

## A Comprehensive Analysis of the Vatican's February 2025 Press Release on Maria Valtorta's Writings

Maria Valtorta Readers' Group ([www.valtorta.com.au](http://www.valtorta.com.au))

On February 22, 2025, the Dicastery for the Doctrine of the Faith issued a press release regarding the writings of Maria Valtorta. This marks the first time in decades that the Vatican has made a statement on the matter. Prior to this, the most recent statement came in 1992, when the Congregation for the Doctrine of the Faith granted permission to Dr. Emilio Pisani of the Centro Editoriale Valtortiano (the publishing house for Maria Valtorta's works) to continue publishing her writings as it is without any needed modifications to the text. In a letter dated May 6, 1992 (Prot. N. 324-92), Bishop Dionigi Tettamanzi, Secretary of the Italian Episcopal Conference, authorized the ongoing publication of Valtorta's works for the "true good of readers and in the spirit of genuine service to the faith of the Church" (*Pro e contro Maria Valtorta*, 5th edition, Centro Editoriale Valtortiano, 2008, pp. 263-265). It is important to note that in each country, it is typically the Secretary of the Episcopal Conference who conveys the Church's official position on such matters.

The English version of the February 22, 2025 Vatican statement is reproduced below:<sup>1</sup>

The Holy See frequently receives requests from both clergy and laity for a clarification about the Church's position on the writings of Maria Valtorta, such as her work, *Il poema dell'Uomo Dio* (*The Poem of the Man-God*), now known by the title, *L'Evangelo come mi è stato rivelato* (*The Gospel as Revealed to Me*), and other publications.

It should be reiterated that alleged "visions", "revelations," and "messages" contained in the writings of Maria Valtorta—or, in any case, attributed to them—cannot be regarded as having a supernatural origin. Rather, they should be considered simply as literary forms that the author used to narrate the life of Jesus Christ in her own way.

In its long tradition, the Church does not accept as normative the Apocryphal Gospels and other similar texts since it does not recognize them as divinely inspired. Instead, the Church refers back to the sure reading of the inspired Gospels.

Vatican City, 22 February 2025

On a positive note, the statement does not condemn Maria Valtorta's work or affirm any errors of faith or morals within it. It implicitly supports the right of Catholics to read her writings, echoing the position expressed by Bishop Dionigi Tettamanzi in his May 6, 1992 letter (Prot. N. 324-92) to the global publisher of

Valtorta's works. This subtle affirmation makes the Vatican statement more favorable than many of the anti-Valtorta articles circulating online, which falsely claim that her works are “forbidden,” “condemned,” or otherwise banned. The DDF statement also does not forbid Catholics from holding a personal belief in the supernatural character of her writings, as we will discuss shortly.

However, on a negative note, the statement attempts to categorize Valtorta's writings as apocryphal, which is an inaccurate characterization. This could serve to mislead people. The term “apocryphal” refers to ancient or early Christian writings that were deemed non-canonical by the early Church and excluded from the official biblical canon. The term is generally associated with writings from the early centuries of Christianity, not modern or contemporary works. In Catholicism, apocryphal writings are those rejected during the formation of the biblical canon, particularly during key Church councils like the Councils of Hippo (393 AD) and Carthage (397 AD), which confirmed the canon of the Old and New Testaments.

In contrast, mystical revelations, such as those attributed to Blessed Anne Catherine Emmerich, Ven. Mary of Agreda's *Mystical City of God*, the revelations of St. Bridget of Sweden, and other mystics, are generally classified as private revelations. These writings are not considered apocryphal because they do not claim to be part of the official canon of Scripture, nor do they fall within the time period typically associated with the term *apocryphal*. While they are not regarded as part of Scripture (and thus not part of the Deposit of Faith, which demands divine faith from Catholics), the Church allows authentic private revelations to be accepted with what is known as human faith. The Church acknowledges that certain private revelations are truly inspired by God, Our Lady, or an angel. For example, the Church recognizes the messages of Our Lady of Fatima as authentically inspired by a supernatural source, and these messages are considered reliable and trustworthy. Similarly, the writings of Maria Valtorta, though controversial, fall under the category of private revelation, not apocryphal writings. Furthermore, Maria Valtorta herself never claims that her revelations are canonical or on the same level as Scripture. St. Thomas Aquinas wrote: “God sends prophets to every generation, not to give a new doctrine, but to remind the faithful what they must do to save their souls” (*Summa Theologica* II-II, Q. 174, Art. 6). The prophets of every century are not “apocryphal.” For more details, please see the sub-chapter titled “Private Revelation: Rules of Use and Its Relation to Public Revelation” in [this free e-book](#). To incorrectly categorize Valtorta's writings as apocryphal, placing them in a separate category from similar contemporary mystical revelations like *The Mystical City of God*—for which two Popes granted an Apostolic Blessing to its readers and promoters—or the writings of Blessed Anne Catherine Emmerich, reflects either ignorance, scholastic incompetence, or, in the worst case, a deliberate attempt to obscure the issue, which could be seen as academic dishonesty.

That said, even if Catholics were to mistakenly classify Maria Valtorta's writings as “apocryphal” when reading them, they would still find value in her work. Even if her writings were considered fictional (which we do not believe they are), it's worth noting that millions of people read fictional works—whether it's

Shakespeare, Tolkien's *Lord of the Rings*, or numerous other literary masterpieces—and derive meaningful insights and inspiration from them.

Commenting on Maria Valtorta's *The Poem of the Man-God* (now titled *The Gospel as Revealed to Me*) from a literary perspective, Msgr. Maurice Raffa, Director of the International Center for Comparison and Synthesis, wrote:<sup>2</sup>

...I found therein incomparable riches...Wanting to express a judgment on its intrinsic and aesthetic value, I point out that to write just one of the many volumes composing the work, it would need an author (who today does not exist) who would be at once a great poet, an able biblical scholar, a profound theologian, an expert in archaeology and topography, and a profound connoisseur of human psychology.

Affirming what Msgr. Maurice Raffa said, Msgr. Hugo Lattanzi, a Professor of Fundamental Theology at the Lateran Pontifical University in Rome, wrote:<sup>3</sup>

...these are truly splendid pages both in thought and in form; descriptions of psychological situations worthy of Shakespeare, dialogs conducted in a Socratic manner worthy of Plato, and descriptions of nature and the environment worthy of the most imaginative writer.

Blessed Gabriel Allegra also praises Maria Valtorta's remarkable writing ability, highlighting the extraordinary theological and scientific knowledge revealed in *The Poem of the Man-God*. He emphasizes its superiority in these areas compared to other widely renowned works. He further discusses the vast distinction between Maria Valtorta's work and apocryphal writings, a point particularly relevant to the 2025 Vatican statement:<sup>4</sup>

#### 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, such as: *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!

Returning to the 2025 Vatican press release on Maria Valtorta's writings: The statement seems to affirm a judgment of *Declaratio de non supernaturalitate*, as defined in the newly released *Norms for Proceeding in the Discernment of Alleged Supernatural Phenomena*, which were issued on May 17, 2024. These new 2024 norms constitute a major change from the former 1978 guidelines, which had been in place for nearly half a century. The following articles provide an intriguing perspective on these revised norms:

- ["Time Bombs" Within the New Vatican Norms for Supernatural Apparitions](#)
- [Neo-Modernism & the DDF's New Apparition Guidelines](#)

Please note that the first article is divided into six parts, and you will need to click on "Go to Part 2," "Go to Part 3," etc., at the bottom of each section to read the entire piece.

We will address this topic further in a series of Questions and Answers. Feel free to skip to any question that interests you most; however, since the questions and answers build on one another sequentially, they are best read in order. The Vatican congregation responsible for matters of doctrine, faith, and the safeguarding of Catholic teaching has changed over the centuries. It was established as the Supreme Sacred Congregation of the Roman and Universal Inquisition in 1542, renamed the Holy Office in 1908, and then became the Congregation for the Doctrine of the Faith (CDF) in 1965. In 2022, it was further renamed the Dicastery for the Doctrine of the Faith (DDF). For the purposes of this article, we will refer to these entities by their respective acronyms or in combinations, such as Holy Office/CDF/DDF, when relevant.

**Question:** How must a Catholic demonstrate obedience to the February 22, 2025 statement by the DDF?

**Answer:** Dr. Mark Miravalle, S.T.L., S.T.D. (Licentiate and Doctor of Sacred Theology), Chair of Mariology at Ave Maria University, president of the International Marian Association, and professor of Theology at the Franciscan University of Steubenville, released a video on March 12, 2025, offering a theological analysis of the Vatican's press release regarding the writings of Maria Valtorta. You can view his video here: [Mary Live with Dr. Mark Miravalle - Maria Valtorta and the Vatican: Theological Analysis](#).

Dr. Miravalle recognizes a deficiency in the *Norms for Proceeding in the Discernment of Alleged Supernatural Phenomena*, issued by the Vatican on May 17, 2024. He believes that these norms do not serve the Church in the best possible way. He continues in his video regarding the February 2025 DDF statement on Maria Valtorta's writings, stating, "It should be obeyed. What that means is that we are not to present *The Poem of the Man-God* or the writings of Maria Valtorta as if they are presently under a category of supernatural approval by the DDF. That of course is a discipline that could change next week theoretically. I wouldn't hold your breath [that it will change as soon as next week], but that's the nature of a discipline: disciplines can change." (2:09 through 3:41)

Later in the video, he says, "We should always obey the Church's discipline. In this case the DDF has come out and said this is not supernatural. Now what does obedience mean? It means we do not publicly present *The Poem* as if it's anything but what the DDF says at this point. So if we go around saying, 'The DDF says it's supernatural,' this is obviously disobedience. We got to grant what the DDF has stated and we should not pass on or promulgate *The Poem* as if it were dictated/determined/confirmed as supernatural. Does that mean that one can personally retain a faith on a private level in the supernatural character of it? Of course! The Church doesn't dictate that. We can certainly personally believe that *The Poem* is of a supernatural origin." (22:43 through 23:50) Again later he emphasizes that personal beliefs about the supernatural origin of *The Poem* may be retained, "We can personally continue, as I will personally continue, to believe in the supernatural character of *The Poem of the Man-God*." (24:28 through 24:35) He also affirms: "It's very clear that the statement of the DDF does not prohibit reading *The Poem*." (25:40 through 25:45)

As the Maria Valtorta Readers' Group, we obey the DDF statement, while retaining our personal belief in the supernatural character of Maria Valtorta's writings. We do not present *The Poem of the Man-God* or the writings of Maria Valtorta as if they are presently under the category of a supernatural approval by the DDF, nor have we ever done so. We affirm that the DDF has not classified these writings as supernatural, but we hold our personal conviction that they are, indeed, of supernatural origin. We affirm other Catholics are permitted to hold that opinion as well.

The Maria Valtorta Readers' Group has never publicly claimed that the Vatican has declared her writings to be of supernatural origin. There is no evidence of a formal Vatican investigation that would support such a declaration. Thus, the matter remains one of personal discernment. Furthermore, under the new norms, the Vatican has excluded the possibility of *any* private revelation being affirmed as supernatural except in exceptional circumstances.

Therefore, the Maria Valtorta Readers' Group:

1. Personally believes in the supernatural origin of Maria Valtorta's writings.
2. Affirms the right of other Catholics to personally believe in the supernatural origin of her writings.
3. Publicly acknowledges the DDF statement which says they do not consider it supernatural in origin, though we respectfully disagree with it, considering it an error.

While we disagree with the DDF's conclusion, we still adhere to the discipline of not presenting Valtorta's writings as if they have received approval by the Vatican as coming from a supernatural source. Where some may disagree with us is in whether we can disagree with the factual accuracy of the DDF statement. We maintain that well-informed Catholics, understanding that not all statements from the DDF are infallible, may rightfully doubt certain conclusions. If informed Catholics can present credible evidence that a statement is erroneous, they are not committing a sin by rejecting it. We do not reject the authority of the DDF, but rather we challenge the validity of the specific conclusion in this case, considering it to be an erroneous judgment.

**Question:** Does the February 22, 2025 judgment/statement fall under the Church's protection of infallibility?

**Answer:** No, it does not.

**Question:** Has there been historic precedent for the Holy Office/CDF/DDF making mistakes in such judgments?

**Answer:** Yes. For example, there is significant historical evidence of many works of authentic private revelation and writings of saints being put on the *Index of Forbidden Books*, and then later taken off of the *Index* and approved and promoted by Popes. There are also examples of other mistaken judgments. For example, in the 1920s, the Holy Office issued five decrees and censures against (later Saint) Padre Pio and stripped him of most of his priestly functions. The Holy Office also declared that Padre Pio's stigmata and other apparent miracles "could not be considered of supernatural origin."<sup>5</sup> Pope Pius XI, who reversed the

ban on Padre Pio, stated, “I have not been badly disposed toward Padre Pio, but I have been badly informed.”<sup>6</sup>

Similarly, the writings of St. Faustina Kowalska were initially placed on the Index of Forbidden Books before she was canonized. Interestingly, St. Faustina’s *Divine Mercy* writings were placed on the Index around the same time as Maria Valtorta’s work, but they were later vindicated by Pope John Paul II. Even the works of St. Thomas Aquinas were condemned by Pope John XXI on January 18, 1277, but this condemnation was eventually annulled.<sup>7</sup>

Venerable Mary of Agreda’s *Mystical City of God* was examined for fourteen years and afterwards placed on the *Index of Forbidden Books* for three months, before it was later vindicated by Pope Clement XI who strictly prohibited the *Mystical City of God* from ever being put on the *Index of Forbidden Books* again in two decrees of June 5, 1705 and September 26, 1713. Her *Mystical City of God* was furthermore vindicated by two Popes of the past century who went so far as to give an Apostolic Blessing to readers and promoters of the *Mystical City of God*, much in contrast to the actions of the Hierarchy which once put this work on the *Index of Forbidden Books*.<sup>8</sup> Additionally, during the pontificate of Pope Leo XIII, the *Index of Forbidden Books* was revised, and about a thousand books were removed from it, highlighting the fluidity of some of these judgments.<sup>9</sup>

The Holy Office/CDF/DDF’s judgments do *not* participate in the infallibility of the Magisterium. Dismissing the possibility of Maria Valtorta’s writings being acceptable or supernaturally inspired based solely on the DDF’s 2025 statement, without further research or a genuine search for truth, would be akin to arguing that Saint Padre Pio wasn’t holy because of the five decrees of censures he faced and the declaration that “there is no supernaturalism in what happens to Padre Pio.” (i.e., his stigmata). Such an argument is flawed, as the Holy Office was wrong in those judgments and ended up saying the exact opposite later on when they reversed their decrees and censures and eventually went so far as to declare him a canonized saint and approved the miraculous phenomena of his stigmata and other miracles which they once erroneously declared was of no supernatural origin.

**Question:** If the judgment expressed in the 2025 DDF statement does not fall under the Church’s protection of infallibility, can it be factually incorrect?

**Answer:** Yes.

**Question:** Can a Catholic have doubts about the judgment of the Holy Office/CDF/DDF?

**Answer:** Yes. For non-infallible disciplinary matters, there is historical precedence for the Church making errors in such matters and later reversing decisions. For example, when Catholics encountered supernatural

phenomena that the Vatican initially declared was not of supernatural origin, they were placed in a difficult position. For example, what should the Catholics have thought who were miraculously healed by Padre Pio during the time when the Vatican had declared that the phenomenon connected with him was not supernatural in origin? They could obey the Vatican by not publicly declaring the Vatican has approved it as supernatural, but they could personally believe it was supernatural, because they could not doubt what is obviously and undeniably true.

If we move beyond the issue of Valtorta's writings (a disciplinary matter), and look at matters of doctrine or dogma, it is unusual in the 2,000-year history of the Church for faithful Catholics to find it necessary, in good conscience, to doubt or contradict a statement from the Vatican, Holy Office/CDF/DDF, or even the Pope. However, this becomes necessary when those in positions of leadership contradict their predecessors (hundreds of Popes), the teachings upheld by the Church for two millennia, numerous doctors of the Church, Sacred Tradition, and even Scripture in some instances. In these circumstances Catholics may justifiably question or doubt the judgment of these bodies, and it's becoming increasingly necessary to do in modern times. [Here's](#) an example. That being said, the statement regarding Valtorta's writings is a disciplinary matter, not an issue related to doctrine, dogma, or the Deposit of Faith.

**Question:** If a Catholic can have doubts about the judgment of the CDF/DDF under these circumstances, can a Catholic assess whether the judgment is correct or not? Should they?

**Answer:** If a Catholic can have doubt on the judgment of the CDF/DDF under these circumstances, they may assess whether the judgment is correct or not. In fact, when it comes to matters of faith or morals that could endanger one's Faith, a Catholic is *obliged* to critically examine statements from the DDF or even the Pope that appear to be erroneous, close to heresy, heretical, or blasphemous. By comparing these statements and teachings to the consistent doctrine of the Church over 2,000 years, as upheld by hundreds of orthodox Popes, doctors of the Church, saints, and sound catechisms, a Catholic can often recognize and reject statements from the DDF, Vatican prelates, and even the Pope that are erroneous, close to heresy, heretical, or blasphemous. That being said, the statement regarding Valtorta's writings is a disciplinary matter, not an issue related to doctrine, dogma, or the Deposit of Faith, and can be examined critically and considered incorrect if objective evidence shows it such.

**Question:** Is this a time in the Church where the DDF is led by prelates who publicly endorse errors and heresy and contradict the perennial teachings of the Church?

**Answer:** Yes. The cleric Pope Francis appointed as the new head of the Dicastery for the Doctrine of the Faith (DDF) in 2023 is Cardinal Víctor Manuel "Tucho" Fernández. Cardinal Fernández has been at the center of various scandals and concerns. His controversial views and actions have raised questions about his orthodoxy and suitability for such a critical position within the Church.



Key concerns include:

1. **Erroneous and Controversial Theological Views:** Cardinal Fernández has been associated with progressive theological positions that deviate from traditional Catholic doctrine. His views on issues like marriage, sexuality, and the role of women in the Church align with a liberal agenda inconsistent with Church teaching. For example, he is a known supporter of the *Amoris Laetitia* document and is widely believed to have been its ghostwriter. This document promotes sacrilege by directing that adulterers be absolved and given the Eucharist in circumstances where they knowingly and willingly persist in the practice of adultery. It also contains heresies such as the affirmation that acts that violate divine commandments in grave matters can nevertheless be morally good and acceptable to God, and that in some circumstances, adulterers do not sin by committing adultery.
2. **Support for Revolutionary Ideas:** Cardinal Fernández has endorsed ideas that are problematic within the context of Catholic orthodoxy. His embrace of views that downplay traditional Catholic morality, particularly on sexual ethics, has raised significant concern. Some of his public statements and writings are perceived to align with secular and progressive ideologies rather than Catholic teaching.
3. **Promotion of Clerics with Questionable Records:** Like Pope Francis, Cardinal Fernández has been accused of supporting or promoting clerics with questionable records, including those involved in abuse scandals or who hold views contrary to Church teaching. This includes the promotion of clergy who have been associated with moral failings, causing concern about his judgment and approach to Church governance.
4. **Criticism for Alleged Mismanagement of the Church's Response to Abuse:** As a close ally of Pope Francis, Fernández has been linked to the Vatican's handling of the sexual abuse crisis. Some critics argue that, like the Pope, he has not done enough to address the problem with sufficient transparency or accountability, further tarnishing the Church's moral authority.
5. **Public Statements and Controversies:** Cardinal Fernández has made various public statements that have sparked controversy, particularly in the areas of morality and doctrine. These statements have led many to question his commitment to defending traditional Catholic teachings, especially in light of his new role at the DDF, which is responsible for safeguarding Catholic doctrine.

Taken together, these concerns have raised widespread apprehension about Cardinal Fernández's appointment as head of the Dicastery for the Doctrine of the Faith. Many fear that his leadership may further undermine the Church's doctrinal integrity and moral authority. The evidence strongly suggests that

Cardinal Fernández is a modernist, as he behaves, speaks, and administers in a manner consistent with such a stance.

To further highlight concerns about a cleric like him making judgments on matters such as Maria Valtorta's revelations, Cardinal Víctor Manuel Fernández, one of the most powerful figures in the Vatican, wrote a book in 1988 on spirituality and sensuality that describes illicit sexual activities. According to an [article](#) in the *Catholic World Report*, the book speaks about illicit sexual activities done in a way "without being guilty," approvingly links themes of sexual arousal to people's relationship with God, and includes alarming content, including a description of a sensual scene involving a 16-year-old girl and Jesus. These elements are not only blasphemous, but utterly unbecoming for anyone to write, especially a consecrated priest.

Additionally, quoting from the article:<sup>10</sup>

This is not the first time Fernández has faced scrutiny for sexually explicit texts. Last year, his earlier 1995 book "Heal Me With Your Mouth: The Art of Kissing" resurfaced, which also contained erotic themes. He also defended that book, saying at the time that it was "a pastor's catechesis for teens" and "not a theology book."

In mid-December 2023, the Dicastery for the Doctrine of the Faith, which is led by Fernández, published a declaration that permits priests to impart "spontaneous" pastoral blessings for "same-sex couples" and other couples in "irregular situations."

In the *Summa Theologica*, St. Thomas Aquinas explains that lust, as a sin against chastity, distorts the natural law and impedes the proper functioning of reason. He teaches that chastity is essential for maintaining a clear intellect and ensuring that the will remains aligned with God's law. Lust, being a disordered passion, weakens the will and corrupts moral judgment. Given this understanding, it is reasonable to question the moral judgments of a cleric who authored books of the nature described above.

**Question:** In the case of the assessment of the supernatural character of Maria Valtorta's writings, would a Catholic have reason to doubt the judgment of the DDF?

**Answer:** Yes. Given that the DDF is led by a modernist cleric, and Valtorta's writings stand in opposition to modernism (and in some cases expose corruption within the Church's hierarchy), it is reasonable to conclude that the DDF would not conduct an objective, thorough, or faithful investigation into her work and one based on sound Catholic teaching and principles. A modernist cleric, by definition, cannot accurately judge whether something is in line with the Catholic Faith, as modernism fundamentally contradicts traditional Catholic teaching. Additionally, modernism tends to downplay or deny the supernatural, making

it impossible for such a cleric to properly assess whether a work originates from a supernatural source. Therefore, any judgment issued by such a cleric should be viewed with suspicion.

A helpful analogy would be imagining a soccer referee who has altered the rules of the game. Rather than adhering to the official rules of soccer, this referee believes players should be allowed to use their hands anywhere on the field or that goals should be worth different points depending on the team. If this referee then claims to judge whether a play is “in line with the rules,” their judgment becomes unreliable because they are not using the actual rules as a standard. Similarly, a modernist cleric, who does not adhere to the traditional understanding of the Catholic Faith, might claim to be declaring what is in accord with it. However, their judgment is unreliable because modernism, by its nature, distorts or undermines key aspects of the Faith. Thus, their assessment of what aligns with Catholic teaching is compromised and untrustworthy, just as the referee’s assessment is invalid due to the change in the rules.

Some historical insight is also helpful because this isn't the first time that certain prelates within the Holy Office (now called the DDF) have made an erroneous judgment on this matter. In an ironic twist of events, just 26 days before the DDF's statement on Maria Valtorta's writings, the Dicastery for the Causes of Saints declared Luigia Sinapi "Venerable." What makes this particularly relevant to the case of Maria Valtorta is Luigia's revelation of shocking corruption within the Holy Office. Certain individuals within the institution sought to undermine Pope Pius XII's support for Valtorta's writings through deceit, manipulation, and intimidation—culminating in a physical assault and an attempted rape against Luigia herself. She met with the Pope on several occasions to discuss the writings, which he wanted to see published. Luigia's unwavering persistence, combined with her close spiritual relationship with the Holy Father, played a pivotal role in exposing the internal conflicts that, tragically, after Pius XII's death, led to the tarnishing of the work's reputation and the indefinite delay of its formal Vatican endorsement. Read more here: [Vatican Declares Luigia Sinapi Venerable in 2025: The Mystic Who Challenged the Holy Office's Opposition to Maria Valtorta's Work and Met with Pope Pius XII About Valtorta.](#)

**Question:** In assessing the supernatural character of Maria Valtorta’s writings, should a Catholic doubt the judgment of the DDF?

**Answer:** Yes, for the reasons outlined in the previous answer.

**Question:** Given that the assessment of the supernatural character of Maria Valtorta’s writings by the DDF is doubtful, how should a Catholic proceed with assessing the supernatural character of Maria Valtorta’s writings?

**Answer:** A Catholic should carefully consider the evidence both for and against the holiness of Maria Valtorta. They should examine whether her writings align with the teachings of the Church, the doctrines and dogmas of the Faith, and whether her work bears good fruit in the souls of those who read them. For a deeper understanding, please refer to the subchapter titled “A Detailed Analysis of Maria Valtorta and Her Writings According to the Traditional Catholic Encyclopedia’s Criteria for Assessing Private Revelations” in [this free e-book](#).

Furthermore, individuals can consider whether there is scientific evidence supporting Maria Valtorta’s claim of supernatural inspiration. Many supernatural events and authentic private revelations have been accompanied by scientific evidence of their supernatural origins, such as the Miracle of the Sun witnessed by 70,000 people on October 13, 1917, at Fatima, Portugal; the Eucharistic miracle in Lanciano, Italy; the stigmata and miraculous healings performed by Saint Padre Pio; the miraculous tilma of Our Lady of Guadalupe; the Shroud of Turin; the countless miraculous healings at the shrine of Our Lady of Lourdes in France; and the incorrupt bodies of saints like St. John Vianney and St. Silvan (whose body has remained incorrupt for over 1,600 years). There are other examples, but these are some of the more notable ones. God has allowed science to analyze all of these and prove their authenticity.

The previously mentioned free [e-book](#) includes the following sub-chapters, which provide information on scientific evidence supporting Maria Valtorta’s claim of supernatural inspiration:

- Proof by Astronomy (Such as Detailed Astronomic Observations Over the Course of Hundreds of Pages in Her 1940s Visions that a Purdue University Professor of Theoretical Physics Testified Are Remarkably Consistent with Her Dating System and that She Could Not Have Predicted or Verified Without a Computer)
- Proof by Geography and Topography and Archaeology (Including Her Describing Palestine and Over 350 Geographical Locations in the Holy Land with a Level of Precision in Multiple Fields that She Could Not Possibly Have Known Without Modern Electronic Scholastic Resources or Access to an Extensive Collection of Books/Atlases in the 1940s that Eyewitnesses and Common Sense Confirm She Did Not – Nor Could Have Had – Access to and Which Itself Arguably Would Have Been Insufficient to Complete Her Work)
- Proof by its Knowledge, Depth, and Eminence in the Theological, Exegetical, Mystical, and Mariological Fields (Which Many World-Renowned Trustworthy Theologians Say Exceed Anything They Have Ever Read)

- 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
- 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
- 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)
- Proof By the Writing's Extraordinary Purity, Holiness, Loftiness, and Eminence Among the Writings that Exist in the World
- Proof (or a Substantiating Factor) by Research that Shows that *The Poem* is Not Based on (or a Mere Expansion of) any Known Gospel Manuscript Standard, Version, or School of Critical Thought, Something Expected if a Work of This Magnitude, Detail, and Accuracy Had Been a Mere Human Effort
- 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 Corrects Certain Misunderstandings and Translation Errors that Have Been Perpetuated Throughout the Centuries
- 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

- Proof (or a Substantiating Factor) by its Perfect Correspondence to the Ancient Liturgical and Patristic Tradition of the Ancient Catholic Byzantine Rite of the Church
- Proof by the Testimony of Countless Trustworthy Clerics, Authorities, Experts, Scientists, and Pious Lay Faithful and the Tremendously Good Fruits Produced in Individuals and in the Church as a Whole

In addition to the aforementioned e-book, the following resources are also valuable:

- [\*The Valtorta Enigma: A Fictionalized Life of Jesus?\* by Jean-François Lavère \(Official English Translation\)](#)
- [\*Literary Fiction or Ancient Astronomical and Meteorological Observations in the Work of Maria Valtorta?\*](#) published in the peer-reviewed scientific journal *Scienze e Ricerche* (*Science and Research*)
- [\*A Mathematical Analysis of Maria Valtorta's Mystical Writings\*](#) published in the peer-reviewed journal *Religions*, published by the Swiss publisher MDPI

**Question:** Have bishops, renowned Catholic theologians, prominent Catholic lay faithful, and even beatified or canonized Catholics publicly affirmed their belief in the supernatural character of Maria Valtorta's writings?

**Answer:** Yes. At least 28 bishops have approved, endorsed, or praised Maria Valtorta's main work (bishops representing 11 different countries). Those who have approved/endorsed/praised Valtorta's *The Poem of the Man-God* include Pope Pius XII, 4 cardinals, 14 archbishops, 10 regular bishops, 24 highly learned clerics or Doctors of Theology/Divinity/Canon Law, 7 Members or Consultants of the Holy Office/Congregation for the Causes of Saints, 7 Saints/Blesseds/Venerables/Servants of God, 31 doctors and university professors, and 2 famous television show hosts/media personalities. For documented quotes and evidence, see the above-mentioned [e-book](#). A list of these individuals can also be downloaded [here](#).

World-renowned biblical scholar, Blessed Gabriel Allegra, O.F.M., [wrote](#):

I hold that the work [of Valtorta] demands a supernatural origin... I think that it is the product of one or more charisma... It is the property of charisma that they are bestowed by the Spirit of Jesus for the good of the Church... I think that it comes from the Spirit of Jesus.

I hold that this work of Valtorta deserves at least that attention which theologians pay to the *Mystical City of God* of Venerable Agreda... No one could make me believe that a poor, sick woman has written

*The Poem* solely in virtue of her fervent religious feeling. [...] Having well determined the nature of the charism of the Spirit and the reality of His action in Maria Valtorta, what attitude ought the Christian to assume in reading these admirable evangelical pages? It seems to me that the same practical conclusion imposes itself for whoever has read and studied the documents of the History of the Apparitions of Paray le Monial, Lourdes, Fatima, Syracuse.... And with the same degree of faith, and in the measure which the Lord Jesus and the Church desire it, I believe in it.

**Question:** Would it be a sin for a contemporary Catholic to affirm belief in the supernatural character of Maria Valtorta's writings, even after the February 22, 2025 statement by the DDF?

**Answer:** As referenced earlier, Dr. Mark Miravalle, S.T.L., S.T.D., confirmed that Catholics may personally believe in the supernatural origin of Maria Valtorta's works. However, they are not allowed to publicly present the writings of Maria Valtorta as if they are presently under the category of a supernatural approval by the DDF. Most Valtorta supporters have never done so. While the Maria Valtorta Readers' Group disagrees with the DDF's conclusion, we still adhere to the discipline of not presenting Valtorta's writings as if they have received approval by the Vatican as coming from a supernatural source. It is not a sin for contemporary Catholics to publicly affirm that they personally believe in the supernatural character of Maria Valtorta's writings, even after the February 22, 2025 statement by the DDF. In fact, Dr. Mark Miravalle, S.T.L., S.T.D., himself publicly affirms his personal belief in the supernatural character of her writings, stating in his video, "We can personally continue, as I will personally continue, to believe in the supernatural character of *The Poem of the Man-God*." (24:28 through 24:35) He also affirms: "It's very clear that the statement of the DDF does not prohibit reading *The Poem*." (25:40 through 25:45)

However, the pertinent question is: can one publicly assert that the DDF's conclusion—namely, that her writings should not be regarded as supernatural—is a mistake or erroneous without committing a sin in doing so? We believe it would not be a sin to affirm this. We maintain that well-informed Catholics, understanding that not all statements from the DDF are infallible, may rightfully doubt certain conclusions. If informed Catholics can present credible evidence that a statement is erroneous, they are not committing a sin by rejecting it. Catholics should not reject the authority of the DDF, but rather are permitted to challenge the validity of the specific conclusion in this case, considering it to be an erroneous judgment.

God has equipped men with reason, a conscience, access to the natural law, and graces to come to know the supernatural truths contained in the Catholic Faith. He has also given Catholics 2,000 years of Church teaching, the writings of the doctors of the Church and the saints, numerous traditional trustworthy catechisms, encyclicals, and more. Furthermore, cultivation of the virtues of faith, hope, and charity will also lead to the development of a strong *sensus fidelium* in Catholic faithful. These are the tools that can be used to assess whether something is trustworthy and in accord with truth, justice, the Faith, and reason.

**Question:** Does the Maria Valtorta Readers' Group personally and/or publicly affirm belief in the supernatural character of Maria Valtorta's writings, even after the February 22, 2025 statement by the DDF?

**Answer:** We personally believe in the supernatural character of Maria Valtorta's writings, even after the February 22, 2025 statement by the DDF. We are allowed to do so without sin or disobedience. We also affirm the right of other Catholics to personally believe in the supernatural origin of her writings. We publicly acknowledge the DDF statement which says they do not consider it supernatural in origin, though we respectfully disagree with that conclusion, considering it an error. To consider their conclusion an error is not a sin or disobedience. We consider the February 22, 2025 statement by the DDF is untrustworthy, as explained earlier. There are objective reasons to doubt it. Furthermore, the overwhelming evidence points in favor of the supernatural character of Maria Valtorta's writings, specifically, inspiration from the Blessed Trinity, the Blessed Virgin Mary, and occasionally angels and saints. To examine this evidence, please refer to the [e-book](#) mentioned earlier.

**Question:** Is it possible for the statement of the DDF to be reversed?

**Answer:** Yes. The norms for judging private revelations published in 2024 can and likely will be modified in the future to align more closely with how the Church has historically judged private revelations for centuries and millennia. In fact, even if the norms published in 2024 weren't changed or superseded by new norms, these 2024 norms still state, "Nevertheless, the possibility always remains that the Holy Father may intervene exceptionally by authorizing a procedure that includes the possibility of declaring the supernaturalness of the events."<sup>11</sup> A future Pope, even under these new norms, could declare Valtorta's private revelations—or portions of them—to be an authentic private revelation inspired by God. Concerns regarding deficiencies in the new norms are addressed in the following two articles:

- ["Time Bombs" Within the New Vatican Norms for Supernatural Apparitions](#)
- [Neo-Modernism & the DDF's New Apparition Guidelines](#)

Note that the first article is divided into six parts. To read the full text, click "Go to Part 2," "Go to Part 3," etc., at the bottom of each section.

**Question:** Isn't it strange to say faithful Catholics could doubt the conclusion of the Dicastery for the Doctrine of the Faith?

**Answer:** We must distinguish.

For non-infallible disciplinary matters, there is historic precedence of the Church making errors and reversing decisions. We've listed examples earlier. When Catholics encountered a supernatural



phenomenon that the Vatican had erroneously declared was not of supernatural origin, it placed some Catholics into a strange position. For example, what should the Catholics have thought who were miraculously healed by Padre Pio during the time when the Vatican had declared the phenomenon connected with him was not supernatural in origin? They could obey the Vatican by not publicly declaring the Vatican has approved it as supernatural, but they could personally believe it was supernatural, because they could not doubt what is obviously and undeniably true.

Regarding matters of doctrine or dogma, it is unusual in the 2,000-year history of the Church for faithful Catholics to find it necessary, in good conscience, to doubt or contradict a statement from the Vatican, Holy Office/CDF/DDF, or even the Pope. However, this becomes necessary when those in positions of leadership contradict their predecessors (hundreds of Popes), the teachings upheld by the Church for two millennia, numerous doctors of the Church, Sacred Tradition, and even Scripture in some instances. There are numerous instances in our day when we must resist errors or heresies coming from Vatican officials. However, this is not what is going on with regards to the statement about Valtorta's writings, since this is a disciplinary matter, and not something pertaining to doctrine, dogma, or the Deposit of Faith.

**Question:** What should the Catholic Church have done over the past half-century with regard to Maria Valtorta's writings?

**Answer:** The Holy Office should have conducted a fair, thorough, and objective evaluation of the person of Maria Valtorta and of her writings. Had they examined the evidence honestly and thoroughly, it is our belief they would have concluded that she was a deeply holy person and that her writings bear all the marks of supernatural inspiration. Over the decades since the publication of her writings, the overwhelming scientific evidence supporting their divine origin should have been studied, vetted, verified, and promoted to affirm the authenticity of their divine source. This would mirror the Church's rigorous examination of the hundreds of scientifically documented miraculous healings at Lourdes, which reinforced the claim of divine inspiration behind the Lourdes apparition and its messages from Our Lady. St. Thomas Aquinas wrote: "God sends prophets to every generation, not to give a new doctrine, but to remind the faithful what they must do to save their souls" (*Summa Theologica* II-II, Q. 174, Art. 6). We believe that Maria Valtorta was one such prophet.

For historical context, the following dictations received by Maria Valtorta are particularly insightful:

- [Christ on Free Will Opposition to \*The Poem\*](#)
- [Christ Speaks on Publishing \*The Poem of the Man-God\*](#)
- [The Eternal Father to Pope Pius XII on \*The Poem\* and the Church](#)
- [Christ Speaks on "The Work"](#)

These dictations suggest that part of the opposition from some members of the Holy Office at the time may have been motivated by envy, pride, and other disqualifying factors. As mentioned earlier, the newly declared Venerable, Luigia Sinapi, personally encountered this. In an ironic twist of events, just 26 days before the DDF's statement on Maria Valtorta's writings, the Dicastery for the Causes of Saints declared Luigia Sinapi "Venerable." What makes this particularly relevant to the case of Maria Valtorta is Luigia's revelation of shocking corruption within the Holy Office. Certain individuals within the institution sought to undermine Pope Pius XII's support for Valtorta's writings through deceit, manipulation, and intimidation—culminating in a physical assault and an attempted rape against Luigia herself. She met with the Pope on several occasions to discuss the writings, which he wanted to see published. Luigia's unwavering persistence, combined with her close spiritual relationship with the Holy Father, played a pivotal role in exposing the internal conflicts that, tragically, after Pius XII's death, led to the tarnishing of the work's reputation and the indefinite delay of its formal Vatican endorsement. Read more here: [Vatican Declares Luigia Sinapi Venerable in 2025: The Mystic Who Challenged the Holy Office's Opposition to Maria Valtorta's Work and Met with Pope Pius XII About Valtorta.](#)

For additional details, in the [e-book](#) referenced earlier, please refer to the chapter titled "Testimony of Fr. Corrado Berti, O.S.M. on Maria Valtorta, Her work, and His Dealings with Pope Pius XII and the Holy Office Concerning Valtorta's Work."

Maria Valtorta also claimed to have received a dictation from Pope St. Pius X, wherein he described how he would have responded to her revelations. She reports that the saintly Pontiff said, "O blessed one! If I were on the throne of Peter and they told me that there was a creature who had become a 'voice' after having been a 'voluntary cross,' I would not leave you in this anguish. But I would have comforted you with my blessing, reading the blessed pages on my knees."<sup>12</sup> This disposition seems to align closely with [Pope Pius XII's desire to have her writings published](#) and it aligns closely with the [sentiments and statements made by Blessed Gabriel Allegra](#) regarding Maria Valtorta in the 1960s and 1970s.

**Question:** Have clerics of the Catholic Church received punishment from God as a result of rejecting and hindering the publication of Maria Valtorta's revelations?

**Answer:** This is not something we can know with certainty. Only God knows all, and at the General Judgment, when all is revealed, at that time everyone will know the answer to this question. However, Maria Valtorta reports receiving divine dictations which describe some specific punishments. These are not likely comprehensive and exhaustive of all such instances.

[This dictation](#) references the "sudden death of the seven," asking, "Why has there been for so long resentment and blindness against My great Gift of love and My dearly beloved instrument? Did the sudden death of the seven serve in no way as a warning to My new enemies?" We recently learned more about one

such possible individual. Apparently, on Holy Thursday night, Father Mariano Cordovani, Master of the Holy Palaces, theologian of the Secretariat of State, a minor head of the Holy Office, and principal opponent of Valtorta's work, died unexpectedly from a sudden paralysis, without even having had time to say a last prayer. See [this article](#) for more details. As of now, we have no further information regarding the identities of the other individuals, though Italian Valtortian scholars with access to primary sources available only in Italian, as well as other sources of information, may know more.

[The article on the Venerable Luigia Sinapi](#), referenced earlier, reveals disturbing actions by certain members of the Holy Office during Maria Valtorta's lifetime. It details their efforts to undermine Pope Pius XII's supportive stance on Valtorta's writings, involving a troubling mix of subterfuge, dishonesty toward the Pontiff, and acts of intimidation—culminating in an attempted rape against an individual who would later be declared "Venerable" by the Vatican in January 2025. This person had boldly confronted the Holy Office over its opposition to Valtorta's work and had met with Pope Pius XII on several occasions to discuss the writings. These insights offer vital context for understanding the dictations that follow below.

[This dictation](#) speaks of certain clerics who will expiate in Purgatory, due to their pride and envy, which led them to hinder the work. Christ, through Maria Valtorta, says:

For all these souls who could not be saved through the fault of these haughty, envious clergy, they will have to render an account to Me, and expiate the bad use they made of the free will that I had given them. Not only that, but they are enlightened, supported, guided with the proper charisms which the priesthood confers on every minister of the clergy, and which are so much the more ample and powerful, the greater their religious rank and theological culture. The higher their office and culture, the more severe also [will be] the chastisement for their fault. It is I Who say this to you, Maria. Ah! These shepherds of souls who forbid the wholesome pasture to the sheep and the lambs, and do not themselves do anything to save them when the sheep have strayed and are in danger—what faults they commit, what sorrow they give Me!

In vain will they later, in the particular Judgment, invoke then My pardon, My Mercy! I can only answer them: "I gave you bread and the water of life for whoever was hungry and thirsty, and you rejected Me and My gift. Now I reject you. Go and expiate, each of you in proportion to the sin you have committed. You did not want to recognize Me in the work. Now, I do not recognize you. Go. I am Mercy, it is true. I am Charity, it is true. But I am also perfect Justice. And now I make My Justice act, this alone, since while you were in life you rejected Me: Mercy and Charity. Nothing justifies your actions and obstinacy toward the work. Hence, nothing can change My Divine judgment. Go and expiate!"

Another thing for which I cannot forgive any of you, and which you must expiate: your lack of truth

toward My instrument. You have always lied with her and to her—she, poor creature, a teacher of truth for you. Expiate this too, because there is never too much expiation for one who obstinately wrongs another. What mercy could I give any of you, if **you** never had mercy? Go and expiate.

I am always He Who rebuked the guilty of the Temple. I do not change. You must all expiate like them. They expiated later—after My Death, Resurrection, and Ascension—with the loss of everything: Temple, power, wealth, country, and even material and spiritual life.

[This dictation](#) affirms that the Catholic Church would have received more revelations and insights on other books of Scripture, but because of the unworthy response of numerous clergy members, this is being withheld from humanity:

“And since it is five years now that I have been wounded unceasingly with unjust actions toward the work, I have halted the flow of Divine Wisdom which I wanted to pour again into you, [Maria]—My cistern of love and of grace for souls—by giving you the explanations of the Apocalypse, of the other Pauline Epistles, and of those of Peter, James and Jude of Alpheus. All the apostolic letters.”

Before He halted the flow of divine wisdom, we were still fortunate enough to receive a thorough [commentary on the Epistle of St. Paul to the Romans](#), which remains a remarkable and invaluable insight.

Further, in [this dictation](#) Maria Valtorta reports that the Eternal Father states that the Catholic Church is, in a sense, being handed over to her enemies in the human element of the Church. This situation is increasingly visible in contemporary times.

[This dictation](#) continues with Christ describing how souls will be lost—souls that might have been saved if the clergy had properly investigated and promoted Valtorta’s revelations. As a result, some of these clerics, who by all appearances were otherwise faithful and orthodox, and who did much good during their priestly lives, will remain in Purgatory until the end of time:

“These, too, will expiate till the end of the ages their sins of haughtiness, envy, spite, injustice and, above all, their lack of charity towards their neighbor—that is, toward you [Maria], and toward all those souls who, through the work, would have found faith again and, hence, Life and eternal Salvation.”

These words are particularly striking when considering that the clerics mentioned here were orthodox, unlike figures like Cardinal Fernández and many modernist prelates in the Vatican. The former clergy did not promote modernism, sodomy, or heresy as far as we know, and they remained faithful to Catholic dogma

and Church practices. The severity of this dictation, however, suggests that even their failure to support Valtorta's revelations will be met with stern judgment. [This other dictation](#) is even sterner.

Lastly, in this dictation, Our Lord speaks of how He remains a "sign of contradiction" (Luke 2:34) even in our time, and affirms that those who mock or obstruct His divinely appointed work—given to aid the many in great need—will face severe punishment in the life to come.<sup>13</sup>

What signs do they still want? You, whose life is a sign. A sign that is ever stronger the more you move towards your liberation from this earthly prison.

It is a sign for those who want to see. For those who don't want to see, no sign would have any value except to be a temptation and a condemnation. "If they don't believe in Moses and the prophets, they won't believe one who rises from the dead to give them a sign; the sign they ask for in order to believe." [Luke 16:31] It's an old story!

I don't know what greater sign you could give than those of your life and your past and recent behavior. For those who do not *want* to believe not even the appearance of the Risen One was useful. Let them talk. You will give a sure sign and they will also give one. I know it. You, a sign of life in God, They, a sign of life in the flesh of Adam. This is because the flesh of Adam is sinful, if not in the desire of the flesh, then in the other two desires. These are the worst and most serious because they are less controllable and because they are the desires of the higher levels of man.

How many will be condemned for having acted badly against you and the work! As the work is mine, it is a sign of contradiction like Me, a blessing for those who accept it but condemnation for those who mock it or even block it.

You, being the little Christ, are like Me. I was an object of contradiction. However, remember what the Baptist said of Me, "His winnowing-fan is in His hand; He will clear His threshing floor and gather His wheat into the barn; but the chaff He will burn in a fire that will never go out." [Matthew 3:12] My winnowing-fan is My inescapable and perfect judgment of every creature and their actions. Not on how they seem in their deceitful appearance, *but in their secret truth*.

Weeds, which when they grow and flower seem more beautiful than wheat, will not enter My granary; only the chosen wheat, vainly mortified by the weeds which gripped it in their tendrils while decorating themselves with useless flowers and the poisonous seeds of those flowers which were only superficial. The wheat will enter my granary. That is my *true* servants. Those who do not have a flashy appearance, but are all good grain; flour for hosts. They will enter My house, my eternal Home. As "hosts" *blessed* in eternity, they will see those who ground them under the millstone of their unjust

authority suffer and cry out, “Why didn’t we recognize the Lord? Why didn’t we accept His ‘little ones’ in His Name? Why didn’t we give them that sip of justice which they begged us for?”

However, judgment has been given and everyone will have what they deserve, and nothing will change it. I tell you, for some it will be an eternal judgment. For others it will last for centuries, then they will have forgiveness because they will have atoned for it.

However, not one of those who reject me — whoever rejects the work rejects me, and whoever blocks the work blocks Me, and whoever denies this Bread of my Word to the fainting crowds sins against the double love to Me-God and to his neighbor — but not one of those who acts badly against the work will escape a harsh punishment. You will know the names of your main enemies because I will show you first their death and the manner of it, then you will see them in the place where they will atone for their sin.

Like the rest of Valtorta’s writings, these dictations must be evaluated objectively and according to the criteria of the Church to determine if they are divinely inspired or might contain error from the human instrument herself (Valtorta). Personally, we believe these accounts are an accurate transcription of supernatural dictations. Regardless, these have historic importance, and are profoundly interesting to speculate on their relevance, as history plays out, particularly in modern times.

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<sup>2</sup> Pisani, Emilio. *Pro e contro Maria Valtorta* (5th ed.). Centro Editoriale Valtortiano, 2008, pp. 86-89. ISBN-13: 9788879871528.

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<sup>5</sup> *San Giovanni Rotondo: Restrictions*. Home for the Relief of Suffering. Prayer Groups. Confessions. Rosary. <https://web.archive.org/web/20121026035419/https://caccioppoli.com/03%20Padre%20Pio;%20life%20in%20the%20convent.html>

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<sup>10</sup> “Cardinal Fernández Responds to Uproar Over Sexually Explicit Book,” *Catholic World Report*, January 8, 2024. <https://www.catholicworldreport.com/2024/01/08/cardinal-fernandez-responds-to-uproar-over-sexually-explicit-book-i-certainly-would-not-write-that-now/>

<sup>11</sup> Congregation for the Doctrine of the Faith, *Norme sui Fenomeni Soprannaturali*, May 17, 2024.  
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