

## Supplemental Citations for the Article “Refutation of the Claim that There is Error in Valtorta’s Work with Regards to Jesus’ Deliberate Display of Emotions and Reaction to Sense Stimuli (and Church Teaching on Passions, Sense Stimuli, and Control of Emotions in Jesus)”

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Below are several other dictations that Jesus gave to Valtorta that touch on the topics discussed in the main article but were not included in it for the sake of brevity.

Our Lord said to Maria Valtorta:<sup>1</sup>

You contemplated the sufferings of My spiritual agony on Thursday evening. You saw your Jesus collapse like a man struck mortally, who feels his life flee through the wounds bleeding him, or like a person overwhelmed by a psychic trauma exceeding his strength. You saw the growing phases of the trauma culminate in the shedding of blood brought about by the circulatory unbalance that had been provoked by the effort of controlling Myself and withstanding the burden that had fallen upon Me.

I was, *I am*, the Son of the Most High God. But I was also the Son of man. I want this double nature of Mine, equally complete and perfect, to emanate very clearly from these pages. My word, which has accents that only a God can have, bears witness to My Divinity. My necessities and passions [*propassiones*: free from moral disorder], and the sufferings that I show you and I suffered in My flesh of a true Man, and that I propose to you as an example for your humanity, as I teach your spirits with My doctrine of true God, bear witness to My Humanity.

Both My most holy Divinity and My most perfect Humanity, in the course of ages, through the breaking up action of "your" imperfect humanity, have resulted disparaged and distorted in their explanation. You have made My Humanity appear unreal, inhumane, as you have made My divine figure look small, denying so many parts of it, because it was not convenient for you to recognize them or that you could no longer recognize with your spirits impaired by the tabes of vice and atheism, of humanism, of rationalism.

I am coming, in this tragic hour, a prodrome of universal misfortunes, to call My double figure of God and of Man back to your minds, so that you may know it for what it is, you may *recognize* it after so much obscurantism, with which you have concealed it from your spirits, and you may love it and go back to it and *save yourselves by means of It*. It is the figure of your Saviour and he, who knows it and loves it, will be saved. [...]

Our Lord said on another occasion:<sup>2</sup>

[...] The Decalogue is the Law; and My Gospel is the Doctrine that makes the Law clearer for you and more loving to follow. The Law and My Doctrine would be sufficient to make saints of men.

But you are so hampered by your humanity – it really overwhelms your souls too much – that you cannot follow My ways and you fall; or you stop disheartened. You go on saying to yourselves and to those who would like to assist you, quoting the examples of the Gospel for you: "But Jesus, but Mary, but Joseph (and so on for all the saints) were not like us. They were strong, they were immediately comforted in their sorrow, also in the little sorrow which they experienced, they did not feel passions. They were already beings out of this world".

That little sorrow! They did not feel passions!

Sorrow has been our faithful friend and it had all the most varied forms and names. Passion... do not use a word wrongly, by calling passion the vices which mislead you. Be sincere and call them "vices", and capital ones in addition. It is not true that we did not know them. We had eyes to see and ears to hear, and Satan caused those vices to dance in front of us and around us, showing them to us with their heap of filth in action, or tempting us with his insinuations. But, since we firmly wanted to please God, his filth and insinuations, instead of achieving the purpose intended by Satan, obtained the very opposite. And the more he worked, the more we took shelter in the light of God, disgusted as we were with the muddy darkness which he showed to the eyes of our bodies and of our souls.

But we did not ignore passions *in our hearts*, in their philosophical setting [theologians and the Greek Fathers call them *propassiones* since they were free from moral disorder]. We loved our country, and in our country we loved our little Nazareth above every other town in Palestine. We were fond of our house, of our relatives and friends. Why should we not? We did not become slaves to our feelings because *nothing* is to be our master except God. But our feelings were our good companions.

My Mother uttered a cry of joy when, after about four years, She went back to Nazareth and entered Her house, and kissed the walls where Her "yes" had opened Her bosom to receive the Son of God. Joseph joyfully greeted his relatives and his little nephews, who had grown in numbers and in years, and he rejoiced when he saw that his fellow citizens remembered him and they sought him because of his ability. I Myself appreciated friendship and because of Judas' betrayal, I suffered as for a moral crucifixion. And why not? Neither My Mother nor Joseph ever placed more love for their home or their relatives before the Will of God. [...]

This is the end of these supplemental citations. To return to the main article, click [here](#).

## **References**

<sup>1</sup> *The Poem of the Man-God*, Volume 5, Chapter 599, p. 539; *The Gospel as Revealed to Me*, Volume 10, Chapter 603, pp. 35-36.

<sup>2</sup> *The Poem of the Man-God*, Volume 1, Chapter 35, p. 184; *The Gospel as Revealed to Me*, Volume 1, Chapter 35, pp. 222-223.