1) it is not justifiable to reject a vision of a mystic simply based on apparent contradictions with other mystics' visions, and (2) if you look at the most *trustworthy* written records of authentic mystics, you will probably find more often than not that authentic visions of varying mystics actually do not contradict each other (unless for the reasons just stated).

I came across a critical article against the *Poem of the Man-God* that tried to "disprove" the authenticity of the *Poem* by claiming that the details given in the *Poem* about the nails in the crucifixion of Jesus contradict the written account of what was shown in the visions of Anne Catherine Emmerich and Therese Neumann about the nails.

Another article (which doesn't discuss the *Poem* at all in particular) mentions the nails as a classic example of potential contradiction between different mystics' visions.¹²¹⁵

An example of the principle of God using what is already known by the mystic to form a vision or private revelation is the placement of the nails, and its corollary, the location of the stigmata in those saints who have had them. Scripture doesn't tell us with precision how Jesus was nailed. The Hebrew word in Psalm 22:16 is usually translated *hand*, but could apply to the wrist or adjacent forearm, as well. Nonetheless, the artistic tradition usually portrays the palm of the hand, while mystics propose a variety of placements from palm to wrist to forearm. On the other hand, the Shroud of Turin and historical studies of crucifixion argue strongly that the Crucified was nailed through the wrist, as the only part which could support a body's weight. Do the differences among mystics, and with the likely actual case (the wrist), make a palm or forearm placement of the wounds inauthentic? Not according to Catholic mystical theology, which recognizes the subjective (personal) element in mysticism, and which therefore allows for differences in such details. In *The Passion of The Christ* by Mel Gibson, he has chosen to follow Emmerich's placement, a choice which is both artistically and theologically justifiable.

What is little known among many is the fact that Maria Valtorta's vision of the Passion regarding the nails does *not* contradict the other visions of authentic mystics one bit, and that they actually all agree in reality (see next page).

John Haffert explains how in his booklet *That Wonderful Poem!*.¹²¹⁶

No Real Contradictions

At first it may be disconcerting to meet apparently contradictory statements from persons like Therese Neumann or Ven. Mary of Agreda, whom we know beyond reasonable doubt to be credible. Many of us have felt confused, because some saints have seen Our Lord nailed through the Hands, the Shroud shows the nail marks in the Wrist, some mention ropes, some do not. Whom should one believe?

They are all correct according to the account in the *Poem*:

Holes had been drilled in the Cross in advance. After the first Hand of Our Lord was nailed through the Wrist, it was found that the other Hand did not reach the pre-drilled hole.

Our Lord was pulled so strenuously that His shoulders were dislocated, but still the nail had to be put through the Hand ... and further secured by rope because the Hand could have torn away. Furthermore, the strain on the other Wrist was so great that the wound tore down into the base of the Hand. So all were there: Wrist wound (which shows on the only Hand visible on the Shroud), Hand wound, rope.

And we must always look beyond what is seen. The stigmata of the saints are comparatively small wounds, not intended to show the ghastly reality of Calvary, but to be seen as signs of co-redemption.

A further illustration of apparent contradiction is found in the case of Therese Neumann's description of the veil, given to Our Lord when He was stripped to be crucified. She said:

"A courageous woman takes off her shoulder cloth and hands it to Him."

That is as much as Father Naber recorded. This seems to contradict the *Poem*, which says that it was Our Lady who gave Her veil to Jesus. Why would Therese Neumann not say so? Or was there something Father Naber missed? Why did she exclaim that it was a "courageous woman"?

These words remind us of the courage of the "Woman", as Our Lord referred to Her, at the foot of the Cross. She was not, as could be supposed, immobilized by grief. She was actively participating with, and in, the sacrifice of Her Son.

As is shown above, for this particular case, there is no contradiction among all of these accounts: Maria Valtorta, Anne Catherine Emmerich, Mary of Agreda, Shroud of Turin, etc. In fact, the *Poem of the Man-God* proved in this case to be an authoritative source for the solution to the apparent contradiction. I believe that if people, in investigating other apparent contradictions, were to see what the *Poem* said, they would find that the accurate, detailed information that the *Poem* provides resolves many of them. In fact, the *Poem* does this time and time again for apparent contradictions in Scripture extremely well, and many renowned Catholic biblical scholars have testified that the revelations to Maria Valtorta are a substantial source of further pioneering in this field. For more details, see the sub-section of this e-book entitled “*Proof (or a Substantiating Factor) in How the Poem Resolves Many Problems in the Gospel Accounts Which Scholars Have Struggled with For Years (Including Apparent Contradictions Between the Different Gospel Accounts and Apparent Errors or Inconsistencies Within the Same Gospel Account), and How It Furthermore Clarifies Certain Translation Errors and Misunderstandings that Have Been Perpetuated Throughout the Centuries*”.

The main article I found where someone tried to argue against the *Poem* by trying to point out apparent contradictions with Anne Catherine Emmerich’s visions was an article written by Ronald Conte Jr. I have to state that it is such a poorly researched article that it isn’t really worth much, but a complete refutation of it is here:

[Refutation of Ronald Conte Jr.'s Article](#)

At the link above you will see the text of the critic’s article and a response to the critic with in-line text in a different color. This is the best way to assess two different articles that oppose each other.

In reading it, you will quickly see that the critic failed to identify a single *valid* contradiction between Anne Catherine Emmerich’s visions and Maria Valtorta’s visions. There do exist true contradictions between these two mystics’ writings (and in those cases I maintain that Maria Valtorta is correct), but the critic failed to find even a *single* valid contradiction. This shows the superficiality, bias, and poor research of this critic and how even the basis he was using to try to reject Valtorta was woefully unsupported. But even if he found *100* contradictions, it is an invalid argument against the *Poem*, because it only shows further evidence of how Brentano *ruined* the written record of Anne Catherine Emmerich’s visions and not that Valtorta was wrong. For more details, see the following article about what Valtorta wrote (and the dictations she received) about how Brentano ruined the recording of Anne Catherine Emmerich’s writings in spite of the fact that Emmerich was an authentic mystic and had authentic, true visions (on the next page):

Maria Valtorta's Writings and Dictations About the Writings Attributed to Anne Catherine Emmerich

In fact, it is of great significance that Maria Valtorta actually read some of the writings attributed to Anne Catherine Emmerich's visions and had some very enlightening things to say about it. There is a primary source of Valtorta's writings entitled *La Passione di Gesù dalle visioni di Anna Caterina Emmerich* (*The Passion of Jesus from the visions of Anne Catherine Emmerich*). The publisher relates concerning this work:¹²¹⁷

[This is a] reprint of an Italian edition of the visions of Anne Catherine Emmerich on the Passion of Jesus, preceded by extensive discussion of the life of the seer. This includes handwritten annotations on the pages by Maria Valtorta, written in pencil, but clearly visible in the reproduction. At the end is a brief "dictation" of Jesus, always about the visions of Emmerich, completed by the concluding remarks of Maria Valtorta, who considered Emmerich a true mystic, but whose visions, however, were altered by the free transcription of the German poet Clemens Brentano.

David Murray of the Maria Valtorta Readers' Group gave me a file with the English translation of Maria Valtorta's handwritten annotations that she wrote on the pages of *The Passion of Jesus from the visions of Anne Catherine Emmerich*. There are so many comments by Maria Valtorta that I don't want to quote all of them here for the sake of brevity, but I will give some of the more notable comments here to give you a taste. If you don't want to read all of these comments, just scroll down past them. I list the page number of the work attributed to Anne Catherine Emmerich, followed by a short description in regular font style of what's on that page that Maria Valtorta is commenting on (not all entries have this, however), and then Maria Valtorta's comments follow in bold and in blue color.

Note: The **bolded, blue words** are Maria Valtorta's handwritten comments.

PART 2

- 63 Nicodemus at night – **No. No. Here it is, Bruno.**
- 69-71 Chalice at Supper – **No, nothing. But what fantasy!**
- 73 The last Pasch – **Mercy! What was she narrating?**
- 78 **A rare true point**
- 83 (Eucharist) – **All untrue!**
- 87-90 **This whole chapter is so unlikely, so different from the truth, that I weep... how people for a (whole) century learn from things not conforming to the truth.**

PART 3 (PASSION)

- 96 **Either she didn't remember it was bad, or she invented it to make it more beautiful, thus diminishing everything.**
- 97 **It was better to have done naught, rather than to have done so badly.**
- 98 Cedron bridge – **What is she narrating?**
- 99 Garden of Olives – **...nonsense...**
- 100 Adam and Eve buried on Mt. Olivet – **No. Jesus says south of Jerusalem**
- 102 Mary Magdalene and Lazarus – **No, No, & No**
- 113 Peter comes to Jesus in Garden – **What! They were sleeping and heard nothing.**
- 114 **True and correctly described**
- 127-8 The Cross – **What! They were two freshly planed tree trunks**
5 wooden pieces. **Would not have been able to hold the robust long body of Christ**
- 130 Jesus arrested – **No, He was still at Gethsemane.**
- 131 **Peter said nothing. He was dying already of fear!**
- 138 Mary and others – **No. They were all in the house of the Last Supper.**
- 140 **That which we have supernaturally learned is not easily forgotten. Here therefore it is not Anne Catherine Emmerich but Brentano who speaks.**
- 141 **No! At the Temple. How much impreciseness!**
- 160 **This is not true! They always immolated their Paschal Lamb and not Joseph and Nicodemus for them.**
- 174 Mary approaches Peter – **But no. No! No!**
- 175 (Mary and the crowd) – **But why be like this? The Blessed Virgin left the Last Supper for Calvary. As a woman and Hebrew, she did not mix with the crowd other than at the Supreme hour in order to comfort Her Son. Every other version does not correspond with the true history.**
- 212 (Mary had a sister...) – **She was the only daughter!**
- 224 “ ” “ ” called Mary of Heli, daughter of Joachim, about 20 years older than Mary.
etc. etc. etc. – **What? What? What? Are they crazy?**
- 246 Cross in form of Y – **No, it was thus: +**
- 254 (Mary uncertain – John advises Her to stay) – **Mary did not need to be advised.**
- 259 (Veronica's veil given to Church afterwards) – **No, immediately**
- 263 Pilate went to gateway and returned – **Pilate didn't go to Calvary. He remained at Praetorium.**
- 265 Jesus put into a cave on Calvary before Crucifixion – **What are they narrating here?**
(Body not suspended by His arms) – **Nothing of the sort! There was no hole and no support. Body hung by the hands.**
- 267 (Pilate etc. returning home) – **No. Not like so**

- 270 (Stretching Jesus' left arm...) – **This is true**
- 271 (A little hollow for Jesus' heels) – **No hollow**
- 272 (Missing part: Mary's faintings) – **How many faintings! She only fainted when He died.**
 Jesus repeated many psalms etc. **His breathlessness was such that it prevented Him from speaking. He would have prayed with His heart, but apart from the seven words (sentences) He did not utter anything else.**
- 273 (Raised Cross with ropes...) – **No. They lifted it up with their arms.**
 Dropped Cross in the hole etc.) – **This, yes.**
- 275 Early story of Disma as a baby... – **Hmm! Perhaps! However this legend doesn't seem true to me.**
- 278-9 (Jesus on the Cross) – **The description is true. This is how Jesus and Mary were. Exactly like this, I would say with the hair of a dark red, especially now, drenched in blood as they were.**
 (In missing pages) – **No, only one type of wood**
- 291 Eclipse of the Sun: light returns while Jesus speaking – **The light returned some time after His death.**
- 306 John and holy women go back to town – **When did Mary ever leave Calvary?**
- 312 Mary, John, and holy women go to get balms before Jesus is taken down from the Cross – **Blessed Virgin Mary left Calvary to accompany the Most Holy Corpse to the Sepulcher, and not beforehand.**
- 316 Embalming the body – **A totally inexact chapter**
- 326 (Mary etc. returning to Calvary) – **(?) The sorrowful One (Mary) returned home and not to Calvary. And on the other hand it was by now nearly Saturday and it was prohibited to walk too much.**
- 327 Peter and two James' were met in town, Peter reproached himself... – **But if they were hiding out of fear!**
- 329 Joseph confined to a tower (to die in secret) – **Oh no!**
- 334 Capharnaum in valley 1½ miles below lake – **(?) But Capharnaum was on the lake! [i.e. next to the lake.]**
- 337 Roman soldiers joined (Temple) guards at Tomb. – **The Romans, after the Crucifixion, were disinterested in any surveillance. The Temple guards were the custodians.**
- 341 Blessed Virgin Mary visited many places including the Temple, with Her companions – **The Hebrew women, after the death of a relative, always remained very withdrawn for the period of mourning. As of [As if?] the Virgin Mary who was always very shy of publicity and after what She had endured, could have gone here and there as if a tourist.**

The above list by Maria Valtorta shows that you cannot possibly trust the writings attributed to Blessed Anne Catherine Emmerich, unfortunately. Besides her and Venerable Mary of Agreda, I am not as familiar with the writings of the other mystics who have had a vision or visions of Our Lord's and Our Lady's lives. However, if the written records of these revelations are trustworthy and reliable like Maria Valtorta's written record is, then I think that if you were to compare the visions of these particular authentic visionaries to Maria Valtorta's writings, you would find tremendous agreement between them. But, if there is any contradiction, the evidence shows that Maria Valtorta's revelations stand as the most trustworthy and authoritative. In fact, I would go so far as to say that Maria Valtorta's revelations are the standard by which you can measure the degree of accuracy and credibility of the written record of similar historic visions of Our Lord's and Our Lady's life which are attributed to previous mystics.

But what is particularly amazing is the incredible correspondence and exact agreement between Maria Valtorta's writings with things that are undeniably and irrefutably authentic and trustworthy: the canonized Scriptures of the Holy Bible and the miraculous relics of Our Lord (the Shroud of Turin and Veronica's Veil).

The Holy Shroud is something that can be considered very trustworthy, and the book entitled *The Holy Shroud and the Visions of Maria Valtorta* is a scholarly work written by a Shroud of Turin expert which describes the detailed findings on the miraculous Shroud of Turin by modern scientific studies and its exact agreement with the visions of Christ's Passion, Death, and Burial in the writings of Maria Valtorta. For more details, see the proof section of this e-book entitled *"Proof (or a Substantiating Factor) by the Fact Maria Valtorta's Visions of Christ's Passion Perfectly Match Detailed Findings on the Miraculous Shroud of Turin that Recent Modern Scientific Tests Have Revealed Decades After Her Writings Were Published and the Fact Her Writings Foretold Something Amazing About the Veil of Veronica Which Has Been Scientifically Proven for the First Time Decades After Her Death"*.

Maria Valtorta's revelations are even clarifying the controversy about where Our Lady's house is. Some claim it is in Ephesus, some claim it is in Loreto, and some claim it is in Jerusalem.

The disagreement becomes more important when you realize that at both Ephesus and Loreto, there have been documented miracles, that other supernatural occurrences verify the authenticity of both places being homes of Our Lady, science substantiates both of these places (i.e. both date back to the 1st century, the stones making up the house of Loreto don't come from the region, etc.), and there is solid tradition that supports both places as being a house of Our Lady.

At the house in Ephesus there have been cures of people who drank water from the spring there, as well as an apparition of Our Lady there in 1902. Pope Leo XIII believed in Ephesus' authenticity as a house of Our Lady and Pope Pius X granted a plenary indulgence for those who visit it. At Loreto, thousands of miracles have been recorded. Many Popes and more than two thousand persons who have been canonized, beatified, or made venerable by the Church have visited the Holy House of Loreto. With all of these apparent conflicting facts, how can you sort out which is the true house of Our Lady?

Well, the truth about the apparent discrepancy becomes more clear when you realize the obvious fact that Our Lady didn't just live in one house during her lifetime! Our Lady is known to have lived in at least three different houses during Her lifetime. The Holy House of Nazareth where the Annunciation took place and where the Holy Family lived has been miraculously transported by angels to Loreto in Italy. After Pentecost, Our Lady stayed with St. John the Apostle in a house in Ephesus for a time (the second house). Lastly, Our Lady lived for a time in a little house in Gethsemane in Jerusalem, where She was Assumed into Heaven. In fact, in addition to these three houses, we know for sure of at least one more house where She lived: She had to stay in some shelter with St. Joseph and the Child Jesus when they were exiles in Egypt. And there's something amazing about this last site, which I will discuss later in this section.

First, the house of Loreto is certainly the most famous house of Our Lady and arguably the most important. This is the house that was originally at Nazareth and where the Incarnation of Jesus Christ took place, and where Our Lady lived with St. Joseph and the Child Jesus for decades. There are three excellent articles about the Holy House of Loreto:

[The Miracle of the Holy House of Loreto by Lee Wells](#)

[The Authenticity of the Holy House Verified by Fr. Angelo Maria d'Anghiari](#)

[The Saints and Loreto by Frank Hanley](#)

The first article gives the history of the House of Loreto and talks about the miracles that authenticated its arrival in Loreto, as well as St. Francis of Assisi's prophecy about this house that later came true.

The second article establishes the authenticity of the Holy House of Loreto. The article relates:¹²¹⁸

What is the basis for an intelligent acceptance of the Loreto tradition that the Holy House was transported by miraculous means from Nazareth, first to Tersatto in Dalmatia, and finally to Loreto, Italy? Ours would not be the only generation wondering about that story, as the recorded facts show. Actually what makes this tradition believable is the accumulation of

facts: 1. Solid valid scientific facts. 2. Original source material. 3. Written documents of its history. 4. Accepted traditions. 5. Paintings, iconography, and monuments. 6. Moral grounds.

It then goes into detail explaining everything.

The third article discusses all of the many saints throughout the centuries who visited the Holy House in Loreto and have believed it is truly the Holy House of Nazareth.

Jesus Christ confirms the truth that the house of Loreto is the house of Nazareth in a dictation which He gave to Maria Valtorta when He was discussing Italy:¹²¹⁹

Can any of you say that I have not loved this land where I have brought the relics of My life and My death: the house in Nazareth where I was conceived in an embrace of luminous ardor between the Divine Spirit and the Virgin, and the Shroud where the sweat of My Death imprinted the sign of My pain, suffered for humanity?

To learn about the house in Ephesus, see this article:

[The Discovery of Mary's House in Ephesus by Pauly Fongemie](#)

This article covers everything about the house in Ephesus: its history, miracles, approval, scientific and tradition considerations, etc. It also describes how the detailed description of this house in the vision of Blessed Anne Catherine Emmerich is what led to its discovery, and which initially confirmed that this is the actual house Our Lady lived in (prior to the miracles and apparition which later independently confirmed it further).

Now what about the house in Jerusalem? And which house was Our Lady in during Her Assumption? The 1907 Catholic Encyclopedia article about the Assumption relates:¹²²⁰

Two cities claim to be the place of her departure: Jerusalem and Ephesus. Common consent favors Jerusalem, where her tomb is shown; but some argue in favor of Ephesus. The first six centuries did not know of the tomb of Mary at Jerusalem.

An article relates that tradition holds that Our Lady spent a certain number of years of Her later life in Ephesus but that She was actually Assumed into Heaven in Gethsemane in Jerusalem.¹²²¹

A legend, which was first mentioned by Epiphanius of Salamis in the 4th century AD, purported that Mary may have spent the last years of her life in Ephesus. The Ephesians derived it from John's presence in the city, and Jesus' instructions to John to take care of Mary

after His death. Epiphanius however, pointed out that although the Bible mentions John leaving for Asia, it makes no mention of Mary going with him. The Eastern Orthodox Church tradition believes that Virgin Mary lived in the vicinity of Ephesus, where there is a place currently known as the House of the Virgin Mary and venerated by Catholics and Muslims, but argues that she only stayed there for a few years; this teaching is based on the writings of the Holy Fathers.

Although many Christians believe that no information about the end of Mary's life or her burial are provided in the New Testament accounts or early apocrypha, there are actually over 50 apocryphon about Mary's death (or other final fate). The 3rd century Book of John about the Dormition of Mary places her tomb in Gethsemene, as does the 4th century Treatise about the passing of the Blessed Virgin Mary.

The Breviarius of Jerusalem, a short text written in about AD 395, mentions in that valley the basilica of Holy Mary, which contains her sepulchre. Later, Saints Epiphanius of Salamis, Gregory of Tours, Isidore of Seville, Modest, Sophronius of Jerusalem, German of Constantinople, Andrew of Crete, John of Damascus talk about the tomb being in Jerusalem, and bear witness that this tradition was accepted by all the Churches of East and West.

The *Poem of the Man-God* in fact testifies to the authenticity of this tradition. Our Lady was Assumed into Heaven in a little house in Gethsemane, which no longer exists, as Our Lady said in a dictation in the *Poem*:¹²²²

“The house, from which I was Assumed into Heaven, was one of the countless generousities of Lazarus, for Jesus and His Mother. The little house of Gethsemane, near the place of His Ascension. It is useless to look for its remains. In the destruction of Jerusalem by the Romans, it was devastated, and its ruins were scattered in the course of ages.”

Even though the house is no longer there, the knowledge of its location has been preserved by ancient tradition and the former place of this house is venerated as the Tomb of the Virgin Mary in the Church of the Sepulchre of Mary.

Now it is clear that Our Lady spent some years in Ephesus, sanctifying the house which is now venerated there. It is also clear that Our Lady's house in Nazareth was transported by angels to Loreto in Italy and is now venerated there. It is also now known that the house in Gethsemane where Our Lady Assumed into Heaven was destroyed, but its former location is venerated in the Church of the Sepulchre of Mary. But what about the house where She stayed with St. Joseph and the Child Jesus during their exile in Egypt?

There is an amazing article about this house:

[Materea, Egypt - City of Refuge of the Holy Family by Fr. Jorge de Jesús Fuentes Davison, S.D.B.](#)

This article relates:¹²²³

We know, by means of the main work of the great mystic Maria Valtorta (“The Gospel as it has been revealed to me”), that the town in which the Sacred Family lived in Egypt was called MATAREA (cfr. 1: 36.1; 2: 119.1; 4: 247.8).²⁰ [see footnote 20 below] Also, the “*Indice e Carta della Palestina*”, written by Hans J. Hopfen – that was made specifically from this work and for the service of the same – indicates: “it was the place of refuge of the Sacred Family during the exile in Egypt. Today, 10 kilometers [=6.2 miles] to the North of Cairo, there is a village called MATARIYA” (p. 86).

Interested in the subject, I investigated this place and found something interesting to share with Valtorta readers.

First, I tried to locate the place in a recent map of Egypt, and I realized that there was a little bit of confusion. A big map, included in the December 2008 *National Geographic* magazine in Spanish, whose main article is “The true King Herode”, locates a place called AL MATARIYA, 150 kilometers [=93.2 miles] to the northeast of Cairo, which is obviously not the place which Hopfen mentions in his Index (10 kilometers to the North of Cairo).

After consulting some other maps of Egypt on the Internet, I found that a place named *Al Matariyah* (well-known today also as “*Ein (or Ain) Shams*”), was the old HELIOPOLIS (not to be confused with the modern Heliopolis suburb, that is on the east side of Cairo). Curiously, I found that the old Heliopolis, was the town where the first Egyptian priests lived, some 2500 years before Christ was born. It was their place of residence.

And it is good to know that this place, *Al Matariyah*, also belongs to a more extensive district of El Cairo called AL-ZEITOUN. Surprisingly, I realized that *Al Matariyah* (the old HELIOPOLIS) is not 10 kilometers away from Cairo, as Hopfen stated in his Index, it is... IN THE NORTHEASTERN SIDE OF THE CITY OF CAIRO! (in what is now named THE OLD CITY)... It is just a suburb of the city, but very important because of its history.

²⁰ In the English translation of the *Poem of the Man-God*, the references which explicitly mention “Matarea” as the city the Holy Family fled to in Egypt are in chapters 119, 133, and 246.

Even, in a simple map of the city of Cairo, this place is totally identified, and, to my astonishment (according to several articles obtained on the Internet), **there is an ancient tradition of devotion towards the Sacred Family in that district, for many centuries past.** Tourists who write on the Internet of their experience, while visiting this district of El Cairo, say that one can even breathe a Sacred Family environment at that place:

“Entering a place called Al Matariyah you seem to be entering another world. Although it is a somewhat small place, everything is very well organized, and there is much vegetation there. Another aspect of this area is that, everything, within this region, takes the name of the Virgin Mary: there is a Coptic Church dedicated to the Virgin Mary, also a Mosque dedicated to the Virgin Mary, a well and a tree related to Mary and Jesus, and even bricks of the house of the Sacred Family”.

In fact, as this tourist already mentioned above, **there is a famous Orthodox Coptic church dedicated to the Virgin Mary in Al Matariyah.** It is in a district called Zeitoun in Cairo. But what was most pleasing and astonishing for me to discover, was that in Holy Week of 1968 (on April 2nd, Tuesday), the Virgin Mary began to appear publicly to thousands of people, for nearly two years, ... right **ON THE TOP PART OF THIS CHURCH, where the domes are!** These appearances are famous throughout the world, because there are thousands of photos and videos of the luminosities with the form of the Virgin Mary that appeared. In fact all the information is available on the Internet.

I say that these appearances of the Virgin Mary at this place are not random. I guess she appeared exactly on the site where she lived with the Lord Jesus and Saint Joseph when they came to live in Egypt. I dare say that this site is particularly special to Our Lady, the Virgin Mary, because this was the place where the Sacred Family lived while exiled in Egypt. And this place, is exactly in **MATAREA**. This site was mentioned by Maria Valtorta (for the first time in her work) on January 25th, 1944, as the place where the Sacred Family lived in Egypt; that is, more than 24 years before the appearances of Our Blessed Mother in that same place in 1968. Although oral tradition for centuries kept this place as one of the many places the Sacred Family visited in their journey, we can now say that **the Virgin Mary has confirmed, with her appearances, that this is the place where she lived with Jesus and Joseph**, as Valtorta revealed in her writings. And it is interesting, that this little 250 square meters [=2690 sq. ft.] Orthodox church, where the miracle appearances took place, was constructed by the Copts (Orthodox Christians) in 1925.

Finally, I observe that we are not dealing with an unknown or lost town of Egypt (not 10 km north of Cairo as Hopfen suggested, nor 150 kms from Cairo, as some maps indicate); we are

speaking about the great City of Cairo where everything about the Sacred Family in Egypt took place. Of course, in that time, Matarea was only a little village on the outside of Cairo, which was founded 116 years before Christ was born.

Certainly, it is a small and insignificant detail in the life of Jesus. But for those who care about even the slightest details about Our Lord's life, they will be happy to know this information. And for those of us who also believe and share Valtorta's work, the meaning of this is certainly precious.

By the way it was interesting for me to find out, with the Google Earth program, that the distance (in a straight line) between Bethlehem and Al Matariya is 432 kilometers [=268.4 miles]. It must have taken at least one month and a half or even two for the Sacred Family to reach Egypt. And the distance between their home (where the Church stands now) and the biggest of the three Pyramids is 24 kilometers [=14.9 miles]. (Valtorta says that the Sacred Family could see one of the Pyramids from their home. cfr. 36:1). And also, by the way, the time that Jean Aulagnier, the ancient Calendar expert, calculates the Sacred Family remained in Egypt, taking his calculations from the information Valtorta mentions in her work, was around two years and seven months. Almost three years in Egypt, out of the thirty of the Lord's private life, and then... another three to save mankind. Those were the mysterious plans of God.

For more details about how scientific research explains how the Holy Family could only see one pyramid from Matarea (substantiating what Maria Valtorta wrote), see:

[The Valtorta Enigma: The Flight into Egypt in Matarea](#)

The article in the hyperlink above is in French. However, if you click on the link above, it will take you to a "Google Translate" version of the article in English. Note that this hyperlink uses the Google Translate service, and so the translation is very imperfect since it is being done by a computer algorithm and not by a human; but it's readable.

Professional engineer Jean-François Lavère has done tremendous scientific research into the *Poem*, and he wrote in one of his articles:¹²²⁴

The Flight into Egypt

When Maria Valtorta describes the sojourn of the Holy Family in Egypt, it seems at first that she is ignorant of its exact location. She writes: "The place is in Egypt. I have no doubt,

because I see the desert and *a pyramid*" [36.1]; and a little further: "...the sun falls toward the naked sand, and a true fire invades the whole sky behind *the distant pyramid*" [36.3]. "*The pyramid* seems darker" [36.4]. It is necessary to go to the next volume to learn that the flight ended at Matarea: "...not Him Who had fled over to Matarea" [119.1]; "And it will be sadder than your first birthday in Materea" [133.4]; and then in volume 4: "However the goodness of the Lord made our exile in Materea less harsh in a thousand ways" [247.8].

Materea (today, El Matariya) is a district of the ancient city of Heliopolis, located 20 kms. [12.5 miles] to the north/northeast of the three pyramids of Giza. It was a hospitable land for the persecuted Jews, and in Jesus' times, an important Jewish colony dwelt there.

The most ancient mention of Matarea as a refuge of the Holy Family originates from the gnostic gospel "of Thomas" of the 2nd century. From this epoch and up till today, there is venerated in this place "the fountain of the Virgin" and "the tree of Maria", recalled as well in Valtorta's text. Henry de Beauvau, in the *Voyage au Levant* (1615), names this place: "Matarea, the place where the Virgin was saved with her dear Son, while escaping the persecution of Herod..." Cornelius de Bruyn passes through Matarea in 1685 and explains: "It is here, it is believed, that Joseph and Mary chose their dwelling when they withdrew into Egypt..."

Why does Valtorta see in this place *only one* of the three pyramids? It is necessary to note that the pyramids of Giza were oriented on a south-west/north-east [axis]. Matarea is found *exactly* on their axis and therefore, *only in this narrow sector* does the pyramid of Cheops effectively hide those of Khafre and Menkaure, situated just behind it! The use of a simple article in the singular—"la" ["the"] pyramid—strongly authenticates the vision of this scene on Valtorta's part.

Regarding the claimant apparitions in Egypt discussed in the excerpt quoted over the past few pages, I must say the disclaimer that I do not know with certainty whether these apparitions are authentic or not (although they have been approved by the local Catholic bishop). Whether these apparitions are authentic or not, it has no ultimate bearing on the authenticity of Maria Valtorta's revelations. The fact that there is an established ancient tradition in the area and town that was once called Matarea that this is the place where the Holy Family fled to and lived, and that so many things in the area are named after the Holy Family, is in itself enough to substantiate Maria Valtorta's revelations about the Flight into Egypt.

However, if these apparitions are indeed authentic, they *doubly* substantiate that Maria Valtorta was correct! It would show without question that this *is* the town where the Holy Family fled to. It would furthermore show that the place where the church dedicated to Our Lady is located may be the *actual place* where the Holy Family stayed: the location of the “missing house” of the exiled Holy Family in Egypt!

A lot of people are skeptical about new claims of apparitions of Our Lady, which is good and prudent so long as they apply Catholic criteria in assessing it and research it unbiased until they find out the truth (to find out whether it is authentic or not authentic). I’ll state right off the bat that, as far as this apparition goes, there is an unusual amount of very compelling evidence which seems to indicate that this apparition is indeed authentic! Here are the details:

1. Our Lady is said to have appeared for more than a year in different forms on the domes of the Coptic Orthodox church named after Her, in Zeitoun, Cairo, Egypt. Each apparition lasted from a few minutes to several hours. Note that this church is in the Al Matariyah part of the Zeitoun district of Cairo, which was once called Matarea back in Jesus’ day and was a suburb of Cairo at that time.
2. The apparitions were seen by *millions* of Egyptians and foreigners. Among witnesses included Catholics, Orthodox, Protestants, Muslims, Jews, atheists, agnostics, and people of every religion, background, education level, and socioeconomic status.
3. Miracles were reported, including a blind person recovering his sight, the healing of a paralyzed person, the overnight curing of breast cancer, many other sicknesses being miraculously cured, and tremendous numbers of people undergoing spiritual conversion.
4. Catholics don’t necessarily trust the investigation of the Orthodox Church since they are separated from Rome, but nevertheless, they investigated it and approved it as authentic. An article relates:¹²²⁵

His Holiness Pope Kyrillos VI (Cyril VI) entrusted a committee of high rank priests and bishops to investigate the apparitions, and on Saturday, May 4, 1968, the Coptic Orthodox Church officially confirmed the apparitions after thorough investigation (see official report below). His Holiness Pope Kyrillos VI also assigned the responsibility of documenting the apparitions and accompanying miracles to a special committee headed by Anba Gregorios, bishop of postgraduate studies, Coptic culture and scientific research.

The Official Statement from the Papal Residence in Cairo on the Apparition of Saint Mary in the Zeitoun Virgin Mary Coptic Orthodox Church in Cairo, Egypt

Since the evening of Tuesday April 2, 1968 (the 24th of Bramhat, 1684 A.M.), the apparitions of the Holy Virgin Saint Mary, Mother of Light, have continued in the Coptic Orthodox Church named after Her in Zeitoun, Cairo.

The apparitions occurred on many different nights and are continuing in different forms. The Holy Virgin Saint Mary appeared sometimes in full form and sometimes in a bust, surrounded with a halo of shining light. She was seen at times on the openings of the domes on the roof of the church, and at other times outside the domes, moving and walking on the roof of the church and over the domes. When She knelt in reverence in front of the cross, the cross shone with bright light. Waving Her blessed hands and nodding Her holy head, She blessed the people who gathered to observe the miracle. She appeared sometimes in the form of a body like a very bright cloud, and sometimes as a figure of light preceded with heavenly bodies shaped like doves moving at high speeds. The apparitions continued for long periods, up to 2 hours and 15 minutes as in the dawn of Tuesday April 30, 1968 (the 22nd of Barmouda, 1684 A.M.), when She appeared continuously from 2:45 am till 5:00 am.

Thousands of people from different denominations and religions, Egyptians and foreign visitors, clergy and scientists, from different classes and professions, all observed the apparitions. The description of each apparition as of the time, location, and configuration was identically witnessed by all people, which makes this apparition unique and sublime.

Two important aspects accompanied these apparitions: The first is an incredible revival of the faith in God, the other world, and the saints, leading to repentance and conversion of many who strayed away from the Faith. The second are the numerous miracles of healing which were verified by many physicians to be miraculous in nature.

The Papal Residence has thoroughly investigated the apparitions and gathered information by way of committees of clergy who have also witnessed the apparitions by themselves and recorded everything in reports presented to His Holiness Pope Kyrillos VI.

By issuing this statement, the Papal Residence declares, with full faith and great joy and humility of a thankful heart, that the Holy Virgin Mary, Mother of Light, appeared in clear forms on many different nights, for periods of variable length, lasting on occasions more than 2 continuous hours, starting on the eve of Tuesday April 2, 1968 (the 24th of Bramhat, 1684 A.M.) and up till now (the date of the report) in the Coptic Orthodox Church named after Her

in Zeitoun, Cairo. It is historically proven that the location of this church in Tumanbay street, in Zeitoun quarter, on the way to El-Matarya, Cairo, is on the path taken by the Holy Family when visiting Egypt.

May God make this miracle a symbol of peace for the world, and a blessing for our nation as it has been prophesized: "Blessed be Egypt My people."

Saturday May 4, 1968
Barmouda 26, 1684 A.M.
Papal Residence in Cairo

5. What is interesting for us Catholics is what the local Catholic bishop declared. The apparitions were approved by the local Catholic Patriarch, Cardinal Stephanos I (Stephen I). You may ask: what is a Patriarch? Basically the Eastern Coptic Catholic Church is a church in full communion with Rome and the Holy See. They are 100% Catholic. The head of this particular eastern rite is the Coptic Catholic Patriarch of Alexandria. In 1741 an apostolic vicariate was established for Alexandria for Coptic Christians wanting to unite with Rome. This was elevated into a patriarchate in 1895, and is in full communion with the Holy See. Cardinal Stephanos I Sidarouss was the Coptic Catholic Patriarch of Alexandria from 1958 until 1986 when he retired. An article relates: "The patriarch ranks the second among all Catholic bishops of the world (only after the Pope) by the virtue of Canon Law (CCEO 58, 59.2)."¹²²⁶ Cardinal Stephanos I has full authority as a Catholic bishop to investigate and approve a private revelation under his jurisdiction, and he did.

An article relates:¹²²⁷

The apparitions were also approved by the local Catholic Patriarch, Cardinal Stephanos I (Stephen I), who stated that the apparitions of our Lady at Zeitoun were beyond any doubt and were seen by many of his trustworthy Coptic Catholic children. Father Dr. Henry Ayrout, the rector of the Catholic *Collège de la Sainte Famille* (Jesuit order) in Cairo also declared his acceptance of the miraculous apparitions of Virgin Mary, saying that whether Catholic or Orthodox, we are all Her children and She loves us all equally and Her apparitions at the Zeitoun Coptic Orthodox Church confirmed this notion. Rev. Dr. Ibrahim Said, head of all Protestant Evangelical Ministries in Egypt at the time of the apparitions, affirmed that the apparitions were true. Catholic nuns from the *Sacré-Coeur* order also witnessed the apparitions and sent a detailed report to the Vatican. On the evening of Sunday, April 28, 1968, an envoy from the Vatican arrived, saw the apparitions and sent a report to His Holiness Pope Paul VI.

6. You will find this next piece of information most unique in the history of apparitions. According to this article, the government of Cairo, Egypt actually officially declared that these apparitions are authentic!

An article relates:¹²²⁸

The apparitions were also witnessed by President Gamal Abdel Nasser, and captured by newspaper photographers and Egyptian television. Investigations performed by the police could find no explanation for the phenomenon. No device was found within a radius of fifteen miles capable of projecting the image, while the sheer number of photographs from independent sources suggests that no photographic manipulation was involved. Having been unable to produce an alternative explanation for the luminous sightings, the Egyptian government accepted the apparitions as true.

An article relates:¹²²⁹

Report of General Information and Complaints Department, Cairo, Egypt, 1968:

"Official investigations have been carried out with the result that it has been considered an undeniable fact that the Blessed Virgin Mary has been appearing on Zeitoun Church in a clear and bright luminous body seen by all present in front of the church, whether Christians or Moslems."

7. The apparitions took place during great turmoil and religious conflict in Egypt. The apparitions of Our Lady miraculously brought peace to the region for a time in a way nothing else could.

Note that just because the claimant apparition took place on top of a Coptic Orthodox church does not thereby show approval to the schism and heresy of the Orthodox Church. If these apparitions are authentic, it means that Our Lady is showing approval to the holiness of the site (the place where She, St. Joseph, and Jesus lived during their exile in Egypt) in spite of the fact that the place happens to be covered by a schismatic church.

For example, who owns the church which lies on the site of Golgotha and the place of Jesus' Tomb? The Church of the Holy Sepulchre is a "shared church" which means it is shared by Roman Catholics, Eastern Orthodox, and Oriental Orthodox. Does the fact that the schismatic Orthodox Church has some authority over and use of the church building make the site no longer Golgotha and the real Tomb of Our Lord? Absolutely not! In the same way, if an Orthodox church is over the place where the Holy Family resided for years, it does not make the site no longer the former

sacred place of the Holy Family. Therefore, there is ultimately no theological problem of the idea of Our Lady choosing to appear on the dome of that church, so long as it is properly understood that She was not endorsing the schismatic Orthodox religion, but rather the eternal sacredness of the site of the Holy Family's previous home.

We must remember that Our Lord stayed with, preached, and worked miracles of grace for the Samaritans, who were schismatics and heretics to the ancient Hebrews (the Samaritans to them could be likened to what Protestants and Orthodox would be to Catholics nowadays). However, that did not stop Our Lord from visiting them, staying with them, preaching to them, and even healing them. So likewise, the fact that Our Lady healed both Catholics and non-Catholics is not a scandal. As Christ said in the last chapter of the *Poem*:¹²³⁰

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.

It is commendable that many recognize through these apparitions that Our Lady is the Mother of all people – even those with false religions. However, it is wrong to interpret Her apparitions as a condoning of these false religions. Our Lady is the Mother of the Catholic Church, the Mystical Body of Christ, the one true Church. She wants all Her children in the world to be nurtured by Her and Her Son in the one true Church which He founded for all time. Therefore, if these apparitions are authentic, not contrary to this desire of Hers – but in order to foster it – did She appear in Egypt and bring peace for a time in the Name of Her Son, as She will do one day on a worldwide scale after the consecration of Russia as She promised.

For the best compendium of information about this apparition, see:

[Our Lady of Zeitoun Web Gallery](#)

At the above site are listed documentary videos about the apparitions, video clips and photos of the actual apparitions, online books about it, articles, newspaper clippings about it, Egyptian TV news broadcasts about the apparitions, original Egyptian radio recordings covering the

apparitions, etc. It has just about everything you would want to see or know about these apparitions.

The two main articles that give a general overview of the apparitions are:

[The Apparitions of The Blessed Holy Virgin Mary to Millions in the Coptic Orthodox Church Named After Her, in Zeitoun, Cairo, Egypt \(1968-1970\)](#)

[What Did the Millions See at Virgin Mary Coptic Orthodox Church in Zeitoun, Cairo, Egypt \(1968-1970\)?](#)

A fantastic 8½ minute professional documentary that discusses the story of these apparitions is available here on YouTube:

[Documentary Video: The Virgin Mary Apparition 1968-70 in Zeitoun, Egypt](#)

Another documentary video available on YouTube is below:

[Documentary Video: Apparitions of Our Lady in Zeitoun](#)

A slideshow of authentic photos of the apparition are shown in this YouTube video (Note that the best photos start at 2:30):

[Slideshow of Cairo Apparition Photos](#)

If these apparitions are authentic, it is further unmistakable substantiating evidence that Maria Valtorta was 100% correct in reporting that Our Lord revealed to her that the He, Mary, and St. Joseph fled to Matarea, now modern-day Al Matariyah in the Zeitoun district in Cairo, Egypt.

How Maria Valtorta's Revelations Are Being Proven By Science to a Degree Much Greater than Most (if Not All) Previous Mystics of the Church

If you read the proofs section of this e-book, you will see that Maria Valtorta's revelations have been and are continuously being proven/authenticated by many branches of science. With regards to her extraordinary insight into such a vast array of theological and scientific fields, skeptics might say, "she just got very lucky." But that skeptical position cannot be maintained when you look at the mass of "freak accidents" / extraordinary "coincidences" / unexplainable "lucks" in so many areas of science in Maria Valtorta's revelations that, taken as a whole, act like drops in a bucket that overflow and demolish the possibility that all of these were just chance. Besides religious spheres (theology and biblical exegesis), these areas of science in which she shows extraordinary expertise beyond what she could have known by herself include geography, geology, topography, archaeology, astronomy, history, flora and fauna, ethnology, intricate calendar systems, agricultural knowledge, as well as writing about a medical phenomenon which few consummate physicians of her day would know how to describe with such exactness and detail. The exact concurrence of her detailed visions with recent scientific findings on the Shroud of Turin and her prediction about the Veil of Veronica which has been proven by modern science for the first time decades after her death is yet another one of these "freak accidents" or extraordinary "coincidences" that together with the *myriads* of other such ones in a whole host of different sciences makes for quite an argument!

What is particularly extraordinary is that she did not have the learning required to know these things herself, she was bedridden for most of her life (including during the time she wrote all her writings), and she wrote these 15,000 handwritten pages in mostly 3½ years amidst multiple chronic illnesses and with only a catechism and a Bible for books. Research has been done into 8,000 pieces of data from her writings in a wide variety of scientific fields, and it has been shown to correspond to authoritative sources with 99.6% accuracy, and many of these sources were not available during her time or were not discovered until well after the publication of her writings. In addition to these substantiating proofs, there are proofs of a whole other level which destroy whatever remains of any arguments against her revelations: undeniable proofs which are beyond the scope of chance which cannot be explained away or denied, as outlined in many of the proof sections of this e-book (such as her naming and giving detailed description in her 1940s writings of quite a few towns unknown to any historians and not discovered by archaeologists until years after her death, and Purdue University's Dr. Lonnie Lee Van Zandt's computer analysis and written testimony that she could not have written her precise astronomic descriptions which precisely matched her chosen dates and dating system without a modern computer).

Some critics might argue that the fact that there is such a possibility of scientific substantiation of her visions means that it must not have come from God because historically it has been the case that most visions of previous mystics cannot be scientifically substantiated. First of all, I'd like to point out that some visions *have been* scientifically substantiated, such as the finding of Our Lady's house in Ephesus thanks to the detailed description of it in the vision of Anne Catherine Emmerich (more on that later). But in any case, that argument is faulty reasoning. It is the opposite extreme of those who claim that everything in a vision of a mystic is perfectly historically accurate (which it has proven not to be for many mystics). Who says that God cannot choose to make use of science to substantiate a vision or a private revelation? In fact, if you open your eyes He is doing it all of the time!

Examples include the Miracle of the Sun seen by 70,000 witnesses on October 13, 1917 at Fatima, Portugal; the Eucharistic miracle of Lanciano, Italy; the stigmata and miracles of healing done through Saint Padre Pio; the miraculous tilma of Our Lady of Guadalupe; the miraculous Shroud of Turin; the countless miraculous healings at the shrine of Our Lady of Lourdes in France; incorruptible corpses of saints such as St. John Vianney and St. Silvan (whose body has been incorrupt for 1600 years), etc. There are other examples, but these are some of the more notable ones. Let's look at how God has allowed science to analyze these.

The [Miracle of the Sun](#) needed no scientific analysis, because it was seen by 70,000 eyewitnesses up to 20 miles away. But there is a remarkable proof in that atheists and previously fierce anti-Catholics and rationalist skeptics saw it too and attested to it as a fact (many of them converting), hundreds of other non-Catholics converted, and even the anti-Catholic press of the day reported it as a historical event. Among witnesses included scientists, Ph.D.'s, etc. who also testify. Also, besides the vision of the dancing of the sun, there was another miracle. It rained the whole night and all morning such that almost everyone present was soaked right up to the moment of the Miracle; but after the 10-minute-long Miracle of the Sun, everybody's clothes were completely dry. The truth of this fact has been guaranteed with the greatest sincerity by dozens and dozens of persons of absolute trustworthiness.¹²³¹ Despite attempts by modern rationalist scientists, they have not been able to satisfactorily refute these miraculous phenomena.

The [Eucharistic miracle of Lanciano, Italy](#) has been scientifically analyzed and proven to be a miracle. The stigmata of Saint Padre Pio was [scientifically analyzed](#) (Padre Pio didn't like it but submitted to it out of obedience) and it was proven to be unexplainable by science and a true miracle. [Incorruptible corpses of saints](#) have been analyzed by science and [proven miraculous](#). The miraculous Shroud of Turin has [been analyzed and has been found unexplainable by science \(a miracle\)](#). St. Juan Diego's tilma of Our Lady of Guadalupe has been analyzed and has

[many miraculous, astounding features that have been shown to be unexplainable by science](#)

(Note: this link is a PowerPoint presentation). All of these are just some examples of miracles (among many others) that God has done that He has allowed science and scientists to verify.

So who would say that God would not choose to reveal details in visions to a mystic which can be scientifically substantiated?

Christ gave a dictation to Maria Valtorta in which He tells her how important it is for her to write all the details in her visions.¹²³²

To those few who are so entirely *Mine*, without reserve, I open the treasures of revelations and contemplations, and give Myself without reserve.

However, Maria, I choose you for the role of making known My Divinity, in its different manifestations, among those who need to be awakened and led to glimpse God.

Remember to be scrupulous to the utmost in repeating what you see. Even a single trifle has value, and it is not *yours*, but *Mine*. It is thus not licit for you to hold it back. It would be dishonest and selfish. Remember that you are the reservoir for the Divine Water into which that water is poured, so that *all* may come to draw from it.

As regards the dictations, you have arrived at the most faithful fidelity. In the contemplations you observe a great deal – but in the haste of writing, and on account of your special conditions in health and surroundings – it happens that you omit some details. You must not do so. Place them at the foot of the page, but write down *all* of them. This is not a reproach – it is sweet advice from your Master...

The more attentive and precise you are, the more numerous those who come to Me will be, and the greater your present spiritual happiness and your future eternal happiness will be.

Go in peace. Your Lord is with you.

In the *Poem of the Man-God*, there is an excerpt from Maria Valtorta where she is addressing her spiritual director, Fr. Migliorini.¹²³³

As you can see, I have hastened to add these details which, being trifling matters, had escaped my notice, and were wanted by you. Today, reading the booklet, I noticed a sentence which may be a guide for you.

This morning you were saying that you cannot make my descriptions known because of their style and since I am terrified at the very thought of being known, I was very happy about it. But do you not think that that is against what the Master says in the last dictation in the booklet? "The more careful and precise you are (in describing what I see) the greater the number of those who will come to Me." This implies that the description must be known, otherwise how can there be a number of souls going to Jesus, thanks to them? I am drawing your attention to this point, then you can do what you think is best, because, as far as I am concerned, I am indifferent. Nay, humanly speaking, I share your opinion. But in this case it is not a human matter and also the human side of the mouthpiece must disappear. Also in today's dictation Jesus says: "... in showing you the Gospel I make a stronger attempt to bring men to Me. I will no longer confine Myself to words... I will have recourse to visions and I will explain them to make them more attractive and clear." So?

In the meantime, as I am a poor nonentity and by myself I retire to myself, I tell you that your remark has upset me, and the Envious One avails himself of the situation: I was so upset that I thought I should no longer describe what I see, but I should write the dictations only. He whispers in my ear: "You can see it yourself! Your famous visions serve no purpose whatsoever, except to make you pass off as mad. Which you really are. What is it that you see? The shams of your agitated mind. It takes much more to deserve to see Heaven!" He has tortured me all day today with his corrosive temptation. I can assure you that I have not suffered so much because of my bitter physical pain as I suffered and am suffering because of this. He wants to drive me mad. This Friday is a Friday of spiritual temptation for me. I am thinking of Jesus in the desert and of Jesus at Gethsemane...

I will not give up as I do not want this cunning demon to laugh, and fighting against him and against my weaker spiritual part, I am writing to you to inform you of my present joy and to assure you that, as far as I am concerned, I should be quite happy if Jesus deprived me of this gift of seeing, which is my greatest joy, providing He continues to love me and have mercy on me.

It is on account of these detailed descriptions that so much scientific proof of this private revelation has been developed. However, it changes at a certain point in time. The author of the article "The Valtorta Enigma" relates:¹²³⁴

The attentive reader will have noticed that the descriptions are very minute in the first volumes and more restrained in the last volumes, in conformity with the words of Jesus to the writer [in Volume 3, Chapter 296].

These words of Jesus he is referring to are as follows:¹²³⁵

Poor Mary, you are more exhausted than John of Endor. I authorize you to omit the descriptions of the places. We have given so much to curious searchers. And they will always be "curious searchers". Nothing else. That is enough now. Your strength is diminishing. Keep it for the word. I notice the uselessness of so much labor of yours, with the same spirit with which I noticed the uselessness of so much of My toil. That is why I say to you: "Spare yourself for the word". You are the "mouthpiece". Oh! One must really repeat for you the saying: "We played the pipes for you and you would not sing, we sang dirges and you would not be mourners" [Matthew 11:17]. You repeated My words only, and difficult doctors turned up their noses. You added your descriptions to My words, and they find faults with them. And they will find more to object. And you are worn out. I will tell you when you are to describe the journey. I, and no one else. I have struck you for almost one year. But before the year is over, do you wish to rest once again on My Heart? Come then, little martyr...

Notice that He was glad that the first 46% of the visions of the *Poem of the Man-God* were given very detailed descriptions by Maria Valtorta which will be of use to scientifically prove the *Poem of the Man-God*, but that due to Maria's illnesses and extreme fatigue, He authorized her to omit the descriptions and focus only on the dictations for the remaining 54%.¹²³⁶ In the excerpt of Maria's note to Fr. Migliorini, notice how she reports that Jesus said to her, "The more careful and precise you are [in describing what you see] the greater the number of those who will come to Me." This is because these precise descriptions serve to scientifically substantiate the divine origin of these visions (and perhaps also because it serves to immerse the reader more into the vision, as all meditation is meant to do, such as St. Ignatius of Loyola's *Spiritual Exercises*). However, also notice how Christ has called out another group by name – the group of "curious searchers" – saying, "and they will always be 'curious searchers'. Nothing else"; namely, they will just be curious searchers and they won't make the leap of faith (if needed) and the act of their will to become true disciples. My e-book is not designed to pander to such a category of people, but rather to those of good will who will benefit from these revelations, but need some encouragement, among them, the scientific proofs, to trust the authenticity of these revelations.

You may ask, "How is Maria Valtorta's being careful and precise in describing her visions directly linked to scientific evidence?" Her precise descriptions have allowed the identification of actual places in the Holy Land not discovered archaeologically until after her death that no one knew existed otherwise, and she knew these places by name and often described them in great detail. Her astronomic details in many of her visions have allowed Purdue University Theoretical Physicist Professor Lonnie Lee Van Zandt to be able to analyze these astronomic observations and declare that they are remarkably consistent with her dating system, and that she could not have verified

this agreement or have predicted these astronomic observations without a computer. It has allowed ancient calendar specialists, professors, and researchers to be able to discover that her narrative is both completely internally consistent as well as remarkably externally consistent with known facts in a tremendous number of different scientific fields (and these facts include many which were not discovered until after the publication of her writings). It has allowed experts to verify the accuracy of her descriptions that she could not have possibly known. One example: In 1952, Dr. Victor Tredici, geologist, mineralogist, and president of the National Miner's Association of Italy, and vice president of the Italian Corporation of Mining Industries, emphasized:¹²³⁷

"...the inexplicable precision of [Valtorta's] geographical, panoramic, topographical, geological, and mineralogical knowledge of Palestine – inexplicable, because Valtorta had never gone to the Holy Land, nor did she have access to the indispensable documentation that would have furnished her with possible sources for such accurate knowledge."

How exact is her knowledge? Professor Tredici explains:¹²³⁸

"...From a critical angle, what struck me most profoundly in the work, was *the perfect knowledge* which the writer had of Palestine and the places where the preaching of Our Lord Jesus Christ unfolded. A knowledge which in so many passages *surpasses normal geographic or panoramic knowledge, directly becoming topographical and, still more, geological and mineralogical knowledge.*" [emphasis added]

In a great article, engineer Jean-François Lavère, writes:¹²³⁹

The work [the *Poem of the Man-God*] overflows with exact data from the viewpoint of history, topography, architecture, geography, ethnology, chronology, etc. Furthermore, Maria Valtorta often provides precise details known only by some scholars, and in certain cases, she even records details totally unknown at the time she recorded them, and which archeology, history, or science have later confirmed.

The study of thousands of data scattered as if by chance in this work, has allowed us down the years to construct an imposing documentary base. This systematic research brings to light the extraordinary precision and unsuspected level of coherence and credibility of this Life of Jesus by Maria Valtorta.

For details about how her descriptions lead to proof, view the Proofs Section of this e-book.

Bishop Johanan-Mariam Cazenave, the Secretary of the Syrian-French Synod, wrote a preface for Jean-François Lavère's book on February 22, 2012. Here is an excerpt from the bishop's preface:¹²⁴⁰

This book is admirable in more than its title because, with scientific circumspection, it considers one of the great enigmas, too unknown, of our times: the case of Maria Valtorta, probably the greatest visionary in the history of Christianity! The consequences of this are considerable, because the fundamental light that Jean-François Lavère brings into this work rests on objective facts which are accessible to exact science tied to the most recent and primarily archeological discoveries. For the reader, the conclusions speak for themselves!

This remarkable work could not have been done fifty years ago. Maria Valtorta died in 1961 and *"l'Evangile tel qu'il m'a été révélé"* [*The Gospel as It was Revealed to Me*] inspired Lavère during the blackest years of the war. Pope Pius XII, Sovereign Pontiff reigning at that time, issued on this publication a positive discernment: *"Publish this work as it is. There is no need to give an opinion as to its origin, whether it be extraordinary or not; those who read will understand."* The word of a Pope is not without value and is based on the sentiment that the Pontiff shared with his contemporaries, that this text is orthodox. Pius XII, better than anyone, is the guarantor that the Work [of Valtorta] does not betray in any way the Canonical Gospels and the Magisterium of the Catholic Church; he therefore recommends this reading... Pius XII, however, prudent as befits his functions, specifies: *"There is no need to give an opinion as to its origin, whether it be extraordinary or not."* The Holy Father did not have at his disposal then an objective tool of analysis which would permit him to affirm the supernatural origin of the Work. However he did not, for all that, close the door to this hypothesis, and even moved in a direction revealing his own intimate sentiments: *"those who read will understand."*

Today, things have greatly changed. Science has progressed in an incredible way in half a century, and the computer has overturned research in all domains, unifying knowledge, classifying, coordinating analytical data. This has permitted immense progress, notably for the phenomena which concern us here: archeology and astronomy. For fifty years, let's say from the end of the last (sic!) war, the state of Israel has encouraged excavations in all directions on most Jewish and Christian sites of its territory, precisely there where Jesus and His apostles tread two thousand years ago. A much more advanced knowledge of these sites has emerged than was available fifty years ago, giving us a multitude of places and new contexts, and details of lifestyles in what specialists call "Late Antiquity".

It is precisely this which forms the power of the prodigious and patient work of Jean-François Lavère. This work in fact gives evidence of an astonishing agreement between the recent

discoveries of science and the visionary descriptions of Maria Valtorta which are spread over thousands of pages: without erasures, without contradictions, and in a unity of times and places as demonstrated by very rigorous research. All that, a half century ago: from the depth of her bed of suffering, without documentation and with no connection to a scientific community, this woman “sees” in real time and by a kind of shortcut: describing what some scholars would much later laboriously deduce from archeological data two thousand years old! Names of villages in Aramean, cities and monuments that disappeared and then are found again today, a knowledge of manners and customs, of scenery, attire...a whole context whereby the author of this Work amply demonstrates that this tour de force is impossible if one leaves no place for what the “seer” herself affirms: it is God who shows her, it is Jesus who dictates to her the instructions which accompany [His] illustrating the Gospels without ever betraying them: in their cultural context and often with moving poetry, consecrating the union of the True, of the Good, and of the Beautiful which rises from Christ like water from its source.

...this Work is of an extraordinary origin. Without that it is simply inexplicable and even unthinkable for scientific objectivity. It is indeed astonishing to note that science could be so rigorous that, in order to remain consistent—and if it wants to remain honest—it must posit as a hypothesis the existence of a supernatural origin to a series of phenomena where the law of causality on which all science is based, is not called into question, but seen to be defective by the very facts which it analyzes. Every miracle enters into this type of process. In the case of Maria Valtorta, after a reading of this brilliant Work, science—which is a tool all the more effective as it gives rise to new facts unrecognized for two thousand years—sees itself, not immersed in epistemological subtleties, but confronted by a brutal contradiction of its own experience: How had this simple woman been able to know what was buried for two thousand years and which emerged again a half-century after her!

This true enigma joins two other great enigmas of Christian history in this domain: one, related to Christ Himself, and the other to the Holy Virgin, His Mother: I mean the Holy Shroud of Turin and the “Tilma” of Our Lady of Guadalupe. There again, it was necessary to await our time for the scientific tools and precision to stumble against facts extremely resistant to the logic of phenomena. Science exhausts itself in refining the analysis of the facts, and the more it advances the more it stumbles on its own contradiction in the demands of its own logic. A moment comes when, to escape absurdity, it is quite necessary to posit the hypothesis of the supernatural and the intuition of its emergence in the field of experience.

It is to be noted that some other mystics’ visions have been confirmed by science as well, although it does not appear to be anywhere near to the same degree as Maria Valtorta’s visions.

Nevertheless, I want to provide the greatest example I know of a proof of the authenticity of one of the visions of Blessed Anne Catherine Emmerich. The best example I can give is how the actual house of the Blessed Virgin Mary was discovered in Ephesus due to Anne Catherine Emmerich's vision and detailed description of it. Here is an excerpt that describes this story (this is from a traditional Catholic website).¹²⁴¹

This is by way of prelude and background to the story of the finding of Mary's House in modern times. This magnificent story would have to wait for the visions of Anne Catherine Emmerich, who was the impetus to its finding. Before she died in 1824 the German poet, Clemens von Brentano, sat at her bedside over the course of her illness and recorded Anne Emmerich's visions. But they would wait for another fifty years to be published. In fact, it was not until 1880 when a copy of Brentano's work caught the attention of the French abbot, Fr. Julien Gouyet, who traveled to Ephesus by way of Smyrna, to find Our Lady's house, which he did. And still the story of this special house was little known as some Church authorities were not inspired to look into its authenticity. A decade later a Lazarist Father, Fr. Eugène Poulin of the Sacred Heart college in Smyrna, had occasion to read *The Life and Dolorious Passion of Our Lord Jesus Christ*, by Emmerich, and which account moved him immensely, so much so that he acquired a copy of her *Life of the Holy Virgin*, which gave a description of Our Lady's House, her death, and burial. When he told others of this book he was met with skepticism. So to find out what was the truth about Mary's House, an expedition which included Fr. Poulin, was put together. The house was discovered almost by chance, although with God there is no such thing as "a coincidence" or "by chance." This is how it happened: On their search they became thirsty and asked some local women working in the field where they might get some water. The women told them to go to "the monastery" up the mountain. The "monastery" was but a pile of stones and some crude inhabited buildings and most importantly, a ruin in the center. Its construction and layout seemed to match the description given by Emmerich and recorded by von Brentano. So the party asked about burial sites nearby. One of the inhabitants knew of the location of the tomb of St. Mary Magdalene.

On the second ascent to the same place they found an old stone cistern which was connected to the house. It had Hebrew inscriptions. That evening they learned from the locals that for generations the people had a habit of going to that spot to pray to the Blessed Virgin. Upon closer inspection, Fr. Poulin was certain that the dimensions and floor plan corresponded to Emmerich's account.

Later it was discovered that the foundations of the House dated to the first century. The original soot-blackened hearthstones were discovered beneath the existing floor at the exact

place where Sister Catherine said that a fireplace was located. The House was restored and soon a trickle of pilgrims began to go there.

The original House was shaped like a T. The upper left top was a cloakroom that was not restored. The upper right top was Mary's bedroom. The front measures 20' wide by 50' deep and the attached bedroom measures 12'x12'.

Archbishop Timoni of Izmir convened a commission to investigate the discovery in the late nineteenth century. He composed a lengthy document that was signed by every member of the commission. It listed in detail the priests' findings and showed how they conformed exactly to the descriptions of Catherine Emmerich's. The document concluded, "The ruins are truly the remains of the House inhabited by the Virgin Mary."

"Mary's house . . . received an unexpected boost in this direction when in 1902 the first apparition of the Madonna was witnessed at the house, followed by the first reports of cures after drinking the water from the spring. Even the death in 1903 of Pope Leo XIII, a strong believer in the uniquely sacred character of Mary's house, didn't appear to damage its chances of worldwide recognition, because Leo's successor, Pope Pius X, was quick to send his congratulations and apostolic blessing to the Lazarist Fathers and to encourage them to continue their explorations. Indeed, in 1914 he granted a plenary indulgence for the remission of the sins of pilgrims to the shrine."

This is an excellent example of how God has not failed to make use of descriptions in other mystics' visions to bring about scientific proofs of the visions. Note that there is disagreement about where Mary's house is. Some claim it is in Ephesus, some claim it is in Loreto, and some claim it is in Jerusalem. The discrepancy has actually already been solved. There were at least three houses Our Lady lived in during her life on Earth. The Holy House of Nazareth has been miraculously transported by angels to Loreto in Italy. Our Lady once stayed with St. John the Apostle in a house in Ephesus for a time (the second house). Lastly, Our Lady lived for a time in a little house in Gethsemane in Jerusalem, where She was Assumed into Heaven. Hence, the finding of the house in Ephesus is true, and an authentic find based on the writings of Blessed Anne Catherine Emmerich. I discuss all of these houses in detail in the section of this e-book entitled "*A Discussion on Real or Apparent Contradictions Between the Different Mystics*".

It is still important to note that the *Poem of the Man-God* has even more accounts of ancient unknown places being discovered that were described by Maria Valtorta in great detail, and which confirmed her revelations, than those found by or which confirmed the revelations of Anne Catherine Emmerich and Mary of Agreda. In fact, the above account with the finding of Our Lady's

house in Ephesus is the only instance I know of something like this happening with the latter two mystics. For more details about these confirmations or finds based on Maria Valtorta's revelations, see the sub-section of this e-book entitled *"Proof by Geography and Topography and Archaeology (Such as Her Mentioning in the Poem Over 350 Geographic Locations in the Holy Land, Including Nine Towns/Villages Not Discovered Archaeologically Until After Her Death, and at Least 62 Places Which Were Either Unknown at the Time of Her Writing or Known Only by a Few Specialized Archaeologists)"*.

Our Lady even makes reference to this phenomenon of finding holy places based on the visions of mystics in a dictation She gave to Maria Valtorta:¹²⁴²

Mary says:

« The conception of My Son was an ecstasy. A greater ecstasy than to give birth to Him. The ecstasy of ecstasies was My passage from the Earth to Heaven. Only during the Passion no ecstasy made My cruel suffering endurable.

The house, from which I was Assumed into Heaven, was one of the countless generousities of Lazarus, for Jesus and His Mother. The little house of Gethsemane, near the place of His Ascension. It is useless to look for its remains. In the destruction of Jerusalem by the Romans, it was devastated, and its ruins were scattered in the course of ages. »

Obviously, Our Lady knew that people might look for it if She did not mention it was destroyed. Also, She probably knew that many other places would be discovered in the future to substantiate these visions, just as the finding of Her house in Ephesus had done for one of the visions of Blessed Anne Catherine Emmerich. Therefore, it was worth mentioning this fact concerning the house of Gethsemane.

Since God intended to make Maria Valtorta's revelations and the transcription of them into a written format preserved from error to a very high degree (more so than previous mystics' revelations), it is not surprising to find that historical and scientific evidence matches her revelations and attests to its divine origin even more than previous mystics. I think that part of the reason that God intended the visions to be historically accurate and the recording of them to be so accurate was so that it *could* be scientifically substantiated for modern man, who is such an arid rationalist and skeptic and is so allured by all the marvels of modern inventions.

I'll give an example. An article relates:¹²⁴³

The Diary of Jesus, a book by Jean Aulagnier, is not a real diary of Jesus, of course. It is a chronology of Jesus' life, based mostly on Maria Valtorta's *The Poem of The Man-God*. Though fatally flawed, *The Diary of Jesus* pioneered in a new field. Studying all the passages in which Maria mentioned

- the current month of the year,
- the upcoming Jewish feast days,
- the current phase of the moon,
- or the day of the week,

he was able to establish a consistent chronology of Jesus' life: Maria Valtorta did not contradict herself over the course of thousands of pages.

When Jean Aulagnier tried to do the same with the writings of Mary of Agreda and Anne Catherine Emmerich, he discovered inconsistencies. But not in Maria Valtorta's *The Poem of The Man-God*.

We find the same thing in other areas of science as well. The geography, topography, archaeology, history, ethnology, etc. of Maria Valtorta's revelations prove to be more accurate than those of many previous mystics. And most certainly, they are more detailed in their description in her writings!

When Jesus was commenting about how He gave the miraculous image of His face on Veronica's Veil as a gift to His Mother to remind Her of His presence, Jesus also speaks about the topic of modern man using science to prove things, including with regard to this image.

Poem of the Man-God (English translation in five volumes), Volume 5, Chapter 633, p. 865. Jesus speaking:

The veil of Veronica is also a goad to your skeptical souls. Since you, o rationalists, o tepid people vacillating in your faith, proceed through arid examinations, compare the face of the Veronica with that of the Holy Shroud. One is the Face of a living person, the other of a dead one. But length, width, somatic types, form, distinctive features, are identical. Superimpose the images. You will see that they correspond. It is I. I Who wanted to remind you how I was and how I had become out of love for you. If you had not gone astray, if you were not blind, those two Faces should be enough to bring you to love, to repentance, to God.

Keep in mind that Maria Valtorta wrote this dictation on February 22, 1944. It wasn't until many decades later that scientists (of their own accord) did just that very thing (even though I imagine that they were unaware of this passage in Maria Valtorta's writings).

And guess what? When the Holy Face of Veronica's Veil is superimposed over the image of the Face of the Shroud of Turin, [they perfectly match](#), just as Christ said in the *Poem of the Man-God* decades earlier. For more details, see the sub-section of this e-book entitled "*Proof (or a Substantiating Factor) by the Fact Maria Valtorta's Visions of Christ's Passion Perfectly Match Detailed Findings on the Miraculous Shroud of Turin that Recent Modern Scientific Tests Have Revealed Decades After Her Writings Were Published and the Fact Her Writings Foretold Something Amazing About the Veil of Veronica Which Has Been Scientifically Proven for the First Time Decades After Her Death*".

Jesus speaks again in the *Poem of the Man-God* about science when He talks about the Holy Shroud:¹²⁴⁴

Your scientists, to give proof to your incredulity with regard to that evidence of My suffering, which is the Shroud, explain how the blood, the cadaveric perspiration, and the urea of an overfatigued body, when mixed with the spices, could have produced that natural drawing of My dead tortured Body.

It would be better to believe without the need of so many proofs to believe. It would be better to say: "That is the work of God" and bless God, Who has granted you an indisputable proof of My Crucifixion and of the tortures preceding it!

But as now you are no longer able to believe with the simplicity of children, but you need scientific proofs – how poor is your faith, that without the support and the spur of science cannot stand up straight and walk – you must know that the cruel bruises of My kidneys have been the most powerful chemical agent in the miracle of the Shroud. My kidneys, almost crushed by the scourges, were no longer able to work. Like those of people burnt by fire, they were unable to filter, and urea accumulated and spread in My blood, in My body, bringing about the sufferings of uremic intoxication and the reagent that oozed out of My corpse and fixed the impression on the cloth. But any doctor among you, or anyone suffering from uremia, will realize what sufferings the uremic toxins caused Me, as they were so plentiful as to produce an indelible impression.

Notice how Christ said that it is better to believe without so many proofs to believe. This matches the same words He spoke to St. Thomas the Apostle, when He allowed St. Thomas to put his hands into His wounds, as related in Sacred Scripture:

Then [Jesus] saith to Thomas: Put in thy finger hither, and see My hands; and bring hither thy hand, and put it into My side; and be not faithless, but believing. Thomas answered, and said to Him, "My Lord and my God!" Jesus saith to him: Because thou hast seen Me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of His disciples, which are not written in this book. (John 20: 27-30)

The book entitled *The Holy Shroud and the Visions of Maria Valtorta* is a scholarly work written by a Shroud of Turin expert which describes the detailed findings on the miraculous Shroud of Turin by modern scientific studies and its exact agreement with the visions of Christ's Passion, Death, and Burial in the writings of Maria Valtorta.

He also goes into detail regarding all the dictations where Christ specifically mentions the Holy Shroud, including the one quoted above. For more details about his book, see the sub-section of this e-book entitled "*Proof (or a Substantiating Factor) by the Fact Maria Valtorta's Visions of Christ's Passion Perfectly Match Detailed Findings on the Miraculous Shroud of Turin that Recent Modern Scientific Tests Have Revealed Decades After Her Writings Were Published and the Fact Her Writings Foretold Something Amazing About the Veil of Veronica Which Has Been Scientifically Proven for the First Time Decades After Her Death*".

The proofs are subservient to the main purpose of her revelations, which is to help one grow in the love of God and neighbor. The proofs should not be ignored out of a blind, overly cautious attitude, nor should they be put above the greatest aspect of the *Poem of the Man-God*: its spiritual value.

Prof. Leo A. Brodeur, M.A., Lèsl., Ph.D., H.Sc.D. wrote:¹²⁴⁵

No one should be surprised or worried if scientific or historical errors are found in *The Poem of the Man-God*, or if she contradicts what other mystics have said. Even if *The Poem of the Man-God* were full of historical errors, that would be no reason to reject it, as it was approved in 1948 by Pope Pius XII, a doctor in Canon Law.

Now it must be admitted that as a whole, that writing by Valtorta is astonishingly precise even from the viewpoints of archeology, history, and experimental sciences. No one should worry if some small errors have crept in; but wouldn't the great overall historical and scientific

accuracy of the work be an act of condescension by the Lord for our times which attach great importance to science? Maria Valtorta, to all practical purposes an ignoramus without documentation, could never have invented the historical or scientific details in her visions: she would have blundered and many details would have turned out to be false. Since she did not know enough to be able to invent them, she must have received them from another source.

[...] Before such testimonies [of science] it is fitting to conclude that one must not attach too much importance to the historical and scientific details in Valtorta's work. As a whole they help to establish its authenticity; but that does not prevent that some details may turn out to be wrong. Once its authenticity has been acknowledged, we must rather consider it from the point of view of the mystical and spiritual life. For this work was given essentially to feed the soul and help it to love Jesus and Mary—not primarily to satisfy intellectual curiosity.

I conclude this sub-section by summarizing the main point: Maria Valtorta's revelations are being proven by science to a degree much greater than most (if not all) previous mystics of the Church. Besides religious spheres (theology and biblical exegesis), these areas of science in which she shows expertise beyond what she could have known by herself include geography, geology, topography, archaeology, astronomy, history, flora and fauna, ethnology, intricate calendar systems, agricultural knowledge, as well as writing about a medical phenomenon which few consummate physicians of her day would know how to describe with such exactness and detail.

Also, I have shown the evidence in other sub-sections of this e-book that when the Holy Face of Veronica's Veil is superimposed over the image of the Face of the Shroud of Turin, they *perfectly* match, and are scientifically proven to match in ten congruence points also substantiated by 3D analysis, *just as Christ predicted in the Poem of the Man-God decades before any of these tests were done and decades before a religious sister got the idea one day to superimpose the images*. On top of this, there is proof that Maria Valtorta's visions of Christ's Passion perfectly match detailed findings on the miraculous Shroud of Turin that recent modern scientific tests have revealed decades after her writings were published, as shown by a Shroud of Turin scholar in his book *The Holy Shroud and the Visions of Maria Valtorta*. Try to find the writings of another mystic that has the same amount and the same depth of scientific substantiation of his or her revelations! This is something unprecedented.

How, in Many Respects, Maria Valtorta's Revelations Are Greater than Previous Mystics' Revelations and Are Especially Suited for Our Time

I want to first start out by saying that Venerable Mary of Agreda's *Mystical City of God* and the writings of the other mystics of the Church are phenomenal private revelations. They should never be scorned or considered useless. These works are treasure houses and gold mines despite their imperfections and the minor theological errors and major historical errors in some of them. I also want to state that it is perhaps possible that certain types of people or personalities may find the writings of other mystics more suited to them than the *Poem of the Man-God*, because these different works focus on different aspects of Our Lord's and Our Lady's lives and are written in a different time period and writing style, and there is nothing wrong with that if someone prefers one type over the other. Popes granted apostolic blessings to readers and promoters of the *Mystical City of God* and to various other writings of mystics, and they had good reasons for doing so! Far be it from me that I would ever recommend you to not read these private revelations.

However, when it comes to revelations about Our Lord's and Our Lady's life, Maria Valtorta stands unique in the history of the great mystics. It is needless to say that Maria Valtorta's revelations are greater than previous revelations in its vast scope and in its detail. From 1943 to 1951, Valtorta produced over 15,000 handwritten pages in 122 notebooks. Her total writings include a series of almost 700 visions of Jesus' earthly life with Mary, the Apostles, and many contemporaries of His, about 800 dictations from Jesus, and around 300 other revelations from God the Father, the Holy Ghost, Our Lady, and various angels and saints.

The *Poem of the Man-God* is the longest, most vivid, and most true-to-life revelation of Our Lord's and Our Lady's life ever given to the Church with its almost 4,200 printed pages of visions and descriptions of the Gospel. Approximately 98.5% of all the Gospel passages in the canonized Scriptures which relates the lives of Jesus and Mary have been described in unprecedented detail in the *Poem of the Man-God*, in addition to an abundance of previously unrecorded events. Her other writings (especially *The Notebooks*) also have many visions of events of the early Church. The Gospel writers, all combined, recorded much abbreviated accounts of events occurring on only **141 days** of Jesus' Public Ministry (which is approximately **12%** of the total days of His Public Ministry). The *Poem of the Man-God* covers approximately **500 days** of the 1200-day period comprising Jesus' Public Ministry (this amounts to covering approximately **42%** of the total days of His 3 year, 4 month long Public Ministry).¹²⁴⁶ The *Poem* describes in detail 179 miracles Jesus performed, only 30 of which are mentioned in the canonized Gospels; and it gives 97 parables in full (most of which are pages long), only 39 of which are summarized in the canonized Gospels.¹²⁴⁷

The three volumes published under the title *The Notebooks* is a total of over 1900 printed pages on a whole range of topics from visions of the early Church, the Eucharist as the greatest miracle, commentaries on Old Testament prophecies pertaining to our times, mystical theology and the spiritual life, and even the End Times and the Book of the Apocalypse.

Her *Book of Azariah* has 336 printed pages of dictations from her guardian angel of lessons for the 58 Sunday Masses found in the traditional Roman Missal. She also has 310 printed pages on a commentary on the Epistle of St. Paul to the Romans dictated by the Holy Ghost.

The English translation of the *Poem of the Man-God* contains 647 visions of the life of Our Lord and Our Lady in its 4,196 pages – and many experts have verified that it does not contain any significant errors, mix-ups, or mistakes, nor is a single person, place, or thing out of place, even though it includes 500+ personalities, 350+ named locations, 950 quotations and references to 40 Old Testament books in Jesus' speeches, a newly proposed chronological arrangement and dating system of the Gospels, and a vast amount of geographical, climatic, agricultural, historical, astronomical, and cartographical information, which authorities in these fields have verified the accuracy of with appropriate astonishment.

Her revelations also have unprecedented detail, especially in the spoken words of Jesus and His contemporaries. There has never been such an insight into the actual words spoken in any other private revelation. And these aren't just any words, but the words of Christ, Who said to His contemporaries:

“Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them.” (Luke 10: 23-24)

We ourselves can now understand the astonishment and wonder of those of His day, as Scripture records:

“And all that heard Him *were astonished* at His wisdom and His answers. And seeing Him, they wondered.” (Luke 2: 47-48)

“The ministers answered: *Never* did man speak like this man.” (John 7:46)

“...He began to teach in the synagogue: and many hearing Him were in admiration at His doctrine, saying: *How came this man by all these things? And what wisdom is this that is given to Him...?*” (Mark 6:2)

“And they were astonished at His doctrine: for His speech was with power.” (Luke 4:32)

“And coming into His own country, He taught them in their synagogues, so that they wondered and said: *How came this man by this wisdom?*” (Matthew 13:54)

“And they said one to the other: *Was not our heart burning within us, whilst He spoke in this way, and opened to us the Scriptures?*” (Luke 24:32)

“And many more believed in Him because of His own word. And they said to the woman: We now believe, not for thy saying: *for we ourselves have heard Him, and know that this is indeed the Savior of the world.*” (John 4: 41-42)

The revelations of Maria Valtorta help to fill in the gap mentioned by St. John the Beloved in Scripture:

“This is that disciple who giveth testimony of these things, and hath written these things; and we know that his testimony is true. *But there are also many other things which Jesus did; which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written.*” (John 21:25)

It is to be noted that the words revealed to her and written down by her appear to be phonographically exact according to what Jesus and His contemporaries actually said, with one exception. This exception is that God specifically chose to modify a very small percentage of the words that He used in His speeches in the visions that He gave to His mystic Maria Valtorta (modifying it by occasionally utilizing equivalent terms that He inspired His Church to adopt over the centuries) in order to assist its fruitful absorption and understanding in contemporary faithful Catholics.

The very small percentage of terms that He contemporized are equivalent terms, and apart from these exceptions, the evidence and her supernatural dictations indicate that the dialogs are phonographically exact according to what Jesus and His contemporaries actually said. I explain how this is the case, and how Maria Valtorta was preserved from major error and almost all minor errors in her revelation – thanks to the unique guidance by God and her fidelity in even the smallest details – in the sub-section of this e-book entitled “*How Maria Valtorta’s Revelations and the Transcription of Them into a Written Format Has Been Uniquely Preserved From Error to a Very High Degree, and How Most Other Mystics’ Revelations and Their Transcription Were Not Preserved From Error to the Same Degree*”. Such amazing accuracy was not granted to every

mystic who had visions of Christ's Life on Earth (if to any other mystic), and He explicitly granted it to Maria Valtorta in His revelations to her for a reason.

In fact, history shows us (and Vatican investigations have confirmed) that the poet Brentano ruined Anne Catherine Emmerich's work by embellishing things and adding false information from other sources. Mary of Agreda's spiritual directors ruined her work by one commanding her to burn her original work, another commanding her to burn her second work, and then her third spiritual director commanding her to rewrite the third work 18 years after she had her original visions. This process caused many of her visions to be flawed and no longer accurate since she wrote about her visions from memory 18 years after she had them. To the contrary, Maria Valtorta's revelations were recorded with the ideal circumstances and a plethora of scientific evidence shows that the *Poem of the Man-God* is extremely accurate and realistic to the way things actually were in Christ's and Mary's time.

Another way in which Maria Valtorta's revelations are unique in comparison to previous mystics' revelations is that it presents an unprecedented, and I daresay, even superior, insight into Mariology and in understanding Jesus as both God and Man.

I will give some quotes and short excerpts to explain the unique nature of Maria Valtorta's revelations in the long line of history of approved Catholic mystics. The first excerpt is from Blessed Gabriel Allegra, a world-renowned exegete, theologian, and missionary priest, and who is the first one to translate the entire Bible into Chinese. He compares Maria Valtorta's revelations with the writings of other mystics and other well-known writings of the life of Our Lord and Our Lady. The excerpt following this is from Fr. Gabriel Roschini, O.S.M., a world-renowned Mariologist, decorated professor and founder of the Marianum Pontifical Faculty of Theology in Rome, professor at the Lateran Pontifical University, and a Consultant to the Holy Office. He lists the 18 greatest female mystics of all time, and then describes how, in his opinion, the Mariology in Maria Valtorta's revelations exceeds the sum total of all of them. Now we will begin with the first excerpt.

The following is an excerpt from the writings of Blessed Gabriel M. Allegra, O.F.M. Blessed Gabriel Allegra was a very learned and world-renowned exegete, theologian, and missionary priest in the Order of the Friars Minor, which he entered into at the age of 16. After being ordained in 1930, he departed to China, and distinguished himself as an exemplary missionary and man of culture. As a St. Jerome of our time, he was the first to translate the entire Bible into Chinese, and his work had the support and acknowledgement of successive popes from Pius XI to Paul VI. His Cause was opened in 1984, just 8 years after his death; he was elevated to "Venerable" only 10 years later in 1994, and the decree of a miracle and his beatification was approved by the Holy See in 2002. He

was finally beatified on September 29, 2012 at the Cathedral of Arcireale, Catania in Sicilia. Gabriel Allegra is the only biblical scholar of the 20th century who has been beatified. He was an outspoken and avid long-time supporter of Maria Valtorta, and his latter years were spent reading, studying, promoting, and defending the *Poem of the Man-God*. In this excerpt, Blessed Allegra comments on Maria Valtorta's genius writing ability, and the extraordinary theological and scientific knowledge in the *Poem*, especially in its superiority in these areas to other works of great renown:¹²⁴⁸

Comparison With Other Works

Whoever starts out to read [the *Poem of the Man-God*] with an honest mind and with commitment can well see for himself the immense distance that exists between *The Poem* and the *New Testament Apocrypha*, especially the *Infancy Apocrypha* and the *Assumption Apocrypha*. And he can also notice what distance there is between this work and that of Venerable Catherine Emmerich, Mary of Agreda, etc. In the writings of these latter two visionaries, it is impossible not to sense the influence of third persons, an influence which it seems to me must on the contrary be absolutely excluded from our *Poem*. To be convinced of this it suffices to make a comparison between the vast and sure doctrine – theological, biblical, geographical, historical, topographical – which crowds every page of the *Poem*, and the same material in the [other visionary] works mentioned above. I am not going to speak of literary works, because there are none which cover the life of Jesus beginning from the Birth to the Assumption of the Madonna, or at least none known to me. But even if we limit ourselves to the basic plots of the most celebrated ones, like: *Ben Hur*, *The Robe*, *The Great Fisherman*, *The Silver Chalice*, *The Spear...*, these could not quite bear comparison with the natural, spontaneous plot welling up from the context of events and characters of so many persons – a veritable crowd! – which forms the mighty framework of the *Poem*.

I repeat: it is a world brought back to life, and the writer rules it as if she possessed the genius of a Shakespeare or a Manzoni. But with the works of these two great men, how many studies, how many vigils, how many meditations are required! Maria Valtorta, on the contrary, even though possessing a brilliant intelligence, a tenacious and ready memory, did not even finish her secondary education; she was for years and years afflicted with various maladies and confined to her bed, had few books – all of which stood on two shelves of her bookcase – did not read any of the great commentaries on the Bible – which could have justified or explained her surprising scriptural culture – but just used the common version of the Bible of Fr. Tintori, O.F.M. And yet she wrote the ten volumes of the *Poem* from 1943 to 1947, in four years!

I continue with a few other short quotes from Blessed Gabriel M. Allegra, O.F.M.:¹²⁴⁹

I assure you that the *Poem of the Man-God* immensely surpasses whatever descriptions — I do not say of mine, because I do not know how to write — *but of any other writer*... It is a work which makes one grow in the knowledge and love of the Lord Jesus and of His Holy Mother... I hold that the work demands a supernatural origin.... I find knowledge: and *such knowledge in the theological (especially mariological), exegetical, and mystical fields*, that if it is not infused I do not know how a poor, sick woman could acquire and master it, even if she was endowed with a signal intelligence... I find in her doctrine: and doctrine such as is sure; *it embraces almost all fields of revelation. Hence, it is multiple, immediate, luminous*... Gifts of nature and mystical gifts harmoniously joined explain this masterwork of Italian religious literature, and perhaps I should say [a masterwork] of the world's Christian literature... After the Gospels, *I do not know another life of Jesus that can compare to the Poem*. [emphasis added]

Regarding Valtorta's exegesis, it would be necessary to write a book; here I limit myself to reaffirming that I find no other works of eminent scripture exegetes which complete and clarify the Canonical Gospels so naturally, so spontaneously, with such liveliness as does *The Poem* of Valtorta.

As to the Mariology of this work, I know of no other books which possess a Mariology so fascinating and convincing, so firm and so simple, so modern and at the same time so ancient, even while being open to its future advances.

On this point the *Poem* even, or rather above all, enriches our knowledge of the Madonna and irresistibly also our poor love, our languid devotion for Her.

In treating the mystery of the Compassion of Mary, it seems to me that Valtorta, by her breadth, depth, and psychological sounding of the Heart of the Virgin, surpasses even St. Bonaventure and St. Bernard.

Now I will quote Fr. Gabriel Roschini. Fr. Gabriel Roschini, O.S.M. was a world-renowned Mariologist, decorated professor and founder of the Marianum Pontifical Faculty of Theology in Rome, professor at the Lateran Pontifical University, and a Consultant to the Holy Office. An article on Gabriel Roschini relates:¹²⁵⁰

During the pontificate of Pope Pius XII, he worked closely with the Vatican on Marian publications. In light of the encyclopedic accuracy of his work, Roschini is considered as one of the top two Mariologists in the 20th century. His first major work, a four volume Mariology, //

Capolavoro di Dio, is judged to be the most comprehensive Mariological presentation in the 20th century. Several theologians called him "one of the most profound Mariologists" and "irreplaceable".

Another article relates:¹²⁵¹

Renowned Mariologist Father Gabriel Roschini, OSM was an outstanding advocate of Maria Valtorta's writings. Pope John Paul II often referred to Father Gabriel M. Roschini as one of the greatest Mariologists who ever lived. He was a decorated professor at the Marianum Pontifical Faculty of Theology in Rome, and an advisor to the Holy Office. He wrote over 130 [totally orthodox] books on the Blessed Mother, all of which are in the Vatican Library. In his last book (which Father Gabriel said was his greatest), *The Virgin Mary in the Writings of Maria Valtorta*, the first two pages contain a letter of endorsement by Pope Paul VI. Page one displays a photocopy of the original letter in Italian complete with Vatican insignia, and page two contains the English translation.

Fr. Gabriel Roschini, O.S.M., in his last book, *The Virgin Mary in the Writings of Maria Valtorta*, outlines the greatest female Marian mystics of all time:¹²⁵²

III. THE GREATEST FEMALE MARIAN MYSTICS

The greatest female Marian mystics in ancient and modern times are:

- St. Hildegarde of Bingen, Benedictine (1098-1179), known as "the Sibyl of the Rhine";
- St. Mechtildis of Helfta (St. Matilda), Cistercian (1241-1299);
- St. Gertrude the Great, Cistercian (1256-1302 or 1309), the greatest mystic of the 13th century;
- Blessed Angela of Foligno, secular Franciscan (1246-1309);
- St. Bridgèt of Sweden (Birgitta) (1309-1373), "the Northern Mystic";
- St. Catherine of Siena, tertiary Dominican (1347-1380), Doctor of the Church;
- St. Mary Magdalen of Pazzi, Carmelite (1566-1607);
- Venerable Maria de Agreda, Franciscan (1602-1665);
- St. Veronica Giuliani, Capuchin (1660-1727);
- Blessed Mary-Magdalen Martinengo, Capuchin (1687-1737);
- Servant of God Mary of St. Theresa Petit, Third Order Carmelite (1623-1677);
- Venerable Mary-Archangel Biondini, of the Handmaids of Mary (1641-1712);
- Servant of God Cecil Bay, Benedictine (1694-1766);
- Venerable Anne Catherine Emmerich, Augustinian (1774-1824);

- Servant of God Marie Véronique of the Heart of Jesus, founder of the Institute of the Victims of the Sacred Heart of Jesus (1825-1883);
- Guglielmina Ronconi (1864-1936);
- Servant of God Lucia Mángano, Ursuline (1896-1946);
- Maria Valtorta, tertiary of the Order of Servants of Mary (1897-1961).

Fr. Gabriel Roschini, O.S.M., then writes in the preface of this same book, *The Virgin Mary in the Writings of Maria Valtorta*:¹²⁵³

I have been studying, teaching, preaching, and writing Mariology for half a century already. To do this, I had to read innumerable works and articles of all kinds on Mary: a real Marian library.

However, I must candidly admit that the Mariology found in all of Maria Valtorta's writings – both published or unpublished – has been for me a real discovery. No other Marian writings, not even the sum total of everything I have read and studied, were able to give me as clear, as lively, as complete, as luminous, or as fascinating an image, both simple and sublime, of Mary, God's Masterpiece.

It seems to me that the conventional image of the Blessed Virgin, portrayed by myself and my fellow Mariologists, is merely a paper mache Madonna compared to the living and vibrant Virgin Mary envisioned by Maria Valtorta, a Virgin Mary perfect in every way.

...whoever wants to know the Blessed Virgin (a Virgin in perfect harmony with the Holy Scriptures, the Tradition of the Church, and the Church Magisterium) should draw from Valtorta's Mariology.

If anyone believes my declaration is only one of those ordinary hyperbolic slogans abused by publicity, I will say this only: let them read before they judge!

Fr. Roschini has written over 790 articles and miscellaneous writings, and 130 books, 66 of which were over 200 pages long. Most of his writings were devoted to Mariology.

For a theologian, such as Fr. Roschini, O.S.M., to be so well-read and so learned as to have written 130 totally orthodox books about Our Lady, and to be a decorated professor at the Marianum Pontifical Faculty of Theology in Rome (which he founded), an advisor to the Holy Office, and to be called by a Pope “one of the greatest Mariologists who ever lived”, it is not presumptuous to assume that he has probably read every single great work ever written about Our Lady – including

Venerable Mary of Agreda's *Mystical City of God*, the revelations of Blessed Anne Catherine Emmerich, the revelations about Our Lady given to St. Bridget of Sweden, and almost every single other major work about Our Lady. Yet – even so – Fr. Roschini declared: “No other Marian writings, ***not even the sum total of everything I have read and studied***, were able to give me as clear, as lively, as complete, as luminous, or as fascinating an image, both simple and sublime, of Mary, God's Masterpiece.” Such a declaration from such a theologian as he carries a *lot* of weight! In fact, Fr. Gabriel Roschini, O.S.M., had personally met Valtorta, but admitted that, at first, like many others, he was a respectful and condescending skeptic. But after carefully studying her writings for himself, he underwent a radical and enthusiastic change of heart, later declaring Valtorta to be “one of the eighteen greatest mystics of all time.”¹²⁵⁴ As material for a course which he taught at the Marianum Pontifical Theological Faculty in Rome on the Marian intuitions of the great mystics, Fr. Gabriel Roschini used both Maria Valtorta's *The Poem of the Man-God* as well as her other mystical writings as a basis for his course.¹²⁵⁵

In Fr. Roschini's book, *The Virgin Mary in the Writings of Maria Valtorta*, he comments on how the Mariology in Maria Valtorta's writings shows us Mary in new ways that exceed what has come before.¹²⁵⁶

Private revelations are useful

Though they do not add and cannot add anything substantially new to public revelation (already complete in Christ), we should not regard private revelations as useless. In fact, they are very useful to the souls of those they are communicated to. In several ways: they nourish and develop the Church's faith and piety; they promote a greater intelligence of the truth and documents of public revelation. By means of private revelations, God helps us draw a greater profit from public revelation.

Characteristics of Valtorta's Mariology

On January 6, 1960, the *Osservatore Romano* published an article about *Il Poema dell'Uomo-Dio* [the *Poem of the Man-God*] as well as a stern censure against it. However, in the article it frankly admitted that we can find in this work “lessons in Marian Theology which show a complete knowledge of the latest studies by present day specialists on the matter.... These theological lessons are written in the very terms which a professor of our day would use.” The article went so far as to insinuate that a knowledgeable Marian theologian could have helped Valtorta to write her work! This admitted that the Marian doctrine in this work is accurate; which is undeniable. But, it is also undeniable that Maria Valtorta never read a Mariological

treatise. She never took courses or lessons on that subject, nor was there a Mariologist to suggest to her what she wrote on the Blessed Virgin.

Maria Valtorta did not invent her Mariology on her own; that much is obvious. Nor is it in the slightest [way] possible that it could be the devil's invention. As Most Reverend Carinci, Secretary of the Sacred Congregation of Rites, cleverly put it: "the devil has too little in common with the Blessed Virgin." (*Poema*, IX, 219, note 69) As we shall see, Maria Valtorta's writings constitute the most melodious hymn rising from earth to the noble Queen of Heaven.

"My dear daughter," [the Virgin Mary told Maria Valtorta,] "write about Me. All your grief will be comforted." (*Poem*, Vol. 1, p. 11) [Jesus said:] "Find your happiness in My Mother!" (*Quaderni dal 1943*. p. 699. December 6)

She obeyed, she wrote and she found her delight in Mary.

There are basically three characteristics of Valtorta's Mariology:

1. It is a *new* Mariology in several respects;
2. It is a *vivid* Mariology, for various reasons;
3. It is an eminently *biblical* Mariology.

1. A New Mariology

Valtorta's Mariology is *new* in several respects. It sheds more light on *old*, traditional Mariology as it completes and renews it (always, however, "in eodem sensu eademque sententia" – "In the same sense and along the same line of thought").

One of the many reasons which led our divine Master to give us *The Poem of the Man-God* is:

"To restore both the characters of the Son of Man and of Mary back to their original truth. They were true children of Adam according to flesh and blood, but of Adam from when he was innocent." (*Poem*, Vol. 5, p. 947)

The idea is to restore our perception of Christ and Mary. This restoration implies the overcoming of obvious omissions in the Canonical Books about the Blessed Virgin.

Jesus Himself told Maria Valtorta:

“The Gospels had described Me well enough to save souls, at least. The Blessed Virgin, however, was little known. Her personality was described incompletely; too many things were left in the dark. *Now I have revealed Her*. I Myself have given you this perfect account of My Mother. She is the Glory of Orderliness. . . . Her name adorns the Orderliness [of all things]. . .” (Text dictated on Jan. 6, 1949).

The goal of this extended knowledge of Mary is to increase our love for Her. The Blessed Virgin told Maria Valtorta:

“Presently you are a child who does not know much about Me, your Mother, but one day you will know many things about Me. You will no longer know Me as one knows a nameless, distant star from its ray of light. Nor will you know Me only as an ideal or idealized being. You will know Me as a *living* and loving reality. You will know the heart of the Mother of God and the dear Mother of Jesus. I am a woman who understands the sufferings of women; I understand because I was not spared the worst sufferings of all. To understand the sufferings of others, I have only to remember My own. When you see all this, you will love Me as I loved My Son, with your whole being.”
(*Quaderni dal 1943*. p. 639. December 8)

This explains why Maria Valtorta, as a writer, spared neither labor nor sacrifice.

“I don’t feel well at all,” [she admitted]. “To write wears me out. After writing, I turn into a rag doll. But I don’t hold back: I want to make other people know Her better and love Her better. My shoulders hurt? My heart fails? I get headaches? My temperature goes up? So what! As long as Mary is known, beautiful and lovable as I see Her, thanks to God’s goodness and Hers too, that’s enough for me.” (*Quaderni dal 1944*. p. 381. June 7)

Maria Valtorta’s work, going in Italian under the title of *Il poema dell’Uomo-Dio*, could just as well have been called *Il poema of the Mother of God*. Besides restoring and completing the evangelical form of Christ, it also restores and completes Mary’s.

We could also say that Maria Valtorta’s Mariology is new, because it presents the Blessed Virgin in a new light, it presents Her as a new creature. While apparently similar to all other

pure creatures,²¹ [see footnote 21 below] in reality She is very different. She is a creature always engulfed in the infinite light of Her Creator, in the light of the One God in three Persons. She is a creature surrounded with an exceptional and fascinating splendor which emanates from Her unique mission. God

“conceived Her, gathering all graces in Her. She is the Virgin. She is the Only One. She is the Perfect One. The Complete One. Conceived as such [by God]. Generated as such. Remained such. Crowned such. Eternally such. She is the Virgin. She is the {abyss} of intangibility, of purity, of grace that is lost in the Abyss from which it emerged: in God: most perfect Intangibility, Purity, Grace.” (*Poem*, Vol. 1, p. 32)

Finally, Maria Valtorta’s Mariology is new, because she presents the Blessed Virgin in a new form, with new developments and new, attractive images.

One example of new developments in Maria Valtorta’s writings is the famous classical parallel Eve/Mary. None of the Fathers or ecclesiastical writers, not even all of the Fathers and writers put together, have developed this parallel in such a captivating, expansive, or complete a way as Maria Valtorta did. What is amazing is that she was totally independent of these traditional sources: they were totally unknown to her.

Lastly, Maria Valtorta’s revelations are especially for our time. Oftentimes, a mystic is given revelations to combat the prominent heresies and errors *of that time*. Hence, when Jansenism was the prominent heresy ravaging the Church, Our Lord gave the revelations about His Sacred Heart to St. Margaret Mary Alacoque, revealing His great love for mankind to combat the rigid, cold, unloving portrayal of God that Jansenism poisoned people’s minds with. The apparitions of Our Lady of Lourdes helped to firmly establish the reality of Our Lady’s Immaculate Conception – just four years after it was defined and declared a dogma of the Faith. There are many other examples of how mystical revelations and apparitions are often suited for the particular time or era in which they take place.

Undoubtedly, many of the other mystics’ writings are equally applicable today, but many did not address as clearly or as directly the greatest heresies and problems of our day as does Maria Valtorta. It is in this respect that Maria Valtorta’s revelations are especially helpful and relevant for our time: they combat the greatest errors of our time. For example, have you ever wondered what

²¹ The expression *pure creature* refers to any creature except the humanity of Jesus. Christ, superior to His Mother Mary, is not a pure creature, since He is at once Creator and creature. As God, He is the Creator; as man, He is a creature.

God thinks of Darwinist evolutionary theories or the claim by some that God might have used evolutionary processes in His creating the world and man? Well, now you can know with certainty! And... He doesn't think too highly of them (not surprising).¹²⁵⁷ In particular, if you read the last chapter of the *Poem* where Christ gives the reasons for this work, He gives many reasons, the main one being to combat modernism (the great heresy of our era):¹²⁵⁸

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 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 of 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 the Kingdom of God in you, divine, perfect, immutable. The Gospel for all those thirsting for God.

Pope St. Pius X called modernism "the synthesis of all heresies" in his encyclical [Pascendi Dominici Gregis](#). Pope St. Pius X also said in his first encyclical: "*Henceforth the enemy of the Church is no longer outside the Church, he is now within.*"¹²⁵⁹ He wrote that a long time ago (almost 110 years ago). Can you imagine what the truth of the matter is today? Christ's exhortations and prophecies

(particularly in *The Notebooks*) shed some light on this to a much greater degree than most previous mystics before her time.

When you read Maria Valtorta's writings, it is plainly obvious that these revelations are especially suited for our time. Christ Himself even says this explicitly many times to her in dictations which are recorded in her writings. One such instance of this is given here (Christ speaking):¹²⁶⁰

One of the greatest sorrows I have is that of seeing how rationalism has infiltrated into hearts, even into hearts that are said to be Mine. It would be useless to let the other priests share in such a gift [His revelations to Maria Valtorta]. It is just among them that one finds those who, while preaching Me and My past miracles, deny My Power, as if I could no longer be the Christ capable still of speaking to souls who languish from lack of My Word; as if they admit My present incapacity for a miracle and the power of grace in a heart.

To believe is a sign of purity as well as of faith. To believe is intelligence as well as faith. One who believes in purity and with intelligence distinguishes My Voice and gathers It in.

The others equivocate, debate, criticize, deny. And why? Because they live from their heaviness and not from their spirit. They are anchored to the things they have found and do not consider that these are things that came from Me and which have not always been seen correctly. And even if they have been seen and written correctly, they have been written for their times and have been badly understood of the future. These others do not think that I can have something else to say, suited to the needs of the times, and that I am the Ruler of how to say it and to whomever I please, since I am God and the eternal Word Who never ceases being the Speech of the Father.

This is not something new: God speaking His Word through people! How many, many prophets of the Old Testament spoke God's Word and wrote it down without error! Moses, Daniel, Isaiah, Jeremiah, Ezekiel, Samuel, Joshua, David, Solomon, Jonas, Micah, Nehemiah, Zacharias, Malachias, Hosea, Joel, Amos, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Malachi, and the list goes on!

Do you think this line of prophets/mystics ends with the New Testament? Not in the slightest! Scripture itself prophesies through the mouth of one of these aforementioned prophets: "And it shall come to pass after this, that I will pour out My Spirit upon all flesh: and your sons and your daughters shall prophesy: your old men shall dream dreams, and your young men shall see visions. Moreover upon my servants and handmaids in those days I will pour forth My Spirit." (Joel 2: 28-

29) Both before and after the coming of Christ, God has sent prophets and mystics to *every* generation, and He will continue to do so until the end of time – and He does so *for a reason*.

The great Apostle St. Paul wrote in Scripture: “Extinguish not the Spirit. Despise not prophecies; but test all things, and hold fast that which is good.” (1 Thessalonians 5: 19-21)

In a dictation, Christ addresses why He gave this immense revelation to Maria Valtorta, and how He will continue to speak through His “voices” (His prophets/mystics/saints) until the end of time:¹²⁶¹

Providence acts benevolently towards its creatures. General corruption, existing before the war and ever on the increase, the laxity of the clergy, the tremendous war, the pernicious doctrines, the pride of the...experts, or those who think they are, have diminished faith to such a point that it would end up dying of consumption. And—it is painful to say so—the agent doing the most damage to faith is the clergy, on whose faults I have dictated to you *many* times. [So, behold: at that time, it will be] as [like] on a moonless night, the stars light up in greater numbers and even the smallest ones are visible, and all of them serve to provide a minimum of light to guide night travelers in the society of Catholics, who lack greater lights (that is, an active clergy), stars, and starlets; [thus,] the last time will be the time of the spirit. And these lights, these voices, will abound to provide guidance for the upright of heart, groping in the haze of the forms of materialism, rationalism, and sectarianism in which priests will take an active part. And God will always be known to His children with His true vitality, not with the cold, automatic mechanism offered by those who no longer believe, though they cry out, “Faith! Faith!” because that is their profession. Oh, what are the ones who cry out that way? Hired mourners or paid salesmen? Men and women who, once their work is done, go off, not at all convinced about the worth of what they have exalted, nor saddened by the sorrows they have wept over. In truth, in truth I tell you, that a “little voice” – even if it makes some grammatical mistakes but speaks words coming from God – will have more power than the utilitarian and unconvinced action of too great a part of the clergy! For this reason I go and inspire My “voices” here and there. And I will always do so, even if I am combated through them. And the more I see My flock at the mercy of idol-shepherds, the more I will do so.

With this, I recommend the next section entitled “*The Seven Reasons for the Poem of the Man-God as Explained by a Dictation Given in the Poem*” in order to understand why Christ gave this revelation to us at this time in history.