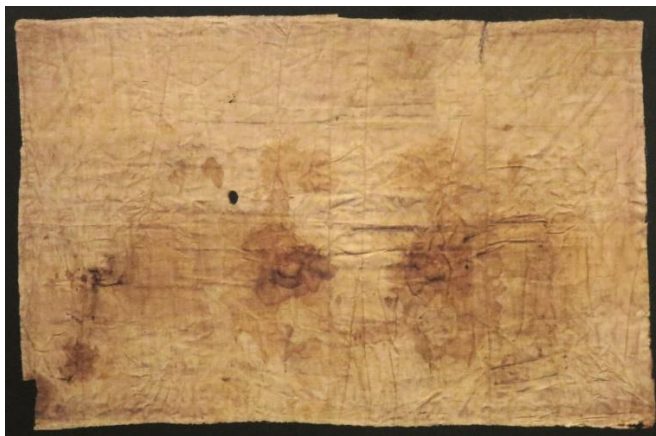


Giovanna Busolini

The “Sudarium Christi” of Oviedo or the Veil of the Virgin Mary?



Based on the Revelations from the Writings

of

Maria Valtorta

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INTRODUCTION

Giovanna Busolini's book *The "Sudarium Christi" of Oviedo or ... the Veil of the Virgin Mary?* is a remarkable book in many ways.

There are numerous cutting-edge discoveries that are not only precious and meaningful, but discoveries of this importance and magnitude are such a rare event that, when reading her book, I couldn't help but think of the famous Scripture passage in the canonical Gospels where Jesus says, "I confess to Thee, O Father, Lord of Heaven and Earth, because Thou have hidden these things from the wise and prudent, and have revealed them to the little ones." (Matthew 11:25)

Indeed, it is so perfectly in keeping with the way that Providence works that God has chosen a faithful lay woman to discover these hidden discoveries of this relic rather than a scientist, a learned scholar, or even a cleric. It was similarly a faithful humble nun who was the first one to discover the amazing correspondence between the Veil of Manoppello and the Shroud of Turin when they are superimposed over each other (something Our Lord foretold to Valtorta in a dictation long before this discovery).

Giovanna's book covers the history of the "Sudarium" of Oviedo, what the expert scientists and researchers have so far uncovered about it, and an analysis of the current theories about the "Sudarium". She then covers the relevant details about the Passion and Resurrection that God revealed through His revelations to Maria Valtorta that shed light on the mystery of this Relic.

This evidence suggests that this is indeed the Veil of the Virgin Mary. In comparing Valtorta's highly accurate account of what she witnessed to what we know about the scientific, visual, and historical properties of the "Sudarium" of Oviedo, we can see a complete consonance between the two. Not only is there consonance between Valtorta's revelations and the "Veil" of Oviedo, but Valtorta's revelations also foretell and show us hidden images in the Veil that the Blessed Virgin Mary herself saw and commented on, images that can only be explained by a supernatural act of Divine Providence. Valtorta's revelations also give us a history of the origin of this Veil, how it was formed, and to whom it belonged in the days following Jesus' Passion and Resurrection. Giovanna's studies present an excellent body of arguments and evidence that the "Sudarium" of Oviedo is indeed the Veil of the Virgin Mary and contains not only the Blood of the Son of God, but the blood and tears of His Holy Mother.

I encourage anyone interested in understanding this sacred relic and the revelations of Maria Valtorta to read the research and amazing discoveries of Giovanna Busolini in this study. I believe Giovanna's book will go down in the

annals of history as a leading book not only about research into these aspects of Valtorta's revelations, but also the sacred relic of the Veil of Oviedo itself.

-Stephen Austin

Author of A Summa and Encyclopedia to Maria Valtorta's Extraordinary Work
and webmaster of the Maria Valtorta Readers' Group website.

[...] Longinus approaches the cross and observes. He says two words, which I do not grasp, to John. He then looks at the group of women. When he sees them all concentrated around Mary, with their backs to the cross, he unleashes the lance thrust.

Only John, standing between the cross and the women and facing sideways so as to observe both points, sees the act. That is why he can say, "And blood and water emerged from Him," whereas Mary sees nothing until She later finds the wound in his side when touching with her hands.

I like the action by Longinus, who waits to wound with the lance until the Mother is not looking. He tempers duty with mercy.

(Maria Valtorta, *The Notebooks 1944*, 23rd June, CEV).



[...] And while doing so, Her hand touches the gash on His chest. Her little hand, covered with the linen veil, enters almost completely into the large hole of the wound. Mary bends to see in the dim light which has formed, and She sees. She sees the chest torn open and the heart of Her Son. She utters a cry then. A sword seems to be splitting Her heart. She shouts and then throws Herself on Her Son and She seems dead, too.

(Maria Valtorta, *The Gospel As Revealed To Me*, 605.31, CEV).



«[...] Poor Heart of Jesus, Who loved You so much! Where is the sign of the wound of His Heart? Here it is. Look, Father, at this sign. This is the impression of My hand that entered the gash of the lance-thrust. Here... Here...»

(Maria Valtorta, *The Gospel As Revealed To Me*, 612.17, CEV).



[...] Some of these stains are finger-shaped, clearly arranged in the area around the mouth and nose. Six different left-hand finger positions have been identified [...]

www.preghiereagesuemaria.it/sala/il_sudario_di_oviedo.htm

Note to Readers.

This is the second book in a trilogy, on the three most important acheiropoieta images on fabric in the Christian tradition, based on the “private revelations” to Maria Valtorta:

VOLUME I: *The Holy Face of Manoppello... is the Veil of Veronica.*

VOLUME II: *The “Sudarium Christi” of Oviedo or... the Veil of the Virgin Mary?*

VOLUME III: *Science, the Holy Shroud and ... Maria Valtorta.*

The first volume is the first step into the incredible story of these **THREE ACHEIROPOIETA IMAGES on fabric**, as interpreted based on the “private revelations” to Maria Valtorta.

The second volume –*The “Sudarium Christi” of Oviedo or... the Veil of the Virgin Mary?* – and third volume –*Science, the Holy Shroud and ... Maria Valtorta*– provide clarification to some of the existing mysteries in the greatest story of all time: that of a God that becomes Man for the Redemption of humanity.

The third volume is still being finalised.

Please note that, although this is a “literary work” and certainly does not purport to present any theological truths that are different from those taught by the Christian doctrine, as a professing Catholic, I wish to submit this book to the judgement of the Church for anything that might be contrary to the Christian faith, morality or doctrine, in the absolute certainty that I have made every possible effort to make sure that the Truth be “REVEALED” and proclaimed, if this is the Will of God.

Novi Ligure, 24th April 2009¹

Giovanna Busolini

¹Note of the author: Translated into English in October 2016.

All bible references made throughout this book come from the Douay Rheims Bible, unless otherwise stated.

1. THE “SUDARIUM CHRISTI” OF OVIEDO.

Not many of you will have heard of the so-called “Sudarium” of Oviedo and its adventurous story until now. I did not know much about it myself before the summer of 2008. I had seen a photo on the Internet (which I wasn’t able to decipher at all), but that was it.



Image 1. The “Sudarium” of Oviedo.
(Obtained from the Web.)

Of how I came to know about this relic and began to study it (using my own means as usual and relying on the incomparable assistance of the writings of Maria Valtorta²), I will tell you later.

²**MARIA VALTORTA** was born in 1897 in Caserta, Italy. In her youth, she had the fortune of receiving a strong classical education before moving to Viareggio, Italy, in 1924, where she spent most of her remaining life. She was well-educated, industrious, intelligent and gifted. From 1943 to 1951, Valtorta produced over 15,000 handwritten pages in 122 notebooks. She wrote her autobiography in seven additional notebooks. Her total writings include a series of almost 700 visions of Jesus’ earthly life with Mary, the Apostles, and many of His contemporaries, about 800 dictations from Jesus, and around 300 other revelations, many of which were from Our Lady and her guardian angel. These handwritten pages became the basis of her major work, *The Gospel As Revealed To Me*, [which] constitute[s] about two thirds of her [total] literary work. The visions give a detailed account of the life of Jesus – from His Conception to His Ascension, and the life of Mary from her Immaculate Conception to her Assumption – with more elaboration than the Gospels provide.

For now, let us see what the historians and experts tell us officially about this “Sudarium” and, in particular, how it is presented on the webpage:

<http://www.preghiereagesuemaria.it/sala/il%20sudario%20di%20oviedo.htm>

She died on 12 October 1961, at 10:35 a.m., the 65th year of her life and the 28th of her infirmity. The rector of the Third Order of the Servants of Mary, Fr. Innocenzo M. Rovetti, was called to assist her at her deathbed. She had belonged to this Third Order as well as to the Franciscan third Order. At the very moment the priest recited the words: *Proficiscere, anima christiana, de hoc mundo* (Depart, o Christian soul, from this world), Maria breathed her last. It seemed to be her final act of obedience.

1. THE “SUDARIUM CHRISTI” OF OVIEDO. How did the Sudarium get to Oviedo?



THE SUDARIUM OF OVIEDO

"Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, ⁷ And the napkin, that was about his head, not lying with the linen cloths, but wrapped together in a place by itself." (John 20: 6-7).

In the Cathedral of Oviedo in northern Spain, a silver chest is kept that contains a sudarium which is believed to be the one that Peter found wrapped together in a place by itself in the sepulchre, "the napkin that was about His head". This little-known relic – alternatively referred to as "Sudarium of Oviedo", "Holy Face" or "Sudarium" – could be the key to solve the mystery of the much better known Shroud of Turin, offering, on the one hand, proof of the authenticity of the

Shroud and, on the other, new detailed information on the passion, death and burial of Jesus Christ.

The history of the Sudarium of Oviedo is still being written, as it was given fresh impetus by the historical and scientific research conducted by the Spanish Centre for Sindonology, which undertook an in-depth cross-disciplinary study of the Sudarium in 1989 and is now beginning to publish its findings.

How did the Sudarium get to Oviedo?

It is believed that after finding the Sudarium in the sepulchre, Peter took it with him, possibly using it as a healing instrument during prayer sessions. It was then hidden in a cave to protect it and eventually placed in a silver chest with other relics revered by the first Christians. This "holy chest" remained in Jerusalem, or at least Palestine, for almost six hundred years. When Jerusalem was invaded by the Persians in 614 AD, the Christians fled, taking the chest with them, first to Alexandria in Northern Africa, and eventually to Cartagena in Spain. From there, the chest was taken to Seville and given to Saint Isidore, to be then transferred to Toledo shortly

1. THE “SUDARIUM CHRISTI” OF OVIEDO. How did the Sudarium get to Oviedo?

after his death. In 711, the Moors invaded Spain, rapidly causing destruction everywhere.

The fleeing Christians took the Holy Ark (the holy chest) with them up north, to the mountains of Asturias, and hid it in a hermit's cave on Monsacro, ten kilometres away from Oviedo. In 840, King Alfonso had the chest moved from Monsacro to the Camara Santa (the Holy Chamber), a chapel that was specially built to guard the chest and its contents. Over the years, numerous other relics and precious objects were donated to the chapel by the various Asturian kings, including the so-called Victory Cross, which was built by Don Pelayo after the victory of Covadonga, when the Moors were defeated and the re-conquest of Spain by the Christians finally began.



Image 2. The Holy Ark of Oviedo.
(Obtained from the Web.)

The key date in the history of the Sudarium is 13 March 1075. This is the date when the Holy Ark was officially opened in the presence of King Alfonso VI, his sister, a number of bishops and El Cid, the legendary Spanish hero. On this occasion, an inventory of the contents of the chest was drawn up, a copy of which, dating from the 13th century, is kept in the archives of the Oviedo Cathedral. Later, Alfonso VI had the wooden chest plated in silver and a Latin inscription engraved on the side of its lid, listing the most important relics that were kept inside. That list clearly reads: "Of the Sepulchre of the Lord and of His Sudarium and of His Most Holy Blood".

1. THE “SUDARIUM CHRISTI” OF OVIEDO. What does the Sudarium of Oviedo tell us?

Following this official recognition of the relics that were kept inside the chest, Oviedo became an important pilgrim's destination on the way to Santiago de Compostela. In the 14th century, when the great gothic cathedral of San Salvador de Oviedo was built, the Camara Santa was incorporated into the construction and there the chest remained, fully sealed, the pilgrims being only allowed to touch it or kiss it.

In the middle of the 18th century, when Felipe II ordered an inventory of the relics, the chest was officially opened and its precious contents examined. Shortly after, the tradition of publicly displaying the Sudarium in the Cathedral three times a year began.

In 1965, the Italian priest and shroud researcher, Fr. Giulio Ricci, began to study the Sudarium, to try and establish its connection with the Shroud of Turin. More research work was undertaken, eventually leading, at the end of the 1980s, to the foundation of the Spanish Centre for Sindonology (CES), with in-depth studies being conducted on the Sudarium with fascinating results.

What does the Sudarium of Oviedo tell us?

Using the means of modern forensic medicine, the CES scientists have been able to obtain some incredible information from this small piece of cloth, including its age, the route it followed to reach Spain, the cause of death of the person whose face it covered, and the fact that it was wrapped and then wrapped again twice around the head.

Made of taffeta-woven linen, the cloth measures approximately 53cm x 86 cm. It was originally white but it is now stained, dirty, with a small blood and creased. The only marks that are visible to the naked eye are some brown stains of varied intensity. On a microscope, obviously, a lot more can be seen, including less clearly-defined stains, pollen fragments, traces of aloe and myrrh, etc.

The CES scientists were able to establish that the cloth was placed on the face of a deceased male and that it had been folded, although not in the middle, and pinned behind the head. The cloth was not wrapped entirely around the head because the right cheek was almost leaning on the right shoulder, suggesting that the body was still on the cross.

The cloth also shows a series of four stains (that is, mirror-image stains on both sides of the folded cloth), consisting of one part blood to six parts pulmonary oedema fluid, a substance that collects in the lungs when a crucified person dies from asphyxiation and which, if the body is moved or shaken, can leak out from the

1. THE “SUDARIUM CHRISTI” OF OVIEDO. The Sudarium and the Shroud of Turin.

nostrils. Some of the stains are superimposed on each other, with clearly identifiable outlines, suggesting that the first stain had already dried when the next one formed.

Some of these stains are finger-shaped, clearly arranged in the area around the mouth and nose. Six different left-hand finger positions have been identified, probably left by someone who was trying to stop the flow of blood from the nose after the cloth had been wrapped around the man's head.

The arrangement and succession of the stains suggest a probable sequence of events. The body must have been left on the cross for about an hour after death, with the right arm bent upwards and the head leaning forward and tilted to the right. The body, with the head still tilted to the right, was then moved and placed in a horizontal position on its right-hand side for approximately 45 minutes. It was then moved again, while someone (John perhaps?) was trying to contain the flow of fluid from the nose with their hand. Eventually the body was laid on its back.

Other stains, in addition to those left by the pulmonary oedema fluid, include some small dots of blood caused by tiny sharp objects, presumably thorns.

The Sudarium and the Shroud of Turin.

The history of the Sudarium of Oviedo is well-documented and much clearer than that of the Shroud of Turin. Most of the information comes from the historic works of Pelayo, bishop of Oviedo during the 12th century, who was able to reconstruct the route followed by the Sudarium from Palestine through Northern Africa to Spain, a route that is now corroborated by studies conducted on pollens. Numerous other documents exist, all confirming that the relic has always remained in Spain since the 17th century onwards.

If scientific data on the two funerary items were able to prove that both the Sudarium and the Shroud have come into contact with the same man, this would reinforce the authenticity of the latter, which has uncertain and far less documented origins (and which has been carbon-dated to the 14th century).³

³Author's Note: As to radiocarbon dating of the Shroud of Turin, we now know that its accuracy has been seriously questioned and refuted. For those of you who are not aware of the details, please see the article published on 21 March 2008 by journalist **Giancarlo Gijelli** and the documentary presented by the BBC, containing some very interesting unpublished details. See Giovanna Busolini, *Science, the Holy Shroud and... Maria Valtorta*.

1. THE “SUDARIUM CHRISTI” OF OVIEDO. The Sudarium and the Shroud of Turin.

The first and most evident coincidence is that the blood on both the Sudarium and the Shroud belongs to the same blood type, AB, which is very common in the Middle East but rare in Europe. Even more fascinatingly, the bloodstains on the Sudarium show a remarkable correspondence with the ones on the Shroud.

There are over seventy matching bloodstains in the face area and over fifty in the nape and neck area.

The stains on the Sudarium are larger, especially in the area around the mouth and nose, indicating that the Sudarium was placed on the body a first time when the blood was still thinner. This is in line with the Jewish tradition of covering a deceased person's face with a small cloth, as a sign of respect, during preparations for burial, if the face was disfigured or injured. The cloth would then be removed before wrapping the body, but would be placed in the tomb because it carried the deceased person's blood (in the Jewish tradition, blood was believed to be the source of life and, therefore, anything that was stained with blood was buried together with the body).

The stains in the face area run with no interruption from one end of the side hairline to the other, unlike the stains of the Face of the Shroud, which shows some stain-free areas on both sides of the face, at the height of the chin bandage that framed the face. We therefore know that, in accordance with Jewish tradition, the Sudarium was first placed on the face and was then removed to tie the chin bandage in place. Lastly, as the Sudarium does not show any impressions of the body: we know that it was not placed back on the face, but was laid in the tomb separately.

The nose, visible on both the Shroud and the Sudarium, has been calculated to measure eight centimetres. Both cloths show the nose is swollen and shifted slightly to the right and the nasal cavities contain a lot of dirt and dust. This is plausible if the deceased person, very fatigued already, had had his arms tied to the horizontal beam of the cross and had been unable to protect his face in the event of a fall.

These are only some of the correlations that have been found so far, some of which are highly technical and cannot be easily understood by the layman. It is reasonable to expect that as the results of the research that is still under way are released, more surprising information will be revealed.

The Current Public Display Times of the Sudarium.

Just three times a year, the Sudarium is taken out of its silver chest in the Camara Santa and displayed for a public blessing during a Mass on the Cathedral’s high altar. What the public sees is the back of the Sudarium (not the side that was in contact with Jesus’ face), sewn on a white cloth that is, in turn, mounted on a support frame and enclosed in a silver frame. The three days on which the Sudarium is displayed have been the same for centuries. These are Good Friday and the first and last day of the Holy Cross Jubilee, that is, 14 September (feast of the Holy Cross) and 21 September (feast of Saint Matthew).

At other times of the year, the Holy Chest and the other relics can only be admired through the steel grid of the Camara Santa. During the Jubilee of the year 2000, due to growing interest towards the Sudarium, a photographic exhibition was held in the cathedral showcasing the findings of the research conducted by CES. From then on, a full-size reproduction of the Sudarium has been on display inside the chapel.



Later, I will tell you more about these investigations conducted by CES, when I compare them against Maria Valtorta’s writings where we will see what these writings have to say about the supposed “Sudarium” that was allegedly picked up by Peter from the Holy Sepulchre.

For now, after a careful review of all of the information available on the Internet (until this current time), I feel that I can safely tell you that this cloth is not the traditional napkin, known as the “Sudarium” (as mentioned in the Gospel⁴) that was placed by the Jews on a deceased person’s face as a sign of respect. After a thorough

⁴**John** 20, ¹And on the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre; and she saw the stone taken away from the sepulchre. ²She ran, therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid him. ³Peter therefore went out, and that other disciple, and they came to the sepulchre. ⁴And they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. ⁵And when he stooped down, he saw the linen cloths lying; but yet he went not in. ⁶Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying, ⁷And the napkin that had been about his head, not lying with the linen cloths, but apart, wrapped up into one place. ⁸Then that other disciple also went in, who came first to the sepulchre: and he saw, and believed. ⁹For as yet they knew not the scripture, that he must rise again from the dead. ¹⁰The disciples therefore departed again to their home.

study of Maria Valtorta’s entire work, I daresay that this relic has a far more fascinating and complex story to tell us, which needs to be carefully investigated in order to understand what it might, in fact, be.

I will talk extensively in this book about this possible misinterpretation. These pages, indeed, were also written to try to shed some light on the origin of this relic. An in-depth study of Maria Valtorta’s writings will, in fact, provide us with all the elements we need to present a theory that is at once clear, simple and logical.

2. THE TRIP TO MANOPPELLO AND THE “HOLY FACE”.



Image 3. Pope Benedict XVI contemplating the “Holy Face”.
(Obtained from the Web.)

Having given you all the historical facts on the “Sudarium of Oviedo”, I can now briefly tell you of how the Lord inspired me to read His entire Passion and Death once again⁵ (as described by Maria Valtorta), so that I could discover the hidden truth behind this mysterious cloth.

In order to do this, I must take a small step back in time and tell you about my first and only trip (so far) to Manoppello⁶, from 9-10 June 2008. It was during this visit (which I had undertaken to inform the monks at the Shrine about my

⁵ Author’s Note: I had studied it the first time during Lent 2008 when I had begun my research work on the Holy Shroud based on the revelations to Maria Valtorta.

⁶ Author’s Note: A detailed account of this trip is given in the book: *The Holy Face of Manoppello... is the Veil of Veronica* by Giovanna Busolini.

2. THE TRIP TO MANOPPELLO AND THE “HOLY FACE”. The Current Public Display Times of the Sudarium.

discoveries on the Holy Shroud⁷), that I became aware of the Sudarium of Oviedo and saw it for the first time in full size in their museum (although only as a photograph and only one side).

Indeed, it was the Rector of the Basilica, Friar Carmine Cucinelli, who, while taking me to visit their Museum of the Holy Face⁸, told me about the amazing similarities between their relic and the Sudarium of Oviedo and gave me a photograph of the latter.



Image 4. His Holiness Pope Benedict XVI on His visit to the Shrine of the Holy Face of Manoppello, as He greets the Rector of the Basilica, Friar Carmine Cucinelli.

As soon as I got home, I immediately began to study this new relic and after talking about it with my Maria Valtorta Italian readers' group, we realized that this supposed “Sudarium” hid, in fact, some fascinating secrets.

But let us go through this in order and let us begin by reading those texts that allowed me to develop my theory on the true origin and messages hidden in the Sudarium of Oviedo.

⁷ See Giovanna Busolini, *Science, the Holy Shroud and... Maria Valtorta*.

⁸ Author's Note: The museum also displays the work that was conducted by the German sindonologists who compared the Holy Face of Manoppello with the Face on the Shroud of Turin, as requested by Our Lord himself in a conversation with Maria Valtorta, plus various photos taken after superimposing the Sudarium of Oviedo with the Holy Face of Manoppello.

3. JESUS IS STRIPPED OF HIS GARMENTS.

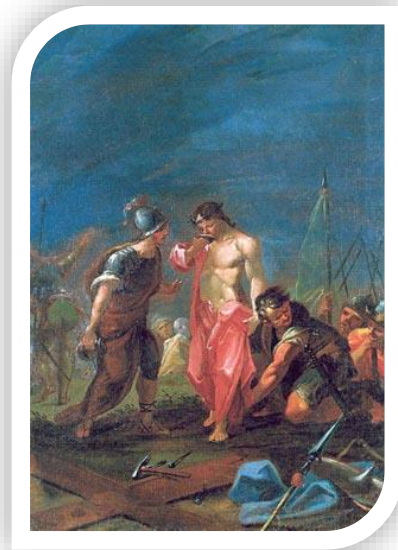


Image 5. Jesus is stripped of His garments.
(Obtained from the Web.)

Jesus has walked His way to His Crucifixion on Calvary. When He arrives on the top of the mount, He is stripped of His garments, which are parted among the Roman soldiers, as told in the Gospels of Matthew⁹ and Luke¹⁰.

What happens to Jesus' body after He is stripped of His garments? None of the Evangelists tell us anything about this, not even John¹¹, who was present at the Crucifixion.

⁹**Matthew 27**, ³³And they came to the place that is called Golgotha, which is the place of Calvary.

³⁴And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink.

³⁵And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided my garments among them; and upon my vesture they cast lots.

¹⁰**Luke 23**, ³³And when they were come to the place which is called Calvary, they crucified him there; and the robbers, one on the right hand, and the other on the left. ³⁴And Jesus said: Father, forgive them, for they know not what they do. But they, dividing his garments, cast lots.

¹¹**John 19**, ²³The soldiers therefore, when they had crucified him, took his garments, (and they made four parts, to every soldier a part,) and also his coat. Now the coat was without seam, woven from the top throughout. ²⁴They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be; that the scripture might be fulfilled, saying: They have parted my garments among them, and upon my vesture they have cast lots. And the soldiers indeed did these things.

3. JESUS IS STRIPPED OF HIS GARMENTS. The Current Public Display Times of the Sudarium.

If we want some information on this point, we need to look in the writings of Maria Valtorta, who, instead, describes everything in detail.

Maria Valtorta, *The Gospel As Revealed To Me*, 609.1-4, CEV.¹²

27th March 1945.

¹Four brawny men, who look like Judaeans, and Judaeans more worthy of the cross than the condemned men, certainly of the same category as the scourgers, jump from a path onto the place of the execution. They are wearing short sleeveless tunics, and in their hands they are holding nails, hammers and ropes, which they show to the condemned men scoffing at them. The crowd is excited with cruel frenzy.

The centurion offers Jesus the amphora, so that He may drink the anaesthetic mixture of myrrhed wine¹³. But Jesus refuses it. The two robbers instead drink a lot of it. Then the amphora, with a wide flared mouth, is placed near a large stone, almost on the edge of the summit.

²The condemned men are ordered to undress. The two robbers do so without shame. On the contrary they amuse themselves making obscene gestures towards the crowd, and in particular towards a group of priests, who are all white in their linen garments, and who have gone back to the lower open space little by little, taking advantage of their caste to creep up there. The priests have been joined by two or three Pharisees and other overbearing personages, whom hatred has made friends. And I see people I know, such as the Pharisees Johanan and Ishmael, the scribes Sadoc and Eli of Capernaum...

The executioners offer the condemned men three rags, so that they may tie them round their groins. The robbers take them

¹² Chapters references for *The Gospel As Revealed To Me* are taken from the edition reprinted in Italy on 2015.

¹³ **Mark 15,** ²²And they bring him into the place called Golgotha, which being interpreted is, The place of Calvary. ²³And they gave him to drink wine mingled with myrrh; but he took it not.

3. JESUS IS STRIPPED OF HIS GARMENTS. The Current Public Display Times of the Sudarium.

uttering the most horrible curses. Jesus, Who strips Himself slowly because of the pangs of the wounds, refuses it. He perhaps thinks that He can keep on the short drawers, which He had on also during the flagellation. But when He is told to take them off as well, He stretches out His hand to beg for the rag of the executioners to conceal His nakedness. He is really the Annihilated One to the extent of having to ask a rag of criminals.

But Mary has noticed everything and She has removed the long thin white veil covering Her head under Her dark mantle, and on which She has already shed so many tears. She removes it without letting Her mantle drop and gives it to John so that he may hand it to Longinus for Her Son. The centurion takes the veil without any objection and, when he sees that Jesus is about to strip Himself completely, facing **the side where there are no people**, and thus turning towards the crowd His back furrowed with bruises and blisters, and covered with sores and dark crusts that are bleeding again, he gives Him His **Mother's linen veil**. Jesus recognises it and wraps it round His pelvis several times, fastening it carefully so that it may not fall off... And on the linen veil, so far soaked only with tears, the first drops of blood begin to fall, because many of the wounds, just covered with blood-clots, have reopened again, as He stooped to take off His sandals and lay down His garments, and blood is streaming down again.

³Jesus now turns towards the crowd. And one can thus see that also His chest, legs and arms have all been struck by the scourges. At the height of His liver there is a huge bruise, and under His left coastal arch there are seven clear stripes in relief, ending with seven small cuts bleeding inside a violaceous circle... a cruel blow of a scourge in such a sensitive region of the diaphragm. His knees, bruised by repeated falls that began immediately after He was captured and ended on Calvary, are dark with hematomas and the kneecaps are torn,

3. JESUS IS STRIPPED OF HIS GARMENTS. The Current Public Display Times of the Sudarium.

particularly the right one, by a large bleeding wound.

The crowds scoff at Him in chorus: «Oh! Handsome! The most handsome of the sons of men! The daughters of Jerusalem adore You...» And in the tone of a psalm they intone: *«My beloved is fresh and ruddy, to be known among ten thousand. His head is purest gold, his locks are palm fronds, as silky as the feathers of ravens. His eyes are like two doves bathing in streams not of water, but of milk, in the milk of his orbit. His cheeks are beds of spices, his lips are purple lilies distilling precious myrrh. His hands are rounded like the work of a goldsmith ending in rosy hyacinths. His trunk is ivory veined with sapphires. His legs are perfect columns of white marble on bases of gold. His majesty is like that of Lebanon; he is more majestic than the tall cedar. His conversation is drenched with sweetness and he is altogether delightful»*; and they laugh and shout also: «The leper! The leper! So have You fornicated with an idol, if God has struck You so? Have You mumbled against the saints of Israel, as Mary of Moses did, if You have been punished so? Oh! Oh! The Perfect One! Are You the Son of God? Certainly not. You are the abortion of Satan! At least he, Mammon, is powerful and strong. You... are in rags, You are powerless and revolting.»

⁴The robbers are tied to the crosses and they are carried to their places, one to the right, one to the left, with regard to the place destined to Jesus. They howl, swear, curse, particularly when the crosses are carried to the holes, and they hurt them making the ropes cut into their wrists, their oaths against God, the Law, the Romans, the Judaeans are hellish.

It is Jesus' turn. He lies on the cross meekly. [...].

Maria Valtorta tells us that Jesus is not immediately stripped of all of His garments in front of the crowd and that *“He perhaps thinks that He can keep on the short drawers, which He had on also during the flagellation”*.

3. JESUS IS STRIPPED OF HIS GARMENTS. The Current Public Display Times of the Sudarium.

However “*when He is told to take them off as well, He stretches out His hand to beg for the rag of the executioners to conceal His nakedness. [...] But Mary has noticed everything and She has removed the long thin white veil covering Her head under Her dark mantle [...] and gives it to John so that he may hand it to Longinus for Her Son*”.

It is therefore **the Virgin’s veil** that will cover the Son’s nakedness. This is a great discovery. No one had thought of this before.

4. JESUS DIES ON THE CROSS.

Maria Valtorta saw the Passion of Jesus Christ in various pieces before finally seeing it in its entirety. No doubt, Jesus was trying to prepare her for that gruesome and gory vision.

She describes His death at least three times and it is from the second vision of 23 June 1944 that we learn that Mary's veil (which Jesus had wrapped "*round His pelvis several times, fastening it carefully so that it may not fall off*") has absorbed the blood dripping from Jesus' head crowned with thorns and from the scourge plagues: "*At His waist Mary's veil has absorbed the dripping blood, and the veil seems to have changed into a red cordon around Him. It then appears to be white, streaked with red [...]*".

Here is Maria Valtorta's description of this second vision of Jesus' death:

"I shall describe it, though for those who hate repetitions it may prove tiresome. But if it has already been seen in general terms—and, given my particular condition then, it could not be described in all detail—it now appears more specific precisely because my attention is caught by one single point".

I can only imagine the pain for the poor soul who is forced to witness once again such a horrifying event as the death of Jesus!

Maria Valtorta, *The Notebooks 1944*, CEV.

Friday, 23 June.

[...] And then Jesus sent me this vision. [...].

Here it is, then. It is the death of Jesus.

He is on the cross in the lividness of the light of a very intense storm which is getting darker and darker. Yet the greenish and, I would almost say, violet light enables me to see the tormented Body of the Dying One in the smallest details. The hurried, short gasps of his poor thorax, which struggles with asphyxia, are thus quite visible. The movement of respiration is limited to the upper part of the chest. His open, slightly twisted mouth—because of both the right zygomatic

contusion and a pain contraction—eagerly seeks to drink in air, and his swollen tongue is visible, seeming to tremble from the general trembling of his body.

I see the stripes on his Body, tormented by scourges and blows and lined with the blood dripping from the wounds in his hands along his arms, for his hands are slightly above his shoulders from the weight of his body, slumping downwards, like this:



On the right there is more blood than on the left because Jesus' shoulder is also lacerated by the wound from carrying the cross and having his clothing removed, which was attached to the gash, that has opened and bled quite a bit; the blood has also rowed down his chest and sides, over his ribs. And, furthermore, Jesus' head, as usual, is crowned with thorns and bends towards the right, and blood has also flowed down from it in small rivulets over his hair and beard.

Jesus thus seems to be dressed down to his waist in a tightly-clinging striped robe, with a lot of purple mixed with violet and rare stains of pale white which looks even paler in the midst of the purple and bluish color of the bruises or blood. The points where his skin appears dry are quite rare. It is a sight inspiring great pity.

At his waist Mary's veil has absorbed the dripping blood, and the veil seems to have changed into a red cordon around Him. It then appears to be white, streaked with red.

His legs display the gloomy whiteness of death against the dark wood and even darker sky, which seems to have descended very low. But, aside from the bruises from a few stones and blows and the contusions on his knees from his falls -the right one is badly wounded, and in the opening of the laceration He received against the sharp stone there appears the white rotula in the midst of the red

4. JESUS DIES ON THE CROSS. The Current Public Display Times of the Sudarium.

bruise- blood is not streaming down his legs. Blood is on his feet and is dripping from his fingers to the ground.

Mary, supported by John, is looking at her dying Son. She is standing with her head upraised towards the cross. I am seeing Her and the apostle from behind their back. The Mother is not speaking. She remains silent in her pain, entirely dark in her dress and mantle, as motionless as a statue. She is about two meters away from the cross to see her Jesus clearly and be seen by Him, since He can still see.

But now the final convulsion comes... And Jesus dies. The last cry is followed by the profound silence of the Dying One. There is no more death rattle or moaning. Silence. But not for the earth. The earth howls and shakes, and the people scream and flee.



Image 6. Walter Salin, Jesus' Crucifixion and Death.

(Made on request based on the information provided by the author of this book.)

Mary is concerned only about her Jesus. She calls Him, since in the deep darkness which has suddenly fallen She barely sees Him. She calls Him three times: "Jesus! Jesus! Jesus!" And then, when a lightning bolt furrows the sky, on seeing Him motionless, hanging forward completely, with his head markedly bent towards the right and forwards, and separated from the cross from his hips upwards,

She understands. She extends her arms and hands, two whitenesses trembling in the black air, and cries, "My Son! My Son! My own! My own!" And She listens... She does not want to convince Herself that He no longer hears Her and awaits a moan in reply.

But Jesus can no longer moan. And John, placing an arm over Mary's shoulders -before he was holding Her by the arm respectfully- seeks to draw Her away and persuade Her, saying, "He is no longer suffering!"

But Mary understands even before John finishes the sentence, and, turning around in such a way that She is now looking at me¹⁴, She bends, not to her knees, but in an arc-like motion, bringing her hands to her face to cover her eyes, swollen with pain, and cries out, "I no longer have a Son!"

I cannot describe the tone of this voice... But it torments me, for I still hear it.

Mary wavers, and John takes Her, so bent and hesitant, and rests Her against his heart. And since She cannot stand, He gradually seats Her in the place where the soldiers were previously playing dice¹⁵ and supports Her on his chest until, in the general confusion, the Marys, no longer pushed back by the soldiers, rush over and take the apostle's place alongside the Mother.

I see that, while the Magdalene takes the position John occupied before, and, accordingly, Mary is almost resting on her knees, another, lacking anything else, grasps the sponge in the vinegar and gall and has Her smell that stench and moistens her temples and nostrils with the vinegar. Longinus approaches the cross and observes. He says two

¹⁴Author's Note: This passage clearly indicates that Maria Valtorta had been facing Jesus while He was dying on the Cross, while the Virgin Mary and John had been facing away from her throughout the agony and death of Jesus.

¹⁵**Mark 15,** ²⁴ And crucifying him, they divided his garments, casting lots upon them, what every man should take.

words, which I do not grasp, to John. He then looks at the group of women. When he sees them all concentrated around Mary, with their backs to the cross, he unleashes the lance thrust.



Image 7. Andrea Mantegna, The Crucifixion.
(Obtained from the Web.)

Only John, standing between the cross and the women and facing sideways so as to observe both points, sees the act. That is why he can say, "And blood and water emerged from Him," ¹⁶**whereas Mary sees nothing until She later finds the wound in his side when touching with her hands.**¹⁷

¹⁶ **John 19,**³¹Then 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. 32The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him. 33But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. 34But one of the soldiers with a spear opened his side, and immediately there came out blood and water.

¹⁷Author's Note: I will discuss this in detail in the Chapter 6: *The Deposition*.

I like the action by Longinus, who waits to wound with the lance until the Mother is not looking. He tempers duty with mercy. [...].¹⁸

So, we now know that the thin white veil that had been covering Mary's head was used by Jesus to conceal His nakedness and this represented the last embrace of His Mother, who, standing at the foot of the tall Cross, accompanied the Passion and Death of Her Jesus with Her entire being.

Our discoveries, however, do not end here, as some miraculous signs are about to be left on this Veil: first, when Jesus is placed in His Mother's arms after He is taken down from the Cross, and, then again, when He is lying on the Stone of the Anointing in the Sepulchre.

¹⁸Maria Valtorta, *The Gospel As Revealed To Me*, 609.27[...] *It is at this moment that Longinus approaches John and in a low voice says something to him, which I do not understand. Then he makes a soldier give him a lance. He looks at the women, who are all attending to Mary, Who is slowly recovering Her strength. They have all their backs turned to the cross.*

*Longinus places himself in front of the Crucified, he ponders carefully how to deal the blow and he strikes it. The lance penetrates deeply from **the bottom upwards, from right to left**.*

John, wavering between the desire to see and the horror of seeing, makes a wry face for a moment.

«It is done, my friend» says Longinus, and he ends: «Better so. As for a knight. And without fracturing bones... He was really a Just Man!»

A lot of water and just a trickle of blood, already tending to clot, drip from the wound. I said drip. They only come out trickling from the neat cut that remains motionless, whereas, had there been any breathing, it would have opened and closed with the movements of the thorax and abdomen...

5. THE FIRST “WAY OF THE CROSS”.

But let us go through this in order once again and let us see if we can find more confirmation about the fact that the cloth, which everyone thought was just the rag that was normally given to condemned men by the executioners, was instead the veil of the Virgin Mary.

For the matter in question, the Canonical Gospels are of no help, as not even John (who was present at the Crucifixion) reports this fact (or, at least not in his Gospel). However Maria Valtorta tells us that he does, in fact, mention it to the Apostles during the first “Way of the Cross” in history.

Jesus has already risen and, in the course of an apparition, He invites the Apostles to climb Calvary.

Maria Valtorta, *The Gospel As Revealed To Me*, 631.1-8, CEV.

14 April 1947.

¹Jerusalem is already burning hot in the midday sun. A shady archivolt is a relief for one's eyes dazzled by the sun that blazes down on the white walls of houses and makes the surface of streets exceedingly hot. And the incandescent white of the walls and the dark of the archivolts make Jerusalem a whimsical picture in black and white, a succession of bright lights and dim lights, and the contrast with the bright lights makes the latter look dark, a succession as tormenting as an obsession, because it deprives one of the faculty of sight, because the light is either too strong or too dim. People proceed with half-closed eyes, striving to walk fast in the areas of light and heat, slowing down under the archivolts, where one must go slow, because the contrast between light and darkness prevents one from seeing anything, even if one's eyes are open.

That is how the apostles proceed in a town that the midday heat makes deserted. And they perspire and wipe their faces and necks with their head-coverings and they pant...

But when they have to leave the town, they no longer have the relief of the archivolts. The road that runs along the walls and disappears towards the north and the south like a dazzling ribbon of incandescent dust, gives the impression of a furnace ground. The heat rising from it is like that of an oven, a heat that dries one's lungs. The little torrent that flows beyond the walls has a thin trickle of water in the centre of its bed of stones that the sun makes as white as desiccated skulls. The apostles rush towards that stream of water and drink it. They immerse their head-coverings into it, and after washing their faces, they put them on their heads still dripping. They wallow in it, in that thin trickle of water, with their bare feet. Of course, it is a very poor relief. The water is as warm as if it had been poured out of a pot hanging over a fire. And they say so: «It is warm and scanty. It tastes of mud and lye. When it is so little, it tastes of the washing done at dawn.»

²They begin to climb Golgotha. The scorched Golgotha, where the blazing sun has dried the sparse grass that looked like thin down on the yellowish mountain fifteen days previously. Now only stiff and very rare tufts of thorny plants, all aculei and no leaves, here and there prick up their skeleton-like stems, of a yellowish green because of the dust of the mountain, exactly like bones just taken out of the earth. Yes. They do look like bunches of desiccated bones stuck into the ground. There is one of them, which after a straight stem about two spans long, has a sudden bend that ends in five twigs after a kind of palette. It really looks like the hand of a skeleton, stretched out to catch whoever passes by and hold him in that place of nightmares.

«Do you want to take the long road or the short one? » asks John, who is the only one who has already been up that mountain.

«The shorter one! The shorter one! Let us be quick! One suffocates to death here! » they all say, except the Zealot and James of Alphaeus.

«Let us go!»

The stones of the paved street are as hot as plates taken out of a fire.

«But it is not possible to go on here! It is impossible! » they say after a few metres.

«And yet the Lord climbed up as far as that spot, where that thornbush is, and He was already wounded and was carrying the cross» remarks John, who has been weeping since he has been on Calvary.

They proceed. But they soon throw themselves on the ground, utterly exhausted and gasping for air. Their head-coverings which they had dipped into the stream, have already been dried by the sun, on the other hand their garments are wet with perspiration.

«Too steep and too hot!» says Bartholomew, puffing and blowing.

«Yes. Far too much!» confirms Matthew, who is congested.

«The sun is the same everywhere. But to go uphill, let us take that road. It is longer, but not so toilsome. Longinus also took it to make it possible for the Lord to climb it. See there, where that rather dark stone is? The Lord fell there and we thought He was dead, as we were looking from there, from the north, over there, see? where that cavity is, before the slope rises steeply. He did not move any more. Oh! the cry of His Mother! It resounds in me here! I will never forget that cry! I will not forget any of Her moaning... Ah! there are things that make one an old man in one hour and they give the measure of the sorrow of the world... Come on, let us go! Our Martyr, the Lord, did not stop here as long as you have done! » says John urging them.

³They stand up looking astonished and they follow him as far as the intersection of the paved road with the spiral path, and they go along the latter. Yes. It is not so steep. But as far as the sun is concerned! Its heat is even stronger, as the slope, which the path skirts, reverberates its heat on the wayfarers already scorched by the sun.

«But why make us come up here at this time?! Could He not have

made us come up at dawn, as soon as there was enough light to see where we were putting our feet? All the more that we were outside the walls and we could have come without awaiting the gates to be opened.»

They complain and grumble among themselves.

Men, still and always men, now, after the tragedy of Good Friday, which is more the tragedy of their proud and cowardly humanity, than a tragedy of the Christ, Who is always the triumphant hero even when dying; men as they were previously, when they were inebriated with the shouts of hosannas of the crowds, and they were overjoyed thinking of the feasts and sumptuous banquets in Lazarus' house... Deaf, blind, dull-minded to all the signs and warning of the impending storm.

James of Alphaeus and the Zealot are weeping silently. Also Andrew no longer complains after John's last words. John speaks also now, remembering, and his recollections are a brotherly admonition, an exhortation not to complain... He says: «This is the hour in which He came up here. And He had already walked for a long time. Oh! I could say that, since He left the Supper Room, He did not have a moment's rest! And it was a very warm day! There was the sultriness of the oncoming storm... And He was burning with a high temperature. Nike¹⁹ says that she had the impression of touching fire when she laid the linen cloth on His face. The place where He met the women must be somewhere here... As we were on the opposite side, we did not see the meeting. But, as Nike and the other women told me... Come on. Let us go! Just consider that the Roman ladies, who

¹⁹ Author's Note: Nike is the true name of the woman – known as Veronica – who, on the way to Calvary, offered a piece of fine linen cloth to Jesus. In reality, Nike had prepared a loincloth, so that He would not use the rags of the executioners.... But He was so wet with perspiration, with blood in His eyes, that she thought she should give it to Him now to wipe His Face. And Jesus accepted it and pressed the cool linen cloth to His poor face and held it there, as if He felt a great relief. He then handed the linen cloth back to Nike.

are accustomed to moving about in litters, walked up this road exposed to the sun from the morning, from the third hour, when He was sentenced to death. Oh! they, the heathen women, preceded everybody, and they sent slaves to warn the others who were absent for some reason...»

⁴They proceed... That road is a burning torture! They even stagger.

Peter says: «If He does not work a miracle, we shall fall struck by the sun.»

«Yes. My heart is burning in my throat.» says Matthew in agreement.

Bartholomew no longer speaks. He seems to be inebriated. John holds him by the elbow and supports him, as he did with the Mother on the cruel Good Friday. And to comfort them he says: «Not far from here there is some shade. Where I took the Mother. We will rest there.» They proceed, more and more slowly... They are now at the rock where Mary was. And John tells them. There is in fact a little shade. But the air is still and hot.

«If there were at least a stalk of anise, a mint leaf, a blade of grass! My mouth is like parchment placed near a fire. But nothing! Nothing!» moans Thomas, whose veins are swollen at his neck and forehead.

«I would give the rest of my life for a drop of water.» says James of Zebedee.

Judas Thaddeus bursts into tears and shouts: «My poor brother, how much You suffered! He said... He said, do you remember? that He was dying of thirst! Oh! now I understand! I had not understood the full meaning of those words! He was dying of thirst! And there was not one who gave Him a drop of water, while He was still able to drink! And He was feverish, in addition to the sun! »

«Johanna had taken Him a refreshment...» says Andrew.

«He was no longer able to drink, by that time! He could not speak any

more... When He met His Mother over there, ten steps from here, all He could say was: "Mother!", and He could not even kiss Her, not even from afar, *although Simon from Cyrene had relieved Him of the cross*. **His lips were dry, hardened by the wounds...** Oh! I could see Him clearly, from behind the line of legionaries! Because I did not pass here. I would have taken His cross, if they had allowed me to pass! But they were afraid for me... because of the crowd that wanted to stone us... He could not speak... or drink... or kiss... It was almost impossible for Him to look with His painful eyes through the crusts of blood that ran down from His forehead!... His garment was torn near His knee that one could see wounded, bleeding... **His hands were swollen and wounded... He had a wound on His chin and cheek...** The cross had made a wound on His shoulder, already cut by the scourging... **The ropes had cut into His waist... His hair was dripping with the blood of the wounds made by the thorns...** He had...»

«Be quiet! Be quiet! It is not possible to listen. Be quiet! I beg and I order you!» shouts Peter, who seems to be tortured.

«It is not possible to listen to me! You cannot listen to me! But I had to see and hear Him in His torture! And His Mother? What about His Mother, then?»

They bend their heads, sobbing and they resume going on... They no longer complain. But now they all weep over Christ's sorrows.

⁵They are now at the top. On the first esplanade: a slab of fire. The reflection of the heat is such that the earth seems to be trembling, because of that phenomenon caused by the sun on the burning sands of deserts.

«Come. Let us go up here. The centurion made us pass here. Me as well. He thought I was Mary's son. **The women were over there. And the shepherds there.** And over there the Judaeans...» John points out the various places and concludes: «But the crowd was below, below, they covered the slope down to the valley, down to the


5. THE FIRST “WAY OF THE CROSS”. The Current Public Display Times of the Sudarium.

road. They were on the walls, on the terraces near the walls. As far as one could see. I saw that when the sun began to be veiled. Previously it was as it is now, and I could not see...»



Image 8. The Stations of the Cross.
(Obtained from the Web.)

In fact Jerusalem looks like a mirage trembling down at the bottom. The excess of light acts as a veil for those who want to see it. And John says: «In other hours - Mary of Lazarus said so, but I did not know when and why she had come here - one can see the black remains of the houses set on fire by lightning. The houses of the most

guilty ones... of many, at least, among them... Look! Here (John counts his steps, he reconstructs the scene) Longinus was here and Mary and I here. And here was the cross of the repentant robber and over there the other one. **And this is where they cast lots for His garments.** And over there the Mother fell when He died... **and from here I saw His Heart being pierced** (John becomes as white as death) because His Cross was here» and he kneels down on the ground, worshipping with his face on the earth that had been dug along the whole length of earth  covered with blood under the transverse bar of the cross and around the vertical stake of it. The Magdalene must have worked hard to dig so much earth, about a good span deep, in a soil so hard, mixed with stones and rubble that make it a compact crust!

They have all thrown themselves on the ground to kiss the dust, which they now wet with their tears...

‘John is the first to stand up, and lovingly pitiless, he recalls every episode... He no longer feels the heat of the sun... Nobody feels it... He tells them how Jesus refused the wine with myrrh, how He took His clothes off and put on His Mother's veil, how He appeared so badly scourged and wounded, how He lay down on the cross and shouted at the first nail, and then He no longer shouted, so that His Mother should not suffer so much, and how they lacerated His wrist and dislocated His arm to pull it to the right point and how, when He had been completely nailed, they turned the cross over to hammer in the nails, and it lay heavy on the Martyr, Whose panting could be heard, and the cross was turned over again and raised while they were dragging it, and it was dropped into the hole and earthed up, and how His Body fell down tearing His hands, and the crown moving tore His head, and **the words He spoke to His Father in Heaven, His words asking forgiveness for those who crucified Him and forgave the repentant robber, and His words to His Mother and**

to John, and the arrival of Joseph and Nicodemus, so openly heroic in defying the whole world, and the courage of Mary of Magdala, and His cry full of anguish to His Father Who had abandoned Him, and His thirst, and the vinegar with gall, and His last agony, and His feeble entreaty to His Mother, and Her words, with His soul already at the point of death because of the torture, the torture... and His resignation and abandonment to God, and His last horrible convulsion and the cry that made the world tremble and Mary's cry when She saw Him dead...²⁰

«Be quiet! Be quiet! Be quiet!» shouts Peter, and he seems to be pierced by the lance. Also, the others implore him saying: «Be silent! Be silent!...»

⁷«I have nothing further to say. The sacrifice was over. The burial...our torture, not His. There is no value in it other than the Mother's grief. Our torture! Does it perhaps deserve compassion? Let us give Him it, instead of asking compassion for ourselves. We have always avoided sorrow, fatigue and abandonment too much, leaving all that to Him, to Him alone.» [...]

John's painful account confirms unequivocally that, according to Maria Valtorta's writings, the “rag” that Jesus had wrapped around His pelvis, before His Crucifixion, was indeed Mary's veil!

²⁰**Matthew 27**, ⁴⁵Now from the sixth hour there was darkness over the whole earth, until the ninth hour. ⁴⁶And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? that is, My God, my God, why hast thou forsaken me? ⁴⁷And some that stood there and heard, said: This man calleth Elias. ⁴⁸And immediately one of them running took a sponge, and filled it with vinegar; and put it on a reed, and gave him to drink. ⁴⁹And the others said: Let be, let us see whether Elias will come to deliver him. ⁵⁰And Jesus again crying with a loud voice, yielded up the ghost.

6. THE DEPOSITION.

If we now move on to read about the Deposition, we will learn several very important things, which will not only reveal the miracles of which I have told you, but also to figure where this holy relic – the existence of which no one was aware – might be, and that is ... **in Oviedo!**

Jesus has died and Joseph of Arimathea and Nicodemus, on the advice of Longinus (who fears that the Judaeans might obtain permission to fracture His legs and disfigure His Body), go quickly to the Proconsul Pilate to beg that Jesus' Corpse be handed over to them²¹.

Maria Valtorta, *The Gospel As Revealed To Me*, 609.25-26, CEV.

27th March 1945.

²⁵[...] 'The soldiers are speaking in low voices to one another.

«Have you noticed the Judaeans? They were afraid, now.»

«And they were beating their breasts.»

«The priests were the most terrorised!»

«What a fright! I have seen other earthquakes. But never like this

²¹**Matthew 27**, ⁵⁷And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. ⁵⁸He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered.

Mark 15, ⁴²And when evening was now come, (because it was the Parasceve, that is, the day before the sabbath,) ⁴³Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. ⁴⁴But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. ⁴⁵And when he had understood it by the centurion, he gave the body to Joseph. ⁴⁶And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre.

Luke 23, ⁵⁰And behold there was a man named Joseph, who was a counsellor, a good and just man, ⁵¹(The same had not consented to their counsel and doings;) of Arimathea, a city of Judea; who also himself looked for the kingdom of God. ⁵²This man went to Pilate, and begged the body of Jesus. ⁵³And taking him down, he wrapped him in fine linen, and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid. ⁵⁴And it was the day of the Parasceve, and the sabbath drew on.

John, 19, ³⁸And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore, and took the body of Jesus.

one. Look: the ground is full of fissures.»

«And a whole stretch of the long way has slid down over there.»

«And there are bodies under it.»

«Leave them! So many snakes less.»

«Oh! another fire! In the country...»

«But is He really dead?»

«Can't you see? Do you doubt it?»

²⁶Joseph and Nicodemus appear from behind the rock. They had certainly taken shelter there, behind the protection of the mountain, to save themselves from the thunderbolts. They go to Longinus.

«We want the Corpse.»

«Only the Proconsul can grant it. Go quick, because I heard that the Judaeans want to go to the Praetorium to obtain permission to fracture His legs. I would not like them to disfigure His body.»

«How do you know?»

«A report of the ensign. Go. I will wait.»

The two men rush down the steep road and disappear.

When Joseph and Nicodemus come back with Pilate's permission, they climb the ladders with levers and tongs to unnaïl Jesus.

Mary has already placed Herself at the foot of the Cross, sitting with Her back against it, ready to receive Her Jesus in Her lap.

Contrary to common belief, according to Maria Valtorta's writings, Jesus' body never touches the ground on Mount Calvary, but is placed first in the arms of the Mother and then directly onto the first shroud, which is spread on the mantles of the buriers.

Maria Valtorta, *The Gospel As Revealed To Me*, 609. 2-34, CEV.

27th March 1945.

³²[...] Mary has already placed Herself at the foot of the cross, sitting with Her back against it, ready to receive Her Jesus in Her lap.

But the unnailing of the right arm is the most difficult operation. Despite all John's efforts, the Body is hanging completely forward and the head of the nail is deeply sunk in the flesh. And as they do not want to make the wound worse, the two compassionate men work hard. At last the nail is seized with the tongs and pulled out gently.

John has been holding Jesus all the time by the armpits, with His head hanging on his shoulder, while Nicodemus and Joseph get hold of Him, one at the thighs, the other at the knees, and they cautiously come down the ladders.

³³When on the ground, they would like to lay Him on the sheet that they have spread on their mantles. But **Mary wants Him.** She has opened Her mantle, letting it hang on one side, and She is sitting with Her knees rather apart to form a cradle for Her Jesus.

While the disciples are turning round to give Her Son to Her, the crowned head falls back and the arms hang down towards the ground, and the wounded hands would rub on the soil, if the pity of the pious women did not hold them up to prevent that.

He is now in His Mother's lap... And He looks like a big tired child who is asleep all cuddled up in his mother's lap. Mary is holding Him with Her right arm round the shoulders of Her Son and Her left one stretched over the abdomen to support Him also by the hips.

Jesus' head is resting on His Mother's shoulder. And She calls Him... She calls Him in a heart-rending voice. She then detaches Him from Her shoulder and caresses Him with Her left hand, She takes and stretches out His hands and, before folding them on His dead body,

She kisses them and weeps on their wounds. Then She caresses His cheeks, particularly where they are bruised and swollen, She kisses His sunken eyes, His mouth lightly twisted to the right and half-open.

She would like to tidy His hair, as She has tidied His beard encrusted with blood. But in doing so, She touches the thorns. She stings Herself trying to remove that crown, and She wants to do it by Herself, with the only hand which is free, and She rejects everybody saying: «No, no! I will! I will!» and She seems to be holding the tender head of a new-born baby with Her fingers, so delicately does She do it. And when She succeeds in removing the torturing crown, She bends to cure all the scratches of the thorns with Her kisses.

With a trembling hand She parts His ruffled hair, She tidies it and weeps, speaking in a low voice, **and with Her fingers She wipes, the tears that drop on the cold body covered with blood and She thinks of cleaning it with Her tears and Her veil, which is still round Jesus' loins. And She pulls one end of it towards Herself and She begins to clean and dry the holy limbs with it. And She continually caresses His face, then His hands and His bruised knees and then reverts to drying His Body, on which endless tears are dropping.**

And while doing so, Her hand touches the gash on His chest. Her little hand, covered with the linen veil, enters almost completely into the large hole of the wound. Mary bends to see in the dim light which has formed, and She sees. **She sees the chest torn open and the heart of Her Son.** She utters a cry then. A sword seems to be splitting Her heart. She shouts and then throws Herself on Her Son and She seems dead, too.

³⁴They succour and console Her. They want to take Her divine Dead Son away from Her and as She shouts: «Where, where shall I put You? In which place, safe and worthy of You?»

Joseph, all bent in a respectful bow, his open hand pressed against

his chest, says: «Take courage, o Woman! My sepulchre is new and worthy of a great man. I give it to Him. And my friend here, Nicodemus, has already taken the spices to the sepulchre, as he wishes to offer them. But I beg You, as it is getting dark, let us proceed... It is Preparation Day. Be good, o holy Woman!»



Image 9. Gian Battista delle Rovere, *The Deposition*.²²
(Obtained from the Web.)

Also John and the women beg Her likewise and Mary allows Her Son to be removed from Her lap, and She stands up, distressed, while they envelop Him in a sheet²³, begging: «Oh! do it gently!»

²² Author's Note: This painting on canvas by Gian Battista delle Rovere, kept at the Galleria Sabauda, gives us an idea of how the body of Jesus was placed in the Shroud according to Maria Valtorta and shows, although unintentionally, how it presented itself to the buriers after the rudimentary dressing, that is exactly how Jesus Himself explains in Maria Valtorta's writings, with the right hand on top of the left hand (which is the exact opposite of what sindonologists say). See Giovanna Busolini, *Science, the Holy Shroud and ... Maria Valtorta*.

²³ Author's Note: The first shroud.

Nicodemus and John at the shoulders, Joseph at the feet, they lift the Corpse enveloped not only in the sheet, but resting also on the mantles which act as a stretcher, and they set out down the road.

Mary, supported by Her sister-in-law and by the Magdalene, goes down towards the sepulchre, followed by Martha, Mary of Zebedee and Susanna, who have picked up the nails, the tongs, the crown, the sponge and the cane.

On Calvary remain the three crosses, the central one of which is bare and the other two have their living trophies, who are dying.



**Image 10. Annamaria Arletti, The Deposition.
(Obtained from the Web.)**

7. THE BURIAL.

7.1 The first rudimentary dressing.

Maria Valtorta, *The Gospel As Revealed To Me*, 610.1–4, CEV.

19th February 1944.

¹It is useless to say what I feel. It would only be a description of my suffering, and therefore with no value as compared with the suffering that I see. So I will describe it, without any comment on myself.



Image 11. The burial of Jesus.
(Obtained from the Web.)

² I am present at Our Lord's burial. The little procession, after descending Calvary, at the foot of it finds the sepulchre of Joseph of Arimathea, hewn out of the limestone of the mountain. The compassionate disciples enter it with Jesus' Body.

I see the sepulchre made as follows. It is a room dug in the stone, at the end of a vegetable garden all in blossom. It looks like a grotto, but it is evident that it has been dug by man. There is the burial room

proper with its loculi (they are different from those of the catacombs). These are like round cavities that penetrate into the stone, like the cells of a beehive, to give an idea. At present they are all empty. The empty opening of each loculus looks like a black spot on the grey stone. Before this room there is a kind of anteroom, in the middle of which there is a slab of stone for anointing. Jesus is placed on it, enveloped in His sheet.

Also John and Mary go in. But nobody else, because the preparatory room is small, and if more people were in it, they would not be able to move. The other women are near the door that is near the opening, because there is not a proper door.

³The two bearers uncover Jesus.

While they prepare the bandages and spices on a sort of shelf in a corner, in the light of two torches, Mary bends over Her Son weeping. **And once again She wipes Him with Her veil, which is still round Jesus' loins.** It is the only washing that Jesus' Body has, this one with His Mother's tears, and if they are copious and abundant, they serve to remove the dust, sweat and blood of that tortured Body only superficially and partly.

Mary never tires of caressing those frozen limbs. With even greater delicacy than if She were touching those of a new-born baby, She takes the poor tortured hands, She clasps them in Her own, She kisses the fingers and stretches them, She tries to connect the gaping wounds, as if She wished to doctor them, so that they may not ache so much and She presses those hands, which can no longer caress, against Her cheeks, and moans and moans in Her dreadful grief. She straightens and joins the poor feet, which are so limp, as if they were deadly tired of walking so far on our behalf. But they have been displaced too much on the cross, and the left one in particular is almost flat, as if it had no ankle.

She then reverts to the body and caresses it, so cold and already

stiff, and when once again **She sees the gash of the lance, which is now wide open like a mouth, as Jesus is lying on His back on the stone slab, and so the cavity of the thorax can be seen more clearly - the point of the heart can be seen distinctly between the breastbone and the left costal arch, and about two centimetres above it there is the cut made by the point of the lance in the pericardium and in the heart, a cut about a good centimetre and a half long, whereas the external one on the right side²⁴ is at least seven centimetres long** - Mary utters a cry again as on Calvary. A lance seems to be piercing Her, so much She writhes in Her pain, pressing Her hands on Her heart, pierced like Jesus'. How many kisses on that wound, poor Mother!

She then attends to Jesus' head again and straightens it, because it is lightly bent back and much to the right. She tries to close His eyelids, which persist in remaining half-open, and His mouth, which has remained open, contracted and a little twisted to the right. She tidies His hair, which only yesterday was beautiful and tidy, and now has become a tangle heavy with blood. She disentangles the longer locks, She smoothes them on Her fingers and curls them to give them back the form of the lovely hair of Her Jesus, so soft and curly. And She moans and moans, because She remembers when He was a little boy...It is the fundamental reason for Her grief: *the recollection of Jesus' childhood, of Her love for Him, of Her carefulness*, which was afraid also of the most wholesome air for Her little divine Child, *and the comparison with what men have now done to Him*.

⁴Her lamentation makes me suffer. And when moaning She says: «What have they done to You, Son?», not being able to put up with seeing Him thus, naked, rigid, on a stone, She takes Him in Her arms, passing Her arm under His shoulders and pressing Him to Her heart with the other hand and lulling Him, moving exactly as in the grotto

²⁴ Author's Note: This confirms that Jesus' chest wound is on the right-hand side.

of the Nativity, Her gesture makes me weep and suffer, as if a hand rummaged in my heart.

From what we have just read, we see that the veil of the Virgin Mary is used once again to clean Jesus' body from blood and dirt.

Indeed, Maria Valtorta tells us that Mary's tears are the only washing that His battered body receives!

Let us now try to establish if the so-called "Sudarium of Oviedo" could indeed be stained with all that blood and carry all those marks if it really was the cloth that the Jews used to place on a deceased person's face.

Maria Valtorta, *The Gospel As Revealed To Me*, 610.15, CEV.

19th February 1944.

¹⁵ The two preparers have finished preparing the bandages.

They come to the table and they denude Jesus also of His veil. They pass a sponge, I think, or a linen cloth, on the body in a very rapid preparation of the limbs dripping from countless parts.

Then they spray ointments on all the Body. In fact they bury it under a layer of pomade. First they lift it up²⁵, cleaning also the stone slab, on which they lay the Shroud, more than half of which hangs from the head of the bed. They lay Him down again, on His chest, and spread the ointments on all His back, thighs and legs, on all the posterior part.

Then they turn Him round delicately, watching that the pomade of spices is not removed, and they spread also the front, first the trunk, then the limbs. First the feet, then the hands, which they join on the lower belly.

The mixture of spices must be as sticky as gum, because I see that His hands remain in place, whereas before they always slid because of

²⁵ Author's Note: Most likely, this is the moment when Mary takes Her veil back. She will then take it with Her to the Supper House.

their weight of dead limbs. His feet do not slide. They remain in position: one is more straight, the other more stretched.

His head is the last. After spreading it diligently, so that its features disappear under the layer of ointment, they tie it with a **chin-bandage** to keep the mouth closed.

Mary moans more loudly.

Then they lift the hanging side of the Shroud and fold it on Jesus. He disappears under the thick cloth of the Shroud. It is nothing but a form covered with a cloth.

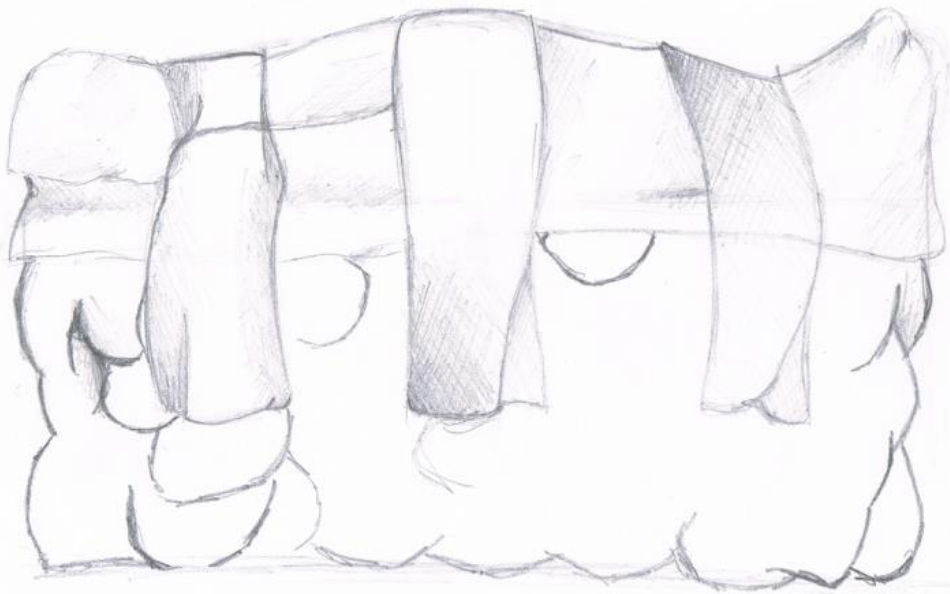


Image 12. Possible reconstruction of Jesus' dressing.
(Drawing made specifically by the author's goddaughter, Mist Uber, 15.)

Joseph ensures that everything is in order and on the Face he lays another linen sudarium and other cloths of the kind, similar to wide rectangular strips that pass from right to left, above the Body, making the Shroud adhere to the Body.

It is not the typical dressing as seen in mummies and also in Lazarus' resurrection. It is a rudimentary dressing.²⁶

Jesus is now annulled. Even His shape is confused under the linens. It looks like a long heap of cloths, narrower at the ends and wider at the centre, laid on the grey stone.

Mary weeps louder.

The above description tells us clearly that the Sudarium was placed on top of the Shroud. Given that the external part of the Shroud only shows some slight blood stains and certainly no traces of the image of the Man that is impressed on the inside, it is very difficult to imagine how the Sudarium could have been stained with all that blood, as clearly visible to all, and how that could have happened over two separate occasions.

7.2 When was the last unction meant to take place?

Let us now see when and how the last unction was meant to take place on Jesus' body, which had only been rudimentarily dressed due to the fact that the buriers were in a rush.

Mary Magdalene is talking to Peter and John. The sun has not dawned on the day that will see the Resurrection of Christ, but it won't be long before this glorious moment comes and she will be the one that realises that Jesus is no longer in the Sepulchre and that something "terrible" has happened!

Maria Valtorta, *The Gospel As Revealed To Me*, 616.3-9, CEV.

1st April 1945.

³« [...] See... I have worked more than all the others at the balms... And with greater courage than the others I will uncover Him... Oh! God! what will He be like now! (Mary of Magdala grows pale at the very thought of it). And I will cover Him with fresh balms, removing those

²⁶ Author's Note: They only applied a rudimentary dressing because they were in a rush due to the approaching "Shabbat". They were going to apply the full dressing the day after the Saturday, as explained in the Gospels.

which are certainly all tainted on His countless wounds... I will do so, because the other women will look like convolvuli after a downpour... But it grieves me to have to do it with these hands of mine accustomed to caressing lustfully, and to have to approach His Holiness with this stained body of mine... I should like... I should like to have the hand of the Virgin Mother to accomplish this last unction...»

Mary is now weeping silently, without sobbing. How different she is from the theatrical Mary always shown to us! She is weeping noiselessly, as she did on the day of her forgiveness in the house of the Pharisee.

⁴«Are you saying that... the women will be afraid?» Peter asks her.

«Not afraid... But they will be upset seeing His Body, which is certainly already rotten... swollen... black. And then, and this is certain, they will be afraid of the guards.»

«Do you want me to come? With John?»

«Ha! Certainly not! We women are *all* going. Because, as we were *all up there*, so it is fair that we should all be round His death bed. You and John will remain here. She cannot remain alone!...»

«Is She not coming?»

«We are not letting Her come!»

«She is convinced that He will rise from the dead... What do you think?»

«I, after Mary, am the one who believes more. I have always believed that that could be. He said so. And He never lies... Never!... Oh! before I used to call Him Jesus, Master, Saviour, Lord... Now, now I feel that He is *so great* that I do not know, I dare not give Him a name any more... What shall I say to Him when I see Him?...»

«But do you really think that He will rise?...»

«Another one! Oh! By dint of telling you that I do believe and of

hearing you say that you do not believe, I will end up by not believing any more myself! I have believed and I do believe. I have believed and a long time ago I prepared a garment for Him. And tomorrow, as tomorrow is the third day, I will bring it here, to have it ready...»

«But if you say that He will be black, swollen, filthy?»

«Filthy, never. Sin is filthy. But... of course! He will be black. So? Was Lazarus not already putrid? And yet he rose. And his body was healed. But, if I say so!... Be quiet, you misbelievers! My human reason says also to me: "He is dead and will not rise". But my spirit, "His" spirit, because I have received a new spirit from Him, shouts resounding like blares of silver trumpets: "He will rise! He will rise! He will rise!". Why do you hurl me like a little boat against the cliffs of your doubts? I believe! I believe, my Lord! Although torn by grief, Lazarus has obeyed the Master and has remained in Bethany... I, who know who Lazarus of Theophilus is, a strong man, not a fearful leveret, can appreciate the sacrifice he made by remaining in the shade and not near the Master. But he obeyed. And by such obedience he has been more heroical than if with weapons he had snatched Him from armed men. I have believed and I believe. And I am staying here. Waiting like Her. But let me go. It is daybreak. As soon as there is enough light, we will go to the Sepulchre...»

And the Magdalene goes away, her face flushed with weeping, but always brave. ⁵She goes back into Mary's room.

«What was the matter with Peter?»

«A nervous fit. But he has got over it.»

«Do not be severe, Mary. He suffers.»

«So do I. But You know that not even once have I asked a pitying caress of You. He has already been cured by You... On the contrary, I think that You alone, Mother, are in need of a balsam. My holy, beloved Mother! But take heart... Tomorrow is the third day. We shall

lock ourselves in here, the two of us: His lovers. You, the holy Lover; I, the poor lover... But I love Him as much as I can, with my whole self. And we will wait for Him... The rest, those who do not believe, we will lock them in over there, with their doubts. And I will put many roses here... I will have the chest brought here today...²⁷ I will go to the mansion house and I will instruct Levi. All these horrible things must disappear! Our Resurrected Lord must not see them... So many roses... And You will put on a new dress... He must not see You so. I will comb Your hair, I will wash Your poor face disfigured by tears. Eternal maid, I will act as Your mother... I shall have, at last, the joy of taking motherly care of a child more innocent than a new-born baby! Dear! » and with her emotional exuberance, the Magdalene presses to her breast the head of Mary Who is sitting, she kisses and caresses Her, she tidies the light locks of Her hair ruffled behind Her ears, with her linen dress she wipes the fresh tears that stream down Her cheeks again, again, always...

⁶The women come in with lights and amphorae and large-mouthed vases. Mary of Alphaeus is carrying a heavy mortar.

«It is not possible to stay outside. There is a weak wind that blows out the lamps» she explains.

They place themselves on one side. They lay all their things on a long narrow table, then they give the final touch to their balms by mixing the already heavy pomade of essences in the mortar with a white powder, handfuls of which they take from a little sack. They mix working with all their energy and then they fill a large-mouthed vase. They place it on the floor. They repeat the same operation with another vase. Perfumes and tears fall on the resins.

Mary Magdalene says: «This is not the unction that I hoped I should be able to prepare for You.»

²⁷Author's Note: Is this the chest that is still in Oviedo now? See Chapter 13: Is the Virgin Mary's "chest" in Oviedo?

Because it is the Magdalene who, being more skilled than the other women, has controlled and directed the composition of the perfume, which is so strong that they decide to open the door and leave the window ajar over the garden, which is just beginning to appear in the early light of dawn.

They all weep more loudly after the remark made by the Magdalene in a subdued voice.

They have finished. All the vases are full. They go out with the empty amphorae, the mortar no longer useful, and many lamps. Two only are left in the little room and they tremble, they seem to be sobbing as well, with the flickering of their light...

The women come back again and they close the window, because it is a rather cold dawn. They put on their mantles and they take large sacks into which they put the vases of the balm.

⁷Mary stands up and looks for Her mantle. But they all crowd round Her convincing Her not to come.

«You are not fit to stand, Mary. You have not had any food for two days. Only a little water. »

«Yes, Mother, we will do it quickly and well. And we shall soon be back. »

«Be not afraid. We will embalm Him like a king. Look what precious balm we have prepared! And how much of it!...»

«We will not neglect any part of the body or any wound and we will arrange Him properly with our hands. We are strong and we are mothers. We will place Him like a child in a cradle. And the others will only have to close the place.»

But Mary insists: «It is My duty» She says. «I have always taken care of Him. Only these last three years that He was in the world, I surrendered the care of Him to other people, when He was far away

from Me. Now that the world has rejected and disowned Him, He is Mine again. And I am once again His servant.»



Image 13. Mother's prayers.
(Obtained from the Web.)

Peter, who had approached the door with John, without being seen by the women, runs away upon hearing these words. He runs to some secluded corner to bewail his sin. John remains near the door. But he does not say anything. He would like to go as well. But he makes the sacrifice of remaining with the Mother.

⁸Mary Magdalene takes Mary back to Her seat. She kneels in front of Her, she embraces Her knees raising her sorrowful loving face towards Her, and she promises: «With His Spirit, He knows and sees everything. But with my kisses I will tell His Body Your love and Your wish. I know what is love. I know what spur, what hunger it is to love, what nostalgia of being with whoever is our love. And that applies also to any base love that looks like gold, but is filth. And when she who has sinned can understand what is the holy love for the living Mercy, Whom men did not know how to love, then she can understand better what is Your love, Mother. You know that *I know* how to love. And You know that He said so, that evening of my true birth, on the shores of our serene lake, that Mary *knows how to love much*. Now this exuberant love of mine, like water that overflows

from a tilted basin, like a flowery rosary that streams down a wall, like a flame that finding timber spreads and grows, has poured onto Him, and from Him-Love has drawn fresh power... Oh! my power of loving was not able to take His place on the Cross!... But what I was not able to do for Him - to suffer, and bleed, and die in His place, amid the mockery of all the world, happy, happy, happy to suffer in His place, and I am certain that the thread of my poor life would have been burnt more by the triumphant love than by the infamous scaffold, and from the ashes there would have sprung up the fresh snow-white flower of the new virgin life, unaware of everything that is not God - all that I was not able to do for Him, I can still do for You... Mother, Whom I love with all my heart. Rely on me. I, who in the house of Simon, the Pharisee, knew how to gently caress His holy feet, now, with my soul that opens more and more to Grace, with greater gentleness will be able to caress His holy limbs, to dress His wounds embalming them more with my love, with the balm taken from my heart wrung by love and sorrow, than with the ointment. And death will not spoil that body that has loved so much and is so much loved. Death will flee, because Love is stronger. Love is invincible. And I, Mother, with Your perfect love, with my total love, will embalm my King of Love. »

Mary kisses this impassioned woman who, at last, has been able to find so much passion, and She yields to her entreaties.

⁹The women go out taking a lamp. One only is left in the room. The Magdalene is the last to go out, after a last kiss to the Mother Who remains. The house is all dark and silent. The road is still dark and solitary.

John asks: «Do you really not want me?»

«No. You may be useful here. Goodbye.» [...].

8. THE MIRACULOUS IMAGES ON THE VEIL OF THE VIRGIN MARY.

If we have noted the most important parts of the Deposition and Burial (which I have underlined or written in bold), we will also have learned some crucial information regarding the way the Virgin Mary uses Her veil.

When She receives Jesus in Her lap, after the Deposition: *“with a trembling hand She parts His ruffled hair, She tidies it and weeps, speaking in a low voice, and with Her fingers She wipes, the tears that drop on the cold body covered with blood and She thinks of cleaning it with Her tears and Her veil, which is still round Jesus' loins. And She pulls one end of it towards Herself and She begins to clean and dry the holy limbs with it. And She continually caresses His face, then His hands and His bruised knees and then reverts to drying His Body, on which endless tears are dropping.”*

And while doing so, *“Her hand touches the gash on His chest. Her little hand, covered with the linen veil, enters almost completely into the large hole of the wound.”*

8.1 The most astonishing piece of information.

The most astonishing piece of information, however, comes when (reading the Lament of the Blessed Virgin during the night of Good Friday²⁸) we hear that something extraordinary has happened on that veil!

Maria Valtorta, <i>The Gospel As Revealed To Me</i> , 612.9, CEV.

[No date.]

“« [...] How come, You, Who know everything, because You are the infinite Wisdom, are not aware of the torture of Your Mother? Can You not imagine it, remembering the day I lost You in Jerusalem, and You saw Me squeeze through the crowd around You, looking like a shipwrecked person that touches the shore, after struggling so much with waves and death, with the countenance of a woman who comes out of a torture exhausted, almost bled to death, aged, heart-broken?

²⁸ See Maria Valtorta, *The Gospel As Revealed To Me*, 612.7-18, Lament of the Blessed Virgin, [No date], CEV.

8. THE MIRACULOUS IMAGES ON THE VEIL OF THE VIRGIN MARY. 8.1
The most astonishing piece of information.

And then it was possible for me to think that You were just lost. I could delude Myself that it was only that. But not today. Not today. I know that You are dead. No illusion is possible. *I saw You being killed.* And even if grief should make Me lose My memory, here is Your Blood on My veil and it says to Me: "He is dead! He is bloodless! These are the last drops that gushed out of His Heart!" Out of His Heart! Out of the Heart of My Child! Of My Son! Of My Jesus! Oh! God, merciful God, do not let Me remember that they split His Heart! ».
[...]

And again:

Maria Valtorta, *The Gospel As Revealed To Me*, 612.17, CEV.

29th March 1945.

¹⁷« [...] I am alone. I no longer have grace in Your eyes, I no longer have You, Grace, in Me. I no longer have an angel. So, do saints lie? In what have I displeased You, if they do not lie and I have deserved this hour? And Jesus? What wrong has Your pure meek Lamb done? In what have we offended You to deserve in addition to the martyrdom given by men? He, above all, He was Your Son and He called You with that voice that made the Earth shudder and shake in a sob of pity. How could You abandon Him all alone in such a torture? Poor Heart of Jesus, Who loved You so much! **Where is the sign of the wound of His Heart? Here it is. Look, Father, at this sign. This is the impression of My hand that entered the gash of the lance-thrust. Here... Here...** It cannot be erased either by the tears or by the kisses of His Mother, Whose eyes are dry through weeping and Whose lips are consumed through kissing. This sign shouts and reproaches. **This sign cries to You from the Earth more than Abel's blood.** And You, Who cursed Cain and revenged Yourself on him, did not intervene on behalf of My Abel already bled by His Cains, and You allowed this last outrage!

You crushed His Heart with Your abandonment and You allowed a man to strip Him, so that I might see Him and be crushed.

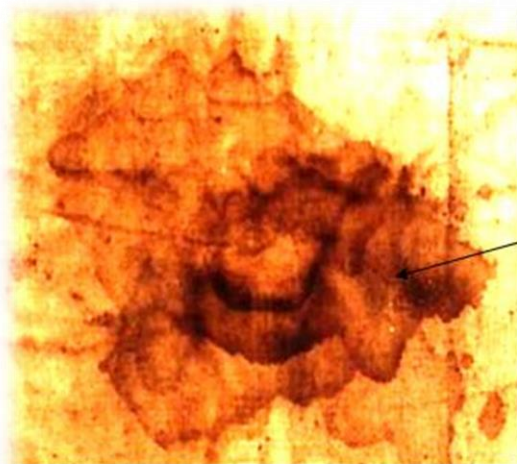


Image 14. The hand entering the gash of the lance-thrust.
(Detail of the “Sudarium Christi” of Oviedo recolored by the author of the book.)

With regard to Me, it does not matter. It is for Him, for Him that I ask and call You to answer. You should not have done that...

¹⁸Oh! forgive Me! Forgive Me, Holy Father! Forgive a Mother Who is mourning Her Child... He is dead! My Son is dead! Dead with His Heart rent! Oh! Father! Father, have mercy! I love You! We have loved You and You have loved us so much. How did You allow the Heart of *Our* Son to be rent? Oh! Father!... Father, have mercy on a poor woman! I am blaspheming, Father! I, Your servant, Your nonentity, dare reproach You! Have mercy! You have been good. You have been good. The wound, the only wound that did not hurt Him, is this one.

Your abandonment served to make Him die before sunset avoiding other tortures. You have been good. You do everything for a purpose of good. It is we creatures who do not understand. You have been good. You have been good! O My soul, repeat that word, to remove the sting of Your suffering from Your suffering. God is good and has always loved You, My soul. From Your cradle to the present moment,

8. THE MIRACULOUS IMAGES ON THE VEIL OF THE VIRGIN MARY. 8.1
The most astonishing piece of information.

He has always loved You. He has given You all the joy of the time. *All of it.* He has given You Himself. He has been good. Good. Good. Thank You, Lord. May You be Blessed for Your infinite goodness!

Thank You. Jesus, I say "thank You" also on Your behalf. This wound at least was not felt by You, Son! I only felt it in My Heart, when I saw Yours opened. Your lance is now in My heart and it rummages and tortures. But it is better so! You do not feel it. But, have mercy, Jesus!

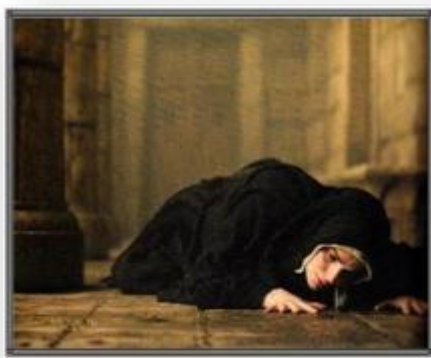


Image 15. Mary's agony.
(Obtained from the Web.)

A sign from You! A caress, a word for Your Poor Mother, Whose heart is torn to pieces! A sign, a sign, Jesus, if You want to find Me alive when You come back!»²⁹

²⁹ Author's Note: Mary will receive this sign some minutes later with the arrival of Nike, who will bring Her the linen cloth which she used to give relief to Jesus while climbing Golgotha and which now carries an impression of His Face (still alive). It will be this image that will give Mary the strength to survive until the Resurrection of Her Son.

See Maria Valtorta, *The Gospel As Revealed To Me*, 608.9, CEV: "[...] Another woman, who is accompanied by a young maidservant holding a small casket in her arms, opens it and takes out a square piece of very fine linen cloth, and offers it to the Redeemer. He accepts it. And as He cannot manage by Himself with one hand only, the compassionate woman helps Him to take it to His face, watching not to knock against His crown. And Jesus presses the cool linen cloth to His poor face and holds it there, as if He felt a great relief. He then hands the linen cloth back. [...]]"

See also Giovanna Busolini, *The Holy Face of Manoppello... is the Veil of Veronica*.

8.2 Comments.

Those who believe that Maria Valtorta's writings come from God (and this trilogy has been written especially for them) should not doubt that the image found by the Virgin Mary on Her veil can only be that which is impressed on the "Sudarium" of Oviedo, as shown above.

No other relic in the world bears a similar image, not even the Holy Shroud, which carries the impression of the Virgin Mary's hand, but certainly not all the other miraculous images that I will point out to you later in this book. And that's not all. When we observe the "Sudarium" carefully together, we will see that another great miracle has happened on that veil, the reason for which will be clearly explained to us by Jesus Himself.

Those who doubt if Maria Valtorta's writings do come from God should ask themselves how Maria Valtorta could know about any of this back in the 1940s, when she was bedridden and all she could do was listen to a bit of radio or read a newspaper.

I only learned of the existence of this "Sudarium" of Oviedo in recent years and if I hadn't had Maria Valtorta's writings to refer to, I would never have been able to identify this image or any of the images that I will tell you about later.

As to "what" the experts think that the "Sudarium of Oviedo" is, you will have begun to notice by now that their theories do not seem to match Maria Valtorta's writings, the canonical Gospels, or Jewish customs.

I, therefore, think it is plausible to say that this cloth is not "*the napkin that was about His head*" after the *Deposition*, or after the Burial, but the veil that the Virgin Mary wore on Her head underneath Her mantle and which we will find again at the Supper House.

Maria Valtorta, <i>The Notebooks 1944</i> , 19th February, CEV. ³⁰
Mary enters the room where she had been with Jesus twenty-four hours earlier. And cries. The women comfort Her and John does too.

³⁰ Translator's Note: This excerpt from the Italian edition of *The Notebooks 1944* [I Quaderni del 1944] has not been officially translated into the English edition. Therefore, this is a professional but unofficial translation.

But nothing can comfort Her. She holds Her veil, splattered with blood, with *that* Blood, in Her hands, and kisses it. In front of Her, on a table, are the crown of thorns, the nails and a few other objects that were used during the Passion, including the cloths that were used to wipe Jesus' limbs in the Sepulchre and the sheet on which He was carried to the Sepulchre.

It is all She has left of Him.

We know from the official documents from the CIS (Italian Centre for Sindonology) that the outside of the Shroud only bears some slight blood stains.³¹ Therefore, it isn't very likely that so much blood could have been transferred onto the Sudarium and that this could have happened over two separate occasions.

Besides, we should not forget that we now know that this cloth clearly shows the wound in Jesus' side and the hand that enters it (as Mary says), plus a lot more.

One should also wonder: would they have used a "Sudarium" that was so dirty and blood-splattered to place over Jesus' Face? The Jews? Who regard themselves as contaminated if they merely touch blood and especially the blood of a dead man?³²

The only person who could have touched that Blood and let It stain Her clothes and Her body without fear is the Virgin Mary. Guided by God's Wisdom, She knew well that was the Blood of the Lamb of God, who was given up for the Redemption of Humanity, and that She was the Co-Redemptrix who, through Her total obedience to the Father's Will, had accepted at least that Blood to be shed.

But what about the others?

Of course, they unnailed Jesus from the Cross and claimed His Corpse because they believed that Jesus was the promised Messiah. But do you think they did not feel impure anyway for handling it?

³¹ See Giovanna Busolini, *Science, the Holy Shroud and ... Maria Valtorta* or the website <http://www.sindone.it/>.

³² **Leviticus 5**, ³And if he touch any thing of the uncleanness of man, according to any uncleanness wherewith he is wont to be defiled, and having forgotten it, come afterwards to know it, he shall be guilty of an offence

Let us see if Maria Valtorta can enlighten us on this point too by reading the description of Jesus' burial once again.

Maria Valtorta, *The Gospel As Revealed To Me*, 610.7, CEV.

[...] ⁷The Mother, Who with Her voice had raised also Her head, now bends again over the lifeless face and speaks in a low voice, to Him alone:

«At least we would have been together in here, in the tomb, as we would have been together in the agony on the cross, and together in the journey beyond life and towards the Life. But if I cannot follow You in the journey beyond life, I can remain here waiting for You.»

She straightens Herself up again and says to those present in a loud voice: «Go away, all of you. I will stay. Close Me in here with Him. I will wait for Him. What are you saying?

That it is not possible? Why is it not possible?

If I had died, would I not be here, lying beside Him, waiting to be put in order? I will be beside Him, but on My knees. I was there when He, a delicate rosy baby, cried on a December night. I will be here now, on this night of the world that no longer has the Christ. Oh! true night! The Light is no longer!... O ice-cold night! The Love is dead! **What are you saying, Nicodemus? Shall I be contaminated? His Blood is not contamination. I was not contaminated even when I gave birth to Him.**

Ah! How you came out, You, Flower of My womb, without tearing any fibre, just like a flower of scented narcissus that blooms from the soul of the matrix bulb and yields a flower even if the embrace of the earth has not been on the matrix. A virginal blooming that can be compared with You Son, Who came through a heavenly embrace and were born in the Diffusion of heavenly splendour.»

From the quotation, we can see that at least one of the buriers believed that Jesus' Blood would also contaminate them!

Having reasonably established that the Sudarium that was placed on Jesus' Face must have been new and clean (as confirmed in Maria Valtorta's writings), let us now see why that impression of Jesus' chest wound (a wound that caused the Mother so much suffering because She saw it like an additional, unnecessary offence to Her Son's dead Body) was so important.

It was important in order to:

1. Provide scientific proof that the Man of the Shroud – that is, Jesus – was indeed dead; **“blood and water” seeping out** of His chest wound.

Maria Valtorta, *The Notebooks 1944*, CEV.

Friday Evening, 18th February 1944.³³

The Soldiers wonder... can He be dead already? It doesn't happen so quickly normally.

While the crowd flees in fear and only the soldiers, Mary, John and the Maries are left, Longinus strikes Jesus, from the bottom upwards, from right to left.³⁴

And indeed, He is dead. He remains motionless. **Only water and blood dripping from the wound.** Dripping I said. Blood does not spring out, as it would from a living heart. There is no breathing or beating of the heart to push the blood, which has already separated, and is trickling slowly from the flesh that is quickly becoming cold. His head is heavily bent onto His chest and His hair has fallen forwards, covering it.

Tortured flesh on which Mary's veil flutters, raised against the pitch-dark sky³⁵ on the altar of Golgotha, flanked, like candelabra, by the two crosses of the robbers, who are still alive.

³³ Translator's Note: This excerpt from the Italian edition of *The Notebooks 1944* [I Quaderni del 1944] has not been officially translated into the English edition. Therefore, this is a professional but unofficial translation.

³⁴ Author's Note. Obviously, this means that Jesus was wounded on the right side of His Chest. Another confirmation of what we have already read in the chapter of the Burial.

³⁵ Author's Note. Further confirmation that the cloth tied around Jesus' pelvis was indeed the Mother's Veil.



Image 16. Walter Salin – Jesus’ Death. Detail of image 6.

2. Show us that the blood from the chest wound on the Shroud is the same blood type as on the Sudarium of Oviedo, as proven by the analyses conducted by the experts.
3. Allow us to see with our own eyes (as well as the hand that enters the chest through the wound) **the tip of Jesus’ Heart through His open chest**. Yes, the tip of His Heart!

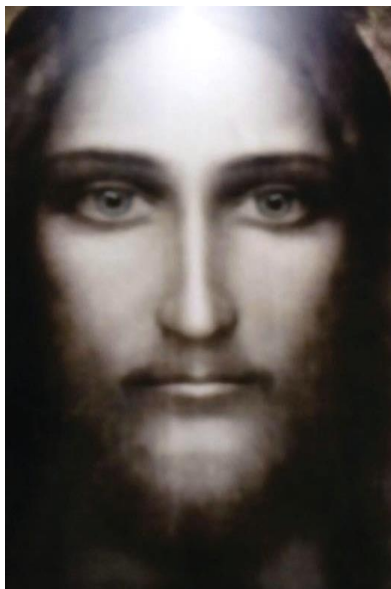
But why am I able to state this? For two good reasons: first, because it is visible to the naked eye (as I will show you shortly), and second, because Jesus Himself gives us confirmation of this in one of His dictations.

I cannot be certain if what I see in Image 17 is really there, but what I can safely say is that many, many people have told me that they see exactly the same thing and that I (who believe that Maria Valtorta’s writings are “inspired” by God) certainly believe that this comes from these divine words:

Maria Valtorta, <i>The Gospel As Revealed To Me</i> , 613.9-11, CEV.
--

20 th February, 1944.

Now, it is already night-time, Jesus says:
--



⁹[...] That was the suffering of your Jesus in His Innocent Body. And I will not mention the tortures of My love for My Mother and for Her sorrow. That sorrow was required. But for Me it was the most cruel torture. Only the Father knows what His Word suffered in His spirit, His morale, His physique! Also the presence of His Mother, even if it was what My heart most wished, as it needed that comfort in the infinite solitude that surrounded it, infinite solitude coming from God and from men, was a torture.

She was to be there, an angel of flesh, to prevent despair from assailing Me, as the spiritual angel had prevented it in Gethsemane, She was to be there to join Her Sorrow to Mine for your Redemption, She was to be there to receive the investiture of Mother of mankind. But to see Her die at each shudder of Mine was My greatest sorrow. Not even the betrayal, **not even the knowledge that My Sacrifice would be useless for so many people,** these two sorrows, which shortly before had seemed so great as to make Me sweat blood, were comparable with this one.

¹⁰But you have seen how great Mary was in that hour. Her torture did not prevent Her from being by far stronger than Judith. The latter³⁶ killed. The former allowed Herself to be killed through Her Child. And She did not curse, She did not hate. She prayed, She loved, She obeyed. **Always a Mother, to the extent of thinking, among Her tortures, that Her Jesus needed Her virginal veil on His innocent body, to defend His decency,** She was able to be at the same time the Daughter of the Father of Heaven and obey His dreadful will in that hour. She did not curse, She did not rebel. Either against God, or against men. She forgave the latter. She said "Fiat" to the Former.

Also later you heard Her say: "Father, I love You and You have loved us!" She remembers and She proclaims that God has loved Her and She renews Her act of love for Him. In that hour! After the Father had pierced Her and deprived Her of Her reason for existing. She loves Him. She does not say: "I do not love You anymore because You have struck Me". She loves Him. And She does not grieve over *Her* sorrow. But over what Her Son suffered. She does not shout because *Her* heart is broken, but because *Mine* is pierced. She asks the Father the reason for that, not for Her sorrow. She asks the reason of the Father in the name of their Son.

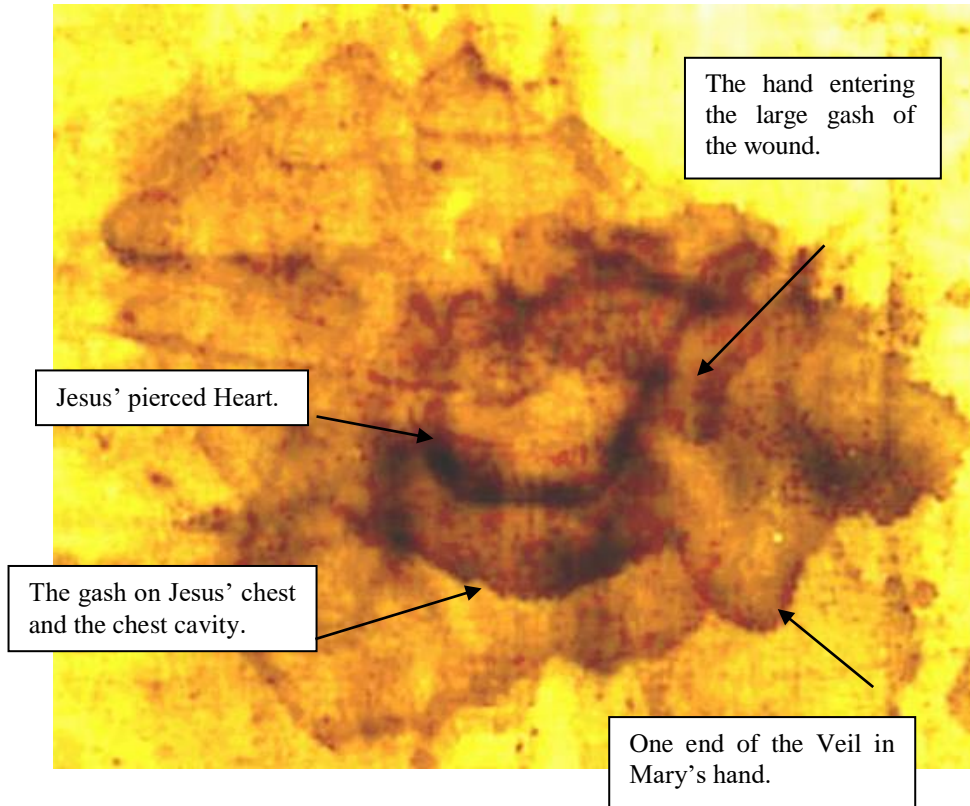
¹¹She is the Spouse of God. It is She who conceived through union with God. She knows that no human contact has generated Her Child, but only the Fire descended from Heaven to penetrate Her immaculate womb and lay there the divine Embryo, the Body of the Man-God, of the God-Man, of the Redeemer of the world. She knows, and both as Spouse and as Mother She asks the reason for that wound. The others *were* to be given. But why this one, when everything had been accomplished?

Poor Mother! There was a reason, which Your sorrow did not allow You to read on My wound.

³⁶Judith13.

And it was that men should see the Heart of God.

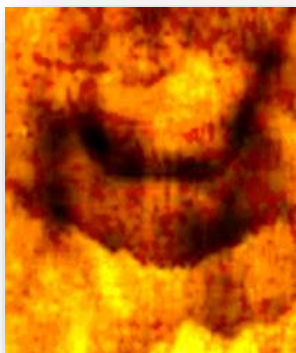
You have seen it, Mary. And you will never forget it.



**Image 17. Detail of the “Sudarium Christi” of Oviedo, recolored by the author of the book.
Jesus' Heart and chest wound.**

But, see? Although Mary at that moment did not see the supernatural reasons for that wound, She immediately thinks that it did not hurt Me, and She blesses God for that. She does not mind that that wound hurts Her, poor Mother, so much. It did not hurt Me, and that is enough and serves Her to bless God Who sacrifices Her.

And Jesus' Heart can be seen only on this Veil of the Virgin Mary!



a)



b)

Images 18 and 19: a) The tip of the Heart on the “Sudarium Christi” of Oviedo, recolored by the author.
b) A human heart. (Obtained from the Web.)

And the surprises are not over yet with regard to this incredible relic – which is second only to the Shroud and, to a certain extent, complementary to it. It is also on par with the Holy Face of Manoppello and has more to reveal. Indeed, it isn't just stained with the blood of Jesus but with that of the Virgin Mary too whose fingers were pierced by the thorns!

The CES scientists have identified numerous small stains on various parts of the “Sudarium of Oviedo”³⁷: *“Other stains, in addition to those left by the pulmonary oedema fluid, include some small dots of blood caused by tiny sharp objects, presumably thorns”*. They don't know to whom that blood belongs, but *we* will if we read the excerpt reported in the chapter of the Deposition once again, this time focusing on a different detail.

Maria Valtorta, *The Gospel As Revealed To Me*, 609.33, CEV.

³³[...] Jesus' head is resting on His Mother's shoulder. And She calls Him... She calls Him in a heart-rending voice. She then detaches Him from Her shoulder and caresses Him with Her left hand, She takes and

³⁷ See Chapter 12: “What do the CES experts tell us about the “Sudarium” of Oviedo?”

stretches out His hands and, before folding them on His dead body, She kisses them and weeps on their wounds. Then She caresses His cheeks, particularly where they are bruised and swollen, She kisses His sunken eyes, His mouth lightly twisted to the right and half-open.

She would like to tidy His hair, as She has tidied His beard encrusted with blood. **But in doing so, She touches the thorns. She stings Herself trying to remove that crown, and She wants to do it by Herself, with the only hand which is free,** and She rejects everybody saying: «No, no! I will! I will!» and She seems to be holding the tender head of a new-born baby with Her fingers, so delicately does She do it. And when She succeeds in removing the torturing crown, She bends to cure all the scratches of the thorns with Her kisses.

So, this is what has caused those blood dots and when! If true, this means that we are in front of a probable relic of the Virgin Mary, a unique piece worldwide (at least until now) and an object of even greater religious importance.

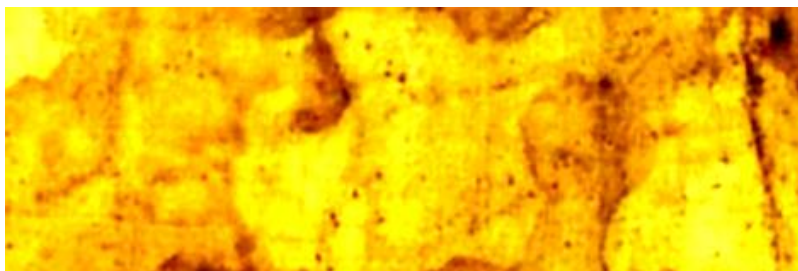


Image 20. Some of the many dots of blood (caused by thorn punctures) visible on the “Sudarium Christi” of Oviedo. Detail of Image 1, recolored by the author of the book.

Who would have thought that Christians are in possession of one of the Virgin Mary’s veils? In particular, the one that She had on Her head on the very day when Her Son was crucified and that very veil is stained with Her virginal Blood?

I wish with all my heart that one day, this will be shown to be true and that more scientific tests will be conducted to establish the blood type of these blood spots. Then this will create more surprises and it will be possible to make another great discovery... But this is only a hunch I have, which I cannot validate yet.

9. THE RELICS OF THE PASSION.³⁸

Maria Valtorta can also satisfy our curiosity with what happened to the lance (that caused the Mother so much suffering), the clothes, the mantle, and all the other relics that we know were picked up by the pious women first and then by John and Joseph of Arimathea.

9.1 The steel head of the lance, not the shaft.

As to the steel head of the lance, a clear indication is given in Volume 10 of *The Gospel As Revealed To Me*.

Maria Valtorta, *The Gospel As Revealed To Me*, 614.6-8, CEV.

[...] ⁶ There is silence again, until there is a further knocking at the door.

Since the town is quiet, the women are not so frightened. But when through the half open door, they see Longinus' clean-shaven face appear, they all run away as if they had seen a dead body enveloped in its shroud or the Devil himself. The master of the house, who is idling about the hall curiously, is the first to run away.

The Magdalene, who was with Mary, rushes there. Longinus, with an involuntary mocking smile on his lips, has gone in, and has closed the heavy main door himself. He is not wearing a uniform, but he has on a short grey tunic under a mantle which is also dark.

Mary Magdalene looks at him and he looks at her. Still leaning against the door, Longinus asks: «May I come in without contaminating anybody? And without terrifying anyone? This morning at dawn I saw Joseph, the citizen, and he mentioned the Mother's desire to me. I apologise for not thinking of it myself. Here is the lance. I had kept it as a souvenir of a... of the Saint of Saints. Oh!

³⁸ Author's Note: We know that the Chest of Oviedo contains numerous relics. Does it perhaps contain some of these too?

He is indeed! But it is right that the Mother should have it. With regard to the garments... it is more difficult. Do not tell Her... but perhaps they have already been sold for a few coins... It is the right of the soldiers. But I will try to find them...»

«Come. She is in there.»

«But I am a heathen!»

«It does not matter. I will go and tell Her, if you wish so.»

«Oh! no... I did not think I deserved that.»

⁷Mary Magdalene goes to the Blessed Virgin. «Mother, Longinus is out there... He offers the lance to You.»

«Let him come in.»

The master of the house, who is at the entrance, grumbles: «But he is a heathen.»

«I am the Mother of everybody, man. As He is everybody's Redeemer.»

Longinus goes in and on the threshold, he salutes in the Roman way, with his arm (he has taken off his mantle) and then he greets Her saying: «Ave, Domina. A Roman greets you: the Mother of mankind. The *true* Mother. I would have liked not to be there at... at... at that affair. But it was an order. But, if I serve to give what You wish, I forgive destiny for choosing me for that horrible thing. Here.» and he gives Her the lance enveloped in a red cloth. Only the steel head, not the shaft.

Mary takes it and becomes even wanner. Her very lips disappear in the pallor. The lance seems to open Her veins. And Her lips tremble as She says: «May He lead you to Himself. Because of your kindness.»

«He was the only Just Man I ever met in the vast empire of Rome. I regret I only knew Him through the words of my companions. Now... it is late!»

«No, son. He has finished evangelizing. But His Gospel remains. In His Church.»

«Where is His Church?» Longinus is slightly ironical.

«It is here. Today it is struck and scattered. But tomorrow it will gather like a tree that tidies up its foliage after a storm. And, even if there were nobody else, I am here. And the Gospel of Jesus Christ, the Son of God and Mine, is all written in My heart. All I need do is to look at My heart in order to be able to repeat it to you.»

«I will come. A religion that has as its head such a hero can but be divine. Ave, Domina!»

And also, Longinus goes away.

Mary kisses the lance where there is still the Blood of Her Son...
And She does not want to remove that Blood. But She leaves it saying:

«A ruby of God, on the cruel lance.»...

⁸The day goes by thus, amid clear spells and threats of storms.

9.2 The nails, the tongs, the crown, the sponge and the cane.

As previously mentioned, the nails, the tongs, the crown, the sponge and the cane were picked up by the pious women and brought to the Supper House. And, in fact, Mary's request of a large chest with a lock comes from Her desire to keep these treasures safe.

Maria Valtorta, *The Gospel As Revealed To Me*, 609.34, CEV.

³⁴[...] Mary, supported by Her sister-in-law and by the Magdalene, goes down towards the sepulchre, followed by Martha, Mary of Zebedee and Susanna, who have picked up the nails, the tongs, the crown, the sponge and the cane.

9.3 The mantle.

As for the mantle, we know for a fact that it was left by Jesus at Gethsemane, after His agony and sweating of blood.

Maria Valtorta, *The Gospel As Revealed To Me*, 602.18, CEV.

¹⁸ [...] He takes off His mantle again and wipes His hands, face, neck and forearms. But His sweat continues. He presses the cloth against His face several times, holding it pressed with His hands, and every time He changes its position, clear impressions appear on the dark-red cloth, and as they are damp, they seem to be black. The grass on the ground is red with blood.

Jesus seems on the point of fainting. He unties the neck of His tunic, as if He felt that He was suffocating. He takes His hand to His heart and then to His head and He waves it in front of His face, as if He wanted to fan Himself, with His mouth half open. He drags Himself towards the rock, but closer to the edge of the escarpment, and He leans with His back against it, His arms hanging along His body, as if He were already dead, His head bent on His chest. He moves no more.

The angelic light slowly fades away. Later it seems to vanish in the clear moonlight.

Jesus reopens His eyes. He raises His head with difficulty. He looks around. He is alone. But He is less anguished. He stretches out one hand. **He draws to Himself the mantle that He had left on the grass and wipes His face, hands, neck, beard and hair again.** He takes a large leaf, which had grown on the edge of the escarpment, and is all wet with dew, and He continues to clean Himself with it, wetting His face and hands and then drying Himself again.

And He does the same several times with other leaves, until He wipes out the traces of His dreadful sweat. Only His tunic is stained, particularly

on the shoulders and at the folds of the elbows, at the neck, waist and knees. He looks at it and shakes His head. **He looks also at His mantle. But He sees that it is too stained. He folds it and lays it on the rock, where it forms a cradle near the little flowers.**

But who found it and in what condition?

Maria Valtorta, *The Gospel As Revealed To Me*, 615.5-7, CEV.

⁵There is a knock at the door. Mary of Alphaeus goes out. People can be heard talking in low voices in the hall, then John looks into the room.

«John. Have you come back? Still nothing?»

«Yes. Simon Peter... **and Jesus' mantle...** together... At Gethsemane. The mantle...» John falls on his knees and says: «Here it is... But it is all torn and covered with blood. The marks of the hands are Jesus'. Only He had them so long and thin. But it has been torn by teeth, it is very clear that this is the mouth of a man. I think it must have been... it must have been Judas Iscariot, because near the spot where Simon Peter found the mantle, there was a piece of Judas' yellow tunic. He went back there... later... before committing suicide. Look, Mother.»

Mary has done nothing but caress and kiss the heavy red mantle of Her Son, but, pressed by John, She opens it and sees the marks of blood, dark against the red of the Blood, and the tears of the teeth. She trembles and whispers: «How much blood!» She does not seem to see anything but that.

«Mother... the ground is red with it. Simon, who ran up there in the early morning hours, says that there was still fresh blood on the leaves of the grass... Jesus... I do not know... He did not seem to me to be wounded... Where did so much blood come from?»

«From His Body. In the bitter anguish... Oh! Jesus total Victim!

Oh! My Jesus!»

Mary weeps so distressingly, with an exhausted lament, that the women appear at the door and look in and then they go away.

«This, this while everybody was abandoning You... What were you doing, while He was suffering His first agony?»

«We were sleeping, Mother...». John weeps.

«Was Simon there? Tell Me.»

«I had gone to look for the mantle. I had thought of asking Jonah and Mark... But they have run away. The house is closed and everything has been abandoned. So, I went down to the walls, to go along all the road we had gone on Thursday... I was so tired that evening, and so grieved, that now I could not remember where Jesus had taken off His mantle. It seemed to me that He had it, then that He did not have it... On the spot where He was arrested there was nothing... Where we three were, nothing... I went along the path taken by the Master... And I thought that also Simon Peter was dead, because I saw him there, all crouched against a rock. I shouted. He raised his head... and I thought he had gone mad, so changed was he. He uttered a cry and tried to run away. But he staggered, blinded by his weeping, and I got hold of him. He said to me: "Leave me. I am a demon. I denied Him. As He said... and the cock crowed and He looked at me. I ran away... I ran here and there through the country, and then I found myself here. And, see? Jehovah made me find His Blood here to accuse me. Blood everywhere. Blood everywhere! On the rock, on the ground, on the grass. I had it shed. Like you, like everybody. But I denied that Blood". He seemed delirious. I tried to calm him and take him away. But he did not want. He said: "Here. Here. To guard this Blood and His mantle. And I want to wash it with my tears. When there is no more blood on the cloth, perhaps I will go back among the living, beating my breast and saying: 'I have denied the Lord!'" I told him that You wanted him. That You had

sent me looking for him. But he would not believe me. Then I told him that You wanted also Judas, to forgive him, and that You were suffering as You were no longer able to do so, because of his suicide. Then he wept more calmly. He wanted to know *everything*. And he told me that there was still fresh Blood on the grass and that the mantle had been maltreated by Judas, of whose tunic he had found a piece. I let him talk and talk, and then I said: "Come to the Mother". Oh! how much I had to insist to convince him! And when I thought that I had succeeded in convincing him and I got up to come, he did not want to come any more. He came only when it was getting dark. But when he arrived beyond the gate, he hid once again in a desert vegetable garden saying: "I don't want people to see me. I bear written on my forehead the word: *Denier of God*". Now that it is completely dark, I have succeeded in dragging him here.»

«Where is he?»

«Behind that door.»

«Let him come in.»

«Mother...»

«John...»

«Do not reproach him. He is repentant.»

«Do you still know Me so little? Let him come in.»

John goes out.

So, the mantle has been found too.

9.4 The garments.

What do we know of Jesus' garments that the soldiers threw dice for? Longinus had promised to look for them, but unfortunately, they were lost: "At no price could we find them anymore."

Maria Valtorta, *The Gospel As Revealed To Me*, 644.4, CEV.

⁴ [...] And Joseph hands Her a bulky roll, that enveloped in a dark red cloth, he had held so far concealed under his mantle.

«What is it?» asks Mary, growing pale. «**His garments, perhaps?** The one I made for Him for... Oh!...» She says weeping.

«At no price could we find them any more. Who knows how and where they ended up!» replies Lazarus. And he adds: «But this is also His garment. His last one. **It is the clean Shroud in which the most pure Lord was enveloped after His torture and after the purification, although hurried and relative, of His members soiled by His enemies, and the summary embalming.** [...]»

10. THE MORNING OF THE RESURRECTION.

10.1 The Resurrection in the Writings of Maria Valtorta.

At this point, it would perhaps be useful to find out what the pious women did (according to Maria Valtorta's writings) when they went back to the Sepulchre to give Jesus' Body Its new and final dressing, and how John and Peter reacted when Mary Magdalene ran to them to tell them that Jesus' Body had been "*taken away*".

Maria Valtorta gives us a very accurate account of what she saw taking place in front of her eyes on that very eventful "*first morning of the week*".

But first let us take a quick look at her description of what she saw when Jesus rose from the dead, as this vision could provide us with some important information on what did actually happen to the Sudarium, the linens of death, and the Shroud at the time of the Glorification (not to be confused with the "Resurrection", which had taken place a few minutes before).³⁹

Maria Valtorta, *The Notebooks 1944*, 21st February, CEV.⁴⁰

[...] I see the linens rise and then fall on His chest. A minute goes by and then, with a sudden movement, Christ rises. He unclasps, *He must unclasp* His hands – that are crossed on His lower abdomen – from underneath **the linens**, open His arms, sit right up and then stand up, because the sudarium and the bandages and the Shroud come off Him abruptly, and the sudarium and the bandages fall to the ground, while the Shroud slides partly off the anointment stone and there remains half hanging from it, like a wilting and empty shell.

Let us also read the following comment by Jesus Himself on His own Resurrection.

³⁹ See Giovanna Busolini, *Science, the Holy Shroud and ... Maria Valtorta*.

⁴⁰Translator's Note: This excerpt from the Italian edition of *The Notebooks 1944* [I Quaderni del 1944] has not been officially translated into the English edition. Therefore, this is a professional but unofficial translation.

Maria Valtorta, *The Gospel As Revealed To Me*, 620.2, CEV.

21st February 1944.

Jesus says:

« [...] ²And I, at the beginning of dawn on the third day, descended like the sun and with My brightness I broke the human seals, so useless before the power of a God, with My power I prized open and overthrew the stone watched over in vain, with My apparition like lightning I knocked down the utterly useless guards placed as guardians of a death that was Life, that no human power could prevent from being such.

By far more powerful than your electric current, My Spirit entered like a sword of divine Fire to warm the cold remains of My Corpse, and in the new Adam the Spirit of God breathed life, saying to Itself: "Live. I want it".

I, Who had raised the dead when I was only the Son of Man, the Victim appointed to be burdened with the sins of the world, should I not have been able to raise Myself, now that I was the Son of God, the First and the Last, the eternal Living Being, He Who holds in His hands the keys of Life and of Death? And My Corpse felt Life go back to It.

Look: like a man who awakes after a sleep brought about by enormous labour, I breathe deeply, and I do not open My eyes yet. Blood begins to circulate again, though not fast yet, in My veins, it brings thought again to the mind. But I come from so far!

Look: like a wounded man, whom a miraculous power heals, blood comes back into My empty veins, it fills My Heart, warms My limbs, heals My wounds, bruises and sores disappear, strength comes back. But I was wounded so badly!

Look: Power works. I am cured. I am awake. I have come back to

Life. **I was dead. Now I live! Now I rise!** I shake the linens of death, I cast off the covering of ointments. I do not need them to appear the eternal Beauty, the eternal Integrity. I clothe Myself with a garment that is not of this Earth, but is woven by Him Who is My Father and Who weaves the silk of the virginal lilies. I am dressed in splendour. I adorn Myself with My wounds, which no longer drip blood, but give off light. [...]».

In this following dictation, Jesus also gives us very important information regarding the Shroud and the Veil of Veronica.

Maria Valtorta, *The Gospel As Revealed To Me*, 637.7, CEV.

22nd February 1944.

Jesus says:

[...] ⁷«I worked the first miracle for the joy of My Mother, at Cana in Galilee. The last miracle, or rather, the last miracles, for the consolation of Mary, in Jerusalem. **The Eucharist and the veil of the veronica.** The latter, to give a drop of honey to the bitterness of the Desolate Mother. **The former, to prevent Her from feeling that Jesus was no longer on the Earth.**

Everything, everything, everything, *but try and understand this once and for all*, you have through Mary! You ought to love and bless Her at each breath of yours.

The veil of veronica is also a goad to your sceptical 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.

The Son of God leaves you, blessing you with the Father and with the Holy Spirit.»

From what we have just read, it appears clear that the Sudarium and the bandages had fallen to the ground, while the Shroud remained partly on the Stone of Anointing, its bottom part lying messily on it, and the part that covered Jesus' Body is hanging to the ground *like a wilting and empty shell*.

10.2 Observations on the position of the linens of death.

But what does St. John's Gospel tell us about the way the Shroud and the other cloths presented themselves to John and Peter?

John 20, ⁵*And when he stooped down, he saw the linen cloths lying; but yet he went not in.* ⁶*Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying,* ⁷***And the napkin that had been about his head, not lying with the linen cloths, but apart, wrapped up into one place.*** ⁸*Then that other disciple also went in, who came first to the sepulchre: and he saw, and believed.*

Indeed, based on the information from Maria Valtorta, we know that the bandages that had been placed on top of the Shroud were hurled to the ground at the moment of Jesus' Glorification. He must have left them there as proof of His Resurrection, while He used the Sudarium to wrap the Shroud that had been hanging from the Stone of the Anointing.

If Jesus' Body had been stolen (like the Magdalene had first thought), how could the Shroud have been removed from His Body so easily? After all, His Body was covered with so many open wounds and the Shroud itself must have been soaked with the aloe and myrrh through the pressure applied by the bandages (which were also soaked with ointments). And how could the Shroud be then be nicely wrapped into the Sudarium as John reports? And, of course, if John says that the Sudarium was wrapped, he certainly does not mean that the Sudarium was just wrapped around itself

for no reason! Clearly, it had been wrapped around something, and that something could only have been the Shroud.

Let us stop for a moment to reflect on this fact, which could perhaps provide an acceptable element of proof for scientists too, but which has never been seriously considered before, possibly because of its obviousness or because it has never been looked at through the eyes of faith.

Jesus' Body, which had not been cleaned or washed (other than by the tears of the Mother) is disfigured by a thousand wounds: lashing marks, beating marks, dripping blood and water, the lance-thrust wound, the wounds from the nailing of the hands and feet, etc.

All these wounds, which were covered in copious sticky ointments, could only have caused the Shroud to stick to the body.

If we also consider the pressure that was applied by the horizontal bandages, we soon understand that no dead person could have come out of that physical bondage "unscathed", unless it was a body no longer subject to the laws of physics! Anyone trying to remove the sheet off that body would have at least torn parts of the sheet or left large pieces of skin (especially those broken by the flagellation) and portions of coagulated blood all over the cloth, which did not happen!

Could the scientists say that Jesus' body had not been covered in ointments, at least in part? They cannot because traces of myrrh, aloe and other ointments have been found on the Shroud.

Could they say that His body had been left in the Shroud long enough for the ointments and blood to dry completely? They cannot, as the different color of blood stains on the cloth and the condition of initial – not advanced – decomposition indicate that the body was left in the Shroud for no more than 35/40 hours.

Otherwise, I would not be able to propose my hypothesis that another element of proof of the Resurrection of Jesus can perhaps be found in the condition of the Shroud itself, suggesting that the Risen Body was able to rid Itself of it without causing any damage or leaving any traces.

Yes, this is only a theory, but it is a reasonable theory. And I would like it to be taken into serious consideration, at least by those humble and simple souls who see themselves in John – the favorite disciple – who was able to see proof of Jesus' Resurrection in the napkin that was wrapped together "in a place by itself", understanding that only the Risen Jesus could have done this and certainly not some grave robbers!

10. THE MORNING OF THE RESURRECTION. 10.2 Observations on the position of the linens of death.

What “grave robbers” with an ounce of common sense would have wasted precious time trying, at great risk, to peel a sheet off a body that they are trying to remove from private property, especially when that sheet could have made it easier to transport the dead person away quicker and with less effort, just like the three buriers did when carrying Jesus’ Body from Calvary to the Sepulchre with the first shroud?



Image 21. Jesus is brought to the Sepulchre.
(Obtained from the Web.)

That that Sepulchre was private property is confirmed both in the Gospel and in Maria Valtorta’s writings, when they tell us of the threats that Joseph of Arimathea makes against Helkai, one of the Sanhedrin’s most ferocious members.

Maria Valtorta, *The Gospel As Revealed To Me*, 611.9, CEV.

⁹ [...] Joseph, in fact, has been stopped by one of the rare passersby, and in the dead silence of the deserted town their words are heard very clearly.

«It is known that you have entered Pilate's house. You are a violator of the Law. You will answer for that. Passover is interdicted to you! You are contaminated.»

«And you, too, Helkai. You have touched me and I am all covered with the blood of Christ and with the sweat of His death!»

«Ha! horror! Away, away with that blood!»

«Be not afraid. It has already abandoned and cursed you.»

«And you as well, you cursed one. And now that you are flirting with Pilate, don't think that you can take the Corpse away. We have taken the necessary steps to ensure that the story comes to an end.»

Nicodemus has approached them slowly, while the women have stopped with John, leaning against a closed portal.

«We have seen that» replies Joseph. «Cowards! You are afraid even of a dead body! But of *my* vegetable garden and of *my* sepulchre I do what I like.»

«We shall see.»

«We shall see. I will appeal to Pilate.»

«Yes. Fornicate with Rome, now.»

Nicodemus moves forward: «Better with Rome than with the Demon, as you, deicides, do! In any case, tell me: how come you are plucking up courage again? A moment ago, you were running away, a prey to terror. Are you recovering already? Is what you had not sufficient yet? Was your house not burnt down? Tremble! The Punishment is not over, on the contrary it is coming. Like the Nemesis of the heathens it is impending over you. Neither guards nor seals will prevent the Avenger from rising and striking.»

«Cursed!»

Helkai runs away and goes and knocks against the women. He realises that and utters a dreadful insult against Mary.

¹⁰John does not say one word. With the leap of a panther he clings to him and knocks him down and, pressing him with knees and holding his hands round his neck, he says to him: «Ask Her to forgive

you or I will strangle you, you demon.»

And he does not relax his hold until the other, pressed and half choked by John's hands, utters gaspingly: «Forgive me.»

But his cry has attracted the attention of the patrol. «Halt there! What's happening? Further seditions? Stand still, all of you, or you will be struck. Who are you?»

«Joseph of Arimathea and Nicodemus, who have been authorised by the Proconsul to bury the Nazarene Who has been put to death, and we are coming back from the sepulchre with His Mother, a son and women relatives and friends. This man offended the Mother and has been compelled to ask Her forgiveness.»

«Only that? You should have cut his throat. You may go. Soldiers, arrest that man. What else do these vampires want? Also the hearts of mothers? Hail Judaeans!»

«How horrible! But they are no longer men... John, be good to them. Take into consideration the memory of Me and of My Jesus. He preached forgiveness.» [...].

So, John, remembering that fact, in those brief moments after entering the Sepulchre, immediately considered this logical reasoning above all others and saw additional proof of what his love for the Master was already making him hope! He may not have been immediately aware of this thought, but his heart must certainly have skipped a beat when he “*saw and believed*”.

I would now like you to examine what the four canonical Gospels tell us about Easter morning, before proceeding to give you a brief summary of what Maria Valtorta tells us of that same morning, including the movements of the pious women, of Peter, of John, and of the Magdalene.

I will do this with meticulous precision, as the accounts given by the four Evangelists (none of them present apart from John) are a little confused and sometimes in disagreement with one another. In reality, if the writings were all pieced together, they would be fairly clear, but there would still be some differences and confusion with the names of the women, their actions and statements, which,

10. THE MORNING OF THE RESURRECTION. 10.2 Observations on the position of the linens of death.

unfortunately, would have even caused some modern theologians to doubt the Resurrection of Jesus.

On this matter, one should take into consideration the fact that the Jews typically gave no value to the word of women and that it is therefore likely that they never took the time to listen carefully to their accounts.

The only person who can give us a detailed and chronological account of events is Maria Valtorta, who describes everything with meticulous precision, starting from the moment when the pious women set off to go to the Sepulchre, to when Peter and John ran to the Sepulchre after speaking to the Magdalene and found it empty, to when the Magdalene, having seen Jesus and spoken to Him, returns to the Supper House for the second time to announce the Resurrection of the Lord.

Maria Valtorta is also the only one who describes the encounter between the Risen Christ and His Mother, who was obviously the first one to see Him, even if the Gospels tell us nothing about this!

It must also be taken into account that when the Evangelists wrote the Gospels, several years had gone by and each of them wrote of what he had heard on that confused and eventful morning. What mattered most was to tell the world that Jesus had died, and had risen and that even the angels had announced His Resurrection. The particular sequence of events was of little importance and the accounts given by the women – who had not been believed in the first place – had probably not even been recorded.

We also need to remember, without finding any scandal in this⁴¹, that the translation of the original bible texts has been revised several times and that even the greatest saints can

⁴¹ See also Jesus' explanations in *The Notebooks 1943*, June 28: «Now I will explain to you two points in the Gospel. One is from Matthew, and one, from Luke. In reality, they are a single parable, but it is expressed with a few differences. It should not cause astonishment that these differences are found in my evangelists. When they wrote those pages, they were still men - already chosen, but not yet glorified. They could thus commit oversights and errors, in form, but not in substance. Only in the glory of God is there no longer error. But to reach it they still had to struggle and suffer a lot. Only one of the evangelists is phonographically exact in reporting what I said. But he was the pure and loving one. Reflect on this. *Purity and charity are so powerful that they allow someone to understand, remember, and transmit my word without erring in even a comma or a reflection.* John was a soul upon whom Love wrote his words, and He could do so because Love alights upon and has contact with the pure in heart alone, and John was a virginal soul, as pure as that of a small child. I did not entrust my Mother to Peter, but to John, for the Virgin had to stay with the virgin. Remember this clearly: *God does not communicate spiritual substances - restoring to the soul that immaculate freshness which attracts my gaze and procures my word - to someone lacking purity in heart, [which has been] preserved since birth or obtained anew with the assiduous labor of penance and love.* My evangelists state, then, that a personage -one calls him a king; another suggests that he is a rich gentleman- held a large banquet -probably a wedding- inviting

make historical or chronological mistakes. One example is from the gospel of Luke who had the Holy Family returning to Nazareth after the presentation of Jesus in the Temple, when we know from Matthew that it was to Bethlehem they had returned.

Indeed, it was from there they fled a few months later to go to Egypt, while trying to escape the persecution that King Herod the Great had launched on all children below the age of two after learning from the Magi of the star called “*Messiah*”, which they had seen appear in the sky, and of their search for the King of Israel!⁴²

Given the fracture that has formed among theologians regarding the Resurrection of Jesus, in the end, through my discourse and research, everything will appear clear, simple, and logical (clarity, simplicity and logic being three of God’s infinite attributes)!

10.3 The differences between the role of the pious women in the canonical Gospels and in the writings of Maria Valtorta.

Let us begin by examining what the four Evangelists tell us about the events of Easter morning followed by a brief summary of the account given in Maria Valtorta’s writings.



Matthew 28, ¹And in the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary, to see the sepulchre. ²And behold there was a great earthquake. For an angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it. ³And his countenance was as lightning, and his raiment as snow. ⁴And for fear of him, the guards were struck with terror, and became as dead men. ⁵And the angel answering, said to the women: Fear not you; for I know that you seek Jesus who was crucified. ⁶He is not here, for he is risen, as he said. Come, and see the place where the Lord was laid. ⁷And going quickly, tell ye his disciples that he is risen: and behold he will go before you into Galilee; there you shall see him. Lo, I have foretold it to you. ⁸And they went out quickly from the sepulchre with fear and great joy, running to tell his disciples. ⁹And

many friends. But the latter offered excuses, according to Luke, and Matthew goes further: they did not care at all. Unfortunately, you do not offer even excuses to your God and often respond to his invitations with indifference.” [...]

⁴²**Matthew 2,** ²Saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to adore him.

behold Jesus met them, saying: All hail. But they came up and took hold of his feet, and adored him. ¹⁰ Then Jesus said to them: Fear not. Go, tell my brethren that they go into Galilee, there they shall see me.

Mark 16 ¹And when the sabbath was past, Mary Magdalen, and Mary the mother of James⁴³, and Salome, bought sweet spices, that coming, they might anoint Jesus. ²And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen. ³And they said one to another: Who shall roll us back the stone from the door of the sepulchre? ⁴And looking, they saw the stone rolled back. For it was very great. ⁵And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished. ⁶Who saith to them: Be not affrighted; you seek Jesus of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him. ⁷But go, tell his disciples and Peter that he goeth before you into Galilee; there you shall see him, as he told you. ⁸But they going out, fled from the sepulchre. For a trembling and fear had seized them: and they said nothing to any man; for they were afraid.⁴⁴ ⁹But he rising early the first day of the week, appeared first to Mary Magdalen, out of whom he had cast seven devils. ¹⁰She went and told them that had been with him, who were mourning and weeping. ¹¹And they hearing that he was alive, and had been seen by her, did not believe.

Luke 24 ¹And on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared. ²And they found the stone rolled back from the sepulchre. ³And going in, they found not the body of the Lord Jesus. ⁴And it came to pass, as they were astonished in their mind at this, behold, two men stood by them, in shining apparel. ⁵And as they were afraid, and bowed down their countenance towards the ground, they said unto them: Why seek you the living with the dead? ⁶He is not here, but is risen. Remember how he spoke unto you, when he was in Galilee, ⁷Saying: The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. ⁸And they remembered his words. ⁹And going back from the sepulchre, they told all these things to the eleven, and to all the rest. ¹⁰And it was Mary Magdalen, and Joanna, and Mary of James, and the other women that were with them, who told these things to the apostles. ¹¹And these words seemed to them as idle tales; and they did not believe them. ¹²But Peter rising up, ran

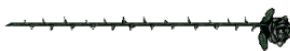
⁴³Author's Note: Mark confirms that the Mary, of whom Matthew is speaking, is the mother of James the Less, Jesus' Apostle, and indicates that also Salome, mother of James the Great and John, was present.

⁴⁴Author's Note: This fear of speaking that some women feel is confirmed by Maria Valtorta. However, we know that Mary of Magdala wasn't among them, as immediately after, at verse 11, Mark tells us that she had not been believed when she had run to the Supper House to tell the Apostles that Jesus had risen and that she had seen Him personally and had spoken to Him.

10. THE MORNING OF THE RESURRECTION. 10.3 The differences between the role of the pious women in the canonical Gospels and in the writings of Maria Valtorta.

to the sepulchre, and stooping down, he saw the linen cloths laid by themselves; and went away wondering in himself at that which was come to pass.

John 20, ¹And on the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre; and she saw the stone taken away from the sepulchre. ²She ran, therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid him. ³Peter therefore went out, and that other disciple, and they came to the sepulchre. ⁴And they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. ⁵And when he stooped down, he saw the linen cloths lying; but yet he went not in. ⁶Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying, ⁷And the napkin that had been about his head, not lying with the linen cloths, but apart, wrapped up into one place. ⁸Then that other disciple also went in, who came first to the sepulchre: and he saw, and believed. ⁹For as yet they knew not the scripture, that he must rise again from the dead. ¹⁰The disciples therefore departed again to their home. ¹¹But Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre, ¹²And she saw two angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid. ¹³They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord; and I know not where they have laid him. ¹⁴When she had thus said, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus. ¹⁵Jesus saith to her: Woman, why weepest thou? whom seekest thou? She, thinking it was the gardener, saith to him: Sir, if thou hast taken him hence, tell me where thou hast laid him, and I will take him away. ¹⁶Jesus saith to her: Mary. She turning, saith to him: Rabboni (which is to say, Master). ¹⁷Jesus saith to her: Do not touch me, for I am not yet ascended to my Father. But go to my brethren, and say to them: I ascend to my Father and to your Father, to my God and your God. ¹⁸Mary Magdalen cometh, and telleth the disciples: I have seen the Lord, and these things he said to me.⁴⁵



Let us now see what Maria Valtorta tells us about that eventful Easter morning, with the small Christian community hiding in the “Supper House” in fear of being taken and killed exactly like Jesus.

⁴⁵Author’s Note: John, who had believed that Jesus had risen, chooses not to report that Mary of Măgdala was not believed when she went back to say that she had seen the Risen Christ.

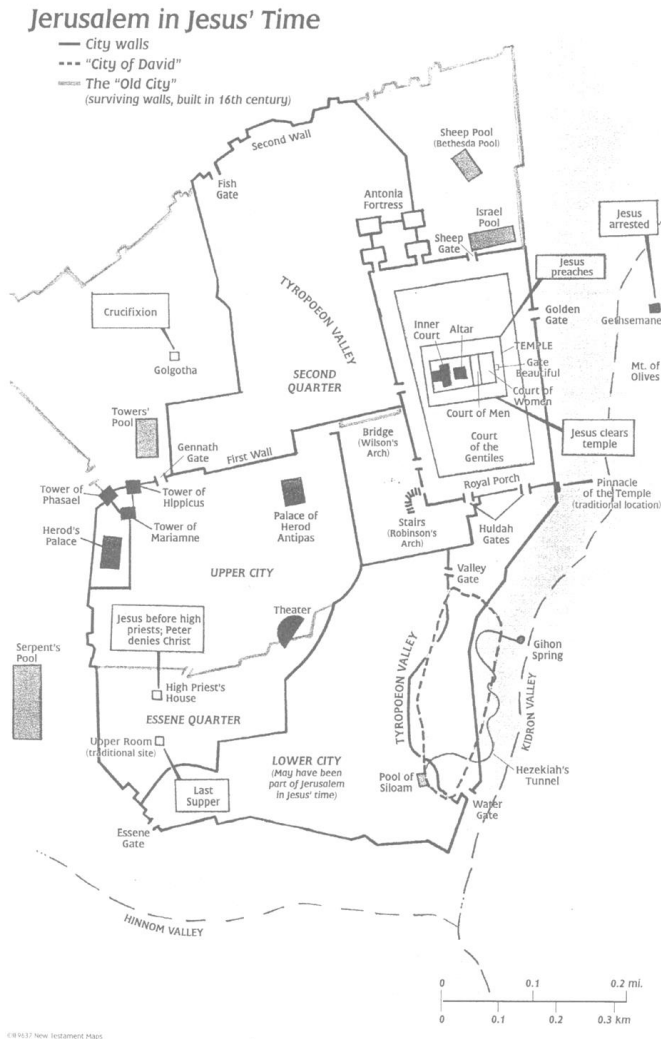
10. THE MORNING OF THE RESURRECTION. 10.3 The differences between the role of the pious women in the canonical Gospels and in the writings of Maria Valtorta.

Considering how difficult it is to follow the various movements of the pious women in the canonical Gospels, I will now summarize the events as described in the writings of Maria Valtorta and, specifically, in chapter 619 of *The Gospel As Revealed To Me*.

Let us begin by observing the map of Jerusalem below at the time of Jesus. This is important in order to allow us to fully understand the various movements and how long it may have taken (although only approximately, as it obviously depends on the speed of each person) to walk from the “Supper House” to the Sepulchre and vice-versa.

We also need to take into consideration Maria Valtorta’s indication regarding the route chosen by the pious women and the breaks they took. Let us remember that these are clearly frightened people and that they must have really believed in Jesus, as only true love can lead people to go to places and do things that not many of us would want to do!

10. THE MORNING OF THE RESURRECTION. 10.3 The differences between the role of the pious women in the canonical Gospels and in the writings of Maria Valtorta.



In the canonical Gospels only four pious women supposedly went to the Sepulchre, but Maria Valtorta saw there were six.

1) Five women leave from the Supper House:

Mary of Magdala (the Magdalene, sister of Martha and Lazarus),

Martha, her sister,

Mary of Alpheus, sister-in-law of the Virgin Mary and mother of Jude Thaddeus, James the Less, Apostles, and also of Joseph and Simon.

Salome, mother of James the Great and John, and wife of Zebedee,

Susanna, the bride at the wedding in Cana of Galilee.

- 2) **Four** of them decide not to use the **Judicial Gate**, fearing the soldiers, but to go out by another Gate (the **Gate of the Water**) and then go round along the walls and take this opportunity to call on Johanna of Chuza, who begged Mary Magdalene to let her come with them.
- 3) **The Magdalene**, who is in a hurry to reach the Sepulchre, sprints along the road and goes in by the Judicial Gate, to be quicker. She reassures her companions saying that she will go ahead and take a look.
They will then follow her with Johanna. She will stand in the middle of the road, should there be any danger, and in that case, they will turn back if they see her. Besides, she has a purse full of money with her to give to the guards in case of need. Surely seeing it, they will let them do what they want.
- 4) **Near the Sixtus**, they part again: **Susanna and Salome** “*proceed along the road*”, while
- 5) **Martha and Mary of Alphaeus** knock at **Johanna’s** iron door.
- 6) As the little group consisting of **Martha, Mary of Alphaeus and Johanna**⁴⁶ leaves “*the mansion house to join their companions, the short but strong earthquake takes place, creating a panic again in the people of Jerusalem, still terrorised by the events of Friday. The three women retrace their steps precipitately, and they remain in the large hall, among maidservants and servants who are howling and imploring the Lord, fearing new shocks...*”⁴⁷
- 7) ⁴[...] **The Magdalene**, instead,⁴⁸ *is just on the border of the path that takes one to the vegetable garden of Joseph of Arimathea, when she is caught in the powerful and also harmonious roar of this heavenly sign, while, in the faint rosy light of dawn, that is advancing in the sky, where to the west a persistent star still resists, and that makes fair the so far greenish light, a very bright light appears and descends like an incandescent wonderful globe, cutting the calm air in a zigzag course.*
Mary of Magdala is almost grazed and thrown on the ground by it. She bends for a moment whispering: «My Lord!» and then she straightens up like a stalk after the wind has passed by, and she runs towards the kitchen garden even faster.

⁴⁶See Maria Valtorta, *The Gospel As Revealed To Me*, 619.2, CEV.

⁴⁷*Ibid*, 619.3, CEV.

⁴⁸See Maria Valtorta, *The Gospel As Revealed To Me*, 619.4, CEV.

She enters it quickly, and goes towards the sepulchre in the rock as fast as a bird that is chased and is looking for its nest. But, no matter how fast she runs, she cannot be there when the heavenly meteor acts as a lever and as a flame on the seal of lime, placed as a reinforcement for the heavy stone, or when with the final crash the stone door collapses, causing such a shake that joins the one of the earthquake, which, although of a short duration, is so violent that it knocks the guards down as if they were dead.

When Mary arrives, she sees the useless jailors of the Triumpheer thrown on the ground like a sheaf of mown corn. Mary Magdalene does not associate the earthquake with Resurrection. But looking at the spectacle, she thinks it is a punishment of God for the desecrators of Jesus' Sepulchre, and she falls on her knees saying: «Alas! They have stolen Him!» She is really disconsolate and weeps like a girl who has come, being sure that she would find her father whom she was looking for, and instead finds the house empty.

⁵She then stands up and runs away to go to Peter and John. ⁴⁹ And as she thinks of nothing but of informing the two, she forgets to go and meet her companions and remain on the road, but as fast as a gazelle she goes back the road she came, she passes through the Judicial Gate, and flies through the streets, which are a little more crowded, and she rushes against the door of the hospitable house and knocks at it furiously. [...].

- 8) *⁶[...] In the meantime, **Susanna and Salome**, after leaving their companions and reaching the walls, are caught in the earthquake. Frightened, they take shelter under a tree and remain there, torn between their desire to go to the Sepulchre or to run to Johanna's. But love overcomes fear and they go towards the Sepulchre. They are still frightened when they enter the garden and see the senseless guards... they see a bright light come out of the open Sepulchre.*

Their fright increases and reaches its climax when, holding each other's hand to pluck up courage, they peep in from the threshold and in the dark sepulchral cave, they see a bright most beautiful creature, that smiling kindly greets them from the place where it is standing: leaning on the right hand side of the anointment stone,

⁴⁹Ibid, 619.5, CEV.

which, grey as it is, disappears behind so much incandescent brightness. They fall on their knees, utterly astonished. But the angel speaks to them gently:

«Be not afraid of me. I am the angel of the divine Sorrow. I have come to rejoice at its end. The sorrow of the Christ, His humiliation in death is over. Jesus of Nazareth, the Crucified Whom you are looking for, has risen from the dead. He is no longer here! The place where He was laid is empty. Rejoice with me. Go. Tell Peter and the disciples that He has risen and will precede you in Galilee. You will see Him there for a short time, as He said.»

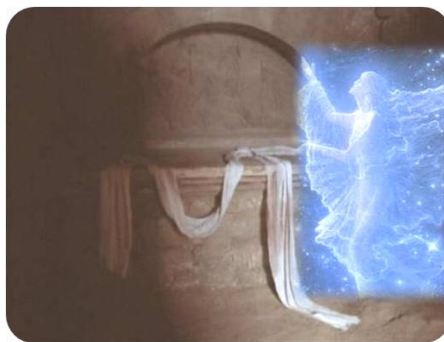


Image composed by the author.

The women fall with their faces on the ground, and when they raise them, they run as if they were chased by a punishment. They are terrorised and they whisper: «We shall die now! We have seen the angel of the Lord!»

They calm down a little in the open country and they consult with each other. What are they to do? If they relate what they have seen, they will not be believed. If they say where they come from, they may be charged by the Judaeans with the murder of the guards. No. They cannot say anything to friends or to enemies...

Fearful, dumbfounded, they go back home along a different road. They go in and take shelter in the Supper Room. They do not even ask to see Mary... And in there they think that what they have seen is nothing but a deception of the Demon. Humble as they are, they conclude that «it is not possible that they have been granted to see the messenger of God.

*It is Satan who wanted to frighten them to send them away from there. [...]*⁵⁰

⁵⁰ See Maria Valtorta, *The Gospel As Revealed To Me*, 619.6, CEV.

- 9) ⁷...*The third group, that of **Johanna, Mary of Alphaeus and Martha**, when they see that nothing new is happening, decides to go where their companions are certainly waiting for them. They go out into the streets, where by now there are frightened people, who comment on the new earthquake connecting it with the event of Friday, and see also things which do not exist.*

«It is better if they are all frightened! The guards may be so as well and will raise no objection» says Mary of Alphaeus. And they walk fast towards the walls.⁵¹

- 10) ⁸*But while they are going there, **Peter and John, followed by the Magdalene**, have arrived at the garden. And John, who runs faster, is the first to arrive at the Sepulchre. The guards are no longer there and neither is the angel there anymore.*

John, timid and sorrowful, kneels down at the open entrance to venerate and get some indication from the things he sees.⁵² But he only sees, heaped on the floor, the linen cloths placed on the Shroud. «There is really nothing Simon! Mary has seen accurately. Come, come in, look.»⁵³

- 11) **Peter** too, breathless after so much running goes into the Sepulchre, he [...] ⁸*finds it hard to see, and has to help himself with his hands to ascertain what the situation is... He touches, trembling, the table of the anointment, and feels that it is empty...*

«He is not here, John! He is not here!... Oh! come here! I have wept so much that I can hardly see in this poor light.»

*John stands up and goes in. And while he does so, Peter discovers **the sudarium in a corner, folded diligently and within it the Shroud rolled up carefully.**⁵⁴*

*«They have really abducted Him. **The guards were not here for us, but to do that...** And we have let them do it. By going away, we have allowed that...»*

⁵¹Ibid. 619.7. CEV.

⁵²Author's Note: the wide rectangular strips that Joseph had placed on the Shroud that passed from right to left, making the Shroud adhere to Jesus' Body.

⁵³Ibid. 619.8. CEV.

⁵⁴Author's Note: Unfortunately, none of them thought of picking up the linens of death. They were all so upset by the events of those days that they did not think of it.

«Oh! where will they have put Him?»

«Peter, Peter! This... is really the end!»

The two disciples come out looking annihilated.

«Let us go, woman. You will tell the Mother...»

«I am not going away. I am staying here... Somebody will come... Oh! I am not coming... There is still something of Him here. The Mother was right... To breathe the air where He was is the only relief left to us.»

«The only relief... Now you also can see that it was nonsense to hope...» says Peter.

*Mary does not even reply to him. **She crouches on the ground, close to the entrance, and weeps, while the others go away slowly.***

[...].⁵⁵

This sign of the Shroud rolled up carefully inside the Sudarium is not seen by Peter as proof of the Resurrection, but as proof that Jesus' Body has been "stolen" and he falls into despair. John too seems to believe the same thing and his exclamation: *«Peter, Peter! This... is really the end!»* appears to be in total contradiction with what he himself wrote in his Gospel many years later ("and he saw and believed"), unless one takes his words – as I did initially – to mean that by finding the Sepulchre empty he now believed what Mary of Magdala had said.

It was only a long time afterwards, during a translation project on John the Evangelist, that the Lord made me find a dictation that allowed me to realise my mistake and understand the reason behind this supposed contradiction in John's words.

Please read the excerpt in the footnote below to clear the misunderstanding. In His dictation, Jesus is praising John's humility, using several examples, including one in particular, that explains John's strange behavior on that far-gone Easter morning⁵⁶.

⁵⁵See Maria Valtorta, *The Gospel As Revealed To Me*, 619.8, CEV.

⁵⁶See Maria Valtorta, *The Gospel As Revealed To Me*, 464, CEV. 31st July 1946. *Jesus says: «[...] Even after the honor of becoming the "son" of the Mother of God he does not become elated and describing the Resurrection he says once again: "Peter and the other apostle (who had been informed by Mary of Lazarus of the empty tomb) came out and went... They ran... but the other disciple ran faster than Peter and arrived first, and he bent down and saw... but did not go in... A gesture of gentle humility!*

Now, everything is clear. Who would have thought! John does not want to offend his friend and Pontiff Peter unnecessarily, and lets him believe that he had not understood either!

- 12) Some instants later, Mary Magdalene sees a light coming out from the Sepulchre and then *through her tears* she sees the two angels and, first among all the disciples (but after the Virgin Mary), she has the vision of the Risen Lord, who tells her, *hardly touching her forehead with the tips of His fingers*:

“Do not touch Me! (‘Noli Me tangere!’) I have not yet ascended to My Father in this appearance. Go to My brothers and friends, and tell them that I am ascending to My Father and yours, to My God and yours. And then I will come to them.”

*And Jesus disappears, absorbed by an unsustainable light.*⁵⁷

He, the favorite, the faithful disciple, lets Peter, the chief, although a cowardly sinner, enter first. He does not judge him. He is his Pontiff. Nay, he supports him with his holiness, because also "chiefs" may need, they do actually need subjects to support them.

How many subjects are better than their "chiefs"! O holy subjects, never refuse to be pitiful towards your "chiefs", who bend under the weight which they cannot bear, or who are made blind or inebriated by the vanity of honours. O holy subjects, be the Simons of Cyrene for your Superiors, and you, too, My little John, because I am speaking to you on behalf of everybody, of all the "Johns" who run ahead and lead the "Peters", and then stop letting them go in, out of respect for their office, and who – oh! what a masterpiece of humility! – in order not to mortify the "Peters" who, are not capable of understanding and believing, go as far as to appear and make people believe that they also are as dull and incredulous as the "Peters". [...]».

⁵⁷*Ibid.* 619.10, CEV.



Image 22. The Lord appears to the Magdalene.
(Obtained from the Web.)

- 13) ¹¹*Mary kisses the ground where Jesus was and she runs towards the house. She goes in like a rocket, because the main door is half open, to let the master pass, who is going to the fountain; she opens the door of **Mary's** room and drops on Her breast shouting: «He has risen! He has risen!» and she weeps happily.*
- 14) *And while **Peter** and **John** rush there, and **Salome** and **Susanna**, still frightened, come from the Supper Room and listen to her narration,*
- 15) ***Mary of Alphaeus with Martha and Johanna** come in, from the street, and out of breath they say «that they have been there as well, and they saw two angels, who said that they were the Guardian of the Man-God and the angel of*

His Sorrow, and ordered them to tell the apostles that He had risen from the dead.»⁵⁸

- 16) But as **Peter** shakes his head, they insist, but they are not believed and Mary, the blessed Mother, is silent supporting the Magdalene...⁵⁹
- 17) **Mary of Alphaeus says to Salome:** «Let the two of us: go back there. Let us see whether we are all intoxicated...» And they run out. The other women remain there, quietly derided by the two apostles, near **Mary** Who is silent, engrossed in a thought that each interprets in a personal manner, and no one realises that it is ecstasy.
- 18) The **two elderly women** come back: «It is true! It is true! We have seen Him. He said to us, near Barnabas' vegetable garden: "Peace to you. Be not afraid. Go and tell My brothers that I have risen from the dead, and that they should go within a few days to Galilee. We shall be together again there". That is what He said. Mary (the Magdalene) is right. We must inform those who are at Bethany, Joseph, Nicodemus, the most faithful disciples, the shepherds, we must go and do, and do... Oh! He has risen!...» and they all weep happily.[...]⁶⁰
- 19) «H'm! Women!...» **Peter** shrugs his shoulders and is about to go away.⁶¹
- 20) ¹³Then **the Mother**, Who still has on Her heart **the Magdalene**, who is weeping like a willow-tree in a downpour, for her too great joy, and who kisses Her fair hair, raises Her transfigured face and says a short sentence: «**He has really risen. I have had Him in My arms and I kissed His Wounds.**» She then bends over the head of the passionate woman and says: «Yes, joy is even stronger than sorrow. But it is only a grain of sand compared to what will be your ocean of eternal joy. You are blessed because you made your spirit speak above reason.»
- 21) Peter dare not deny any longer... and with one of those sudden changes of the old Peter, who is coming back to light again, he says and shouts, as if the delay depended on the others and not on him: «Then, if it is so, we must let the others know. Those

⁵⁸See Maria Valtorta, *The Gospel As Revealed To Me*, 619.11, CEV.

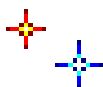
⁵⁹*Ibid.* 619.12, CEV.

⁶⁰*Ibid.* 619.12, CEV.

⁶¹*Ibid.* 619.12, CEV.

spread out in the country... look for them... take action... Come on, get a move on. If He really should come... let Him at least find us», and he does not realise that again he confesses that he does not believe blindly in His Resurrection.⁶²

- 22) That very night Jesus appears to the Apostles, but Thomas was not present because no one can find him.



That's it! I think the jigsaw has come together now and all the pieces have found their correct placing.

Of the four Evangelists, only John (together with Peter) has witnessed the events of the morning of the Resurrection. His account is perfectly reliable and he describes everything he wishes to highlight with great accuracy.

As already mentioned, a comparison of the accounts given by the other three Evangelists raises several questions. However, none of them was present at the event: Matthew was fleeing, while Mark and Luke only recorded the event several years later, after hearing the story from the Mother, from Peter, from other apostles and disciples.

Maria Valtorta is able to see the facts in their context and to provide an entirely logical reconstruction, bringing everything together and “correcting” the description of events to reflect reality.

⁶²See Maria Valtorta, *The Gospel As Revealed To Me*, 619.13, CEV.

11. ADDITIONAL EXPLANATIONS REGARDING THE LINENS OF DEATH.

11.1 The dialogue between John and the Virgin Mary in the places of the Passion.

In order to better understand how John could say in his Gospel (so many years later) that he “*saw and believed*”, one should remember that he had also been given the exceptional opportunity to repeatedly see⁶³ the “*second Shroud*” (that is the Shroud that is now kept in Turin) all in one piece, before it went yellow and before it suffered damage by two fires.

One should also read the dialogue that took place between the Virgin Mary and John, after Jesus’ Ascension into Heaven, to see that, up to a certain point, SHE did not know where the bandages, the **Sudarium**, and the second *Shroud* (she already had the first one) might be either.

If this **Sudarium** had been so special (as some experts want us to believe), it too would have been given to the Mother and Maria Valtorta would have told us about it!

Maria Valtorta, *The Gospel As Revealed To Me*, 643.1-8, CEV.

8th September 1951

¹It is dawn. A clear summer dawn. Mary, with faithful John, leaves the little house at Gethsemane and walks quickly through the silent desert olive-grove. Only the singing of some birds and the chirping of nestlings break the deep silence of the place.

Mary without any hesitation directs Her steps towards the rock of the Agony. She kneels against it, She kisses where some thin fissures in the rock still show rusty-red traces of Jesus' Blood that penetrated into the fissures and coagulated there. She caresses them, as if She were still caressing Her Son or part of Him. John, standing behind Her, watches Her and weeps silently, wiping his eyes quickly when Mary makes the

⁶³Author’s Note: The same opportunity was also given to Maria Valtorta, who saw the *second Shroud* being given to the Virgin Mary by the two buriers and Lazarus, the good friend of Jesus whom Jesus raised from the dead.

11. ADDITIONAL EXPLANATIONS REGARDING THE LINENS OF DEATH. 11.1 The dialogue between John and the Virgin Mary in the places of the Passion.

gesture of standing up, he even helps Her to do so, and he does it with so much love, veneration and compassion.



Image 23. Gethsemane, the old olive-tree.
(Obtained from the Web.)

²Mary now goes down to the open area where Jesus was captured. Also there She kneels down and She bends to kiss the earth, after asking John: «Is this exactly the place of the horrible ill-famed kiss that contaminated this place even more than the filthy corrupting conversation of the Serpent with Eve disgraced the earthly Paradise?»

She then stands up saying: «But I am not Eve. I am the Woman of the *Ave*. I turned things upside down. Eve threw what belonged to Heaven into the filthy mud. I have accepted everything: incomprehension, criticism, suspicion, sorrow - how many sorrows and of how many kinds, before the supreme grief - to remove from the filthy mud what Eve and Adam had thrown into it, and elevate it again towards Heaven. The demon was not able to speak to Me, although he tried to, as he tried with My Son, to destroy the redemption plan definitively. He was not able to speak to Me, because I closed My ears to his voice and My eyes to his sight, and above all I closed My heart and

11. ADDITIONAL EXPLANATIONS REGARDING THE LINENS OF DEATH. 11.1 The dialogue between John and the Virgin Mary in the places of the Passion.

My spirit against every attack of what is not holy and pure. My limpid *ego*, but which, like a pure diamond, cannot be scratched, opened only to the announcing Angel. My ears listened only to that spiritual voice, and so I repaired and rebuilt what Eve had damaged and destroyed. I am the Woman of the *Ave* and of the *Fiat*. I restored the order upset by Eve. And now I can remove and wash with My kiss and My tears the impression of that cursed kiss and of that contamination. The greatest of all of them, because it was done not by a creature to a creature, but by a creature to his Master and Friend, to his Creator and God.»

³She then goes towards the gate⁶⁴, which John opens. They come out together from Gethsemane, they go down to the Kidron, they cross the little bridge, and there also Mary kneels down to kiss the rustic parapet of the bridge, on the spot where Her Son fell on it. She says: «**Every place where He suffered supreme sorrows and abuse is sacred to Me.** I should like to have everything in My little house. But it is not possible to have everything!». [...]

[...] ⁶Golgotha is now close at hand, and Joseph's vegetable garden is even closer. When they reach the latter, Mary does not go in. She goes to Golgotha first. **And in the places where particular episodes took place during the Passion, that is, in the places of His falls, of His meeting with Nike and with Her as well, She kneels down and kisses the ground.**

When She arrives at the summit, Her kisses become more frequent at the place of the Crucifixion. Kisses and tears, the former almost convulsive, the latter calm, but as thick as rain, fall on the yellowish earth wetting it and making its yellowish colour darker.

A little plant has come up just where the earth was moved to plant

⁶⁴ Author's Note: From Maria Valtorta's writings, we know that all of Gethsemane was fenced with a high wall and closed with a gate whose keys were held only by the Virgin Mary and by Lazarus, the owner of the olive grove.

11. ADDITIONAL EXPLANATIONS REGARDING THE LINENS OF DEATH. 11.1 The dialogue between John and the Virgin Mary in the places of the Passion.

the cross there, a humble wild little plant, with heart-shaped leaves and little flowers as red as rubies. Mary looks at it, She becomes pensive, then She removes it delicately from the soil with a little loose earth, She lays it in the hem of Her mantle, saying to John: «I will put it in a vase. **It looks like His blood, and it has come up in the earth made red by His Blood.** It is certainly a seed carried by the whirlwind of that day, it came from who knows where and fell there who knows why, to take root in the dust fertilised by that Blood. I wish it were so for all the souls! Why is the majority of them more reluctant than the arid and cursed earth of Golgotha, the place of torture for highwaymen and killers, and of the deicide of a whole people? Cursed? No. He has sanctified this dust. Cursed by God are those who turned this hill into the place of the most horrible, unjust, sacrilegious crime that will ever be on the Earth.»

Now Her sobs are joined to Her tears.

John embraces Her shoulders with his arm, to make Her feel all his love, and he convinces Her to leave that place, which is too sorrowful for Her.

⁷They go down to the foot of the hill again. **They go into Joseph's vegetable garden.** The Sepulchre shows its inside with a wide opening, no longer closed by the stone, which is still lying overturned on the ground among the grass. It is empty inside. All traces of the Deposition and of the Resurrection have disappeared. It looks like a sepulchre that has never been used.

Mary kisses the stone of the unction, She casts loving glances at the walls. Then She asks John: «**Tell Me once again how you found things here, when you came here with Peter at dawn of the Resurrection.**»

And John, moving here and there, outside and inside the Sepulchre,

11. ADDITIONAL EXPLANATIONS REGARDING THE LINENS OF DEATH. 11.1 The dialogue between John and the Virgin Mary in the places of the Passion.

describes how the things were and what he and Peter did, and he ends by saying: **«We should have collected the linens. But we were so upset by all the events of those days that we did not think about it. When we came back here, the linens were no longer here.»**

«Those of the Temple must have taken them, to desecrate them» says Mary interrupting him and weeping. And She concludes: «Not even Mary of Magdala thought that they should have been taken away to be given to Me. She was too upset as well.»

«The Temple? No. I think that Joseph has taken them.»

«He would have told Me... Oh! Jesus' enemies must have taken them for a last insult!» says Mary moaning.

«Do not weep, do not suffer any more. He is now in His glory. In infinite perfect love. Hatred and insults can no longer touch Him.»

«That is true. But those linens...»

«They would be the cause of sorrow to You, **as is the first Shroud that You have not the strength to spread out, because besides the traces of His Blood, there are those of the filthy things thrown on that Most Holy Body.**»

«That shroud, yes. But these linens, no. They absorbed what trickled from Him when He no longer suffered... Oh! you cannot understand!»

«I see, Mother. But I did not think that You, Who are certainly not separated from Him-God, as we are, and even more are the simple believers in Him, felt so strong the desire, even more, the need to have something of Him, the tortured Man. Forgive my stupidity. Come... We will come back here again. Let us go now, because the sun is rising more and more, it is strong, and long is the road we have to take in order to avoid the town.»

⁸They come out of the Sepulchre, and then of the vegetable garden,

11. ADDITIONAL EXPLANATIONS REGARDING THE LINENS OF DEATH. 11.1 The dialogue between John and the Virgin Mary in the places of the Passion.

and along the same road by which they came, they go back to Gethsemane. Mary walks quickly and silently, all wrapped up in Her mantle. She has only a sensation of disgust and horror when She passes near the olive-grove where Judas hanged himself and near the country house of Caiaphas, and She whispers: **«Here he completed his damnation of an unrepentant soul in despair⁶⁵, and there he finalised the deal.»**

And now no one tell me that the Virgin Mary was not interested in those relics (as it has been suggested), as this dialogue has just proven that the opposite is true.

⁶⁵ Author's Note: The Mother's words provide additional confirmation of Judas' damnation, repeatedly proclaimed in both the Bible and Maria Valtorta's writings.

12. WHAT DO THE CES EXPERTS TELL US ABOUT THE “SUDARIUM” OF OVIEDO?

12.1 Analysis: Part 1.

Let us now examine what the CES⁶⁶ experts tell us about this cloth – which they identify as the **Sudarium** that was placed on Jesus’ Face after the deposition, that was then left in the Sepulchre and which they believe was “taken by Peter on the day of the Resurrection” – so that we can see the differences between their interpretations and the writings of Maria Valtorta.

“Using the means of modern forensic medicine, the CES scientists⁶⁷ have been able to obtain some incredible information from this small piece of cloth, including its age, the route it followed to reach Spain, the cause of death of the person whose face it covered, and the fact that it was wrapped and then wrapped again twice around the head”.

As we know from Maria Valtorta’s writings, the **Sudarium** that was placed on Jesus’ Face over the Shroud and that never actually came into contact with His Face and wounds and consequently could not be impressed with it (as the Shroud was), has nothing to do with this “**Sudarium**”, examined by CES experts.

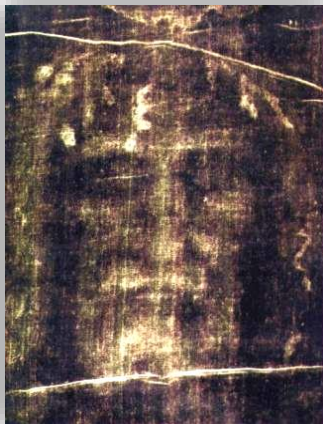


Image 24. The Face on the Shroud. (Obtained from the Web.)

⁶⁶Centro Español de Sindonologia.

⁶⁷ Author’s Note: All the information reported is taken from the following website:
www.preghiereagesuemaria.it/sala/il_sudario_di_oviedo.htm.
See again Chapter 1.

12. WHAT DO THE CES EXPERTS TELL US ABOUT THE “SUDARIUM” OF OVIEDO? 12.1 Analysis: Part 1.

If we were to think that this **Sudarium** of Oviedo was placed on Jesus’ Face during the deposition, before He was wrapped into the first and the second Shroud, *and then wrapped again twice around the head* (but we don’t know where and when), why is it that the Shroud itself bears such a clear impression of Jesus’ Face?

From Maria Valtorta’s writings, we know that no sudarium was placed on Jesus’ Face at the time of the deposition. On the contrary, on two separate occasions (after the deposition and during the burial), the Virgin Mary used Her veil to try to clean and dry Jesus’ Body, including His Face.

Maria Valtorta, *The Gospel as revealed to me*, 609.33, CEV.

³³When on the ground, they would like to lay Him on the sheet⁶⁸ that they have spread on their mantles. But Mary wants Him. She has opened Her mantle, letting it hang on one side, and She is sitting with Her knees rather apart to form a cradle for Her Jesus.

While the disciples are turning round to give Her Son to Her, the crowned head falls back and the arms hang down towards the ground, and the wounded hands would rub on the soil, if the pity of the pious women did not hold them up to prevent that.

He is now in His Mother's lap... And He looks like a big tired child who is asleep all cuddled up in his mother's lap. Mary is holding Him **with Her right arm round the shoulders of Her Son and Her left one stretched over the abdomen to support Him also by the hips.**

Jesus' head is resting on His Mother's shoulder. And She calls Him... She calls Him in a heart-rending voice. She then detaches Him from Her shoulder and caresses Him with Her left hand, She takes and stretches out His hands and, before folding them on His dead body, She kisses them and weeps on their wounds. Then She caresses His cheeks, particularly where they are bruised and swollen, She kisses His sunken eyes, His mouth lightly twisted to the right and half-open. [...]

⁶⁸ Author’s Note: The first shroud.

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³³ [...] With a trembling hand She parts His ruffled hair, She tidies it and weeps, speaking in a low voice, and with Her fingers She wipes the tears that drop on the cold body covered with blood **and She thinks of cleaning it with Her tears and Her veil, which is still round Jesus' loins.** And She pulls one end of it towards Herself and She begins to clean and dry the holy limbs with it. And She continually caresses His face, then His hands and His bruised knees and then reverts to drying His Body, on which endless tears are dropping.

Maria Valtorta, *The Gospel as revealed to me*, 610.3, CEV.

³ [...] While they prepare the bandages and spices on a sort of shelf in a corner, in the light of two torches, Mary bends over Her Son weeping. **And once again She wipes Him with Her veil, which is still round Jesus' loins.**

It is the only washing that Jesus' Body has, this one with His Mother's tears, and if they are copious and abundant, they serve to remove the dust, sweat and blood of that tortured Body only superficially and partly.

Couldn't the Mother's repeated cleaning and wiping of the Son's Body be a much simpler and reasonable explanation of why the “Sudarium of Oviedo” appears to have been wrapped around the head twice?

The experts also tell us that: *“**Made of taffeta-woven linen**⁶⁹, **the cloth measures approximately 53cm x 86cm.** It was originally white but it is now stained, dirty, and creased. The only marks that are visible to the naked eye are some brown stains of varied intensity. On a microscope, obviously, a lot more can be seen, including less clearly-defined stains, pollen fragments, traces of aloe and myrrh, etc.”*

The very fact that the cloth is described as “*made of taffeta-woven linen*” should make us see what this cloth had really been made for.

⁶⁹ Author's Note: Indeed, the Veil that Mary wore that day was made of fine white linen, which She had woven herself.

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The **sudarium** used by the Jews was a large napkin and perhaps one should also wonder whether it *was* made of linen, considering that it was meant to be placed on a dead person’s face. This type of cloth seems much more suitable for a woman’s “veil”, as the veil described by Maria Valtorta.

I also do not agree that “*The only marks that are visible to the naked eye are some brown stains of varied intensity*”. As you will have noticed from the photographs that I have included in this book, a lot more than just stains can be seen. It is a matter of knowing what to look for, after having been given very clear and precise information.

The traces of aloe and myrrh confirm that Mary’s hands, which had repeatedly touched the Son’s Body, left some ointment on the veil. The same veil that she took with Her to the Supper House and which She would never have left in the Sepulchre, as it was covered in Jesus’ blood.

The CES scientists also found that: “*the cloth was placed on the face of a deceased male and that it had been folded, although not in the middle, and pinned behind the head. The cloth was not wrapped entirely around the head because the right cheek was almost leaning on the right shoulder, suggesting that the body was still on the cross*”.

We have just learned from Maria Valtorta’s writings that:

Maria Valtorta, *The Gospel as revealed to me*, 609.33, CEV.

[...] ³³When on the ground, they would like to lay Him on the sheet⁷⁰ that they have spread on their mantles. **But Mary wants Him.** She has opened Her mantle, letting it hang on one side, and She is sitting with Her knees rather apart to form a cradle for Her Jesus.

While the disciples are turning round to give Her Son to Her, the crowned head falls back and the arms hang down towards the ground, and the wounded hands would rub on the soil, if the pity of the pious women did not hold them up to prevent that.

⁷⁰ Author’s Note: The first shroud.

He is now in His Mother's lap... And He looks like a big tired child who is asleep all cuddled up in his mother's lap. Mary is holding Him with Her right arm round the shoulders of Her Son and Her left one stretched over the abdomen to support Him also by the hips.

Jesus' head is resting on His Mother's shoulder. And She calls Him... She calls Him in a heart-rending voice. She then detaches Him from Her shoulder and caresses Him with Her left hand, She takes and stretches out His hands and, before folding them on His dead body, She kisses them and weeps on their wounds. Then She caresses His cheeks, particularly where they are bruised and swollen, She kisses His sunken eyes, His mouth lightly twisted to the right and half-open. [...]

The experts also tell us that: *“The cloth also shows a series of four stains (that is, mirror-image stains on both sides of the folded cloth), consisting of one part blood to six parts pulmonary oedema fluid, a substance that collects in the lungs when a crucified person dies from asphyxiation and which, if the body is moved or shaken, can leak out from the nostrils”.*

That the bloodstains are a mirror-image of each other is obvious, as the Virgin Mary folded the veil when it was taken off Jesus' body during the burial and brought it back with Her to the Supper House.

If, however, we have well understood some of the images that I have pointed out earlier in this book, we can certainly see that those images cannot be explained by science alone, as they photograph in blood something that is seen from an overhead camera angle, such as the various hand impressions, an open eye, the nose and mouth, the chest wound, the hand that enters the wound and, first and foremost, the tip of a human heart!

A similar phenomenon can be seen on the cloak of the Guadalupe visionary, Juan Diego. The cloak (The Tilma) which is kept in the Shrine that was built after the apparition, shows an image of the Virgin Mary as a young Indian girl called by devotees *Virgen morenita* (“mixed-race Virgin”), because of Her dark skin⁷¹.

⁷¹ Cf. https://it.wikipedia.org/wiki/Nostra_Signora_di_Guadalupe

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As to the “*pulmonary oedema fluid leaking out from the nostrils*”, this too can be easily seen on Mary’s veil, all you need to do is use the right color and contrast settings.

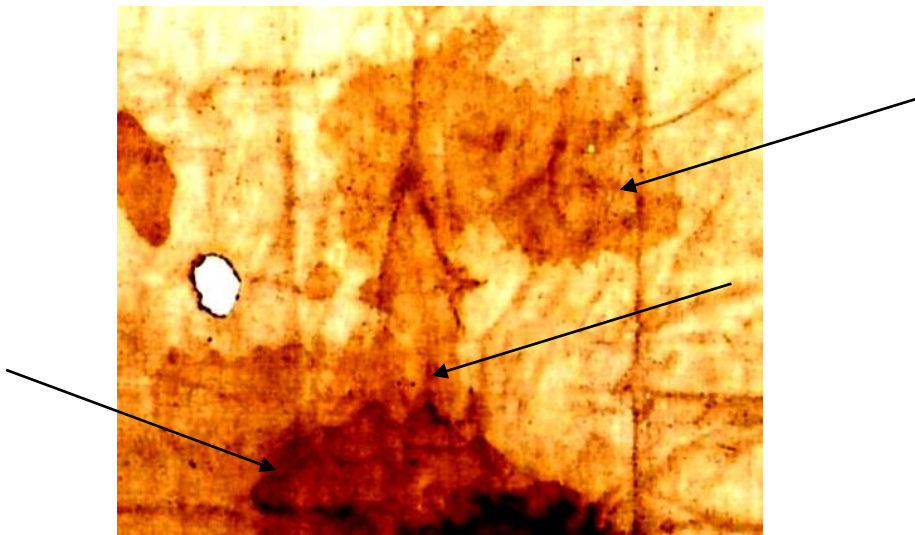


Image 25. The swollen eye, the nose and the blood dripping down the moustache, in the author’s interpretation. (Detail of the Sudarium of Oviedo.)

The CES experts also inform us that: “*Some of the stains are superimposed on each other, with clearly identifiable outlines, suggesting that the first stain had already dried when the next one formed*”.

The above makes perfect sense, considering that the Virgin Mary cleaned Jesus’ Body and Face on two separate occasions: first at the time of the deposition and then just before the rudimentary dressing, when She used Her veil to clean Her Son’s

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soiled Body, not only from the blood, but also from the *filthiness with which Israel struck the Son of its God* during the Way of the Cross.

If we remember the long dialogue between the Virgin Mary and John on the places of the Passion and Death of Jesus after His Ascension into Heaven⁷², we will also remember how upset Mary was that they did not know where the linens of death might be.

The answer that we are looking for can be found in the passage that describes the moment when the “second” Shroud was given to the Virgin Mary by Lazarus, Joseph of Arimathea and Nicodemus, that same Shroud that is now kept in Turin.

Maria Valtorta, *The Gospel as revealed to me*, 640.6-7, CEV.

Says Nicodemus,

⁶« [...] Then, with regard to the Shrouds, since I am no longer a Hebrew and consequently no longer subject to the prohibition of Deuteronomy⁷³ concerning carved images and castings, I was thinking of making a statue of Jesus crucified, as best I can – I will use one of my gigantic cedars of Lebanon – and of concealing one of the Shrouds inside it, the first one, if You, Mother, will give it back to us. It would always distress You too much to see it, because the filthiness with which Israel struck the Son of its God is visible on it. Furthermore, certainly because of the shocks it received when descending from Golgotha, shocks that continuously shifted that tortured Head, the image is so confused that it is difficult to distinguish it.⁷⁴

But that cloth, although the image is confused and it is dirty, is

⁷² Author’s Note: See Chapter 11.1.

⁷³ **Exodus** 20: 4; **Leviticus** 19: 4; **Deuteronomy** 4: 15-18; 5: 8.

⁷⁴ Author’s Note: The image is confused because it is formed only through contact of the Body with the cloth, a body that was tossed around significantly as it was being carried to the Sepulchre. Nothing miraculous in this first shroud then. The same reflection also applies to the first image on the second Shroud, which was also formed through contact...But what about the second image that gives us a quasi-negative of the Man who was covered by this second Shroud? A negative that when photographed by Pia gave us a positive result?

always dear and sacred to me, because on it there is always some of His blood and perspiration. Hidden in that sculpture it will always be safe, because no Israelite of the high castes will ever dare to touch a sculpture.

But the other one, the second Shroud, which was on Him from the evening of Preparation Day until the dawn of the Resurrection, must come to You. And – I am warning You so that You may not be too deeply moved in seeing it – and you must be informed that the more the days passed, the more clearly His image appeared, as He was after being washed.

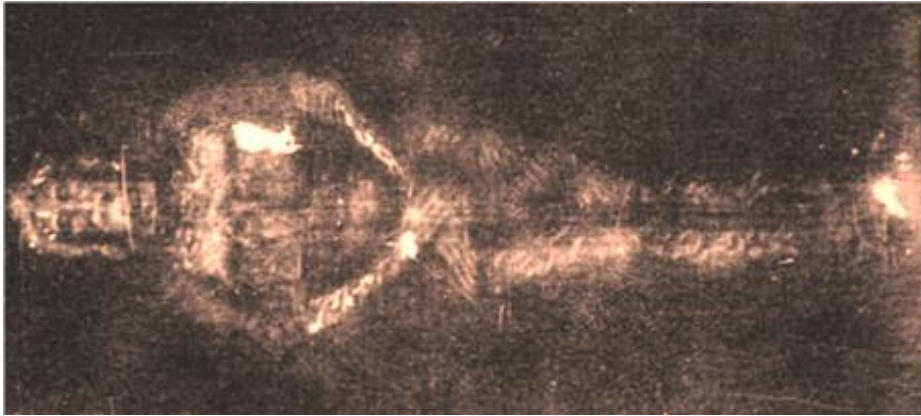
When we collected it from the Sepulchre, it seemed that it simply retained the impression of His members covered with the oils, and, mixed with them, the drainage of blood and serum from the many wounds. But either through a natural process⁷⁵ or, which is much more certain, by a supernatural will, a miracle of Him to give joy to You, the more time passed, the more precise and clear the impression has become. He is there on the cloth, handsome, imposing, even if wounded, serene, peaceful, also after so many tortures. [...]»

The lines are very clear, and clear are the signs, all the signs of the scourging, crowning with thorns, rubbing of the cross, bruises caused by blows received or by falls, and the wounds of the nails and of the lance.

Mary falls on Her knees, She kisses the cloth, She caresses those impressions, She kisses the wounds. She is distressed, but visibly happy to be able to have that supernatural miraculous image of Him. [...]

⁷⁵ Author’s Note: This phenomenon could be the “oxidation of the linen fibrils” mentioned by the CIS experts, which must certainly be seen in combination with the miracle of Resurrection. A miracle that will cause the second image of Jesus to form on the cloth and which will never be able to be scientifically explained, as it lies outside the understanding of science. As Jesus says, it would be better if men were just grateful for this amazing gift and believed with no need for proof. How could simple human science understand the miracle of the resurrection of a body that has been dead for 38 hours?

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**Image 26. Reconstruction of the second Shroud - that is the Shroud of Turin – after removing the stains and burn holes (negative/positive).
(Image taken from the Web)**

The CES experts continue, explaining that: *“Some of these stains are finger-shaped, clearly arranged in the area around the mouth and nose. Six different left-hand finger positions have been identified⁷⁶, probably left by someone who was trying to stop the flow of blood from the nose after the cloth had been wrapped around the man’s head”*.

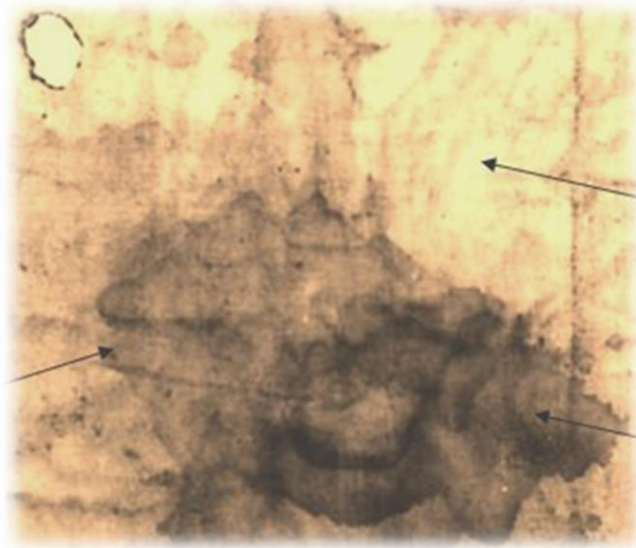
Indeed, the hand that cleaned Jesus over and over was the left hand of the Virgin Mary, as she was holding Jesus from behind with Her right arm, and the ‘cloth’ that She used was not a **sudarium** that had been placed on His Face after the deposition but possibly one end of Her veil. We should also keep in mind that Mary cleaned Jesus in the Sepulchre too, so it shouldn’t surprise us if we also found some right-hand impressions.

If this cloth had been placed on Jesus’ Face, where would the various left-hand or right-hand finger impressions (an overhead camera angle) come from? And how can they have been made by *“someone who was trying to stop the flow of blood from the nose”*? If someone places his hands on a sudarium on someone’s face, it is not the external impression of the hand, but the internal one that one leaves on the cloth!

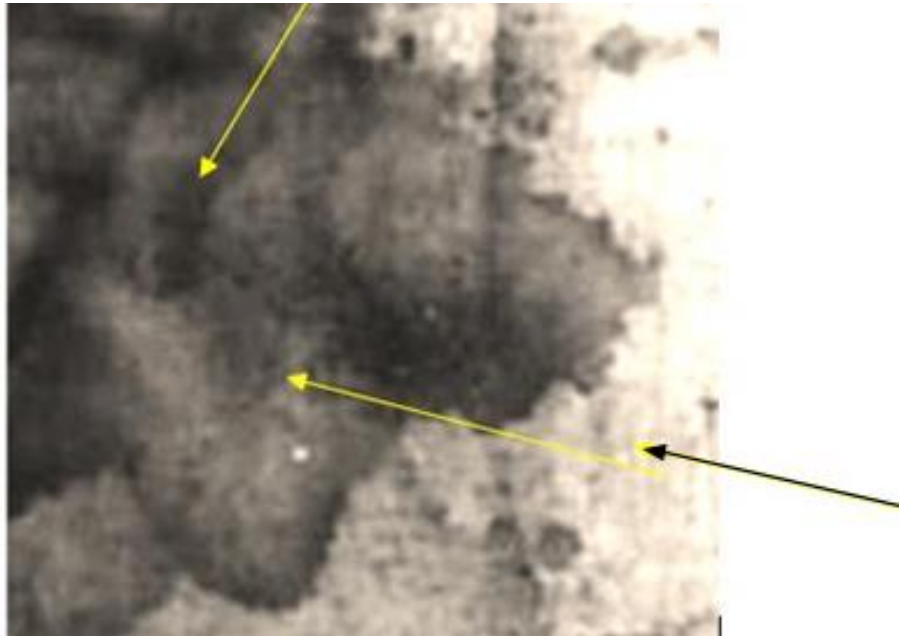
And the same goes for a hand that cleans a body with the end of a veil. Yet, on this cloth, we can even see the fingernails of that hand. Clearly, this must be a “sign” given by God as proof to an incredulous humanity.

⁷⁶ Author’s Note: Haven’t we just been told that nothing is visible to the naked eye?

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**Image 27. Some of the hand impressions that can be seen on the cloth (from an overhead camera angle?!).
(Composed by © Giovanna Busolini)**



**Image 28. The Sudarium of Oviedo. The hand that holds one end of the veil.
Note the nails and the closed fingers. Note also the warp and weft of the linen.
(Composed by © Giovanna Busolini)**

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The experts also tell us that:

“The arrangement and succession of the stains suggest a probable sequence of events.

The body must have been left on the cross for about an hour after death, with the right arm bent upwards and the head leaning forward and tilted to the right.”

Precisely. As previously explained, Jesus was left on the Cross while awaiting for Joseph and Nicodemus to come back with permission to unnailed Him.

His Body hung away from the Cross from the waist up and His Head was leaning forward and tilted to the right.

And more: *“The body, with the head still tilted to the right, was then moved and placed in a horizontal position on its right-hand side for approximately 45 minutes. It was then moved again, while someone (John perhaps?) was trying to contain the flow of fluid from the nose with their hand. Eventually the body was laid on its back.”*

According to Maria Valtorta’s writings, the sequence of events is as follows:

1) After Jesus died, Joseph and Nicodemus (on the advice of Centurion Longinus) hurried to go and see Pilate to obtain permission to take the Body of Jesus and, having obtained it, they went back to Calvary to unnailed Him and take Him to the Sepulchre. It is highly likely that this took an hour or more (as suggested by the CES experts).

2) Jesus is unnailed from the Cross and placed on Mary’s lap.

3) The Virgin Mary changes Jesus’ position.

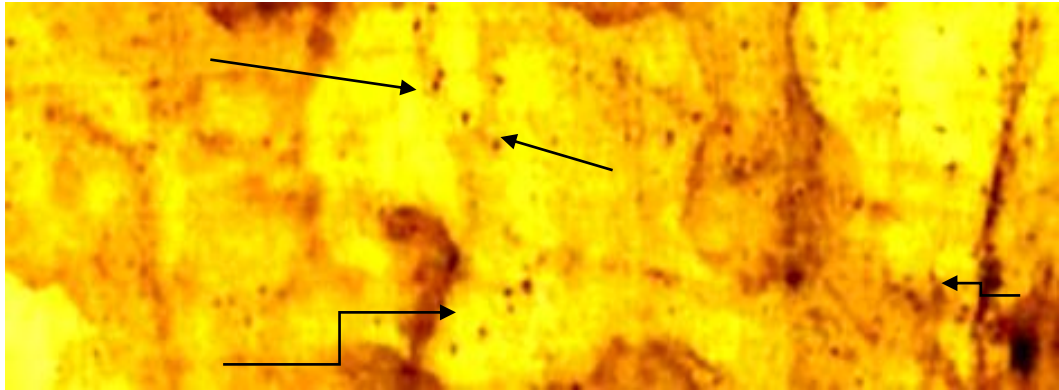
4) Jesus is removed from His Mother’s lap and placed on the first shroud, which is spread on the mantles of the disciples

5) and is taken hurriedly to a vegetable garden that belongs to Joseph of Arimathea, at the end of which a new sepulchre that was never used before is ready.

Another piece of important information that the CES experts give us (and which I have already mentioned) is the fact that:

“Other stains, in addition to those left by the pulmonary oedema fluid, include some small blood dots caused by tiny sharp objects, presumably thorns.”

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**Image 29. The small dots of blood caused by thorn punctures.
(Detail of the cloth of Oviedo).
(Composed by © Giovanna Busolini)**

As explained in the chapter on the Deposition, Maria Valtorta tells us that the Virgin Mary wanted to remove the thorny crown from Jesus’ Head and in doing so, She stung Her left hand repeatedly. It is therefore more than likely that this is Her blood. Indeed, for Her to be the perfect Co-Redemptrix, some of Her blood also needed to be shed on that day of Redemption and Peace between God and humanity!

Maria Valtorta, *The Gospel as revealed to me*, 609.32, CEV.

27th March 1945.

She would like to tidy His hair, as She has tidied His beard encrusted with blood. But in doing so, She touches the thorns. She stings Herself trying to remove that crown, and She wants to do it by Herself, with the only hand which is free,⁷⁷ and She rejects everybody saying: «No, no! I will! I will!» [...]

⁷⁷Author’s Note: The left hand.

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Image 30. Rose petal with an impression of Jesus' Face and crown of thorns.⁷⁸

12.2 Analysis: Part 2. The Sudarium of Oviedo and the Shroud of Turin.

As explained by the CES experts: *“The history of the Sudarium of Oviedo is well documented and much clearer than that of the Shroud of Turin. Most of the information comes from the historic works of Pelayo, bishop of Oviedo during the 12th century, who was able to reconstruct the route followed by the Sudarium from Palestine through Northern Africa to Spain, a route that is now corroborated by studies conducted on pollens. Numerous other documents exist, all confirming that the relic has always remained in Spain from the 17th century onwards.”*

The history of the Sudarium of Oviedo is certainly a lot more documented than that of the Shroud of Turin, but, as we have been able to see, it does not provide satisfactory information on what it truly is and how it was used.

I hope that all that has been said so far has opened some new possibilities and that the competent experts now will take them into serious consideration and will do all they can to verify all that can be scientifically verified, including the blood type of some small dots of blood caused by thorn punctures.

⁷⁸Author's Note: This rose petal (which I was able to see for myself) belongs to my friend David Murray, founder of the Australian Maria Valtorta Readers' Group: <http://www.valtorta.org.au/>. The image miraculously appeared on the petal and could then be photographed.

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In addition, as put by the CES experts, many of us can see that: *“If scientific data on the two funerary items were able to prove that both the Sudarium and the Shroud have come into contact with the same man, this would reinforce the authenticity of the latter, which has uncertain and far less documented origins (and which has been carbon-dated to the 14th century).”*⁷⁹

The CES experts also inform us that: *“The first and most evident coincidence is that the blood on both the Sudarium and the Shroud belongs to the same blood type, AB, which is very common in the Middle East but rare in Europe. Even more fascinatingly, the bloodstains on the Sudarium show remarkable correspondence with the ones on the Shroud. There are over seventy matching bloodstains in the face area and over fifty in the nape and neck area.”*

May all these coincidences be a cause of reflection for those who do not believe that the Shroud of Turin is Jesus’ real funerary cloth, given the exact correlation between the Shroud, the Veil of Oviedo, and the writings of Maria Valtorta, who certainly couldn’t know more than contemporary scientists who can rely on testing equipment that could not even be imagined back in the 1940s.

I will also ask you: “Who could have known all these incredible details and correlations between the Shroud of Turin and the Veil of Oviedo when not even the experts were aware of them?”

How could someone who was extremely ill and could not count on any computer-based or even paper-based aid be able to conduct the same massive effort (that I am able to do because I can rely on my computer, software, the Internet, and, most of all, the writings of Maria Valtorta) to assemble this mass of perfectly-matching details into the great jigsaw puzzle of the Passion, Death, and Resurrection of Jesus Christ?

In my opinion, this should be the right approach in reviewing the information and thoughts that I have carefully reported in this book, which seeks to be a source of

⁷⁹ Author’s Note: As to radiocarbon dating of the Shroud of Turin, we now know that its accuracy has been seriously questioned and refuted. For those of you who are not aware of the details, please see the article published on 21 March 2008 by journalist **Giancarlo Gjojelli** and the documentary presented by the BBC, containing some very interesting unpublished details. See Giovanna Busolini, *Science, the Holy Shroud and... Maria Valtorta. Radiocarbon dating c14.*

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assistance and encouragement to find out more, in support of the righteous consciences of the men and women of the third millennium.

Another important piece of information that we learn from the CES experts is that: *“The stains on the Sudarium are larger, especially in the area around the mouth and nose, indicating that the Sudarium was placed on the body a first time when the blood was still thinner.”*

Indeed, Maria Valtorta’s writings tell us that it was the Virgin Mary who cleaned the Face of Her Son as soon as He was placed in Her arms at the foot of the Cross.

True, covering a deceased person’s face with a small square cloth, known as sudarium, was a charitable Jewish practice. However, a cloth that measures 53cm x 86cm is certainly not a “small cloth” and, in any case, this is not a square cloth. It is also certain that the current measurements are not the original ones, as the veil was passed from person to person to person, and is now described as: *“originally white but now stained, dirty and creased”!*

In the Jewish customs, blood was believed to be the source of life and therefore anything that was stained with blood was buried together with the body. The Virgin Mary took no notice of this as She was so keen to keep any object that was somehow related to Her Son.

The CES experts give us their interpretation, which does not coincide with what we have read in Maria Valtorta’s writings:

“The stains in the face area run with no interruption from one end of the side hairline to the other, unlike the stains of the Face of the Shroud, which shows some stain-free areas on both sides of the face, at the height of the chin bandage that framed the face. We therefore know that, in accordance with Jewish customs, the Sudarium was first placed on the face and was then removed to tie the chin bandage in place. Lastly, as the Sudarium does not show any impressions of the body, we know that it was not placed back on the face, but was laid in the tomb separately.”

I don’t think it can be said that there are no images on the cloth of Oviedo after what we have been able to see from the chest wound.

On the other hand, I fully agree with the observations made regarding the chin bandage, as confirmed in Maria Valtorta’s writings.

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Maria Valtorta, *The Gospel as revealed to me*, 604, 30, CEV.

[...] His head is the last. After spreading it diligently, so that its features disappear under the layer of ointment, they tie it with a chin-bandage to keep the mouth closed. Mary moans more loudly. [...]

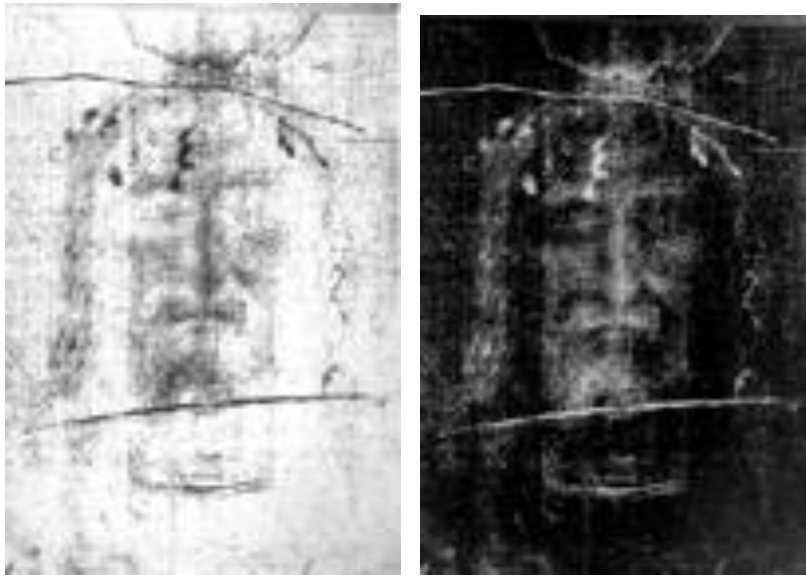


Image 31. The positive and negative of the Face on the Shroud of Turin.

Based on what we have learned from Maria Valtorta’s writings, it is clear that the **sudarium** that was placed on Jesus’ Face, on top of the Shroud, couldn’t have had much of an imprint on it, also considering what the CIS experts tell us regarding the external side of the Shroud⁸⁰, and most certainly couldn’t have had the imprint of Jesus’ chest wound and pierced Heart!

⁸⁰ See: www.sindone.it.

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Image 32. The chest wound as it appears on the Shroud of Turin.

The CES experts also tell us that: “The nose, visible⁸¹ on both the Shroud and the Sudarium, has been calculated to measure eight centimetres. On both cloths, the nose is swollen and shifted slightly to the right and the nasal cavities contain a lot of dirt and dust. This is plausible if the deceased person, very fatigued already, had had their arms tied to the heavy horizontal arms of the cross and had been unable to protect his face in the event of a fall.”

According to Maria Valtorta’s writings, the oedema was formed after the scourging at the pillar when a soldier *delivers a blow to Jesus' face striking it between the right cheekbone and the nose, which begins to bleed.*

Maria Valtorta, <i>The Gospel as revealed to me</i> , 604.30 and 608.1, CEV.
16th February 1944.
³⁰ [...] «Come on! Quick! Are You weak? Here is some refreshment.» says another soldier sneeringly. And with the shaft of his halberd he delivers a blow to Jesus' face striking it between the right cheekbone and the nose, which begins to bleed.

⁸¹ Author’s Note: Haven’t we just been told that nothing is visible to the naked eye?

Jesus opens His eyes and looks round. His eyes are veiled... He stares at the soldier who struck Him, wipes the blood with His hand, and then, with much effort, He stands up.



26th March 1945.

¹Some time goes by so, not more than half an hour, perhaps even less. Then Longinus, who is entrusted with the task of superintending the execution, gives his orders.

But before Jesus is taken outside, into the street, to receive the cross and set out, Longinus, who has looked at Him twice or three times, with a curiosity that is already tinged with compassion and with the expert eye of one who is accustomed to certain situations, approaches Jesus with a soldier and offers Him a refreshment: a cup of wine, I think. In fact he pours alight blond rosy liquid out of a real military canteen. «It will do You good. You must be thirsty. And the sun is shining outside. And the way is a long one.»

And Jesus replies to him: «May God reward you for your compassion. But do not deprive yourself of it.»

«I am healthy and strong... You... I am not depriving myself... And even if I were... I would do it willingly, to give You some solace... A draught... to show me that You do not hate heathens.»

Jesus no longer refuses and takes a draught of the drink. As His hands are already untied and He no longer has the cane or the chlamys, He can do it by Himself. But He refuses to take more, although the good cool drink should be a great relief to His fever, which is already showing itself in the red streaks that inflame His pale cheeks and His dry lips.

«Take some, take it. It is water and honey. It will give You strength and quench Your thirst... I feel pity for You... yes...pity... It was not

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You Who was to be killed among the Jews... Who knows!... I do not hate You... and I will try to make You suffer only what is necessary.»

But Jesus does not drink any more... He is really thirsty... The dreadful thirst of those who have lost much blood and are feverish... *He knows that it is not a drink with narcotics*, and He would drink it willingly. *But He does not want to suffer less*. But I realise, as I understand what I am saying through an internal light, that the compassion of the Roman is of greater solace to Him than the water sweetened with honey.

«May God reward you with His blessings for this solace.» He then says. And He smiles again... a heart-rending smile with His swollen wounded lips, which move with difficulty, also because the severe contusion between His nose and His right cheek-bone, caused by the blow with a cudgel He received in the court-yard after the flagellation, is swelling considerably.

It must also be noted that, contrary to the above, according to Maria Valtorta, the Cross was already assembled and it is much longer of those of the two robbers.

Maria Valtorta, *The Gospel as revealed to me*, 608.2, CEV.

26th March 1945.

[...] The crosses are brought. Those of the two robbers are shorter. Jesus' is much longer. I say that the vertical stake is not less than four metres long.

I see that it is already assembled when they bring it. With regard to this matter, I read, when I used to read... that is, years ago, that the cross was assembled on the top of Golgotha and that along the way the condemned men carried only the two poles bundled together on their shoulders. Everything is possible. But I see a true cross, well formed,

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solid, perfectly mortised at the crossing of the two arms and well reinforced with nails and screw bolts at the junction.



Image 33. Jesus receives the Cross.

And in fact, if one considers that it was destined to support a substantial weight, such as the body of a grown-up person, and had to sustain it also in its last convulsions, one understands that it could not be assembled there and then on the narrow uncomfortable top of Calvary.

Before giving the cross to Jesus, they tie the board with the inscription «Jesus Nazarene King of the Jews» round His neck. [...].



**Image 34. The *titulus crucis* in the Basilica of Santa Croce in Rome.
(Obtained from the Web.)**

The dust could have gotten into Jesus’ nose after the Crucifixion, when the Cross was turned over to “*hammer in the nails*”:

12. WHAT DO THE CES EXPERTS TELL US ABOUT THE “SUDARIUM” OF OVIEDO? 12.2 Analysis: Part 2. The Sudarium of Oviedo and the Shroud of Turin.

Maria Valtorta, *The Gospel as revealed to me*, 631.6, CEV.

⁶ [...] John is the first to stand up, and lovingly pitiless, he recalls every episode... He no longer feels the heat of the sun... Nobody feels it... He tells them how Jesus refused the wine with myrrh, **how He took His clothes off and put on His Mother's veil**, how He appeared so badly scourged and wounded, how He lay down on the cross and shouted at the first nail, and then He no longer shouted, so that His Mother should not suffer so much, **and how they lacerated His wrist and dislocated His arm to pull it to the right point** and how, when **He had been completely nailed, they turned the cross over to hammer in the nails**, and it lay heavy on the Martyr, Whose panting could be heard. [...].

Lastly, the CES experts tell us that: *“These are only some of the correspondences that have been found so far, some of which are highly technical and cannot be easily understood by the layman. It is reasonable to expect that as the results of the research that is still under way are released, more surprising information will be revealed”*.

I believe that many surprises have already been uncovered, but I am sure that more will come if we are able to look for the Truth with sincere faith and an honest heart.

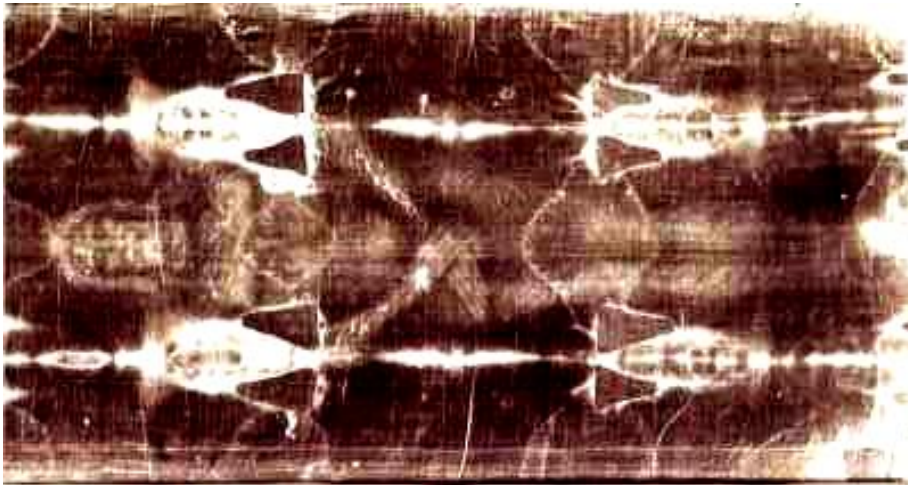


Image 35. The Shroud of Turin (negative).

With the right hand on top of the left hand, as it should be according to Maria Valtorta's writings.
(Obtained from the Web.)

13. IS THE VIRGIN MARY'S "CHEST" IN OVIEDO?

13.1 The "reliquary".

Having examined all the findings of the experts on the "supposed" Sudarium, let us now take a step back and see what could have happened to the veil that the Virgin Mary took from the Sepulchre and brought with Her to the Supper House, as well as to all the other relics that She saved from the hands of the Judaeans.

According to Maria Valtorta, everything was placed by the Virgin Mary Herself into a "wooden chest", which Mary of Magdala had promised to give Her specifically for that purpose.

Maria Valtorta, *The Gospel as revealed to me*, 614.4, CEV.

30th March 1945.

⁴ [...] And Mary, Who has not been in the Supper Room, goes straight to the place where Her Jesus was sitting. She seems to be guided by a hand. And She looks like a sleep-walker, so stiff is She in Her effort to walk... She proceeds. She walks round the couch, She insinuates Herself between it and the table... She remains standing for a moment and then She collapses across the table in a fresh outburst of tears. She then calms down. She kneels down and prays with Her head resting on the edge of the table. She caresses the table-cloth, the seat, the dishes, the edge of the large tray on which the lamb was, the large knife used to carve it, the amphora placed before that seat. She does not know that She is touching what also the Iscariot has touched. She then remains stupefied, with Her head resting on Her arms crossed on the table.

All the women are silent, with the exception of Her sister-in-law who says: «Come, Mary. We are afraid of the Jews. Would You like them to come in here?»

«No. This is a holy place. Let us go. Help Me... You have done the right thing in telling Me. I would also like a chest, a beautiful large one with a lock, to close all My treasures in it.»

«I will have it brought to You from our mansion tomorrow. It is the nicest one in the house. It is strong and safe. I give it to You with joy» says the Magdalene promising it.

They go out. Mary is really exhausted. She staggers in climbing the few steps. And if Her grief is less dramatic, it is because it no longer has the strength of being so. But in its quietness it is even more tragical. They go into the room in which they were previously, and before going back to Her seat, Mary caresses the Holy Face of the veronica, as if it were a face of flesh.⁸²

Indeed, Mary of Magdala did keep her promise, as it can be inferred from two visions: the one regarding one of the first Masses and the one describing the hours before the Assumption of the Virgin Mary into Heaven, with Her body and soul.

13.2 The vision of one of the very first meetings of Christians.

Maria Valtorta, *The Gospel as revealed to me*, 641.1-5, CEV.

3rd June 1944.

¹It is one of the very first meetings of Christians, in the days immediately after Pentecost.

The twelve apostles are once again twelve, because Matthias, already elected in the place of the traitor, is among them. And the fact that all twelve are there proves that they had not yet parted to go and evangelize, according to the order of the Master. So it must have been Pentecost only a short time ago, and the persecutions of the Sanhedrin against the servants of Jesus Christ have not yet begun. Because if they had begun, they would not celebrate with so much calm, and without taking any precautions, in a house even too well known to those of the Temple, that is in the house of the Supper Room, and

⁸²Authors' Note: The one given to Her by Niche, the Veronica.

exactly in the room where the Last Supper was consumed, the Eucharist was instituted, and the true and total betrayal as well as the Redemption began.⁸³

The large room, however, has undergone a modification, necessary for its new function as a church, and required by the number of the believers. The large table is no longer near the wall of the little staircase, but it is near, or rather against the wall facing it, so that even those who cannot go into the Supper Room, already crowded with people - in the Supper Room, the first church of the Christian world - can see what is happening there, thronging the entrance corridor, near the little door, completely open, that admits to the room.

In the room there are men and women of all ages. In a group of women, near the large table, but in a corner, there is Mary, the Mother, surrounded by Martha and Mary of Lazarus, by Nike, Eliza, Mary of Alphaeus, Salome, Johanna of Chuza, in short, by many of the women disciples, both Jewish and not Jewish, whom Jesus had cured, comforted, evangelized, and who had become sheep of His fold. Among the men there are Nicodemus, Lazarus, Joseph of Arimathea, a large number of disciples, among whom there are **Stephen**, Hermas, the shepherds, Elisha the son of the leader of the synagogue of Engedi, and many more. There is also Longinus, not in his military uniform, but as if he were an ordinary citizen, with a long plain greyish tunic. Then many more, who have certainly entered the flock of Christ after Pentecost and the first evangelization of the Twelve.

²Peter speaks also now, evangelizing and teaching the people present. He speaks once again of the Last Supper. *Again*, because from his words it is clear that he has already spoken of it.

⁸³ Author's Note: Exactly, as proven by the fact that Stephen (the first Christian martyr) is still alive and present at the Mass.

He says: «I tell you once *again*» and he stresses these words very much «of this Supper in which, before being sacrificed by men, Jesus the Nazarene, *as He was called, Jesus Christ, the Son of God and our Saviour, as He is to be called and believed with all our hearts and minds, because our salvation is in this faith*, sacrificed Himself of His own free will, and out of excess of love, giving Himself in Food and Drink to men and saying to us, His servants and continuators:

“Do this in memory of Me”.

And that is what we do. But, o men, as we, His witnesses, believe that in the Bread and in the Wine, offered and blessed, as He did, in His memory and out of obedience to His divine order, there is His Most Holy Body and His Most Holy Blood, that Body and that Blood that are of a God, of the Son of the Most High God, and that they have been crucified and shed for the sake and the lives of men, so you also, all of you, who have come to be part of the true, new, immortal Church, predicted by the Prophets and founded by the Christ, must believe it. Believe and bless the Lord Who to us – His crucifiers, if not materially, certainly morally and spiritually, because of our weakness in serving Him, because of our dullness in understanding Him, because of our cowardice in abandoning Him running away in His supreme hour, in our, no, *in my personal betrayal* of a man fearful and cowardly to the extent of disowning and denying Him and denying that I was His disciple, and more than that, the first among His servants (and large tears stream down Peter's face) shortly before the first hour, there, in the Court of the Temple – believe and bless, I was saying, the Lord, Who leaves this eternal sign of forgiveness to us. Believe and bless the Lord, Who allows those, who did not know Him when He was the Nazarene, to know Him now that He is the Word Incarnate reunited to His

Father. Come and take it. He said: "He who eats My Flesh and drinks My Blood will have eternal Life"⁸⁴. And we did not understand then (and Peter weeps again). We did not understand⁸⁵ because we were slow in understanding. But now the Holy Spirit has brightened our intelligence, has fortified our faith, has infused charity into us, and we understand. And in the name of the Most High God, of the God of Abraham, of Jacob, of Moses, in the most high name of the God Who spoke to Isaiah, to Jeremiah, to Ezekiel, to Daniel and to the other Prophets, we swear to you that this is the truth and we beseech you to believe, so that you may have eternal Life.»

Peter is full of stateliness while speaking. There is no longer anything in him of the rather coarse fisherman of not long ago. He has climbed on a stool to speak and to be seen and heard better, because, small as he is, if he had remained standing on the floor of the room, he could not have been seen by those farther away, whereas he wants to dominate the crowd. He speaks moderately, in an appropriate voice, with the gestures of a true orator. His eyes, always expressive, are now more eloquent than ever. Love, faith, authority, contrition, everything shines through his eyes anticipating and reinforcing his words.

³He has finished speaking now. He comes down from the stool and passes

⁸⁴**John 6** ⁵²If any man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh, for the life of the world. ⁵³The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? ⁵⁴Then Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you.

⁸⁵**John 6** ⁵⁹This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread, shall live for ever. ⁶⁰These things he said, teaching in the synagogue, in Capharnaum. ⁶¹Many therefore of his disciples, hearing it, said: This saying is hard, and who can hear it? ⁶²But Jesus, knowing in himself, that his disciples murmured at this, said to them: Doth this scandalize you? ⁶³If then you shall see the Son of man ascend up where he was before? ⁶⁴It is the spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you, are spirit and life. ⁶⁵But there are some of you that believe not. For Jesus knew from the beginning, who they were that did not believe, and who he was, that would betray him. ⁶⁶And he said: Therefore did I say to you, that no man can come to me, unless it be given him by my Father. ⁶⁷After this many of his disciples went back; and walked no more with him.

behind the large table, in the space between the table and the wall, and waits.

James and Judas, that is the two sons of Alphaeus and cousins of the Christ, now lay a white table-cloth on the table. To do so they lift the large low chest, which is on the centre of the table, and they spread a very fine linen cloth also on its lid.

The apostle John goes now to Mary and asks Her something. Mary slips off from Her neck a kind of a small key and gives it to John.

John takes it, goes back to the chest, opens it, letting down the front panel⁸⁶, which is laid on the table and covered with a third linen cloth.

Inside the chest there is a horizontal partition that divides it into two sections.

In the lower section there is a chalice and a metal plate. In the upper section, in the centre, the chalice used by Jesus at the Last Supper and for the first Eucharist, the remains of the bread broken by Him, laid on a small plate as precious as the chalice.

On the sides of the chalice and of the small plate laid on it, on one side there is the crown of thorns, the nails and the sponge. On the other side one of the shrouds, rolled up, the veil with which Nike wiped Jesus' Face, and the one that Mary gave Her Son to gird up His loins.⁸⁷ At the bottom there are other things⁸⁸, but as they remain rather concealed and no one speaks of them or shows them, it is not known what they are.

⁸⁶ Author's Note: If we could examine the interior of the chest of Oviedo, we might eventually see if it really is the one that was given to the Virgin Mary by Mary Magdalene, and then bequeathed to John at Her "death", before Her Assumption into Heaven, or if it has been replaced with another over the centuries. A study of pollens would determine if the present chest has come from Palestine or not.

⁸⁷ Author's Note: The three Holy Relics that I was able to identify thanks to this information given to us by Maria Valtorta.

⁸⁸ Author's Note: One of these "other things" could be the steel head of the lance (given to the Virgin Mother by Longinus) and the Sudarium that was laid on Jesus' Face on top of the Shroud. See Maria Valtorta, *The Gospel as revealed to me*, 614.7 and 610.15, CEV.

The other ones, instead, and which are visible, are shown to the people present by John and Judas of Alphaeus, and the crowd kneels in front of them⁸⁹. But neither the chalice nor the small plate of the bread are touched or shown, nor is the Shroud unfolded, but only the rolled cloth is shown, saying what it is. Perhaps John and Judas do not unfold it in order not to awake in Mary the sorrowful memory of the cruel tortures suffered by Her Son.

When this part of the ceremony is over, the apostles in chorus intone some prayers, I should say some psalms, because they are sung as the Hebrews used to do in their synagogues or in their pilgrimages to Jerusalem for the solemnities prescribed by the Law. The chorus of the apostles is joined by the crowd and so it becomes more and more impressive.

⁴At the end they bring some bread that is laid on the small metal plate, which was in the lower section of the chest, and also some small amphorae, which are also of metal.

John, who is kneeling on the other side of the table - whereas Peter is always between the table and the wall, but facing the crowd - hands the tray with the bread to Peter, **who raises it and offers it**. He then blesses it and lays it on the chest.

Judas of Alphaeus, who is also kneeling beside John, in his turn, hands Peter the chalice of the lower section and the two amphorae that were previously near the small plate of the bread, and Peter pours their contents into the chalice, which he then raises and offers, as he had done with the bread. He blesses also the chalice and lays it on the chest beside the bread.

They say more prayers. Peter breaks the bread into many morsels,

⁸⁹Author's Note: Hence, both the Veil of the Virgin Mary (the Sudarium of Oviedo) and the Veil of Veronica were commonly shown to Christians! This might be the reason why the "Holy Face" in Manoppello was so well known among Christians and all icons are a copy of it.

while the people prostrate themselves even more, and he says:

«This is My Body. Do this in memory of Me».



He comes out from behind the table, taking the tray full of the morsels of bread, and as first thing he goes to Mary and gives Her a morsel. Then he goes to the front of the table and hands out the consecrated Bread to all those who approach him to have it. A few morsels are left over, and still on their tray, they are laid on the chest.

He now takes the chalice and offers it, always beginning from Mary, to those who are present. John and Judas follow him with the small amphorae and they add the liquids when the chalice is empty, while Peter repeats the elevation, the offering and the blessing to consecrate the liquid.

When all those who asked to be nourished with the Eucharist are satisfied, the apostles consume the bread and wine left over. Then they sing another psalm or hymn and after it Peter blesses the crowd who, after his blessing, go away little by little.

⁵Mary, the Mother, Who has always remained on Her knees during

the whole ceremony of the consecration and the distribution of the species of the Bread and Wine, stands up and goes to the chest. She bends across the large table and with Her forehead She touches the upper section of the chest, where the chalice and the small plate used by Jesus at the Last Supper are laid, and She kisses the edges of them. A kiss that is also for all the relics gathered there.

Then John closes the chest and hands the key back to Mary, Who puts it again round Her neck.

13.3 The chest is given to John.

Maria Valtorta, *The Gospel as revealed to me*, 649.1-2; 9-10, CEV.

21st November 1951.

¹Mary, in Her solitary little room, on the high terrace, all dressed in white linen, both in the dress that covers Her body, and in the mantle that, fastened at the nape of Her neck, falls down Her back, and in the very thin veil that hangs from Her head, is arranging Her garments and Jesus', which She has always kept. She picks the best ones. And they are few. Of Her own She takes the dress and the mantle She had on Calvary; of Her Son's, a linen tunic that Jesus used to wear on summer days, and the mantle that was found at Gethsemane, still stained with the blood He shed with the bloody perspiration of that dreadful hour.

After folding these garments carefully and kissing Jesus' mantle stained with blood, She goes towards the chest, in which for years have been gathered and kept the relics of the Last Supper and of the Passion.

She gathers all these things in one compartment, the upper one, and She lays the clothes in the lower one.

²She is closing the chest when John, who had gone up to the terrace

silently and had looked in to see what Mary was doing, perhaps worried because of Her long absence from the kitchen, as She had gone upstairs to spend the morning hours, makes Her turn round suddenly by asking Her: «What are You doing, Mother?»

«I have put straight what is to be kept. All the souvenirs... Everything that is witness to His infinite love and sorrow.» [...]

«[...] And do as He did. ⁹Remember everything, the actions and the words of My Son. Remember His kind parables. Live them, that is, put them into practice. And write them, so that they may remain for future generations, to the end of time, and they may always serve as a guide for men of goodwill, to achieve life and eternal glory. You will certainly not be able to repeat all the bright words of the Eternal Word of Life and Truth. But write as many of them as you can. The Spirit of God, Who descended upon Me so that I might give the Saviour to the world, and Who descended also upon you a first and a second time, will help you to remember, and when you speak to the crowds, in order to convert them to the true God. You will continue that spiritual maternity that I began on Calvary to give many children to the Lord. And the same Spirit, speaking in the recreated children of the Lord, will fortify them so that it will be pleasant for them to die among tortures, to suffer exile and persecutions, to confess their love to Christ and join Him in Heaven, **as Stephen and James, My James⁹⁰**, have already done, and others as well...¹⁰When you are the only one left, save this chest...»

It would be reasonable to assume that John always took that chest with him, as his most sacred possession, also because all would have been lost with the destruction of Jerusalem in 70 AD.

⁹⁰Author's Note: These words might let us know that the "James" killed by the Judeans was James the Less, Jesus' cousin and Bishop of Jerusalem and not the brother of John the Evangelist.

13. IS THE VIRGIN MARY’S “CHEST” IN OVIEDO? 13.3 The chest is given to John.

Maria Valtorta’s writings tell us that when John leaves Jerusalem, around 21 years after Jesus’ Ascension, the Church has already scattered due to persecutions. He, the Apostle of Love, is the last to leave. Faithful to his mandate to take care of the Mother like a son that was left alone on Earth, after Her own Son had ascended into Heaven “to sit at the right hand of the Father”, John had remained unwavering in Jerusalem in the little house at Gethsemane (which was given to Mary and John by their good-hearted friend Lazarus).

John will eventually leave the little house and Jerusalem to start his preaching.

Unfortunately, the house is no longer there (as the Virgin Mary Herself tells us), because it was razed to the ground during the destruction of Jerusalem.



**Image 36. Nicolas Poussin, The destruction of the Temple of Jerusalem
in 70 AD by the soldiers of Roman Commander Titus (1637).
(Obtained from the Web.)**

Maria Valtorta, *The Gospel as revealed to me*, 651.7, CEV.

8th and 15th July 1944

⁷[Mary says:]

«The conception of My Son was an ecstasy. A greater ecstasy to give birth to Him. The ecstasy of ecstasies My passage from the Earth to Heaven. Only during the Passion no ecstasy made My cruel suffering endurable. ⁸The house, from which I was abducted to Heaven, was one of the countless generosityes 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.»

14. CURIOSITY AND CONCLUSIONS.

After all the precious information that we have been given (and which I have meticulously reported in this book), concerning the Passion, Death, and Resurrection of our Lord, as well as His deposition and burial, I think I can conclude by saying that the second of the three holy relics (according to Maria Valtorta) has been found and that we can safely say that the cloth which the experts consider to be the “Sudarium Christi” that was placed on Jesus’ Face after His deposition, is in fact Mary’s virginal veil, which She gave to Him after He was stripped of His garments, to conceal His nakedness.

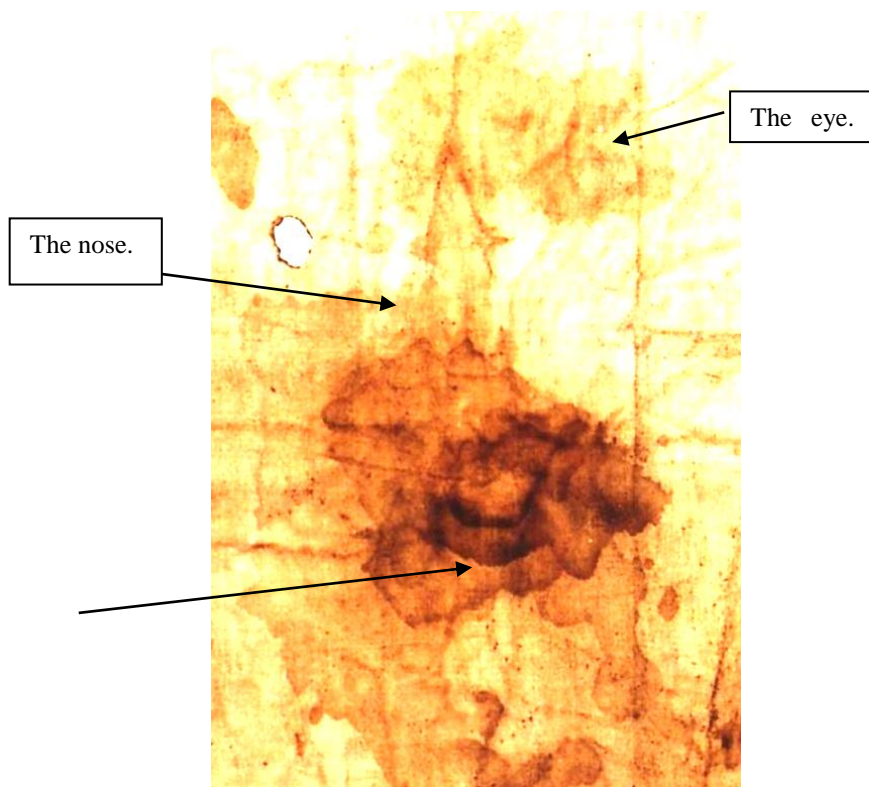


Image 37. Detail of the Veil of Oviedo, with a particular focus on the chest gash, in the shape of a circumflex.

As I have already mentioned, and as you will have seen from the detail of the veil shown above, many are the signs that have been left on this veil, including, among others, a nose, an eye, various impressions of left or right hand, and, most incredibly, a wound in the shape of a circumflex accent made by a lance and the tip of a heart in the chest cavity. It is also possible to see the haemorrhage from the nose, which the

14. CURIOSITY AND CONCLUSIONS.

experts regard as the probable effect of death by crucifixion, and a hand holding one end of a cloth entering the wound.

For you to be able to view these images – and others perhaps – a little better, I will now try and divide the veil into smaller portions. These images should only be regarded as curiosities and I make no attempt at presenting their possible interpretations as hard facts.

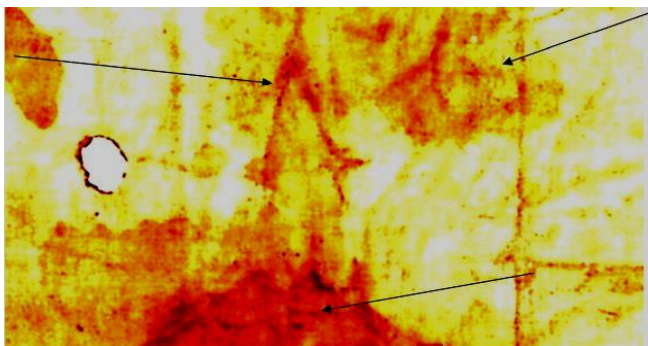


Image 38. Starting from the top: the eye (open and alive, but strongly bruised), the well-known inverted “V” and the nose, through which the pulmonary oedema fluid leaked onto the veil.

(Composed by © Giovanna Busolini)

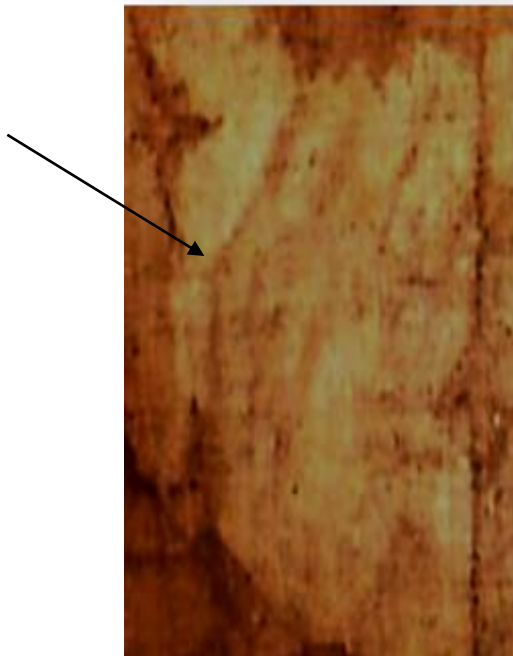


Image 39. A right hand holding the end of the veil, with the top arrow showing the knuckle of the index finger. The thumb is hidden under the cloth.

(Composed by © Giovanna Busolini)

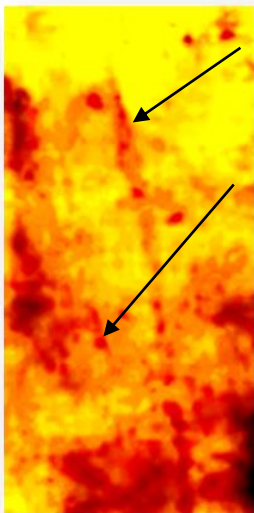


Image 40. The soldier with the lance.

Composed by © Giovanna Busolini



Image 41. The steel head of the lance.

Composed by © Giovanna Busolini



Image 42. A historical representation of a soldier with lance. (Obtained from the Web.)

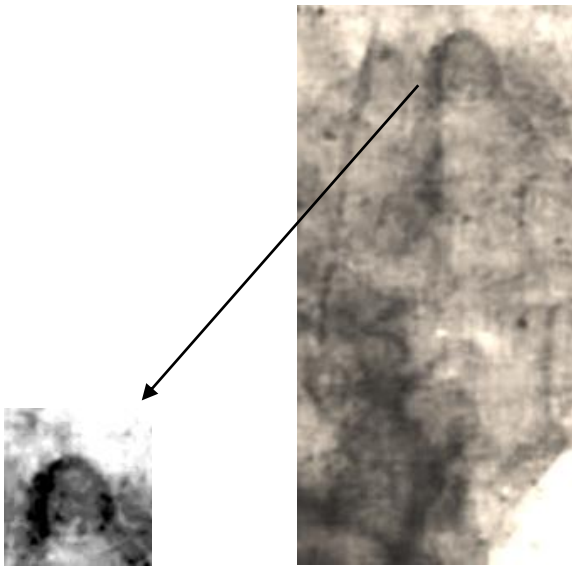


Image 43. "Is this John?"

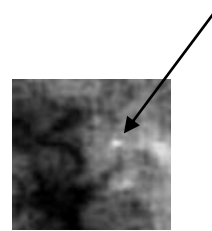


Image 44. Angel or woman with candle?
(Composed by © Giovanna Busolini)



Image 45. "Walk". A famous image that can be found on the Internet.
Evident resemblance between the two youngsters: Is this John?
(Obtained from the Web.)

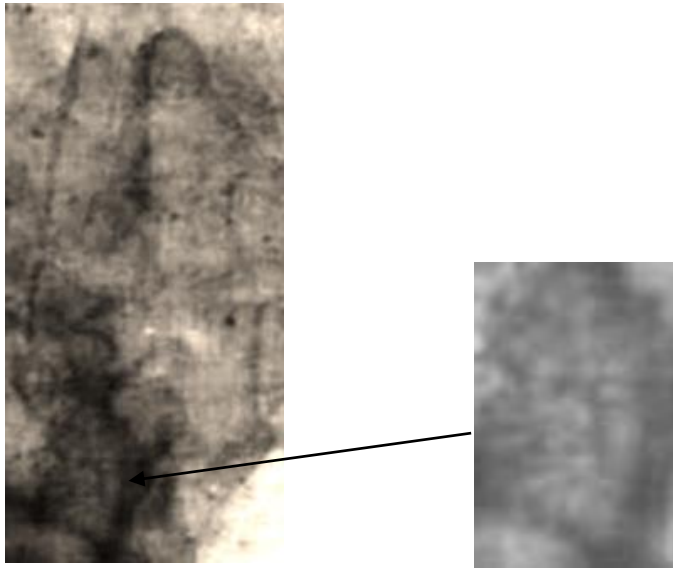
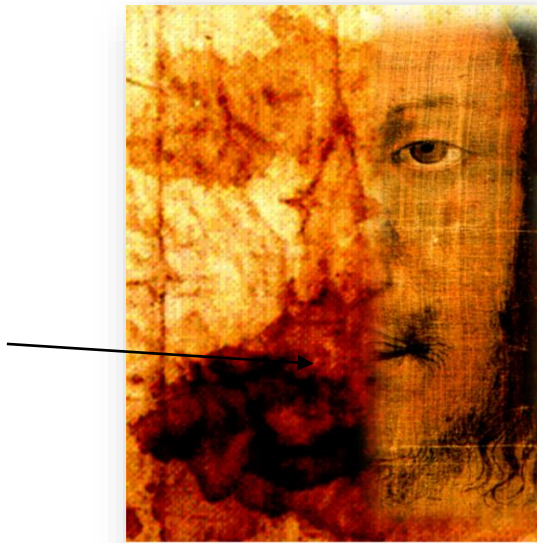


Image 46. A face? (Composed by © Giovanna Busolini)



**Image 47. Half of the “Holy Face” of Manoppello
and half of the “Face” on the Veil of Oviedo.**

Bleeding from the nose.

Composed by © Giovanna Busolini

14. CURIOSITY AND CONCLUSIONS.



Image 48. Comparison between the Face on the Veil of Oviedo and the well-known Face of Jesus reconstructed from the Holy Shroud. Length measurements, width measurements, somatic types, shape and distinctive features are clearly very similar. (Composed by © Giovanna Busolini)

For my part, in conclusion, I will continue to study Maria Valtorta's writings in great depth to find out information that is more and more important.



**Images 49 and 50 . Valtorta's House and her room.
Via Fratti, 257 – Viareggio. Photos © Giovanna Busolini**

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DULCIS IN FUNDO

Maria Valtorta, *The Notebooks 1943*, 14th September, CEV.

[...] “But the last Blood was not shed on the turf, stones, faces, and robes, in places where the water of God or the hand of man could wash it or cause it to be lost. *The last Blood, gathered between the chest and the heart, which was already growing cold, and flowing forth for the final scorn – so that in the Son of God and of Man there would not remain a drop of vital liquid and I would really be the Lamb whose throat was cut for the holocaust acceptable to God – the last drops of my Blood were not lost. There was a Mother below that Cross!* A Mother who in the end could clasp the wood of the Cross, reach out towards her slain Child, kiss his pierced feet, contracted by the last agony, and gather into her virginal veil the final drops of the Blood of her Son, which were dripping from my open side and streaming down over my lifeless body.

My Mother of such great pain! From my birth to my death She had to suffer for this reason as well: not to be able to give her Child these first and last comforts which even the most wretched of the sons of man receives at birth and death, and out of her veil She had to make clothing for her newborn Son and a shroud for the Son who had lost all his blood.

That Blood was not lost. It exists and lives and shines on the veil of the Virgin. Divine purple on the virginal whiteness – it will be the banner of Christ the Judge on the day of Judgment.”