

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

Maria Valtorta Readers' Group (www.valtorta.com.au)

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

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

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

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

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

Vatican City, 22 February 2025

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

Valtorta's works. This subtle affirmation makes the Vatican statement more favorable than many of the anti-Valtorta articles circulating online, which falsely claim that her works are “forbidden,” “condemned,” or otherwise banned.

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

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

That said, even if Catholics were to mistakenly classify Maria Valtorta’s writings as “apocryphal” when reading them, they would still find value in her work. Even if her writings were considered fictional (which we do not believe they are), it's worth noting that millions of people read fictional works—whether it's Shakespeare, Tolkien’s *Lord of the Rings*, or numerous other literary masterpieces—and derive meaningful insights and inspiration from them.

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

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

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

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

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

Comparison With Other Works

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

Ben Hur, The Robe, The Great Fisherman, The Silver Chalice, The Spear..., these could not quite bear comparison with the natural, spontaneous plot welling up from the context of events and characters of so many persons – a veritable crowd! – which forms the mighty framework of the *Poem*.

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

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

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

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

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

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

Answer: No, it does not.

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

Answer: Yes. For example, there is significant historical evidence of many works of authentic private revelation and writings of saints being put on the *Index of Forbidden Books*, and then later taken off of the *Index* and approved and promoted by Popes. There are also examples of other mistaken judgments. For example, in the 1920s, the Holy Office issued five decrees and censures against (later Saint) Padre Pio and stripped him of most of his priestly functions. The Holy Office also declared that Padre Pio's stigmata and other apparent miracles "could not be considered of supernatural origin."⁵ Pope Pius XI, who reversed the ban on Padre Pio, stated, "I have not been badly disposed toward Padre Pio, but I have been badly informed."⁶

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

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

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

approved the miraculous phenomena of his stigmata and other miracles which they once erroneously declared was of no supernatural origin.

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

Answer: Yes.

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

Answer: In periods of the Church when the Holy Office was led by prelates who upheld sound doctrine, orthodoxy, and the perennial teachings of the Church, Catholics could ordinarily trust the judgment of the Holy Office. However, during times when the Holy Office/CDF/DDF is led by prelates who publicly endorse error or heresy, contradicting the Church's perennial teachings, Catholics may justifiably question and doubt the judgment of the modern equivalent of the Holy Office (CDF/DDF).

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

Answer: If a Catholic can have doubt on the judgment of the CDF/DDF under these circumstances, they may assess whether the judgment is correct or not. In fact, when it comes to matters of faith or morals that could endanger one's Faith, a Catholic is *obliged* to critically examine statements from the DDF or even the Pope that appear to be erroneous, close to heresy, heretical, or blasphemous. By comparing these statements and teachings to the consistent doctrine of the Church over 2,000 years, as upheld by hundreds of orthodox Popes, doctors of the Church, saints, and sound catechisms, a Catholic can often recognize and reject statements from the DDF, Vatican prelates, and even the Pope that are erroneous, close to heresy, heretical, or blasphemous.

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

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

Key concerns include:

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

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

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

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

Additionally, quoting from the article:¹⁰

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

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

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

Question: In light of this, is it reasonable for Catholics to doubt judgments of the DDF led by Cardinal Fernández?

Answer: Yes. Each statement must be assessed in light of facts, reason, and the consistent teaching of the Church over 2,000 years, as upheld by countless orthodox Popes, doctors of the Church, saints, and sound catechisms.

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

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

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

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

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

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

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

Furthermore, individuals can consider whether there is scientific evidence supporting Maria Valtorta's claim of supernatural inspiration. Many supernatural events and authentic private revelations have been accompanied by scientific evidence of their supernatural origins, such as the Miracle of the Sun witnessed by 70,000 people on October 13, 1917, at Fatima, Portugal; the Eucharistic miracle in Lanciano, Italy; the

stigmata and miraculous healings performed by Saint Padre Pio; the miraculous tilma of Our Lady of Guadalupe; the Shroud of Turin; the countless miraculous healings at the shrine of Our Lady of Lourdes in France; and the incorrupt bodies of saints like St. John Vianney and St. Silvan (whose body has remained incorrupt for over 1,600 years). There are other examples, but these are some of the more notable ones. God has allowed science to analyze all of these and prove their authenticity.

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

- Proof by Astronomy (Such as Detailed Astronomic Observations Over the Course of Hundreds of Pages in Her 1940s Visions that a Purdue University Professor of Theoretical Physics Testified Are Remarkably Consistent with Her Dating System and that She Could Not Have Predicted or Verified Without a Computer)
- Proof by Geography and Topography and Archaeology (Including Her Describing Palestine and Over 350 Geographical Locations in the Holy Land with a Level of Precision in Multiple Fields that She Could Not Possibly Have Known Without Modern Electronic Scholastic Resources or Access to an Extensive Collection of Books/Atlases in the 1940s that Eyewitnesses and Common Sense Confirm She Did Not – Nor Could Have Had – Access to and Which Itself Arguably Would Have Been Insufficient to Complete Her Work)
- Proof by its Knowledge, Depth, and Eminence in the Theological, Exegetical, Mystical, and Mariological Fields (Which Many World-Renowned Trustworthy Theologians Say Exceed Anything They Have Ever Read)
- Proof by Her Detailed, Exact, and Often Unparalleled Knowledge of the Political, Religious, Economic, Social, and Familial Situation – as Well as the Dress – of the Ancient Jewish, Samaritan, and Roman Peoples that Astound Even World-Renowned Biblical Scholars
- Proof by *The Poem's* Unquestionable Expertise, Deep Knowledge, and Exhaustive Information in Such a Wide Variety of Theological and Scientific Subjects, and the Fact Almost 15,000 Handwritten Pages of Such Was Written in Only 3½ Years Amidst Her Unusually Severe Physical Condition and Illnesses and Even Though She Lacked the Learning, Resources, and Books Required to Write a Work a Tenth as Profound as This
- Proof by the Extraordinary, Unprecedented Way in Which it Was Written, Compiled, & Put Together (Such as the Fact that 166 Out of the 647 Chapters Were Written Out of Order, and She has Jesus Ministering in Over 350 Named Locations and Traveling Over 4,000 Miles in Six Different Cycles

Across Palestine, and Yet Jesus and All of the Other 500+ Characters are Never in a Place Inconsistent with Either the Story Line or the Timing and Distance Necessities Required for Traveling, and There is Not One Person, Place, or Thing Out of Place)

- Proof By the Writing's Extraordinary Purity, Holiness, Loftiness, and Eminence Among the Writings that Exist in the World
- Proof (or a Substantiating Factor) by Research that Shows that *The Poem* is Not Based on (or a Mere Expansion of) any Known Gospel Manuscript Standard, Version, or School of Critical Thought, Something Expected if a Work of This Magnitude, Detail, and Accuracy Had Been a Mere Human Effort
- Proof (or a Substantiating Factor) in How *The Poem* Resolves Many Problems in the Gospel Accounts Which Scholars Have Struggled with For Years (Including Apparent Contradictions Between the Different Gospel Accounts and Apparent Errors or Inconsistencies Within the Same Gospel Account), and How It Furthermore Corrects Certain Misunderstandings and Translation Errors that Have Been Perpetuated Throughout the Centuries
- Proof (or a Substantiating Factor) by the Fact Maria Valtorta's Visions of Christ's Passion Perfectly Match Detailed Findings on the Miraculous Shroud of Turin that Recent Modern Scientific Tests Have Revealed Decades After Her Writings Were Published and the Fact Her Writings Foretold Something Amazing About the Veil of Veronica Which Has Been Scientifically Proven for the First Time Decades After Her Death
- Proof (or a Substantiating Factor) by its Perfect Correspondence to the Ancient Liturgical and Patristic Tradition of the Ancient Catholic Byzantine Rite of the Church
- Proof by the Testimony of Countless Trustworthy Clerics, Authorities, Experts, Scientists, and Pious Lay Faithful and the Tremendously Good Fruits Produced in Individuals and in the Church as a Whole

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

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

- [A Mathematical Analysis of Maria Valtorta's Mystical Writings](#) published in the peer-reviewed journal *Religions*, published by the Swiss publisher MDPI

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

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

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

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

I hold that this work of Valtorta deserves at least that attention which theologians pay to the *Mystical City of God* of Venerable Agreda... No one could make me believe that a poor, sick woman has written *The Poem* solely in virtue of her fervent religious feeling. [...] Having well determined the nature of the charism of the Spirit and the reality of His action in Maria Valtorta, what attitude ought the Christian to assume in reading these admirable evangelical pages? It seems to me that the same practical conclusion imposes itself for whoever has read and studied the documents of the History of the Apparitions of Paray le Monial, Lourdes, Fatima, Syracuse.... And with the same degree of faith, and in the measure which the Lord Jesus and the Church desire it, I believe in it.

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

Answer: It depends. To commit a sin, one must have either full or partial knowledge and consent, and the matter must be objectively sinful. A person may mistakenly believe something is sinful when it is not, and if they knowingly act against that belief, they sin. For example, if someone sincerely believed that eating a grapefruit was forbidden by God and ate it anyway, they would commit the sin of disobedience. However, if someone else corrects them, showing that eating a grapefruit is not forbidden by God, then eating it after

that correction would not be sinful, because they are not knowingly performing an action that they believe is a sin, knowingly acting against their conscience.

Every individual has a responsibility to form their innate God-given conscience by studying and understanding God's law, which is revealed in both the natural law and the teachings of the Church. Willful ignorance does not excuse a person from responsibility. This is particularly important when considering how one's conscience affects their actions, as we will discuss further in the next paragraph.

In the case of the contemporary crisis in the Catholic Church, there are numerous Catholics who sincerely believe that they must be obedient and accept without reservation everything that is pronounced by clerics in the Vatican, such as the DDF. If they sincerely believe this, then if they contradict the statement about Maria Valtorta's revelations released by the DDF, they sin. They sin because they *believe* they must accept it in obedience to God's commandments.

However, a well-informed Catholic who understands that certain statements and pronouncements from modernist clerics in the Vatican are not protected by the Church's charism of infallibility, and who has sufficient evidence to justify doubt, would not sin by rejecting such statements if they can demonstrate, through objective evidence, that these statements are erroneous, close to heresy, or even heretical. For such a Catholic, not only do they not sin in rejecting such statements, but they exercise virtue in doing so. In fact, for such a Catholic, failing to reject the statement would be sinful, as they are aware of the error. In this case, the sin would lie in failing to act according to what they know to be true.

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

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

Answer: Yes. The reason for this is that the February 22, 2025 statement by the DDF is untrustworthy, as explained earlier. There are objective reasons to doubt it. Furthermore, the overwhelming evidence points in favor of the supernatural character of Maria Valtorta's writings, specifically, inspiration from the Blessed Trinity, the Blessed Virgin Mary, and occasionally angels and saints. To examine this evidence, please refer to the [e-book](#) mentioned earlier.

Therefore, by affirming this truth, not only do we not sin in publicly affirming belief in the supernatural character of Maria Valtorta's writings, but we witness to the truth and so glorify God. Furthermore, for informed Valtorta readers who also publicly affirm their belief in the supernatural character of her writings, insofar as there might be the earning of scorn from other Catholics or the possibility of being misjudged or wrongly accused of disobedience, being deceived, or other negative labels, there is the blessed reward Our Lord promised to those who suffer for justice's sake in proclaiming the truth during difficult times: "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake. Be glad and rejoice, for your reward is very great in Heaven." (Matthew 5: 11-12) And, as St. Paul reminds us, "Be instant in season and out of season." (2 Timothy 4:2) That is, proclaim the truth regardless of when it is popular (in season) and when it is unpopular (out of season).

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

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

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

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

Question: Isn't it strange to say faithful Catholics should disobey the Dicastery for the Doctrine of the Faith?

Answer: Yes, it is highly unusual in the 2,000-year history of the Church for faithful Catholics to find it necessary, in good conscience, to contradict a statement from the Vatican, Holy Office/CDF/DDF, or even the Pope. However, this becomes necessary when those in positions of leadership contradict their predecessors (hundreds of Popes), the teachings upheld by the Church for two millennia, numerous doctors of the Church, Sacred Tradition, and even Scripture in some instances.

What is most strange is not so much the necessity of faithful Catholics to resist some erroneous, heretical, or blasphemous statements of prelates in the Vatican, but rather the fact that these prelates in the Vatican

are pronouncing these errors and blasphemies in the first place. What is most shocking is that some in the Vatican are embracing modernism, promoting immorality and sodomy either directly or indirectly, and are working to destroy the Church. The scandal lies in this, not in the faithful who resist these errors.

It is unreasonable and a futile attempt for clerics to expect the faithful to obey them when they themselves disobey God. To demand obedience when they aren't obedient to their superior (God and 2,000 years of papal pronouncements and teaching) is hypocritical.

If you want to view an explanation for this disastrous state of affairs, please see our article here: [The Church in Eclipse: Disfigured Yet Divine—The Church's Crucifixion, its Human and Divine Elements, and its Eventual Restoration](#). In this article, we explain that even in this difficult scenario we now live in, the divine element of the Church remains—and will remain—even if it is presently obscured. It is like the moon, which still exists even when barely visible behind an eclipse. Our Lady of La Salette even foretold: “The Church will be in eclipse”.¹² However, after the current passion of the Church will come its Resurrection, where the divine element of the Church will shine brighter than ever before. It is likely during this time that the writings of Maria Valtorta will finally receive the recognition, formal Vatican approvals, and widespread dissemination it deserves. If Maria Valtorta is to be canonized, it would likely occur during this period as well.

Until then, faithful Catholics who recognize the gift of Valtorta's writings should utilize them, spread them, and resist the errors concerning it coming from corrupt clerics—even if they happen to occupy the Vatican and the highest positions in the Church.

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

Answer: The Holy Office should have conducted a fair, thorough, and objective evaluation of the person of Maria Valtorta and of her writings. Had they examined the evidence honestly and thoroughly, it is our belief they would have concluded that she was a deeply holy person and that her writings bear all the marks of supernatural inspiration. Over the decades since the publication of her writings, the overwhelming scientific evidence supporting their divine origin should have been studied, vetted, verified, and promoted to affirm the authenticity of their divine source. This would mirror the Church's rigorous examination of the hundreds of scientifically documented miraculous healings at Lourdes, which reinforced the claim of divine inspiration behind the Lourdes apparition and its messages from Our Lady.

St. Thomas Aquinas wrote: “God sends prophets to every generation, not to give a new doctrine, but to remind the faithful what they must do to save their souls” (*Summa Theologica* II-II, Q. 174, Art. 6). We believe that Maria Valtorta was one such prophet.

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

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

These dictations suggest that part of the opposition from some members of the Holy Office at the time may have been motivated by envy, pride, and other disqualifying factors. For a closer examination, in the [e-book](#) referenced earlier, please refer to the chapter titled "Testimony of Fr. Corrado Berti, O.S.M. on Maria Valtorta, Her work, and His Dealings with Pope Pius XII and the Holy Office Concerning Valtorta's Work".

Maria Valtorta also claimed to have received a dictation from Pope St. Pius X, wherein he described how he would have responded to her revelations. She reports that the saintly Pontiff said, "O blessed one! If I were on the throne of Peter and they told me that there was a creature who had become a 'voice' after having been a 'voluntary cross,' I would not leave you in this anguish. But I would have comforted you with my blessing, reading the blessed pages on my knees."¹³ This disposition aligns closely with the [sentiments and statements made by Blessed Gabriel Allegra](#) regarding Maria Valtorta in the 1960s and 1970s.

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

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

[This dictation](#) references the "sudden death of the seven," asking, "Why has there been for so long resentment and blindness against My great Gift of love and My dearly beloved instrument? Did the sudden death of the seven serve in no way as a warning to My new enemies?" We have no further information or evidence regarding the identities of these individuals or the events that transpired.

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

For all these souls who could not be saved through the fault of these haughty, envious clergy, they will have to render an account to Me, and expiate the bad use they made of the free will that I had given them. Not only that, but they are enlightened, supported, guided with the proper charisms which the

priesthood confers on every minister of the clergy, and which are so much the more ample and powerful, the greater their religious rank and theological culture. The higher their office and culture, the more severe also [will be] the chastisement for their fault. It is I Who say this to you, Maria. Ah! These shepherds of souls who forbid the wholesome pasture to the sheep and the lambs, and do not themselves do anything to save them when the sheep have strayed and are in danger—what faults they commit, what sorrow they give Me!

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

Another thing for which I cannot forgive any of you, and which you must expiate: your lack of truth toward My instrument. You have always lied with her and to her—she, poor creature, a teacher of truth for you. Expiate this too, because there is never too much expiation for one who obstinately wrongs another. What mercy could I give any of you, if **you** never had mercy? Go and expiate.

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

[This dictation](#) affirms that the Catholic Church would have received more revelations and insights on other books of Scripture, but because of the unworthy response of numerous clergy members, this is being withheld from humanity:¹⁴

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

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

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

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

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

These words are particularly striking when considering that the clerics mentioned here were, in comparison to figures like Cardinal Fernández and many modernist prelates in the Vatican, relatively orthodox. The former clergy did not promote modernism, sodomy, or heresy as far as we know, and they remained faithful to basic Catholic dogma and Church practices. The severity of this dictation, however, suggests that even their failure to support Valtorta’s revelations will be met with stern judgment. [This other dictation](#) is even sterner.

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

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