

From the Writings of
Guido Bortoluzzi
(1907 – 1991)

GENESIS

(1-6)

**A NEW LIGHT ON
THE ORIGINS OF MAN,
THE EARTH,
AND THE UNIVERSE**

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A New Light on the Dark Passages of the Biblical Genesis

FROM FR. GUIDO BORTOLUZZI'S WRITINGS

(Inside front cover) Fr. Guido Bortoluzzi was born in Farra d'Alpago, in the Belluno area in 1907, the same year as Sister Lucia of Fatima. On 13 October 1917 he spiritually assisted at the apparitions of Our Lady to the three shepherd children and saw the miracle of the sun.

In 1922, whilst still in the seminary, St. Giovanni Calabria predicted that he would write, when older, a very important book about Genesis and, more surprisingly, in 1928, Father Mateo Crawley-Boevey predicted he would receive a revelation regarding the dark passages of the Genesis. During the same circumstance, Fr. Mateo prophesied to another of his seminary friends, Albino Luciani, that he would reach the highest level in the Church hierarchy.

(Inside back cover) Fr. Guido Bortoluzzi, a humble Priest of the Catholic Church, received from the Almighty and All-Present Creator a very important revelation concerning the beginning of the earth and of mankind. Fr. Guido writes: *"It's a message for all the peoples, believers and non, for their own good.*

In order to teach me to understand the Bible and to read between the lines that which I could not understand, the Lord didn't start from the first verses of the Genesis, but directly from the purpose of creation: "For the man, for all men ...". He showed me the first Man, the prototype, the model of mankind, (who was) very young, and very handsome.

Then He wanted to show me the beginning of the creation and the following steps of the astrophysical evolution, a wonderful image He had already shown to Moses before. But Moses, the author of Genesis, could understand it only according to the mentality of his times related to the culture of Mesopotamia and Egypt where he received instruction by the most famous teachers of that country.

At last the Lord showed me the second champion of beauty, the last masterpiece of His creation work: the Woman. I saw her as a baby through to when she became the wife of the Man and mother of Abel and Seth. Thus, the Lord attained the purpose of the whole creation: the birth of His Sons, the Children of God: the end of direct millennia-long interventions on germinal cells to obtain more perfect animal species from the less perfect ones, a program and a realization commonly called "evolution of the species".

Fr. Guido continues: *"I was looking for the truth on some problems about the origins of man, and THE TRUTH ITSELF came to me unexpected, undeserved, clear, overabundant, beautiful, and comforting".*

SHORT OUTLINE OF THE ENGLISH TRANSLATOR: FATHER MICHAEL CROWDY

By Renza Giacobbi

Father Michael Crowdy was born in 1914 of an excellent English family of the Anglican Faith.

He became a Catholic after obtaining his degree at University. He then entered the Seminary of the Oratorian Order of St Philip Neri and was ordained a Priest.

He was called to teach at the Angelicum (College) at Rome because of his great knowledge and his enthusiastic preaching. He taught there for 12 years. While in Rome a young stigmatic man told him that he would bring the 'Living Jesus' to England. Touched by such a prediction he went back to England and resumed his former preaching, moving from place to place.

In 2004 a priest friend gave him Fr. Guido's book on Genesis. He was enthusiastic about it and started to translate the revelation into English.

I came to know him in Belgium when he had finished his translation in September 2006, when he was 92 years old.

We went together on a pilgrimage to Banneux, during which I could witness his deep devotion to the Sacred Hearts of Jesus and the Virgin Mary.

He looked a very kind but a rather reserved person: rather tall, slender, of a distinguished aspect, courteous, a learned person, he commanded a certain reverence. He spoke fluently and correctly the Italian language.

I was impressed by his quick mind, his physical agility and his easy way of moving about. He was able to climb stairs without embarrassment with all his 92 years of age, while I, instead, was finding it hard to follow him, despite the fact that I am 35 years younger.

He confidentially told me, not without emotion, that he often asked himself why the Lord allowed him to get so old. Only after discovering this message about creation and having the chance to translate it, could he understand and give thanks to the Lord. He told me that making this translation was the greatest happening of his life and he felt very honoured by it. When he told me this, I thought that his translation into English was the subject of that old prediction made to him in Rome.

He did not want to accept any economical recompense: he only accepted an invitation to come to Italy the following summer to see the spots where Fr. Guido lived and had the visions of the Lord. But he could not avail himself of such a project, since he died soon after that meeting, at Bristol. It was the 8th December 2006, the feast of the Immaculate Conception.

INTRODUCTION

by Renza Giacobbi

When I began the work of re-arranging the writings of Fr. Guido to fulfil the promise I made him to bring his text to publication, I felt oppressed by the responsibility of the task. But, little by little as I proceeded, a peace, a joy, an inexplicable enthusiasm took hold of me. I realised that, beyond the facts narrated, my relationship to God and my neighbour was changing, because my point of view in seeing things was changing. My faith in God became confidence; my relationship to others became understanding.

I persuaded a few friends to read this book, and once they had got over their astonishment at the subject dealt with, they experienced the same feelings and affirmed that this revelation, like every Word of God, healed deep wounds in their souls; it was as if their lives had come to a turning-point, because their relationship with themselves and with others was no longer the same.

The Gospel invites us to love our neighbour. But how is it possible to love an annoying person, or worse, one with no morals? It is impossible if we do not know what lies within man's nature and if we do not recognise the excusing factors. Freud has probed the subconscious and the unconscious but, as a scientist, he remained emotionally indifferent to the distortions of the psyche.

However, by reading this revelation, one arrives at the knowledge of the deep causes of man's manner of feeling and behaving, and our approach no longer remains that of a spectator because a feeling of understanding and pity is born in us, enabling us to love even what is disagreeable, knowing that often man is not to blame for his behaviour, but is a victim of it.

And so, when we change our attitude, we see with surprise that the others respond by changing their attitude towards us.

Love of one's neighbour, then, is not an unattainable goal because the knowledge of the depths of human nature comes to our aid by inspiring tolerance and pardon for us and for others. This revelation becomes a means of healing because it explains, with the help of reason, many ways of human behaviour by setting them in their right relationship. And above all, it makes healing attainable because it is God Himself who burdens Himself with it, and to this end has predisposed the means and the instruments to which man can have recourse.

Science and Faith: no longer a conflict

What obscures the truth today? It is not just a question of incomprehension between science and faith. Instead, there is a fundamental crisis of knowledge itself which, in regards to the origin of Man, divides science into two different and incompatible schools of thought: Evolutionism and Creationism. These theories are irreconcilable because, though they both present certain truths, both of them manifest limits in their own assumptions. Neither Evolutionism nor Creationism is able to overcome these limits.

Evolutionism believes to have found the key in 'randomness' on which subsequent factors, such as environment and natural selection, intervened. But Evolutionism shelves itself because it cannot explain, for instance, how matter can be transformed into thought, or even how complex organs, such as the eye, are generated. On the other hand, Creationism remains unappreciated because it obstinately keeps borrowing literal expressions from the Bible, whilst these should be read with profound respect because they contain erudite allegoric meanings.

In any case, these schools of thought do have some merits: evolutionists stress the biological ladder of species; while creationists place God back in his original role as the Creator and the legitimate Lord of life.

It is clear that the truth is in overcoming both.

Prior to his death, Pope John Paul II was interviewed by Prof. Nicola Cabibbo, a physicist and lecturer at the 'Sapienza University' at Rome, and president of the Pontifical Academy of Sciences. In this interview the Pope declared that the Catholic Church has no difficulty in agreeing that there is a 'continuum' between all the species from the primordial cells to man, provided that God keeps his role as direct Creator. "Nevertheless," added Prof. Cabibbo, "no scientist up to now has been able to say how the various species have appeared, and how man appeared." The Lord Himself provides for that, through this revelation.

A new knowledge: the mediated creation

This revelation is directed at clarifying the obscure points in Genesis by scientific argumentations accessible to all. In brief, God tells us that every creation of a new species has always started with a seed, and that no plant or animal has ever been created already developed and adult, as though by magic, even though this would be possible for God, who is Absolute Power. And this principle of beginning every creature by a seed is valid for the universe as it is for all living things too. By showing how He worked to create the first Man and the first Woman, it suggests that this principle can be extended to creation of all the other more evolved species.

Hence, the first Man and the first Woman too were not created already adult, as the fundamentalist creationists would wish, nor on their way to evolving, as the evolutionists prefer, but were created in their first cell, and already in a state of absolute perfection.

And where could life in the embryo be able to develop, if not in the womb of a female of an already existing species?

To this end, the Lord chose, as a 'means' for the creation of the Man and the Woman, a female of a species now extinct, that of the ancestors (so called by the Lord). This process, therefore, has been called **mediated creation** because, as the expression itself tells, God used as a means or support that which had already been created. This rule was followed, still earlier, in the creation of every other new species. God also says indeed that for every species He created one only couple of progenitors, male and female, both of whom having the characters of the their own species already defined. The only, but very important difference in the creation of mankind from all the other species was that in the creation of the Man and the Woman He added, from the moment of their conception, a new element: His Spirit, so that they became spiritually His Children.

Hence Man 'derives' but does not 'descend' from the species immediately inferior because in everything, and for everything, he is a 'new creation', where no gene from the inferior species was passed to the superior, only the nutriment passed.

That does not alter the fact that the two species, the human and the ancestral, were created with a certain number of the same genes, probably in order to avoid rejection problems.

It was the huge number of species appearing, of ever greater complexity and perfection, that led the evolutionists into the error of deducing that the evolutionary process was spontaneous.

Regarding the content of the vision, the Lord enabled Fr. Guido to see the first Man in his youth and the first Woman at the moment of her birth in their wonderful habitat. So God showed Fr. Guido how they were both created with maximum perfection.

But very soon, during the first generation, a share of the human species had been degraded by a hybridization act committed by the first Man with a female belonging to the species from which mankind had derived. This terrible act polluted his illegitimate offspring and caused in the future illegitimate generations a huge prejudice because they were born hybridized. That act was a sin of grave disobedience against the sole law given by God to the first Man; a law which said that *'every species must generate only according to his own species'*. The disobedience of the first Man was in fact a sin of extreme presumption and of self-sufficiency: in which consists **'the original sin'**. Consequently, his hybridized descendants sank into a psychosomatic involution and took a hominoid appearance.

Hence, a strange situation was set up: the coexistence of two parallel genealogies. On the one hand, there were the pure and legitimate descendants of the first couple of the Children of God (the Man and the Woman), who maintained all the requisites of perfection received from God and the title of 'Sons of God'; on the other hand, the hybridized and illegitimate descendants (derived from the same Man and the female ancestor belonging to the sub-human species), who lost the prerequisites of a pure and perfect species and became degraded to the point of losing all semblance of human; and most importantly, they lost also God's Spirit because the Spirit could not reside in animal beings.

With the passing of time, when the 'Sons of God' admired the most beautiful of the 'daughters of men' (the female hybrid descendants of Adam and the pre-human female) and took them as wives, or concubine slaves (Gen.VI:2), the two genealogical branches began to fuse at the expense of the pure branch, which slowly diminished to the point of disappearing completely. So the branch of the 'Sons of God' was absorbed in time by the hybrid branch, called the 'sons of men' or the 'sons of Man (Adam)'. Thus the totality of the human species became hybrid, sinking completely into a psychosomatic

involution, which caused it to lose not only what it needed to be a pure and perfect species but also the Spirit of God (Gen.VI,3), and all people of the earth became ‘sons of men’.

Only after the more compromised fringes were swept away by selection of various kinds, for example the deluge, did the Lord begin His work of recuperation by promoting a process of recovery of the hybrid species to which the whole human race belonged, and still now belongs.

Therefore, what by anthropologists is understood as evolution, in reality is a ‘re-evolution’. Thus, the archaeological finds are proof not of the evolution of the human species, but of its decadence and its recovery, phenomena which often are intertwined with each other. And this process of recuperation is still underway.

That’s why evolutionists, who see only the phase of recuperation, can correctly say to have understood the physical and psychic development of human beings; and we must encourage them for their anthropologic research. There is some truth, but not the whole truth, for they do not know the complete process of the course of humanity.

On the other hand, creationists can finally see the crowning of their aim of giving to God all that belongs to God: the creation of mankind and of all other species. But they ought to take note that the original sin is not only a spiritual sin of disobedience but also a concrete material and lustful act.

Then, when re-evolved mankind attained to a sufficient capacity for understanding and willing, and when ‘in the fullness of time’, God sent His Son Jesus in order to give again His Spirit to all the gentle and just in the world. So that by His own obedience and His mediation, they might be re-admitted to their spiritual inheritance, and the gates of eternal happiness be reopened to them.

At the present time the whole population of the world is hybrid, or descended illegitimately from Adam: therefore, not able to inherit the eternal benefits foreseen by God for His legitimate Children. The Redemption wrought by Christ offers help to bring back the natural ‘sons of the Man’, or ‘sons of men’, into the condition of ‘adopted sons of God’.

These new notions are not quite as new as might first seem, because the two female figures, Eve, the female ancestor who was Adam’s partner in the original sin and became the mother of Cain and of the ‘sons of men’, and the Woman, the lawful and innocent spouse of Adam who became the mother of Abel and Seth and of the other ‘Sons of God’, are envisaged in ancient oral Hebrew tradition, which originated in Moses (and was centuries later collected in the writings of the Beretshit Rabbà). This tells of two ‘so-called wives’ of Adam: the first, Eve, called ‘Lilith’ who gave birth to demons and evil monsters, and the other, the real Woman and legitimate wife of Adam, from whom issued forth Men, the ‘Sons of God’, the pure descendants of Adam.

This revelation has an extraordinary simplicity and logic, as indeed has everything that comes from God. So let us approach the Genesis revealed to Fr. Guido with open minds and without preconceptions! That way, its understanding will be easier, and the benefit for science and theology the greatest.

The Gospel tells us that Jesus, at the end of His mission, said to His Apostles, *“I still have many things to say to you, but you cannot bear them now”* (Jn XVI, 12). Hence, Jesus implied that revelation remained open and that when men became able ‘to bear them’, that is to understand correctly, further things would be revealed. In fact, if this revelation, which chiefly concerns genetics, had been given before science had made us able to understand its content, it would have been useless. Instead, it is of the highest importance because it not only clarifies and explains what in Genesis is revealed in its essence – through metaphors and symbols - but it also gives us the understanding indispensable for comprehending in depth the real significance of the Redemption.

In the Epistle to the Romans (8:19-21) St. Paul writes: *“the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will, but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God”*. Well, we believe that the revealing of the ‘sons of God’ which St. Paul writes about is that given to Fr. Guido! The impatience for this knowledge brings about the desire of man to be delivered from the slavery of corruption (the hereditary vices and the lack of the Spirit) and from the pain to enter into the liberty of children of God, because the knowledge of this revelation kindles the desire to receive Redemption.

Age-old experience teaches that it is not sufficient that a hitherto unknown truth is accepted as truth because it becomes self-evident. The truth must also find an open mind, with no preconceptions; and

when this is found, it is necessary for truth to be established that all the pieces of the rational puzzle fit together perfectly and that no piece is in contradiction with any other.

I have been scrupulously careful in carrying out this work. When possible, I have added to the text explanations, comments or descriptions richer in details, drawn from other writings of Fr. Guido and from notes taken during our frequent long conversations, always seeking to do only the Lord's will.

I would make a little suggestion to the reader who, out of curiosity, may want to anticipate the reading of some chapters. Contrary to the case of messages received by other seers, these teachings of Our Lord have a single leading thread, which has a rigid logic, and if it is not followed step by step, many points in the argument are lost. It is like the proof of a theorem in geometry: if a line of it is missed, the whole theorem collapses. For example, the discovery of the identity of Eve, which is fundamental for understanding the whole revelation, happens by degrees, and it is right to follow the path of understanding that Fr. Guido followed.

I would add that Fr. Guido's biography is also important for understanding how the Lord prepared him for the encounter with Him from his earliest years. I think it is useful now to present the reader with some considerations that will help him to better understand the reasons that induced the Lord to intervene now, and not earlier, to explain what in Moses' Genesis is expressed only in the germ.

SECTION I

The life of Fr. GUIDO BORTOLUZZI**A difficult childhood**

On 7 October 1907, at Puos d'Alpago, not far from the lake of Santa Croce in the province of Belluno, little Guido was born to Osvaldo Bortoluzzi and his second wife Ancilla Mocellin. Osvaldo's first wife died giving birth to their first child Giuseppe. Both Osvaldo and Ancilla were elementary school teachers.

Giuseppe, who was eight years older than Guido, died when still in his teens.

By his second wife Osvaldo had three sons: first Gino, born in 1906, then Guido born in 1907, and lastly Giulio born in 1910.

Guido's life was marked by difficulties from his first moments. Since his mother did not have milk, Guido's paternal grandmother Caterina, managed to find seven kilometres away a good country-woman who had recently lost her own baby and was willing to take the infant as a wet-nurse.

So grandmother Caterina put the newborn infant in a wicker pannier and walked up over the hills. In the arm of his wet-nurse Guido would suck, as well as milk, love and care. This was one of the few calm periods of his childhood.

After a year, a month, and a day, the wet-nurse brought him home again in the pannier, from which, along the way, the infant echoed the prayers the woman was reciting, by replying to each invocation in her litany, "*Oa po nobis*" (from 'ora pro nobis', "pray for us", editor's note).

After a short time the family moved to Farra d'Alpago where, with a loan, the parents had bought a small, old house. The atmosphere was cold in both senses. There was no harmony between the parents. The mother, 'siora Ancilla' (missis Ancilla), or simply 'the mistress' was an energetic and feared teacher; but with her husband and sons she was hard, and had her favourites.

The husband, a keen shot, took refuge more and more often in shooting parties, to get away from home. Often he stayed to sleep in farm-buildings, careless of bad weather. This led to him catching tuberculosis, which brought on his death in 1911 soon after the birth of his fourth son. An impulsive, choleric, discontented man, he was cause of much distress to his grandmother Caterina in that she failed in all her efforts to bring him again to the Sacraments, even when he came to the end of his life. It was little Guido who did this. In a page of autobiography we read:

That holy charismatic woman who was my paternal grandmother foretold, from the time when I was four years old, that when I grew up I would be a priest and that I would be happy to know that my father before dying had made his peace with God. He was seriously ill, and had expressed the wish to see his three little boys before dying.

We were living eight kilometres away and we went to him in a carriage. We could not kiss him on the face because of the danger of TBC.

Our mother was keeping by him in the room. We little ones were asked by our grandmother to stay outside in the passage. Here, grandmother called to her the eldest of us, five years old: she wished to entrust a mission to him. But he ran off. Then she called me and said:

"You have seen your father, how he has been suffering! He will soon die and you will not see him any more." She wept, then added: "Poor little things! You know, he has suffered very much, and he will suffer still more after death because he has cursed and blasphemed so very often. But you love your father, don't you? You can save him from the sufferings of hell after his death."

And she briefly explained to me what hell is.

"Go in and tell him to call the priest, and make his peace with God," she pleaded. I went in and said: "Papa, I love you, and I don't want you to go and suffer also in hell."

The reaction was violent: "Was it that stupid grandmother of yours who told you these things?" And more insults and curses followed. I ran outside and said to grandmother: "He's bad, I'm not going back to him."

But she persuaded me to go back. She promised me she was praying to the Holy Ghost and to the Madonna to make him understand the importance and urgency of the message. While I was leaving her

she said: "Poor little innocent child, because you are so small he will not believe you. But I am following you in prayer."

When I arrived at the invalid's bedside, I said at once: "Papa, you don't believe me because I am little, but I do know what I am saying. When I grow up I will be a priest and I will be happy to know that before dying you have made peace with God."

"I am always at peace with God," he said, to which I replied: "Oh no, papa. I heard you blaspheming, and saying bad words to grandmother."

"For how long have you been teaching him?" he asked my mother.

"I have never talked to him about these things," my mother replied.

My father had been living with my grandparents for near on two years, and he was unaware of my progress in talking. He looked at me intently for a few moments, and then he said:

"Came here, so I can give you a kiss."

Grandmother and mama interrupted: "No! It is too dangerous."

"Give me this last satisfaction before I die," he insisted.

I must say that while I was talking with papa, grandmother broke out into many exclamations: "My goodness; it is the Holy Spirit that makes him say these things! Listen to him, son. He's of your own blood."

A year afterwards, our grandmother came to see us at Farra. She was kind to me. "You have saved your father," she said, "and you will save more souls."

On that occasion his grandmother brought him a little toy. When she left, his mother took it to give it to Giulio, the younger, who quickly broke it.

After his grandmother's death, Guido did not even have the coin she used to give her grandchildren on special occasions.

Orphaned of his father, and with his grandmother dead, his life became still more unhappy. His mother had an uncontrollable resentment against him, and a special preference for little Giulio, the prettiest and the most delicate of the four boys, while Guido was a strong child who was growing well. Perhaps for this reason, when at table in their poor kitchen, he always had to sit in the place most exposed to the draughts that came from the cracks in the window. In the cold winters, the icy air coming straight on to his shoulders became a real torment.

Until the fifth grade in the elementary school he did not even have a normal bed, and was obliged to sleep curled up in a little bed with a frame that prevented him from stretching his legs.

Like his brothers, he had to take his turn in fetching water from the spring, taking the wood up to the first floor, and doing all sorts of services such as walking more than an hour to fetch milk at the cow-barn on the alpine pasture where the cows went up from the valley in the summer.

Fr. Guido writes: "I had an infancy and childhood without the games and recreations of that age, having to attend to the work of the home, but with the happiness of going to the church services and singing there".

His precocious vocation becomes a promise

It was during one of these excursions for fetching milk, when he was ten years old, that an incident occurred that reinforced his decision to offer himself entirely to Our Lord and Our Lady, and become a priest. The Madonna saved him miraculously from falling into a precipice, as we will see from this other page from his autobiography.

I had arrived at the Pèterle cheese-barns, at the top of the Runàl valley, to fetch as usual the milk from Giovanna Mira, at about an hour before sunset. Soon the sun was hidden by clouds and it began to rain. Hoping it would soon stop, I waited. But seeing that it continued, I decided to start back. They gave me an old jacket to cover my shoulders.

I was wearing a pair of old slippers, because I had to spare the 'dàlmade'⁴⁶ from damage by the pebbles that covered the steep path. My ankles, on the other hand, felt the damage.

They advised me against taking the short cut by the meadows of Col Salèr to the Lastrìn; but when with sore feet I came to the fork, I preferred the likely sliding on the grass to the stones that rolled beneath my feet.

⁴⁶ A type of wooden clog with leather upper.

It soon became dark, and I did not know at what point I had to turn to the left to rejoin the path. The rain became heavier at every burst of thunder and lightning, and water ran beneath my feet.

Long slides had taken me too far to the right; where beneath me were the deep ravine and the torrent that roared threateningly. At every slide I lay on my side to get a better hold on the steep ground and to get the fingers of my free hand into the grass to hold myself back. My other hand was holding the five-litre can, containing only one litre: they had not found anything smaller.

An inexpressible terror took hold of me when I felt myself sliding about ten meters down to where I directly heard the roar of the torrent beneath. I was stretched out on my back groping around without finding any hold. The rainwater was running under my back. The old jacket I had been given was sodden and heavy and had come loose from my shoulders.

In terror, I invoked Our Lady. At the top of the valley was Irighe with its sanctuary, a site for pilgrimages. To Her I renewed my purpose of consecrated myself to Our Lord.

I did not dare to move because every little movement made me slip.

I saw myself in imagination already dead, lying smashed down there and imagined how next day they would look for me and find me in pieces.

Crying out loud, I begged for a little light.

Right above me there came lightning flashes, one after the other and I could see where I was.

I managed to recover the jacket, but not my new cap, which I was attached to because of the little gilt eagle stitched on the front.

Taking a few cautious steps towards the path, I found myself faced with a deep crevice. I could not jump it, and in the dark I could not see how to get round it. In desperation, I called out again: "Holy Mother, help me again! Help me to find the way out".

How happy I was to see again a flash of lightning, and then a second. So I succeeded in reaching safety.

The following day it was my elder brother's turn to go to the Pèterle cheese-barns to fetch the usual litre of milk. Following my indications, he found the cap.

The vision of the apparition of Our Lady to the three children at Fatima on 13th October 1917 seen by Fr. Guido aged ten

Just days later he experienced another episode which is vaguely connected with the previous one by way of that cap, and which as an adult he will remember with much emotion in another autobiographical piece.

There is a mysterious relationship between a vision I had on 13 October 1917 at the age of ten, and the extraordinary event on the same day at Fatima in Portugal.

That day I happened to be playing hide-and-peek in an empty cow shed near my house, with a friend. He took my cap and threw it on the paved floor, and threw over it an armful of dry leaves that he took from a great heap piled against the wall, betting that I would not find it in the space of an 'Ave Maria'.

"Now find your cap," he said.

"I will find it," I replied, "even if I have to remove the leaves a handful at a time."

When the cap was found, it was my turn to hide it. He turned his back to me while I hid the cap under a bigger heap of leaves. The game continued as we took turns to challenge each other. At my next turn, the cap was found under a pile of leaves as tall as me.

The bell rang the mid-day Angelus, and my friend went off.

Putting my arm in among the leaves, I did not succeed in fishing out the cap as I had before. This time it was not to be found at the bottom of the heap. I had to change my method and take an armful of leaves at a time and take them back to the main heap. That cap was given to me by my mother several months previously, and had brought me much happiness. It had on the front of it a gilded metal eagle with spread wings; but it was reduced to a rag during the fierce storm of a few days earlier, when I lost it on the mountain and risked losing my own life too.

On that midday of 13 October I laboured to find the cap which had been hidden as a game, and meanwhile meditated on the terror of that evening, my cries for help from the Madonna, the miracle of the lightning flashes that saved me, and on my promise...

When I found the cap, I had all of a sudden a vision of Our Lady appearing to children of about my size, and I saw that she was performing a miracle⁴⁷.

Fearful of being thought a visionary, I kept the secret to myself. In the house, I asked my mother if anything important had happened in the world. I went to get a newspaper. Nothing. The following day, she told me that all the papers spoke of Fatima and the three children

I of ten think of that vision, as I look at the cap, which I still keep⁴⁸...

Meanwhile the war had come and, with it, hunger.

After the death of their affectionate grandmother, the youngest boys, Guido and Giulio, were sent to Tambre d'Alpago, from where their parents originated. They had an uncle there, who was a farmer, and the boys would help him in the fields and the stable in exchange for regular meals. Giulio was taken home after a short time because he was always in tears from homesickness. But Guido stayed there, except for short intervals, for three years. He was appreciated, and was well fed: he was stronger and healthier when he came back home.

Not even this long absence was enough to enable him to recover the affection of his mother, who had seen him only three times during his absence, in spite of her home being only eight kilometres away from the uncle's. Perhaps Guido was too like his grandmother Caterina whom she could not bear.

The priest in charge of Farra noticed Guido for his good nature, and his good behaviour, and though he was only just twelve he entrusted him with imparting catechism to thirty other children, as preparation for their first Communion. He also taught him the first elements of Latin.

There followed *"...the parish priest's invitation to enter the seminary, then Confirmation, the embrace of Bishop Cattarossi, and studies..."*

In 1920 he left for Feltre, where the seminary taught only the preliminary classes. They were hard years, in which he suffered from cold and hunger. There were complaints from the seminarists and their parents, and after a number of inspections by the Curia of the Bishop of Belluno, things went better.

It was in seminary at Feltre that Guido received the first two predictions regarding the future *"revelations that he would have from the Lord in his old age concerning biblical Genesis."*

He had the third (prediction) whilst in the seminary of Belluno and the last when he was already the priest in charge of Dont, a little village in Val Zoldana. But before that there was a strange occurrence that left Guido perplexed.

"Padre Anselmo and Padre Emidio, Franciscans, had come from a distance to preach the Missions in my village in 1921, and they came to seek me out at the Sanctuary of San Vittore, near Feltre, where I was on a short visit with seminary companions; and they insisted that I should go with them to become a friar."

They offered Guido a kind of scholarship which included the full fees for the entire seminary course: food, lodging, books, scholastic charges, and also the promise that he could be ordained one year in advance, enabling him to say Mass twelve months earlier. The Franciscans urged the proposal at length and in the kindest manner.

Guido, who was then fourteen, was enthusiastic about the idea, also because he trusted them a great deal. When he got back to the seminary, he went at once to the Rector to give him the news; but he replied in a decided manner that, even if he went there only for a trial, he would not be able to set foot again in the Feltre seminary.

He reminded him of the great efforts his family had made for him financially, and the gratitude he owed his parents and his superiors, and persuaded him to promise to decline the invitation.

Guido passed a most painful day and night, torn between the desire to follow the Franciscan friars and the promise he had made to the Rector; and ended by abandoning the idea. *"I said to the Friars that I did not like the habit they wore and that the decision was too demanding."*

Thinking again about this episode, he could not understand why they should have come from such a distance to make this offer only to him, when in his own class there were students much more intelligent

⁴⁷ The vision was only visible, not audible. What little Guido saw was the apparition of the Madonna to the little shepherds and the miracle of the sun which, on the same day at Fatima, took to gyrating before thousands of people. A coincidence: Guido was born in 1907, the same year that Sister Lucy of Fatima was born.

⁴⁸ The memory of the vision of 13 October 1917 made Fr. Guido think, once his revelations had ended, that there was a relationship between these and the third secret of Fatima, seeing that Our Lady had in some manner associated them.

and well prepared than he was. In fact, he did not shine in his studies: so there seemed no explanation as to why anyone should be interested in him.

Later he thought that the reason why the two Friars were so pressing might be that they had knowledge of things in the future which prudence prevented revealing. When he had grown up he retained a feeling of regret, and a doubt as to whether it might have been an opportunity sent to him by the Lord.

The following year a still more singular happening occurred. He learnt from some prophetic words by a holy priest that God had chosen him as his instrument to explain to mankind some obscure passages in the Bible. Let us read what he himself wrote:

1922: First prediction of God's plan for Fr. Guido, by St. Giovanni Calabria,

In 1922, when I was in the seminary at Feltre, I received a prediction by Fr. Giovanni Calabria⁴⁹. It happened in this way: I was returning with my classmates from the courtyard to the classroom adjoining the Rector's room. He was in front of his door, talking with a visiting priest.

No sooner had we come in, that the Rector joined us, leaving the other door open, and told us that that priest was Fr. Giovanni Calabria, the founder of the house of the Buoni Fanciulli at Verona, a charismatic similar to John Bosco; and that, seeing us come in, he said that one of us, in old age, would write a very important book, and that he should write it hastily. Only I, among our group of twelve, asked: 'That one of us, will he know that his book is very important?'

From the passage I heard the voice of Fr. Calabria: 'Yes, he will know it. It is him, in fact.'

'On what subject?' I asked.

'I shall go and ask him,' answered the Rector.

The Rector went out to talk with Fr. Calabria. When he came back he said that the student concerned would know, and that it concerned the Bible, the biblical Genesis. Then he asked: 'Which of you asked that question?'

I kept silent, fearing I had committed an impertinence. He repeated the question. One of the others spoke my name. There was another in the class with the same name. Someone pointed me out. The Rector looked at me, then looked at the other bearing my same name, who was the brightest in the class. And because Fr. Calabria had predicted that 'the other' would change course, he said: 'I understand. I know which of the two.'

He became the favourite, I, in the Rector's view, was the one who would change course. But the contrary was what actually happened. From then onwards the Rector paid the fees of the other from his own pocket. And because Fr. Calabria had predicted that 'the other' would leave the seminary, the cleric Guido from then on was treated with coldness and indifference.

1928: Second prediction, by Father Mateo Crawley

When he had finished at the junior seminary at Feltre, young Guido moved, with the other seminarists of the province, to the major seminary at Belluno.

The years passed, and Guido grew up, constantly meditating in his heart the words by Fr. Calabria. Let us read from his autobiography again to learn what happened next:

"In 1928, at the start of the second year of theology, Father Mateo Crawley⁵⁰ gave a retreat for all the Clerics, and predicted the future of each one, not naming him but looking in his eyes.

⁴⁹ St. Giovanni Calabria (1873-1954), a prophetic figure and great charismatic, founded in 1907 at Verona the 'Casa dei Buoni Fanciulli' to receive young men in difficulty, and in 1910 founded the order of the 'Povere Serve della Divina Provvidenza', and lastly a hospital and a retirement home. He has been called 'the Prophet of the Face of the Father', on account of his total trust in and abandonment to God as the Good Father. His work in fact is totally entrusted to Providence, putting into practice the Gospel teaching. He held it to be urgent to spread the Gospel in all the world, to affirm the primacy of the Kingdom of Christ and defend the religious and cultural patrimony of the early Church. Very active in the Church, he was beatified in 1988 and canonised 18 April 1999.

Among others I remember that he said of one good and intelligent cleric, that he would climb to the highest levels of ecclesiastical hierarchy. Many, including the student himself, understood that he was referring to Albino Luciani who was then in the first or second class at 'liceo' (senior high school). Then he added, after a brief pause:

'Ooooooh! Alas!... But it won't last long!'

He also looked at me, and staring into my eyes said that one of us would receive a revelation regarding obscure points in Genesis in the Bible. He briefly described my life, telling me I would have much to suffer, not least from the lack of understanding of my fellow-priests and my superiors.

I had no further doubts. In spite of my inadequacies, the Lord was guiding me for His purpose."

Father Mateo also predicted that he would be the victim of a theft. He never knew what this referred to. Only in old age did he come to think that it referred to a dictionary of place-names that he had compiled with much fatigue, and which had been removed from his house at Farra.

However, this vague warning gave him not a little anxiety from then onwards, and caused him to become a little suspicious and mistrusting towards his neighbours.

Young Guido's desire always to know the how and why of things had given him a reputation as an adversary, and to the teachers he was an awkward pupil.

In an examination, presided by Bishop Cattarossi, there occurred the familiar situation of obstruction by the examiner, who put the question to young Guido but then began to speak without giving him a chance to open his mouth, in spite of his raising his hand to interrupt him and express himself.

The professor gave a sign of dismissal and proposed a mark that was adequate, but low.

The Bishop intervened: "Now I want to hear him; ask him another question".

And Guido, free now to speak, presented the subject well and at length. The Bishop suggested a nine/ten; they split the difference, and made it eight.

Guido was much encouraged, because he realised that he was well thought of by his Bishop.

1932: Third prediction, by Monsignor Gaetano Masi

Nevertheless, among his Superiors there was one who esteemed him and saw him with the eyes of the Lord.

In January 1932, during the Spiritual Exercises for those to be ordained priests, Mgr. Gaetano Masi⁵¹, the seminarists' spiritual director, concluded with these words:

⁵⁰ Father Mateo Crawley-Boevey (1875-1960), of Peruvian origin but living in Chile, belonged to the Congregation of the Sacred Hearts of Jesus and Mary. A great charismatic with prophetic gifts, he understood by meditating on the revelations of St. Margaret Mary, that every man and every nation is born under the dominion of the 'Rule of this world' (or 'Prince of this world'), and that only the full adhesion and consecration to Christ of all families and all institutions can restore spiritual and physical liberty to society.

In order to confute the errors of modern times and the spread of atheism, he gave all his energies to spreading the devotion and consecration to the Sacred Hearts of Jesus and Mary of all families and Catholic nations, with the object of bringing Christianity and its great peace to the world. His initiative enjoyed the support of Pope Pius X and of Benedict XV, and particularly of Pius XI, who instituted the Feast of 'Christ the King' with his encyclical 'Quas Primas' in 1925. Fr. Mateo Crawley was known also for the Holy Hour: an hour a month of adoration at night in families, in reparation for offences against the Kingship of Our Lord Jesus Christ. He died with a reputation for sanctity, and his cause for beatification is underway.

⁵¹ Born at Vallesella in Cadore in 1870, he obtained degrees in philosophy and theology at Bologna and in 'utroque jure' at Rome. In 1895 he taught dogmatic theology at the Belluno seminary. Removed by Pius X for 'modernist' ideas expressed in the Catholic weekly 'La Domenica' which he edited, he was moved first to Munich and then to Vienna to the 'Opera Bonomelli' which offered spiritual help to immigrants. In 1913 he was recalled to Belluno by Bishop Cattarossi who made him Vicar General of the diocese. In 1919 he was given the chair of dogma, catechetics and pastoral theology at the Belluno seminary. After ten years he retired from this to give himself wholly to the spiritual direction of seminarists, among whom the cleric Guido. His spirituality centred mainly on the 'Consecration of the World to Christ the King'. His motto: "*Be holy without reserve! Away with all pessimism: trust in global liberation! Christ has saved bodies as well as souls, by re-consecrating at the root every earthly reality*". He died unexpectedly in 1936. Mgr. Masi certainly had an important part in Fr. Guido's formation.

“*And when the Lord deigns to make clear to one of you,*” and he looked directly at the cleric Guido, “*the mystery of original sin, thank Him, because only through knowledge of the true essence of the original sin will it be possible to understand the mystery and the system of the Redemption.*”

Thus the consciousness of his mission matured slowly in his spirit, in reserve, in modesty and humility, with his heart full of expectation and thankful abandonment, in the serene disposition of accepting the Will of God.

Fr. Guido as a priest

However, Guido was not spared pain even on his ordination day, 31 January 1932, a day that he, together with the other six candidates, had awaited with eagerness.

He was happy, and conscious of the greatness of what was being done. His turn came, and the Rector said to Bishop Cattarossi:

“Here is the disputer.”

The Bishop, who esteemed him, was clearly pained.

Young Guido said softly: “Don’t worry about it!”

The Bishop understood and smiled at him.

This feast-day should have been given over to happiness, but instead it was spoilt by sadness. But in his heart he was sure, completely sure of his vocation, already conscious of bearing the Cross with Jesus.

On 2 February 1932 he celebrated his first Mass. This date was remembered by him in the years to come as the most important of his life, and he felt strong emotion on every anniversary of it.

Fr. Guido was immediately sent as priest-in-charge of Fusine, a hamlet of Zoldo Alto in the Belluno province, and he stayed there until 1934 when he was appointed Parish Priest at Dont, a hamlet of Forno di Zoldo, a few kilometres away from his previous post. He stayed there ten years, giving himself entirely to his parishioners and also to the restoring of the church, which urgently needed a new roof and other repairs.

Fourth prediction, by Teresa Neumann

Fr. Guido had also another significant meeting which can be added to the predictions received in the seminary. It was a visit from Teresa Neumann⁵² who came from Germany to Dont on purpose to meet him⁵³.

He had already heard talk of her, and had also acquired a couple of books about her. But when she appeared at the door of his house, on foot and modestly dressed with a kerchief on her head, he did not then recognise her. In fact, at her greeting him in German, Fr. Guido asked her, also in German, who she was and how she had arrived there.

She introduced herself and added that, “*she wished to know the man regarding whom God had great projects of Mercy*”. Teresa Neumann was certainly alluding to all mankind. But Fr. Guido thought of the Mercy as being directed to him, and feeling himself a great sinner replied:

“I would prefer not provoke His Justice.”

She smiled and said to him: “When the Lord shall speak to you, write down everything; yes, everything! The Lord loves you much.” And after a short pause she added: “You will have much to suffer.”

Fr. Guido offered her food. Teresa declined the invitation; she did not even want an egg to drink. At the time she lived only on the Eucharist, but she did not tell him so. She asked only for a place for the

⁵² Teresa Neumann of Konnestreuth in Bavaria (1898-1962) is recognised as the great stigmatised mystic of the twentieth century. A peasant birth, she was blinded and paralyzed when a little over twenty, and miraculously cured in 1927 by the intercession of St. Therese of Lisieux. For 36 years, until her death, she lived only on the Eucharist, without ever touching food or water. Every week she re-lived Christ’s Passion, losing four kilograms of weight on the Fridays and regaining them on the Sundays, without touching food. She was studied by many doctors. Though un-instructed, she spoke in Greek, Latin and Aramaic. She kept up an affectionate correspondence with Padre Pio. She died considered a saint; her Cause of Beatification is proceeding.

⁵³ The date is not given precisely in his notes. We can be sure only that this event happened at Dont.

night. But Fr. Guido said he could not help. He wished to obey the Bishop, who had sent round a letter ordering that no one, especially women, should be lodged in presbyteries for the night, so he suggested she continue a further three or four kilometres to Fusine where the parish priest could put her up in a little guest-house separate from the presbytery. She went there and stayed the night.

The next morning a strange thing happened. Fr. Guido was saying Mass. Just before Communion, while he was saying "Agnus Dei qui tollis peccata mundi", the small Host he held in his fingers inexplicably disappeared.

He and the women in the first row looked for it everywhere, without avail. All witnessed this disappearance, and no one understood it.

The next day Fr. Guido met the parish priest of Fusine, where Teresa Neumann had stayed, and he asked whether a woman had come to him. He replied in the affirmative, and added that he had not liked her because she had made some reproaches to him. He also said that during Mass he had asked whether she wished for Communion and she replied that she had already received it.

The parish priest of Fusine added that he had looked at her with pity, because she had not moved out of the village. But Fr. Guido understood.

It is said that Teresa Neumann never went out of the Reich. Did she go to Dont by bi-location? Fr. Guido was not able to give an answer to this question.

Fr. Guido, parish priest at Casso (province of Pordenone, diocese of Belluno)

In 1945 he was sent as parish priest to Casso, a village lying above the Vajont dam, on the border between the province of Belluno and that of Pordenone.

In the time of the Venetian Republic, Casso was for centuries a place of confinement, a penal colony of the Republic where they sent political and other prisoners, and prostitutes and undesirables of all sort, and Dalmatian ex-galley slaves who could no longer be employed as rowers. Those confined there could not leave the territorial boundary, which was well picketed and watched by soldiers of the Republic. Within the limits they could do what they wished, including personal administration of justice.

Difficult people, then, belonging to a poor, very poor place, where they kept boars instead of pigs, where the houses were not plastered, where sometimes families of two or three generations lived in one room, and where it could happen that girls of twelve gave birth to illegitimate children, sometimes the fruit of incest.

In this situation Fr. Guido had much work to do, and obviously he met much opposition. His frankness in the pulpit earned him not a few enemies. There were many attempts upon his life, but none succeeded. I remember one of them.

In one rather dark night a trap was laid for him. He was asked to leave his house on the false pretext of a need of Extreme Unction. Unconscious of the danger awaiting him, he set out along a narrow street between a high wall and a house. Suddenly, on the wall he saw a dark and threatening shadow. He took a step back, and a tall, strong, heavy figure leapt down with such an impetus that his head struck with a thump against the house. The attacker fell unconscious and remained in a coma for several days. The intended victim was meant to be Fr. Guido.

Next day the people looked at their priest incredulously, asking themselves what star could have protected him: a sign that there had been a little conspiracy.

During his life Fr. Guido survived twenty-three attempts, in each of which he risked losing his life. From this we can judge the greatness of God's plan for him and how much he loved him, to give him such protection.

The parish, though turbulent, was small, and this allowed Fr. Guido plenty of time to study. Economising in all his expenses, he started buying books and publications on the appearance of Man on the earth, and on scientific discoveries connected with evolution. He dedicated all his free time to his research.

1945: The vision of the Vajont disaster of 1963

In his first year of ministry at Casso he had a prophetic dream. He saw, eighteen years in advance, the huge landslide that broke away from Mount Toc and poured into the basin of the lake of Vajont, and

the water violently flooding over the dam and concentrating its mass in a terrifying way down the narrow, steep valley leading to Longarone. He saw the mass of water rush down steeply, zig-zagging towards the town. It overwhelmed houses, streets, squares, the church, the town hall, the cemetery... leaving an immense flat, yellow expanse of mud covering and flattening everything. He saw the dead and those soon to die, as they desperately struggled trying to save themselves. He recognised many: among them were the Archpriest of Longarone, Mgr. Bortolo Larese and his chaplain and relation, Fr. Lorenzo Larese.

Very disturbed at this, Fr. Guido tried to awaken those villages to their responsibilities, giving the facts in letters that he sent to their mayors and parish priests. He described even the course of the line between the houses that would be swept away and those that would be unharmed. But at that time the dam and the Vajont lake did not yet exist; so he was not taken seriously. Everyone laughed at it; but many of them lost their lives eighteen years later. So began Fr. Guido's cross, of being considered an odd character.

However, Fr. Guido did not reveal, in his letters or in his notes, another scene that, in the same vision, preceded the catastrophe, and which he told me verbally. Winding through the streets of Longarone he saw a procession of hooligans who carried, struck on to the ends of sticks, the genitals of cattle collected from the municipal slaughter house, while intoning blasphemous and unrepeatable phrases to the tune of the Litany of Loreto: "Sancta... ora pro nobis", in evident mockery. He deduced that this episode occurred a few hours before the landslide from the light of the setting sun that fell on the scene. The fact that the Lord showed Fr. Guido the disaster as a strictly logical consequence of that wretched, blasphemous procession leads us to believe that there was a connection between the two events, so as to make us men understand that disrespectful behaviour on our part can remove us from God's protection.

God does not punish: when he is rejected, God simply withdraws His protection, respecting the liberty that He has given man. Fr. Guido would repeat: *"It is not correct to speak of a punishment of God because God is not vindictive. It is not God who sends punishments, even if this is the term the Bible uses to make it clear that between two occurrences there is a cause-and-effect connection. We give ourselves the punishment because it is a natural result of our distancing ourselves from God's protection. Unhappily, innocent people become involved in these cases. But the fault is not God's. On the contrary, we can be sure that God is close to the innocent victims and spiritually supports them. God has on His heart the salvation of all, their eternal salvation. Besides, He bears Himself the heaviest part of the suffering, especially that of innocents: He himself bears it. It is certain that, if the Lord does not easily tolerate being blasphemed, He does not permit that one should insult the Immaculate Virgin"*.

Obviously, the subsiding of Mount Toc had been progressing for months. It is clear that one cannot attribute the unexpected landslide to God because it is a natural fact. God's protection does not exclude natural calamities, but it can prevent human errors being added, and, especially, persons coming to the end of their lives unprepared.

At the time of the Vajont disaster, in the late evening of 9 October 1963, Fr. Guido had left Casso ten years previously, and eighteen years had passed since his vision. Many had forgotten his prophecy and had gone to their deaths.

Celebrating Mass with Padre Pio of Pietralcina

Having left Casso back in 1953, he retired to Farra for two years to be near his old and invalid mother, who had been alone because Giulio, the other son, had married.

It was in this period that he went to San Giovanni Rotondo to meet Padre Pio.

On his arrival, he immediately experienced a disappointment since the friar, whose fame for sanctity had been attracting very many pilgrims, made him wait for four days before receiving him.

When he had decided to give up the meeting and return home, he was spontaneously approached by Padre Pio, who, after having confessed him, invited him to celebrate Mass with him next morning.

It was not a concelebration such as we know in our days, when the priests celebrate together on the same altar. Padre Pio invited Fr. Guido to say the Mass on a side altar, but performing in unison the same acts and the same prayers.

During the Mass, which lasted more than two hours, Padre Pio more than once turned to Fr. Guido, saying in a strong tone: *"Go slower, go slower!"*

It was not, in fact, in Fr. Guido's style to have long pauses, though he did always say the Mass calmly and with much devotion. He returned home more serene.

The places where the revelations occurred

After these two years of waiting, in 1955 he was sent as parish priest to Chies d'Alpago, another little village in the province of Belluno, high up and at the extremity of the beautiful amphitheatre of Alpago Valley. At the foot of this valley, on the border of the lake of Santa Croce, there was Farra, and at Farra his paternal home where his old mother still lived. She became steadily older and more unwell, and was to die in 1970, in January. Often, in the fine weather, he went down to see her by bicycle or bus. He never had his own means of transport, or a housekeeper. All his savings were for the church or for books for his studies.

He remained parish priest of Chies d'Alpago for over twenty years, until 1976. It was during his time there that Fr. Guido had practically all his revelations, whether in the form of 'interior locutions', or of 'prophetic dreams', or of 'visions seen awake'. Only the revelations on Cain's mark and on original sin came to him in his paternal home at Farra d'Alpago.

Meanwhile, there began to grow in him the conviction that in the eyes of the Lord he was not worthy, since time had passed and the prediction received in his youth had yet to be realized.

But God's times are not ours... And so, unexpectedly, when countless mortifications had tempered his soul and his faith, the Lord kept his appointment.

All the eight revelations took place between 1968 and 1974.

With Fr. Guido, a new period was opened in the relationship between mankind and God, a period in which God wishes to be known especially to be loved in full awareness, not only with the heart but also with the complete consent of the mind.

To Fr. Guido's worry about not being able to be a faithful witness, God replied with His reassurance: *"I WILL HELP YOU TO REMEMBER AND UNDERSTAND."* That means that the Holy Spirit's action did not end with Fr. Guido's first attempt to put in writing what he had learnt. What God wants is not a simple transcription, but an effort of reasoning and putting together logically what is being learnt under His fatherly guidance. In fact, certain things are understood only by degrees, and some only when the Lord brings to life again this or that episode, which at first sight was not understood, and by commenting on it.

Fr. Guido sent a first and a second account to his Bishop, but without receiving any reaction.

Between 1976 and 1977 he was sent for a few months to Pieve di Cadore. It was a dull period because none of his fellow-priests, not even the Archpriest of Pieve, was inclined to listen to him.

In 1977 he was sent as Parish Priest to Vinigo, a little village in the Boite valley that descends from Cortina, situated on a plateau on the slopes of a wide green basin. It was his good fortune, sent by a considerate Providence!

This tiny village did not demand much work, so that he had a great deal of time for prayer and study. The presbytery was a large, solid house that received plenty of sunlight, and commanded from its height a splendid view.

This is the most important period for his reflections. Finally he could give himself up to the re-ordering of his writings and to the final draft of his manuscript. His deep concepts came to maturity under the constant guidance of Wisdom. His ten years there were relatively calm and extremely fruitful.

His meeting with the Patriarch Albino Luciani, future Pope John Paul I

Fr. Guido had concluded that finding acceptance of the revelations through the hierarchy would not be possible.

Meanwhile, Mgr. Albino Luciani, his former seminary companion and then Bishop of Vittorio Veneto, had been appointed Patriarch of Venice, making him his Superior, and also Superior of his Bishop.

Thoroughly disheartened by so many refusals, and after much hesitation in regard to his Bishop, Fr. Guido decided to write to the Patriarch who, as we know, had shared with him the predictions made to both by Father Mateo Crawley-Boevey back in 1928. Then, it was predicted of the young Albino Luciani that *"he would rise to the highest levels of the ecclesiastical hierarchy"* and to the cleric Guido

that “*in his old age the Lord would reveal to him obscure passages of Genesis*”. So Fr. Guido gave a brief account to the Patriarch of the revelations the Lord had given him.

Among other things, he explained that “*God is Father and Mother for the first Man*” not only spiritually but also physically, because He created in the womb of a pre-human mother both the gametes forming the germinating cell of the first Man: the male gamete – and so God was his Father – and the female gamete – and so God was his Mother. For the creation of the first Woman, God was only Mother, because the father was the Man himself, generating ‘in the manner of nature’, but in his sleep, as the Bible says.

The special link which joined Fr. Guido and the Patriarch, in view of both these predictions having been realised, gave him certainty that he would be believed. In fact, the Patriarch replied affectionately. All the same, he counselled reserve because until these revelations were approved by the competent Church authorities, which included his Bishop, they kept the character of private revelations.

Meanwhile, the Patriarch Luciani began to say publicly that “*for man God is Father and Mother*”.

This intervention could be interpreted as a benevolent and intelligent encouragement to the Bishop of Belluno. The Patriarch was, in fact, very respectful of other’s positions. Nevertheless, the Bishop held his ground.

Further time passed before Fr. Guido met Patriarch Luciani at Vittorio Veneto where, invited by his affectionate former diocese, he had come to direct a one-day spiritual retreat. At the end of it, he came up to Fr. Guido and asked him to wait so that they could talk.

But the hour was late, and Fr. Guido was anxious to catch the train that would connect with the last bus; so he replied that he would return soon when they would have more leisure to talk; and he hurried away.

Meanwhile the Patriarch was elected Pope, and had no further opportunity to meet Fr. Guido. Nevertheless, he did not hesitate to repeat, in his introductory speech from the Papal throne, that “*For man, God is Father and Mother*”, an affirmation that gave matter for thought to many.

Probably, the function of Pope John Paul I with regard to Fr. Guido and his revelations was only to have believed them, and to witness that the predictions made by Fr. Mateo Crawley in the Belluno seminary long ago in 1928 had been fulfilled for both of them and to recognise him as a prophet.

His old age

Fr. Guido’s sorrow at the death of Pope Luciani, who had shown himself friendly and open towards him, was a further painful trial for him. His spiritual loneliness became ever more burdensome.

In the winter of 1985, at Vinigo during the festivity of the Saints, he slipped on the ice and fell. The impact was heavy and he dislocated his right shoulder. It was a hard trial, physically and morally, that he could not use his hand to write freely. After a couple of months at the Cortina hospital, he moved into a modest little mansard at Belluno lent to him by the Fathers of the P.I.M.E. (Papal Institute for Foreign Missions) at a little distance from the Clergy House. His old house at Farra, lacking central heating, was not suitable for an old man alone.

It was in the chapel at the Clergy House that I had the opportunity to get to know him.

In January in 1987 Fr. Guido found lodging at the retirement home at Meano, a hamlet of Santa Giustina, a few kilometres from Belluno.

Although he was now eighty, Fr. Guido kept all his physical and mental liveliness. The Lord had promised him he would have a clear mind and good sight and hearing all his life: and so it was. Those eyes which he had so wearied over his books allowed him to read, with the help of a pair of spectacles, to the end. His hearing, too, remained perfect.

His thought was continually occupied with how to obtain the ‘Placet’ from the Holy See. Many years before, Fr. Calabria had predicted that the message would be “*urgent*”, and Fr. Guido felt himself responsible for so much delay. Because the route through the hierarchy had up to then proved impassable, he began planning to inform Cardinal Ratzinger directly. But he was disheartened and ended by giving up the plan, thinking that, without a favourable opinion from the competent Bishop, the Holy See would not even consider him.

Beside his intimate joy in being admitted into the knowledge of what had been the mysteries of Genesis, and of the fuller and deeper value of the Redemption, Fr. Guido also had his experience of the private Passion of Jesus. In his life he suffered repeatedly humiliations one would not have imagined.

The disdain that many of his fellow-priests did not trouble to hide became ever more oppressive. Being branded with the reputation of being a ‘visionary’ was his daily bread.

Yet Fr. Guido never lost his faith in Providence. He continued to cultivate a deep serenity of spirit, from the certainty that the Lord would bring His plan to completion. This joy was expressed in his eyes as soon as he could recollect himself in prayer, or in his books. He had the enthusiasm of youth, in his certainty that in one manner or another all would come to know the truth and so would understand the great Mercy of God.

The Revelations not lost at his death

One day, feeling that his strength was failing and that he had not much further time to live, Fr. Guido said to me:

“I wish to leave to you the material legacy of my writing and of what remains of my library at Farra. Put the manuscript and all my notebooks in a safe place because, when I am not there, all my things could be thrown away by anyone who does not realise their value.”

“Yes... but there are many priests nearer to you than I am,” I told him.

“That’s true, but here they are all biased: and of those who have them to obtain the approval of the Bishop of this diocese: therefore I don’t wish them to leave this diocesan church which the Lord has chosen for these revelations.”

Then, after a brief pause, he added: *“I also wish that you will carry my work forward, re-arranging it and removing all the repetitions.”*

“But, Fr. Guido, you know well that I’m not up to it.” I objected.

“God does not look for the most cultivated or intelligent people; He looks for people who are sincerely trying to do His will. I have known you now for some time, we have talked a lot together, and you are the person I have most confidence in.”

“Thank you for your good opinion of me; but it is one thing to talk of these things, and another to re-arrange your writings. This requires an ability to use discretion; and for removing repetitions, as you wish, there will be a need to make choices. You understand, this work demands too much responsibility.”

“Work calmly and proceed as you think best: I will always be near you and will help you,” he said to encourage me.

Then to put me on my guard against inevitable temptations of self-satisfaction, he added after another short pause: *“But I do not believe that this task will be free of crosses. On the one hand there is the joy of knowing that God has made us sharer in His plans; on the other hand you must be aware from now on that you will inherit my sufferings: incomprehension from your dearest friends, disappointments, derision even, and hostility or indifference from Superiors. They are very wounding humiliations, but they become bearable on condition that you do not expect any satisfaction except that of having done all you can for the Truth and for the love of God. Do you feel that?”*

“If that’s how it is, then, all right,” I responded.

Both of us were deeply moved. He made me kneel at his feet and, placing his hand on my head, pronounced a very long prayer in Latin invoking upon me the Holy Spirit, a prayer of which I understood only the main lines. He was giving me, together with his blessing, a real mandate, an investiture, for re-ordering what he had written in his notes and notebooks. I felt that prayer to be a sign of his confidence, but at that moment I also felt all the weight of the huge responsibility it brought with it.

Seeing my emotion, Fr. Guido was quick to encourage me with fatherly affection, and he continued: *“When you have finished this work, go to the Vicar-General. He is my friend. He helped me to draw up my will. I have left to the diocesan curia all my savings and the arrangements for publishing this manuscript. I have put the savings aside, in many years of economy for this purpose. And now you can begin to take these things away and get to know them. In the middle there are so many cards to throw away. Go through them in your own house. There’s no room here, and remember, you will experience a lot of loneliness, because no one who sets out to work for the Lord is spared it.”*

Illness and death

Towards the end of the Eighties Fr. Guido began to show signs of progressive physical decline. They were the first symptoms of a tumour that would be shown clearly two years later. The trouble appeared unexpectedly and in all its seriousness in the first days of July 1991, when the surgeon diagnosed an intestinal tumour. He was operated on after a week, and had to be operated on again, a few days later. The pain was very severe. When he had recovered sufficiently, he was taken to the convalescent home at Meano. Then he declined rapidly, but his mind remained alert until the end.

One day, while fiddling with a kind of dry wound on the back of his hand which seemed a greyish mole in the shape of a pea, he said: *“Look: this is a reminder of the night when I had the vision of the creation of the universe. It was a spark coming out of the screen that left me this burn. It does not hurt, it is there only to keep my memory fresh. The Lord wished to leave me a sign so that, in the morning, I would not doubt, thinking that all I had seen was the product of my imagination.”*

A little before he died, after twenty years, this wound healed, leaving only a faint reddish mark.

On October 8, the day after his 84th birthday, Mary, the Mother who had led him along *“the longest and most backward journey in space and time”* - as he liked to call it - wanted him with her. It was seven o'clock in the evening. There were present: the Vicar-General, the Mother Superior of the Retirement Home, and me.

Next morning his body, with his face calm and relaxed, was placed in the coffin. Dressed in white, in his priestly vestments, he had the austerity of a patriarch, with a regal yet natural aspect. The old people in the Retirement Home came in twos and threes to pay their last respects to the priest who always had a good word for each and all of them.

The funeral Mass was accompanied by the beautiful singing of the boys' choir. The coffin, by some error of the under-takers who had mysteriously disappeared, was carried out of the church on the shoulders of the younger priests, in white albs, as though the Lord wished to reserve for him an honour such as many of his confreres had refused him.

On the Verona marble of his simple grave one can read these beautiful and very appropriate words:

“I WILL SING FOR EVER
YOUR PRAISES, GOD,
KING OF THE UNIVERSE”

SOME BIOGRAPHICAL DATES

1907	Born 7 October (Feast of Our Lady of the Rosary)
1907-1920	His infancy and youth
1917	(13 October) He has the vision of the appearance of Our Lady to the little shepherds at Fatima, and the miracle of the sun
1920-1932	His Seminary studies
1922	*First prediction by St. Giovanni Calabria, who prophesied this revelation
1928	*Second prediction, by Father Mateo Crawley-Boevey
1932	*Third prediction, by Mgr. Gaetano Masi
1932-1934	Priest-in-charge at Fusine
1934-1945	Parish Priest at Dont
1944	*Fourth prediction, by Teresa Neumann
1945-1953	Parish Priest at Casso
1945	Vision of the Vajont disaster of 1963
1953-1955	Period of waiting at Farra d'Alpago in paternal house
1955	Meeting with Padre Pio
1955-1976	Parish Priest at Chies d'Alpago
1968	Revelation I: " <i>The sign of Cain</i> " (received in presbytery of Chies D'Alpago)
1970	Revelation II: " <i>The original sin</i> " (received in his paternal house at Farra d'Alpago)
1970	Revelation III: " <i>The death of Abel</i> " (in presbytery of Chies d'Alpago)
1970	Revelation IV: " <i>They are men</i> " (in presbytery of Chies d'Alpago)
1972	Revelation V: " <i>Creation from Alpha to Omega</i> " (in presbytery of Chies d'Alpago) 1 st Part: " <i>The Head of the Race</i> " or " <i>The prototype of mankind</i> " 2 nd Part: " <i>The Creation of the Cosmos</i> " 3 rd Part: " <i>The birth of the first Woman: the Omega</i> "
1974	Revelation VI: " <i>Abel's Last Meal</i> " (received in presbytery of Chies D'Alpago)
1974	Revelation VII: " <i>The evening of Abel's Death</i> " (in presbytery of Chies D'Alpago)
1974	Revelation VIII: " <i>The last conversation with the Lord</i> " (in presb. of Chies D'Alpago)
1976-1977	Priest-in-Charge at Pieve di Cadore: solitude
1977-1986	Parish Priest at Vinigo: Deeper studies in genetics and geophysics. Meeting with the Patriarch of Venice, Albino Luciani (later Pope John Paul I)
1986	In retirement at Belluno.
1986-1991	In 'Retirement Home' at Meano di Santa Giustina
1991	Died 8 October

SHORT PREFACE

by Fr. Guido

It is not important to know who the author of these lines is.

I am a man who is seeking the Truth, which is the duty of every intelligent creature. I have no merits or academic titles.

The vision that I describe is not a fable or a dream or the fruit of autosuggestion: it is a solid fact, which I did not hope for or ask for; nor did I accept it with docility. The distrust I felt, and the objections I made regarding it are facts that show my ignorance and my preconceptions, and the patience of the Incomparable Director of the show: God the Father. He, not in a burning bush as to Moses, but in a halo of rosy light accompanied me in different places within my house with what we could say was similar to a colour-television screen in which He made me see what He, the All-Present, has stored in His memory from the first up to the creation of the macrocosm, and from the first living cell up to the first Girl-Baby's birth, which was the last act in which His Creative Power intervened directly.

After that, He 'ceased from creating any other species', having attained the final purpose of Creation⁵⁴.

When it was over, I was very conscious of the significance of the revelation: did it really concern me?

I realised it was a message for every man on earth: but who will believe me?

Then there came to my mind some words from the Bible: "All that is required of a witness is that he be faithful in his testimony".

I foresee that many will not believe me. There is nothing wonderful in that. Only he who receives the revelation is obliged to believe. But if the revelation agrees with the facts of the Bible and explains them, and conforms to the scientific data and to right reason, then it is not right to refuse it.

It will be a great encouragement to the Pope, the Bishops, the priests and all believers in the One God, to know that He still speaks to men as He did to the Patriarchs and prophets of old, confidentially, in a familiar and broad-minded manner, even joking.

Jews and Muslims should not feel offended if God has spoken to a priest of the Catholic, Apostolic, Roman, and persecuted Church. He speaks to whomever He will when it so pleases Him, and He reveals things that science does not succeed in discovering, or else interprets wrongly. God typically chooses as His messengers and confidants people not known for their social position or intelligence. All He asks is 'ut fidelis quis inveniatur' that His messenger transmits His message faithfully.

He did not tell me to write down His message, nor to pass it on, either verbally or in writing; but evidently this revelation is for the benefit of all humanity, believers and non-believers.

How can it be made convincing to believers in polygenesis? My witness is not enough. Would they believe if they saw and felt what was told to me? Perhaps some of them would be even more distrustful than I was at the beginning and would put it down to hallucination, if not to autosuggestion.

I was seeking for the truth regarding certain problems, and TRUTH ITSELF came to me, unexpected, underserved, clear, super-abundant, beautiful, and encouraging. 'Volentibus et conantibus Deus non denegat gratiam': God does not deny knowledge of Himself to those who desire perseveringly to find truth.

What I write can be declared to be of supernatural origin only by the competent ecclesiastical authority which, even while recognising its genuineness, can make its own researches on whether it is opportune to publish the whole or certain parts of the text. I submit to whatever decision shall be taken by the Ecclesiastical Magisterium, whether on the content of the vision or on the additional explanatory commentary⁵⁵.

⁵⁴ For some scientists, other new inferior species appeared even after the creation of man. In this case, the biblical phrase could mean that 'after the creation of man, God did not create any other species higher than man'.

⁵⁵ Fr. Guido had the right intention, but the unbelief and the difficulties he encountered in his Superiors did not allow him to see his desires realised. This is why, after his death, I have considered it opportune to publish the work, considering it to be the patrimony of the whole human race.

SECTION II

From the writings of
Guido Bortoluzzi
(1907 – 1991)

BIBLICAL GENESIS

Genesis 1-6

**NEW LIGHT FROM ABOVE ON
THE ORIGINS OF MAN,
OF THE EARTH
AND
OF THE UNIVERSE**

**I SOUGHT THE TRUTH,
TO RECONCILE SCIENCE WITH THE BIBLE,
AND “THE TRUTH” CAME TO ME**

AN INTRODUCTORY EXPLANATION

by Renza Giacobbi

The text here presented is transcribed from the manuscript drawn up by Fr. Guido after 1982, arranged in the order which he himself had determined, and carried out according to his instructions. It includes descriptions and explanations noted down in notebooks and on loose sheets of paper.

The sequence of the revelations recorded in this text does not follow the order in which they occurred, but is in the order expressly wished by Fr. Guido for two logical reasons:

- firstly, because he held that it was right to begin by presenting Man, the first and the ultimate end of God's plan, and of the plan of His creation;
- secondly, because in this manner a chronological order of events would result, which would link them together in a single line of argument, making an understanding of the facts easier for the reader.

Therefore we begin with the 5th revelation, which is followed by the 1st, the 2nd, the 6th, the 3rd, the 7th and the 4th in that order, and finally the 8th.

The question arises now, why the Lord did not Himself follow this order, considering that history in fact began with the 5th revelation.

The answer will become clear when the work has been read in its entirety: the Lord began by laying the foundations, like four massive piles, on which to erect his building. The first four revelations ('The mark of Cain', 'The original sin', 'The death of Abel' and 'The hybrid are men') form the indispensable foundation to permit Fr. Guido to enter correctly into the comprehension and the spirit of this vast and closely-linked revelation. In fact, if the Lord had introduced Fr. Guido to the theme of the 5th revelation without having first made clear certain fundamental concepts, he would have been unable to recognise many individuals or to give shape to the many thoughts that came to him during the vision, or to discuss them with the Lord.

Instead, the Lord in His Wisdom anticipated certain facts, and although the arguments were separate from each other, they were closely connected by a logic of cause and effect. They are thus the necessary premise to understand this revelation. It is not required of us to repeat that labour, not only because Fr. Guido has already done it, but because we would not have the help he had from the Lord.

In these revelations the Lord uses a truly original method, for He wishes reason to play its part as well as the heart. Moments of pause allow for reflection, so that deductions and even objections could be made. It is clear that God wants man to have explanations that satisfy his science as well as his faith. It is a way of speaking that presupposes mankind has matured; is adult and anxious to be given reasons, even in the supernatural field of faith. Fr. Guido sees that this revelation is the answer to his legitimate demands.

Rather, he sees that his queries and his need of truth - which is also ours - are inspired by God Himself who wills us to be conscious and convinced sharers in His plan of Redemption. He uses a language that is incisive, clear and unambiguous to serve His purpose of giving light on the obscure points in Genesis.

Although at the start Fr. Guido put up some resistance, in view of the teaching he had received in the seminary, the Lord lovingly and patiently reassured him and led him to understand that all that he saw and heard did not contradict Holy Scripture but was the explanation of what in Genesis is described in symbolic language.

(FIFTH REVELATION: received at Chies d'Alpago in 1972)

§ 1 *Something extraordinary and wonderful happened to me during the night of the Feast of the Assumption, 15 August 1972, at three a.m.*

For more than thirty years I had been interested in the problem of the origin of man. I was concerned at the spread, among the youth, of the theory of spontaneous evolution and of human polygenic theories that lead inevitably to the denial of God and every moral principle.

With the aim of reconciling the facts of Science with those of Biblical Genesis, I had studied the problem in all the books relating to it that I had found for sale (about fifty) and had made a collection of many reviews and newspaper articles, making a packet of pages and notes. With the exception of a few writers, the rest repeated, in different ways the theory of natural evolution (even if they called it 'directed') of the different species of living things, and hence of man also, against the affirmations of the Bible which says that God created all the species of animals and plants 'in their finished state', ordaining that every species should generate 'according to its kind'.

This expression is repeated in the first chapters of the Bible a good eleven times, to make it understood that only Man did not keep to this order.

A long examination of conscience

§ 2 *Every moment I could spare from my ministry, and from the business of the house and the church, I spent in my researches: giving up going for walks, and radio and television and every other distraction.*

I went to bed at midnight. At three o'clock I was accustomed to getting up, and walking up and down in the kitchen for twenty or thirty minutes, to aid the process of digestion. Then I would write some notes, and then sleep until six.

In 1972, in the first days of July, I bought just one book; it was on the subject of evolution, and as it was the work of another religious, I had hoped to draw from it some ideas which were more in agreement with my principles.

On the vigil of the Feast of the Assumption I was engaged in getting through the last hundred pages. It was well written, with appropriate scientific terms and a certain logic that inspired conviction. At midnight I finished it, feeling disappointed and worried, vowing to myself that that book would be the last.

I had not said my breviary and I wanted to make up for it by doing an hour of adoration prostrate at the foot of the altar steps as on the day of my Ordination.⁵⁶

I felt disappointed and bitter also because the parishioners had not come to the Triduum nor to that evening's Rosary. And no one came for confession, not even the fifteen children that I had admitted to First Communion on the day of Corpus Christi. Going round the streets I had invited them personally, but they all had some excuse: to-morrow they were expecting guests, or were going on an outing, and so on. I prayed to Our Lord and Our Lady to accept me in the name of them all.

Then I made a long examination of (my own) conscience, and in a very clear-headed way reviewed all the steps of my vocation from the time when, at the age of three and a half, my grandmother sent me into the room of my dying father to tell him to make his peace with God and to call the priest. I had told him that I too, when I was grown-up, would be a priest and that I would be happy to know he had died at peace with God.

⁵⁶ In ecclesiastical terms 'prostrate' means 'stretched out on the ground with arms apart and face downwards'.

Infancy and boyhood then passed without the games and recreations typical of that age, so that I could attend to the work of the house, but with the happiness of going to the functions in the church and singing. Then came my First Communion with thirty companions for whom I had been their catechist. Then came the invitation to go to the seminary; after that, my Confirmation, with the Bishop's embrace; my studies ... I concluded that I had not taken the wrong path: the Lord had marked me out from my earliest years.

I got up after one hour. I was not at all tired; I was serene.

Going back to the presbytery, I saw the sky all clear and covered with stars. The infernal row of the jukebox and the shouts of the young people in the nearby bar had died down. Settling down in bed, I exclaimed: "O time so badly spent, I curse you! At dawn tomorrow I'll carry all those books to a corner of the garden and will make a bonfire of them. Who will give himself the trouble of reading them, especially when he sees all the marks I've made on so many pages, and my notes in the margins? What use are all those notes to me? What remains of all my studies? Let us see..." and I started to bring together the notions I had learnt from the Bible and from books of Natural Science. "What presumption there was in my wish to research into the secrets of the Bible to make its data agree with those of Science! Miserere mei, Deus."

My thoughts during my vigil

§ 3 *Sleep was slow in coming, so I again took up my thoughts:*

- Why waste time, sleep, labour and money in studying the problem of evolution which nullifies the Word of Genesis, which affirms that Man was created perfect and not evolving, and that he only degenerated later? And theology too teaches us that He who makes all things well, made the first human couple 'very good', and not in a bestial state from which they evolved during the passage of millennia, amid unheard-of sufferings. Man, then, could not be the product of evolution because in that case humanity would not have been 'very good' at its origin.

- It is clear that if the Man created by God was a perfect Man, while archaeological finds show that the man of prehistory was an imperfect individual, it was the original sin that corrupted him in all his aspects, to the point of producing in him characteristics of hominids. And, if he was corrupted in his physical and psychic components, and not only spiritually, it is logical to think that the original sin was one of crossbreeding due to a relationship consummated outside the species.⁵⁷ Because, if the two progenitors were obliged to 'increase and multiply', relations between them could not have been prohibited, but were necessarily dutiful.

§ 4 *- Why is it that scientists take for granted the theory of polygenesis⁵⁸, while the Bible tells us of only one Man and of a single human couple 'at the beginning', and have not considered the hypothesis that the difference between racial groups, and certain hereditary taints, could be due to a cross-breeding of the human race at the beginning of its existence, with the anthropomorphic species nearest to Man? The fact of hybridization is noted in Genesis at the start of Chapter 6 where, in the genealogical Tree of Life the race of the 'Sons of God' was forbidden to 'know', that is, to have generative relations with the wild genealogical tree. Also where Genesis speaks of the ill-starred union between the 'Sons of*

⁵⁷ It must be remembered that at the time of these thoughts which precede the revelation about to be described Fr. Guido had already had four revelations which had taught him, as a sure fact, that humanity had from its beginning a problem of hybridism of the species.

⁵⁸ This theory is based on the supposition that the human species results from the evolution of numerous primitive species.

God⁵⁹, the perfect Men, and the 'daughters of men', the daughters of hybrid men, by which both species were corrupted. As though the Biblical account was a fable, they have chosen to neglect it and let their imaginations run wild over fossil finds which only serve to prove how men had lost the image and likeness of God. What scientists and theologians call evolution has in reality been a 're-evolution', a progressive recovery of humanity towards the original human characteristics operated by means of selection guided by the Creator: only in this case can one correctly speak of 'guided re-evolution'.

§ 5 - The Bible teaches that nature does not produce spontaneous leaps from one species to a successive one. Only God can ordain the appearance of new species. This principle is also clearly expressed in Genesis, although it is not stated in what manner God intervened.

- The first living being of the human species is certainly Adam. If his wife was taken from Adam's 'rib', she also belongs to the genealogical Tree of Life. And if Adam is the first human being, he is also her father.

- Genesis tells us that Adam fathered Seth when over 130 years old. At what age, then did he generate the first-born male, Cain? And before that, at what age did Adam generate the Woman?

§ 6 - Another problem. Genesis says that Eve was the cause of Adam's temptation and fall. So the fall was committed by Adam. But how could the first Man, endowed with supernatural and preternatural gifts, commit the 'Original Sin', a fault so pregnant with consequences? Did he do it at the instigation of Eve?

- What sort of a person was Eve? The Bible does not say that God had 'breathed into her nostrils the breath of life', as it says of Adam. But it says that she talked and reasoned, yet fell into sin and incited the Man to do the same.

Then there emerged, from my subconscious, the memory of two facts:

a) the revelation of 'The mark of Cain', four years earlier, from which I had learnt that Cain had an anthropoid aspect;

b) then the other, the vision of 'The original Sin', two years after the foregoing vision, in which I was present at Adam's sin.

These were revelations from which I might have known how to find the answer; but I distrusted myself and was afraid of using them, considering them the product of imagination, which is what a confrère said about them when I confided in him.

An angel precedes the arrival of two celestial messengers

§ 7 The voice of a youth, very near to my right ear, very clear and not in a whisper, said to me, first quietly and then strongly:

"GUIDO, GET UP. IT IS YOUR USUAL TIME."

I did not start at this unexpected call because I was still half asleep. I had the impression that someone was leaning over above my head and was talking.

I did not move, I did not even open my eyes. I held my breath to be able to hear the steps of the person who had spoken to me, or at least the rustling of his garments.

Nothing! The silence was absolute.

That voice had resounded within the room, as if it came from someone speaking very near my right ear. It was a clear voice, and very familiar: but I could not identify it, although I could recognize the voices of all my parishioners. It seemed like the voice of my

⁵⁹ The Man and the Woman created perfect are given capital letters to distinguish them from the men contaminated by hybridism, which are written without capitals.

brother when he was a boy. In fact, it seemed even to be my own voice when I was twelve or thirteen.

I realised I had my right ear against the pillow. The voice had come to me from there. I raised my arm to the head of the bed and turned on the light. A glance around the little room, which is only 9 meters square and 2.2 meters high, assured me that I had no visitors. The door was closed, and so was the only window.

I lifted up the pillow: nothing there. I moved to look under the bed: nothing there either. I remained sitting on the bed for some minutes, thinking:

- He called me Guido, instead of Fr. Guido;

- He used the 'tu', (the confidential second person as a form of address in the Italian language), perhaps disrespectfully;

- He gave me an order: "GET UP", by what authority?

- And he added: "IT IS YOUR USUAL TIME". In fact, my clock did show 3 o'clock. But how did he know the time of my getting up at night? It means he must have spied on me, but for what purpose? And if he spied on me this time too, he ought to know that I did not lie down at midnight as usual but at one o'clock, and so I had no need to walk about to ease the digestion, and write notes, as was usual. My name was shared by other men, so I thought it did not concern me. In the end I exclaimed:

- No, I am not getting up! - And I lay down disappointed and vexed.

I thought I had made a mistake, and I turned round on my other side trying to sleep: but the usual questions were turning in my mind.

The two mothers of the 'Sons of God'

§ 8 *While I was still putting these questions to myself, I heard voices of women ⁶⁰ that seemed to come beyond the wickerwork wall behind my head, that separated my bedroom from the staircase. They called me by my name:*

"GUIDO, DON'T BE AFRAID. WE ARE HERE TOO, THE TWO MOTHERS OF THE 'SONS OF GOD."

Then the higher and more resonant voice continued, but very gently, a sound that penetrated my heart:

"MARY, THE NATURAL MOTHER OF JESUS AND MOTHER, ACCORDING TO THE SPIRIT, OF ALL THE REDEEMED."

There followed the deeper voice of the other Woman:

"AND THE WOMAN IN WHOM YOU ARE INTERESTED, THE NATURAL MOTHER OF THE 'SONS OF GOD'."

The words of both were pronounced slowly, but very clearly.

At first I thought they did not concern me; then, rather moved by Mary's words, I thought: "Their words are theologically perfect."

I think they allowed me a few seconds to understand their words fully; then I heard them say together, in unison:

§ 9 *"WE HAVE COME TO HELP YOU IN THE RESEARCHES FOR YOUR STUDIES."*

This time the timbre of the voices was stronger, or, at least, I was more attentive.

After some seconds I heard the Voice of the two Women, which now seemed to come from outside the window, as if the sound was softened by the frame and the glass:

⁶⁰ To assist the reader's understanding, we shall use the small 'v' to refer to the voice of the Angel or the First Woman. But we shall print the 'Voice' with a capital 'V' when it refers to the voice of Our Lord or the Virgin Mary.

“GUIDO, DON’T DISTRESS YOURSELF, YOU HAVE NOT WASTED TIME WITH THOSE BOOKS. YOU HAVE SOUGHT TRUTH WITH A RIGHT INTENTION AND ‘THE TRUTH’ IS COMING TO YOU.”

The reference to my studies convinced me that they referred to me. These words consoled me.

Then I heard: “WHY DON’T YOU PICK UP THE BIBLE?”

Drowsily I answered, not without effort: “What I am looking for is not in it; I know that story almost by heart.”

“PICK UP THE BIBLE AND YOU WILL KNOW.”

§ 10 *At this point I heard again above me, the same boy’s voice, now firmer and stronger: “IT IS AN ORDER, GET UP!”*

I awoke completely, as though by an electric shock. I turned on the light. The room looked as usual, but from every corner and every piece of furniture, it was as though the voice repeated to me:

“QUICK, OBEY, OBEY!”

The tone was affectionate, not arrogant. I threw the sheet back to the end of the bed and sat on the edge of it. While I was about to take my socks to put them on, I heard again that invitation:

“OBEY AT ONCE, OFF YOU GO!”

I only put on my bedroom slippers and went out of the bedroom to run to my study. I crossed the corridor and reached the living room. I turned on the light as usual and went towards the door of the little room I had fitted up as a study.

§ 11 *Going in, I switched on the light, went to the book-case in front of me and, opening the right-hand door, I made as to take volume I of the Bible with Marietti’s commentary; but a female Voice, in a low tone, advised:*

“THE COMPLETE BIBLE.”

By this suggestion the Voice invited me to take the Bible commented by Marco Sales which contains the Old and New Testaments in one volume.

Perhaps this invitation was to emphasise the unity of biblical revelation. But there could also be a second reason: the more recent translations, with the intention of reading more smoothly, are sometimes less faithful to the original text. Perhaps the Voice meant to bring the reading back to the more traditional translations. But there might also be a third and deeper reason: while many biblical scholars now-a-days cast doubt on Moses being the Author of Genesis, in the introduction to the Bible commented by Sales we read:

‘The Author of the Pentateuch (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) is Moses, as has always been held by the Jewish and Christian traditions, based upon the affirmations of the Old Testament and also on those of Our Lord Jesus Christ and of the Apostles.’

I opened the left-hand door, towards the corner of the room, and took out the Bible commented by Sales. Taking out the book, I said in my normal voice: “How did he manage to find her?” I meant to say: “How did Adam manage to find the Woman?”: the first Woman whom I took to be Eve.

Theophany

§ 12 *a) A peal of thunder surprised me, because at one o’clock, on returning from the church, I had seen the sky starry and clear: but I was not alarmed, although it was ‘preceded by a sort of gust’. It seemed that a thunderbolt had fallen in the garden in front of the window of the study. It was not a sharp sound like that of lightning, but a peal of thunder*

the boom of which went on repeating with many echoes which vanished in the distance, like those that come from the atmosphere.

b) When the echo of thunder had died down, a shaking and undulating earthquake made a certain impression on me. The floor trembled beneath my feet and I leant over to keep my balance, moving my feet now to the left, now to the right. The walls and ceiling creaked and I expected to see plaster and dust falling and everything fall apart. But nothing fell. I was worried: "If I go out like this (in my night-wear) I shall be the talk of the town", I thought.

c) When the earthquake ended, I heard a very loud hissing, as from a violent wind, coming from all quarters, even from the walls. I expected to see all my papers fly away. But nothing happened. I am not superstitious or timid, but if faced with a danger, the cause or the eventual results of which I do not know, prudence suggests I get away. And that is what I wanted to do; but I could not move. I made a motion of trying to move, but I could not, not from fear but because my feet seemed glued to the ground by an external, mysterious force.

d) When the wind stopped, I was aware of a rosy light, not of a warm colour like that of the fire which has different shades from white to red to yellow, but of a soft red, nearer to pink than to orange. This rosy light, that had come into the room, was not tremulous, as from a flame, but steady, rather milky as in a light cloud. "Is there fire now too?" I said in alarm. I sneezed repeatedly. There was no smell of gas or of burning. I touched my hands fearing there was nuclear radiation. But everything was normal. Then I had the suspicion that the thunder was caused by a cylinder of gas which, bursting, had made other near-by cylinders explode, like claps of thunder. I wanted to move a step nearer the window. I could lift my heel but not the leg, although I had started to lean forward.

§ 13 *A Voice of an adult man spoke: "I AM."*

I want to explain myself better: this experience did not come to me only from without. The Voice 'I AM' resounded within me, so that it was not as though I felt myself to be in someone's company, but as though that Someone was all around me; permeating and possessing me entirely and making me feel very small in His Presence.

After a few seconds, the Voice spoke within me:

"STAY. ALL IS WELL."

I had to stay. Again I tried to lift one or the other heel and lift myself up on my toes. There was no hindrance, my limbs worked perfectly, but my toes were still fixed to the floor.

§ 14 *In a normal conversational tone, very close to my ear, the Voice said to me:*

"FROM A SIGN."

I heard the words, but not the breath that should have accompanied them.

Without moving my body, I slowly turned my head towards my right shoulder. Nothing. In the same direction I noticed the light under its white porcelain shade hanging from the middle of the ceiling. I expected to see it enveloped in rose coloured tissue paper which would make me see that rosy light in the room. That light wasn't very dense now, and it let me perceive the outline of furniture and objects. There was nobody. Absolute silence, when again the Voice spoke to me within, i.e. without affecting the organs of hearing:

"IT IS THE REPLY TO YOUR QUESTION."

With all that has passed in the meantime, I had forgotten that I had asked a question when taking up the Bible ('How did Adam find the Woman who would become his wife?'). Nor did I think that my words would be taken into consideration by anyone.

I understood. With feelings of emotion and veneration I closed the right-hand bookcase door, saying: "But from what sort of sign?"

Then I put out my left arm and shut the other door which, when open, stood against the wall and extended towards the side of the filing cabinet.

Little by little, the rosy light became more intense, enveloping pieces of furniture and objects that vanished in it. Soon, I saw clearly only the Bible I was holding, but could no longer see even my hand.

§ 15 (Editor's note) Here Fr. Guido interrupts his narration to describe the plan of the presbytery of Chies d'Alpago because the vision, which lasted half an hour, rotated slightly in an anti-clockwise direction with respect to the cardinal points associated with parts of the rooms herein described.

Part §15, which regards this description, can be skipped if the reader so wishes.

Before continuing, it seems opportune to describe the location where the scenes of the vision were presented to me, and, make a 'composition of the place' by visualising objects and pieces of furniture in my rooms, so as to revive in memory the several phases of this great vision in the order in which they occurred; because to each different background there corresponded a scene of the vision, beginning in the study and ending in the living room.

Within those walls I had, in fact, a vision lasting half an hour which followed me in my movements in nine different positions, along the South and East walls of the two rooms. To be precise, the first scenes were towards the South and West walls of the house and the last, the most important, was towards the East. The eastern side, which looks on to the street, is slightly inclined to the North.

This description is not a waste of time, because the images and scenes I saw had, in their natural situation - this I understood only later - the same orientation as the scenes I saw projected on the furniture of the two rooms. This help given me by the Lord allowed me to reconstruct not only the sequence of scenes but also the orientation of that habitation, and, then to draw the map of those places, putting them in their right order of succession, so that today, if I ever had to visit the region, I would be able to recognize those places because they were sufficiently singular.

Coming from the bedroom, I have to go through the hall or corridor and through the living room, to enter my study or library, which measures 3 by 2.8 metres.

Going into the living room, by the door which is near the centre of its wall, I have on my left the East wall with two windows that look on to the street. In front of me, while I am still at the living room door, is the South wall. In this wall there is, on the left, a door with some stained glass which gives on to the stairs that go down to the cellar; and two meters beyond, on the right, another door, like the first, opening into the store-room. Between the two doors stands the dresser, with its shelf for glass, that I call the showcase. In the middle of the living room is the dinner table. On my right, in the centre of the West wall, is the door of my library, where I went in.

Immediately inside the library, on my left, against the wall dividing the room from the living room, there is a bookcase two meters high with a pair of doors with glass windows. Facing this, on the West wall, is another bookcase identical with the first. Both have one side against the South wall. On that wall, in the middle, stands a filing cabinet with shallow drawers, 1.50 meters high, closely fitting into the space between the open door of the bookcase, on my left and the open door of the bookcase opposite.

By the side of this bookcase, in the middle of the West wall, is the only window of my study, looking towards the garden. All this is on the raised ground floor of a house built in 1740 on steeply sloping ground.

About the middle of the little room, used as a library, is a table upon which I keep books, reviews and bundles of notes. On the North side is a kerosene stove, chairs upon which I store newspapers and reviews, and boxes containing similar things, in front of the old door on the corridor side.

1st PART OF THE VISION: THE FIRST PIONEER, “THE FIRST EXEMPLAR”

The first Pioneer

(1st orientation: scene facing towards the South)

§ 16 *To my great surprise, I saw on the South wall of my study, in the area that was covered by the left-hand door of the bookcase on the right, a window opening on to clear midday light, presenting the clear form of a naked Boy. His skin was glossy and appeared as though recently sunburnt. I saw him only from the hips upwards. There was no sign of clothing, not even a loincloth. His hair was very dark, straight and shiny and came down to his shoulders.*

I wanted to ask him many questions: “Who are you?”, “How did you come here?”

The Voice, quietly, advised me to hold back.

He did not look at me. He had a good-natured chubby face. He was intent on looking at something he had in his hands: it seemed a bunch of straw stalks. He turned about and took two or three steps, looking up. There was a ceiling made of yellow-wash slabs of sandstone, of a thickness of about 40 cm. He stopped where the series of slabs was interrupted by one of them having fallen. From that gap there projected downwards some grey shapes riddled with holes which, there and then, I took to be pieces of tuff rock. I only saw their lower ends.

I looked at the Boy hanging there outside the wall of my room, wondering how he managed to keep there at a height of 5 meters from the ground, considering that there were no ledges or footholds in the outer wall. My wonder was due to the fact that the presbytery of Chies is on sloping ground, so that while the rooms facing East are on the level of the road, those on the West are a story higher than the garden.

§ 17 *I saw, from behind him, that he was working with his hands so as to produce like a shower of sparks flying out to his right, at very short intervals. He turned to his left, and I could see that which he had in his left hand was a bunch of straight stalks of wheat or rye, whose empty ears, soaked in a black liquid, were now dripping and burning with a lot of smoke. A lighted stalk folded over and he bent down and I lost sight of him.*

When he straightened up, he had the bunch in his hand, now with no smoke. He arranged the ends opposite the ears on the palm of his hand, holding them by the index and the little fingers against the middle and ring fingers. His thumb was holding down a flat stone over the part of the stalks that was in his palm. He held a similar stone in his right hand, and started to rub this against the other, always in the same direction, so as to produce frequent showers of sparks towards the stalks, until they caught fire again and gave out smoke.

With his fire the Boy produced a black cloud of smoke which went up to those big pendant pieces of tuff rock above his head, between the two thick slabs of stone, thus provoking the flight of numerous insects that buzzed round him. I saw him make little grimace. He moved a few steps back towards what seemed my window: he waited for the smoke to thin, and before it vanished he went back there and raised his arms (I did not see any hair in his arm-pits), shifted two or three of the lumps of stone, observing the cracks between them, and, not without difficulty, detached one of them, provoking a new swarm of insects. They looked like flies.

He stepped back, but did not chase them away. He dislodged another little piece and let it fall.

He again moved back, coming still nearer and right in front of me: then bent down and disappeared under the sill of the window-frame. This did not remain unchanged: it was limited, sometimes more sometimes less, by the two sides, so as to frame only the scene that I had to watch.

While the protagonist was beneath the lower border of the visual frame, I could see the panorama and horizontal strip of sky. It was calm, in a midday light: I could deduce that from there being practically no shadows.

The window open to the midday sun: the habitat of the first Man.

§ 18 *I tried to see the surroundings by leaning sideways: but I only saw the calm sky. The horizon was distant, out of sight, at a lower level than the place where I was. My observation post was at a height.*

I raised myself on my toes to observe the panorama hidden by the sill of that strange window which was about a meter in front of me.

To my surprise and delight, the window came towards me, so that I could bring myself up to it.

I found myself on a spur of marlstone which went down almost vertically, with a precipice on the West side. This spur was the end part of a lofty promontory running from the North towards the South. Beneath this I saw a wide extent of wood, all broad-leaved trees and no conifers. This forest spread from the distant horizon to the edge of the height I was on.

I placed my left hand on the filing cabinet (which I did not see) and leant forward to look out of the window and looked down on the area nearest me.

The window came still closer to me, slowly. The more I was able to see the nearest part of the forest, the more I realised its difference of level in relation to my observation post, at least 60 meters higher. I could not distinguish the species of plants in the wood from their leaves: perhaps they were chestnuts, or oak or ash.

I pushed myself further forward until my head was beyond the windowsill. I shuddered! That cliff was formed by many long strata, one above the other and slanting, of yellowish sandstone alternating with a darker-coloured marlstone. Thus, I myself was in the hollow between two ledges, one above the other, where the stratum of marlstone was eroded.

At the foot of the rock that I was on, there was the basin of a dry torrent, which was white in colour, contrasting with the yellowish stone of the cliff. I could not make out the pebbles. At 20 meters from the base of the precipice, beyond the far edge, the wood ended abruptly with a sudden elevation of 10 meters relative to the basin of the torrent, which bordered it in a straight line from North-West to South.

§ 19 *In the front of this promontory there opened out, in a fan-shape, towards the South between two diverging lines 50 meters or so apart at the beginning, a flattish zone, fertile and covered with vegetation of a cereal type that stretched as far as I could see. I saw no hills on the horizon, either because there were not any, or because the haze did not let me see them.*

From the huge extent of that gold-coloured vegetation, I deduced that those harvests grew spontaneously, assisted, in the neighbourhood of the heights, by a straight ditch that I could hardly see and which, I suppose, belonged to a rudimentary system of irrigation canals which someone had dug.

At the East of this immense plain was another valley that began on the eastern side of the spur of rock. Perhaps, beyond an irregular row of trees, bordering the plain on the left, there was another promontory. I could not see whether there was another watercourse.

Looking at the precipice beneath me I had an uneasy moment, and with my left hand held on still more firmly to the filing cabinet.

§ 20 *I draw back and look again at the horizon. I cannot make it out. I know I am in my house and have my feet on the ground. The priest's house is not on the edge of a precipice. Strange association of ideas. I am a man who, at times, is inclined to judge things according to their right measure. I thought: "In this wall a window has been walled-up, that looked down on the little internal yard of the presbytery, the last strip of the garden of the 'Benefice' which at one time was preserved from encroachment by the neighbours, but in recent years they have built and enlarged their house illegally. Now, I see the yard and also the house has sunk into the abyss, perhaps because of the earthquake, I felt. Better so: now I shall again be able to see the winter sun, the church and the cemetery hill. But, ... the people too? Oh! Mercy, no! But, ... this is not my own place! If the hill too had disappeared I should see the horizon above the lake of Santa Croce. The Alpago Valley is beautiful, but it is not the Earthly Paradise, even if the Belluno people call it 'the Garden of Belluno'. And then, it is night here, and there it is day".*

§ 21 *The window again frames the protagonist who now is again on his feet. He is holding an object riddled with holes from which he is tearing off little pieces which he lets fall to the ground. I do not succeed in working out what it is. It seems to me a piece of that tuff rock.*

The same insects fly around him and rest on the object. He calmly pulls away the infested bit and lets it fall.

At times I see on his lips a little fleeting grimace of pain.

Finally he lifts his head and pushes his hair away from his forehead. He is very close to me, by the outside edge of the sill. The Voice softly prompts me to observe carefully. He is at half-a-palm's distance in front of my right shoulder. I am seeing him in profile. He lifts his gaze towards my left, slowly. With his left hand he straightens his hair behind his left ear.

I notice his hand, plump, pink and shining, with the nails regular and clean. The ear too was well shaped.

At half-a-palm's width away, he brings his cheek close to my eyes. I can affirm there was no trace of a beard or of hair on the upper lip. The pores of his skin, pink, smooth, delicate and glossy, are invisible. No hair, either, at his armpits or on his chest.

Now that I see him moving so naturally, turned always towards my left, I feel a sense of admiration and sympathy as I note the perfect harmony of his features. The nose is rather small and delicate in colour, like a child's. The black eyes are deep and rather small. The arch of the eyebrows, a proper arch, is covered by normal black eyebrows, not bushy or long or projecting, but just right and not joining over the nose. The depression between the eyebrow and the eyelid is more than a centimetre deep and is pale, as also is the eyelid when he looks down, because the sun has not darkened it. Perhaps also for this reason the eyes seem very deep. The forehead is high and well proportioned. The facial angle is right, the chin and mouth regular.

§ 22 *While I was still looking at him he, still looking towards my left into the distance, opened his mouth and I heard him pronounce, strongly and slowly, two words: "DALLA VOCE" (by the voice)*

I noticed that while I heard "DALLA" pronounced, the Boy showed all his white regular teeth, also the four canine teeth which were not longer than the others. He had moved his tongue towards the incisors as he pronounced the first consonant "D", and then against the palate for the "L". But as to the word "VOCE", the movement of his lips did not seem to correspond, because they were contracting as when whistling.

Besides, the sound of the words did not come to me from that direction, but from above my right shoulder. I had to think a little to understand. It was the answer to my last

question: “But what sort of sign?”; and that ‘sign’ was, in its turn, the reply to that other question expressed before the vision began while I was taking-up the Bible; “How did he (the Man) find her (the Woman)? So, the Man found the Woman ‘BY A SIGN’ and that sign was ‘THE VOICE’. But of whom?”

§ 23 *The Boy was at a distance, which I judged to be hardly further than the wall of my study. He was passing from his right hand to his left that object which I judged to be a little bit of tuff rock, while turning his head in the same direction as though towards me. However, he was looking into the distance.*

At that moment the same Voice said: “HE HEARD HER VOICE.”⁶¹

I did not understand that it was the Illustrious Commentator who was speaking. Thinking it was the Boy speaking to me with the form of courtesy (which requires the third person singular), and that it referred to someone who had heard my voice, I replied in the same strong tone: “Eh! I’ve other things to think about than my voice!”

I wanted to study the Bible; I did not want distractions.

Instead, my Illustrious Master meant, as he told me a little later, that the Boy had heard the voice of the mother who was about to give birth to the one who would be his Woman.

Meanwhile, the One who spoke to me in my thought became more insistent, and went on to say a few words of which I remember clearly only these: “HE HEARD. I AM SPEAKING TO YOU OF HIM.”

“The First Exemplar”

(2nd orientation: scene turned towards the South-West)

§ 24 *The open window shifted towards the right, making its frame beyond the corner of the room: so it was outside the wall of the study by at least a metre. Now the frame was turned towards the South-West. I no longer saw the furniture of the library, as though it had disappeared. I put out my hand and touched it; I felt it but did not see it. I did not even see my hand.*

A man’s Voice said within me:

“LOOK AT HIM! HE IS HANDSOME. DO YOU RECOGNIZE HIM?”

I looked at him as he was moving until, tidying his hair that came down over his face while he was at his work, he put it once more behind his ears.

He was indeed handsome. His age was fifteen or sixteen.

He was a little plump. Perhaps the eye socket seemed so deep because of the chubby cheeks.

I mentally replied: “No”.

“ANSWER,” he added.

I was convinced that if I had heard and understood him at the intellectual level, the Interlocutor understood me too.

I answered with a negative movement of my head.

“SPEAK,” he insisted.

“No, I do not know him,” I said in a normal voice. “Who is he?”

§ 25 *“HE IS THE EXEMPLAR,” he replied in a soft voice in my ear. “THAT IS HOW YOU DEFINED HIM, A MONTH AND A HALF AGO, IN THE GREAT HALL OF THE SEMINARY.”⁶²*

⁶¹ ‘He heard her voice’, from the Italian: “HA SENTITO LA SUA VOCE”. The author misunderstood the meaning as: ‘He (or she) heard your voice’, because of the Italian convention which requires the form of courtesy when addressing another. Thus, the possessive adjective, “sua” (literally ‘his’ or ‘her’), was understood as meaning ‘your’. Translator’s note.

"I said it from faith, not from experience. I haven't ever seen him."

"YOU HAVE SEEN HIM. I WAS PLEASED TO HEAR YOU ON THAT OCCASION AND ALSO EARLIER IN YOUR OTHER INTERVENTIONS AT THE CHAIR OF THE MEETING."

I replied that I did not remember that.

Here a woman's Voice said softly: "AND YOU WILL SPEAK AGAIN, ALSO ON THE EUCHARIST." And added other words that I do not remember.

"Who is he?" I asked again.

§ 26 *"YOUR FIRST PARENT."*

"Oh no, Lord! I have no relatives so handsome, neither near, nor distant."

All the same, I tried to get at the truth, and I continued, exclaiming aloud: "But who is he? What has he come to do here? A relation of mine? Is it an hallucination?"

"PROTO, PROTOPARENT," He added quietly, and repeated:

§ 27 *"PROTOPARENT OF ALL MEN." And after a few moments:*

§ 28 *"HE IS THE PROGENITOR."*

Thinking again on it, I remembered I had previously seen him in the revelation of the 'Original Sin', when he was little more than a boy, and, in the revelation of 'The death of Abel', when he was in his full manhood. But seeing him so young, I did not really recognize him.

I could not believe that Adam was so young, so, gazing at him again, and, seeing the pink and delicate skin and chubby cheeks and child's nose, I said:

"Is it really possible? He's a young boy."

I remembered that in the Bible it was written that Adam generated at the age of 130. Then thinking on it, I reasoned that he too must have been young once. Yes, a special Youth, endowed with supernatural and preternatural gifts, and enjoying a continual conversation with God who was for him both Father and Teacher.

It is taken for granted that first Man talked with God and that God had taught him to speak. We need not be surprised at that, seeing that even today God speaks to men! If it were not so, Adam would have learnt only the cries of animals. Then, beside speech, also knowledge of the use of fire came to him from God who taught him to use it: but it was lost with all his other knowledge with hybridism: finally to re-emerge in pre-historic man as an acquisition.

⁶² Fr. Guido wrote in a note: *A month and a half before the vision, namely the 8th June 1972, I was present in the Great Hall of the Seminary at a lecture on genetic microbiology relative to hereditary defects that condition human behaviour. Prof. Giambattista Marson, head of the department of dermatology at the Belluno Hospital, was explaining how in America examination of the body cells of those condemned to life sentences revealed that some of them, instead of having the normal 'XY' chromosomes, had, in addition, a smaller one, a 'Y', on account of which the scientists wondered how that 'Y' had entered the human genetic patrimony, making any person who was in possession of one unbalanced. I then intervened, saying: "We are believers, and for us it is quite certain that He who has guided the evolution of living creatures up to the summits of the 'phylum', has put into being a human creature that was perfect and intended to be 'the Pattern' for all his descendants. If today there are found cases of ancestral peculiarities, that is due to the fact that the Exemplar, who in Earthly Paradise goes under the name of 'genealogical Tree of Life', had genital relations with the 'wild tree', which could produce good fruit with God's intervention and bad fruit without it: that is, hybrids, bastards ...". I could not continue because a senior professor of biblical exegesis, Fr Angelo Santin, interrupted me, saying: "We are not prepared for this line".*

We must not forget that before this lecture Fr. Guido had already had four revelations and that, unlike his confreres, he had been able to see the occurrence of the 'Original Sin' and observe the appearance of the first Young Man and of the first Woman when still a child (revelation II) and that of beings of the pure species that is nearest to Man (revelations II and III), and that of the 'hybrids' of several generations after the crossing of the two species (revelation IV).

§ 29 “YOU LOOK LIKE HIM.”

“I know I am not good-looking; I have known it since I was a child.”

“NOW ALL MEN ARE LIKE HIM.”

“Well, more or less. Some more, some less ...”

Over the top of my last words I heard the subdued Voice saying some words regarding the Man who, by his disobedience, became the father of a degenerate humanity, and some other considerations regarding fallen man. On every occasion when it was a matter of accusing the Man, He spoke quietly, respectfully. From there, after a few seconds, He continued:

§ 30 “*I HAVE PRESERVED HIM FROM EXTINCTION AND GUIDED HIM TO THE RESURRECTION.*”

There followed another eight or ten words that I do not remember, but which referred to His work of guiding humanity, made bestial because of crossbreeding, to the recovery of the original image, not only in regard to bodily characteristics which have little importance, but rather to ‘the capacity to understand and to will’. By these words He did not only mean to say that we have re-evolved and that within certain limits we have reacquired the outward appearance of the first Man, but that we have also in large part reacquired his intellectual powers. This has made us worthy to share the lot of the Saints in the Light and has freed us from the powers of darkness by giving us the ‘opportunity’ of being transferred into the Kingdom of His beloved Son, by whose work we have the Redemption and the remission of the psycho-physical and spiritual prejudices of the ‘Original Sin’.

I am the Resurrection

§ 31 *I remember well the last words:*

“I AM THE RESURRECTION.”

I understood the word “RESURRECTION” in its full sense by which He has effected a recovery of humanity not only spiritual but also psycho-physical. He is the Author of his ‘physical and psycho-intellectual re-evolution’. “RESURRECTION”, then, must be understood as the recovery of the original image of the model of which was made the Exemplar, the Prototype, the first Man. Hence, Re-evolution, Regeneration, Rehabilitation, also physical, have been effected and guided by God. We are, also physically, resuscitated beings.

§ 32 *After a brief pause, He added:*

“BUT NOW THAT ALL HAVE RECOVERED THE CAPACITY TO UNDERSTAND AND TO WILL, THEY HAVE EQUAL DIGNITY AND RIGHTS.”

From these words, I understood that today we have all ‘equal dignity and rights’ not in respect of salvation but of the ‘capacity’ to aspire to salvation.

*The Gospel of John teaches us that Christ gave to all men the possibility, or better, the ‘opportunity’ to become children of God (*dedit eos ‘potestatem’ filios Dei fieri*) and with that we have eternal life in communion with God: but does not say that God gave eternal Life to all. John writes also in his Gospel that Jesus said, “I pray for many”; He did not say, “I pray for all.” Those ‘many’ are those who have goodwill because they respond to the Love of God, to whatever creed they belong in good faith. Because, if all have a like possibility of becoming adopted ‘Sons of God’, only those who draw fruit from the gifts of the Redemption become ‘Sons of God’. The others, those who do not follow the principles of the Gospel, remain ‘creatures of God’, that is, ‘inferior beings’ like the animals, although intelligent: inferior among the inferior. They remain excluded. God does not punish, God promotes or does not promote. Non-promotion is indeed a punishment, but that does not come from God.*

The first Man “is still innocent”

§ 33 *I was fascinated by the figure of the Boy who was standing in front of me and wanted to know so many other things about him. For example, I wanted to measure his height because, up to now, he seemed to be on a level higher than mine which I could not see because from the hips downwards he was hidden.*

He who knew my wish satisfied it.

For a moment the visual frame dropped down to ground level, to return immediately to its first level. I was able to note that he had very long legs, half his overall height.

The Boy, a little in front of me, about ten centimetres, approached me from my right side, and his body seemed to take the place of the upper half of mine. I saw his head in place of my right shoulder.

I did not see my own body or my shoulder, only his body which was in the light, in the same plane as mine. At my reluctance to this closeness, the Voice said within me: “IT IS ALL RIGHT. HE IS STILL INNOCENT.”

I moved my left hand on to my right shoulder, which I did not see, to check the precise height that I sought, but the experiment did not succeed. Not seeing my hand I could not take a measurement. Then I lifted my stretched-out left hand to beneath my nose. I still did not see my hand. And then I found that it was too much above his head. I had to measure by eye.

I could err by some centimetres, also because of the mass of his hair. Meanwhile the Boy drew back and took up his former position without my having been able to attain my end.

His height

(3rd orientation: scene towards the South-East)

§ 34 *To enable me to make a more precise measurement, an extraordinary little thing happened. I was still on the inner side of the ledge and he was as if on the ledge, two meters away from me on the right.*

The Boy took the first step to move towards my left. Gazing again at the brightness of his skin and hair, I thought: “Now he will pass in front of me, very close. I want to smell his hair and his shoulder.”

The visual frame following the Boy’s moving towards my left, passed through the filing cabinet, and also the wall it backed on to. The Boy brushed against me.

I lowered my head and drew in a breath above his hair that fell down on his shoulders. Nothing, no smell.

Instead, I felt my left eyebrow bump into a protruding object. I drew back and felt: it was the sharp edge of the filing cabinet that I didn’t see.

Now I know that the filing cabinet is one meter fifty high: so that was his height. He came up to my shoulder, or a little more ...

“How stupid I am,” I murmured. “I knew quite well that he was a ghost: how have I let myself be deceived? And what has all this to do with the study I must make? Is it something outside the normal? Or am I abnormal?”

I shut my eyes, but the light was still within my head. I squeezed my eyelids, my eyebrows, moved my ears and my scalp, clenched my teeth and lips, clasped both my hands on the Bible, pressing it against my chest: I moved one after the other the muscles of the abdomen, the arms, the legs, my calves and my toes, saying to myself: “Am I myself or aren’t I?”

I was perfectly in control of myself.

He goes down along the ledge

(4th orientation: scene looking East)

- § 35 *I turned to my left to leave the room.
Now I see the Boy moving eastwards; he is walking ahead of me.
I do not see the filing cabinet I had come up against and which is now on my right, nor the table on my left.
I grope my way. I now see a sort of corridor lit up by the sun shining from the right, and this visual corridor goes along the length of the room, covers in part the filing cabinet, passes across the left-hand bookcase and, across the wall dividing the library from the living room, to the right of the door, goes down by an inclined plane.
His course was concealed by the protrusion of a seam of large slabs of yellowish sandstone. It was a ledge that sloped down from the West to the East.
I saw him descend, agile but carefully, by the path which in parts is a meter in width, elsewhere much less. He continued in that direction always in a straight line in spite of the sudden drops that interrupted the descent.
At every step of one leg I saw the foot of the other follow it at the height of the knee. I could see him from the head to the knee. Only twice could I see projections of rock on his left.*

- § 36 *Meanwhile, I started to move towards the door to put out the light whose switch was on the opposite wall, feeling my way on the right and on the left so as not to run into the furniture and my papers that I could not see.
Though the sight of his figure drew me, I wanted to get out of the room, to escape from it.
The Boy continued his run in the same direction. I watched him, while I proceeded laboriously half-a-foot at a time, stooping as though I was carrying a hundredweight on my shoulders.*

A rudimentary aqueduct

- § 37 *Suddenly the Boy stopped, to turn round a forked stake. This was one of the many stakes that were placed in the narrower parts where the ledge was re-entrant and where the roof of rock was absent.
The stakes were quite numerous, in pairs, crossing over at the top and bound together: they supported a long series of bamboo tubes joined together, close to the roof and bound with fibre to the upper part of the stakes. It was a rudimentary aqueduct formed by tubes of bamboo cane joined at the extremities. The Boy, shifting two contiguous bars, detached their two ends at their point of junction. A lot of water came and he hosed himself freely, perhaps to wash himself or else to soothe the sting of insect bites. Then he joined the tubes together again.
At about twenty or thirty meters ahead of him, the ledge was blocked by four or five planks, in their natural untrimmed state, made by splitting the trunk lengthwise, which were placed across and held up by poles. Their function seemed to be holding in check a landslide. Or perhaps they formed a side of a cistern, which held the water flowing from the conduit.
Continuing to walk in front of me, he arrived down there, in front of that obstacle, turned to his right and went down onto the ledge and continued along the new stretch of the pathway.*

§ 38 *I turned the light off and came out of my study, stooping as before and taking little steps at a time.*

Leaving the room, I turned back to the door and firmly pulled it shut, and leant my left shoulder against it to keep the intruder out. Here, in the living room, the 60-watt lamp bulb gave a dim light, as previously in the other room.

Through the decorated glass, in the door, I did not see whether there was still that rosy light in the study. I could not make it out. I opened the door a crack, to see better. The light was the same, inside and outside the door, but I did not see anything inside. I shut the door again and rested my right shoulder against it: doing this, I was facing the door of the kitchen storeroom.

(5th orientation: scene towards South)

§ 39 *To my surprise I no longer saw the storeroom door completely, but in place of it, and on the wall to its right, I saw the visual screen with the same rose-coloured frame. The view, though limited in this new scene by a second central frame that measured 15 centimetres across by 30 centimetres high, showed me the Boy proceeding in this new direction towards the South.*

There the track was blocked from the right by two or three more blocks of sandstone overhanging it. He placed his right hand on the lower of the blocks, bent his legs and disappeared underneath.

The Boy, outside the wall of my living room, was now distant, perhaps by thirty meters. Resigned, rather than frustrated, I rubbed my eyelids with both hands.

The species immediately preceding Man.

(6th orientation: turned towards South--South-East)

§ 40 *As I turn to look, I see that the visual frame is now displaced, a little to the left in comparison with the preceding one, and occupies part of the storeroom, part of the intervening area with the lower part of the dresser, and the left side of the dresser, which is at the centre of the wall.*

The square with the rose frame still has the central panel with the field of view much reduced. The rectangular panel which was upright in the preceding scene, is now in a horizontal position, keeping the same measurements.

From a distance of ten metres, and at a slightly raised position, I can see a section of a field of wheat, or cereal, of little more than one or two square meters in size. The ears of the cereal are becoming yellow and are forty centimetres high.

A little animal, black and hairy, is moving between the stalks. When it raises itself on its feet and looks beyond, I see it has two little horns on its head, which has a very squashed appearance.

When it drops and disappears I can see, from the moving stalks as it passes, that it has gone a few meters away.

When I see it in profile, I realise that the horns are ears. I think of a Doberman dog, but then I see that it has a short muzzle and no nose. It plays hide-and-seek with a smaller little creature which moves on four legs and is similar to it, except for the ears which, instead of going upright above the level of its head, are long and project horizontally. I understand them to be monkeys of an unknown species. The larger one, the male, makes leaps. It is perhaps forty centimetres high.

I look around. Everything is as before. Still the rosy light hiding everything. One can see clearly only through the loophole, in the little frame.

The Tree of Life and the wild tree

(The orientation: this remains the same but the field of view deepens.)

§ 41 *A new scene. In the foreground, at a distance of about fifteen meters, the naked Boy, appearing at that moment from the right-hand edge, is walking with firm steps towards my left.*

I am very pleased to see him again, not only because his face stands out well against the background, but also because I no longer feel him to be an intruder in my house. He is looking in front of him at a group of four animals, twenty meters away, three of them black, with their hair ruffled, but not thick, and one yellowish-white but without hair.

Of these I can see neither the heads nor the legs but only part of the trunk: this was notably curved to the left in an abnormal manner.

A quiet Voice is heard: "TREES". But I do not understand.

This animal family is the 'one genealogical tree' of its species existing on Earth

§ 42 *The little visual frame leaves the figure of the Boy and frames those animals. The Voice takes up again:*

"DO YOU KNOW WHAT ANIMALS THEY ARE?"

"Bears sitting?" I ask in a loud voice.

"NO," is the answer in a normal voice; "FOUR BRANCHES OF THE 'ONE TREE'."

§ 43 *They were drawn-up in file, seen in a semi-profile. Their backs showed the curve of the abdomen towards my left.*

The frame extends, and now I see these animals in their completeness and that they are not sitting but on their feet. They were not animals that I knew, and I was bewildered.

A squashed head, hence a very low forehead, black hair straight and dark down to the neck, enormous ears that pushed out of the hair horizontally more than ten centimetres, no nose, nasal openings black and uncovered, black lips that opened as far as the root of the jaws, with no chin. The arms, long and drooping down to beneath the calf.

They all had a swollen belly which, above those thin short arms, made truly an ugly sight.

Those beings touched their swollen bellies each time that yellowish-white being did so. Sympathy? Perhaps they made cries, because they opened their mouths and showed their long and quivering tongues, which seemed to be attached only at the throat and extended outside the mouth.

"Obese?" I asked. The quiet reply was:

"NO, PREGNANT. IT IS THEIR SEASON." I then understood that they were females.

§ 44 *Incredulous and disappointed, I turned towards the door I had come through and, pressing my nose against the glass, complained: "Am I dreaming or am I awake? This is the glass, this is the door-frame, this the handle."*

I was truly in control because I touched these objects with my hand, in spite of the light preventing me from seeing what was around me.

"Lord, if this comes from You, make me understand."

He replied:

"I AM TEACHING YOU TO READ BETWEEN THE LINES THE THINGS YOU DO NOT UNDERSTAND IN THAT BOOK."

I should have been able to re-assure myself: but as I am naturally diffident when faced by things I cannot control and do not understand, these words conveyed to me on the intellectual level did not convince me.

Feeling my way, I continued checking up on my domestic surroundings, turning round by the right so as to turn my shoulders to the scene, and I began audibly to list the pieces of furniture, which I see only vaguely, going from left to right and starting at the door leading into the library: "This is the key, this is the box for the wood, the wood stove, the door by which I came in from the corridor, the sofa against the wall to the right of the door. On the adjoining wall, on the east side, are the two windows, then, in the corner on the right, CGE 24-inch television set. In the other wall, continuing from the right-hand corner, is the door of the stairs going down to the cellar."

I did not direct my gaze further round, not wanting to see those hairy animals, which I wished to put out of my mind. But something irresistible attracted my attention to them.

The first family of the closest ancestors to Man

(7th orientation: scene towards the South-East)

§ 45 *The frame shifted still more to the left. To my great surprise and astonishment, I saw, in the centre of the glass upper part of the dresser, the 'show-case', the same window as before, open for its full length to daylight, like a rectangular visual frame 55 centimetres high and 75 centimetres wide, bordered by the accustomed frame of a more intense rosy light of about 5 centimetres wide.*

The upper part reached almost to the top of the 'show-case', and the lower edge projected 15 centimetres beneath it, occupying about half the free space above the flat surface of the dresser. My television could easily have been placed inside it.

Within this frame a vivid panorama filled the whole screen. It was like a most beautiful painting: above was the blue sky, below a great plain of yellowing ripe harvest-fields stretching out of sight for two, three, perhaps four kilometres until lost in the haze of the horizon.

On the right was the edge of the green wood of broad-leafed trees which I had already seen from the ledge. On the left were some plants with tall stems beyond which it was not given me to see.

§ 46 *Now two others were added to those four animals, the FOUR BRANCHES OF THE ONE 'TREE': there was a grey one at one end of the row, and a black one, taller than all the rest, at the other, nearer end. The last additions did not have swollen bellies.*

I saw the yellowish-white and hairless creature, and then the others, at a distance of between six and eight meters so that I could easily observe them.

"What animals are they?" I asked.

"THE ANCESTORS," was the reply.

These ancestors were not pretty to look at.

The usual Voice, now faint, said to me:

"THE FIRST FAMILY OF THE NEAREST ANCESTORS TO MAN."

Then I understood that what I was seeing was the first family of the animal species nearest to man: the species of the ancestors (that is, our predecessors).

At first I had not understood the meaning of "TREES", but from this explanation I understood that the definition signified 'genealogical trees', thus indicating the two species: 'the tree of Life', that of the human species represented by the Boy who had just left the scene, and, the 'wild tree' of the species of those singular animals.

I also understood the meaning of “ONE,” or “UNIQUE.” The Lord, just as he had affirmed the mono-genesis of the human species, when he defined Adam as the “PROGENITOR OF ALL MEN” so likewise did he confirm the mono-genesis of the genealogical tree.

Thus, if for the human race the Progenitor was the one, and the pure ancestors the only wild genealogical tree from which Man derives, the Lord, consequently, affirmed also the mono-genesis of the hybrid tree, the corrupt species that I had already seen in an earlier revelation, the fruit of the crossing of these two pure species.

“They are not stand-ins”

§ 47 *I see a fleeting glimpse of the Boy going quickly past in front of the group. The little knot of pregnant females broke-up and they re-formed, side by side, a little beyond where they were, on the right of that tall stout figure, with the belly higher, which I saw was a male.*

It was adult and stood in the foreground, to the left of the group which was again arranging itself.

On the opposite side was that grizzled being which, evidently, was the mother of the first four. Hence I deduced that, if the group was ‘THE FIRST FAMILY OF THE NEAREST ANCESTORS OF MAN’, the old mother was the founder of that family and also of its species.

A low Voice:

“YOU SEE THEM LIVING. NOW THERE ARE NO MORE OF THEM. THEY ARE NOT STAND-INS.”

This definition was not familiar to me, but was very pertinent, and so I thought: “The scientists reconstruct their body relying on fossil skeletons, and add to it a nose and ears in their own fashion. What would these anthropologists pay to be able to see them alive? And this privilege has come to me!?” -

I understood that if these ancestors no longer exist in their original state it is because they now live fused into man.

They had characteristics that were very different from those that the so-called hominids, the prehistoric men, are shown as having. These, on the way to re-evolution, are commonly called hominids, but this is an equivocal term because it also includes the pongos, that is to say, the greater, tail-less apes like the orang-utan, the chimpanzee and the gorilla.⁶³

“It is a revelation like that to Moses”

§ 48 *“IT IS A REVELATION LIKE THAT TO MOSES,” came as a suggestion within me by the Voice of a woman.*

“What am I? A Moses? Oh, it’s too much to be true. I am raving!” I did not realise that the comparison referred to the vision and not the person.

Turning round in the other direction, towards the stoves, I said to myself: “Stupid imbecile, what has taken hold of you? Megalomania? Come back down to earth!” I remembered the verse of Psalm 130: “I do not occupy myself with things too great and too marvellous for me.”

⁶³ ‘Ancestors’, ‘anthropoids’ and ‘hominids’ are not equivalent terms. The ‘ancestors’ are the individuals belonging to this unique species, now extinct, from which God drew a female predisposed for the development of the embryo of the Man created by God. ‘Anthropoids’ is a generic term to indicate the tail-less apes, like the chimpanzee, the orang-utan and the gorilla. The ‘hominids’ are all the biped primates with an erect posture. This term is generally used improperly to indicate the prehistoric men with indeterminate characteristics, which we now understand to be hybrids in the first stages of their re-evolution.

I shut my eyes, and rubbed them repeatedly: "I am not drunk or sleep-walking. I want to see if it passes."

I rubbed my hand on my forehead, energetically on my head, on my ears and neck, all to displace that light which I thought was a hallucination. But the light was also within me. I saw it in every part of my brain and in a strange manner in my whole body, and, when I opened my eyes, it was denser than at first in the room, so that I could no longer make out the objects and pieces of furniture, even vaguely.

Words of Zephaniah came to my mind: "Matters that are too difficult, who can understand them?"; and another passage of Scripture: "Seek not to understand things too deep and hard for you"; and I thought of my mother repeating the same message: "Don't put yourself to studying impossible things."

"I am": "I am teaching you to read and interpret the book you hold in your hand"

§ 49 *"THIS IS A REVELATION, A REALISTIC VISION OF THINGS DESCRIBED AND NOT DESCRIBED IN THE BOOK YOU HOLD IN YOUR HAND." And, after a few seconds: "I AM TEACHING YOU TO READ AND INTERPRET THAT BOOK."*

There followed other words exhorting me to tune in to the times of the Genesis story, and the Voice added:

§ 50 *"IT IS A REVELATION I HAVE NOT MADE EVEN TO THOSE ASSEMBLED IN THE COUNCIL."*

At that moment there came to my mind the photograph of the Council Fathers in the Vatican Basilica.

"No, Lord! Do not wrong all those Fathers...! They are holy, learned, expert men who govern the destinies of... - I was about to say 'the Church' - when He interrupted me, saying:

§ 51 *"YOU OUGHT TO BE SATISFIED THAT I AM REVEALING TO YOU THINGS THAT I HAVE NOT REVEALED TO OTHERS. I HAVE CHOSEN YOU. AM I NOT FREE?"*

I replied, inaudibly:

"I willingly renounce my satisfaction for them. I am not the right type, I don't hold a recognised position, I am calumniated, persecuted, despised: do not spoil such an important thing by giving it to this poor creature!"

This revelation does not substitute the Genesis of Moses but completes it and makes it clear

§ 52 *From the position I was in, I could have shifted from beneath the table the chair nearest to the dresser, instead, I tuned round and went beyond, turning my back on the dresser to get away from the sight of the show-case and the scene that was presented there. I felt vexed. I made a gesture as to throw the Bible on the sofa, but within me a firm Voice said:*

"KEEP HOLD OF THE BOOK."

I was surprised to realise that I already held it tight.

I understood that if I had to keep hold of the book, it was because this revelation was not to take the place of the Mosaic one, but to complete and clarify it.

I am blind.

- § 53 *From that moment, I no longer saw anything, not even in the screen. A feeling of deep anguish took hold of me. "I am blind. This is punishment for my presumption."*
"Good Lord!" I exclaimed, "What is happening to me? I still feel strong: this cannot be an effect of senility... Is it all over with me? I asked pardon for my presumption at the foot of the altar a few hours ago, and it seems to me that You had pardoned me. Now, instead, I still find in my hand this Book and I don't know why."
The invisible Interlocutor continued:
- § 54 *"I AM: I HAVE WILLED IT. DON'T REACT. CONFORM YOURSELF."*
I remembered then the call and the peremptory order received and I saw my obstinate opposition.
"Yes," I answered, "and now You punish me, blinding me."
I heard protesting words in women's Voices:
"DON'T SAY THAT! ... DON'T SAY THAT! ..."
Then the accustomed man's Voice spoke strongly:
- § 56 *"HEY, GUIDO! WHAT ARE YOU SAYING? I LOVE YOU; HOW COULD I DO YOU HARM?!"*⁶⁴
And I remembered too that Teresa Neumann of Konnerstreuth, who passed through Dont when I was parish priest in that village in the Zoldo Valley, said to me among other things: "The Lord loves you. Remember that when you have to endure vexations." I replied that the Lord loves everyone. She insisted: "The Lord has designs of Mercy in your regard." And she concluded: "Remember it! Write it down!"
Feeling encouraged, I insisted:
"Oh, Lord, listen to me!" And I really wept. And there came to my mind the image of my poor mother when, at the age of eighty five, I saw her weep because she could no longer read books of meditation and 'The Christian Family' magazine.
"I AM. I AM HERE. I HEAR YOU," He said, and He was very close to me.
"Give me this grace: preserve my sight if You know that I can still do a little good in this world. I promise You no longer to delve curiously into the secrets of the Bible."
I could not finish the sentence because once again He interrupted me:
"DO NOT BE AFRAID. RELAX. YOU ARE SANE. YOU ARE NORMAL. YOU WILL BE ABLE TO READ AND WRITE."
- § 56 *When I heard these words, the sense of anguish left me, and I felt content, almost cheerful. I could once more see the scene presented on the screen. But the dense rosy light in which I was immersed did not let me see anything else.*
Meanwhile I was inclined deeply as I completed the circuit of the table to approach, by little steps of half-a-foot, the chair facing the visual frame and which had its back to the library door.
I still do not understand the reason for those little steps. Even in the dark I would have moved at ease in any part of the house. Was I now afraid of stumbling? Or, as though He was concentrating on a cinema projector, was I avoiding coming between Him and the screen? Or was the fact of bending forward as far possible due to the unaccustomed weight that pressed on my shoulders?
Rather it was His Majesty that impended over me. He inspired respect in me; but I felt He was a Friend.
The Apostles and the Prophets prostrated themselves before the manifest Presence of God. I, I don't know why, have been more refractory from the start.

⁶⁴ When Fr. Guido repeated this phrase his voice took on a tone of deepest affection, and every time he felt moved.

Measuring the ancestors' stature

(Editor's note) To show the measurement of the ancestors, the visual frame shifts its position four times. The first two frames are seen above the dresser and are still orientated South-East, keeping the 7th orientation unchanged. (The last two are superimposed on the door of the cellar stairs and are orientated East--South-East).

§ 57 *The visual frame giving the same scene moves, in a short time, over four different backgrounds. It was only by reconstructing, in memory, the sequences of their progression that I realised the reason: it was a simple and secure method, worked out by the Lord, to allow me to measure the ancestors' height.*

a) The screen had the same size and position as before, taking up the space of the showcase and half of the space underneath. In the foreground, it gave the prominence to the male. One could see it was a male not only by the genital organs, but also by the shape of the erect ears and by the swelling of the chest which was higher up than in the females.

It was a massive figure, black and hairy, with very large erect ears reaching beyond the height of the cranium by about ten or twelve centimetres. The cranium was of a depressed shape, hence the low forehead. The bony arch above the eyebrows was more or less vertical, but not prominent. The eye on the edge of the eyebrow. No nose. Black nasal opening uncovered. Mouth with black lips opening back to the root of the jaws. The facial angle upright. The mandible lacked a chin. The black, thick and tangled hair that covered his whole body was like that which formed his beard, which left uncovered only the skin around the eye-sockets and the forehead. The hair was black, dry, smooth and matt, descending about the eyes. The shoulders broad, the pelvis narrow. Long forearms, short legs.

It was looking ahead motionless. Probably his attention was directed at the Boy.

§ 58 *On the right of the male, the four young pregnant females and the old mother made a line. They all had ears projecting from their hair and quivering at every movement of their bodies.*

First among the females, on the male's right, was that hairless female like a woman, though ugly and badly proportioned, who I did not want to look at because she was naked. She was about five centimetres shorter than the male.

On her right there was a second female, black and hairy of the same height, but of a thinner physique, lanky; then a third female like the last, but a little shorter; then the fourth female, the smallest, who was gazing into the distance beyond the group and repeatedly opened her mouth, putting out her long pointed tongue, a necessary condition for using the voice: a sign that the tongue, when relaxed, obstructed the space between the vocal cords.

I understood that she was crying-out because at the same time she made a gesture with the arm and hand as though to summon someone. The other females too, before placing themselves in a row, were turned round and opening their mouths in that manner.

§ 59 *At the end of the line I saw the old mother, very thin, with her grizzled coat and hair, and the belly not swollen.*

I saw all these characters in semi-profile. They seemed as if posed for a photograph.

§ 60 *Another peculiarity I have not yet mentioned was their teeth. When the females opened their mouths I could see their healthy teeth, with four canines a little longer than the others.*

Their hair, which was smooth but not glossy, was black but not intensely black as was the Boy's. It seemed slightly faded by the sun.

The hair that covered all their bodies was just like that which some adult males have on their chests now-a-days, and which all have at the base of their upper and lower limbs.

Their hands were long, black and very thin. The thumb was distant from the index finger, as though its exposed part came out at the level of the wrist. The nails were narrow, long, arched and firm.

From the sum of all these characteristics I understood that these beings, more intelligent from their expression than dogs, and, more effective for service than any other animal, were predisposed by The Creator to be the helpers of Man, especially in agricultural tasks such as rice-planting, the sowing and harvesting of roots, etc.

They did not have the delicate skin that is scratched by contact with the earth. They did not need to stoop for work as we do, because of their short legs and long arms.

b) While I was observing their characteristics, the scene came nearer and nearer until these personages attained their natural size.

§ 61 *c) Meanwhile, the visual frame was lowered so that it occupied the lower part of the dresser.*

I asked myself the reason for this change of position of the screen, seeing that the orientation of the scene did not change. Then the idea came to me to observe how the upper line of the frame was placed exactly beneath the lower level of the preceding frame, on a line that cut exactly in half the vertical line of the little posts that supported the show-case. This seemed an invitation to me to measure the height of these strange protagonists.

But to deduce their height was not possible, because the lower frame, of the actual screen, allowed me to see them only from their haunches upward, and I did not know whether their feet rested on a level lower than the floor of my living room.

(8th orientation: facing East--South-East. The 9th orientation at § 117)

§ 62 *d) I drew out of the chair and turned it towards the screen and arranged my position so that I was sitting by the side of the table, at the corner, when my gaze was attracted by a glimmer of light on the doorway of the stairs that go down to the cellar, on the left, as one looks towards the dresser.*

I sat down, my left forearm resting on the table, so that I could watch the scene more comfortably, holding the Bible close to my chest.

There were the ancestral protagonists: they seemed hardly beyond the doorway. I had a clear impression that their feet rested on a step lower than the platform from which the stairs go down.

e) Slowly the frame went still lower, but this time leaving out their heads, so that I could say that they were standing on the same level as my living room floor. I saw that their legs were very short in comparison to their bodies: only about a third of their height.

(Editor's note) Here Fr. Guido interrupts again his narration to measure the height of the dresser and of the little posts which support the showcase. As the screen showed the ancestors in their natural size, Fr. Guido was able to calculate their height. The reader can skip these calculi if he prefers.

Then I took measurements:

- The height of the shelf of the dresser is 97.5 cm;*
- The height of the little posts, that support the showcase, is 35 cm;*
- This last height must be divided in half (=17.5 cm), because this is the upper level reached by the frame;*
- From this height (17.5 cm) must be subtracted the 5 cm of the breadth of the luminous frame of the panel (17.5 less 5 cm = 12.5 cm);*
- These 12.5 cm added to the 97.5 cm height of the surface of the dresser, after the visual frame had shifted to the left and was lowered to near the ground, gave a total of 1.10 meters.*

- This was the height of the male who touched with his head, in the preceding image, the upper frame of the visual space and touched with his feet, in the subsequent one, the floor of my living room.
- The height of the first two females was less by about 5 cm, hence, they measured 1.05 meters. That of the other three I would calculate as being 90 and 80 cm respectively.

On those short legs that I had seen on the females as they moved, I noticed that their hands reached as far as below the calf, which as a muscle did not exist.

The forearms and the hands were long.

While I was looking at them in semi-profile, the protagonists were drawn up one beside the other, and were looking ahead towards the left, to where I guessed must be the Boy giving orders.

The females continued to beat their bellies every time the white one did, opening the mouth and stretching out the tongue in lamentation.

The female ancestor, misunderstood as the Woman, is about to give birth to the Girl baby, the first true Woman, the future wife of Adam.

§ 64 *Now these black and hairy beings, all standing erect, moved round that white and hairless creature, the female with the bare and yellowish skin, who seemed the most extreme caricature of a woman ...*

“OBSERVE HER,” He said within me.

The bare, yellow-white female moved out of the file and advanced a few paces, perhaps a meter and a half or two meters. Suddenly, the accustomed strong male Voice spoke from my right:

“SHE IS IN THE SPOTLIGHT.”

I imagined that she came out of the shade of plants that I did not see. I did not understand that He wished to say that she was being emphasised, that is to say, that she was the one who ought to interest me above the others.

It was only after some months that I understood the expression when, listening to the television, I heard it used of a cinema star.

I understood that she was “IN THE SPOTLIGHT” because the curtain was about to open over her and reveal the mystery that had surrounded her for so many centuries: the mystery of her true identity.

§ 65 *Then softly:*

“I HAVE ANSWERED YOUR QUESTION (“How did Adam find his wife?”) BY SAYING TO YOU, FIRST: ‘BY A SIGN’; THEN: ‘BY THE VOICE’; AND NOW, BY HIS HEARING HER VOICE, THAT OF THE MOTHER WHO GROANS AT THE PAINS. SHE IS ABOUT TO BRING FORTH THE GIRL BABY.”

I understood then that she who was ‘IN THE SPOTLIGHT’ was ‘the mother,’ the mother of the Girl baby.

But I continued to think of that ‘SIGN,’ and I still had the fixed idea of finding that sign, that is, the passage in Genesis that speaks of the Woman.

I had not understood that that ‘sign’ was “THE VOICE” and that the order given was: “TAKE UP THE BIBLE” and not “STUDY THE BIBLE”.

While the Lord was speaking to me, I heard His Voice as of a person speaking to me at my right ear. I had come close to the chair when I heard the word “BAMBINA”, “GIRL BABY”.

Hearing this word, I was very happy, and exclaimed:

“Thank you, Lord! Only You could tell me this!”

I saw that the yellowish-white female who had left the group cried out, holding her belly.

From the opposite end of the group, perhaps in obedience to an order of the Man, came the rather thin, grizzled female. She came close to the bare one, embraced her and slowly and delicately lowered her to the ground.

I could not see her there, because ...

PART II OF THE VISION: THE ALPHA AND THE CREATION

The ‘Alpha’: “Ego Sum”

§ 66

... because unexpectedly the visual frame became quite black.

The rosy glow that permeated the room and the rectangular frame of more intense light, enclosed by the visual panel, were still there to reassure me that it was not a product of human activity, nor a natural phenomenon. All the same, I continued grumbling quietly:

“Just at the best moment, when I was beginning to understand ...! Is this a punishment for my incredulity! But He knew my insignificance, and I have also told Him that I am not fit for such an important matter. I am not a Moses, nor a Prophet, and, still less a Saint.”

The visual frame remained dark for five or six seconds. Following my reaction, I heard from behind me, from I do know not what part of the room, or from every part of it, the accustomed Voice repeated thrice, quietly:

“I AM... I AM... I AM...” with a slowing terminal cadence; and, on the third repetition, three or four other words were added which I do not remember, for the reason that, at that moment, I was upset by the interruption.

I continued to think of the shoulders of that male creature. I had seen, beneath the hair on the left shoulder, the reddish colour of the skin, like un-polished copper. I thought of those enormous ears, with the central convex cartilage that kept them erect.

“A good helper for Man,” I thought, “for doing field-labour without too much bending of the back. More intelligent than the dog, he is equipped with two strong hands, and is teachable. But what if he gets angry? He can also bite with those canine teeth, and that wide mouth ...”

The Voice was heard, stronger and very near, saying:

“EGO SUM!”

I could not help a smile of contentment. I was in good company.

“Is it You, Lord?” I asked in my mind.

After a few seconds, He added in the same tone:

“ALPHA.”

“Alpha” and “Omega”: distinguishing the two concepts

§ 67

At the same moment, there appeared, on the pitch-black, opaque visual screen, in the upper left-hand corner, the Capital letter A in the English cursive style, white and luminous with its own light, like neon.

“FOR THE PRESENT INTEREST YOURSELF ONLY IN ALPHA.”

The first leg of the Alpha started from the bottom with a slight curl, climbed obliquely up towards the right: then the line, thicker, descended vertically and climbed up again, delicately, for a quarter of its height so as to bring it to the height of the other leg with a final curl.

The Alpha was followed by a line ten centimetres long of white points, as big as peas, looking like little balls of reflecting crystals.

I observed that the line of points did not shine with its own light, but reflected the white light of the 'Alpha' which illuminated them and made them shine as with reflected light.

I then understood the reason why after saying "EGO SUM", He continued after only a few seconds to say "ALPHA": this was to say that the little points, the creation, do not have their own light, so as not to be confused with the Creator, the 'ALPHA', who, on the other hand, gives out light. Meanwhile, I was looking at the points. It was suggested to me that I count them. I tried:

"One... two... three..." Nothing! They escaped me ...

"DIVIDE THE LINE."

The third time I managed to count them all, when they appeared separated, thus: °°°° °° . It seemed that they called for a conclusion, so that I said strongly:

"Et Omega."

He interrupted me:

§ 68 *"DISTINGUISH THE TWO CONCEPTS."*

I understood: "THE TWO CONCEPTS" "ALPHA" and "OMEGA" were quite distinct, in that the universe had a beginning, while He, the "ALPHA" is forever, is the Eternal, the Omnipotent, the Absolute, the Necessary. And the "OMEGA" is the ultimate link of creation, the Man and with him the Woman, the final masterpiece. After which 'Deus ab omni opere Suo cessavit': He abstained from creating new form of life⁶⁵.

I understood also that "THE TWO CONCEPTS" referred not only to the "ALPHA" and the "OMEGA" but also to the 'points'.

I thought: "The origin, the 'ALPHA' is He, the Creator: the 'points' represent the entire creation, beginning with the universe, the stages towards Man. The arrival point is the Man, at the top of the evolutionary ladder."

I looked at the "ALPHA" which preceded those six points: it appeared to me as the capital A printed on postcards to introduce the name of the addressee, followed by little points. The creation too had a destination: 'A⁶⁶... Man'. The starting point is the "ALPHA", He, the Creator, the Pure Spirit: the addressee is Man, also gifted with the Spirit of God: the final leap, not now of quality, as for all the rest of creation, but of nature, from the natural state of the supernatural, the "OMEGA." But Man cannot be his own end, he would be too unhappy. He was created for love, and hence he is destined for happiness. And God wants as many sharers in His happiness as possible. Man must make this his task, with the help of God.

The letter "ALPHA" disappeared and only the points remained. The rest of the square remained black.

For a few moments I waited for what the sequence might bring. Meanwhile, I noted the furniture in the room, which I saw only indistinctly and in outline.

First 'day'. Monogenesis of space: 'in the beginning God created'

§ 69 *In the same left-hand corner, where there had been the 'Alpha' and where only little points remained, I saw the shape of an open hand appear, rosy and transparent, in a fan of light. There was no arm, the fingers were together and stretched out, and from the tip of the*

⁶⁵ According to the thesis of certain scholars, after the creation of Man there appeared on the earth other new inferior species. We are not in a position to judge the soundness of this thesis, but we can affirm with certainty that after the creation of Man no other new species superior to Man was created. Hence, to leave open every possible interpretation, we could translate verse 2.2 of Genesis ('Deus ab omni opere Suo cessavit') thus: 'God, after creating Man and the Woman and giving them their liberty, refrained from intervening further, leaving the consequences of their actions to run their course'. God, in fact, after interfering on the level of the gametes for the conception of the Man and the Woman, did not intervene in the conception of Cain, leaving things to go naturally following the laws of hybridization discovered by Mendel.

⁶⁶ 'A' is the Italian preposition which means: 'to'.

ring finger I saw, coming down towards the darkness, a tiny spark, red, shining as from fire, which multiplied so as to form a triangular plume that became continually longer and wider.

Along and above the upper line of the plume there were still the “4+2” points of brighter light, which then disappeared, absorbed in the fan.

These six points symbolised the six days of the Creation: four phases in the heavens and two epochs on Earth.

I do not remember whether other sparks were added to the original one, or whether the plume was the evolution of that one spark: the fact is that in a short time all the visual frame was invaded by a dense myriad of sparks which, at very short intervals, appeared and disappeared like swarms of minute glow-worms, or better still, like minute leaves or flakes of purple coloured copper dust let fall in the air. This cloud of sparks had the colour of polished copper with gold reflections.

I asked myself how that first spark or sparks managed to multiply, given that they had no physical reaction with anything. It was like a seed created by God which in the hand of God grew with His warmth and His presence. And that act of creation and conversation continues now.

§ 70 *‘In the beginning,’ before ‘that’ beginning, there was the infinite nothing, dark, cold, silent, impenetrable to light or heat or sound. Only God existed, from eternity, Pure Thought, unimaginable.*

In the first ‘day’ God was creating ‘space’ and ‘time’ - ready to receive the entire creation.

I looked around. The accustomed rosy light pervading the room now let me perceive the shapes of the furniture. The luminous frame was there: it was not the work of man.

In a normal voice I said:

“Lord, if it comes from You, make me understand it, because I am a mere man.”

My gaze turned to the screen surrounded by that untouchable rosy frame.

The mass of sparks, of copper-red fire, was coming from the left toward my right. One of these fell on the back of my hand, burning me. The burn became a little scab, which I still bear after about ten years.⁶⁷ Was it perhaps the Lord’s wish that I should not doubt afterwards the genuineness of His revelation, thinking it a product of autosuggestion?

When the shape bordered by the frame was full and swarming with these copper-red sparks I saw, still coming from the left, a spark larger than the others, in the shape of a little stick two or three millimetres long, which seemed to pass in the foreground. There were no others like it. I remember it well because it was close in the foreground.

The mass of sparks, and the larger one, disappeared and all became dark.

‘Second day’. The birth of the Universe.

§ 71 *After a second or two I noticed a tiny point, five centimetres away from right-hand upright of the frame, still, and luminous with an intense white light, brilliant and dazzling.*

At the first appearance of this point I marvelled at being able to see it, since it was so small. I removed my spectacles: I saw it just the same. I could not compare it to the luminous and much bigger point which stayed on the screen of my television for a few instants when I turned it off.

“Ende,”⁶⁸ I said. But it was not the end. It was still the beginning, the ‘fiat lux’.

⁶⁷ Fr. Guido wrote these pages in 1981.

⁶⁸ “Ende” is German for ‘end’.

§ 72 *That white point remained motionless and sizzled, in the sense that it produced around itself other similar white, luminous points, which rotated around, moving away in a spiral. It was a little group of a few millimetres which then grew to be a centimetre, then two, three centimetres ...*

Those little points, as they distanced themselves, became larger and continued in the same order among themselves as rays from a sphere. I continued seeing those little white points multiplying around the first one and beginning their trajectory. It was marvellous to be able to see things so small!

My observation post had slowly become more distant, up to eight or ten meters away. Those little points now formed a group a meter wide. Those nearest to the centre were small, while those on the edge were the size of a table-tennis ball. The initial point did not burn away, but stayed in its position at the centre of the group, while the points that separated did not go out, but grew in volume so as to become globes.

I see that every globe, once it reaches a certain size and a proportionate distance from the others, divides into two equal globes which, as they grow, go round in ever larger circles and that, once they have attained their appointed size, divide in turn into another pair which become bigger, always round and luminous, rotating and multiplying in geometric progression.

It was as if they fed on the sparks of the environment. A chain reaction?

The whole creation “with Man in view”

§ 73

“FESTIVE FIREWORKS,” I heard spoken in the usual tone.

For a moment, I was confused by these words, and, seeing that spectacle which was receding from me, I exclaimed:

“Fireworks? Before... the birth of the Woman? But weren't the Chinese the first...?” (And I wanted to say: to invent gunpowder?) I was interrupted by these words:

“BEFORE MAN.” And, after a few seconds:

“VERY MUCH.” Again a short pause, then: “FOR MAN.”

At first I understood that ‘FOR’ in a limiting rather than a final sense, so I added:

“I know, Lord, that for You there is neither the much nor the little, because You are not limited in time or space.”

He continued:

“DO YOU KNOW HOW MUCH?”

“I know,” I answered presumptuously, remembering the data obtained by the American astronomers with the Mount Palomar telescope, and their subsequent calculations.

“Between eight and twelve thousand million years ago,” I replied.

“MORE.”

“Fourteen.”

“MORE.”

“Sixteen?”

Dealing in thousands of millions, I did not venture to raise the number by so much: it was already double my first guess.

“MORE, MUCH MORE. “IN VIEW OF THE MAN”, OF ALL MEN, SO THAT THEY SEE AND UNDERSTAND.”

I understood then that the words ‘MUCH’ and ‘FOR MAN’ came detached, and, that the ‘FOR’ had a meaning of finality. I did not dare to insist on more precision. The question of time is something quite secondary compared to the purpose, the finality of the Creation which is Man.

Meanwhile, on the visual screen, I saw the white globes on the black ground, but now they were no longer dazzling. They were very numerous, and came out of the frame in all directions. The calm sky, and it could not be other than calm, was star-spangled.

At this point, I heard subdued Voices:

“COELI NARRANT GLORIAM DEI . GLORY BE TO THE FATHER, AND TO THE SON AND TO THE HOLY GHOST, AS IT WAS ‘IN PRINCIPIO’.”

I understood ‘IN PRINCIPIO’ as meaning, “in the beginning, at the time of the creation of the human race”, when Man and Woman, and their legitimate descendants, because they were genetically pure, were endowed with the Spirit of God and had not yet lost it because of the consequences of ‘Original Sin’. They had to remain the Glory of God because ‘the Glory of God is the Man who lives (in God)’ and only lives when he has the life of the Spirit in him.

“You have been good, Lord, to make so many beautiful and great things for us, so little and mean and ungrateful! But astronomy is not my strong point, I do not remember even the position of the constellations. Let me see things nearer, here on earth: that Man, those animals, and the Girl Baby who is ready to be born.”

‘Third day’. The birth of the solar System and Earth.

§ 74

The white globes ran across the screen, from left to right, and vanished on that side.

Closer up, the visual area frames a stream of stars nearer to the right of the frame.

A globe the size of a grapefruit passed nearer, in the foreground. It had arrived at about the middle of the screen, when I saw joining it, still from the left, another luminous globe, of the same size, red and sparkling.

It was followed by a luminous, white tail, long and wider in the rear part, like a triangle. It was a comet star.

No sooner had the red, tailed globe come to graze the other, which was five or six centimetres from the right edge of the screen, that the sight of both of them was lost in a black dust-cloud that spread high in the sky, so that I could only see some stars in the left-hand upper corner.

“Un-programmed? Is it an accident? An erroneous trajectory? It is an extraneous body with a different energy. Both of them are wrecked.” I thought, as I looked at the confusion.

A subdued female Voice suggested to me:

“HE KNOWS WHAT HE IS DOING.”

“Then it was pre-ordained, it is not a matter of evolution by chance...” I thought.

I looked around me to make contact again with reality: “Is it really myself here? Who knows whether this vision is given to others too, so that they can help me to remember.”

A quiet Voice said to me:

“THE EARTH.”

I looked at the screen again:

“Ooh! The Earth!” I cried, satisfied.

The dust cloud had disappeared, the sky was calm, and a mid-day light lit up an opaque whitish globe, like a round stone.

I saw it as large as football, or perhaps a little less, near the bottom right angle of the screen, about four centimetres from the two adjacent sides.

“Terra erat arida et vacua (The Earth was without water or vegetation),” I said, more truly than Armstrong when he set foot on the Moon.

While I looked at the arid Earth, I understood how it was formed. In that thick cloud there were all the ninety or more simple natural elements that make it up. The radioactive ones, which are heavier, were attracted to one another first, and formed the central nucleus, thus increasing the force of attraction.

This nucleus, as it made turn after turn in circumvolution and rotation, grew in size like a ball, covering itself with numerous rocky strata to form the crust of the Earth. The dust of chalk, silicon and magnesium, heated by internal combustion, became cemented together to form the many strata of rock which, 2900 km thick, surround the Earth.

§ 75 *The Earth was without relief or depression, its surface was uniform. I thought again of the thickness of its rocky crust, which I saw dry.*

At the North Pole there was a white cone of ice (I made it out by the light reflected), which, by comparison with the Earth's diameter, was certainly several thousand kilometres high, and, near its summit, two little clouds of semi-circular shape.

Ice from water? Gas vapour? Hydrogen and oxygen? But from what were the ice and the vapours formed if there was not yet the photosynthesis of plants? Certainly, in that thick cloud I had seen before there were all the elements natural to the Earth, therefore also gasses. The terrestrial globe seemed to me oval as a pear or lemon instead of depressed at the poles. Perhaps on account of that ice.

Beneath, I observed the South Pole. There was no cone as at the North Pole, but I saw the edge of a smooth, uniform ice-crust, a flat cap with no prominences. I did not see on that surface either corrugations or shadows. That made me think of verse 9 of chapter 1 of Genesis which states: "God also said, let the waters that are under the heaven be gathered together into one place and let the dry land appear." And I asked myself: "How will the Lord separate the dry land from the water if this is non-existent, and there are not even basins to receive it?"

The scene remained steady for about a minute; meanwhile, I was occupied by my thoughts.

'Fourth day'. The first explosion of the Earth and the formation of the Moon

§ 76 *Unexpectedly, the Earth trembled, and great cracks appeared in the rocky crust, and smoke coming out.*

The oscillations must have been very strong if I was able to see them at that distance.

To the West, a wider fissure rent the Earth, suddenly and decisively, from North to South. I saw the Western part of this to detach itself from the rest of the crust by a split which, in shape like a capital 'S' reversed, descended from one Pole to the other. I understood that these were the two Americas which were being separated from Europe and Africa. And I said aloud:

"Those are the Americas detaching themselves from Europe and Africa!"

I was looking at the Earth from the West as regards Europe.

But I had not finished the sentence when I saw a great black cloud arise beyond the opposite horizon, that is, on the South-Eastern side. The Earth had exploded in the part now covered by the Pacific Ocean. The Earth's crust, sucked in by the enormous void that had appeared at the Antipodes of my viewpoint, had fractured on this side, down the line of the Atlantic Ridge. I do not exclude the possibility that the Earth's crust was also broken in other places which, from my viewpoint, I could not see.

Above the great black cloud, which came up out of the East, many blocks of stone rose-up more rapidly than the black cloud which now overshadowed the whole Globe. The central part of that immense stream, formed of shapeless angular masses of stone, rose-up above the four or five cm of sky that I could see between the Earth and the upper-line of the visual area which, just then for two or three seconds, was raised a few centimetres.

The gush of rocks leapt up to different heights; it seemed, at that distance, a great outpouring of gravel, but it was made up of unimaginably immense blocks.

§ 77 *There were a few of these, which soared up above the upper-edge of the screen, which I did not see re-appear. In fact, that rocky matter did not fall back on the Earth.*

It is my opinion that those blocks flew up beyond the Earth's zone of attraction and that, by mutual attraction, they came together to form the Moon, so as to present to men a benevolent face. It was programmed, not accidental.

I thought of that emerging gush and of the Moon which has no crust, but is formed of great pieces of rock not side-by-side and knitted together, but with internal voids; and covered by a mantle of dust that after so many years has not become solid, through the absence of heat.

Only the Russians have been honest, saying that the 'matter' of the Moon is the same as that of the Earth and that its density is the same as that of the surface rock of the Earth. One could already guess that, since its movement shows that the Earth is its mother.

Meanwhile, the matter on the edge of that immense plume, that which rose up to a little below the upper edge of the screen, dropped back to Earth, scattered in a fan shape. The greatest height was reached by the solid matter, composed of large pieces of rock which were very large indeed if, at that distance, I could see them as a few millimetres in size. I had the impression that most of these fell beyond China where the Himalayas are. Others fell beyond the North Pole, and a smaller quantity on the American continent.

During the time in which these completed their parabola, the Earth rotated towards the East. Hence the great outpouring directed towards the North and a North-Westerly direction, an evident sign that the explosion took place in the Southern hemisphere.

The masses of rock which, because of the height they reached, fell on the Earth in places more or less distant from the area of the explosion, formed many mountain masses as well as those monolithic steles that are admired in various parts of the world.

Meanwhile the immense cloud of black smoke advanced, tumultuous and menacing, so as progressively to cover the whole Globe.

Those rocks that had flown up meantime were buried, as they fell to Earth, in the great dark cloud so I did not see where they fell.

§ 78 *As they fell, the lighter pieces could have rebounded on the Earth's crust. That explains the different inclinations of the differing strata of rock. And this explains certain puzzles, such as:*

- a) the varying inclinations of the strata of the rock;*
- b) the inclination of the Earth's axis through the effect of an explosion in the Southern hemisphere which imposed on the Earth in that region an equal and contrary thrust.*
- c) the non-alignment of the Magnetic Pole and the North Pole, a problem until now unsolved. The enormous mass of matter coming out of the South-East hemisphere maintained its original magnetic force, thus un-balancing the gravitational force of the Earth's nucleus.*

§ 79 *The Incomparable Director allowed me the time to think. I also put to myself some other disturbing questions:*

- 1) What would be the area of the crater of the eruption?*
- 2) What was the depth of the abyss?*
- 3) If the volume of the Moon is 1/49 of the Earth and the volume of matter thrown out still greater, what would be the total volume of the matter proceeding from the original crater?*
- 4) Did the phenomenon of the drift of the Continents have its origin in this explosion, though the oceans did still not exist?*
- 5) Considering the breaking of the Earth's crust, that occurred on the edges of the vast crater, and its sliding into the abyss: how much of the surface of the Earth did that displace, in prevision of the first ocean being born there?*

6) *What height was reached by the matter that fell back on the Earth, allowing that there was no atmosphere to hold it back? An astronomer could calculate this. In the absence of the atmospheric layer, the blocks that fell back might have risen even above 300,000 kilometres, seeing that the Moon is distant from us by not less than 356,000 kilometres and that from that distance the matter thrown up did not fall back on the Earth. But the material that remained within the Earth's zone of attraction, if it came out from the edges of the stream, fell back more or less near the zone of the explosion according to its mass and the thrust it had received. But the part thrown up higher took some time to complete its parabola and when it fell, the Earth in the meantime had turned towards the East. But by how many degrees?*

7) *Are some of the mountains of the Alpine Chain, or of the Himalayas, or of China, formed by this matter fallen from the sky? In my opinion, if they are monolithic blocks lacking in fossils, the answer is, yes.*

8) *That explosion was providential. It brought up to the surface metals that were beneath the Earth's crust at a depth of more than 2,900 kilometres. It brought up to the surface gases necessary to form the atmosphere; it produced dust to give it substance, it created the basin for the Pacific Ocean; and the seas in the fissures formed on the opposite side of the Globe for sucking in surface matter into the abyss of the great crater; it formed the hills and valleys to attract the clouds and the rain and make the water flow away; and prepare the ecology for animal and vegetable life. Oh! Providence! And all this: 'FOR MAN, FOR ALL MEN, THAT THEY MAY SEE AND UNDERSTAND'.*

'Fifth day': The appearance of vegetable and animal life and the second explosion of the Earth.

§ 80

Change of scene.

The darkness has passed. The sky is clear and I see the Northern hemisphere of the Earth all covered with green except at the North Pole. It is evident millions of years have passed since the preceding scene, because now there are seas and vegetation.

The screen encloses only to the Northern hemisphere, from the Pole to the parallel which passes near Madras on the East coast of India, and from the boundary between Spain and Portugal to the furthest borders of China.

I observe that Asia has only the Kamchatka peninsula and that beneath it the coast is all compact and makes a great curve towards the Pacific Ocean. At the North Pole I see the white of the glaciers, not flat but in relief, with shadows. There is no longer the lofty cone seen on the arid Earth.

On the West I see the blue of the Gulf of Gascony and the Baltic Sea.

On the South, I see no sea in the Persian Gulf.

In the Red Sea area, I see only a strip of water. The Black Sea and the Caspian were almost as now. The Aegean Sea did not exist, nor the Sea of Azov. The region of the Aegean was all green, with blue points marking lakes.

The Mediterranean was as narrow as a river, and in length as much as the distance from Mauretania to the Gulf of Tunis.

The Adriatic was covered in green, so that I could not make out our peninsula. There was a lake below Sicily and another between Sardinia and Italy.

Desirous of seeing how much America was distant from the so called 'Old Continents', I fixed my eye on the Western edge of the panorama, in the illusion that the Earth, gyrating as on the television at the beginning of 'The News' programme, would let me see the sea.

§ 81

Unexpectedly, a strip of white smoke, followed by much black smoke, starting at the bottom of the Mediterranean, proceeds zig-zagging towards the North, and from the Gulf of Lyons went as far as the English Channel.

At the same time, other white strips wound their way in the midst of the green of Europe and the Middle East.

In a short time everything disappeared beneath the smoke following the vapour and I saw, beyond the horizon of China, an enormous cloud rise up. It was not all black like the previous one, but made up of white vapours as well. At a certain height these were no more, and I saw blocks of white and shining ice, very large, and mixed with large pieces of rock that ascended quicker than the smoke. The Sun was obscured by the smoke, but I observed above the smoke that these blocks were rising to a height much lower than that of the first explosion, perhaps:

- 1) because the pressure of the eruption was less; or,*
- 2) because there was now a layer of atmosphere that held them back; or,*
- 3) because the matter sucked in on the borders of the immense abyss did not form a plug with the resistance of the natural crust and also,*
- 4) because the very proportions of the scene, compared with the first, are a proof that the second explosion was less violent than the first.*

Those blocks, after a very elevated parabola (and I expected that this time also, they would go beyond the upper edge of the visual area: but that edge was raised by five or six centimetres for a few instants, so that I could witness the return of all of them), all fell back towards Earth and disappeared into the smoke, and, with the rotation of the Earth, these too had a trajectory in a North-West direction.

As in the first explosion, those blocks falling from the sky, after a parabola of tens of thousands of kilometres, found the Earth and turned several meridians towards the East. I presume that where they fell they crushed the Earth's crust and rebounded settling down as they were able, with their rock-strata inclined in different directions horizontal, or oblique, or vertical, or twisted by the enormous pressure. They certainly let fall from their sides many rocky strips which, as they crumbled, came to a halt as so many hills.

Other solid matter, propelled to a higher altitude on the trajectory of the North Pole, fell, this time also, over the American Continent and the North Pole itself which, at that time, had not attained its present displacement.

But it is admissible to think that the marginal strip of the immense crater that looks towards the Eastern coast of the Pacific Ocean, raised up by the marginal, not the central, explosion attained a relatively modest height and fell Eastwards, that is, on the South American Continent, and so formed some summits of the Mato Grosso.

Then the entire Western hemisphere became dark.

Is my opinion that the sedimentary rocks that at first had been in the sea and which contained in their strata the shells that have left their traces, were projected into the most distant corners of the Earth. Perhaps we have an example of this in our Dolomites. Our mountains do not contain the material that is basic to them: that is a fact. When the second explosion occurred, these rocks already rich in fossils existed beneath the wide shores around the huge crater. These shores had already been submerged by the waters which continually increased, not least because of the photosynthesis of the vegetation⁶⁹.

⁶⁹ On the origin of our Dolomites, Fr. Guido thought: that the fact that they contain fossils does not prove that they came up as an effect of the gradual raising or lowering of the Earth, but that they could derive from the second explosion of the Earth which catapulted, together with these rocks containing fossils, also magmatic rocks that would have no reason to be found in places where there is no volcanic activity. "We must keep in mind that some groups or massifs of the Dolomites are monolithic blocks that have no geological continuation with the underlying strata", he explained. "This one explicable discontinuity has given rise to various theories to explain its origin, but in the light of this new knowledge, all of these theses can be reconsidered". The hypothesis proposed by Fr. Guido could find confirmation in the fossil of a fish about 20 cm long, exhibited in a case in the centre of the hall of the 'UniCredit Banca' of Belluno at a period later than that when Fr. Guido came to these conclusions. It is subscribed beneath this notice:

"AMPHISTIUM PARAOXUM: A fossil fish found in the oceanic strata of Bolca (Verona), going back fifty-million years. Amphistium is a fossil form, but similar fish are now living along the coasts of the Indo-Pacific

The distant origin of these rocks does not exclude the possibility that to these phenomena others may have been added, such as gradual changes in the level of the soil and the wrinkling of the Earth's surface, and that also erosion by water or air might have intervened. In nature, phenomena are always combining and overlapping.

I also thought of the matter which, going through the atmosphere, became scorching and will have burnt or suffocated the vegetation in fell upon.

“Lord, this is wonderful! You have buried forests and animals so that Man could have the joy of discovering petroleum, methane and fossil carbon, and could find the metals which were under the Earth's crust, and make use of them. With lava dust You have made tuff rock to secrete oil at the bottom of the seas, the black gold which is so useful.”

The explosion will also have brought the water of the sea, suddenly turned to ice with its deep-frozen fish, into the most remote regions of the planet.

Other animals, however, will have been carried away by exceptionally huge waves, tsunamis, which would have whisked them away from their own lands and, crossing whole continents, dropped them down in those most distant places, together with scraps of tigers, lions, alligators and all that the waves had overwhelmed. But how many would have disappeared without trace in such a cataclysm?

The smoke will certainly have obscured the Sun, and this will have caused an unexpected lowering of temperature. Supposing that the temperature descended suddenly to several dozens of degrees below zero and the probable continuance of the very extensive volcanic activity will have caused the death of the great saurians.

By catapulting new material towards Eurasia, with the plants and tropical animals which had grown on the edges of the Pacific Ocean and were sucked into the immense abyss, the explosion again benefited the Earth, which had need of not only water, but also of organic fertilizing substance, vegetable and animal, recycled to prepare the ecology of the Quaternary Period.

Some related astronomical effects of these two explosions need to be considered, together with some geographical effects.

The ‘astronomical’ effects of the two explosions.

§ 83 *From the first explosion there derives:*

1st - The formation of the Moon, caused by the reciprocal attraction of the rocks thrown into space which overcame the force of gravitation, because I did not see them reappear on the screen. They did not become welded together because of absence of heat;

2nd - The circular track of the Earth round the Sun became an eclipse;

3rd - The inclination of the terrestrial axes, all to the benefit of the variations of the seasons which was experienced on Earth. Thus, the planet became warmed even towards the Poles, and life could develop where before it was impossible;

Ocean. The perfect preservation of this example is due to the very fine grain of the sediment which covered the fish after death.”

What strongly impresses one is the period from which this fossil is said to date, because it would correspond to the date of the Earth's second explosion which, according to the revelation to Fr. Guido, would have happened just about 50 million years ago, a period a little before the creation of Man, as we shall see at §157.

There are two deductions that one can draw from this and other finds at Bolca, where there are tens of thousands of them. Firstly, one can imagine that there was an explosion powerful enough to project layers of the Earth's crust from the Pacific Ocean to this region. The second deduction leads us to the hypothesis that if those sedimentary rocks already contained these fish, intact in fossil form, in a perfect condition of conservation, it is a sign that these tropical fish found their death long before and all at the same time. Perhaps this was due to the unexpected presence of Carbon Dioxide and Sulphur in the water and, at the same time, the fall of great quantities of volcanic dust which in a short time buried them. In fact, they were not devoured by other fish, but solidified rapidly before they could decompose.

4th - *The splitting of the magnetic Pole from the geographic one.*

From the second explosion there derives the accentuation of the last three effects.

The ‘geographic’ effects of the two explosions.

§ 84 *From the first explosion there derives:*

1st - *In the first phase of the sudden separation of the Americas from Europe and from Africa there probably took place the same phenomenon of separation of Australia from Africa and Eurasia and of the Antarctic from Eurasia, America and Australia; but from my observation point I was not able to check this.*

2nd - *The formation of many mountain masses, but only those without fossils, and the formation of some new volcanoes.*

From the second explosion there derives:

1st - *The successive and unforeseen phase of the distancing of the Americas from Europe and Africa. Hence the further widening of the Atlantic Ocean the basin of which was already formed by the first explosion. The same phenomenon for the area of the North Pole: and the same, I presume, for Africa in its relation to Eurasia and Australia;*

2nd - *The need for enormous quantities of water pouring into the Atlantic Ocean on account of the sudden further distancing of the continents;*

3rd - *The drawing of other vast quantities of water into the basin of the Pacific Ocean with the consequent re-emergence of lands previously submerged;*

4th - *The first sudden, devastating flood, after the appearance of vegetable and animal life, by the unprepared arrival of gigantic abnormal waves that coursed over the entirety of the Continents;⁷⁰*

5th - *The formation of other mountains constituted by rocks, ‘already rich in fossils’, projected from the depths of the Pacific Ocean, and, the formation of other volcanoes;*

6th - *The formation of deposits of petroleum by the partial combustion of the forests buried under the incandescent material falling down;*

7th - *A probable glaciation owing to the smoke caused the persistence of immense volcanic activity;*

8th - *The disappearance of the great saurians, taken by the smoke of the re-activated volcanoes, and by the resulting unexpected and prolonged lowering of the temperature⁷¹.*

Considering that the explosions I have witnessed both took place in the Pacific Ocean and that the second was less impressive than the first, one can advance the theory that the scar of the Earth’s crust has become thinner in that region, and the intensity of the

⁷⁰ The flood of which Fr. Guido speaks is distinct from the ‘universal’ one described in the Bible because, at the second explosion of the Earth, Man did not exist, and as we shall see later, was created subsequently. Besides, the biblical term ‘universal’ must be taken in a restricting sense as referring to a circumscribed zone, even if vast. Otherwise every species of vegetable and animal would have vanished. It is not imaginable that Noah would have gathered in all the existing species. More probably, the Bible presumes those species of domestic animals which would be useful later.

⁷¹ With reference to this, Fr. Guido explained to me: “*Certainly there was glaciation (or ice age) after this explosion. Since geology tells us that there has been more than one glaciation in the history of our planet, one can presume that at every repetition of these explosions of the Earth, there has followed a widespread revival of volcanic activity and a resulting glaciation, the duration of which would depend on the extent and prolongation of the eruption. These explosions, which the Lord willed me to witness, were only the most significant ones; but who knows how many there really were!*”. From the study of rock strata one can deduce the number of glaciations and, from these, the intensity of the explosions that have provoked them.

explosions decreased on each occasion because the resistance that the interior pressure encountered was becoming progressively less.

For the same reason, we may suppose that the intervals between them are becoming shorter.

But we must not consider only the destructive effects of those explosions. The long periods of glaciation, alternating with those of over-heating, like long breathings of the Earth, have followed one another, or have been guided, like the two rings of a chain that has advanced the development of the vegetation from its primitive state (ferns, lichens, etc.) up to the present state, continually shifting the boundary of permanent snow, now Northwards, now Southwards, forcing animals and peoples to continual migration and to their spreading over the whole planet.

Previsions of the future

§ 85 *The fact that the second explosion again occurred in the Pacific Ocean shows that that zone is more vulnerable and that the phenomenon could be repeated:*

See: Isaiah 24:1-13⁷²; and 24:17-23.

See: Revelation of St. John – 20: 9⁷³;

See: St. Luke – 21: 25 – 26⁷⁴;

See: St. Matthew – 24:29 & 25:13⁷⁵.

⁷² Isaiah 24:1-13 (In his original notes Fr. Guido quotes passages from the Bible in the Italian language by Padre Marco Sales, OP, according to an express preference. See par. 11): “Behold the Lord will lay waste the Earth and make it desolate, and he will twist its surface and scatter its inhabitants. With desolation shall the Earth be laid waste, and it shall be utterly spoiled ... The Earth mourns and fades away and is weakened... and few men shall be left... The city of vanity is broken down (in a figurative sense, this city is not only Jerusalem, but all human civilization). ... Desolation is left in the city and calamity shall oppress the gates.... For it shall be thus ... as if a few olives that remain should be shaken out of the olive tree, and the gleanings taken away when the vintage is ended.”

These verses were always interpreted as a prophecy of the imminent Assyrian threat against the Southern Kingdom, but, seen in a wider panorama, they could assume a universal reference. In fact, Isaiah continues: (24:17–23): “Fear and the pit and the snare are upon thee, o thou inhabitant of the Earth. And it shall come to pass, that he that shall flee from the noise of the fear shall fall into the pit; and that he that shall rid himself out of the pit shall be taken in the snare; for the flood-gates from on high are opened, and the foundations of the Earth shall be shaken. With breaking shall the Earth be broken, with crushing shall the Earth be crushed, with trembling shall the Earth be moved. The Earth shall be shaken as a drunken man, and shall be removed as the tent of one night.... And the Moon shall blush and the Sun shall be ashamed...”. It is clear that the geophysical phenomena described here must still happen.

⁷³ Revelation 20:9: “And fire came out of heaven from God and consumed them (i.e. the cities). And the Devil, who had deceived them, was thrown into the lake of fire and sulphur, where the beast and the false prophet (i.e. Antichrist) were, and they will be tormented day and night forever and ever.”

⁷⁴ Luke 21:25-26: “There will be signs in the Sun, the Moon and the Stars and on the Earth distress among the nations confused by the roaring of the sea and the waves. People will faint from fear and foreboding of what is coming upon the World, for the powers of the heavens will be shaken.” To this text also, hardly ever has a universal apocalyptic value been given because it follows directly the prediction of the fall of Jerusalem. But it is clear that the two facts are distinct and that at the beginning they must have been separated, and only later, after repeated copying, did they finally come together. In fact, the extract continues: “Then they will see the Son of Man coming in a cloud with power and great glory ...” Because this is something that must still happen, what is described is a fact distinct from the fall of Jerusalem in the year 70 A.D. Hence, this fragment can also be considered apocalyptic.

⁷⁵ The Gospel of St. Matthew (24:29-35) gives us these words of Jesus: “Immediately after the suffering of those days, the Sun will be darkened and the Moon will not give its light, the Stars will fall from heaven...”

The age of the Earth

§ 86 *Geophysics gives the age of our planet as four thousand million years. Was that measurement calculated from external material, or on material that had come up from the interior of the two explosions? The difference is certainly worth observing.*

To know the age of the Earth, one ought to study the age of the cosmic dust deposited on the Earth or on the Moon previous to the two explosions. Indeed, the dust of the latter would be much more reliable, because uninfluenced by the changes of the Earth.

And its thickness should be re-measured where the crust has remained intact, that is, at the centre of the Eurasian Continent.

The Earth renewed

§ 87 *A new scene.*

The visual screen presented a wonderful scene, more beautiful than the first one. The sky was very pure, the sky dark blue.

Vegetation covered the whole hemisphere, except for the Northern part of Africa, which appeared camel in colour like the coasts and shores of the Mediterranean, both North and

(rocks catapulted and made incandescent by passing through the atmosphere) “*and all the tribes of the Earth will mourn... Truly, I tell you: this generation will not pass away until all these things shall have taken place*” (the ‘generation’ of the hybrid sons of men, always in contrast to the ‘generation’ of the Sons of God). “*Heaven and Earth will pass away*” (this epoch will be closed), “*but My Words will not pass away*” (that is, they are absolute truths).

And a little further on Matthew continues (in 24, vs. 37– 40): “*For as the days of Noah were, so will be the coming of the Son of Man. For as in those days before the Flood they were eating and drinking, marrying and giving in marriage ... so too will be the coming of the Son of Man. Then two will be in a field, one will be taken and the other left ... Keep awake, therefore ... for you know neither the day nor the hour ...*” (Mt. 25:13).

Fr. Guido writes in his comments: “*I think that when the next explosion of the Earth comes, it will again be where I saw the Earth’s crust already broken twice: that is, in the Far-East, in the Pacific Ocean. The material which will come out will change the geographical and topographical shape of the Earth because it will sow new mountains, new hills, valleys, lakes, etc... Its infection will benefit the Earth: rare minerals will be brought to light, and under new mountains will be hidden plants which will become new coal*”.

I asked Fr. Guido whether, in his opinion, the Earth could explode again within a relatively short time.

“*And why not?*” he answered. “*But why be so worried about that? It is certain that in such a case the Lord will re-make it more beautiful than before*”.

“*And Mankind?*” I asked.

“*Can the Lord, in His Power, not save that small remnant of men worthy to perpetuate the species?*” he answered me.

It is clear that the Lord showed Fr. Guido the two most significant explosions, but one can guess that there were many others in the so many millions of years, and they repeat in cycles. Certainly, a new explosion will, like the preceding ones, be followed by a new glacierization and will open a new epoch for humanity. There are rational premises for thinking this: the phenomenon of the anomalies of the Niño, which has appeared in recent years with its devastating and increasing effects on the climate of the planet, may have its origin in an abnormal warming of the depths of the Pacific Ocean, bringing changes to the marine currents and thence to the winds. The sudden heightening of the temperature could be caused not only by the greenhouse effect, but also by an increasing tension of the Earth’s crust in the area where the Earth has already shown it is more fragile. The devastating storms in normally quiet zones, the disease of fish along certain currents of the Pacific Ocean, the disorientation of certain shoals of whales and the unprecedented migration of tropical fish towards the Mediterranean, could all be symptoms of an imminent explosion of the Globe. If scientists would examine the temperature of the waters in the depths of the sea, where atmospheric warmth cannot influence them, then we would have a rational answer.

South. It is clear that other millions of years have intervened between this scene and the last one.

This time the view was shifted towards the left and included all Portugal, which, in the preceding scene had remained outside, excepting the coast and the Atlantic.

On the opposite side, to the East, I no longer saw China completely because it lacked the equivalent of what, on the West, covered Portugal.

On the North, the polar cap was covered by ice. The Scandinavian Peninsula seemed not to stand out separate as much as now. Northern Siberia was a pale green colour.

Africa was displaced towards the South, leaving the shores of the Mediterranean wider than before the second explosion. The seas were roughly as they were before that last explosion. The two enclosed seas, the Black Sea and the Caspian, seemed smaller than now.

I do not see the Sea of Azof, or the Aegean, or the Great Sirte. There, it is all green with a few lakes. In the South, towards the East, I do not see the Peninsula of Malacca because the lower line of the screen passes on the level of Madras, near the bottom of the Indian Peninsula.

The Arabian Sea is isolated in shores that stretch wide on every side. Has the new abyss of the Pacific swallowed all the water?

The Arabian Peninsula is joined to the Continent, so there is no Persian Gulf.

I do not succeed in seeing the estuary of the joint Euphrates and Tigris rivers. Perhaps vegetation hides it.

I see the so-called Horn of Africa displaced much towards the North, in relation to the parallel passing Madras.

The Red Sea is very much smaller. Its length corresponds to that of Eritrea. A wide band of shore separates it from the coasts and also from the two extremities of Bab-el-Mandeb and Suez.

The region of the Aegean Sea is all green with a few lakes.

The Great Sirte has no sea: it is sand. I see a little sea below Sicily, also isolated and surrounded by wide bare shores.

The Italian Peninsula is joined to the Balkan Peninsula: no sign of the Adriatic Sea.

I can clearly distinguish the Western coast of Italy. The Tyrrhenian Sea, isolated by wide shores, is limited to the length of Sardinia.

The Gulf of Lions is a pale green shore.

The Mediterranean is much narrower than now: wide shores separate it from its present coasts. Its length runs from Tunisia to Mauretania.

Seeing the vast desert shores around the seas, I thought how easy it would be for the peoples of the earliest times, once Man had been created, to pass from one Continent to another, and how Arabia and Ethiopia could communicate.

§ 88

Under the illusion that I would see in the visual frame, as on television, the land-water globe turn towards the East, I kept my eyes fixed on the Eastern coast of Portugal to register how much the two Americas were separated from the Euro-African coasts.

Instead, the screen, in the rosy rectangular frame, narrowed. Portugal, France and Germany vanished and I saw that as much was occurring on the South Side.

I realised that the visual frame was being reduced to a circle that became continually narrower. The last images were of the Black Sea and the Caspian. The last visible zone, included in the limits of the circle, was the South-Western part of the Caspian Sea. Then the circled narrowed to a very small point, in the centre, and this too vanished. The square within the luminous rosy frame remained in complete darkness.

I tried, afterwards, to trace the concentric circles that embraced that part of the Caspian without including the Black Sea. The centre seemed to be Nineveh, near the confluence of the two upper branches of the Tigris between Nineveh, Assur and Calach. But I cannot be sure of the precise point if I do not see in person the place corresponding to the topography described at the beginning of the account of this vision.

‘Sixth day’: the creation of the Man and the Woman

§ 89 *Thinking again of the Alpha and those little points with which the second part of the vision opened, I understood what the ‘six days’, or phases, of Creation were like: the four days in the Heavens and the two on Earth. I would interpret in this manner:*

1st day. In the first phase God created the ‘cosmic energy’ that permits the existence of ‘space and time’. The ‘black holes’ could be the spaces remaining uncreated amidst Creation, the severances of the coordinates ‘space and time’. What falls within vanishes;

2nd day. In the second phase God created ‘the atom’ and hence, ‘all the natural elements’ of matter and of all the ‘cosmos’;

3rd day. In the third phase, I would include the birth of the ‘Sun’ and of the ‘Earth’, both products of the impact of a star with a comet.

4th day. In the fourth phase I would consider the birth of the Moon, due to the first explosion of the Earth when it was still ‘dry and empty’;

5th day. In the fifth phase I would see the creation of ‘life’, vegetable and animal, and, the second explosion of the Earth which prepared the ecology for the Creation of Man;

6th day. In the last phase ‘the Creation of the Man and of the Woman’, the Omega, in whom God introduces the ‘Spiritual Element’. The Alpha (God) and the Omega (the Man and Woman), the two extreme poles in the first image shown to me, had in common one same reality: the Spirit of God. The Man, the first Man, the true legitimate Son of God, and with him the Woman, was the depositary of the gifts of the whole of Creation... It was due to him, through his corresponding, to give God proof that he was worthy of them;

7th day. In the seventh phase, ‘God rested’: it is a euphemism for saying that God intentionally abstained from intervening when faced by the errors made by Man with the liberty He had given him. In reality, He will then provide for the recovery of fallen mankind, that is to say, for its redemption.

(Editor’s note) Here ends the geophysical and geographical description of the Earth. In the deep emotion that Fr. Guido felt, thinking over how much the Lord had shown him ‘*in the longest journey that man could ever make in time and space*’ by being present at the creation of the cosmos, he wrote the following verses as a hymn of love, gratitude, and praise of God:

*Wherever I turn my gaze, I see You, God, Immense.
In Your works I admire You. I recognise You in myself.
When You created space, in absolute nothingness and darkness
With minute parts of cosmic energy,
And within it lit the first light,
Provoking chain-reaction
Which spread around innumerable lights diffused in space
By rotating and multiplying,
You thought of me, who yet did not exist.
You looked on me with love and I did not know it.*

*When You ordered a comet star
To invade another star,
And changed its energy into the ninety-three elements of matter
Which in dark clouds obscured the sky,
And condensed that cloud into nine planets,
You saw me, and I did not know it:
You loved me before I could love You.*

*When the Earth, smooth and compact
Finished its gathering of the dust around it
And the fiery rays of the Sun
Cemented in superimposed crusts
The dust, damp from nocturnal vapours:
Within it You hid precious metals,
Inaccessible to man, known to You.
Some in subterranean night You willed to lie;
Some in the light of the Sun.
And at the same time You disposed a mirror in the heavens
To reflect the Sun's rays down here,
To give light of the sky to the night.*

*With a great shock, the Earth trembled:
From without, the rays of the Sun,
Within, the pressure of gases
Split open the terrestrial crust:
Towards heaven, an appalling outburst erupted.*

*YOU THOUGHT... YOU SAW... YOU LOVED...
YOU SOUGHT... YOU FOUND... YOU PRESERVED.*

PART III OF THE VISION: THE BIRTH OF THE WOMAN THE 'OMEGA'

(Editor's Note:) The first paragraphs of this chapter, between §90 and §108, proceed in an allegorical form, which makes them easy to visualise and makes special demands on the reader's attention. In a symbolic form they express concepts especially useful to theologians and students of genetics. The manner in which God created the first Woman is explained, from her conception to her birth, a process which will also be repeated and explained further on.

Then the Lord affirms that the whole of the present human race descends from Eve. Finally the account takes up again from the scene of the female ancestor lying on the grass (§65) assisted by the old ancestor mother, who acts as midwife for her, and continues with the birth of the Girl Baby, the first real Woman of the human race, who will become Adam's legitimate wife.

Hence, the reader who wishes to avoid the effort of following the language of symbols can continue the story by going at once to §109 (which in fact connects with §65), keeping in mind to read, when he reaches the end of the text, the omitted paragraphs. These will then be more easily comprehensible.

The conception and gestation of the first Woman: the 'Omega'

(The same visual screen and same orientation of §65, the 8th, towards East--South-East.)

§ 90 *A little above the centre of the video I saw a very small illuminated white point appear on a black background.*

"PAY ATTENTION TO WHAT YOU SEE!"

These words were addressed to me in a strong voice. The warning seemed to me a reproof for not having been sufficiently attentive previously, especially when He said 'ALPHA'.

I began to describe aloud what I was seeing:

"I see a white point, small, of the dimensions of a pin-head.

"It is lit up and not luminous as it was the other time. It is not in the centre of the screen with the rosy frame, but three-quarters of the way up.

"It descends slowly towards the centre of the screen." (It is the female gamete, just now created by God, which descends into the womb of the about-to-be-pregnant mother – the white and smooth-skinned female ancestor – and must be united to the gamete of Adam to form the first cell of the future Woman. It is the last new creation, the 'Omega', that is coming down upon Earth.)

"It still descends.

"Now it is circumscribed by a little square resting on the base of the video.

"The little point now has the appearance of a knot, stationary in the centre of the little square." (These two gametes, the female one, just now created, and the male one of Adam, are now fused together as a knot.)

"The knot grows and I see it has a yellowish colour.

"Now this knot looks like half a mature pea, yellowish and dry, with the flat part resting on the lower side of the little square, with the curved side uppermost. The panel, or the little square (the womb that receives it), marks the border of a visual field reduced in comparison to the rosy frame. Within the visual screen I see only the little square, with nothing else around and with no reference points.

“That half-pea (the foetus) continues to grow and with it the little containing square also grows: it is now two centimetres long.”

§ 91

“The dry and yellowish half-pea is now the size of half a billiard ball.

“It grows and becomes like a half a tennis ball.

“Now it is the size of half a grapefruit.

“Now it is like half a football, whose other half is as though it remained hidden.”

I noticed that the base of the little square almost touches the base of the screen that contains it.

The line of contact between the little square and the screen seems to be a strip of black, dry grass such as one sees on the border of a country track in the neighbourhood of a factory or garage: short grass, trodden and blackened by oil given out by motors. I see that half-ball foreshortened, as though I was looking at it stretched-out on the ground.

“The half-football is all smooth and of leather in its raw natural state, untreated. It is glossy as though of plastic.

“Now it comes nearer, and the lateral curves of the half-ball disappear, cut off by the vertical sides of the little square.

“Now the upper side of the square rises by a centimetre or two. The rectangle slowly continues to expand, on its upper side.

“Now the rectangle is about 8 cm wide and 20 cm high, still small in comparison with the rosy frame.

§ 92

“Now I see the central part of that half-ball from a higher position, but not vertically. I reckon that its form is no longer round, but oblong.”

I think it is an oval ball, or, perhaps, an inflated goatskin or leather bottle. But I do not see emerging the bound protrusions that skins have, for closing every exit of air or liquid. I deduce that the ties must be in the lower part and that what I see must, therefore, be the back of the skin.

“On top of it, I catch a glimpse of a small, round dimple.”

The Voice speaks to me loudly:

“A SCAR FROM A BITE.”

I think and deduce: “If that is a scar, then what seemed to me to be a half-skin is a living animal. What animal can it be?” I ask myself.

“Beyond that dimple, or ‘SCAR FROM A BITE’, the surface is low and flat. On one side and the other of that low, flat zone, I observe two smooth projections, curving towards the external line, like two symmetrical half-moons attached only in their upper part to the main body.

“That strange animal now seems to me planted above the edge separated by a mat of horsehair from the black, thin, short and tangled hairs.”

The animal “bridge”

§ 93

“That swollen body moves, raises and lowers itself lightly and rhythmically. “It is truly a living animal!” I think. “These are autonomous movements, they appear to be the movement of breathing.”

“Now that body swells out, notably, on one side and flattens on the other.

“Now it returns to its position. It is as though, from the opposite side, an invisible foot had first pressed it and then released it.

“Again, it arches itself, and makes such a narrow curve that it seems to have no spine. -

The scene is repeated at regular intervals; the animal lying there pants and renews its energy. "Perhaps it is seeking to free itself from something that is holding it bound to the ground" I thought.

But these efforts are all directed in the same direction and I do not succeed in knowing on what side the head is.

§ 94

In a normal voice, I ask:

"Is it an exotic animal, of an extinct species?"

"BRIDGE," the Voice replied.

I am left disconcerted. I do now know how to associate the idea of 'BRIDGE' with the animal I see, nor the episode of the 'Original Sin' seen two years previously, in which the same word applied to a female ancestor remained incomprehensible to me.

(Editor's note) The explanation of this allegorical language will be found in §112 and §124 and must be taken in connection with §96 and §97. The images, too, that Fr. Guido sees and describes are allegorical. That is the reason why he does not understand what he is seeing. This stratagem which the Lord uses has the aim of obliging Fr. Guido to observe and describe what he sees, avoiding the risk that, feeling himself crossed, he might refuse. The end that the Lord has before him is that mankind shall be aware in an unequivocal manner of all the phases of his creation so as to exclude, once and for all, the inexact conjectures that have been made up to now.

Before going into the heart of the theme, it may be useful to explain certain terms used by the Lord, to help understand the text.

We find here a language seemingly abstruse which, on the other hand, conveys clear and unequivocal information of a genetic character.

The "HEAD OF THE BRIDGE" symbolises the female of whatever species it may be, who, by divine intervention, brings into the world the first couple of a new species.

This female is given this name by the Lord because symbolically she can be portrayed as a "HEAD OF THE BRIDGE" which lacks the rest of the bridge, a half-arch. So she resembles a trampoline more than a bridge because after the springboard there is a void, that is, the absence of what ought to be the natural result of her genetic patrimony, and instead of it there is the beginning of a different species through the creative work of God who used her uterus as an incubator. In practice: from the "HEAD OF THE BRIDGE" there comes to light a new, autonomous species which has no chromosomal continuity with the species of the female from whom it is derived. In other words, individuals of the new species have no possibility of being effectively crossed with those of the species from which their species has come, that is, the species that the "HEAD OF THE BRIDGE" belongs to. To sum up: from a "HEAD OF THE BRIDGE" there is a one-way journey, a road with no turning back. This is a rule to create any new kind.

The "BRIDGE", on the other hand, indicates in current speech the structure that permits a passage from one bank to the other. In this case, or in the language used by the Lord, it is a female endowed with a number of chromosomes such as to permit a passage in a double direction, that is, the passing of genes from one species to another and vice-versa.

This 'bridge', or the female which only exceptionally becomes a link between two different species, creates a hybrid population. In this revelation, the 'BRIDGE' is that individual female that has been the origin of a 'cross' between two species, that of the ancestors and that of the Sons of God.

In nature, the phenomenon of a 'cross' between different species is impossible, on account of the definition of a 'species', which presents it as 'a group of individuals genetically isolated', for which cause any relations outside the group are infertile or sterile because between incompatible groups. (A 'cross' can be fertile only if between different groups belonging to the same species. For example, one can make 'crosses' between different breeds of dogs, but not between a dog and a cat.)

Hence, in this revelation we find ourselves faced with an exceptional feminine individual, called "HEAD OF THE BRIDGE", who in an isolated event takes on the role of "BRIDGE" because exceptionally endowed with the potentiality of being compatible, through the number and nature of her chromosomes, with individuals of the two different species (the Men and the ancestors) and, therefore, of being able to be fertilised by both of them. This is the reason why this symbol which

here is named the “BRIDGE” is used as an appellation of that female individual who gives and will give, as we shall see later, birth to a hybrid species.

Because of this Fr. Guido concluded that only said female must have had necessarily 47 chromosomes, to be able to be an intermediate passage from the ancestor’s species and the species of Children of God. In fact, as we shall see later, this female could get babies both from ancestors having 48 chromosomes (see §119), and from the Man having 46 chromosomes.

This inter-fertile female was a unique exception wanted by the Lord, more similar to a woman than her sisters probably in order to give to the first Man a nurse more intelligent and closer to the characteristics of the human species: a fatherly attention from God.

Because of her particular function this female should have been removed from the Man once she had performed her function as a ‘head of bridge’ in order that the Man would not have a chance to generate hybrids from her in a natural way. But unfortunately it is this that took place because of the disobedience of the Young Man, since she became in fact a ‘bridge’ between the two species.

What is important to see is that to give origin to the first Man God created ‘both the male and female gametes’; but later to create the first Woman He created ‘only the ovule’ in the ancestor mother’s womb, since the spermatozoa was made available by the Young Man. We may remember that the Almighty God made Adam fall into a deep sleep, as says the Mosaic Genesis, so that he may not remember what happened with that female, in order not to repeat that union any more.

This way God created also a hierarchy: before the Man, as head of family and head of mankind, and after the Woman.

This special incubator-female, after those two direct exceptional interventions of God, kept all her proprieties and her genes. So she remained always able to generate from the ancestors, pups of the pure ancestor race; and from Man, hybrid sons following the laws of hereditariness studied by Mendel. This was the reason why she should not have had intercourse with any male of the human species, after having served as an instrument of God to give birth to the human species.

At that moment the little square widens by a few centimetres, revealing, on the outside of that swollen yellowish body, the beginning of a thigh having the same yellowish colour, and of the other balancing it. I think: “If the two thighs are attached on this side, it means that the head is on the other.”

I insist again and ask:

“Where is the head, on this side towards me, or on the other?”

“ON THIS SIDE,” is the quiet reply. Then, after two seconds, again other words said quietly, of which I remember only:

“IN THE HOLE.”

These words strengthened my hypothesis that the exotic animal had its head in a hole on the ground and was seeking to free itself.

But while I was thinking of the head of the creature, the Voice was speaking of the head of the One to be Born.

In the short interval I think I said, or thought: “Why lose time with an exotic animal? And the Girl Baby?”

The “HEAD OF THE BRIDGE” should not have had to become a “BRIDGE” between the two pure species, that of the ‘Sons of God’ and that of the ancestors.

§ 95 *Fixing my gaze on the video, as I call it, I had the impression of being transported there, very close to the animal lying there, and of being able to watch it again from a position down on the ground.*

The view is closed all around. Now I see it come near, and the scar from a bite and the two half-moon projections all disappear. I see only a vertical median stripe, as if covering a slit four or five centimetres wide and fourteen or fifteen centimetres high, leading towards me from below the dimple.

And I start again saying aloud what I see:

“I see two stakes or poles in the middle.”

I thought: “If the function of this animal that resembles a swollen goat-skin is to be a ‘BRIDGE’, I should say that these posts are the unfinished legs of the head of the frame for the construction scaffolding called the ‘BRIDGE’, but I do not see the other two legs of the frame of the opposite side.”

“Those stakes, or posts, are hairy only on the sides.”

I have the impression that the framework is boxed-in between the walls.

“Those little sticks, or posts, are moving, Lord. What is happening?”

No reply. The curtain raises a millimetre at a time. I am anxious to see how those sticks, or legs of the framework, are joined together at the top. So ill fastened, they must have a loose binding, or a nail badly driven in.

§ 96 *Eventually I see that they are joined at the top by a smooth bow, hairless, quite entire and with no connections, one or two centimetres thick, emerging below the upper line of the frame.*

Thinking of the definition of “BRIDGE” suggested to me, I ask:

“Is it a bridgehead?”

“ ‘HEAD OF THE BRIDGE’,⁷⁶ He replies. “ THE WAY TO MAN BEGAN THERE.”

§ 97 *After a few seconds He adds:*

“IT SHOULD HAVE REMAINED ‘HEAD OF THE BRIDGE’, BUT PRESUMPTUOUS AND DISOBEDIENT MAN HAS MADE IT THE ‘BRIDGE’.”

There were other words said at the same time which I do not remember, also because they were said with too quiet a voice. I had not understood the allegorical significance of those words, nor the image which I was looking at.

Fr. Guido too, as a hybrid, passed under that ‘bridge’.

§ 98 *Nevertheless, conforming to the allegorical discourse, although I did not understand it, I said in a rather joking tone:*

“The ‘bridge’ is shaking, it’s unhinged. Who is passing over it?”

“A MAN HAS PASSED ACROSS IT! ALL MEN... I HAVE SEEN THEM. I SAW YOU TOO!”

“Eh! Lord! I would not pass over that ‘bridge’!”

“NOT OVER. BENEATH.”

“So let me see where someone is moving it.”

I was hoping to see above the arch I have described, but it was not to be.

That ‘bridge’ had come to the foreground, nearer to me. I was seeing it from beneath, not from above.

I was gazing at it, still hoping to see above it, to see who was moving it. Instead, it was given to me to see what was under that ‘bridge’, as though I was myself going into a dark tunnel.

(Editor’s note) We have seen that the Sons of God, although ‘derived’ indirectly from the now extinct species of the ancestors, ‘do not descend’ genetically from them, since they are a new creation.

How is it, then, that the Lord tells Fr. Guido that he too has passed that way? Precisely because Fr. Guido, like the whole of hybrid mankind (but unlike the first Man and the first Woman who are not hybrid), ‘really descends’ from that female due to the fact that, by the Man’s disobedience, she

⁷⁶ While Fr. Guido is referring to what seems him a little ‘bridge’ formed by the two sticks and the arch which he likens to construction scaffolding, the Lord is referring to the whole animal lying supine on the ground. The explanation of this allegorical definition, and of those immediately following, will be given by the story itself.

became the ‘bridge’ between the species of the Sons of God and the ancestors. In other words, the Lord is telling Fr. Guido that he too is a hybrid man, a ‘natural descendant’ of that female ancestor. At the present time, all people on Earth are hybrids because the pure human species became extinct with the death of Noah, the last Son of God. And all hybrid beings living at his time disappeared destroyed by the deluge, called universal because of this reason. Noah alone, who was genetically pure, was spared and remained alive. His wife was necessarily a hybrid woman since she gave birth to a hybrid offspring. From their hybrid sons, though less polluted than the first ones, descends the whole of mankind.

I was again sitting crossways on the chair at the head of the table, facing towards the door of the cellar stairs, in the room where I had watched for the eighth time that visual screen.

I had my left arm on the table and my right hand on the Bible resting on my knee. I was leaning forward: I was one and a half or two meters from the screen.

What I saw could seem the result of autosuggestion, but I am confident that I never lost my self-control.

(Editor’s note:) From this point, Fr. Guido becomes immersed in the allegorical vision in which, as before, there is an alternation of symbolic and at the same time realistic images.

The birth of the Woman, at which Fr. Guido is present, is unexpectedly superimposed by the virtual experience of his own birth, as if it happened from the womb of this ancestor female. The Lord had said: “THE MAN HAS PASSED THAT WAY... ALL MEN... I SAW THEM... YOU TOO...” The Lord wishes in this manner to put before him the fact that not only the first Woman, but also the first Man, had passed that way, and, unhappily because of ‘Original Sin’, Cain and all mankind represented in this case by Fr. Guido. Hence, in the following piece, he goes from being a spectator to a protagonist.

It can easily be understood that Fr. Guido endures this experience as a violation. Feeling vexed, he describes only out of obedience what he sees and does not understand, moment by moment; but an attentive reader will not miss the anatomical references, even though expressed in an allegorical mode.

§ 99 *I had the impression that the ‘bridge’ had become very large, and that, passing-under it, I entered into a dark cave⁷⁷. Inside, it was all full of shreds of gauze, white, grey and black, all dripping like tufts of wet hair⁷⁸.*

Outside it, there was no wall. There was light, but I did not see anything out there⁷⁹. The cave was narrow near the entrance, but further inside it widened⁸⁰.

⁷⁷ A clarification is needed: for Fr. Guido this is his fifth revelation and hence he is already aware that the pure human species has been contaminated by ‘Original Sin’ and that this sin was an act of crossbreeding of the species.

⁷⁸ The allegorical image of the ‘bridge’ is transformed into something painful. The Lord leads Fr. Guido to pass under the arch of that ‘bridge’, from which he arrives in a dark cave, the womb of the one who gave birth. The symbolism is clear: Fr. Guido too, like the whole of hybrid mankind, descends from this ‘animal-bridge’ because of the ‘Original Sin’, and having lost its original perfection, has started on a dark path. All the descriptions and images are gloomy and sad because they have to represent the sadness of the human condition after the loss of the Light of the Spirit that the pure Sons of God had. It is as though his unease expressed the dismay of the soul that has become a habitation, abandoned and falling into ruin. It is clear that from the loss of his physical and psychic integrity, the perfect mankind fell back to the state of the hominid, there followed also the loss of spiritual Life, since the hybrid man can no longer be a worthy temple of the Holy Spirit. The darkness is a symbol of spiritual death, that is, the withdrawal, or loss, of the Spirit. It is the death of which the Bible speaks as the natural consequence of the ‘Original Sin’, not to be confused with physical death.

⁷⁹ Those pure Sons of God, who were not contaminated by the ‘Original Sin’ because they were not the descendants of the ‘animal-bridge’, remained outside the cave, where there was light, the Spirit of God. We shall see further that the two off-springs of the Man, the one pure and legitimate of the ‘Sons of God’ and the other contaminated, grew up parallel during many generations until the extinction of the pure species.

⁸⁰ A possible explanation is that hybrid humanity, restricted at the beginning (the narrow cave) in time became continually more numerous (the wider cave) and today includes the totality of mankind. Without the ‘Original Sin’, the human race would not have passed by that way because, genetically speaking, it would not, as has been said, be a natural descendant of the female ancestor.

There were no side walls to support the ceiling. All the weight seemed to rest on two grey and hairy trunks that I saw beside me.

I was quietly encouraged, that is, on the intellectual level, to observe the ceiling. It was about 2.10 meters high. The hand of a normal person was sufficient to touch it. It was not straight and level, except at the centre. At the sides it was twisting and undulating and turned upward out of the shadow because the lateral borders were lit by the sun. I did not see how they were attached. Its dimensions, as if being observing it through a magnifying lens, seemed to be 2 meters by 1.50.

In the centre of the dismal ceiling, I saw a little scrap of concrete that had been caused to fall from above the ceiling to stop a hole that had not been levelled beneath.

I thought: "This is the point where there ought to be a light point. And when this place was abandoned because dilapidated, the electric wire was removed and the hole above was blocked with a soft material which finished by emerging underneath where it had not been smoothed!"⁸¹.

The old ancestor mother acts as a midwife

(Editor's note) The old mother comes to be seen allegorically by Fr. Guido under the form of a 'tree', because it regards her function as family head of the genealogical tree of the ancestors.

§ 100 *Meanwhile, through the little slit by which I had entered and which from within I looked towards the outside, I see first on the right a tract of slender trunk, and, then on the left, a tract of another identical trunk (they are the calves of the old mother ancestor) which are placed one each side, at the sides of the slit⁸². The background of the screen, all black, lets me see the light of day only through those two little trunks. I resume describing what I see:*

"I see two trunks. Or rather, only two sections of the black and hairy trunks.

"They are swinging, moving.

"I think the Man is intent on planting them, but I do not see how they are planted or rest on the ground, nor how high they are.

"Their visible part is 20 or 25 cm high; in the lower part they are thinner and in section not round but oval.

"They are similar in all points, like twins. Their thin, black and ruffled hair is directed downward. They cannot be the trunks of a vine or an ivy. Perhaps they are some kind of liana, or an exotic plant unknown to me."

§ 101 *"Lord, what sort of plant are they?"*

"TREE," He replies.

The screen lifts higher than before and I see that the two little trunks have each an identical knot, but without any branching or sign of pruning (They are the knees of the old midwife).

"Two trees," I reply.

"ONE TREE," He insists.

⁸¹ We know that the Spirit and Grace come from God. Hence, God has withdrawn his Spirit (the light) from the hybrid man who has thus lost all rights to a spiritual inheritance. Genesis says (6, v.3): "*My Spirit shall not abide in mortals forever, for they are (only) flesh*" - that is, because they have only animal instincts. There remains only a trace of what there was, of an allegorical electric wire severed from above, and the sign of an opening closed by a lump of unsmoothed plaster.

⁸² Fr. Guido will understand further on what are the legs of the old mother ancestor who acts as a midwife and stands in front of her daughter, the 'female-bridge', reclining in labour. We are still in the language of symbols. The fact that the legs of the grandmother seem to be two trunks of wood, shows how, for the Lord, the animal kingdom is much nearer the vegetable than to the Kingdom of the Spirit to which the Sons of God belong.

“Then it is a case of ‘layer’ propagation, as is done with vines⁸³.

In a subdued voice it was suggested to me:

“THE ONLY TREE⁸⁴.”

The curtain rises slowly.

“Above the knots those little trunks grow thicker. I note that they are converging higher up where they are thicker. Meanwhile there come on to the screen, in slow motion, two thin black branches, with hair similar to that of the trunks, but on the upper side: first on the right, and then one on the left. (The arms)

“I see two thin branches.”

The two branches move to and fro, as if by wind, but they are not rigid. They seem to be split and held together only by the bark in the part that appears from above. (The elbow joints).

They sway towards the left in synchronised movements. Then the left branch extends vertically, while the other is placed slantwise, stretched out from the same side. The same movements are repeated on the right side.

Last to appear are the extremities of the branches, which end in four parallel sticks, these also rather curved and knotted, and one of them a short distance away along the branch. (The 4 fingers and the thumb). Then these drop down beneath the base of the screen and I do not see them again.

§ 102 *“I see again those trunks and the moving branches.*

“Lord what is happening?” I ask.

There is no reply. I am anxious to see how the two little hairy trunks are joined at the top. The screen lifts a millimetre at a time, and I see that they join in one trunk.

“Lord, what tree is it?” I insist.

“STOCK,” is the quiet answer.

“I would say, rather, that it is an upturned stump of a forked tree, which is resting on the ground with limp branches that bend under the weight⁸⁵.”

The delivery

(Editor’s note) The following pages describe very hard and raw images, which Fr. Guido had thought to leave out, but the Lord intervened saying: “Write integrally.”

§ 103 *Unexpectedly, the roof of the dark cave in which I found myself began to shake strongly, forward and backward and then from one side to the other.*

“Help! Where have I ended up?” I thought.

I looked at the two supporting columns: they were twisting at every oscillation of the ceiling.

I noticed that at that moment there fell from the ceiling a little drip of pale-coloured water right in front of me⁸⁶; it came from a slit, but it was not a crack in the rock because the edges, black, smooth and undulating, adhered to one another. Perhaps it was that little

⁸³ ‘layer’: planting in the earth both the root and the bud, curving the stem.

⁸⁴ The expression ‘THE ONLY TREE’ must be taken in connection with the expression already found in §42. It concerns the old mother or the ancestors. Fr. Guido comments: “This definition, THE ONLY TREE, is most important because it means that the old grizzled mother is the head of the family of that ‘only’ family of ancestors”.

⁸⁵ This is another allegorical expression that gives us to understand that if the old grizzled mother, the head of the family of ancestors, is represented by a stump, a trunk cut short, then her descendants, as pure species of ancestors, are extinct.

⁸⁶ The visions that follow, always represented with allegorical images, conceal a certain realism. Probably what is indicated here is the release of water at the beginning of childbirth.

scaffolding-bridge, which I had already seen from the outside, fronting against the exit of the tunnel to hinder a landslide, that was slowly giving-way. I do not know why, but I was certain that from there was the way out to the open air, out of the little dark tunnel where I found myself.

“Before it falls in on top of me,” I thought, “it is better for me to get out.”

I stopped at the entrance to the tunnel and, turning round, I saw inside that uneven roof lower and rise again a few centimetres.

As though there was in me a double personality, I knew that it was a matter of an optical illusion, because I felt I was sitting on the chair and leaning forward. I straightened up and checked my position, the table, the Bible, and the furniture.

The usual rosy light hindered me from seeing anything clearly. I could see well, as in daylight, only on the screen. I looked at it again.

That dim-lit cave was there, but what had happened to me disconcerted me.

“Lord, if it comes from You, make me understand!”

I again leant towards the frame thinking: “What else can I do? If I went back to my bedroom, the vision would follow me there. I will do the will of Him who Is. It has not cost me anything and it is an unusual spectacle. More than that, it is perhaps unique in the world.”

I felt a desire to be taken up again into that mysterious illusion.

§ 104 *Meanwhile, within that opening the ceiling is still shaking.*

At the same time, something is moving on the opposite side, in the sunlight outside the opening.

From the upper edge of the frame, which was completely taken up with the slit through which I could peer outwards, I saw two stalactites appear. They were broad, short and round, parallel and identical, of a brown colour and with a drip beneath. (They are the pendant breasts of the old mother who was bent forward, with the tips of her nipples, which seen frontally seem like drops.)

Meanwhile a shapeless object makes its appearance, and I said:

“This seems like a lump of dry chaff,” I said, “with black and white stalks, which is going up and down as though someone above is shaking it, or perhaps it is a broad paint-brush, with long and unequal hairs (It is the dishevelled hair of the old mother, seen from the front while she hangs down her head.). I do not succeed in seeing the hand that is shaking it.”

“That tuft, looking like dried grass, now falls a little lower and seems joined to a piece of black wood of no particular shape and relatively thick (It is the neck.).

“It starts to shake again, a little lower down.”

“That paint-wash brush now seems like a mask (because the old mother lifts her head and shows her ugly face.)

In fact, when the movement was repeated, I saw the white of the living eyes of the old mother intent on her work of midwife and also her vivid pupils, which for an instant looked at me.

I understood that those movements were a silent expression as if she wished to say: “Yes... Yes... Yes... come out...”

During these jolts I glimpsed outside and could see at the extremity of one or the other branch moved by the wind, a section of a few centimetres of a whitish and smooth thigh, then another equal section of the other thigh symmetrically opposite (they are the thighs of the female in labour).

Finally, here I am again outside and the nightmare ends.

The birth of the first Woman: the ‘Omega’

§ 105 *The little square, like a little section of the black screen with the rosy frame, is still very limited.*

“Look, now I again see the victim arching. But I see no blood.”

“The two thighs, of what at first seemed to me a swollen goatskin, have swung upwards and are at the same height. That confirms my idea that the head of the animal bound to the ground must be over there. But the Voice quietly repeats to me:

“ON THIS SIDE.”

The trestle again showed its original size. I saw it from a distance of two or three meters.

“It is all a waste of time,” I said. “Where does the Girl Baby come into this... ” I could not finish the sentence.

“SHE DOES NOT COME IN! SHE COMES OUT.” It was spoken strongly, but I did not understand.

“Then I am still waiting,” I said. “If the Girl Baby must jump out by some spell, I shall be able to see her, all the same.”

At that moment the screen lowered and I saw that the eyes of the old mother, busy and unkempt, seeming to me a witch, were looking at that panting animal that had been called the ‘BRIDGE’ and was beneath her thrust-forward head.

But I did not yet understand what animal it was. The little square within which the scene took place was still limited to a few centimetres of width and height, within the wide rosy frame of the visual screen.

“Now that little square is rising.

“Now I see a little arch just below the upper edge of the screen.

“The little frame now lowers slowly, and smoothly, a millimetre a second.

“Further beneath that arch there is another dimple, black like a scar on the bark of a tree, of a brownish colour⁸⁷.

“The bark has grown all round, re-entering into and covering itself.”

I am reminded of a walnut tree that I constantly notice whenever I pass it at the entrance to the village. One of its branches used to spread over the street, and, a few years ago was cut off at the trunk. Now there are insects that nest in it because the wound is not yet closed. In this case, however, the bark has grown round the wound and closed it.

“No, it is not closed. Something is coming out of it which is not insects or beetles.

“It is inert, semi-liquid matter, that falls on the ground⁸⁸.

“I see there is an orifice that shuts and contracts.”

I did not want to believe my eyes. I straightened up, disgusted. I gazed around, to free myself from any illusion. “God would not play a trick like this on me!”

(Editor’s note) Here ends the account of the allegorical images, and the account of the real images begins; but seen through a little square of very small size that does not allow a complete view of the scene.

§ 106 *I look again and take up the description. The little square within the rosy frame now measures 20 cm by 15, approximately.*

“The legs of the recumbent animal start from a central depression and, above the branching off, are smooth.

“The upper edge of the little square rises on the right, one millimetre a second.

“I see that the right leg, on the upper side, ends in a curve (the bent knee).

“The edge of the square rises also on the left, and I see that the left leg too ends in a curve.

⁸⁷ Although the one giving birth is white or yellowish, her intimate parts are black on a brownish background.

⁸⁸ Those who have given birth, or been present at a birth, know that this phenomenon is normal or, at least, frequent.

“Beneath the dimple, which I now see is the navel, I see a line of black and tangled hair, which appeared to me to be the torn edge of a mat of horsehair.

“The hair of the one (of the pubis of the one giving birth) and of the other (of the calves of the old ancestor mother) are similar.

I begin to understand and to abandon my illusion. “It is impossible for it to come from God” I thought.

I observe that the upper extremity of the smooth and pale right leg near the knee permits a movement to be seen under the smooth skin.

“Those” I exclaimed to myself surprised, “are the tendons of a thigh! Now I understand everything! [I understand] the suspense to make me see the intimate parts of a living creature! Ah, Lord! You have played a fine game with me this time!”

I turned round, thinking: “But was it really Him playing a trick on me? And for what purpose? Truly..., I asked to see over that ‘bridge’... Instead He has made me see under... But I did not expect a disillusion like this!”

§ 107 *The little square, within the screen with the rosy frame, is now smaller.*

Seeing on the ground that ‘bridge-animal’ panting, curving its back and then relaxing in its efforts, tossing about this way and that, without turning on its side, I murmured:

“Lord, where is the Man? What is he doing?”

“STAY WATCHING WHAT YOU SEE,” He said softly.

“At that age?” I thought.

I turned towards the table. I had in front of me the picture of the Pilgrim Madonna, which I could glimpse in the light that illuminated the room.

“Holy Mother! A lesson in anatomy on an anthropoid female, to me - I who am a priest and not a vet! Why? And what about the Girl Baby: still nothing?”

Fr. Guido comes to the conclusion of his researches: the Man has found the Woman, newly born, who will become his legitimate wife

§ 108 *“LOOK AGAIN. A SHORT CONCLUSION, IMPORTANT,” said the Voice. There followed other words that I do not recall.*

I turned only my head to the right, and unwillingly towards the screen; and here a strange thing happened to me. I felt as though I had been brought side by side with that old bent female, who acted as midwife, with my head on a level with hers as she stood on my left. With her long, black and dry hand she brushed her hair from her forehead and hung it behind the enormous ear that protruded horizontally towards me. The locks of grey hair were wet. Her low and wrinkled forehead dripped sweat. Her cheeks, thin but not hollowed, were lined by fine and numerous wrinkles. Also wrinkled were the lips of her large mouth. The nasal depressions were black and uncovered. She had no chin. I could see her teeth were healthy and complete, in the scene I am describing. The eyes were lively and gave me a glance in passing, making some impression on me.

She wiped the sweat from her forehead and from her eyes with the back of her right hand. Then she took a thin red tube that hanged from both sides of her left hand brought it to her mouth. As it opened I could see all the teeth, also the canine teeth, longer than the others, and the molars; and with a bite she cut the umbilical cord. Some drops of blood came out. I did not at first realize that it was the umbilical cord, and so I exclaimed to myself in horror: “Is this the important thing? This is cannibalism!”

And I turned again towards the table, grumbling: “Lions too begin to devour their prey beginning with the softest parts, but they kill them first. But this victim is still breathing!”

I was still looking at the animal on the ground. "And the Young Man is present! Enough, enough! Away with it all! I have other things to think about!" I grasped the Bible between my hands saying: "Why, why? Is it possible that this comes from God? He does not lower Himself to things like this!"

§ 109 *"LOOK...! HE HAS FOUND THE GIRL BABY," said a strong Voice.
"Ah, yes? He has found her? But I have had enough of it."
I turned away my gaze, and with my hands covering my eyes I bent over the Bible.
It was the conclusive answer to my initial question, "What did Adam do to find Woman?"⁸⁹*

I turned my head unwillingly and was as though seized by an enchantment. The old creature had turned her back, but I was as it were brought to her right side, again very close. I saw her deliver the Baby to the Man who stood at her left.

He took her in his hands and brought her to his chest. I saw her move a tiny leg that projected from his right hand.

After meditating a few moments, it struck me at that moment I had arrived at the conclusion of my studies: the Girl Child was the final masterpiece of Creation, or, as non-believers would say, she was the peak of the evolution of the animal species, after which there were no other species or 'qualitative leaps'.

God, by creating the first generative cell in the first and in the second examples of this new species, as He had done ever since He put into being the first living cell, had brought His intervention to an end.

§110 *The frame was lowered and I saw again that yellowish 'animal-bridge', capable of movement and still jerking this side and that as though still seeking to unburden itself; but she no longer had the size she had when she was swollen.*

When she became quiet she had become flat.

From the upper side of the little square there come down, between the parted legs of the old creature, her two hands, long, black and dry, with their narrow, arched and strong nails, followed by their respective black and hairy arms, which then leave the scene, to my left.

I saw her move off with something in her hands and, after a few steps, begin to eat something with much satisfaction. I understood that the old creature, the old grizzled mother, was eating the placenta which the daughter did not desire.

I was horrified! It seemed I was seeing cannibalism!

Then I realised that while the old one was for all purposes and in everything an animal, the daughter had been preserved from this instinct.

§111 *The little square comes slowly closer so as to let me see the dimple on the other side of the animal lying there. Now I no longer see it foreshortened but from above.*

The little square rises a little quicker.

I see that the dimple described as "SCAR FROM A BITE" is the navel.

The two protuberances are female breasts. The skin, or 'BRIDGE', is the belly of the one giving birth which is now flat, even concave and narrower in the lower part, where I had been given to think of an oval ball.

Unexpectedly, the little square expands on each side and I see that body almost entire. This lasts about a second, and leaves me disconcerted.

"Goodness me!" I thought: "this creature seems to be a live woman, breathing and panting!" and I turned towards the table. "Why make me see all this?"

⁸⁹ The question: See §11; the answers: §14, §22, §23, §65

“Lord, is it possible that this comes from You? For what purpose, if I am neither a doctor nor a vet?”

I stayed meditating. “Nothing of the kind! That cannot be a woman. God does not contradict Himself. The Bible tells that ‘God drew the Woman from the genital rib of the Man’, that is, from the seed of him, the Founder of the Family. Hence the Woman is younger than he. And if he is still a beardless boy, the female I see cannot be his woman as she is an adult. No, there was no woman before Adam. I stand by the Bible. Is this a diabolical trick? For what purpose? To make me lose faith in Holy Scripture? Oh, no! Never that!”

The female giving birth “is the female of the original sin”

§112 *At this point the Voice, subdued, told me in my mind:*

“YOU HAVE SEEN HER: SHE IS THE FEMALE OF THE ‘ORIGINAL SIN’.”

These words brought back to my mind the second revelation which is the first ‘prophetic dream’ that I had in my house two years before, during my afternoon rest. But I had already suppressed this memory, thinking it to be the fruit of imagination: and now again, I did not wish to take it seriously, also because here I had not been able to see the muzzle of the yellowish-white female and her great fanning-out ears. If I had listened to those words, I would be a step away from a solution.

I remembered that that sin was committed with a female with an ugly muzzle and big ears projecting outwards. This one, instead, did not show her face, but her body seemed really a body of a woman, and an adult woman, to judge by the hair on her genital part and by the trunk with the fully formed breast.

“It’s impossible that that one could be a woman!” I thought. “I have seen that Adam found his Woman still a newborn child. There was no woman before the Daughter of Adam! I cannot believe it. I stand by the Bible!”

I held the Bible tight. “How many distractions! And still I have not read a line... Enough! Away with it all!”

§113 *I opened the Book. My fingers would not obey me as I tried to find the pages of Genesis. They would not obey me, neither the first time nor the second nor the third.*

With both hands I opened the Bible at hazard, only to try whether I would be able to read with that rosy light that dazzled me, hoping that the 60W lamp that hung above my head would be of help. I only glimpsed the lines of the small print and did not succeed in making out even those in thick type at the beginning of chapters.

Anyhow, I thought: “It is He who has wished it. Is it now possible that I cannot manage to read? This is His Book, not just any book.”

A resonant male Voice said:

“LEAVE FOR THE PRESENT THE BOOK. I AM GIVING YOU TO SEE WHAT IS NOT WRITTEN THERE WITHOUT TIRING YOUR EYES. LOOK IN FRONT OF YOU!”

The landscape seen from the first dwelling

(Editor’s note: 9th orientation: the scene towards the East)

The scene changes

§114 *I raised my eyes. This time the frame or screen was on the wall on the street side, looking towards the East, in the area of the right-hand window of my living room.*

Between the door already mentioned and that window is the corner which is occupied by the 24-inch CGE television. This, all complete could fit into the space of the rosy frame.

This touched the left-hand bevelled jamb of that window but did not reach the right-hand jamb, from which it was distant at least 15 cm; in height it did not touch the top of the window and below it went down below the window-sill, almost down to the back of the chair that stood there. From my position I could see also that part of the visual frame that was behind the television, which stood a little away from the corner.

“That’s fine! Thank you, Lord!” I exclaimed as I made myself more comfortable by turning slightly and leaning contentedly against the back of the chair.

§115 *The visual frame is wide open, like a window that faces the country, peaceful and sunny in broad daylight.*

The view is well defined, restful, without movement or noise. There is a sense of deep happiness in the air. Perhaps my impression is influenced also by the contrast between the recent enclosed and disagreeable scenes and this one, all open and festive.

The scene is divided into two parts by a perpendicular line traced by the edge of an instrument. The left-hand part, which covers a third or a quarter of the whole, shows, above a very steep rise covered with trimmed broad-leaved vegetation, a smooth, deep black wall, of a roughly square shape, with its outside edges perfectly vertical. It does not look like a work of nature, but something hand-constructed, dominating the plain beneath.

I guess that this is the answer to my research: if, that is, the Man had an enclosed and defended dwelling. I saw no window or entrance door in that black wall, nor do I see the path to approach it: a sign that I am facing a side wall.

The wide plain beneath on the right, turning yellow with the harvest, and already seen previously, goes from South to East and seems to widen in the South in a fan shape towards the horizon, which is lost in the mist about four kilometres away.

I could not see whether there was any water-course, but I remembered having seen from the top of the ledge the dry basin of a torrent that bordered the wood on the South-West side of this promontory.

The immediate ancestors of the Man

(Editor’s note) The screen remains orientated towards the East, as in the preceding 9th orientation, but the image is displaced towards the right and repeats the scene already framed in the 8th orientation. Evidently the Lord, once He had attained the purpose of giving a panorama of the site by displacing the orientation of the visual frame in conformity with the orientation of the scene framed, changes his method and keeps the virtual screen fixed on the east wall of the living room, following instead only with the images the movements of the persons in the places already noted.

§116 *The screen remains orientated towards the East, but the image is shifted towards the right, abandoning the drawn line and approaching the field of view over the plain lying beneath.*

The immediate ancestors of the First Man are there, where I had first seen them lined up as though for a photograph; but now they are not in an orderly arrangement. It seems that they are withdrawing from the immediate neighbourhood of the scene I have just described. Are they being called? Now they return to place themselves in line, side by side with some variations. There are the four females: the old mother and her three hairy daughters, and the male is close to these.

The Bible says that God made all the animals of the earthly paradise pass before Adam so that he could name them. It is a manner of speaking. The animals called by their name were only the domestic ones: the ancestors. Here is the Man organising them.

At the two ends of the line are the parents: on the side further away the old grey mother, the ‘head of the genealogical line of all the ancestors’, who acted as midwife at the birth of the Girl Baby; on the side nearest to me her son, all black and hairy, the father of the three

black and hairy females, like their parents in everything. They are evidently in a state of advanced pregnancy, and when I saw them for the first time, and only partially, I thought they were bears sitting down.

§117 *The white female is at present outside the group because she is sitting in front of it, having only just given birth.*

From her particular characteristics I deduce that she is the daughter of the old grey female but not of the male, being also born through a direct intervention of the Lord, using the same method already employed for the male: a new male gamete created in the womb of the mother to fecundate her natural ovule. But in this case it is a gamete different in regard to the pure species of the ancestors: a gamete 'sui generis', intermediary between the species of the ancestors and that of humans. This would explain why she has characteristics so different from the male and her two sisters, while yet possessing many features of the species of the ancestors.

As if posed for a photograph

§118 *The male is in the foreground, and I see him in profile. In the previous scene (see §42, §43, §46), the white female was on his right, now there is the black and hairy one who was the second.*

One her right comes the one who previously was third, a little less tall than the preceding one. But before getting into line like the others she looks into the distance, opens her mouth and puts out her tongue. She also makes some gesture with her hand.

The last daughter, the smallest, perhaps hardly 90 cm high and who is also the liveliest in her movements, also looks into the distance before joining the line, and also opens her mouth and shows her long and pointed tongue.

On the right of all the three, the last in the row, is the old grey woman, as thin as a lath.

I noticed that the smallest one has a roundish head, with eyes wide apart and a thin neck.

Seen like this in profile, it was still more evident that they were without chin or nose, and with very large ears, projecting from their hair horizontally 8 or 10 centimetres, and bouncing at every step as one sees with sheep, or better, pigs.

These must have been the helpers of the Man.

§119 *The group does not seem complete; I guess that they are waiting for others from the fact that first one woman, then another, turns to the opposite direction, repeating the movement of the mouth and tongue.*

In fact, I see coming behind them, with a final skip, the little male that I had seen playing hide-and-peek among the stalks in the field. He goes to the right hand of the adult male. After a few seconds the heads of all the females turn towards him, and then turn their gaze towards something that is outside my field of view. They are certainly looking at the Master whom I do not see.

The little male shows no inclination to move, and is taken by the arm by the second female and made to move to the left of the male, in the first place.

A little later, crawling on all fours, arrives the little female, who places herself between the second and third female. I glimpse only her head, twice, at intervals. This made me think she must have come on all fours, as she had done previously among the stalks in the field.

It seemed that everything was disposed as I had seen previously as though they were posed for a photograph: the first family of the immediate ancestors of the Man was drawn up in a certain logical order.

§120 *Very significant is the change of position of the little male. In my humble opinion, he placed himself at the right of the male from his habit, while being taught, of being between his father and the white and hairless mother who, in this group, is absent.*

The meaning of this is that the white woman, some years after begetting Adam by divine intervention, begot the little male with the male ancestor, according to her own species. As she was absent from the group, the little male might have thought he was the son of the adult male and the second female; for which reason he was directed to the other side of his father.

In the plan of the Creator, the birth of the puppy was a proof that the white female without the direct intervention of God could not generate persons, but only animals of her own species. And Adam must have understood it! He knew it by evidence and experience.

The New-Born “is bone of my bones and flesh of my flesh”

§121 *All the animals in the scene were in the foreground, as directed by the Master.*

Unexpectedly this view of the ancestors was moved further back to include also the white female and the Boy with the Girl Baby in his arms, who at first had remained outside on the left, owing to the restricted size of the frame.

Now I can really see everyone, especially the white female, whose face I can see at last.

The Boy is distant about 4 or 5 meters from that pale female. He still holds the Baby in his hands and now makes the gesture of lifting her up high.

I believe that at the same time he uttered words, like, for example, “This is truly a creature of my species, my daughter, bone of my bone and flesh of my flesh”, because all those lined up, beginning with the little male, raised their arms towards the sky and, bending their forearms above their heads, shake them as a sign of joy and open their mouth and show their tongue.

Certainly they were crying out the first ‘hurrah’ to the last masterpiece of the Creator.

Was this gesture of the Boy an act of thanks giving to God or the first sign of claiming what he considers his own?

The Boy transfers the Baby to his left hand and clasps her to his chest; and with his right hand stretched towards the applauding group, he snaps his fingers. At that sign all arms are lowered and the group breaks up.

The quickest to go is the puppy who, putting his left hand to the ground, makes the first cartwheel, then the second, and so on, and disappears.

§122 *The screen moves slowly towards the left, and now the females remain outside it.*

I watch the male who is walking, rocking from side to side according to which foot is bearing is weight. He has broad shoulders and a narrow pelvis, short legs and short, broad feet.

Those long ears, rising up several centimetres above his head, are striking. They really impressed me. No living anthropoid has the like. The gorilla itself, the crudest example, has ears with the internal cartilages turned inward, curled up and nearer to the human pattern.

Eve: the key to the mystery

§123 *No sooner had the male left the scene than the frame shifted still further to the left to include the white female and the Boy with the Girl Baby, now closer.*

This female had not been able to raise her arms exultantly like the other spectators because she had thrust them behind on to the grass to bear the weight of her trunk. She was half reclining and gazing on the Boy who stood in front of her, a few meters to her right.

Her smooth cheeks were flushed by a happiness that showed also in her eyes. Every now and then she opened her mouth and stretched out her narrow tongue. She was asking for her Baby back.

While I looked at her, I realized that I had already seen her – in half light, and I don't know when, but those enormous fanned out ears made me recall; except that then her muzzle was not so attractive.

§124 *Having now seen her head, I connected unexpectedly this female with the one I had seen two years previously in the dream of the 'original sin'.*

In an instant it came to me: "If the Bible says that it was Eve who led Adam into sin, that female I have seen sinning with the Man can only be Eve," I thought.

"Then, this one is Eve!" I exclaimed. "At last, the key to so many mysteries of sacred and profane science!

"But why did the Lord never call her by her name, and already at that time defined her as 'BRIDGE'?" I thought.

I looked at her attentively. "I could not imagine, when I saw her give birth, that that 'animal-bridge' was Eve!"

Then, I leant forward in my chair and, gazing at her, said:

"I would like to see her from nearer."

Surprise and satisfaction! I had the agreeable surprise of seeing her advance into the foreground as if she was on the sill of the living room window, in her natural size, by herself because the Young Man was not in the picture.

I saw her from her chest upwards, in half profile, in the same attitude as previously. She was looking to her right.

Her eyes, though prominent and large, had something human in their expression. They seemed to laugh with pleasure when looking at the Master with the Baby, and continued at intervals to open her mouth to claim possession of her New-Born.

She had something of a nose, differently from her companions who were totally deprived of one. It was so small that it only half covered the nasal openings.

Her mouth opened as far as the roots of the jaws, leaving all her teeth visible, which were healthy, white and regular according to her species: that is, with the canines slightly longer than the others. Her protruding tongue was long and pointed. It seemed to be attached only in the throat. Its tip vibrated feebly under her palate, which was flat: in those moments she certainly gave voice. She had no chin.

The low forehead was hidden as far as the eyes by her dark-chestnut hair, which was not thick and at the back dropped down enough to cover only the neck. Her shoulders were drooping. I have already spoken about what the ears were like. Her cheeks were rosy.

Her figure was so natural and clean that it seemed she was herself there, so that I murmured: "I would like to see her from the front."

Saying this, I had risen and placed myself sitting at the side of the longer side of the table. A disappointment: I had to be content with seeing her in half profile.

The idea come to me of looking through a hole made by the thumbs and the index fingers above it, so as to see in her only the positive, that is, human features, hiding the others; but I had the impression that the impulses of my nerves did not extend beyond the elbow. I failed to raise my hands when I twice tried to do so. I went back to sit where I was before.

Eve "is the mother of Both" (the first 'Sons of God')

§125 *"SHE IS THE MOTHER OF BOTH," the Voice said, speaking strongly from my right. "Then Eve is not Adam's real wife but his mother!" I exclaimed.*

Seeing her sitting on the grass and seeing the Boy with the Baby in his arms, I reflected that he too must have had a mother and that she, the 'animal with a woman's appearance', would have to be the mother of both. 'Eve' was the 'joining link' between the subhuman species and the human!

I understood that 'Eve' is not a proper name, but only an appellation that means simply 'the mother of all the living', just as the Bible says. Hence she was also the mother of Adam, as well as of the Woman. And then, shamefully, also of Cain, when she made herself the partner of the Man on only one occasion, that fatal occasion, as I saw in the revelation of the 'original sin'.

Putting these different items together, I also understood the cryptic expression used by the Lord when, after He had told me "THE WAY TOWARDS MAN BEGAN THERE", He had added that that animal lying on the ground and about to give birth "OUGHT TO HAVE REMAINED 'HEAD OF THE BRIDGE', BUT THE PRESUMPTUOUS AND DISOBEDIENT MAN HAS MADE HER A 'BRIDGE'."

I understood that 'Head of the Bridge' was synonymous with 'compulsory passage-way' – way without return - between that species and Man.

§126 "For an animal, she is really attractive" I thought. "The Lord has made the daughter much more beautiful than her mother, the old grizzled ancestor."

"AB UNO DISCE," said the Voice. That is, 'from an example learn', or 'draw the rule'. And the rule is extracted from the facts. I understood that it was enough to observe and deduce.

The scene went dark for some seconds, giving me time to sum up. The expression 'AB UNO DISCE' was pregnant with meaning. It needed to be meditated on calmly afterwards. I understood that this affirmation was of great importance for science.

§127 The figure of Eve (who previously had been put into the foreground) also was removed back to her previous distance. She raised her right arm towards the Boy, putting her weight on her left, and opened her mouth.

The Boy came near, bent towards her and gave the Baby to her. Sitting on the ground, Eve received her in her long hands and seemed very satisfied.

The Youth turned back a few meters, also disappeared a few seconds behind a dip in the ground, bending down. Then he came back and offered the mother that object I had already seen in his hand on the ledge.

It then seemed to me to be a bit of tuff rock, then a roasted corncob opened in the middle, because those little black, regular points seemed to be roasted grains arranged in regular lines.

Now, instead, it looked to me like a soft chop, roasted over a grid with narrow and regular meshes, with some stain of scorching.

Instead, I understood from the following scene that it was a piece of honeycomb, softened by the warmth of the sun, since it was exposed to its rays during the birth.

Eve rested the New-Born on her left thigh and, holding her, stretched out her right hand to take the gift, and bit at it, breaking off a big mouthful.

From her wide and ill-controlled mouth, with its wide but thin lips, many strands of liquid and transparent honey ran down.

The Boy stood looking and, when he saw the sticky liquid falling on the Baby's leg, he made a gesture and Eve bent her head to her right so that the liquid dripped on the ground.

She ate with much enjoyment, but it was not pretty to watch her. She had a flat palate and the lips opened back to the root of the jaws, so that she could not keep the honey in.

The Boy stayed to look a little longer, and then tried to take the Baby, but the mother clasped her to her breast. The Young Man then went off disappointed: his trick for getting his Daughter had not succeeded.

The head of the human family sucks kangaroo milk

§128 *After a short pause, the dark ends and the scene changes.*

In a narrow little square on a black background there appears a large area of fur. The back part remains hidden on the right; the other part hangs, swollen, to my left. It is as large as a half demijohn of 50 or 60 litres. I see it in profile.

The hair is ivory white under the belly and cinnamon colour along the flank, and perhaps on the back which I do not see.

At the centre of the fur I see a prominent protuberance. The top of it is a darker colour. Just at that point I see a pink human hand penetrating into the belly, a sign that there is an opening.

That hand lowers the lower border by 15 or 20 centimetres.

To hold it firm in that position there comes a very thin black hand with five fingers none of which are beside the other, but instead are spread out as a fan. They have strong, black nails. There is added another hand similar to the last, also guided by the pink hand, which lowers the border of that skin from the opposite side.

This operation reveals two swollen breasts, each the size of half a grapefruit, covered with white and very short hair as far as the edge of the teat which is rose-coloured.

There follows a little confusion. Between me and this scene a hairy dark mass intervenes and stays there perhaps one or two minutes.

When it goes away I see it is the head of the Young Man. He sucks the milk and puts some in a hollow bone that I had seen before, because he had given it to the one giving birth. Then those black hands lower a little further the edge of the pouch and I seem to glimpse two more teats.

I have always been keen on zoology, but in the encyclopaedias I have read I have never seen a similar animal; so I asked in a normal voice:

“What animal is that?”

All the reply I had was to see the fur disappear and in the centre of the screen a pair of straight ears appear, about the height of those of an ass, but not tubular in shape like those. Only at the base these ears are curled and close to one another, they then rise up in the shape of a lance.

They are cinnamon colour on the outside and ivory white on the inside which is all taken up by straight hairs that begin at the sides and rise obliquely towards the median line of the ear.

On the intellectual level, I sense a question:

“DO YOU RECOGNIZE IT?”

I made a negative gesture with my head. Then, remembering I had to give a spoken reply, I said: “I do not know it.”

For more than a minute I stayed looking at those ears. There was nothing else I could see. Looking attentively, I noticed that they quivered, trembled slightly.

“If I saw its head, perhaps I would recognise what animal they belong to!” I exclaimed.

I was answered.

In the same place, in the foreground, appeared an animal’s head. It was looking towards the part opposite to where I was looking, and I see that head from its left.

Beneath those ears is a small skull which culminates just there. Its long and thin muzzle is between that of a horse and that of a goat, but becomes much narrower towards the mouth.

Its coat is glossy, of a reddish cinnamon colour. It is herbivorous. Its jaws are very long in comparison with the skull, but it is not from meagreness as the glossy hide shows. The eye is fixed and attentive, the ears quiver.

“I would say it is a kangaroo if I could also see its neck.”

This time too I was satisfied.

The animal vanished from the foreground and I saw it, from above, down in the meadow about thirty meters away. I saw only the head and neck, the rest remained hidden beneath the edge of the visual screen. Its neck was long but not in a normal position. At its base it seemed constrained in front while, towards the head, it rose motionless and looked towards my left.

Questions came to my mind. "Are we in Australia? Kangaroos come from there. Would the Man come from there? Impossible! It is not a matter that affects the faith, but the Bible's text records that he appeared near the sources of the Euphrates and the Tigris.

In reply to my doubts the kangaroo down there disappears, and a herd of them appears in a little square of 5 cm by 10. I see only the heads, and sometimes the necks also, because they rise up and fall. I do not see the background which would tell me whether they are coming down a slope or are hopping in the plain.

"Are they in the wild state? Or have they liberty for finding food?"

So this kangaroo was not alone, nor was it tethered when its breasts were uncovered. "Was it a domestic animal, or a domesticated one?"

The explanation will come from another scene: the following.

The Young Father takes the New-Born from Eve's hands

(Editor's note) The visual frame still remains projected on the east side of the house, while the image follows the scene enacted, again on the South-East side of the promontory, where the birth took place.

§129 *The Boy is again standing in front of Eve who is seated and holds the Baby on her left thigh, which I do not see; while with her right hand she is still holding a piece of that food she had been given, from the honeycomb.*

This time the Boy offers her an object similar in shape to a vase; it is tall and narrow with vertical ribs, and wider at the top.

It was a thigh-bone, perhaps of a kangaroo: the Youth evidently made use of the thigh-bones, emptied of the marrow, as recipients. Here the ribs are not regular. They start half-way up. One is smaller, the other thicker, twisted and projecting up to the top. As he is offering her the bone upright, I imagine it holds milk.

Eve looks, but has her hands occupied.

She stops chewing and looks on the ground, in front of her and to her right, for a spot to put the rest of the honeycomb on. Not finding anywhere better than her own right thigh, which I do not see, she takes in her right hand the object offered her.

The Boy takes the Baby, places her on his left hand close to his chest and with his right hand takes Eve's left and makes her hold that drinking vessel with both her hands and bring it to her mouth.

§130 *Eve drinks, but keeps an eye on her Baby.*

She realizes that the Boy is moving away. He is already ten meters distant and going towards the path which climbs the steep slope, and does not turn back. Then Eve throws the drinking-vessel into the air. A thick white liquid spills out (milk and honey).

She springs to her feet in fury, puts her left hand on the ground, and using her long arms as if they were poles, taking one agile leap after another, she goes up the path where the Youth had gone first and joined him near a dangerous passage.

I see them beyond a bush and an opaque mass that seems to be a projection of rock. There the path is very narrow, and that is where the Young Man stopped, realizing he was being followed.

Eve reaches him. She wants the Baby, which he is holding high up with his right hand, close to his shoulder.

Then she scratches him with those great long, strong nails, first with one hand and then with the other, and causes bleeding furrows from his shoulder to his left thigh, from the throat to the stomach.

I watch the drama with bated breath. I would like to see from closer.

§131 *Here I am, brought to that projection of rock, and I see them a meter away, one on the left and the other on the right.*

The female is furious and dishevelled. Her big eyes seem to be popping out of her head. Her lips drawn back show the whole of the two rows of teeth, back to the root of the jaws. Her tongue and throat quiver: certainly she is screaming. And her enormous ears are vibrating as they emerge from her disordered hair.

At the first rapid scratches the Boy reacts with his left hand, trying to keep her at a distance; but she grasps his hand and bites deeply into it, to half-way up the back of the hand. That wide mouth is terrible! The canine teeth penetrate the back and the palm.

At this point the Boy tries to trip her or gives her a kick: I cannot be sure because I do not see the legs below the little square.

The result is that Eve falls to her right and disappears along the last stretch of the way that goes down from the height.

“But no!” I grumbled inwardly, “that cannot be Adam! He was a great man, mature, expert, immune from pain and sickness; he could control the animals with a glance and understood their instincts. But this one is a simple-minded boy who has let himself be taken unawares!”

Eve, the pre-human female, “will be the demon for Man”

§132 *“SHE WILL BE THE DEMON FOR MAN.”*

These words that I heard said on my right, in a normal male voice, and others that followed in a weaker tone of which I only recall the sense, gave me much to think about, at that moment and later.

The immediate meaning of the quiet words I heard was this:

§133 *THE LESSON OUGHT TO BE ENOUGH TO MAKE HIM KEEP HER AT A DISTANCE AND NOT TRUST IN HIS OWN INEXPERIENCE, BECAUSE SHE IS THE ‘SERPENT’ (here I saw it symbolised by those canine teeth of Eve that bit the hand of the Man), THE ‘WILD GENEALOGICAL TREE OF THE KNOWLEDGE OF GOOD AND EVIL’ WHICH, IF KNOWN OR ‘EATEN’ (in the sense of having a generative relation with it) OUTSIDE THE PLAN OF GOD WOULD BECOME A BEARER OF DEATH, BECAUSE IT WOULD LEAD MANKIND TO LOSE HIS OWN PHYSICAL AND PSYCHIC INTEGRITY, AND CAUSE HIM TO SURVIVE ONLY IN THE HOMINID STATE ON ACCOUNT OF THE NUMERICAL PREVALENCE OF THE ANCESTORS’ CHARACTERISTICS. (because the ancestors generated at an earlier age and more frequently than the human species)*

§134 *He said “SHE WILL BE THE DEMON FOR MAN!”*

I understood that this did not refer only to the first Man personally, whenever the temptation should arrive, but to the fact that in successive generations some of the “Sons of God,” i.e., of the legitimate descendants of Adam, would unite with the “daughters of men” (Genesis VI, 1-4), illegitimate descendants of Adam by the branch of Cain, and so becoming mixed to the point of complete hybridisation. And in such a manner that both species would be corrupted and the human species extinct if He who is the Resurrection had not guided it

in the course of millions of years to the partial recovery of its original integrity. This was effected by the means of natural selection on the genetic level, through the incapacity of the more tainted individuals to survive, and also through artificial selection through the total suppression of individuals beyond recovery (as, for example, with Noah's flood or with other cataclysms as at Sodom and Gomorrah).

"Then why does he not kill her?" I exclaim, thinking that, after all, she was not a person but an animal.

I lose sight of the Boy, who goes up by the path.

I look around thoughtfully.

The first habitation

§135 *When I look again I see him arrive at a little open space, rather sloping, with underlying rock, towards which faces the door of a rustic dwelling. The door is of wicker-work, made up of stout horizontal shoots interlaced with thicker vertical ones, all black and glossy.*

The Boy stops before the entrance on its left side and with his hand loosens some knot in a string and pushes the door, which turns on a post that serves as a hinge and is supported by the right-hand jamb. I do not see the wall in which this door opens.

But it is not the black wall which was prominent in the preceding view, dominating the plain lying beneath, because that one had no openings. I understand that we are facing a side wall, in fact, beyond the left hand angle of the same building. I feel a strong desire to see inside the first Man's house, which he is entering at that moment.

§136 *I do not know whether it was an effect of auto-suggestion or a vision, but I had the impression of being brought into that poor dwelling at the moment when the Boy went in with the Girl Baby in his arms.*

Moving the door to the jamb, he rested his left shoulder against it to make it stay in place. The fact was that its two opposite sides were not parallel, so he took a short bolt hanging against the jamb and fixed it in a hole in the jamb so as to keep the door shut. He did the same to secure the lower part. The door, on the inside also, was like a wicker trellis made black and glossy with tar.

§137 *I saw the Boy standing a meter and a half from the entrance. He turned and stood looking at a sort of axe resting on a grey piece of furniture, 60 cm high with an upper surface of 40 by 40, standing at two meters from the door and against the right wall. He was sighing; perhaps weeping, but I could not see his face well. He did not touch that weapon but only looked at it.*

It was indeed an axe, with a bone handle, perhaps a shinbone about 35 cm long. At its top it was constructed of a smooth stone, black in colour and about 22 to 25 cm long, with a point at one end and an edge on the other. In the middle it was bound by a string of hairy hide going twice round it, the ends of which went through a hole in the bone, coming out on the other side where they were knotted with a tassel. Two finer cords secured the weapon on both sides of the knot of the bone already drilled in the right place. They made two turns around the stone and, crossing beneath it, made two more beneath the knot. In this way the stone was made immovable.

"The Boy is very ingenious," I thought. "Now he is going to use it." But the Young Father makes no move. He stands there, bent above his Baby.

§138 *I take the opportunity to examine the place.*

The entrance was in the wall facing North-West and opened into a single L-shaped room. It was made up of two areas, one smaller facing the entrance, with a window in the centre of the wall opposite the door, and the other, on the left of the door, deeper and with a second window. Both windows looked South-East.

The first window, of about 60 cm by 80, and fitted with horizontal bars, is about a meter from the right-hand corner. Leaning against this corner there are some handles of tools, stripped of bark; but I do not see their bottom ends, so I cannot make out what they are used for. They are of various lengths, between a meter and a meter and a half.

§139 *In the other corner, to the right of the entrance, there are other roughly made, wooden work-tools. In the middle of this wall is the little table on which the axe is resting.*

To the left of the window in front, on the floor of beaten earth and at the foot of a smoke-stained wall, I see the skull of a ruminant, very small compared to its jaw, which still has its teeth and is long and narrow. It is white in colour, with some black marks and the openings for the eyes are blocked up with something black. I understand it to be the upper jaw of a kangaroo which is used as an elementary ladle.

§140 *Other recipients like buckets, follow in a line. They are all blackened by smoke on the outside, only one is black and polished on the inside, and seems of terracotta. They seem to be cooking-pots.*

Above these, hanging on the wall, I see three or four hairy, puffed-out bags, and some shapeless objects. In front of them, I see on the floor two little grey tables, like the one supporting the axe, but smaller, with shiny black stones on them cut to give a cutting edge and a point. These are almond-shaped tools, scrapers and knives. Two white chips seem to be flints.

All these were seen in the right-hand half of the room, dominated by the entrance door and the first window opposite it.

§141 *I turn towards the left, to see the other side of the room.*

The wall with the purses on it continued round the corner for another two meters in depth, and had a lower part (a base-board) built as a wall up to a height of about a meter and a half; the upper part was made of vertical boards or rough planks somewhat twisted, which had just the look of having been taken from trunks during the splitting from one end to the other by wooden wedges.

They were kept in place and bound to two horizontal crossbars at the top, by hairy leather straps. At the bottom, the planks were fixed to the wall.

Two little shelves hanging on that wall carried vessels of different sizes: one seemed to be a decapitated vegetable marrow. The shelves went as far as the corner of the other wall, to the East.

§142 *In the centre of this was a window of the same size as the first; but – something I had not noticed in the first, but which leapt to the eye – there was a sparkling of various colours. The window-sill, the uprights and the architrave had precious stones fixed in them, white, red, green and yellow. Some were as large as a hen's egg, others smaller. They reflected the rays of the sun which, at that hour, were shining on a large table placed in the middle of the half-room on the left. On the table I saw from where I was an animal hide that covered other bulky objects. At the other end of the table, just in front of the window, I saw other bright objects in various colours and like fragments of bottles in shape, fastened at the base and very sharp at the top.*

My thought wandered to the temporary dwellings of pioneers, gold and diamond diggers in America.

The 'demon' of cupidity and sensuality

- §143 *As I looked at those pointed objects it occurred to me that they were not placed there by chance, but were arranged in a certain order, ready for some purpose I do not understand. I could not restrain myself from asking:*
"What are they?"
"TREASURES," was the answer.
And then: "DANGEROUS!"
"Why does he keep them so exposed, if they are dangerous?"
"OBJECTS FOR CUTTING SKINS OF ANIMALS."
After a few seconds He added:
"DANGEROUS PRECIOUS OBJECTS!"
At that moment my eyes caught the reflected rays from the precious stones placed around the window and those reflected off those special fragments on the table. I understood that the words I heard referred to both.
- §144 *Meanwhile the Voice continued:*
"THE MAN HAS TURNED TO BAD ALL THE MOST PRECIOUS THINGS, AND NOT ONLY THE MATERIAL ONES; SLAVE TO THE DEMON OF COVETOUSNESS, SENSUALITY..." and a further five or six words I do not remember.
This was the second time that the 'devil' was named, and I understood that, in this case, it was not a matter of an intelligent being without a body, but of a 'passion' of a bad man. At the same time I could not rid my mind of the principles learnt during my religious training.
I had in my mind the figure of Eve in the act of biting, and I felt doubts as to whether the vision was of diabolic origin. Accordingly, remembering what Bernadette did when faced with the apparition at Lourdes, but not having my Rosary at hand, I said:
"Now I will deal with you, come what may - you cannot kill me. Even if you overturn the house..."
- §145 *I began, quite tense and frightened, prepared for the worst: I raised my hand to make the Sign of the Cross and I said: "In the name of...", but I could not manage to lift my hand to the height of my forehead. It was so heavy. It reached only the height of my nose, and so I bent down my head so as to touch the tips of my fingers with the end of my nose. I continued: "...of the Father, of the Son, and of the Holy Ghost" without interruption.*
Then, wishing to make the exorcism on the visual frame by a Sign of the Cross, accompanying the four points of the cross with the final "Amen", I said loudly:
"A-me-e-en."
As I said the "A" I was unable to bring my hand up over the screen. It reached only the lower edge.
To my great surprise I heard a Voice which seemed the echo of mine, and strong like mine which, upon my word divided and in four distinct syllables, superimposed one, or rather two words equivalent to it:
"VA BE-E-EN." (Editor's note: "Va ben" in Italian means "All right".)
I was sure I had said "A-men," and not "Va-ben." And I did not have a cold in the nose to make me pronounce "ben" instead of "men". Before I understood the significance of the new word, which I thought of as only a mangling of mine, I reacted by saying:
"Lord, you are changing the word in my mouth. I am not Balaam⁹⁰, I am still on your side."

⁹⁰ Balaam was urged by King Balak to curse the Israelites, but an angel prevented him.

Meanwhile I was looking towards the door where the resonance of the last syllable “en” had died. A Voice said within me:

“WHAT MORE DO YOU WANT?”

§146 *I gave a glimpse once more into that rustic dwelling while the Boy went out.*

The wall, on the right going out, was encumbered with bundles of wood. There was no sort of bed in the room, nor any ladder for climbing up to a possible attic, nor a hearth. It was only a workshop-dwelling.

It remained for me to explain the resistance of my arm to my intended motion. From my two attempts I learnt that I must not cover the screen with my hand.

I moved my hand to the side, up and down, in front and behind: all was normal. This no longer surprised me when I remembered those few times when a mysterious Force took possession of my mental and physical powers.

§147 *In this distraction I had forgotten the Boy; or rather, I did not understand his movements after I had seen him leave the room.*

Then I saw him vaguely, as if through something: a mass of earth and rock made transparent. He was on the edge of an embankment, and beneath him was a void. I was about two meters above him. I understood only later when the screen widened that he was standing on a ledge and I was on the terrace above the level in front of it.

He was making acrobatics I did not understand because I saw him foreshortened in a little square, with no surroundings to relate him to. He climbed, then went down some steps, bent down, twisted, turned upside down hanging, with one leg bent, astride a rung at the top of a ladder. Always holding the Baby in his arm, with the left hand bleeding from the bites, he worked with his right hand only, sweat dripping from his head downward. The Baby, resting against his bleeding chest, and grasped by that hand also bleeding, was all drenched with blood.

I understood that the Boy was engaged in loosening the fastenings that held together the rungs of that ladder: he wished to remove two or three of the lower rungs so that Eve would be unable to climb up.

She had, in fact, short legs, and would be unable to climb up without some support because her short and broad feet were not prehensile.

For that reason, the Boy had to start loosening the third and fourth rungs from the bottom (they were about 35 cm apart), leaving the first and second to hold the uprights in place. The straps that bound the rungs must have been dry and hard from long exposure to air and the sun: hence the labour it took to loosen the knots.

§148 *It seemed a game with no meaning, so I felt the need of a self-examination: “I am not dreaming. I am here in my presbytery, this is my furniture. This light that fills the room is mysterious. Is it a privilege just for myself? Will it be a vision that also has other viewers? I should be so pleased at that. Many witnesses give greater credibility and more completeness in reporting, if they come forward to give witness.*

“Lord, You know me, you know I have not a good memory, and I will not succeed in remembering and arranging the things seen and heard in such a short time.”

The first Man’s buildings

§149 *While the Boy continued his work, I tried to make a mental reconstruction of the site in which I found myself, and of the locations of the buildings constructed by the Young Man, through the square of very reduced dimensions, within the visual frame, which only occasionally allowed me to see a wider scene in its full extension.*

It cost me not a little labour to collect the little details, and from them form a coherent picture in my mind.

(Editor's note) Because in Fr. Guido's writings there is no over-all, detailed description of this site, I got him to describe it to me, all the time taking notes. What follows is what I have gathered from his explanations. Fr. Guido told me:

"On a few occasions I have been able to see widely extended panoramas. Almost always what I saw was to make me observe a certain detail which was of some importance.

On the extreme rocky spur of a promontory running from North to South, and cut transversally by broad and deep strata of sandstone leaning North-Easterly, the Boy had built his dwelling, making use of the peculiarities of the ground.

The ledge on which the dwelling stood was at that point at least five meters deep and not less than three meters high.

The shape of the ground allowed the surface of the ledge to be used as a foundation, and the upper ledge as a natural roof, jutting out at least a meter from the external wall of the dwelling itself.

Seen from the front, this wall appeared to have no openings and had been treated with tar to make it waterproof, so that it appeared as a black wall.

Looking at the building from the front, the entrance was on the left of the wall and, from the opposite side, the house received light from the two small windows with horizontal bars, of which I have already spoken.

The considerable depth of the ledge had been obtained by digging away the thin stratum of marl between the two ledges.

With blocks of sandstone extracted elsewhere, the Boy had constructed the three exposed sides of the house, half hidden between the two ledges and a containing wall on the ledge below that of the dwelling, about six meters high. The material dug out had been used to fill in the bank supported by the containing wall.

This ingenious work had enabled the Young Man to enjoy a terrace on the level of the floor of the building on all the sides visible from the house and, at the same time, to collect together all the material which otherwise would have interrupted the passage along the ledges.

The ledge that came from the East, along which, on the side of the promontory, ran the footpath that connected the height with the plain, after bending from East to South and from South to West, was then blocked by this artificial barrier, on top of which the dwelling was constructed.

The barricade of stonework made a boundary for the base of a courtyard, with a stony surface, slightly sloping towards the North-East. To the right of the embankment, there was what seemed the wall of another hut, more modest and on a deeper level than the previous one. It was separate and at right angles with the other.

On the front of this smaller hut which made one side of the courtyard, there was, towards the West, its one entrance door; on its other side, towards the East, was its only window.

The other two sides of the stony yard were bounded by a low semi-circular wall, from which one could look down on the plain beneath.

On the outside of that little wall ran the footpath, the same one that, climbing from the East of the promontory, the Boy had taken when followed by Eve, and which continued downhill towards the West, beyond the angle of the embankment.

Here the path had a partly paved surface with wide steps that went down until it joined a patch of grass lying on a projection of the declivity where the Young Man had placed his chicken run.

The hut facing the yard was built on rock and was on the same ledge of the little courtyard, but it did not enjoy the benefit of the overhang of the ledge on which the higher workshop stood, but was exposed on three sides against rain. So the building, projecting off the upper ledge and without protection from the rain, needed a proper roof, and this was made of tree-bark.

The back of the building (looking to the East) where the little window was, away from the yard, faced a grassy clearing which continued, turning slightly to the left, as the already mentioned footpath which wound around the East flank of the promontory until it joined, after a 180° turn to the right, the valley beneath the South-East side.

On the first stretch of the descent, at a few dozen meters from the cottage, there was a landslip in the path which made it difficult, though not impossible, to continue. This was the landslip that was the scene of Eve's biting.

The ground floor of this more modest cottage was also used as a dwelling. I saw the whole of it after Abel's death: it was a poor, smoky place; with a floor of beaten earth that was level and clean. In later revelations I learnt that the fire was lit there for baking bread, and so had become the dwelling kept for Cain.

The upper floor of the cottage was used as a hayloft or a granary and had a gallery which was within the wall and covered by the tree-bark roof, all along the front that looked over the yard. Since the vertical gap between the courtyard of the cottage and the terrace of the Young Man's dwelling-workshop was five or six meters, the gallery of the cottage was a couple of meters lower than the level of the terrace which stood above. So communication between the two levels was assured by a ladder with rungs placed at the North end of the gallery.

From the other end of the gallery another ladder went down to the level of the path which ran along the South side of the cottage.

This lower building used for hay was not on the same axis as the higher one used as a dwelling-workshop. Their axes formed an angle of at least 130° because the higher building on the terrace stood obliquely in relation to the southern wall of the embankment.

Continuing along the ledge which was level with the upper terrace, one arrived, on the side more to the West and beyond the Young Man's dwelling, at the opening of a narrow and deep room in which the Boy's bed was arranged.

This cubicle had been entirely excavated in the rock, and its only light was from the entrance. While the wall of the room towards the hill ran along the stratum of sandstone, the side towards the valley had been closed by a protective wall reaching up to the natural roof of the ledge. I saw the inside of this room only during my dream of the 'original sin'.

I inferred its position because on that occasion the Boy went along the length of the gallery, climbed the ladder that led to the top of the bank, and did not go in to the house with the precious stones, but went further, on the terrace, until he disappeared in the cubicle.

I saw that its entrance faced the noonday light and that the "bed" was placed parallel to the ledge, on the side close to the wall on the side of the hill; so the room was long and narrow.

Above the ledge which made a roof for the Young Man's dwelling was the cistern which I did not see, but which I suppose was the barrier in front of which, in the first part of my vision, the Boy turned and jumped down.

I deduced it from the orientation of the primitive aqueduct made from bamboo canes, also seen in the first part of the vision, and from the flow of water on this side of the windowless black wall of the house, on the occasion when the Boy went behind the dwelling on the left of that wall and after a few seconds opened the sluice-gate and let it flow out.

Thus, by making the ladder unsuitable for climbing - which from the first level of the footpath and the courtyard went up to the gallery of the lower cottage - the Boy made access impossible to all his private quarters."

"The Head of the family of mankind"

§150 *I found myself above the external angle of the embankment that looked over the courtyard beneath, and I had on my left the black wall of the dwelling that faced South-West. At a lower level and almost in front, at a slant, there is the front of the cottage already described.*

I glimpse the Boy who, from the footpath, had arrived at the top of the ladder whose top ends I can now make out; they rest on the end of the gallery or balcony, which at first I had not seen.

I saw him come up from beneath and walk along the gallery towards me. The Boy was not on the level of my position, but about two meters lower.

He stood still a few moments; he put his free hand on his forehead to free it from his hair, which came down dishevelled and clinging in front of his eyes. I saw him foreshortened because the balcony was perpendicular to the bank which stood above the clearing beneath.

After a time, near the bank on which I was, I saw him disappear. He must have climbed another ladder which I did not see, to come up to my level. He stayed hidden a few minutes, perhaps to rest.

§151 *I was much surprised by his appearance when, from that angle, I saw him reappear on the terrace, perhaps six meters away in front of me.*

He stopped still.

His head hung down, he was panting, perhaps weeping. His long hair clung to his neck from sweat and blood. His right cheek was swollen, as were his lips, and there were big lumps on his forehead.

He then walked towards my left in the direction of the black wall.

The little square follows him and also moves towards the left, and the gallery, on the right, disappears.

The view continues to include the Boy. He stops still a few seconds, and is now seen against the background of the black wall I have mentioned.

His face, his chest, his arms and his hands, and also the Baby for the little time I saw her, were soaked in blood. He was disfigured, unrecognisable.

That contributed to making me believe that I was no longer seeing the same person, but a stranger. Seeing him shaking his left hand, trickling blood, I asked:

“A hunter?”

I do not remember well the answer. I think it was: “MORE OR LESS.”

And then a female Voice in a low tone: “OF HONEY.” But I did not understand.

“Poor young fellow,” I said. “Not having arms to defend himself, was he taken by surprise that he let himself be so torn? But who is he?”

§152 *“DO YOU NOT RECOGNIZE HIM? HE IS RED,” was the reply.*

“Oh, no Lord! I can see clearly: I can see the difference between the pink colour of his skin and the streaks of blood smeared over him, and the red lines furrowing his left arm and chest. Also there is blood on that little creature that struggles as he holds it in his hand. Is it also wounded? Was it worth the trouble of risking so much? But, who is he?”

§153 *“HE IS ‘THE HEAD OF THE FAMILY OF MANKIND’.”*

That is one of the definitions of Adam, I thought. He has never called him by the name Adam; why? Perhaps because it does not tell everything. This name refers to the Earth because Ad-ham means ‘Dominus Terrae’, or ‘Lord of the Earth’ (and not ‘the one made from earth’ as some think). His attribute does not refer to mankind, however, this is what is most important.”

He has called him “THE EXEMPLAR”, “YOUR FIRST PARENT”, “THE PROTO” (this means: THE FIRST”, Ed. note), “THE PROTO-PARENT”, “THE PROGENITOR”, “RED”, “THE HEAD OF THE FAMILY OF MANKIND” or “THE FIRST PARENT OF MANKIND” and “THE MAN”, with a meaning certainly not flattering: but He has never called him “Adam.” Just as He has never called the female ancestor “Eve.”

The Young Man cleans his wounds

§154 *Now that he is in front of me, I observe him and I do not at all recognise in him the handsome Youth who had been in front of my right shoulder.*

He has ceased panting; he raises his head, pushes behind his ears his hair heavy with blood and sweat, and, with a firm and steady step he makes his way along the side of the black wall towards the corner opposite the one from which he had appeared.

At the end of the wall there is an area in shadow with a deeper field of view, limited on the left by the vertical edge of the little square, and going upwards as far as the top of the black wall; i.e. it is also limited on the upper side by the horizontal edge of the square, and on the right by the black wall. I do not yet know what is above. Nor do I see what is within that kind of opening which is all black, and is shaded.

Surely there must be another ladder that goes above the ledge where, I presume, is the cistern.

He goes into that patch of shade, and a few seconds later I see a thick curtain of water, about a meter and a half wide.

He must have climbed up the ladder and opened the sluice-gate to release an abundant flow of water which started to flow on this side of the wall, but away from it.

Everything leads me to think that the dwelling is set beneath the ledge that serves as its roof and is by its nature water-proof. But the black colour of the front of the wall is due to its being waterproofed by bitumen.

This small but sufficient reserve of water, warmed by the sun and supplied by the primitive aqueduct made by bamboo canes fitted into one another, is enough to make the dwelling more comfortable.

I think: "He's an ingenious Boy!" Then, on reflection, I realize that in his state of perfection he is more intelligent by far than any modern scientist who, though he carries a greater load of ideas, always suffers from some slight impairment of his faculties. And to this lively intelligence there is the added fact that God has been his mother and father, teaching him all that he needed, even how to build.

The Boy goes out and moves to the middle of the wall, still with the Baby in his arm, resting against his chest.

I see him from the front and at about six meters away. He takes three or four steps away from the wall and with lowered head stands for a few seconds under the abundant shower, and then without turning goes back along the wall.

The overturned Omega

§155 *In the meantime my observation post had retired backwards: it was as though I found myself suspended in space, perhaps ten meters away from the Young Man.*

The plane on which the Boy moves, and of which I do not see the ground because I am permitted to see him only from the ankles upwards, seems protected on this side of the curtain of water by an opaque, deep black parapet, about 15 cm wide, perfectly straight and fixed, I do not know how, at the two sides of the screen. There is no break in its continuity: i.e., there is no narrower section in the middle which might indicate a joint between two parts. It is all one piece.

In the middle of the parapet, or black band, there is placed, without fastenings, a gold object, perhaps a seal, in shape similar to the opening of a large buttonhole 7 or 8 cm long, lying flat, with its curve towards my left. It is not similar to a horse shoe because the round part is too narrow in proportion to its length. It gives the impression, rather, of an 'overturned omega'.

"Yes," I concluded, "it is an Omega."

§156 *That "Omega" was the counterpart of the "Alpha," the Creator, pronounced and written as in neon light at the beginning of the Creation. The 'Alpha': the Pure Spirit, the Absolute, the First Creative Force which is God. The 'Omega': the first Man and the first Woman and their pure descendants, also endowed with the Spirit, that Spirit which is of the same Substance of the Father, the Pure Spirit, because the Man and the Woman are legitimate Children of God.*

I also understood that with the birth of the Woman the period of the creation of new living species is terminated. When the sixth phase was finished, the so-called 'sixth day', the Creator said "Enough" and ceased to create. That is, He abstained from intervening directly in the generative cell, as he had done up to then. The Creator had completed His programme now that He had put into existence His final masterpiece, the Woman.

"But why overturned?" I asked myself. "Could it be because the idea was already born in the mind of the Boy to act in his own way, to disobey God, who had already foreseen that the masterpiece, the Omega, would be upset? And why towards the left? Is it because the left signifies the bad inspirations, while the Lord stands on our right?"

In fact, God did not cease to create new lives even after the Omega: He created also the ovule of Sarah, the mother of Isaac; and that of Anna, the mother of Samuel; and that of Elizabeth the mother of John the Baptist, thus halving his rate of hybridization; and the ovule of Anne, the mother of Mary, and at the same time, the seed that fertilized it, since Mary is by her own definition the 'Immaculate Conception': which is to say that Mary has not received imperfect genes from any of her forebears and therefore is entirely a New Creation. And lastly He created the seed that fertilized the perfect ovule of Mary, giving Jesus a perfect Human Nature to which was united the Spirit of God, His Divine Nature. But God did not create any more new species.

The cradle of mankind: the 'when' and the 'where'

§157 *While the Man came and went under the shower, I thought of the last description to be attached to him: "RED"; and linking this with the "Redskins" I ask myself:*

"Can it be possible that the cradle of humanity was in America? The Bible cannot have made a mistake, even if there are those who say that inerrancy is not to be expected on the scientific level. What is indicated in the Bible agrees with the earliest dates given by palaeontology and archaeology, which maintain that man appeared in the Old Continents."

Punctually and to the point, the explanation came to me:

"IT HAPPENED A LONG TIME AGO! DO YOU KNOW THIS TOO?"

In the question there was a reproof to my presumption, shown in the matter of the epoch of the creation of the stars; but I did not realize this at once and I replied unperturbed:

"I know, Lord; between the end of the Tertiary Era and the beginning of the Quaternary."

"DO YOU KNOW HOW MANY YEARS AGO?"

I remembered the more far-fetched hypothesis of Teilhard de Chardin who admitted a million years, and which I judged still too restricted considering the time needed by the first generations to diversify and to spread themselves beyond the chain of the Himalayas towards China, and South towards Africa. So I replied:

"A million and a half, or two."

"MORE," was the answer.

"Three?"

"MORE."

"Four? Fi..." I did not finish the word before the Voice spoke over mine:

"...TY" - and a faint echo prolonged the last vowel for two seconds.

The figure was so exaggerated with regard to the data of science that it left me distrustful even incredulous. "Did he say 'TY' while I was pronouncing 'four' or 'five'? Well, it is a matter of forty or fifty million," I thought.

(Editor's note): When Fr. Guido told me this detail he admitted at not being sure if the Lord had meant forty or fifty (million), though he was inclined to think the second hypothesis.

Some years after his death, while the third edition was being published, I learnt that in the last Eocene, i.e. between 56.5 and 35.4 million years ago, there was a flourishing of graminaceous plants

over huge expanses of land. This struck me as reflecting the description in chapter §19 which says: *“In the front of this promontory there opened out, in fan-shape, towards the South... a flattish zone, fertile and covered with vegetation of a cereal type that stretched as far as I could see... From the huge extent of that gold-coloured vegetation, I deduced that those harvests grew spontaneously...”* Remembering Fr. Guido’s dilemma I think that the description in chapter §19 solves the doubt; so we can think the Lord was saying that Mankind appeared on the Earth during the Eocene Era.

Then I remembered what is written in books on evolution: the epoch in which the separation took place between the tailed monkeys and the pongos (gorillas, orang-utans, chimpanzees) is assigned to the Eocene period (the second of the Tertiary Era), which began at a maximum of seventy million and a minimum of fifty million years ago and lasted a maximum of forty million and a minimum of thirty million years.

Men are judged to be contemporaneous with the pongos; therefore the first family of the ancestors, the immediate progenitors of the Man and destined to be his helpers, is truly during the period of fifty or forty million years ago.

And if the head of the family of the ancestors is contemporaneous with the first Man, it is clear that Adam was created over fifty or forty million years ago.

§158 *While I continued looking at the Boy who came and went from under the shower, the Voice added:*

“FAR FROM HERE.” And then after a few seconds: “LOOK. ... IN THAT DIRECTION.”

I had not immediately understood the reference. My prompt reply was: “I am looking in that direction.”

Then it occurred to me that the upright sides of the rose-pink frame backing on to the jambs of the window, shone at very short intervals as if to draw my attention. On my left the side went back into the jamb of the window for about ten centimetres, and on my right projected from the wall beyond the limit of the windows for another ten centimetres.

In a subdued voice the suggestion came:

“OBSERVE THE ORIENTATION.”

I knew that the front of the presbytery which faced eastwards was slightly tilted towards the North. The direction indicated to me by the frame did slightly more than correct that of the house, therefore, East-South-East.

At once I asked:

“In America?” thinking how He had called him “RED”.

“IN THAT DIRECTION.”

To my question He could not reply with the name of the Region named in the Bible, namely Armenia, because the ancient Armenia is now divided between Turkey, Russia and Iran, and perhaps also a little of Iraq.

He answered me in an unexpected way:

“DO YOU KNOW WHAT TIME IT IS?”

Such a confidential sort of question astonished me. I understood that He had no need to know the hour, but simply wanted me to tell him it. I replied:

“It must be about ten past three.”

“LOOK AT YOUR WATCH.”

I had it on my wrist. I brought it close to my left eye. I had spectacles on, but it was hard to see the hands because of the usual pink light. I knew the time was a little past my usual hour for rising at night, and what had been happening so rapidly seemed to me a short time.

So I said at once:

“It is ‘tre’ ... and... - (‘tre’ in Italian language means: ‘three’. Editor’s note)

I was slow in reading the hand for the minutes and, to give myself time, I began to say the first syllable of the word, 'minuti'... ('minuti' means 'minutes'). I wanted to continue looking at the watch.

No sooner had I pronounced the syllable 'mi' than I heard His Voice above mine:

"LA." ('mi-la' means 'thousand')

But I did not take account of it. I repeated:

"minuti..."

I did not realize my impertinence, and He insisted quietly:

"CHILOMETRI." (meaning 'kilometres')

I did not realize the play on words and only after several months, in a prophetic 'dream', did I realize that it was the exact answer to my question and a clarification of his indication when He said to me:

"FAR FROM HERE, IN THAT DIRECTION: THREE THOUSAND KILOMETRES (away)."

§ 159 *On a map which has on the same scale Italy and the Middle East, beginning from the Lake of Santa Croce and going towards the centre of that geographical area that I was given to see just after Eve had left the group of her family because the pains of child birth had begun, - I calculated that after leaving the Black Sea to the North, and by restricting its arc to include the South-West part of the Caspian, I think one arrives at Nineveh after about 3000 kilometres.*

It was not for nothing when, in the darkness of the screen, there appeared that little bright point warning me: "ATTENTION, SAY WHAT YOU SEE".

Was it also a geographical point? ... besides being a lesson in gynaecology and anthropology, from the fertilized cell to the birth!

The problem of the 'rib'

§160 *In the meantime I observed the Boy going and coming under that shower, or rather cascade of water, eight, ten or twelve times. He remained under the water for short periods, perhaps because the water was cold and perhaps because it increased the pain of his wounds. But also because, when he had to wash the Baby, letting the water fall on his own head to let it run, warmed by his hair, over the Baby, he had to recognize from her cries that that warmth began to fail at the same time as his own head cooled.*

§161 *There was another matter I was very interested to know about: his 'rib'.*

A scripture scholar, Festorazzi⁹¹, had translated the verse in Genesis by these words: "God took from him a rib and put around it some flesh and so made the Woman."

But I had understood that this 'rib' was the genital rib, the male organ, and now I wished to assure myself that the Creator had not mutilated the Exemplar of mankind precisely in that member, to make the Woman.

§162 *The thick curtain of water prevented me from having a good view of the Boy full-face, and as for seeing the 'rib' there was that black opaque band from one side to another of the visual screen, just at the height of his groin. At the start I thought it to be a low parapet on the edge of the clearing; but it was so smooth and integral, that is, with no sign of joining in the central part, that I found it hard to believe it to be made by the Young Man.*

When he was found with his back to the black wall, the 15 cm wide band hid his genitals. When he came forward, under the shower, I hoped to see them beneath that

⁹¹ A little-known biblical scholar of the 20th Century, author of "The Bible and the Problem of the Origins".)

parapet, but instead I had the impression of being borne little by little higher up, so that I could not see under what I thought was a parapet. So it was every time, until:

“Lord,” I said, “at my age (65 years) I am not scandalized if I see a complete man. Let me assure myself that it is not true that You have mutilated him in his ‘genital rib’ in order to give life to the first Woman. He is my father and I am not Cam.”

§163 *The Boy turned again towards the cascade, and it is the last time. I see him at about six meters from me, at the height of my eyes and I had the impression that I was suspended in the air, separated from the ground. He was making the usual movements: the water falls on his head and runs through his long hair on to the Baby whom he holds in his arms. Then he moves her, first to the left out of the water, and washes himself with one hand, and then to the right while he washes himself with the other. It seems that the wounds are no longer bleeding.*

At this point I had the impression of being borne for a moment lower down beneath the level of the black band. I saw that the Boy was complete and normal below the patch of black pubic hair. I looked upwards in order to see, from the position I was in, what there was above the ledge from which the curtain of water came down; but the visual screen did not let me see anything above that curtain. The Boy returned to the wall and stood there a little; then he moved towards the house, to my left, beyond the corner of the black wall.

§164 *After a few seconds the water stops falling, and he comes out and stands where he was before. He dries in the sun and keeps his head always above the Baby, perhaps to shade her from the sun. I do not see the shadow of his head, or that of his body, to guess the hour of the day. But from the fact that he keeps his head above the child’s body I argue that only in this way can he shield her eyes, and that the sun has passed midday. After a few minutes he moves the Baby’s head to his right side. A surprise: the new warmth of the sun has brought her a feeling of relaxation, perhaps also due to the drying-up of the shower as is shown by the tinted liquid dripping from it. Yellowish drops fall from his left hand which supports the bottom of the New-Born, and other drops run down the side marked by red scratches against which she had been resting. He moves the Creature to his left hand and forearm and, holding her a little away from his chest with his right hand, he wipes away the pale-yellow liquid. He moves the Baby again to his right and shakes the remains of the liquid, mixed with blood, of his left hand.*

It struck me with a feeling of compassion that the ‘Dominus’, the Lord of the Earth, did not have available even a little napkin for the Lady, the ‘Domina’ of the Earth, the Woman. I wished to express the thought, but at that moment it came to me to say:

“What will you do now with that little thing of yours? – meaning the Baby who truly was very little. (Fr. Guido said: ‘cosino’: literally ‘little thing’, as a term of endearment. Ed. note).

§165 *The Boy stayed there a few seconds. Then I see that his eyes are no longer on the Baby but look beyond, over the edge of the terrace. They seem to follow the movement towards something down there, on his left, in the yard beneath. He seemed preoccupied. He stood stiffly and turned only his head slowly, following his gaze. He was watching Eve.*

Now I was seeing him in profile, only his neck and right cheek. This seemed much plumper than when I saw him very close. His neck, on the other hand, seemed more slender than normal so that I was reminded of the Far-Eastern human type.

The cause of temptation

§166 *It was just then that I heard a woman’s Voice speaking in an unknown tongue. It was not guttural but harmonious, like Italian, and she pronounced the ‘h’ distinctly, but I did not*

understand the words. She was certainly one of the two Heavenly Messengers, so I repeated what I had said on other occasions:

“Lord, if it comes from You, make me understand.”

Afterwards I thought that probably that voice only sought to draw my attention so that I would reflect on what I was seeing.

Perhaps it was at that moment that the Boy judged that the Newborn must also be fed. Hence Eve must be called back to be the nurse. The temptation to evil almost always begins with the illusion of a false good.

Was this a prohibition: make her go back, to avoid a fatal opportunity? Was the disobedience here, in not making her go back? According to what I saw, the Young Father would have had kangaroo milk at his disposal, but perhaps he thought he needed more than a kangaroo to look after her.

The temptation: “Shall I do it, or shall I not?”

§167 *The Boy may also have asked himself: “Why has God forbidden me to have relations with the ‘wild tree’? She had generated me and then from me, this beautiful Girl Baby... God has said that if I had relations with her, death would follow through the extinction of my species. But my seed is the seed of life, not of death... And God has also said ‘Increase and multiply, and populate the Earth’. Now I have grown to an age when I am able to generate, and I do not want to wait all the years that must pass before this little Infant can give me children..., He had made me Ad-ham: the ‘Dominus Terrae’, the ‘Master of the Earth’; hence, He commands in Heaven and I am the ‘Master on the Earth’, the ‘Lord’, the ‘God here on Earth’... ; and to attain my end I will do as He had done: it will not be me seeking her, but she herself, in her season, the season of love-making, will spontaneously come to me. She will find me lying down, but not in deep sleep as last time. And if He reproves me, I will say that the blame was His because it is He who taught me how to do it...”*

And he will have concluded that if his seed is good and the female is like the furrow in the earth, made to enable it to germinate, then God made his prohibition only from jealousy. After all, that smooth-skinned female had also brought himself up and, as a mother, there could be no complaint against her.

§168 *The square shifts, little by little, towards the right, leaving the left half of the black wall. I see appearing, beyond the corner, on a level a little beneath that of the terrace that rests on the embankment, a sloping surface covered by a kind of little troughs, some upright and others upside down, made of tree-bark, all of different sizes and curled up at their ends and held in place by the weight of several flat, un-shaped, yellow stones. I understand it to be the roof of a rustic construction. Indeed, I now recognize it. I am borne up higher, and I see, beneath the projection of the roof and towards the yard, that balcony, or gallery, that runs the length of the building. Now I see that the inner wall is made of sound boards like those I have seen near the treasures. From the cracks, I see straw sticking out. It must be the hayloft, or else the place for threshing the wheat.*

Eve, the female with short legs

§169 *From a position slightly higher, which allows me to see beyond the edge of the terrace I am on, I see beneath the floor of the gallery and resting on it, the uneven and splintered ends of the eight-rung ladder.*

The ladder stands beside the path that runs on a level with the courtyard. It is a little less than three meters long and the uprights extend half a meter above the level of the floor of the gallery.

Half way up the ladder I see Eve with her long arms stretching up. She is grasping with her hands the third last rung, which is 70 cm from the floor of the gallery and she shakes it strongly every time she turns her head to the left, towards the Boy, opening her mouth and showing her tongue. She places her left foot on the second rung.

The third, fourth and fifth rungs are missing. From the place where the fourth rung had been fastened, on the left, I see for a few seconds, as if in a photomontage, a strip of leather loosely tied to the upright of the ladder, which becomes detached and falls on the ground.

I now understand the acrobatics of the Young Man: he had dislodged three rungs to make it impossible for Eve to climb up.

Her right foot is at the height of the next higher rung, that is, the missing rung, which, if it were present, would be on the level of where her legs join. Notwithstanding her efforts with her arms grasping the sixth rung, she does not succeed in lifting herself up.

§170 *I notice the female's compressed head, her disorderly hair covering her down to the neck, and the ears that bounce up and down each time she angrily shakes the ladder. She has a well-developed trunk; her shoulders are drooping and her flanks are broader than those of her mother and sisters. She had hair under her left armpit and when she shakes the ladder I see her breast thrown to that side.*

"OBSERVE THE LEGS," I was advised.

"They are stumpy, and shapeless," I replied.

"THEY ARE SHORT," the Voice insisted.

"That would be because, standing higher up, I see them foreshortened."

For a few instants I am carried to being facing the ladder, about five meters from it.

"They really are short!" I exclaim, "whether in comparison with the chest, or the arms, or I should say forearms. The length of those legs is only a third of her height."

Eve is readmitted to the dwelling

§171 *I am brought back again to the plane of the terrace, but a little further away from its edge.*

On the black border edge there is no longer the gold buttonhole or clasp, the Omega upturned and leaning to the left, which I had previously seen imposed in that position.

I see on the right side of the gallery the Boy with the Baby on his arm, in his previous position. Now he is moving towards the corner by which he had climbed up, and disappears behind it. I understand that he has gone to meet Eve.

The black wall

§172 *The little square, again displaced to the left, now shows all the black wall as at the beginning. It is truly man-made, and not a black rock as I had imagined.*

The scene is empty. I have nothing to do but look at the wall.

The black band, already deprived of the buttonhole, also disappears after a little. Nevertheless, as long as there is that wall, that frame of the square and the light filling my room, some conclusion must follow.

Let us examine this wall. Its length is little more than three meters. It is not given to me to calculate the height because I see it only up to the height of the upper edge of the pink frame. It is composed of blocks of yellowish sandstone of various thicknesses, taken from the

strata that make up the slope and placed directly into the wall. By the side of one large stone there are two or three thinner ones. It is evident that the builder used them one by one as he was able to extract them, without being able to choose those of the same thickness for each stratum or course of the wall. I would have liked to count the number of courses, but the irregular lines made that impossible.

Considering the vertical lines of the corners at the two ends of the wall, it is only on the right corner that I can distinguish the stones. I see that instead of the ends of the longer stones being placed across the others, they are placed in the same direction. Except in a few cases they are not tied, as they say: the vertical line of the joins between two stones, instead of being covered by a stone of the course above, corresponds with a joint in that course. The inexperience of the builder in the placing of stones is evident.

§ 173 *For mortar, bitumen was used mixed with that fine and even sand whose proper name I do not remember, but which we call 'saldan' here in the Belluno region, and which is often found among seams of sandstone instead of marl.*

That mixture has straw or chaff added to it, and I see their ends sticking out from the joints, blacker nearer the wall and more yellow in the more exposed part.

I reflect that the removal of the tar from the more exposed stems must have been caused by the friction of things passing close by, rather than by the dripping of water from the cascade. The bottom part of the wall (about one meter deep) is smeared with tar, and straw stalks can be seen. The left-hand corner, behind which is the entrance, is perfectly vertical, like the other, and for the width of a meter is covered by well-smoothed grey plaster.

I suppose that the young builder has made plaster adhere to the layer of tar, beneath the 'saldan' sand, so as to protect himself from being stained by the bitumen.

Sections of plaster have fallen off here and there.

§ 174 *I wondered at how long ago the Man built that wall.*

The first time I saw him I remarked that he was "only a young boy." But from the work accomplished, I should say he was not less than 15 or 16, also judging by his build and from the fact that he is already a father. His face, free of beard or hair shows him to be on the threshold of adolescence, which I imagine would have come early for him since he is a paragon of health and exuberant vitality.

The 'serpent': "callidior erat", "it was more subtle than any other beast of the field which the Lord God had made", that is, the most psychologically developed animal, which would be the cause of temptation.

§ 175 *The scene is still empty and I am tired of waiting for a conclusion. The minutes are long when waiting, all the more when coming after the very brief episodes seen up to now in the drama.*

All I can do is to imagine what will follow between the three characters. He must have gone down the ladder and then, to repair it, he will have had to hand the little Girl to her mother. She will have tried to escape, but he will have caught up with her and led her to a stream to wash. He will also have washed away the urine from himself and the Baby.

Then, after repairing the ladder, he will have made her go up, to keep her as nurse for the Baby, a duty she had also performed for him in his childhood, for milk and general assistance. In fact, says Genesis at the beginning of Chapter 3, she "was more subtle than any other beast of the field which the Lord God had made": "callidior erat", which is to say the most psychologically developed. She was affectionate to the Baby as she had been to him, and already expert as well.

§ 176 *The wait seemed too long, five or ten minutes perhaps. I make to get up and go away, but do not succeed in doing so. I then want to check the time by my watch, but the usual Voice warns me:*

“WATCH FOR THE ENDING, SHORT AND IMPORTANT!” Other subdued words followed which I do not remember. They referred to the Genesis story which I must: READ BETWEEN THE LINES, and especially to what was shown to me in the second revelation, that of the ‘original sin’.

Reassured, I await the conclusion. Again I feel I want to consult my watch, in spite of having learnt by experience that, in that light, I could not distinguish the hands. I think: “Now I will bring my wrist right in front of my eyes and, while keeping my eyes on the scene, I will be able to have a momentary glimpse of the watch”.

Now it is done: the watch is in front of my left eye, the better one.

§ 177 *At that moment the Boy reappears, from the corner by which he had left the scene, on the right. He is holding the Infant in his hands. The black band also reappears, without the gold buttonhole, but it is larger than it was and conceals also part of the legs. He is walking in a quick and self-possessed way towards the opposite corner. When he had taken only three or four steps, the mother also appears behind him. She, as she makes her first step on the level, puts her left hand to the ground, without stooping much. She walks with difficulty and with a rolling gait.*

“Serpens erat,” I thought, [as I watched her] “walk in a swinging gait, from one side to the other, in a ‘serpentine’ movement.” [And my train of thought continued:] “So, ‘serpens’ is not an ophidian; it refers to the present participle of the Latin verb ‘serpeo’ which means ‘walking swinging’!”.

She is staggering, and seems about to fall because again she twice rests her hand on the ground. The Boy has reached the left-hand corner and goes in, still with the Baby in his arms against his chest. I suppose he called Eve from inside, because I see her raise her arms and wave her forearms above her head as a sign of joy. She hastens to go in.

Eve was a “fishing line” for the Young Man

§ 178 *“There,” I thought, “He has called her.” Then in my natural tone I said:*

“For milk.”

“HIS, FROM HIM,” said the Voice.

“For milk,” I continued, and meant to add “and for assistance.” So I began:

“and for ass...” but I had to stop because the Voice, repeating over my half word, added:

“MILK OF A MALE.”

Without giving attention to it and without repeating myself, I continued unperturbed to complete the second half of the word ‘assistance’:

“asss...” but I could not continue.

“IT IS CALLED SPERM,” concluded the Voice.

Irritated by the intrusion of words that made no sense to me at that moment, I tried repeating the sentence from the start and articulating the syllables as I do in discussions with opponents who will not listen:

“For milk and assist...”

A tickling in my throat made me swallow. I took a breath and wanted to repeat strongly the word ‘assistance’ (in the Italian language the word is preceded by the article ‘l’, that is: ‘l’assistenza’), but I could only succeed in saying:

“lll...” as long as I had breath. I could not continue.

This time I was given the suggestion:

“END THE WORD FROM WHERE YOU LEFT IT INTERRUPTED” (in Italian the end of ‘l’assistenza is ‘-enza)

Then I said easily: “...enza.”

At this point, while I was looking at Eve, undecided before the door of the Young Man’s dwelling, I heard a Voice like the echo of mine, just behind my shoulder repeat firstly:

- LLL...- ENZA, - then a little further away, -LL-ENZA-, then again - LENZA... - in a weaker tone, as if it came from beyond the door I had come out from. (In Italian ‘lenza’ means: ‘fishing line’)

And the Voice spoke:

“YOU HAVE SAID IT, ALAS.”

Then and there I did not understand the significance of the two last syllables that the Voice had repeated three times, emphasizing the very prolonged ‘L’ that I had strained to pronounce. I was thinking of the ‘L’ with the apostrophe (where ‘l’ would be the article ‘the’), and couldn’t understand what ‘L’ENZA’ could mean. But I did understand that it was a matter of an allegorical meaning.

Then I understood that this lengthened ‘L’ had to be joined to ‘ENZA’ so as to form the word ‘LENZA’. (The Italian word ‘LENZA’ means fishing line.)

So, that ancestor woman-like female, Eve, was a ‘LENZA’ or ‘a line to catch fish’ for Adam, who, caught on the hook, was tripped up.

At that moment I saw Eve disappear into the entrance.

With this last image the visual square completely disappeared with its frame and also the rosy light that filled my living room.

§ 179 *I felt I was alone, as in my accustomed night vigils. The furniture and the things around, lit by the usual 60 watt lamp, seemed poorer than before.*

“This is a message,” I thought. “Who will believe me? It is not only for me, but for the Church: even for all mankind. I will report.”

The vision had been a theological and scientific lesson that cleared up so many of my doubts and problems. I ought to be satisfied with it as with a discovery, and I honestly was. I still had my hands on the Bible, the only thing I had continued to see throughout the vision, and looking at it I said to myself:

“He ordered me to take the Bible in hand, not to read it.”

“I have not read as much as a word of it, because He has made me read between the lines and also on the lines that are not written, without my having to tire my eyes.”

“The ‘Truth’ (i.e. the Lord) has come to meet me and has gently given me a task.”

“ ‘Wisdom’ (the Lord) has played with me. He has played with me several times, he has treated me with familiarity and I have so often been distrustful and obstinately disputing. He knew me.”

“I told Him that I was not fit to receive a revelation of such importance.”

“He also caused me to go blind for several minutes.”

“Why was it that He chose me? ‘Vermis sum et non homo’ (I am a worm and not a man.)

“And neither have I understood everything. Who knows whether I will remember everything.”

The Man’s reasons for the ‘Original Sin’

§ 180 *“He reprovéd me: ‘YOU HAVE SAID IT, ALAS.’ What have I said that was wrong?”*

I understood that those words of his were true and prophetic. The ‘ALAS’ did not refer to my saying ‘for milk’, but to the fact connected with the ‘MILK OF A MALE, OR SPERM’, which is to say: Adam’s desire to use his seed to make for himself; ‘ALAS’, an offspring all his own with

an extremely ambitious and self-sufficient plan to release himself from submission to God. This was the true cause of the sin. And it referred also to the 'same sin' committed by his descendants who will repeat it with hybrid women in order to have stronger and more intelligent slaves (Genesis VI, 1).

§ 181 *And that: "ENDING, SHORT AND IMPORTANT", to what did this refer?*

Several months afterwards I returned to the scene of [what I thought was] cannibalism that had horrified me: the old and grizzled female cutting with her teeth the umbilical cord and then... eating the placenta.

Only by meditating on it did I understand that the bite by which the old mother cut the cord of the New-Born Baby marked the separation fixed by the Creator between the species of the ancestors and that of Men.

"The Man had to leave his mother and cleave unto his wife to give life, in his time, to one flesh" (Gen. II, 24), that is, to the new and unique human species, the pure species of the 'Sons of God'." That was the one task God gave to Man from the outset.

I put the Bible back in its place and went to lie down, first reciting the Miserere and then the Te Deum. Yes! Because, although I had never owned a car or a motorcycle, I could say that I had made the longest and most reluctant of journeys in time and space and that I had been able to solve the ancient 'problem of origins' with data far more exhaustive than I had ever hoped for.

Promises of the Lord to Fr. Guido

§ 182 *I wanted to sum up that data before going to sleep because I was afraid of not remembering many sequences, but I was advised*

"TAKE A REST. TODAY IS A FEAST OF THE MADONNA. I WILL HELP YOU TO REMEMBER AND UNDERSTAND."

And continuing, it seemed that He repeated the Biblical passage in Isaiah (IV, 10) when He said to me:

"MY WORD WILL NOT RETURN TO ME WITHOUT HAVING ITS EFFECT."

And then the words of Jeremiah (I, 12):

"REMEMBER THAT I TOO TAKE CARE THAT ALL THAT I SAY COMES TO PASS...BECAUSE I WATCH OVER MY WORD THAT IT BE REALIZED."

Then I seemed to hear again the same advice:

"REST. TODAY IS MARY'S FEAST-DAY."

I added in my mind: "MARY, NATURAL MOTHER OF JESUS AND MOTHER IN THE SPIRIT OF ALL THE REDEEMED" (§8). Oh, how beautiful! She did not come here alone, She also led here with her 'THE FIRST TRUE WOMAN, NATURAL MOTHER OF THE SONS OF GOD' (§8), until now unknown and confused with Eve."

Eve: tree of the knowledge of good and evil.

§ 183 *In the following days I meditated on the things seen and heard, and wrote notes. In the most unforeseen moments one episode or another came back to my mind.*

The first of these concerned that 'animal-bridge' which I had finally linked with the female I had already seen in the 'prophetic dream' of the 'original sin': that episode had come back perfectly clear to my memory although I had always tried to forget it because I thought of it as a product of auto-suggestion.

I had realized Eve's identity, and had seen that she belonged to the 'wild tree', to the species of the ancestors. Now her role seemed clear to me.

I sum it up:

“As the ‘connecting link’, Eve has twice been the ‘HEAD OF THE BRIDGE’, that is to say, made fertile by the power of God. In both cases, no gene of the ancestors passed to the Sons of God because:

a) To create the first Man, God created in her, Eve, both: the ovule of the new human species and the spermatozoa which fertilised it;

b) To create the first Woman, God created in her only a new ovule, because the spermatozoa were provided by the young Father, Adam, in his sleep.

At the same time Eve was, ‘for Adam’, also “THE TREE (§ 133) OF THE KNOWLEDGE OF GOOD AND EVIL”:

1) She was ‘the wild genealogical tree of knowledge, in the biblical sense, of the Good or in the Good’ when she was the instrument of the Creator for giving life to the Woman.

2) But Eve was also ‘the tree of the knowledge of evil or in evil’ when “not by the will of God but by the will of the Head of the Family of mankind” (Romans, VIII, 19) she truly contributed to the conception of Cain through her ancestral ovule with its chromosomes and genes, according to the natural laws of genetics, “submitting (the human species) to corruption”.

In this case, therefore, Eve was truly mother of Cain, that is, she was the “BRIDGE” between the two pure species, in contrast to when she was only “HEAD OF THE BRIDGE” for the ‘Sons of God’: the fatal “BRIDGE”! Then Cain became a ‘new bridge’.

In this last circumstance Eve was also the ‘FISHING-LINE’ for Adam, because she took him by the hook when the Young Man wished to act, or rather claimed to be able to act, ‘like God’. ‘Eris sicut dei’ (you shall be like Gods)... in a negative sense. He had the illusion of generating a perfect human creature from that female or ‘wild genealogical tree’, who had already produced two fine offspring, first himself, Adam, and then the Baby Girl, and she was “fair to look upon” compared to the other female ancestors, and “desirable for arriving at knowledge”, that is, at genital relations.

Now it is explained why Eve “IS IN THE SPOTLIGHT” (§ 64).

Eve is ‘the key to the mystery’ and once she is identified as she really was, there appears the absolute innocence of the real Woman, Daughter and lawful Wife of the Man. When the ‘original sin’ was committed she was one year old, or perhaps two, as I shall show in the following pages.

First reactions to my account

§ 184 *1) The morning following the vision, at the first Mass, supposing that the faithful had heard the thunder and the earthquake in the middle of the night, I announced from the pulpit:*

“Last night I had a mysterious vision. An intense light filled the room I study in and a male Voice said ‘I AM’ (§ 13). Then two female voices said “DO NOT BE AFRAID, WE ARE HERE ALSO: THE TWO MOTHERS OF THE SONS OF GOD” (§8), - and so on, and I concluded that: We have in heaven an unknown Saint: the first Woman. She is not Eve, but a true Woman. The misunderstanding is difficult to explain, but it is enough for you to know that the person responsible for the ‘original sin’ was Adam alone as St. Paul precisely says in the Letter to the Romans, where it is repeated four times in a row, “as by the sin of one man, Adam, sin entered the world, so by the act of one only, Jesus, we regained the title of ‘sons of God’, though not legitimate but ‘adopted’ in Jesus. The first Woman is completely innocent; at the moment of the ‘original sin’ her age was one year or a little more.

It was not the time for giving fuller explanations in public.

(Editor's Note) These words of Fr. Guido were received by those present in a totally negative spirit. They were thoroughly perturbed, and from that moment Fr. Guido was considered worn-out, or else odd, so that from then on he was spoken of sarcastically by many in town.

This happening was reported to the Bishop, Gioacchino Muccin before Fr. Guido had had time to draw up his account. The result was that his Superior formally forbade him to speak again in public on anything that concerned the matter.

With the same promptness the affair was reported to his fellow-priests who from that moment also adopted towards him an attitude of evident condescension.

§ 185 2) *The second time I spoke in public, though in obedience to the Bishop, without referring to the vision, was when I expounded the realism hidden behind the difficult pages of Biblical Genesis, especially with regard to 'original sin'. This was at a round-table presided over by Fr. Pont, s.j. the preacher of the Spiritual Exercises held at Possagno on the 28th September 1972, a month and a half after the vision.*

When the preacher announced the subject of 'original sin' which he said he meant to treat, setting aside evolution and selection," I asked to speak.

I had come to explain how the Creator, by intervening at the level of genetic microbiology, created in the womb of an anthropoid female a human germ cell, i.e., formed of a spermatozoa and an ovule. That female was exceptional and unique because she was physically more like a woman than were the other females of her species. From that cell the first Man was born, and then, as soon as the first Man had reached an age when he was capable of generating, the Creator made him fall into a deep sleep so that he would not be conscious of what was happening, namely the relation that he would be having with that same female, who had been exceptionally prepared by the Creator for the second time, with a human ovule to be fertilised by the first Man. The union took place, and of it the first true Woman was born. After that, God ceased to intervene in His work of mediated creation, which I so name because God had used as a medium, or support, a female of the species nearest to the human as he had done up to then, having now reached the peak of Creation....

Fr. Pont interrupted me:

"What books have you read?"

"Very many," I replied.

"In which of them did you read these things?"

"In none of them," I answered.

"And how do you permit yourself to interpret Holy Scripture in this manner?"

"I have tried to present the facts in a human way," I said, so as not to make known publicly that I had had a revelation. I understood it was neither the time nor the place to raise a discussion. It was enough for me to draw attention to the problem.

He did not allow me to continue and I was no longer able to speak.

A young priest sitting near me asked me whether I had had a revelation.

"I do not wish to say it," I said.

"Why?"

"Because the priests are very fierce against these things, and I want to be sheltered against their darts."

Others of my confreres approached me, while Fr. Pont continued speaking. Anyway, the ice was broken.

The following day, the second day of the Exercises, the Te Deum was sung before The Blessed Sacrament exposed. A moving experience for me!

§ 186 3) *A short report to my Bishop, written after a few months, and a second written not long after, remained dead letters for a year. In them I did not mention Eve seen two years previously in the revelation of the original sin because of embarrassment of having to speak of that naked body.*

When I went to the Bishop's house and asked him whether he had read the letters, he replied:

"For the third time I've proof of your fervid imagination. Far-fetched ideas, far-fetched indeed," he said, laughing.

§ 187 4) *I received negative, sometimes violent reactions from other priests when I told them of some episodes of the vision. They preferred to keep safely to the traditional interpretation of the Bible and would remind me that "Revelation ended with the last of the Apostles." But I added that "Verbum Dei non est alligatum (2 Tim II, 9): The Word of God cannot be imprisoned within human plans, or better, human wishes. The anathema pronounced at the end of the Apocalypse against anyone altering 'the book' refers only to the book of the Apocalypse. It does not say that God has ceased to speak to men when He considers that doing so is helpful to nourishing faith."*

§ 188 5) *Some time afterwards, when I had become convinced that the hierarchical road was barred, I sent an account, very short, to the Patriarch of Venice Albino Luciani, who had been my fellow-student.*

He replied that one couldn't make use of private revelations that touch on the contents of the Bible unless the Holy See has first recognised their authenticity, that is, their supernatural origin and absence of error.

I think his sense of delicacy prevented him from giving a more explicit opinion which would have trespassed on the field of the autonomy of my direct Superior. Nevertheless, the Patriarch, evidently remembering the prediction made by Fr. Mateo Crawley in long ago 1928 to us both when we were still in the seminary, began to say publicly that "God is Father and Mother for man", as I had explained to him.⁹² This was a clear sign that he believed me. The confidence in me was due because Fr. Matthew's prediction was that he, Luciani, would reach the highest rungs of the ecclesiastical ladder, which came true, while I, in old age, would have a revelation from the Lord regarding obscure points in the Bible.

§ 189 6) *One day my confessor came to find me. After the customary reciprocal favour, I brought him into the presbytery and told him about that nude female in the group of the ancestors, and of my memory of her.*

"Immoral!" he exclaimed, and went off without saying goodbye. I felt disturbed that evening at having scandalised him. Before going to sleep I complained:

"Lord, is it possible that anything immoral should come from You?"

§ 190 *And the Lord's reply was another 'prophetic dream' whose only function was to confirm for me that earlier one of the 'original sin' that I had had in 1970, and to link it with the vision I have just now related.*

In this 'dream' I saw again the naked female at the centre of a huddle of her black hairy sisters. I no longer saw her as yellowish in colour, but really white. I saw her leave the rank of her companions and again I heard the Voice saying:

"SHE IS IN THE SPOTLIGHT."

I had understood this expression only a few days earlier when it was used in a televised programme to emphasise that a certain person was deserving of special attention. So, this time I understood its meaning.

I saw Eve again, stretched out on the ground and attended to by the old mother.

⁹² This phrase, already written in a verse of Isaiah, is not limited here to a spiritual sense, but acquires a total sense that includes both the body and soul of the first Man whose gametes gave origin to the first Woman.

I think it is now the right place to expose the 'status questionis', that is, the other 'revelations', 'prophetic dreams' and 'locutions' that I experienced before and after the vision I have just now described.

THE MARK OF CAIN

FIRST REVELATION

Received at Chies d'Alpago on a date unknown between 1965 and 1968.

(Editor's note) It is well to remind the reader that the locution recorded here was received approximately four years previous to the great vision that has just been described, and that up to then Fr. Guido had not had any revelation. He had only an intuition that the Woman was a daughter of Adam because made from his 'rib', but he still identified her with Eve.

Preliminary

§ 191 *Reading again the story of the tower of Babel in the Bible, I came to the verses 5-8 in chapter 11 of Genesis, and I paused at the words "And the Lord said: 'Come, let us go down, and confuse their language there, so that they will not understand one another's speech'."*

"But what's this? It is a heresy!" I exclaimed. "Deus intentator malorum est" (God cannot tempt man to evil) (Jm 1:13) says the Epistle of St. James. The confusion happened long before, certainly at the time of the original sin."

The first interior locution

§ 192 *I read again the story of Cain, and I stopped to ask myself what was the mark that the Lord put on Cain "so that no one who came upon him would kill him" (Gen. IV, 15).*

"What mark," I thought "must there be on the front of him, that would be recognisable by anyone meeting him:

a) A mark on his forehead? That would have been cruel. It must have been a sign for his defence, not his condemnation.

b) An earring? No, it was on his face.

c) A ring in his nose? Or on his lower lip? Impossible.

d) A mark on the chin? In the mouth?"

"STOP HERE," a subdued Voice said to me. "IT IS NOT SEEN, IT IS HEARD."

It was the very first time that I heard the voice of the Lord. It was a moving experience.

"Then it is in the mouth," I thought.

e) The prominent canine teeth? "

"IT IS WHAT IS NOW INTERESTING YOU."

I shut the Book, rested my forehead on it and for a few minutes indulged my fancies. I asked:

"Lord, what mark was that? Did he have to open his mouth, show his tongue?"

The same Voice told me in a clear tone:

"SPEECH."

I was thrilled at the revelation and I exclaimed:

"Thank You, Lord. Only You could tell me this."

'Speech'

§ 193 *I made a summing-up: "The conscious use of words, or the revealing of thought by means of words" as Pope Paul VI has said, "is the exclusive privilege of Man among all created beings in as much as he was created in the image of God."*

Hence, the first Man, created perfect in the image and likeness of God, used speech. One can say, in an accommodated sense, "In the beginning was the word": in the beginning, at the origin of mankind, there was the word, language, i.e., the Man, when he was created, spoke.

But if 'the word' was a normal requisite for man, how could it be a sign that singled out Cain? I concluded that if Mankind was restricted at its beginning to this one family, which necessarily spoke, and that if Cain made himself known as a man only by the use of language, to avoid being killed, it is clear that Cain, had the appearance, not of a man, but of a hominid.

The hypothesis of the hybridising of the human race with a sub-human one (which was already put out in the eighteenth century by some scholars) was, then, a good guess.⁹³

And in consequence, if Cain, as the Bible says in Genesis IV, 15, was afraid of being killed because he might be taken for a hominid, it is clear that a hunt for hominids had begun, to exterminate them and prevent them from multiplying and further compromising the integrity of the human race through irresponsible sexual relations.

A confirmation of this supposition could be the 'song of the sword' of Lamech - the Lamech, descendant of Cain; not to be confused with the descendant of Seth of the same name (Gen. V, 25-31).

Thanks to this mark, Cain was not killed, certainly not before having offspring, because we men of today are all descendants of Cain.

⁹³ Fr. Guido is thinking of the Frenchman George Louis Leclerc, comte de Buffon (1707-1788). He was the first student of natural science to perceive that if Man were created perfect, as the Bible says, and then fell to the animal state, the cause must be found in a problem of genetic hybridising.

THE ORIGINAL SIN

SECOND REVELATION

Received in 1970 at Farra d'Alpago and written after 1974.

(Editor's note) This revelation is closely linked to the preceding one, which is the reason why Fr. Guido wished the two chapters to be placed in sequence.

The reader must remember that in 1970 when Fr. Guido received this revelation, he had not yet had the great vision of 1972, recounted in the previous pages. He had only had the revelation of "The Sign of Cain," received in the form of an interior locution. Hence, during this revelation, he does not yet know the true identity of Eve, and this is the circumstance that justifies the reflections that preceded the account of this revelation; but he has already assumed as a certainty the thesis of the hybridising of the human species.

Starting from this conclusion, two possibilities appeared: was it the first Man or the first Woman who sinned with one of the ancestors? The Bible said that Eve had listened to 'the serpent' and then 'she ate and gave to the Man to eat'. The word 'eat' had evidently an allegorical significance: it was a metaphor for 'having genital relations'. The Sales' commentary of the Bible had already affirmed this (Genesis IV, 1). Besides, this was a logical deduction considering that the result of the original sin was the birth of Cain, a hybrid.

All that, however, was not yet sufficient for understanding the biblical text.

So the problem was unsolvable, and Fr. Guido understood that neither he nor any others would be able to solve it without the help of God. Therefore, when faced with his inadequacy he came to a halt. It was then that the Lord judged him ready to receive the revelation of the 'original sin', which He gave in the form of a 'prophetic dream'. Given the crudity of its content, the 'prophetic dream' was chosen by the Lord as the best means of transmitting the message to Fr. Guido, at least in his subconscious, whether he wished it or not.

The same proceeding was followed in the revelation regarding 'the death of Abel' and in some other revelations occurring before or after the great vision.

Because Fr. Guido had a strong and decided character, and when he was opposed would resist with all his strength an idea which he did not approve, the Lord put him in a condition to accept as knowledge something that he would probably have refused with his eyes open.

The fact that he had had these revelations 'in a dream' raised not a few problems for his credibility. In this materialistic age, experiences that cannot be scientifically proved, and repeated, receive little credit!

Even in that case he was induced at first, because of the crudity of its contents, to refuse to accept it as a fount of knowledge and sought to forget it. It was only after the great vision of 1972, and after understanding its links with the former, and being reassured that this too was an authentic message from the Lord, that he set himself to transcribe it, giving it the importance that belongs to a 'prophetic dream'. So, before continuing, it will be useful to give a few words of explanation of what is meant when one speaks of 'prophetic dreams'.

'Prophetic dreams'

These are one of the many methods chosen by the Lord, such as locutions, visions, ecstasies, apparitions, etc., to make known to men His Mind or His Will.

The term sounds strange nowadays because one tends to confuse them with ordinary dreams that are an unconscious projection of the self. But Fr. Guido, who knows from experience what a 'prophetic dream' is, knows that, quite otherwise than in normal dreams, the mind and the faculty of reason are not diminished but are rather strengthened. In fact, he retains all his capacities of analysis and synthesis while his body remains totally inert, or in other words, asleep. For Fr. Guido, a 'prophetic dream' has many characteristics similar to a 'vision', in which the intellectual capacity

and the memory remain undiminished, so that he puts them both on the same level. Only the modality is different.

In the Old Testament, when a dream of this sort occurred, no one was astonished and it was normal to speak of it. In fact, the dreamer on awakening had no doubt that the dream had a genuine prophetic content even if sometimes it was in an allegorical form and needed interpreting.

However, in contrast to Saint Joseph, or St. John Bosco, or other saints, Fr. Guido is less docile; he thus tends to reject the dream's content. If the scenes he witnesses are too violent for his sensitive spirit (as was the case), he tends to blot them out from his memory.

Nevertheless, some memories settle into his unconscious, which permit him later to perceive links, parallels, deductions, etc., until the time when, under the Lord's direction, he decides to attend to them.

All the same, it is clear that Fr. Guido - as he himself affirms in his manuscript - makes no distinction between waking visions and those received in sleep, because both are supernatural experiences which give images of equal intensity and clarity. In both cases it is a matter of charismatic gifts in which perceptions come through the Spirit and are just as vivid as those perceived by the senses in a waking state.

Preliminary

§ 194 *It is the second revelation after that of 'The Mark of Cain' but this one was given me in a dream.*

I have already said how 'The Mark of Cain' was revealed to me while I was studying in the Book of Genesis the words that concern it. That 'mark' was 'SPEECH', the use of language, the exclusive prerogative of Man because only to Man was a perfect brain given, much more perfect than that of any other animal, a transceiver computer.

That first revelation strengthened the theory I had formed about the confusion of tongues as an effect of the confusion or hybridising between the human race and that of the hominid-ancestors. The faculty of speech was therefore an exception for Cain, who ought to be similar in everything to a hominid-ancestor.

From the text of the 'Sacred History' written by St. John Bosco I had learnt that Cain in old age was so hairy and ugly as 'to be mistaken for an animal'. But I asked myself whether he was already old when he killed Abel and whether he was ugly from birth which would be a cause of envy against his brother as it was for Esau against Jacob.

Cain, therefore, must have been the fruit of the original sin committed by the first Man, a sin repeated by the pure descendants of Adam, the 'Sons of God', when they saw that among the "daughters of men" (hybrid descendants of Cain) there were those 'that were fair' (not hairy), and "they took wives for themselves of all that they chose" (Gen. VI, 1-2).

I studied again the third chapter of Genesis and thought about verse 6: "She saw that the tree was good for food and that it was a delight to the eyes", that is, "Adam saw that the genealogical tree was good and (as it reads in Hebrew) to be desired for having knowledge".

That 'knowledge' is a euphemism: it means, as we know, 'genital relations'. Here is the nub of the mystery: how to identify the 'genealogical tree', who, when 'known', would lead to ruin.

The ruin of the human race could not come through generation from the genealogical Tree of human life because the Creator, who makes all things well, made very well the Exemplar of mankind, and equally well his lawful wife, the Woman. So, the ruin could not come from the Woman because she too belonged to the Tree of Life in that she was 'made from the rib'- that is from the seed - of Adam, and a generative contact between her and the Man was not only not forbidden, but was commanded.

In the first and second generation, in the mono-genesis of the human species, and of every other species, incest was obligatory from natural necessity for the integral

transmission of the characteristics of the new species and for the unity of the species: there was no alternative.

For this reason, the genealogical 'tree' to which the verse alludes must have been extraneous to the human species.

This is the truth hidden behind the metaphorical expression of Genesis III, 6.

In other words, the Man, and like him every legitimate descendant of his, had to refuse any generative relationship outside his species, that is, with the 'genealogical tree' from which he was drawn, that of the ancestors.

§ 195 *And here are my thoughts:*

- In Genesis, chapter 3, verse 15, we read: "I will put enmity between you (serpent) and the Woman, and between your offspring and hers." Does the "enmity between the 'serpent' and the Woman" mirrored in the "enmity between its 'seed' and hers", refer to Cain and Abel? If both are sons of Adam (Gen IV, 1-2), then the first of these would have had as mother this symbolical 'serpent', and the other the Woman.

- What was that accursed female 'serpent', whose seed poisons and brings to death?

The problem was concentrated in the first verses of chapter three:

- In Gen. IV,1-2 we read, "the Man knew his wife Eve and she conceived and bore Cain...and next she bore his brother Abel".

If the mothers of Cain and Abel are, as said in verse 15, distinct and are the 'serpent' for Cain and the Woman for Abel, and if in both cases the father is the same Adam, then the feminine pronoun 'she' could be replaced by the masculine 'he' which would refer to Adam and the verb 'bore', applying to the female, could be replaced by 'generated', which in both cases can apply to the male and indicate the paternity of Adam.

- It is certain that both are sons of Adam; the first surely from the female called 'serpent', the other from the Woman.

- And if the mother of Cain was given the appellation 'serpent' in preceding verses, then it was unfitting to call that female the 'wife' of Adam.

These and other persistent queries came to my mind every time I gave myself to the reading of Genesis.

Remembering that I had in my house at Farra d'Alpago an eighteenth-century Bible with many footnotes, and that G. L. Leclerc comte de Buffon lived in more or less the same period, I thought I might find in that Bible some references to his theory of the hybridisation of the human species.

I had put in order the bookshelves in my room. I took down that eighteenth-century Bible, and studied it until midday.

It was time wasted, disappointment and bitterness. However much I racked my brains with theories, I realized I was not able to understand the mystery that had been kept hidden for so many centuries from the prophets of the Old Testament and also those of the New.

§ 196 *Yet I knew I would succeed, because in 1928 Fr. Mateo Crawley, at the end of a meditation that he gave us clerics, predicted to Albino Luciani, a seminarist of the first year of the 'liceo classico', that he would rise to the highest levels of the ecclesiastic hierarchy, and also predicted of me, then in the 1st year of theology (and my place in the chapel was two yards in front of Luciani), that the Lord would reveal to me secrets of the Bible. He also foretold adversity for me, but added that the Lord would support me and console me by His revelations.*

I also remembered how, back in 1922, Fr. Giovanni Calabria of Verona told me that "in old age I would have to write an important book on Biblical Genesis" and insisted that I write it without delay.

But now, so many years had passed, and the sad occurrences that had befallen me taught me that I was no longer a person suitable for receiving a revelation.

§ 197 *I closed the Bible at midday and, after a light meal, went to rest in the room adjoining my own on the bed that had been my poor mother's, dead a few months previously.*

Lying back, I began to recite the words of Psalm 50, the 'Miserere' of King David: "Et in peccatis concepit me mater mea", in sin did my mother conceive me. I rebelled at that thought, and found it absurd that an act of love blessed by God could be a sin.

The phrase, then, must have another meaning. What? Had it perhaps something to do with 'original sin'? What did this mysterious sin consist in?

And meditating upon it, I stopped at the following verse: "incerta et occulta Sapientiae tuae manifestati mihi", You, Oh God, have manifested to me the mysteries of Your Wisdom...

"Lord, You have not yet manifested to Your Church the mystery of 'original sin'! If you revealed it to the prophet king David, why has he not recorded it?"

I went to sleep, and punctually had a 'prophetic dream'.

Scenes of daily life

This was the 'dream':

§ 198 *I found myself in a little yard, a few meters from its entrance⁹⁴. On the right was the front of a cottage, in front of me an embankment which was about six meters high and five or six long, which came down vertically and joined a low wall which, in a semi-circular shape, on my left, made the boundary of the yard on the other two sides. This area commanded the plain beneath, to the South and the West.*

In front of me, a little beyond but still near the entrance, I see a female animal with an upright posture, about a meter high. She was black and hairy, the hair being not close and smooth as on monkeys but thinner and ruffled like the hair that men's bodies show from puberty at the top of the limbs.

She holds in her arms her infant, short-headed and without nose or chin, which amuses itself by moving around with its right hand the long horizontal right ear of its mother, which brushes its shoulder and irritates it.

On her left are two other females standing, and I see in profile their smooth-skinned faces, without chin or nose, and with hair that goes down at the back to the neck, and in front to the eyes. They are a little taller than the first female and are looking toward the centre of the courtyard. I see them from the hips upwards, so that I can observe over their heads what they are looking at.

§ 199 *Four pups of the same species are moving on their hands and knees around a little human Creature, plump and rosy, whom I see from behind, standing up and laughing happily. Her age is a year and a half or two.*

A little later I saw she was a Baby Girl.

It seemed to me that the biggest of the little males was teaching the others to move in circles around the Baby and when passing in front of her to make a double genuflection and a deep bow.

In addition, on the side opposite me there is a fine Youth, entirely naked, with sunburnt and gleaming skin, beardless, but with black hair that goes down to his shoulders.

⁹⁴ We have seen that this dream was received two years before the great vision already recorded, but the scene refers to an episode occurring a year and a half or two after the birth of the Girl Baby. Hence, Adam, who in the previous revelation was thought to be 15, should now be about 16 or 17.

He climbs over the little wall and, moving across the scene, goes and sits on the bench with his shoulders resting on the wall of the rustic construction. He stays looking at the scene.

The biggest of the pups, black and hairy and with big, bare ears standing up above his head, moves in a free and easy way.

Before the Youth he makes a double genuflection and a deep inclination and then does the same in front of the little human Creature. Then he goes off towards the bottom of the yard, making agile cartwheels.

Another cub, a little smaller, this time a female with the horizontal ears, tries to repeat the movements of the male, but does so in a more inhibited fashion.

The female ‘sui generis’ of the pre-human species

§ 200 *I now see a different female, an exceptional, unique example of her kind: not hairy except at the top of the limbs, and not black but yellowish. I had not seen her at first because she was crouching near the external part of the yard, on my left.*

Her ears are not erect like those of the males, nor completely horizontal like those of the other females. They are indeed disproportionally large, but only the upper four cm is bent outwards horizontally, without the edge of folded cartilage.

Her mouth when shut does not seem wide as in the case of the others like her, but when it is open one sees the four canine teeth a little longer than the others.

She has long forearms, but the hands are less rough.

Her legs are short and stumpy, but not like those of the other specimens of her species.

She is short-headed, with dull light-chestnut hair, going down to her neck at the back and to the eyes in front.

But beneath that low forehead is a pair of human eyes and human cheeks. Compared to a woman of today, she looks between twenty-five and thirty years old.

She checks the little ones whenever one of them ventures to touch the Baby. She goes forward in jumps. She does not walk on her legs, but using her arms as crutches, she progresses by bringing her seat forward at every jump.

The most enterprising of the little ones is the larger male. When the smooth-skinned female comes among them, he makes off quickly, turning cartwheels.

The Girl Baby was ‘conceived immaculate’

§ 201 *As soon as I saw her, the Voice spoke words that I do not remember exactly, but the sense was:*

“THAT HAIRLESS FEMALE IS THE MOTHER OF THE BABY CONCEIVED IMMACULATE BY THE DIRECT INTERVENTION OF THE CREATOR UPON THE FORMATION OF THE FEMALE GAMETE AND THE MANNER OF HER FERTILISATION WHICH WAS BY THE ACTION OF THE YOUNG MAN ‘IN SIMILITUDINE NATURAE’,” meaning, by a contact in conformity with the laws of nature, but in sleep as is said in the Bible.

The white, hairless woman makes the double genuflection and deep bow before the Youth and compels the black pup to repeat the ceremony. Then she goes back to the corner she had come from. Two other pups, the last to come, move on all fours round the little human Creature.

The biggest pup comes in again, and repeats the ceremony, but confusion follows. Perhaps he touches the Baby on her feet, or else she wants to play with the little ones, because she leans towards them. There follows a new intervention by the smooth-skinned female, who returns from the corner where she had gone to squat down.

But this time the female comes too close to the Young Man, and, after another act of adoration with a deep bow, it seems at first that she wished to touch him on the knee; then she tries to do so, bringing her head forward between his knees as he sat.

But he chases her away, and this time she raises herself on her feet and goes back to her place; but, passing beside the Baby who was intent on looking at the little ones as she leant towards them, she gives her a little slap to unburden her humiliation upon her, as she goes on her way.

The Baby goes crying to the seated young Papa, and stops at his right side. I hoped he would take her in his arms, or at least caress her. Instead, he remains looking at the white female as she goes away.

The plain beneath the promontory

The scene changes.

I saw this last scene from a higher level, no longer from the yard where earlier the Young Man was sitting on the bench, but from the wooden gallery above the house-front against which he had been resting his back. This gallery did not project from the front wall but was re-entrant from it, and covered by the roof.

From there I could see, towards the South, a large plain, which, from the foot of the height I was on, stretched away for three or four km until lost from sight in the mist. It was bordered by two large diverging furrows throughout its length. Its breadth seemed to be fifty meters at the beginning; further on, it seemed wider.

It was all covered by a self-sown yellowing harvest: bread was assured, and also fodder for the useful animals. It was a vast plain of wheat, crossed by some irrigation ditches in the nearer part and also along the middle line.

In its western part, and near the height I was on, the field narrowed to being a garden with various kinds of vegetables.

Beyond the garden, up to a distance of a hundred meters, I saw a row of five or six little huts, a meter and a half high, surely made by the Young Man for those females and their offspring. There was also a larger one in the middle of the garden, perhaps to shelter the gardening tools.

The Youth appears on the gallery from the South end. I follow him as far as its opposite end. From there a ladder goes up above the embankment. He climbs up and, turning to the left, goes across the terrace as far as its end (beyond the entrance to the dwelling with the treasures which I saw in the great vision). I go along it with him and enter a recess that received light only from the entrance.

The roof was made of large stone tiles of yellowish sandstone. The dwelling had evidently been excavated along a ledge, and walled in its outward part throughout its length.

On the inside, the left-hand wall along which I was walking was covered by mortar of grey sand over a black undercoat, not well smoothed, the purpose of which was to make it waterproof. On my right was a bed, thirty or forty cm high, which backed on to the rock wall.

Now I find myself in the inner part of the dwelling. The Young Man lies down with his feet toward the entrance. I see him, foreshortened, from behind his head, very near, on his own level.

The Baby Girl is innocent regarding original sin

§ 203 *The little Girl appears at the entrance, naked. She stops a moment. Then she comes forward with the uncertain steps of a baby of a year or eighteen months, perhaps also because of the roughness of the floor. When she passed beside the bed, I expected to see the young Papa give her a caress, but nothing happened.*

I had already understood that the Young Man was the Head of the Line, Adam.

I did not want to look at the Baby because she was naked, but a Voice said to me:

“LOOK AT HER! SHE IS VERY BEAUTIFUL.”

She was indeed very beautiful. She had a chubby face, with features so delicate, harmonious and well proportioned that they made me smile. Her limbs, too, were plump and well proportioned. Her skin was smooth and pink, though of a less intense pink than that of her Father.

I saw her well although looking against the light. She seemed to be barefoot, but perhaps she had sandals.

She went along the side of the bed, went over to the place where I was, and proceeded towards the end of the room; I did not see her again. I think she must have had her bed behind me.

“REMEMBER THAT SHE IS INNOCENT,” I hear. “REMEMBER IT!”

I did not understand that these words referred to the deed about to be done.

The “bridge” female

§ 204 *Instead of the child, I saw a shadow appear and disappear twice, thrice, at the entrance to the grotto. The third time, I saw it completely framed in the light of the entrance. I did not see it well against the light, but those long ears, with their horizontal points, made me realise it was the hairless female I had seen in the yard.*

The Baby could not have got up there by herself; she was certainly brought there by her mother, whose habit it was to stay outside the entrance because the Young Man evidently did not want her in his sleeping room.

The repeated appearances of her head in the entrance must have corresponded to as many vocal signals, because she showed her tongue. She was certainly muttering like a cat on heat. It was her season, foreseen by the Young Man.

He “harkened to that Voice”, encouraging her, I suppose, the first, second and third time that she had shown her head at the entrance. Then I saw him raise his head, and also his shoulders a little - he was lying on his back - and look at her for some moments. Perhaps he invited her.

It was then that she decided to come in.

The accustomed Voice intervened, saying:

“BRIDGE.”

I remained thoughtful. What link could here be between what I was seeing and a ‘bridge’?

I gave up trying to understand and again concentrated my attention on the female in front of me.

The ‘Original Sin’

§ 205 *I saw her only from the hips upward, but then, from her movements, I understood that she put first one knee on the bed, beside the Boy’s feet, and then the other knee on the other side.*

Then, using her long arms as crutches, she pushed herself forward above the Man's body, until she showed her breasts above his face as if she wished to offer him her own 'fruit', that is the milk from her breasts.

When she leant over him I saw her face a palm's width above my eyes.

That flat head, that short hair going down to her eyes, those enormous horizontal ears, that mouth with the lips separated back to the root of the jaws, and especially those large, bulging eyes fixed upon me, all made me shudder.

At that moment I was startled by a din that seemed to repeat a sound like 'pecc... pecc... pecc...' (which in Italian would correspond to the first syllable of the word 'sin') produced by the starting up of a big lorry parked beside my house.

I instinctively drew back and woke up.

I also was lying supine and had the impression that the yellowish female was above me as though she had come on top of me. What a horror!

At the same time a powerful Voice, accompanying the roar of the engine and the gears, said:

"PECCATO: ORRRR...ENDO, ...ORRRR...IBILE, ... ORRRR...IGINALE."

(Italian for: 'horrendous, ... horrible, ... original sin'.)

The big lorry left with a mechanical clatter, as though some bit of iron was repeatedly striking the mudguard.

I woke, exclaiming:

"Lord Jesus, mercy! And the boy is in love with a witch like that?"

§ 206 *No, he was not in love with that pre-human female.*

He was only under the illusion of being able to generate from her a beautiful creature like the Baby Girl.

He sees (because he has used his eyes) that the wild tree was beautiful (compared to the other females) and to be desired for arriving at knowledge (that is, to a fruitful relationship) for having other children (Genesis III,6).

I did not see the Young Man suck the fruit, that is the milk, of the tree, nor did I see him eat of it. That was intuitive.

I thought, "Inimicus homo superseminavit zizanium". Only a rebel could sow tares over the field of the Lord, which is Human Life!"

And I reflected: "Qui potest facere mundum de immundo concepto semine?", and who if not God can again make clean what has been conceived from an unclean seed?

Thinking again of the din (pecc...pecc...pecc...) of that engine starting up and of the three words heard together with that noise, especially of the last with that prolonged 'r' of the word ORRR...IGINALE, I am persuaded that the coincidence of the word with that onomatopoeic din which startled me up, was all pre-arranged.

§ 207 *I had almost forgotten many details of this 'dream' when, two years after the great vision of 1972 and four years after this revelation, I had another 'dream'. This concerned 'The evening of the fatal day of Abel's death', and I will describe it further on.*

That 'dream' had a precise reference to this one, with respect to the Woman. In that revelation I said "I would like to see her, because I never have."

"YOU HAVE SEEN HER," was the answer, and I saw again the Baby in the courtyard and in the sleeping recess with the father and I heard again the words:

"REMEMBER THAT SHE IS INNOCENT!"

The Lord wished to bring me back in memory to this revelation (of the 'original sin') because the fact of the Woman's disconnection from this sin is fundamental for the understanding of the whole Revelation of the Old and New Testaments.

The hybridising of the Human Species created perfect

§ 208 *If Adam had not had the illusion of being able to generate human persons from that pre-human female - something that could not be done without intervention by the Lord - then, once his generation had passed the problem would no longer be presented, on account of the genetic incompatibility of the two species.*

If the Head of the race had not generated from the female ancestor, she would not have caused with her chromosomes an unbalancing of the human species. Instead, the animal instinct that came into the genetic patrimony of mankind will be the evil genius of the human soul.

This, therefore, is why obedience to God was so important. The Young Man could not know the laws of genetics, and God was not obliged to explain them to him, but only to give him an order and make him understand that if he disobeyed, his species, as a pure species, would find death, and extinction. And that is what happened.

It was impossible for the perfect Man to generate from the common ancestors. The chromosomes, like the points of a zip-fastener, can only combine together if they are paired or, at the most, if on one side there is only one extra.

Hence, between the human species and the pre-human there was no possibility of hybridising because the difference of two chromosomes made the linking together of the whole fastener impossible. "You may freely eat of every tree of the garden..."⁹⁵: these words conceal a truth in the genetic order: the chromosomes and genes of the human reproductive cell could not link together with those of the reproductive cells of the ancestor females.

They could take root only in those of "the tree of the knowledge of good and evil", that is, of that exceptional, unique joining link which had to remain a 'one-way bridge', and not be used in a forbidden direction: the penalty being the ruin, the death of the Human Race as a pure species.

Once the danger connected with that female had passed, the two species would have been able to co-exist harmoniously.

Hence the peremptory forbidding of 'eating' the fruit of 'that tree'.

The Young Man disobeyed. He thought himself a god on Earth and wished to act like God, not knowing that, after the cutting of the umbilical cord linking the Baby to her pre-human mother, "God rested from all the work He had done". He had finished His programme of direct creative intervention, having achieved his end in the creation of the Human Race.

To wish to do as God had done was the fatal presumption of the first Man, who thus created a 'bridge' between the two species, opening the way to a regression of the human species from which we have now not completely recovered.

Adam did not know that children inherit the characteristics not only of the father but also of the mother, in equal proportions.

He thought, as has been thought up to relatively recent times, that the female was only the 'locus aptus', the place fitted like a furrow in the earth to make the seed develop. His ignorance of genetic laws is no justification for his sins of disobedience, presumption, and animal incest.

Cain, the fruit of this forbidden relationship, as I was given to see in the third, sixth and seventh revelations, will be in all points similar to the sons of Eve's sisters, because he will inherit the physical characteristics of the species of the ancestors, from his mother. He will be dark, hairy, short-skulled, etc.

⁹⁵ "This was a theoretical hypothesis - Fr. Guido explained - that was not meant to say that Adam was allowed to couple with other ancestor females apart from Eve. It would be unlikely, a monstrosity rather! God does not provoke anyone to evil".

But he will inherit from his father his psychic and intellectual characteristics, to the degree of which he is capable. That sin, in fact, was the origin of the hybridization of the Human Species with the sub-human species of the ancestors.

This bastardizing would have led to the extinction of the pure Human Race and to the total brutalization of the hybrid race if the Creator, "by whose work all things were made" had not intervened 'in extremis' by eliminating with the Flood, so-called universal, or with several floods, all the individuals beyond recuperation; and if he had not guided the re-evolution of the few who were less contaminated by hereditary taints.

So it is only in this case that one can speak of 'guided re-evolution'.

Consequently, the hypothesis or theory maintained in the eighteenth century by the Count of Buffon was correct. He was a believer, and believed in the Bible where it says that Man was made 'very well' by God, and not in the condition of an animal on the way of evolution; and that mankind was corrupted from the first generation on account of hybridizing between the two species through the 'link' or 'bridge head'. Did Leclerc have a profound intuition or a revelation? If he had said he had had a revelation he would have been ostracized! I have known the burden of being shut out...!

§ 210 *Having been present at the 'original sin', I understood the real significance of circumcision: Adam's 'rib'⁹⁶ sinned, and the 'rib' of Abraham and his sons was circumcised.*

I also understood that Baptism is not a substitution for circumcision, nor is circumcision a substitute for Baptism:

1) Circumcision is an act of reparation for original sin: it is a symbolic act of submission and obedience to God in contrast to the self-sufficiency and disobedience of Adam;

2) Baptism on the other hand is a formal act of adoption as a 'son of God', after submission to Him. The disinherited is re-admitted to the rights of inheritance. The circumcision should come before the Baptism.

Saint Paul, though he had come to understand that spiritual death had come into the world by the fault of 'one Man', opposed circumcision because the true essence of the original sin had not been revealed to him.

Circumcision should not be understood in a weakened sense as an act of mere observance of the Law, but must be the sign of a conscious wish to be ransomed from the state of illegitimacy before God. Circumcision is the expression of a man's will to bind himself in a personal alliance with God, to which God will reply by adoption as a son in Baptism.

⁹⁶ From adolescence, Fr. Guido had an intuition that the allegorical expression in Genesis (the rib) concealed a genetic meaning. He was helped by the idiomatic expression of his native district, where 'costa' or rib indicates the male member. Fr. Guido considered it useless to use a metaphorical term as a basis for biblical exegesis. First, he said, one must understand the concept concealed behind a euphemism, and then one can make an adequate translation. He had, in fact, understood that "if the Woman was taken from the 'rib' of Adam, then she was his daughter".

ABEL'S LAST MEAL

*SIXTH REVELATION,
received at Chies d'Alpago in 1974
in the form of a dream, the fourth, two years after the vision.*

(Editor's note) From 1972 to 1974, that is, between the 5th revelation (the great vision) and the 6th, there was a two-year interval. The Lord was waiting for Fr. Guido to understand and absorb the two essential concepts of the foregoing messages:

1) That the First Woman had absolutely no part in the original sin, though in the Mosaic Book of Genesis it would seem that it was really she who was responsible for the fall of the Head of the Race.

Fr. Guido holds that this misunderstanding in Genesis is not to be attributed to Moses, but to the hagiographers of the period of King Solomon who, influenced by the culture of their time, would have re-touched the original text, making the responsibility for the original sin fall on the woman when instead it was due only to the first Man.

These hagiographers would have found a likeness between the temptation provoked by the 'female' of the original sin and the influence that the Queen of Sheba then had over King Solomon, a malign influence for the Hebrew people.

2) The second concept, which for Fr. Guido was equally difficult to assimilate, was that the female figure called Eve in the Bible was not The Woman but that 'female ancestor' which he had seen giving birth to the Baby Girl and was "THE MOTHER OF BOTH OF THEM" (§ 125), Adam and the Woman, the first human beings; the 'joining link' between the species of the ancestors and the Human Species. Regarding her (Eve) it was also said by the Lord that "SHE SHOULD HAVE REMAINED 'HEAD OF THE BRIDGE', BUT THE PRESUMPTUOUS AND DISOBEDIENT MAN MADE HER 'BRIDGE'" (§ 97), when she became the 'LINE' (§ 178) for the Man and caught him on the hook. These were all expressions that still needed to be interpreted. As a matter of fact, the Lord never called that female Eve nor did He call the first Man Adam. In the same way, He never called Cain and Abel by their names.

So one can understand that for Fr. Guido it was not easy to reconstruct the facts. For him, they were laborious years in which he had to expend all his energy in linking up in a coherent way the events shown him in the revelations.

His only comfort was the Lord's promise that He would help him "TO REMEMBER AND TO UNDERSTAND" (§ 182). Hence, he also had confidence that sooner or later he would arrive.

To us who read his account already put in order, everything seems logical and clear. But let us try for a moment to enter into Fr. Guido's state of mind, firmly convinced as he was that the whole Bible, and therefore the Book of Genesis, was the Word of God and could not be altered.

If the Lord had not often reassured him and had not told him that He was revealing to him "THINGS NOT REVEALED TO OTHERS" (§ 51), that He was "TEACHING HIM TO READ BETWEEN THE LINES THE THINGS HE DID NOT UNDERSTAND IN HIS BOOK" (§ 44) and that this was "A REVELATION LIKE THAT UNTO MOSES" (§ 51), and if He had not encouraged, supported and guided him, enabling him to see again parts of scenes not understood, then there is no doubt that Fr. Guido would have given up persevering in his efforts.

It was just this that the Lord wanted: to teach him to reason, to deduce, to collate, to use his mind as well as his heart. He could have simply told him "Look, this is Eve..., this is Adam..., and things went this way and that way..." But no! The Lord did not wish him to be passive.

He wills each of us to enter into His reasoning after understanding the 'why': that the Truth shall be an acquisition that has been desired, reasoned; and even if painfully; it will have been done in freedom and by use of the will.

This period was for Fr. Guido one that alternated between sufferings and infinite joys experienced whenever he reached some new understanding.

Only when the fundamental points were clarified and assimilated did the Lord take up again His teaching which, being now easier, was concluded in the space of a year.

Only Abel and Seth, not Cain, were generated ‘in the image and likeness of God’

§ 211 *Always in obedience to Pope Paul VI’s repeated exhortations, I continued reading the Bible and the various commentaries on it, written by good exegetes. Many problems presented themselves to my mind.*

In Genesis (IV, 3-6) I found that the two brothers “offered sacrifices to the Lord”; and the liturgy of the Mass also refers to the Sacrifice of Abel as “a sacrifice pleasing to God”.

But in the last verse of the same chapter I found that only at the birth of Enoch, the son of Seth, only then “people began to invoke the name of the Lord”. The contradiction seemed evident: how could Cain and Abel have offered sacrifices to the Lord God if invocation of the name of the Lord only began with the birth of Enoch? One does not, in fact, offer a sacrifice to God without invoking His Name. And why only at that time? There was a secret to discover.

§ 212 *Another thought worried me: what had happened that was so serious as to cause Cain to kill Abel? The discovery of ‘the mark of Cain’ gave me a desire to know this character rather better.*

One night I lay down in bed meditating the ‘Song of the Sword’, in the Hebrew version: “I have killed a young man for hurting me” ... “Cain shall be avenged sevenfold ...” (Genesis IV, 24)

I asked myself whether Lamech, that Lamech descended from Cain, having well weighed up the matter, repeated a refrain that recalled his fratricide ancestor who had killed Abel ‘for a light offence’ received. Had there been a provocation? A quarrel?

But a light fault can be a joke! Among brothers who live together in a family it often happens that the stronger does not put up with the tricks of the weaker and reacts violently. But to reach the point of killing, it must be supposed that Cain was not a normal person.

Cain was envious of his brother, perhaps, because of the preference that the Lord showed for him? But the Lord God does not expect of a defective person what a normal individual can offer when he has the means. God does not humiliate anyone.

The Book of Wisdom says, and St. Paul repeats it: “Apud Deum non est acceptio personarum”, God does not show preferences.

Only of Seth is it said, in chapter 5 verse 3, that he was generated by Adam “in his image and likeness” and that he was to take the place, not of the first-born Cain, but of Abel. Why?

To answer these queries, just when needed came the vision I had ‘in a dream’.

The first family together during Abel’s last meal

Here is the ‘dream’.

§ 213 *I was in a dark place, and found myself looking through a little window open to the daylight on to a short stretch of ground of which I could see only the opposite end. This was bounded up to two or three meters high from the base, by some tree-trunks standing in file along the path curving round the outside of the courtyard, the same yard already seen in the ‘dream’ of the ‘original sin’.*

I was about a meter away from the little window, which measured about 30 cm wide and 10 high. This made it impossible to see a wider panorama, but it was enough for me to understand that I was within the angle formed by the cottage and the embankment.

From my right, from beyond the corner of the embankment, the Man appeared, at a distance of seven or eight meters away. He was very tall. He was red and perspiring. A tunic of hairy animal skin hung in front of him, like an apron hanging from his left shoulder and tied under his right arm, covering him down to the knees.

He went a few steps, turned about, and sat on the bench which stood on my left, resting his back on the wall of the cottage, under the gallery. I could see him from the hips upward.

His hair was long, down to the shoulders, and black. He had a slight beard which framed his cheeks leaving free a large part of his cheeks and the neck completely, and a moustache not very long but of a precise shape, a sign that it was dressed by nature and did not grow more than so much. He was looking forward in the direction he had come from.

§ 214 *There appeared in the yard on my right, above the lower edge of the frame which limited my field of view, and three or four meters away, a pair of upright black ears which I thought belonged to a dog. They disappeared below the edge for a few seconds, then reappeared in the middle.*

I noted two restless eyes; they belonged to a monkey-like head. The chin was not at all pronounced. Then I saw it was an anthropoid, an ancestor.

He came a little nearer to the Man, disappeared again under my window sill, and came up again in front of the Man, moving his hairy arms in the act of offering him something which I did not see. He bent down as though to lay on the ground something I did not see and, straightening up, went to sit at the Man's right.

After some moments I saw appearing, again from the same side, the top of the hairy head. This also disappeared beneath the sill, and, like the previous character, got up, made a few steps toward the Man, disappeared a second time, and rose to go beside the Man.

I saw its face. It vanished downwards for the third time, came up again, and then I saw it fully.

It was a Boy Baby, two or three years old, lively in his movements, quite bare, pink and plump, with a beautiful face and limbs perfect in shape. He made a gesture with his arms as though lifting some weight from the ground and offering it to the Man.

I did not see what it was. He dropped it on the ground and then in an agile fashion jumped on the seat and stood on it, on the Man's left.

I understood that the first was Cain and the second Abel⁹⁷.

The thought came to me that their thrice repeated lowering was due to the fatigue of carrying a weight, and the need to put it down to catch their breath; but it was not so. I then understood that they had offered the Father their gifts after a triple genuflexion.

I was observing the characters in a row, from one side, especially that hairy creature who was hardly two meters away from me.

§ 215 *"That is Cain and the other is Abel," I said, "but where is his mother? I would like to see her. I have never seen her."*

"YOU HAVE SEEN HER," said the Voice. I answered:

"It doesn't seem so; I have only had a glimpse of her at her birth, in the hands of her Father."

"ALSO AFTERWARDS."

At that moment, there came to my mind the Baby Girl coming into the grotto, with her ancestor mother following her, and I heard again the two words: "IN THE REVELATION OF THE ORIGINAL SIN" (§ 205), and then the final words, "LOOK AT HER. SHE IS VERY BEAUTIFUL. REMEMBER THAT SHE IS INNOCENT! REMEMBER IT!" (§203). My invisible Interlocutor referred to the first 'dream' that I had forgotten, thinking it a product of the imagination.

⁹⁷ Fr. Guido can understand that because, at that time, he had already seen the vision of the death of Abel.

Thinking of it again, I reconstructed the scene. I had seen the Baby Girl in the yard surrounded by the ancestor-pups, looked after by a mother whom, at that time, I didn't know was Eve.

Then I remembered her walking with unsteady steps into the Man's alcove where she passed beside his bed and disappeared behind me.

The Woman

§ 216 *Unexpectedly the little window came nearer to me, and hence the area seen through it became larger, to measure roughly 50 by 70 cm.*

On the left, for the full height of the frame, appeared the lower edge of a tunic or a garment of animal hide which prevented me from seeing the three characters.

From under this skin there protruded the ankle of a human leg, well shaped, bare, pink and glossy, the right leg. I saw it from the ankle up to halfway up the well-turned calf; this was uncovered, further up it was hidden by the tunic of the hide. The knee, hidden by the hide, was on the level of the upper edge of the visual frame.

Slowly, as if in slow-motion, the other leg came forward, and the first one remained uncovered in the position of the slit at the back of the tunic, up to behind the knee. It was in the foreground, and covered all the visual area.

"It is the well-formed right leg of a well-covered woman," I said. "She must be of tall stature and heavily built."

I bent down so as to see more of the upper part of that person who was moving so slowly. The screen rose up and widened in a couple of seconds, and I was able to see her face.

She was a very young Woman, and very beautiful. From her pink and chubby face she seemed about eighteen, and she was about 1.80 meters high. After the seventh revelation I understood that, comparing her height with the Man's, she had not yet stopped growing.

She was wearing, as a sort of purse, an animal skin roughly shaved of hair in front, hanging from her neck. When she turned to sit down I saw that the skin was closed at the back by two fastenings, one at the level of the ribs and the other at the pelvis.

She slowed her steps because she was intent on stirring a piece of steaming meat in a fibrous, yellowish liquid, in a skull that served as a plate. From its shape, the meat looked like a large chicken leg.

That purse was very full in front and, imagining it to be the skin of a female kangaroo, I thought she might have placed in its pouch the food for all four members of the family. But soon I realised that she was in an advanced state of pregnancy.

While the young Woman moved beyond the field of vision of my window, I saw that she was trying with her left hand to tighten the fastening at her back which held the two sides of her garment together.

She had black, glossy hair, parted in the middle and gathered together at the back of the neck, and falling down her back.

She passed in front of Cain, and I saw her legs, straight and well made. When she came close to the Man she leant over. At the first moment it seemed to me that she fell on her knees; but I did not see her movement completely because I saw her only from the middle of the bust upwards.

I hoped that the Man would give her a hand, but he made no movement and she rose by herself, with an effort.

I then understood that the young Wife had made a double genuflection before the Man as had the ancestor pups, and also her ancestor mother when She was an infant.

She offered him that leg I mentioned, then drew from the pouch a yellowish disk with little black spots on it, as wide as two palms of the Man's hands. When I saw him tear off a

piece and eat it, I understood that this was bread baked between two hot tiles under the ashes, and cooled. It was 2 or 3 cm thick.

The Lady gave food to the Baby (Abel) and to Cain; the little one stayed eating standing up on the bench, on the left of his papa. Cain took his portion of bread and meat and stayed sitting on his father's right.

The Woman gestured to him to leave his side so as to leave that place to her, but he did not want to move. Then she took him gently by an arm, and lifted him and put him down a little nearer me, and then sat down on the Man's right.

§ 217 *Meanwhile I heard a subdued voice:*

"THE FIRST FAMILY."

Cain had such a really coarse way of eating that I felt disgusted. He ate with his mouth open. I think his palate must have been only slightly curved because at every movement of his tongue and jaws, crumbs and saliva escaped from those lips open right back to his ears. How could he have been able to speak correctly?

The meal was soon over. The Man bent forward a little to his left, stretched out an arm downwards, and when he drew it back I saw he held two eggs. He drank one and threw the shell away in the direction the little ones had come from, which I suppose was the other entrance to the yard.

He picked up others, but I did not see how many because at that moment the Baby got down to pick one up. Cain too made a move, and the Woman, who also was bending forward, gave one to him and then drank one herself.

The pretext that provoked the killing of Abel

§ 218 *Abel jumped down again, passed in front of his Father, a little to his right, bent down and then stood up with an apple in his hand. He climbed up on the bench again, bit the apple, looked at it, and threw it away. He came down again, and took another apple.*

It was Cain this time who offered an apple to the Woman. He was sitting on her right, hidden from his Father, and every so often he leant forward to see what was going on... When he saw Abel's disappointment with his first apple he sat back, sneering.

The second apple that Abel started to eat on his bench produced a lively reaction from him. No sooner had he bitten the apple - which he thought was a fine one - than it split in two. He held one half in his left hand and, letting the other half, attached by the peel, hang down, he stretched out his arm to show his parents how it was all rotten beneath the skin.

Cain saw, and sat back, sneering. His smile had something malignant about it, with those lips in that chinless mouth and those cunning eyes bulging out under the eyebrows. I realised that he was enjoying his crude joke and I understood why the Man did not bend down to take an apple. Perhaps he had seen Cain when, instead of taking apples from the tree, he had gathered them from the ground. Or perhaps he had seen at a glance that they were worm-eaten or rotten.

Seeing the Baby's reaction, the young Woman had stopped eating her apple and bent forward to find another for him.

§ 219 *Twice, while the Woman was leaning over to gather apples, Cain shifted his position nearer to her to peer between her legs. The fold of the hide had shifted to the inside of the right knee. The Man noticed it and she arranged the fold so that it now stayed in place.*

By moving she left Cain in the open: he was sitting at her right and did not reach the height of her armpit.

Meanwhile the Baby had joined together the two halves of the apple and was now standing on his Father's left thigh. Steadying himself with his left hand on his Father's

shoulder, with his right hand that held the apple, he made his Father bend his head forward and incline as far as possible, so that on tiptoe he could look over his Father and see his brother about a meter away from him. Then he threw the apple at his head, it broke on impact into four or five pieces, which scattered around.

Perhaps Cain expected another blow, because he bent down, covering his head with both hands. When he removed them, he looked towards his little Brother, who had now got down and was running towards the entrance to the yard by which he had come in.

§ 220 *Perhaps the Baby said he would like to go and play, or that he would go and get some good apples for himself and his Papa. But to Cain his flight seemed due to fear of a reprisal, and he thought it a good opportunity to produce one, out of sight of his Father: he was the Guardian of the Garden, in which the shoots of the 'Tree of Life' were precious to him. He got up, put his left hand on the ground, made a caper, and then another and another, and quickly went out of the yard behind Abel.*

Seeing him running past me, while the Father stayed motionless, I could not refrain from calling to him:

"Stop him! You know he means ill. It is up to you to guard the fruit of your Garden."

After a few seconds the Woman stood up and looked anxiously towards the exit. A presentiment? Or did she hear cries from the Baby?

Turning to the Man she gestured to him to go and see.

He seemed to be saying that he was tired after his work, and with some satisfaction pointed to the buildings constructed. She, touching her belly, seemed to be telling him that, if her daily work at domestic tasks produced nothing to see, she had in nine months produced a more precious edifice, and was about to bring a second one to the light of day, and was not able to go and look.

With a gesture, followed no doubt by some words, the Man ordered her to go and see. She began to run, but after three or four steps she slowed up, moved her hands to her chest and, when she reached the edge of the courtyard, lifted them to her head and then raised them up towards the sky, a sign that she was still in a close loving relationship with the Lord. Then she dropped them to support her belly. She bent down and was about to fall, but the Man with two bounds came up to support her.

Here the 'prophetic dream' ended, and I was left with deep impressions.

The 'Lord-Master', the 'Dominus Terrae', Lord of the Earth, 'Adham'

§ 221 *These last scenes foretell the birth of Seth, who came to light, perhaps prematurely, while Abel was dying.*

The vision I had in this 'dream' had given me all the answers I was seeking.

a) Now I knew what the trivial provocation was, that had brought Cain to commit that terrible crime.

b) Also I knew to what 'Lord' it was that Abel and Cain offered their gifts.

If the Bible says that "Cain and Abel offered sacrifices to the Lord", but then says that "only after the birth of Enoch did they begin to invoke the Name of the Lord" (and here without a shadow of doubt the reference is to the Lord God), then it means that the 'Lord' to whom Cain and Abel offered their gifts was 'Lord – rather – Master', and not the 'Lord - God', just as I saw in the 'dream'.

I had learnt that the term Ad-ham does not mean 'Lord from the earth', that is, 'coming from the earth' or made from the earth, but 'Dominus Terrae', 'Lord of the Earth', 'Master of the Earth'.

'Adham' is not a proper name but an attribute: a noble title like, for example, Camillo Benso conte de (count of) Cavour, where Cavour is first and foremost the name of the place or property from which his family took their title.

The ambiguity in the interpretation of this attribute, frequent in the first chapters of Genesis, had obscured the true meaning of that 'Lord'.

I was now strengthened in the conviction that in Genesis the term 'Signore' or 'Lord' is a term with different meanings, which sometimes stands for 'the Lord God' and sometimes for 'the Lord and Master'. We can know which Lord is referred to only by the context and by differences in the writing ('the Lord' used as a single term, but not always, and 'the Lord God', where it is a composite term).

This 'Lord' makes one think of that Lord who "came down to confound their tongues" in the account of the Tower of Babel, which cannot be God. "Nolite fieri sicut equus et mulus quibus non est intellectus", don't be like the horse and mule which have not the use of reason! It is absurd to think that God would harm men! That 'Lord' who made confusion in the tongues is not God: he is the first Man and with him those of his pure descendants, the "Sons of God", the "Giants" (Genesis VI, 4) who married, or rather coupled with the most beautiful daughters of the "sons of men" (Genesis VI, 2) and made themselves worshipped as 'gods' by the slaves, the hybrid men.

That was when the 'confusion of tongues' began, with the progressive deformation of language. That happened from the beginning onwards, that is before Noah, before "omnis caro corruperat viam suam", before all men had been reduced to being only 'flesh' (because from hybrid man God had withdrawn His Spirit), and found their own nature corrupted. Therefore also before all the inhabitants of the Earth had become hybrid (that is, before the Deluge – editor's note).

Thus, when every man on Earth was of a corrupted flesh, because the 'Sons of God' became extinct through assimilation with the hybrids, then the confusion of language among the peoples was total.

c) I also understood why Seth had to take the place of Abel and not Cain, the firstborn. Seeing Cain among the family, I had finally identified him.

To tell the truth, I had already seen Cain in a horrible 'prophetic dream' four years previously, in which Abel was killed, and which I will relate further on. But at that time I did not realise that the victim was Abel and the other Cain. Only after this 'dream' could I identify the two brothers.

Because Cain was not generated 'in the image and likeness of Adam', the 'EXEMPLAR' (§25) foreseen and preordained from eternity by the Creator, the right of primogeniture belonged to Abel.

This shows that, for God, primogeniture does not depend on a chronological precedence of birth, but on a greater likeness to the original perfection which, for us hybrids, is shown by a greater or less capacity for welcoming the supernatural Gifts and a deeper desire to know and love God.

This principle was valid also in the cases of Isaac and Ishmael, Jacob and Esau, and Joseph and his brothers.

d) I also understood from this vision one last thing. Seeing the Woman hold her belly when in throes, and become weak from pain, I meditated on verse 16 of chap.3: "To the woman He said: 'in pain you shall bring forth children'."

It is not true that the pain of childbirth is a consequence of 'original sin' and that a woman not contaminated by that stain would be preserved from it. Even the women of the pure species of the 'Children of God' gave birth according to nature and with pain as was seen in this episode; because every creature of the Earth, including those of the perfect

human species, gives birth according to the normal laws pre-determined by God which foresee pain in giving birth to offspring.

The phrase of the Mosaic Book of Genesis teaches us, rather, another truth: as a result of hybridising, among other things, an increase of pain in childbirth came as a direct result. This was because women of the type of Cain, by inheritance from the ancestors, had (compared with the pure Woman) wider shoulders and narrower flanks; and this made the exit of the baby's head less easy. It was for this reason that for hybrid women, giving birth became harder and more painful.

To this physical pain was added the moral pain of a mother who realises she is bringing into the world a spoilt creature who grows up irresponsible.

"In pain you shall bring forth children"! And what pain!

This prediction of Genesis is really only a 'sententia post factum', because God cannot curse anyone, as St. James rightly says, and still less can curse those who inherit the results of a sin they have not committed. For this reason Jesus loved so much the ill and the sinners!

Another example of 'sententia post factum' is the other verse (Gen III, 17) which says, "cursed is the ground because of you; in toil you shall eat of it... by the sweat of your brow you shall eat bread."

This too is a statement made with hindsight, because hybrid man, having lost direct contact with God as Father and Master, also lost the knowledge of how to cultivate the earth, make fire, etc... and no longer has the docile ancestors as workers in the fields.

Hence came further sufferings, more labour, more sweat.

THE DEATH OF ABEL

THIRD REVELATION

*received at Chies d'Alpago in 1970,
the second received under the form of a 'prophetic dream',
written in 1974 and re-written in 1982.*

(Editor's note) Readers are reminded that up to this moment Fr. Guido had received only two revelations:

- The first, with the title of *'The Mark of Cain'* (1968), in which he came to understand that Cain was a hybrid of an anthropoid aspect;
- The second, concerning *'The Original Sin'* (1970) in which he had seen that the 'original sin' was committed by the Man alone, with a female ancestor.

But to understand the identity of Cain and Abel he lacked the revelation of *'Abel's Last Meal'*. This is the reason why he did not at once go to the trouble of writing out the episode we are about to read. Only after 1974, that is, after receiving the revelation we have just read, did he take note of it and only after 1982, when the Lord made him see again some sequences from his revelation, which he had not understood at the time of this 'dream', did Fr. Guido write what follows.

Preliminary

§ 222 *When I had the revelation of 'The death of Abel', in 1970, I did not understand that the assassinated infant was the legitimate Son of the Head of the Race. I had thought him to be a descendant of Seth, and Cain an ancestor like all the rest. For this reason I had assumed that the ancestors were dangerous and perverse.*

The violent scenes in this dream made a very strong impression on me, and for this reason I had tried to forget it. Only in 1974, thanks to the revelation of "Abel's Last Meal", was I able clearly to identify the characters of this 'dream'. I could not yet know in 1970 that that lively Child about three years old was Abel. Only in 1974, when I saw him making jokes during the family supper and then run out of the yard looking for fruit, followed by Cain, did I understand his identity.

Only after the revelation (in the same year – editor's note) of 'The Evening of the Fatal Day' in which I saw that beyond the corner of the embankment the path went down to the meadow beneath, where the Man had built his henhouse, did I understand that that was the place where the Baby was carried by the ancestors when he was already dead.

But only in 1982, after the Lord had made me see again the tragic scenes of this 'prophetic dream' which in 1970 I had not understood, did I realise that the ancestors had a gentle nature towards the Man and were affectionate towards him and his family. I then wrote down all that I remembered.

The death of Abel

Here is the 'dream'.

§ 223 *The view did not allow me to recognise the scene in which the action took place. I could see only a group of young ancestors, perhaps six, perhaps ten, because some on the edge of the group appeared and disappeared beyond the scene. I think they were, apart from those two I saw drawn up before the Young Man to celebrate the birth of the Woman, those other three who were about to be born of the black and hairy sisters, and those who*

were certainly born of those sisters in the period when the Woman was growing to become the mother of Abel.

They were of varying heights, between fifty and eighty cm but the tallest of all, who arrived the last, measured about 1.10 meters.

They were fighting among themselves with fists, feet and teeth. Among them was a Baby Boy of a white complexion.

In that group I glimpsed scenes of homosexuality, sadism and bestial fury.

At the cries of the Baby and of the young Woman about to give birth who was calling him, joined to those of the Father occupied in helping her in birth pangs, there ran up first of all the ancestor playmates of Abel. They, trying to draw the child out of Cain's hands, dislocated his tender limbs by their violence.

Abel is lying dead on the ground. At a short distance there is also, lying dead on the ground, a little black and hairy being who had arrived among the firsts to help Abel and had been attacked, manhandled and throttled by Cain.

The little ancestor pups crowd around Abel and with their thin little arms try to make him stand upright; but the little lifeless Body falls back.

In that way they thought of bringing him to life! The little ancestors knew him as their companion in their games and probably had not understood that he was dead: perhaps they thought the Baby was asleep and wanted to see him awake; so they made useless efforts to get him on to his feet.

§ 224 *The last to arrive was a young male, already adult judging by his height which was about 1.10 meters, perhaps Eve's second-born son, born of a male ancestor after the birth of the Man and before the Woman. (He was probably the one I had seen at the birth of the Woman change his position, and made to move from the right to the left of the male adult, and therefore older than Cain).*

With a few shoves, bites and punches he succeeds in driving away the most furious of those still fighting with Cain, and the little ones move back a few meters. He then stretches a hand out over Cain's testicles: Cain stops and moves back.

The intervention of the tallest of the ancestors has quietened the group. He takes the white-skinned Baby in his arms and delicately lays him on his back on the grass. All the rest stand looking at the scene.

Then they move into a group again and furiously renew the attack on Cain; but meanwhile the Giant appears, and by his presence obliges them to control themselves.

I see the Giant standing still, looking at the pale, motionless body of the Baby.

I understood that the little dead Infant was the Creature of the Lord-Master. (In 1970 I could not imagine that that Baby was the son of Adam the Head of the Race because I thought Abel died when he was adult.)

I saw the dead Child at a distance of about two meters, from behind the young ancestor who was the last to come to his help. I saw him from above his head. The little Creature was on his back, facing towards me. I did not see the genitals which were hidden by the head of the young male standing in front of me. There was no blood on the upper part of the Baby's body which I could see. I did not want to prolong my gaze on Abel's poor little body, down there near the hen-house.

I woke up horrified, with the thought "Animalis homo non percepit ea quae sunt spiritus": the man-animal, like Cain, cannot perceive inspirations and feelings of a spiritual origin.

The ancestors were gentle, obedient and faithful to the Man and the Woman

§ 225 *This was a very sad 'dream', and that was why in 1970 I tried to put it out of my mind instead of taking note of it.*

For twelve years after 1970 when I had this dream up to the time when the Lord made me see again some of those scenes and what I had not understood, I assumed that the ancestors were dangerous. I thought the Baby had been their victim because of the way they tossed him about and then let him fall lifeless.

But after seeing again some of those scenes in 1982 I understood that the most aggressive of those hairy creatures was Cain. And thanks to that new intervention by the Lord I realised that Cain was abusing of Abel while the ancestor pups were trying to drag him away from him by force, thus dislocating all his joints.

And that is why they were uselessly endeavouring with their little arms to revive the Baby whom they loved and who had been the companion of their games. Only when he was already dead did they carry him down to the field near the hen house. They had fought to defend him, risking their own lives.

The ancestors, unlike Cain, were gentle, obedient, and respectful towards the Man, the Woman and their Baby, and intelligent and faithful more than our present dogs. Only Cain, with his mind twisted, frustrated and envious of his brother, nursed feelings of hatred and revenge, and also was deviant in his sexual behaviour.

Sexual deviations have their origin and cause in genetic corruption

§ 226 *Did that abnormal character Cain really wish to kill Abel, or only to punish him "for a light offence received from him" as the Hebrew version says? Probably there was, as well as the wish to take vengeance, also the desire to defile him.*

Cain's sexual instinct must have shown itself several times in the family circle if the Man and the Woman had to clothe themselves in hides. That insistent peering between the Woman's legs during "Abel's last meal", when the edge of the garment left a knee exposed every time she leant forward to gather an apple, was surely a sign of his latent passion.

Cain did not know how to control the "furor mali desiderii", the raging of the instincts. He was sensual, and seeing Abel distancing himself, ran after him to give vent to his instincts. The sin of Cain was a triple one, of pederasty, paedophilia and infanticide.

His only excuse is that he was deficient, in his body and his psyche.

I reflected: if the 'Original Sin' was committed when the Woman was eighteen months or two years old, it means that Cain was younger than the Woman by two or three years. And if she conceived Abel at the age of fourteen, then when Abel was killed (at about the age of three), she was about eighteen and Cain fifteen.

We read that monkeys, on the average, reach the age of fertility around their eighth year. We may presume that the ancestors were not very different from them. Cain, therefore, was adolescent as a man, but mature as an ancestor. Although the two half-brothers were roughly similar in height because physically they belonged to different species, the difference between their ages was twelve or thirteen years.

§ 227 *Was it terror at the idea of danger and death that convinced the Head of the Race that he could no longer control the situation? And was it from that moment that the extermination of the ancestors (spoken of in Genesis IV, 15) had its origin? - in a mad desire for vengeance and in the hope of containing the danger of a crime that might be repeated?*

But the Head of the Race did not kill Cain because the Lord had forbidden him to. For this reason, "...the Lord had given Cain a mark, 'SPEECH' (§193) in order that whoever met him (and that could only be Adam) would not kill him". So on this occasion Adam obeyed God's command to not eliminate Cain, because Cain was a son of the Man and judgment in

this matter belongs only to God. We know it with certainty, otherwise we hybrids would not have been born.

Instead, Cain was driven out towards the East because the Bible relates that Eve, his mother, had been driven eastwards before him; perhaps this was after she had weaned him or at the latest, when Cain could have shown a particular interest also towards her.

It is a logical deduction, because if Cain is a "MAN" (§ 233) (and the Lord defined him as being one in the revelation that follows) he had the same number of chromosomes as the human race, and hence could only generate from Eve.

From this unfortunate union were born sons and daughters, the so-called 'natural children of the Man,' or simply 'sons of men'.

Thus Cain was not chased out by the Lord God, but by the Lord and Master Adam, the Lord of the Earth!

So, the unhappy couple is formed: 'Eve, an animal like a woman, and the other, Cain, a man like an animal'.

Abel ought be numbered among the Holy Innocents; he was in fact the first martyr to come before the presence of God.

THE EVENING OF THE FATAL DAY OF ABEL'S DEATH

*SEVENTH REVELATION,
received at Chies d'Alpago in 1974*

(Editor's note) The 7th revelation, or fifth 'prophetic dream', has enormous importance. It happened a short time after the fourth 'dream', the one concerning 'Abel's last Meal'.

In the revelation preceding the great vision of 1972 the Lord intends to bring to light the 'Original Sin' and its immediate and remote consequences; but in the subsequent revelations, after the great vision, the Lord enters the fields of psychoanalysis and of responsibility: that of Cain, tainted, frustrated, with complexes and maliciousness, and that of his Father.

Preliminary

§ 228 *In the most unexpected circumstances there would come back to my mind now one scene and now another of what I had seen and heard in the 'dreams' that came before and after the great vision.*

I understood better and better the connection of things, and as soon as I could get to a table I would write on any piece of paper the latest inspiration with a reference to others, preceding or subsequent.

After the last 'dream' concerning Abel's death, I asked myself whether the Woman had given birth prematurely; whether the new Baby was a boy or a girl, and whether one or the other suffered from any physical consequences.

I also asked myself whether the Man, humiliated and distressed by the murder of Abel, had repented of his pride and self-sufficiency.

To reply to my queries, in good time there came this new revelation.

The Lord God stands on my right

Here is the 'dream'.

§ 229 *It was in the late afternoon of the day of the death of Abel, and I found myself in the meadow at the foot of that hill which stretched towards it like a promontory, just in the place where I had seen the Young Man with the New-Born Baby in his hands, and Eve, the "mother of both", who was still half recumbent after the birth and was calling for her little Daughter.*

The Invisible Presence accompanying me, who stood at my right, led me up by that path, now in shadow, which had been traversed eighteen years previously by the Man carrying the Baby Girl.

The path that climbed towards the North by the eastern slope of that promontory which stretched out towards the South, was rather narrow and in its first stretch had on its right the plain covered with crops and, further away, the tall trunks of scattered trees.

§ 230 *During my walk I heard very close to me, on my right, the Voice, which was instructing me with such skill and kindness, correcting several of my preconceptions. It inspired so much respect and veneration in me that I felt myself immersed in and as though enchanted by His presence. I did not feel the Voice as an extraneous person to be feared, but as a familiar Person with whom I had long lived on familiar terms, so that He knew me well, in my mind, my heart and my circumstances.*

Unfortunately, I did not write immediately afterwards what He told me, but it all related to the interpretation of the Bible.

At a certain point the path turned back on itself, and its direction was now towards the South, and the steep slope down was now on my left. Above and below the path there was grass and tufts of what looked like the dry grass of uncut meadows, and some low bushes of hazel and hornbeam.

I kept on the left side of the path so as to leave room for my invisible Companion who continued talking to me by my right ear, in a familiar manner:

“KEEP IN THE MIDDLE. I DON’T NEED ROOM.”

We arrived at a point where the path was interrupted for two or three meters by a little landslip that ended below on the left, near the first part of the path we came by. One could only pass one at a time, striding on to two or three upstanding rocks still at the same level as the path. Surprisingly, I was barefoot and feared to slip. I stopped on the left edge of the path to allow my Venerated Master to take the lead. Looking at the drop I thought:

“Why does he not go on my left to hold me?” But He said:

“GO ON. DON’T BE AFRAID. I AM ALWAYS STAYING ON YOUR RIGHT. MANAGE AS BEST YOU CAN. I AM ALWAYS WITH YOU. I WILL HOLD YOU.”

§ 231 *At that moment I saw again in my mind the drama I had seen in that same spot some time before, as through some opaque body or a bush: I saw Eve again, who came up to the Young Man wanting the Baby, but at his resistance scratched and bit him so much that he, to get away from her, gave her a kick that made her fall, but I did not see where. Then I understood why Eve was limping when she was climbing the ladder and walking to the entrance of the sleeping-cave; and also why the Young Man, before allowing her into his dwelling, took a long look at his axe.*

I also wondered how the mothers of the little pups managed to climb up there to keep the Girl Baby company, on the day of the ‘Sin’.

On my left there were also other trees along the edge of the steep drop. They all had tall trunks and I could not identify them because I could see only the trunks, up to the level of the branches. After about thirty meters past the landslide the path became flatter and curved gently to the right.

§ 232 *At this point the path fanned out on to a grassy area or clearing which, on the valley side, on the left, was bordered by the usual tree-trunks. These trees, not being dense, let one see a steep slope going down thirty or forty meters to a vast plain yellow with the harvest. The clearing ended twenty meters away at the back wall of a cottage in which was one window-opening.*

The path went round the South side of a little house, on the right hand a couple of meters away, and went round the outside of the little stony yard, and then turned to the right.

When I came to within three meters of the house I was invited to leave the path and go up to the window. I did not want to, but I found myself looking in.

The perpetrator of the first homicide

§ 233 *Meanwhile the Master continued to speak and instruct me with, approximately, these words:*

“YOU WILL SEE THE PERPETRATOR OF THE FIRST MURDER. HE IS A WRETCHED ‘MAN’.” Then, after a few moments:

“HE IS NOT FULLY RESPONSIBLE. HE IS THE DOER OF THE CRIME, BUT THE ONE REALLY RESPONSIBLE IS HIS FATHER WHO BY HIS DISOBEDIENCE AND

PRESUMPTION IS THE FIRST CAUSE OF SO MANY EVILS AND THE DISORDER OF THE WORLD.”

He said other words that I do not recall, but which I understood very well.

I felt in my heart a deep distress mixed with fear.

The room was a poor and smoky place, lit by the sun shining through the open door on the other side. It must have been late afternoon, because the light entered slanting from the West so as to shine on the floor of beaten earth, all level and clean, up to near the window.

A meter away from this window I saw a hairy creature huddled up on the floor. I was seeing him from behind. The hair was four or five cm long and was not really black but dark chestnut.

I understood that he was Cain because I had already seen him on other occasions. He had his elbows on his knees and his hands on his head so that his wrists together covered the top of it and the hands hid the ears and each side of the pug-nosed head. I was not able to look at his face because he kept his head down on his knees. His pelvis was narrow.

“He is afraid of a blow from the axe, or else the Father has pulled his ears and they are now hurting him,” I thought.

“HE FATHER HAS NOT KILLED HIM AND WILL NOT KILL HIM BECAUSE HE IS A ‘SON OF MAN’ AND ‘HIMSELF A MAN’,” was said to me. And after a few seconds he said other words that I do not remember precisely, but their meaning I could express thus:

“THE DEFECTS AND ALSO ABERRANT CONDUCT FOUND IN HUMAN SEXUALITY ARE DUE TO THE PRESUMPTUOUS DISOBEDIENCE OF THE FIRST MAN.”

I thereby understood that not only certain hereditary maladies, like Down’s syndrome or Turner’s syndrome, or madness, or certain physical deformities like the dwarf condition or the hare-lip, but also sexual deviations like homosexuality or sodomy or paedophilia, etc., are abnormalities of a psycho-physical nature that are due to the (chromosomal) disorder that came into the human race through ‘Original Sin’.

§ 234 *I came back to the path which, passing the Southern side of the cottage, curved further to the right, turning past a yard that was paved and bounded by a low wall.*

Coming from the path I had come along, I reached the yard from the place where I found myself.

Going round the second corner of the cottage, I realised I was now in the same place where, in the ‘dream’ of the Original Sin, I had seen the Baby Girl play in the yard among the ancestor pups.

I turned to my right, and with my back to the South, I saw that this courtyard was bounded on the right by the front of the same cottage that I had first seen from behind. At a meter away from the corner was the only entrance to the building in which I had just seen Cain. In front was the wall of the embankment, about six meters high and five or a bit more wide, on top of which I had seen the Man, when still a youth, go under the shower. The other two sides of the yard were bounded by the little semi-circular wall beyond which ran the path I was going along, and which, when beyond that wall, continued descending along the west side of the embankment.

It was on that side, at the foot of the embankment where the little wall ended, that Abel went out for the last time, followed by Cain.

The floor of the yard was stony and clean. It was the upper side of the stratum of sandstone, sloping down toward the front of that cottage, so that there were two or three steps before the entrance door. I had not noticed them the first time, when I saw the Young Man sitting on the bench with his back to the wall, a little before the commission of the ‘Original Sin’, nor on that other occasion when I saw the first family together eating their frugal meal, on Abel’s last day of life.

The door was open.

I delayed looking inside, still being afraid of being discovered and reproved. Cain was still there unmoving, with his face on his knees in a position impossible for a normal person. His legs were short, his knees low, and the forearms long and out of proportion to the length of his back, which was very flexible.

I withdrew and returned to the footpath.

The first family is in mourning

§ 235 *“WE ARE APPROACHING THE DWELLING OF THE FIRST FAMILY WHICH IS IN MOURNING AND IN GREAT DISTRESS AND IS SUFFERING DEEPLY BECAUSE OF WHAT HAS HAPPENED TODAY.”*

The dwelling to which the Voice alluded stood on the upper ledge up above the embankment. I reacted by turning to my left and protesting:

“Lord, I am not ready to face a situation of this sort. I do not know what words of comfort I could give. And then, what will the Man say at my coming inquisitively into his house, in this lonely place? I am afraid.”

I wanted to go away before the Man arrived, and said so. I was anxious; I did not want to be seen.

The Lord consented, and we avoided the house. We took the path again and went along the side of the low wall which ended at the corner by the embankment, and from there we began to go down towards the West by a steep way paved with broad stones like wide steps, which I went down quickly until the bottom where there was a grassy space, half way up the slope. When we got there, my Companion warned me with the same Voice:

“HERE YOU WILL SEE THE VICTIM.”

“No, Lord, I do not want to see him. A Baby torn and dead would be too painful to see.”

Meanwhile, looking to my left, I saw a net made of links of vine-stems, five or eight cm wide, hanging in front of a bush and supported by its green twigs up to three meters high. I only saw part of it, from the height of a meter upwards, because my visual field was very restricted. I was given to understand that there was the hen-run given to the charge of the Baby who, shortly before his death, had gathered eggs to bring to his Father. Abel was the herdsman, within the limits which his age permitted him: so not of flocks but of fowls.

We climbed the track again, and I seemed to fly. I was amazed at how I could run effortlessly placing my bare feet on those stones:, shapeless, rough, yellowish and of different sizes, that had been placed on the bare earth so as to make steps to avoid dirtying the feet.

About halfway up the slope I saw close to me, at shoulder level, a bunch of reddish grapes. They seemed to be unripe ‘fragola’ or ‘isabella’ grapes, the bunch was not bigger than a boy’s fist. I wanted to see how the stem was supported, but was not able to. It was above the edge of the screen.

The path upwards ended at the foot of the embankment; and here I was warned I would see the Man I feared coming out of the yard. I was apprehensive, and stopped a half-meter away from the corner where the low boundary wall started.

Adam was a giant

§ 236 *From the corner of the embankment, above the little wall, I saw appearing the extremity of a human foot. It was well made, it was the right foot. It came forward very slowly, as though in slow motion. The big toe was bound, from the last joint upwards, by a white, smooth strip which was of soft material never seen before, 2 or 3 cm broad. Two other toes*

were bound by a thinner strip. The toes were straight and regular, a sign that they had never been constricted by a shoe. They were pink as though they had been washed in warm water.

The foot moved forward, and when I saw the whole of it, I reckoned that it was 10 or 12 cm longer than mine, and I wear a 43 size shoe.

At the back of the heel I saw the fold of a furry skin which passed under the foot, a sandal that in some way was bound to the calf. After the foot the shin appeared, a little at a time, higher and higher, it seemed never to end. It was a man's leg, and hairless.

When the knee appeared I saw the furry border of a hanging garment slip to the inner side of the knee so that when the foot stepped on to the path outside the low wall, the leg was uncovered up to the thigh.

"A giant" I thought. "Who knows what he will say to me when he finds me here looking into his affairs?"

From over the little wall came the left leg, and with it the entire Man, who, moving away from the wall of the embankment on which he had been leaning his right forearm, put his second foot to the ground and stood erect in front of me, a meter away.

With his glossy and sunburnt skin, he was an impressive figure.

His hair was all white except for a few tufts of black. In the other revelation I had seen him eating the meal with his family a little before the killing of his Baby and then his hair and beard were all black. And now, just a few hours later - because this is still a revelation of that fatal day - he is white like an old man!

At the same time I made a mental calculation:

"Let us suppose that he became a father when he was 15 or 16, and his daughter gave birth at 14, and that their Baby, were he alive, would now be about 3: then the Man cannot be more than 33".

His bloodshot eyes did not look at me, and I was glad at that. He was looking into the distance, above my right shoulder, perhaps at the sun which was sinking behind me.

The tail of his garment had shifted to the left leaving me half his chest uncovered to 4 or 5 cm beneath the breastbone. It was a massive chest, hairless, certainly 15 cm broader than the average. Enormous arms, also hairless.

He adjusted his garment which, resting on his left shoulder, covered the abdomen to a few cm below the joining of the ribs.

It was quietly suggested to me that I might compare myself with his height. He now came to within 30 or 40 cm from my eyes.

I fixed on a point that corresponded to the level of my gaze, and I then set about making the calculation. Here it is:

- My foot measures 25 cm, his 35 or 36.

- The height of my breastbone is 1 meter, 15 cm. His is equal to the level of my eyes: 1 meter, 63 cm.

- My height is 1 m 76.5 cm; his, in proportion, must be 2.50 m.

And I thought too:

- Jesus, so as not to humiliate the men of his day, chose a height that was the mean between that of the Exemplar (2.50 m) and that of the male ancestors (about 1.10 m). 2.50 plus 1.10 is 3.60; this, divided by 2, makes 1.80 meters.

To look him in the face from so near I had to take a step back and look up. Looking at that chest and those huge, though well-proportioned arms, I again felt afraid:

"If he is annoyed at seeing me and gives me a blow," I thought, "he will send me rolling down the slope."

I was afraid, but quietly the Word came to me:

"HE CANNOT SEE YOU. SO MANY YEARS HAVE PASSED. DON'T BE AFRAID."

His beard too was almost all white. It was no longer than a few cm and was not thick: it framed his face leaving the cheeks almost clear. The moustache, which was grey, was well

cut just above the lip. I think it was dressed in this way naturally because there was no down on the cheeks.

Man against God

§ 237 *From time to time his lips moved as though he spoke, and meanwhile he looked above my head and then over and beyond my right shoulder. He was looking at the sun as it set.*

Only once did his eyes have a fleeting meeting with mine, and at that moment it seemed to me that the movement of his lips corresponded with the words I heard:

“NOW YOU HAVE SEEN...”

Thinking that these were his words and that they referred to the dead Child, I replied quickly:

“No, I didn’t want to see the Infant. A murdered Baby would be too much for me. But I have seen the other, inside there, lying on the ground.”

I thought, for a moment, that the Man recognised his misfortunes as effects of his sin and was regretting it. But instead, they were words of my Interlocutor. And, contradicting my allusion to the two sons, my Revered Master, in a normal voice, told me precisely:

“...YOU HAVE SEEN WHAT HAS HAPPENED TO THE MAN!”

Well...! What was I seeing...? What was he doing...?

“THIS!” said the Voice.

He had displaced his garment to his left with his right hand...

I thought he was directing a bodily function in a way to avoid wetting himself and so as not to look, I lifted my gaze to his eyes. But he stayed a little too long working with that hand...

“NOW YOU HAVE SEEN WHAT HE HAS DONE... HE, THE MAN” (meaning, ‘how the man has behaved’ or, ‘how he has reacted to the disgrace’...) – confirmed the Voice speaking by my right shoulder.

His gaze towards the dying sun and his gesture seemed to me like that of Julian the Apostate⁹⁸ who extended his fistful of clotted blood towards heaven, saying: “You have conquered, O Galilean”⁹⁹. Or similar to the gesture of Malthus¹⁰⁰, meaning: “Why did you not guard him? He was, after all, a legitimate Son. Don’t you want them to survive? Very well: I won’t have anymore!”

There remained impressed on my mind the image of him as a desperate Man who seemed to have a grudge against God because He did not prevent the crime.

The Woman – the Lady - “is innocent”

§ 238 *I remained thoughtful about the Woman; the only one who was not letting herself be seen and whom I had seen collapse as she foresaw, impotently, the killing of Abel. I thought:*

“Now they are suffering as a result of their sin.”

But the usual Voice spoke strongly:

“BUT SHE IS INNOCENT. REMEMBER IT!” (§207).

⁹⁸ Julian Flavius Claudius (331-363), Roman Emperor from 361, called ‘the Apostate’ because, in about 351, he denied Christianity and restored pagan worships.

⁹⁹ The Galilean is Jesus, because he came from Galilee. Julian the Apostate stretched out his hand full of blood towards Heaven, while Adam stretched out his full of sperm.

¹⁰⁰ Thomas Robert Malthus (1766-1834), English economist. In his book ‘*Essay on population*’ (1798) he maintained that increase in population would compel the cultivation of land of ever-decreasing fertility with a consequent lack of means of subsistence and an arresting of economic development. As a solution he proposed birth control.

And He presented to my eyes the scene where she was still a little infant in the yard and then in the sleeping-recess. He was alluding to the Woman whom I had held blameworthy, forgetting that I had seen Her, still a baby, at the time of the revelation of the 'original sin'.

The 'dream' vanished and I woke up.

§ 239 *What the Lord wished to emphasize was: "BUT SHE IS INNOCENT."*

So this is the new fact brought to me, on the Feast of the Assumption by the two illustrious Heavenly Messengers, "THE TWO MOTHERS OF THE SONS OF GOD: THE WOMAN, THE NATURAL MOTHER OF THE SONS OF GOD, (§8) IS INNOCENT (§207, 238), because it was not she who committed the 'original sin', seeing that she was then only eighteen months or two years old.

She, the Creator's final masterpiece, was also immaculate because born, as was Mary, without the stain of 'original sin', since she was conceived by the action of the Holy Spirit and of the Young Man who was created perfect, and was also, like Mary a martyr in spirit from the fact of having seen her first-born killed.

The time has come to rehabilitate her in our memory.

This, then, is the new truth that is emphasised by the Exalted Ladies, linked together in glory, who are now making themselves known to mankind, and especially to women, to help them to understand their worth as human persons, and especially as mothers having the sublime function of bringing into the world continually new creatures destined to people the earth and obtain eternal Life.

It is my conviction that the natural Mother of the 'Sons of God' is watching us from Heaven and has become the protector of all women who suffer from presumption and oppression from their husbands and from the premature deaths of their children.

“THEY ARE MEN” OR, RATHER, NOW “WE ARE ALL ANIMALS”

*FOURTH REVELATION,
that is, the third ‘dream’, received at Chies d’Alpago in 1970*

(Editor’s note) It is important to remember that this revelation is the fourth and comes after ‘*The Mark of Cain*’, ‘*The Original Sin*’ and ‘*The Death of Abel*’. Hence, the truths known by Fr. Guido before this revelation were that:

- 1) the first Man had been created complete and perfect, as the Bible tells, because he had seen him at the time of his committing the ‘original sin’ (2nd revelation, of 1970)
- 2) the ‘original sin’ was a procreative relationship not willed by God (2nd revelation);
- 3) the ‘original sin’ was a sign of ‘hybridizing’ the perfect human species (combining revelations 1st and 2nd)
- 4) the fruit of this sin was a hybrid individual (1st and 2nd revelations)
- 5) the sin was committed only by the first Man (2nd revelation)
- 6) the first Woman, who was also ‘perfect’, was “INNOCENT” because still a baby when the sin was committed (2nd revelation);
- 7) what put Cain in the class of ‘man’ was “SPEECH”, the ‘the sole human sign’ that was perceptible (1st revelation, 1968);
- 8) if Cain could be confused with the pre-human beings, it was because he had their appearance (1st revelation);

(These pre-human beings were defined by the Lord as “ANCESTORS” only in the 5th revelation which came two years later).

But what were the results of this sin on the human race? The reply to this question which Fr. Guido was asking came with a new revelation, the 4th, again received in the form of a ‘prophetic dream’.

Preliminary

§ 240 *I had had a short time previously the revelation on ‘the death of Abel’, without, however, understanding who the protagonists were in this terrible tragedy.*

Meanwhile I continued reading scientific books and the biblical Genesis, and meditating. My thoughts concentrated on three points:

1) It could not be true that civilisation began with the Cainites; this was true only with the re-evolution, but then the descendants of Seth were no more.

2) The black and hairy skin was an inheritance from Cain, not from the Man. Undoubtedly, the most beautiful of the daughters of men were those who were fair and hairless because most like their paternal grandfather, being born according to the laws of heredity discovered by Mendel.

3) Giant stature was a peculiarity of the Adamites because the male ancestors had a height of 1m10, and the females only 1.05.

In connection with these thoughts of mine, I received the grace of another ‘prophetic dream’, to which I have given the title ‘They are men, or rather, now we are all animals’, because now we are all hybrids. This is the fourth revelation, also received in 1970, two years before the great vision; but I did not immediately take note of it because I did not see that it had any connection with the revelations already received.

But when I became interested in the Giants, the ‘pure Sons of God’ as noted in Genesis VI, 1-5, and in ‘the heroes that were of old warriors of renown’, the hybrids (begotten by the ‘Sons of God’ and the ‘daughters of men’) who are spoken of in the following sentence, and

in Noah and his sons, then I understood that this ‘dream’ had its importance, from different points of view, and I wrote as much as I remembered.

The effects of the corruption of the species: the first examples of hybridizing

§ 241 *I dreamed that I had arrived in a courtyard different from the one already seen in the ‘dream’ of the ‘original sin’, where certain black and hairy beings were moving, of erect stature and with short legs. Seated on a log, at four meters in front of me, a mother was giving milk to her infant, which was also black and hairy. She had long ears projecting sideways.*

Further away, to the right, stood some males of varying heights. They were shunting sticks and leafy branches into two heaps up against a wall.

I saw one of those hairy beings coming up on my right. He was taller than the others.

He stopped two paces in front of me and, turning his back to me, began to trim the end of a stake which he was holding upright on a stump. The tool he was using was a massive black knife whose blade was formed of a sharp stone which was secured, I forget how, to a long, solid, green handle. He squared the point of the stake on three sides, cutting a thin chip from it now and then, and placing it in a notch on a bar that lay in front of me. It seemed that he was standing on his knees, but instead he had very short legs.

When I saw that he succeeded in making the parts he had worked on come together well, I wondered at the precision of his strokes and exclaimed:

“This is really an ingenious animal! And so are the others!”

We are all animals

§ 242 *That ingenious animal turned round and looked at me with those eyes almost hidden by the low eyebrows. He observed me three times, from head to foot, while I did the same for him.*

His head was flat, the forehead low; a beginning of a nose covered only partially the nasal openings; the mouth was wide extending to the ears, and these, very large, went 5 or 6 cm above the height of the skull.

There came to my ears these words:

“WE ARE ALL ANIMALS.” The animal that ‘had spoken’ included me too. Indeed, all of us.

Meanwhile, after having looked me up and down, he had returned again to his work. He bent only slightly over that low stump because of his long forearms and short legs.

§ 243 *A Man appeared at the head of the courtyard, eight meters in front of me, a naked Giant. He approached to check the work of the group working with bars and poles. He helped and advised the workers. He was the Master.*

I was thinking of speaking to that Man, tall and of a rosy complexion, when I added:

“That animal has an intelligent look.”

The same animal made an affirmative gesture with his head.

“He has understood me,” I remarked.

“Yes!” that hairy being replied.

“That hairy being speaks like a man!” I said.

“I AM A MAN,” said the hairy being to me, as he stood chipping at another pole. And the other Voice behind me said:

“THEY ARE MEN.” And in a low voice: “SONS OF THE MAN.”

They were the Cainites, descendants of Cain, the first hybrids, and the Master was overseeing and instructing them.

With these words the 'dream' ended.

§ 244 *The rosy complexion of the Man made me think, during this revelation, that he was the Head of the Race, whom I had already seen in the revelation of the 'original sin', but now adult and repentant, and desirous of making up for the error committed in his youth, as he gave himself to those hybrid grandchildren, Cain's descendants. Accordingly, up to 1974 I called him 'Saint Adam'.*

But then, after the seventh revelation in which I was present at his rebellion against God, I understood that Adam was not so holy and that he had not repented. And then I understood something that at the earlier time was not evident to me, but which instead I noted some years afterwards when making a comparison with later revelations, namely that some characteristics of those beings were not those of the pure ancestors. This little community had characteristics more humanised, in comparison with the first family of ancestors, as, for example:

- a) the beginning of a nose, that partially covered the nasal openings,*
- b) a certain harmony and coordination in their movements,*
- c) a greater intelligence,*
- d) their stature was not identical but there were differences between the mature adults, and on the average they were taller.*
- e) a manual dexterity more human than animal, and above all,*
- f) the use of speech.*

From these considerations I deduced that many generations had passed since the scenes of the first and succeeding revelations, and that that Giant could not be the Head of the Race but a pure descendant of Seth, perhaps Lamec - but obviously not the other Lamech, Cain's descendant of the same name to whom the 'Song of the Sword' is attributed (Gen. IV, 23-24).

(Editor's note) It is disconcerting to think that a man could have lost the race's original perfection to the degree of no longer seeming a man, and having an appearance like an animal. All the same, if Cain was a man, these hairy beings were also 'men'.

To be a 'man' or a 'son of man' means to 'be a son of Adam through the branch of Cain': that is, a hybrid man, and no longer a legitimate Son of God.

Jesus out of humility called Himself 'Son of Man' in order to tell us that He had taken the perfect Human Nature like the pure and legitimate descendants of Adam. Nevertheless, He called Himself Son of Man because He wished to share with men their sufferings; but He proclaims Himself 'Son of God' when He needs to make clear His Divine Nature.

THE LAST CONVERSATION

*EIGHTH REVELATION,
received at Chies d'Alpago in 1974*

**“Holy Father, you have come to meet all men
so that those who seek You may be able to find You”**

§ 245 *I was engaged in smearing on my neck, below the left jaw, a little white chalk, the only remedy that gave me some relief to the little blisters that for the past forty years had been caused by the edge of the celluloid collar.*

The words of Job came into my mind, “Manus tuae fecerunt me et plasmaverunt me totum in circuitu” - Your hands formed me totally - and in the meantime I got chalk on the palm of my hand and on my black clothes. I had to stop and try to get clean.

So, unexpectedly, I came to exclaim, with a little sarcasm towards those who still interpret in a literal sense the account in Genesis:

“Lord, did you wash your hands after making Man from mud of the earth?” I had in fact no intention of tempting God, it was rather a little sarcasm directed at the numerous biblical scholars who still interpret Genesis in a literal manner.

“He lets Himself be found by all who are not trying Him,” says the Book of Wisdom. To my great surprise, I heard a reply:

“I HAVE NOT WASHED MY HANDS OF HIM. I HAVE ALWAYS LOVED HIM (Isaiah LVII, 17-21).

I WANTED TO SEE HOW ‘THIS ANIMAL OF THE NEW SPECIES’ WOULD BEHAVE AND I SAW THAT HE CONTINUED COVERING HIMSELF WITH MORE FILTH TO THE POINT OF LOSING MY IMAGE AND LIKENESS AND ANY RIGHT TO ETERNITY.”

§ 246 *He said other words whose sense was that of Psalm LXXX:*

“YOU HAVE CALLED TO ME IN YOUR DISTRESS AND I HAVE FREED YOU. LISTEN, MY PEOPLE: I WISH TO WARN YOU. LET THERE NOT BE AMONG YOU ANY OTHER GOD. DO NOT PROSTRATE YOURSELVES BEFORE AN ALIEN GOD! BUT MY PEOPLE HAVE NOT HEARKENED TO ME AND I HAVE ABANDONED IT TO THE HARDNESS OF ITS HEART THAT IT MAY FOLLOW ITS OWN COUNSEL!”

§ 247 *The Voice continued again, now following Psalm LXXXIII, 33-35:*

“THEN WILL I PUNISH THEIR TRANSGRESSIONS WITH THE ROD AND THEIR INIQUITY WITH SCOURGES. BUT I WILL NOT REMOVE FROM HIM MY GRACE OR BE FALSE TO MY FAITHFULNESS. I WILL NOT VIOLATE MY COVENANT OR ALTER MY PROMISE BECAUSE I WILL ALWAYS REMEMBER MY COVENANT WHICH IS BETWEEN ME AND YOU.”

§ 248 *He said other words that escaped me because, at this point, I heard a multitude of voices from near and far, both high and low, but all agreeing in one harmony as in an immense cathedral, and saying:*

*“WE PRAISE YOU, HOLY FATHER, FOR YOUR GREATNESS;
YOU HAVE MADE ALL THINGS WITH WISDOM AND LOVE;
IN YOUR IMAGE AND LIKENESS YOU HAVE FORMED MAN;*

TO HIS INDUSTRIOUS HANDS YOU HAVE ENTRUSTED THE UNIVERSE IN ORDER THAT HE EXERCISE DOMINION OVER ALL CREATION IN OBEDIENCE TO YOU HIS CREATOR.”

§ 249 *At this point the great chorus became silent and I heard only the voices of two Women who continued, following words from the fourth Canon of the Mass:*

“EVEN WHEN HE DISOBEYED YOU AND LOST YOUR FRIENDSHIP¹⁰¹, YOU DID NOT ABANDON HIM TO THE POWER OF EXTINCTION AND DEATH¹⁰², BUT IN YOUR MERCY YOU CAME TO MEET ALL MEN SO THAT THOSE WHO SEEK YOU MAY BE ABLE TO FIND YOU.”

§ 250 *Here the deeper voice of the First Woman, ceased and there remained only that of the Virgin Mary, higher and more resonant, as I had already heard her, together with the other, on the night of the 15th August 1972:*

“MANY TIMES YOU HAVE OFFERED YOUR COVENANT TO MEN AND BY MEANS OF THE PROPHETS HAVE TAUGHT THEM TO HOPE FOR SALVATION.

HOLY FATHER, YOU HAVE SO LOVED THE WORLD AS TO SEND US, IN THE FULLNESS OF TIME YOUR ONLY SON AS THE SAVIOUR.”

§ 251 *At first I thought that these two voices were those of priests concelebrating in some part of the world, because the first voice was a low contralto which could sound like a high male voice. When I heard the second voice, that of Our Lady which was higher, I asked myself how a woman could be intruding into the Canon of the Mass, as though it was a matter of a reading such as there is before the Gospel.*

Later I understood that these words were the reply to my joking question, “Lord, did you wash your hands...?”, to which He replied to me directly in a metaphorical sense, and later through His Heavenly Messengers. I heard the voices continue their chorus above the sound of the water in the washbasin while I rinsed the razor. I heard them too as I left the room and hurried to take the mail.

The thought came to me to read again, in a Mass-book, that prayer, and meditate upon it. “How good to know that the Church Triumphant as well as the Church Militant unite together in praising God in the same words!”

I recounted this incident to my assembled fellow-priests, but I did not succeed in relating the last part because, it seemed to them, I was dreaming with my eyes open.

But I was, and am sure that “She¹⁰³ who in Her kindness anticipates our request” began and ended this beautiful episode with Her words.

§ 252 *I went back in thought to the great vision of two years earlier and I understood that there was a close relationship with it and this present message.*

The Master, wishing to teach me “TO READ AND UNDERSTAND THE BIBLE” (§ 49) did not begin with the words “In the beginning God created...” but concentrated immediately on the Man who is the purpose and the summit of Creation.

Thus, he made me see first the Man, the first Man, in his dwelling, in his handsome form, in his youth when he became a father, then two years later when he sinned, and finally when he was adult and when suddenly his hair turned white after the murder of Abel.

¹⁰¹ Man in his pure state could not lose the Image of God (the capacity for understanding and willing) nor the Likeness to God (the Spirit of God, the essential and constitutive element of his person), but could lose his good relationship with God, His friendship. Only the hybrids, in losing the Image of God, have as a result lost His Likeness.

¹⁰² Here, Man is no longer Adam, the ‘pure Son of God’, or the ‘pure Sons’ or legitimate descendants, as in the preceding verse; but hybrid man, all mankind.

¹⁰³ This is a verse of the ‘Divina Commedia’ by Dante Alighieri. It refers to the Holy Virgin Mary.

Before letting me see the Woman He wished to summarise the whole work of Creation to enable me to understand that this is the execution in time of a unitary plan, from the Alpha to the Omega, fixed from all eternity. He said: "FOR MAN. IN VIEW OF MAN, OF ALL MEN, THAT THEY MAY SEE AND UNDERSTAND" (§ 73).

Up to this point the work of the Creator had succeeded very well, because guided by His Will. From then onward the Creator delegated His dominion to the Man, above all other creatures in the universe. And to enable him to carry out this mission rightly, in due order, He had given him a perfect intelligence and free will: in fact, He made him responsible.

There was only one prohibition: "You shall not beget from that one exceptional female of the sub-human species, otherwise you will overturn entirely the order I have established and will ruin your descendants to the point of their complete bestialising, that is, to the extinction of pure humanity."

There was no need for the very young Progenitor to be taught a lesson on genetic microbiology, hybridizing, and hereditary taints. For a good listener, it was enough that he should know that, by violating that order, he would cause the desolation and death of the pure species of the 'Sons of God', and consequently the spiritual death of all his hybrid descendants.

At the age of fifteen, the First Man was fully responsible. Even at the age of twelve the Jews were subject to the laws. Jesus Himself accepted obedience to them and "left his father and his mother" to do the Will of His Father in Heaven: a public act of obedience, in contrast to Adam's act of disobedience.

"...do the Will of My Father" are Jesus' first, and only words that have been reported by the Gospels, between his birth and His public life; and this is not by chance, but certainly with a didactic intention.

Leap of Nature

§ 253 *At this point, man, re-evolved from the wild state, redeemed in psycho-physical faculties, recuperated, revived from the animal state, regenerated by continuous acts of psycho-physical healing on the genetic level (note the importance of the Sacrament of Matrimony in which the pact is not between the spouses but between them and God), and made capable of knowing and loving God through the partial recovery of those faculties of knowledge and intellect that belong to an integral Man, is now called to make the 'leap of nature', that is, to pass from the state of visible and perceptible nature, with its natural instincts, to the transcendent, ultra-sensible, spiritual and super-natural state of an adopted son of God, taking up that manner of thinking and expressing himself which is Love, so as to inherit eternal Life in Communion with God.*

"Dedit eis potestatem filios Dei fieri" said St. John (Jn I, 12). In other words: "Jesus gave men the opportunity, from being simple 'creatures of God', to become 'adoptive children of God'"

He, the only Redeemer, offered this possibility to man, on the conditions expressed in His Gospel; and He calls him, goes before him and helps him to reach that encounter with the Father, and His paternal embrace, through His Grace, because "He who has created you without your help, has already seen you from before the creation of the world, and from then He has loved you; but He cannot save you without your cooperation" (St. Augustine).

SURGE ET AMBULA! Arise and walk! Rouse yourself and get to work!

RECAPITULATORY OUTLINE

by Renza Giacobbi

To better understand the development of Fr. Guido's understanding, perhaps it is useful to make a summary of all the revelations received and recapitulate what are the facts he learnt in the order in which they happened, which, as has been said at the beginning, is not the same as the order in which they appear in this text.

*Revelation I, received in 1968 in the form of an interior voice which teaches that the only 'human' characteristic of Cain is 'speech'. From this Fr. Guido received the certainty that, if man was created perfect as is said in Genesis, and if Cain lacks a human appearance, then there must have been a problem of **genetic hybridizing**.

*Revelation II received in 1970 (1st 'prophetic dream') which teaches that **the 'original sin' was committed only by the Man**.

*Revelation III received in 1970 (2nd 'prophetic dream') teaches with the 'death of Abel', that **violence and sexual deviations had entered into man**. He does not understand, however, that the victim was Abel, and thinks that he, given his tender age, was a descendant of Seth.

*Revelation IV, received also in 1970 (3rd 'prophetic dream'): he sees, in one of the **first generations of hybrids**, the men of pre-history **similar to hominids**.

*Revelation V received in 1972 ('the great vision'). He sees the birth of the Universe, of the Earth, of the Moon, and the birth of the first Woman. At the end he is told by the Lord that **that female ancestor who brought the Baby Girl into the world was Eve** and he was given to understand that it was she who was engaged in the 'original sin'. The Lord also teaches him that Eve is the 'head of the bridge' between the two species, the ancestors and the Sons of God, and that she is '**the mother of both** of the first subjects of the human race'.

*Revelation VI, received in 1974 (4th 'prophetic dream'): he is present at 'Abel's last meal' and **understands the true identity of Cain and Abel**.

*Revelation VII, received in 1974 (5th 'prophetic dream'): the Lord explains to him that the one indirectly responsible for the death of Abel is the Man because of his having, against the Will of God, begotten Cain, an irresponsible creature. The Lord also confirms that the 'dream' of the 'original sin' was authentic and that hence, **the Woman had no part at all in that sin** because at that moment she was only approximately two years old. Hence the responsibility is the Man's. He also understands **the completeness of the Man's rebellion against God and his lack of repentance**.

*Revelation VIII, received also in 1974 (in the form of an interior locution) in which he **understands the true love of God** and His merciful plan of Redemption for hybrid men. End of the revelations.

In 1982, during the final drafting of the manuscript, came **new interventions of the Lord** which put before him the sight of certain scenes witnessed in the previous visions, to correct his mistaken interpretations and convictions. From these, among other things, **he understands that the ancestors were gentle and obedient helpers of the Man**, and that the instinct of violence entered hybrid man as a result of the genetic unbalance due to original sin.

The revision of his writings began in 1982 under a new light, and he writes the final draft.

III SECTION

APPENDIX

by Renza Giacobbi

I think it helpful now to give the reader some useful considerations to better understand the reasons that induced the Lord to intervene now, and not earlier, with explanations concerning what in the Genesis of Moses is expressed only in the ‘germ’.

1) How to place Genesis as revealed to Fr. Guido Bortoluzzi in the framework of theology and science

The origin of man, one of the most fascinating and absorbing problems of recent centuries, has been the centre of bitter polemics between men of faith and men of science. Let us give a quick outline.

In the eighteenth century, a great French philosopher and naturalist, George Louis Leclerc, comte de Buffon (1707-1788), was appointed in 1739 intendant of the Cabinet of King Louis XV, what we might say today as a ‘Minister for botanical research’. His 44 volume work “*Histoire Naturelle Generale et Particuliere*”, was published over a period of more than twenty years, and established a definition for each and every species known. In particular he maintained the thesis that Man was created perfect and was subsequently corrupted, due probably to a sin of crossing with an inferior species.

Because of the period he lived in he was mistakenly taken for one of the illuminates, instead of being recognised as enlightened. Fr. Guido, at the end of his revelation, was inclined to think that Buffon too may have had a mystical experience similar to his own, and did not speak of it for fear of compromising the reputation of his scientific work.

A century later, in 1859, Darwin published his work “*The Origin of the Species*,” in which he affirmed that man descended from the apes. This made a great sensation in Christian circles because it contradicted the Bible.

In 1860 at Cologne an Episcopal Conference was held, known as the ‘Council of Cologne’. Seven bishops met to discuss this question, so very important for the Faith. The bishops were divided on it. Some defended the Bible in its completeness because they maintained that the Word of God is infallible. Others, the majority, while accepting it as the Word of God, thought that it must be read with a critical mind, considering that it does not possess the requirements of scientific or historical work, but deals principally with the relationship between God and His people.

A century later, in 1960, at Nijmegen in Holland, there was another meeting between theologians and bishops to clarify and decide upon an agreed position on the same subject. A document was produced in 1967, called the ‘Dutch Catechism’, approved almost unanimously by the Dutch bishops. In this, the evolutionist hypothesis was substantially accepted. This publication was seen as a serious wound in the Catholic Church.

In the meantime, the Church had introduced, as a key to the reading of the Bible, the concept of ‘literary genres’, explaining that many episodes, especially those in the first chapters of Genesis, do not have scientific or historical authority, but are a reflection of concepts and facts, often allegorical, that can be catalogued as myths, legends, sagas, etc. But also, some principles that for the Faith are non-negotiable were re-emphasised, such as:

- a) The creation as a work of God,
- b) The monogenesis of the human species,
- c) The presence of an original sin, a mysterious sin of disobedience and rebellion against God, which has compromised the whole human race.

What was happening in the scientific field? Darwin opened the way to ‘Evolution’, which was developed principally in North America. According to this theory, chance and the influence of the surroundings determine the mutations of genes and chromosomes that gradually transform the

characteristics of the species, favouring the individuals most fitted to benefit from natural selection. The species are no longer fixed, but in continual evolution.

The evolutionists had the illusion of finding the formula for creation by focusing their attention on archaeological finds of early man which present a picture of progressive evolution moving from ancestral forms to forms continually more evolved, up to our own time. However, they could not know that the evolutive phenomenon regarding man was a case on its own, because what they saw was not an evolution but a 're-evolution', following a preceding involution caused by a hybridising of the species. They therefore mistakenly extended their deductions to the other species and constructed a theory artificially. Indeed nobody has found up to this time any transitional forms between one species and another.

It is evident that if it were chance and not God that determines the rise of new species, there would be no role for God the Creator to play. Hence the theory of evolution leads to atheism and sets science against the Faith.

Faced with the evolutionist affirmations, creationists of evangelical belief have raised a shield of protest. In North America groups of scholars from several universities in Canada and the United States set to work to deny the scientific foundation of evolution and by rigorously applying mathematical statistics and a serious observation of all the other species, they demonstrated the unsoundness of the theory. They were definitely proved right by the discovery of DNA that possesses a particular system of defence of the original characteristics of each species, and automatically eliminates any significant variation that might enter by chance into the genetic inheritance.

However, the creationists revealed their limitations by a rigorously literal interpretation of the Bible so that the fruits of their labours were lost amid the criticisms, both biting and justified, that were made against them.

Nowadays, the culture of the masses unfortunately favours the evolutionist theory, as mankind has progressively conformed to a secular mentality. That does not alter the fact that evolutionism is one of the greatest delusions of modern scientific history.

While in America scholars committed themselves to diametrically opposed and irreconcilable opinions, in Europe an intermediate line of thought appeared, that of the so-called 'evolutionist theism'. This theory, which developed mainly within Catholic circles, seeks to revive the role of God as Creator while in some way admitting the evolution of species. In this more moderate line of thought different currents have appeared which I shall briefly distinguish.

a) Teillard de Cardin proposed his 'guided evolution', a purely theoretical expression because he does not go into detail. Substantially, it goes back to the evolutionist thesis by which God has only a guiding function, as the name indicates. This theory has had in the past much support in church circles.

b) A second theory is that adopted by catholic priest Fiorenzo Facchini, lector at Bologna University in the Faculty of Anthropology where he teaches that God gave an 'initial input' to His creation to enable it to evolve independently and autonomously, and that when man had reached an adequate degree of evolution, God instilled into him His Spirit. From a scientific and theological point of view this theory has its limits. It presents as a substitute for God's constant attention and all His creative interventions, a type of automatism that leads nature in a spontaneous evolution, where surroundings and selection operate in their autonomous ways. God's intervention ends with His initial creative act. In practice He is excluded from any succeeding intervention. Isn't this a compromise between theology and evolutionism?

c) In the new 'Catechism of the Catholic Church' (1992) it is written that man - male and female - was created by God. It makes an implicit reference to monogenesis, but omits to state that the first Man was created in the highest perfection. It says, all the same, that he was created good, in complete friendship with his Creator and in harmony with nature. Regarding the original sin, it stated that this was a sin of disobedience and lack of trust in God, claiming that man should become like God; and that, as a result of this sin, the harmony between God and His creation was broken. Finally, it states that this sin was transmitted to all mankind 'by propagation' a vague expression, but which does not by itself exclude the way of generation. One could say that the C.C.C. (Catechism of the Catholic Church) does not deliberately take any definite position on the nature of this mysterious fall, leaving the door open for an eventual light from heaven, and allowing science to pronounce

eventually in a more convincing manner. In fact, in face of modern man's urgent questions on these vital themes, its explanations seem true but somewhat insufficient. It is understandable that the Church cannot make more definite assertions, given that it has to witness to the Genesis of Moses, which is decisively anti-evolutionary, and given also the great uncertainty on the matter that permeates contemporary science.

d) Another creationist position is that of the Institute of Genetic Anthropology at Urbino University. Here we enter the scientific field, and God is given the role of Direct Operator, and we enter the sphere of concrete fact with the affirmation that God works on the germinative cells of the first and second examples of every new species, including the human. But the outlook of this school favours the thesis of a 'modification' of what already exists. This theory assumes the characteristics of 'innovation' rather than of creation. Its author is the nearest to reality, but interprets the creative process too freely. It is not clear why the function of God should be limited to modifying what already exists when for the Creator-God there are no barriers to creating what He wishes to bring into being. It seems that there is an unconscious will not to consider that God operates by creating, that is, by constructing from nothing. Perhaps for a scientist, this word sounds ingenuous.

Creating by the willed Thought alone is what is expressed in Moses' Genesis. It is what God has always done from the moment when He decided to bring into being the creation and then life. To create, as the Catechism of Pius X said, means 'to make all things from nothing'. This is the spirit of all the creative activity in the first chapters of Genesis and of that revealed to Fr. Guido. Creating is one of the basic requirements of God. Why does one now seek to limit Him? Is not this perhaps a kind of contestation produced by our general secular way of thinking? To speak indifferently of 'modifying' or of 'creating from nothing', when the result is the same, may seem an unimportant detail, an insignificant, purely academic trifle; but it is not. God does not transform, He creates!

From the culture spread over our whole planet we have learnt some principles of chemistry and physics that have subtly undermined the concept of creation from nothing. Lavoisier's law that "nothing is created and nothing is destroyed", or Einstein's, that energy can be reduced to matter, and vice versa, have convinced public opinion that everything is subject only to transformation. It has not occurred to anyone that these and the other laws of nature concern only what has already been created and not valid for creation itself, while God continues to create new galaxies and universes. So let us keep humble before our Creator.

It is reasonable, then, to avoid assuming negative a-priori positions in the face of the revelation received by Fr. Guido, which is truly a sign of God's Mercy, since its presuppositions are in conformity with the Catholic creed.

What must we do, then, to be so sure that God intervened directly creating and not transforming the chromosomes that were the origin of the first Man and of the first woman? Simply by paying attention to what the Lord made Fr. Guido see and that we will find written in the third part of the great vision (§90). In an allegorical form He showed him, regarding the conception of the first Woman, and the creation of her first cell that there came down from on high a very small and luminous dot (the female gamete created in that instant by God) to be united with what already existed: the male gamete made available by the Man. God could have created both the gametes simultaneously for the conception of the Woman, just as He had for the Man. But He did not do so because the Man had to be the father of the Woman and, hierarchically, the head of the line of the entire human race.

This detail, of the greatest theological and scientific importance, proves that God did not transform an already existing gamete belonging to an individual of an earlier species, but created it from nothing and put it in the place created for it. We can deduce by analogy that He used the same procedure to create the first cell of the Man, except that, instead of creating only one gamete, He created both. And, still by analogy, we can extend this manner of proceeding to the creation of any other species, in which God created first the original exemplar (by the creation of both gametes), and then the other (with the creation of only one gamete because the second was already present, being naturally produced by the first example): so that the first two individuals of the intended species became the progenitors of it.

2) Evolutionism and revelation

Except for the divine creative intervention, Fr. Guido's revelation agrees with the stages of development of life in general which begins with the simpler stages and continues to reach more complex and evolved stages, as proposed by the evolutionists; but in strong disagreement with them not only regarding the creation of the species, but also regarding the dating of the appearance of Man.

Regarding this, it be repeated that Man was created in the highest degree of perfection, and not evolved; and a great deal earlier than what is supposed. It was the original sin, a sin of hybridizing the pure race that caused first a rapid involution, which was followed by a long journey of 're-evolution', a process which anthropologists have confused with evolution.

What is clearly in opposition to evolutionism in this revelation is that the motive force, which caused the infinity of new species to appear, must not be sought in chance, but in the creative Will of God Himself.

The fact that so many similar species are found in nature does not contradict this revelation because God effected an infinity of creative interventions. How, then, can one explain the changes due to the environment that have occurred in many species? Such change is always, and only, included in the ambit of the already foreseen variations in the species, already foreseen at the moment of the species' creation. But these mutations can never transform one species into another. The modifications always remain a simple adaption to the environment, within the limits of the species.

What particularly emerges in the revelation is that the hybridizing of the species is identified as the result of original sin or better, is itself 'the original sin'. The problem of hybridization may raise a problem for those who believe that all hybrids are sterile: but not all are in reality. Among neighbouring species it can happen that a hybrid offspring is born, and very often this offspring has a high degree of sterility, like a mule for example. But, very rarely, the offspring is not sterile, including the mule. In the case of the human race, the chromosomal leap was made possible by the presence of the female ancestor who acted as a 'bridge' between the two species, since she was exceptionally endowed with 47 chromosomes. Because of this, hybrid human offspring became not only a possibility, but also a reality. Later, with the passing of generations, the individuals with 46 chromosomes took the place of the others since they were endowed with a longer expectation of life.

There exists in nature a singular case which can be considered an example of a population with individuals endowed with different numbers of chromosomes: an example that proves that this situation is not in itself impossible. There exists, now, a type of lemur, the 'lemur fulvus fulvus' which presents a mixed population, in which individuals of differing numbers of chromosomes live together all alive and fertile, in perfect inter-dependence: and, what is more important, these individuals are all inter-fertile, which is what probably happened at the beginning with the human species, when the community contained individuals of 46, 47 and 48 chromosomes.

3) Reflections on the Mosaic Genesis

How can we reconcile this revelation with the Genesis of Moses? First of all, we must consider some errors arising in the course of history, regarding the Word received from Moses.

When God revealed to Moses the origins of the universe and of the creation of Man, the Hebrew people did not have a writing of their own. We have to move forward a little to the time just preceding the time of the Kings, around 1000 B.C., to find traces of the first document written in Hebrew, which deals with the episode of Deborah in the Book of Judges. This means that between the revelation to Moses and its putting into writing at the time of King Solomon (950 B.C.) centuries had elapsed, whether one chooses to date Moses around 1250 B.C. - as tradition does - and still more if one dates him around 1700 B.C. - as more recent historians maintain. Either concerns a length of time that, considering the complexity of the five books of Pentateuch, challenges any oral tradition!

We must also take into account the fact that the ancient Hebrew language was a very lively one, since it enjoyed using allegories, play on words, idiomatic expressions, symbols and childish images, which nevertheless concealed profound ideas. The Hebrew language was spoken by an intelligent people who knew how to play with expressions and leave room for intuition. It is therefore limiting and misleading to make biblical exegesis on one word or one sentence if its meaning is allegorical!

And we know, too, that any language is constantly being transformed, especially if it not yet anchored to writing. An oral tradition undergoes many pressures of a cultural, historical or circumstantial nature, which, with the passing of time, can give a colouring to a phrase that shifts it away from its original meaning. It is enough that a term with a precise meaning takes on little by little another connotation, for it to become synonymous with another term that has, broadly, a similar meaning. Words like “female”, “woman”, or “wife”, can with the passing of centuries, be used thoughtlessly in an incorrect manner, and so create much confusion that falsifies the meaning of the text. This is probably what happened when, before the written language existed, these different but similar terms became used as synonyms causing the two distinct female identities to be superimposed one on the other. It was probably this fact that, when the biblical text was being put into writing in the time of the Kings, caused not a little confusion, which has been perpetuated throughout the centuries.

But since God watches over His Word, we can suppose that by this revelation He wishes to straighten out what has, from a distant age, become misleading. And we can also presume that the reason why He did not intervene earlier is that He wished to wait until science was capable of understanding His manner of operating in His creation, and the real effects of original sin.

If on one side the Bible speaks to us about creation, but does not explain “how” this came about, and on the other, modern science has not yet been in a position to understand the “how”, this revelation could not be more opportune. In fact, it has enormous importance, both for genetics and many other disciplines, and for theology.

True science, however, has already for some time been moving towards a severe criticism of fundamentalist evolutionism, and is throwing doubt on those theories of casualness that have made the fortune of that theory and have caused such a falling-away of faith in God the Creator.

It will be noted that this revelation is much less distant both from Moses’ Genesis and from Christian doctrine than might seem, because its basic elements are perfectly respected; that is, the direct intervention of God in every creative act, the original perfection of the Man, and his arrogant disobedience that falsified the balance of the creation. What may at first sight seem irreconcilable novelties, are explained in the text itself. It is a natural conclusion that, when something is not understood, it ends up by being left aside and neglected. As for example in the case of the lack of explanation of the distinction between ‘Sons of God’ and ‘sons of men’ (Gen VI, 2-4). This demonstrates that there are other gaps in the Mosaic text as it has come down to us, gaps that sometimes, as in this case, have left their traces.

This is the real cause why some passages in Genesis are incomprehensible: because ‘we read only what remains of the real revelation made to Moses’. This would explain, too, why another Mosaic Genesis - that which derives from the Coptic, and is also Christian - has several passages which differ to the actual Hebrew text, and to the Catholic, and to that revealed to Fr. Guido.

4) Past interventions in the Mosaic Genesis

Since it has been seen that one can apply to the Pentateuch (the Books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy) new principles for analysis that take into account diverse modes of speech, style and sensibility of different passages, if not of different verses, some scholars have come to the arguable conclusion that the Pentateuch is the work of different authors, or schools of authors, who have followed one another in time, interweaving their writing. According to this school, there are at least four principal authors: the Yahvist author, the Eloist, the Deuteronomist, and the Sacerdotal or Priestly author. However, this school of thought does not take into account the fact that, according to Hebrew teaching and Christian tradition, the whole Pentateuch is the work of Moses.

But since differences of styles are a real fact, one can put forward the hypothesis that they are due to successive interventions in the form of adaptation, in the course of the centuries, aimed at bringing the Mosaic text into line with new cultural and linguistic needs.

These ‘revisers’, as we may call them, would have operated for the most part like restorers who had made the original disappear, but leaving here and there traces of their intervention. This would explain how there are, in the chapters of Genesis, two accounts of the creation and two of the flood.

We have seen that the oldest written document in ancient Hebrew is a little fragment that goes back to a little more than a century before the coming of the kings and concerns the episode of Deborah in the book of Judges. From that we can advance a first hypothesis that this document was a first attempt at writing in Hebrew. Another hypothesis is that beside this example of archaic writing there was the original of the whole Pentateuch, since lost, and that all the four so-called ‘authors’ are no other than the product of large-scale ‘interventions’ successively made in the text. Accordingly, retaining the distinctions between different styles proposed by Wellhausen¹⁰⁴, we will substitute the term ‘authors’ by ‘interventions’, and we will call them simply:

a) *The Yahwist Intervention*, which goes back to the time of Kings at about 950 B.C.: so named because it uses the word ‘Yahweh’ to indicate the one only God;

b) *The Elohist Intervention*, which came about a century later, and introduces the term ‘Elohim’ to indicate the Divinity;

c) *The Deuteronomist Intervention*, which came another century later: so called because the greater number of the chapters of Deuteronomy go back to him;

d) *The Priestly Intervention*, indicated by the letter ‘S’ or by the letter ‘P’, standing for ‘Priestercodex’ in German, meaning ‘codex of the Priests’. This operated during and after the exile in Babylon, around 550 B.C.

As regards our field of study concerning the first six chapters of Genesis, we find present only:

a) *The author of the Yahwist Intervention*, who has a looser, more lively style. To him are attributed the accounts of the creation of Man and of the Woman, of original sin, of Cain’s fratricide, of the distinction between the ‘Sons of God’ and the ‘sons of man’, of ‘giants’, and further on, of the flood, the tower of Babel;

b) *The author of the Priestly Intervention*, later than the author of the Yahwist Intervention by about four centuries. He shows a more monotonous style, more schematic and rational, which offers glimpses of the influence of Babylonian culture and philosophy. To his intervention is attributed the creation of the cosmos and the earth, the genealogies, and further on, a second version of the flood, etc.

Now we come to what this reasoning is leading to. We have already noted that writing in the Yahwist period was very rudimentary. It is composed of monosyllabic signs corresponding to the roots of words, which could at the same time be nouns, adjectives or verbs. This writing was without vowels, articles, prepositions, punctuation or even spaces between the words. So a sentence could be interpreted in many manners and take on a dozen different meanings. It needed to be decodified like a puzzle. Accordingly at the time of the Yahwist writing, the reading and interpretation of the text had to be supported by the oral tradition that integrated the text and overcame the difficulty. The task was assigned to the priestly caste and scribes. Only later was the writing enriched and transformed into inflected writing, that is, one where a sign corresponds to every sound.

But it is easy to see that an oral tradition specialising in the reading and interpreting of such imprecise texts is a kind of knowledge lacking all solidity: it is enough for one link to be broken, as we have seen, for confusion to follow at once. An error in interpretation, exaggerated by a non-univocal language, can start an avalanche of error. This is probably what happened. Because, in truth, the hub of this new revelation depends on distinguishing and giving precision to those three terms: ‘woman’, ‘female’, ‘wife’. It has the purpose of excluding all ambiguities regarding the function of the various female personalities in the Yahwist text: ambiguities which, repeated down to our own day, have prevented a more realistic vision of the problem of the origins of Man.

We know that all the writings which make up the Pentateuch - Yahwist, Elohist, Deuteronomist and Priestly - were fused into one text at about 430 B.C., and only in the 5th century A.C. were re-worked and transcribed in modern Hebrew writing. The result of this immense labour is the text that

¹⁰⁴ Julius Wellhausen, 1844-1918. Wrote ‘History of Israel’, 1883. Initiated research into the ‘founts’ of Scripture texts.

is now studied in the schools of theology. And then the Pentateuch, together with the other books from the Bible, was translated into the classical languages, and finally into those of today.

Hence, the Mosaic Genesis which we now hold in our hands is the product of innumerable interventions over thousands of years, each of which has left its mark on it.

That's why God, in His Merciful project, has intervened to clarify this equivocal and, in order to get the right effect, has waited for humanity to be able to fully understand it and to appreciate the scientific and moral value of it.

5) The third chapter of Genesis must be re-read in the light of the new knowledge

Much ink has been spilt in attempts to explain the mystery of the verses of chapter three of the Mosaic text, and the literal interpretation of the serpent, of the tree, and of the fruit has long since been rightly abandoned.

a) For some experts, the 'original sin' consisted in man, or the first community of men (in evolution, they say), exempting themselves from the laws of nature that, in the animals, control the seasons of fertility. This stolen liberty, repeated indefinitely by their descendants, led, according to this view, to the loss of happiness. They do not take into account that God can have made Man different from all the animals.

b) For many, on the other hand, the 'original sin' is only a sin of the mind, caused by pride, self-sufficiency and disobedience. According to these, the sin of man and mankind consisted in entering into fields of knowledge that were forbidden.

This manner of interpreting the text seems somewhat reductive and misleading, because it presents a picture of a God jealous of his secrets, who mortifies the human race in its natural and legitimate seeking of the truth. This interpretation makes one doubt whether man could ever or not be happy, given that he has inscribed in his nature the need to know. It would make God appear distant, uncomprehending, and a tyrant that deals out punishment. This would be an imperfect God, from whom one would have to defend oneself, having more the aspect of a human creation than the God of Mercy. It would no longer be God.

c) Others still consider the expression 'tree of the knowledge of good and evil' as meaning the desire of man to create for himself his own concept of good and evil. This presumptuous attitude would be the so-called 'original sin', a sin that has always been in the human soul from its very beginning. The real sin of pride and disobedience, they say, consists in the will of man to appropriate to himself the decision on what is good and what is evil, a decision that belongs to God alone. They rightly understand that from this disobedience, which in fact is arrogance, is born the presumption of denying an objective morality. From here it is a short step to a relative morality, such as has been proposed by Voltaire.

This presumption, which the Lord will not tolerate because it is a moral attitude that is hostile to man, would be, according to these thinkers, the kernel of the 'original sin'. Actually, this last interpretation is, in the light of this revelation, the nearest to the truth because self-justification of one's own transgressions against God's commands inevitably leads to pride and self-sufficiency in the moral order. This group of biblical scholars has the merit of understanding that man cannot find happiness when he chooses to liberate himself from the laws of God. But this is not sufficient.

We now know that the moral side is only one aspect of the 'original sin', which was brought into being by a concrete act.

d) Only a small minority of scholars has allowed for the fact that this sin could have compromised also the physical and psychic integrity of man. The archaeological discoveries relating to evolution, which we now know refer to a re-evolution, had misled theological thought and caused it to be forgotten that the Bible states that man was created in complete perfection: *he was 'very good'*. This Biblical affirmation was not taken seriously into consideration because it was not seen how it could be reconciled with the actual imperfection of man, and still less with that of prehistoric man. The

problem seemed insoluble, and it ended by depriving Genesis of credibility for being the ‘Word of God’. Only a new revelation could give us the key to the reading of this obscure chapter.

Faced with my perplexity as to how to reconcile the new revelations with the biblical text, Fr. Guido explained:

“The whole of the Mosaic passage of Genesis chapter 3 must be considered a cryptic writing (like the Apocalypse) because written in a symbolic form in which the truth is hidden beneath multiple allegories. No doubt this obscurity was part of the plan of God who had reserved understanding of it all for times when mankind would be in a position to understand the mechanism of genetics, and their moral implications. Thus, it was His Will that only in these days the world would be given, through this revelation, the literary key for its de-codification.

6) The mediated creation

We need to first understand the creative process of every new species, and of course of the human species, to then understand the true essence of the ‘original sin’.

Seeking to understand precisely this, and to deduce the rule was, for Fr. Guido, one of the most pressing problems for his meditations and studies in the years following the revelations. He reached his conclusions progressively, after prolonged work as is evidenced by his notes, and which continued after the writing of his manuscript.

Accordingly, I think it will be interesting and opportune to give here the outline of a conversation with him in the last months of his life, from which one can see how Our Lord’s promise “I WILL HELP YOU TO REMEMBER AND UNDERSTAND” (§182) was verified.

Fr. Guido said to me:

“Meditating on these facts, I understood that there are two rules to draw from them: one for the creation of new animal species, and one for the creation of Man. But before entering into my reflections on how God worked to create a new species, I would like to establish a preliminary so that those also who, like you, are ignorant of genetics, can follow my thought.

The cell of every living being has a defined number of chromosomes and these are visible under a microscope. Every chromosome can have more than 22,000 genes, visible only under an electronic microscope, each one arranged in its place, like the pearls in a necklace, on a minute filament in the form of a spiral wound round itself.

The cell of any human tissue had 46 chromosomes. Hence, a human cell with its 46 chromosomes can have more than a million genes. It seems a matter of no importance, but a man is made up of many millions of cells. With an electronic microscope that enlarges at least 200,000 times, a cell is comparable to a city full of skyscrapers, in which every room is full of electronic machines that receive and transmit signals and substances that the organism needs: a stupendous and complex panorama, more interesting than the macrocosm or the starry sky.

In the reproductive system of every living being, there are cells predisposed for fecundation: the gametes. In the higher animals and in the human species the gametes are differentiated between the female (the ovules) and the male (the spermatozoa).

From the union of two gametes - one male and one female - of the same species the zygote cell is formed which, as it develops, generates an individual of the same species. Hence the ‘germinating cell’ or ‘zygote’ is composed of two series of chromosomes enclosed in one nucleus.

In the human species each gamete is composed of 23 chromosomes, whether coming from the seed of the father or from the mother, which means that the zygote formed from them contains 46. That individual will thus have inherited his physical and psychic characteristics from his parents: half from the father and half from the mother.

In his turn he will pass on half of them to his descendants, obeying the law of the Creator: “Be fruitful and multiply according to your kind”.

I will now try – Fr. Guido continues - to draw the rules from the facts that the Lord has given me to know.

1) First of all, let’s try to understand the rule used from God for the creation of every new animal species.

If the four female ancestors were the "FOUR BRANCHES OF THE ONE TREE (§42)", that means that the old grizzled mother was the 'head of the family' of her species, made up of that "one" family. Therefore, her mother belonged to a different and unknown species and, in her turn, had been 'head of the bridge' for the creation of the species of the ancestors.

Now let's observe in particularity the ancestors' species.

If, as has been seen from the facts, the old female, the old grizzled mother, was the head of the ancestors' family, 'the only one tree' of her species (like a trunk from which depart the branches), and her son a branch, who with the mother generated the three young black and hairy daughters, it is clear that to create the ancestor's species God had twice intervened by His creative power:

a) first, in order to create, in the womb of that unknown female of the unknown preceding species a male gamete and a female one, making the germinating cell which, as it developed, would have produced the birth of the head of the family of the ancestors;

b) and secondly to create in the womb of this last female, the male gamete to fertilise her ovule, so as to bring to birth her male son. (It is the same process used two years before in the same female as soon as she reached the fertile age, for Eve's creation and to open the way towards the creation of the human species. But we will soon come to this process).

From this moment the first couple of the species of the ancestors was made. This male, in fact, when he had reached sexual maturity, was attracted by her, by that law which brings together creatures of their own kind, and he mated with her. Thus the first couple of the new species multiplied "according to their kind". From thence the offspring: "THE BRANCHES (FEMALE) OF THE ONE TREE" (§42). This example permits us to draw from it the general rule valid for every animal species: first of all God creates the female and after creates the male. So the first couple is made.

In the first and second generation of every species, - Fr. Guido continues - incest was necessary to preserve in isolation the characteristics of the new species. It was the same in the human species.

Hence, to sum up, for the creation of the 'ancestors' (and this example serves as a rule for the creation of any new animal species), God used as a foundation, or 'means of gestation', the womb of a female of an already existing species (called by God 'HEAD OF BRIDGE').

However, the last term, 'HEAD OF BRIDGE' is improperly called 'joining link' because only in appearance does this female join the preceding species with its successor; in reality, the preceding species does not transmit any chromosome to its successor, this last being an entirely new creation. In fact, the new species derives from, but does not descend from, the preceding species.

Therefore, I shall call every creative intervention of God a '**mediated creation**': a 'creation', because God does not transform but 'creates from nothing' the germinating cell of the head of the family of the new species; and 'mediated' because He uses as a means, or foundation, an already existing female.

This 'HEAD OF BRIDGE' (the joining link) is by necessity always a female.

To go backwards through all the millions of years to discover all the 'links' through which the very numerous species of animals have passed is impossible because the joining link, unique between one species and its successor, cannot be found.

Also, the reason is clear why, to bring to birth the head of the family of any new species, God had to create, in the first phase, both the gametes: the newly born female had to be genetically incompatible with the species from which she derived. In fact, by the definition of species, 'a species is a genetically isolated group'. That is equivalent to saying that eventual relations of individuals of the original species with others of the derived species are not fertile, or at least the individual born is not fertile.

And if the Bible says, "let every species generate according to its own kind" - and this revelation confirms it - it is clear that there is evolution between the species, but not within each species by means of a slow and spontaneous evolution as the evolutionists think. The progenitors of a new species are born only through new successive creative acts of God directed to grafting, from time to time, the life of a new species into the genealogical tree of an already existing species. By way of contrast with what has happened in the creation of every new animal species, where God has created the new one directly from the preceding one.

2) But in the case of the creation of the human species God has effected two successive steps, one intermediate and the other final.

a) The intermediate one is the creation of a 'sui generis' female: a being half way between the two species in order to give the first two exemplars of the human species, a non-hairy mother, Eve,

who was more like the Man than a normal female ancestor would have been. An example of loving solicitude on God's part.

But perhaps this transitory passage was also a necessity due to the leap of two chromosomes between the two species, because apes, and presumably also the ancestors, have 48 while the human species has 46.

It is also conceivable that this intermediate woman, Eve, who was white and hairless may have had, exceptionally, 47 chromosomes, considering that she could generate either from a male of her species, or from the Man.

Hence came the Creator's absolute forbidding to the Young Man to unite himself with this female because from her would come death, that is, the extinction of the pure human species, giving origin to a hybrid species.

Once this passing danger was past, a cross between the two species would no longer have been possible because of the difference of two chromosomes between the two species.

In the final stage:

b) Towards the creation of mankind, God created in the womb of Eve, this 'female sui generis', the new "HEAD OF THE BRIDGE" (new 'joining link') both the gametes: the Man had to be in all respects the 'Son of God', and hence not only endowed with the Spirit of God from the time of his conception, but also physically a new creation.

Finally, in the second phase of this final passage, to create the first Woman, God limited Himself to creating only the female gamete in the womb of that same female 'sui generis' (Eve, who had already been the 'joining link' by generating the Man). In fact, it was not necessary this time to create both the gametes in Eve's womb as He was able to use, for fertilising the female gamete just now created in her womb, the male gamete of the Young Man, on the principle that 'Deus non facit per se quod facere potest per creaturas' (God does not make a new creative act when He can use for His purpose what He has already created).

He used it during Adam's sleep, just as the Bible says, because it did not need to be repeated. Economy? Let us say rather 'the Will of God' to create a natural hierarchy: the Man had to be the Head of the Family for the human race.

From this conception was born a female, the first female of the human species, the Woman. And in this way the first couple of the human race was made. Also, for the first two generations of the human species the phenomenon of incest was necessary in order to keep intact its original characteristics.

Hence: in the animal species the head of the family is always a female; but in the human species it is a Male.

I will now try, by observing the facts, - continues Fr. Guido - to come to a deeper knowledge of Eve.

Eve is the first-born daughter of the head of the family of the ancestors, born approximately two years before the sole male, the second-born of the old mother ancestor. Though belonging to the species of the ancestors, Eve is white and not hairy. She is different from her mother and different from her three sisters who are similar in everything to their mother and father.

Hence Eve is only by half an ancestor and by her other half the fruit of a new creation. In other words, in her conceiving, God created in the womb of her old mother the male gamete that fertilized her natural ovule, giving as its fruit this creature of an intermediate species, transitory and restricted to this one exemplar. This is the manner in which I presume Eve came into existence, this 'female sui generis', more like a woman than were her three sisters, and foreseen by God in relation to her future task of bringing into the light the first two "Children of God".

Thus Eve becomes a new 'joining link', the one prepared by God for the creation of the human species, because the Lord said "THE WAY TO MAN BEGAN THERE" (§96). Eve, then, is the most important "HEAD OF THE BRIDGE", the third in the arc of three generations after the generation of her grandmother, a female of some unknown species, the first 'head of the bridge', and that of her old grizzled mother, the head of the family of ancestors and second 'head of the bridge'.

7) The hybridizing

But - Fr. Guido continues - *if the Lord said of Eve that "SHE OUGHT TO HAVE REMAINED 'HEAD OF THE BRIDGE' BUT THE PRESUMPTUOUS AND DISOBEDIENT MAN HAS MADE HER THE 'BRIDGE' " (§97) and if Cain has the appearance of an ancestor (as I learnt in the first revelation and in others), yet has the Man for his father, then also the meaning of 'BRIDGE' is now made clear.*

A "BRIDGE" is a female of a species who joins herself with an individual of a different species and gives descent to hybrid descendants. This cannot happen in nature (because as it has been said by definition, if this coupling produced fruit it would not in fact be a coupling between different species which, to be such, must be 'groups genetically isolated', that is, genetically incompatible; or at the most, it would be a sterile hybrid offspring).

But in the origins of the human species this was possible solely on account of that unique female who was able to generate from both species and therefore must necessarily have had 47 chromosomes.

It is the idea of Eve, as traditionally interpreted in Genesis chapter 3, that must be revised. Eve, whom the Bible calls 'the mother of all the living' is also 'the tree of the knowledge of good and of evil', the object of the Lord's prohibition: a wild tree and a dangerous BRIDGE between the two species because of her being potentially capable of procreating, with her 47 chromosomes, both from the ancestors and from the Man.

From this 'wild tree' the Man, by God's will, generated 'for good' the Woman and, against God's will, generated 'for ill' Cain; because God, respecting the liberty he had given the Man, abstained in this case from intervening with His creative action".

8) The 'Sons of God'

Now, a brief consideration on the 'Sons of God':

The pure and legitimate Sons of God, in their perfection, were composed of body, soul and Spirit. The Alpha, God the Creator, and the Omega, the pure Man and the pure Woman, together with all the descendants in the pure, legitimate line of Adam, are intrinsically linked together because they share in the same Life of the Spirit of God. We could say that the Father has given into His legitimate Sons His 'Spiritual DNA', His own Life. And if the Spirit possessed by the perfect Man, which hybrid man lost, was a 'spark of God's own Life', it follows that the original Man was like God more than to any other creature, including present man.

St. John and St. Paul were perfectly aware of this. But in the first Christian centuries, under the influence of Roman-Greek culture, the Church's teaching reduced redeemed man to a synthesis of soul and body, giving the term 'anima', or 'pneuma', or soul, the meaning that we should more correctly attribute to the Spirit. However, in recent years there has emerged a new realisation of what concerns the Spirit in man and there is a tendency, especially in prayer, to recover the terminology used at the origin of Christianity.

9) With the hybridization men lost the 'Image and Likeness of God'

It is said in Genesis VI, 3 "*My spirit shall not abide in mortals forever, for they are flesh...*" This verse tells us that the Man created by God possessed His Spirit, but later, through hybridizing, his illegitimate descendants lost it.

It has been seen that from the crossing of the two species, that of the pure Sons of God and that of the ancestors, were born the 'hybrid giants', the sons of men, monstrous and powerful beings mentioned by Genesis (VI, 4). These men, natural and illegitimate sons of the first Man, had taken not only in their outward aspect the look of brutes, but also, what is much more frightening, they assumed into their blood the instincts of the animal kingdom. Because of that, they were potentially violent, of a perverted psyche and, sometimes, of a deviant sexuality. Thus, they lost the 'Image of God'.

This is why God withdrew His Spirit from them because He could no longer find His Image in them. They lost not only the 'Image of God', the psychophysical qualities on which depends the capacity to understand and desire the Supernatural Gifts, but also the 'Likeness of God', the Divine Life of the Spirit, being unfit to be worthy temples of it.

It was not a punishment of God because the poor genetically-spoilt individual was not blameworthy for his condition, rather a victim of it. So, it is a matter of an inadequacy of the hybrid man to receive and keep the Divine Spirit. And if unfitness is not a fault, it is, however, a fact: an inevitable result of the 'original sin'. Rightly does St. Paul say that *where the animal instincts are predominant, there cannot be the Life of the Spirit*. This is what happened to Adam's illegitimate descendants.

In fact, the children of the hybrid crossings, who were not willed by God because they were conceived 'in evil' or 'in wickedness', remained composed only of 'body and soul', that is of corrupted flesh and an ill psyche, and no longer of Spirit, which is breathed only on the perfect Sons of God. "... *for they are flesh...*" as is said in Genesis VI, 3.

10) The Spirit of God

But what is that 'Spirit' that God has withdrawn? It is certainly not the breath of biological life because even without the Spirit the hybrid man remained physically alive. Nor is it intelligence. If the Spirit were the same intelligence, we would have to think that man, in re-evolving, spontaneously and naturally, regained the Spirit of God. But we know that it is not so, because man needs to receive a formal act of adoption for him to be able to be given again the Spirit and to be re-admitted as a son in God's family: and this act is Baptism which can be of water, of blood or of desire.

The Spirit, therefore, goes beyond the intellectual faculties. We can define it as to the 'soul of the soul', where the soul, or psyche, is immortal too. The Spirit is the true, authentic Divine Life, a Germ of Life from the very Life of God: this is the 'Likeness of God'. It is something which, in its greatness, man does not easily understand. And it becomes the true supernatural identity of the adopted sons of God.

We can consider the 'Image of God' (man with his capacity to understand and will, along with his natural inclinations) and see it as the container; and at the same time the 'Likeness of God' (i.e. the Spirit) as the content, then we can see that if the container is broken, the content is lost.

But if God withdrew His Spirit from hybrid men, because it could not abide in beings who are more like animals than men (Gen. VI, 3), then these remained deprived of the Life of the Spirit. In other words, they were spiritually 'dead'. Having lost the title of 'Son of God', hybrid man found himself degraded to a simple 'creature' of God.

11) Cain's heritage

We had seen before that the loss of the original perfection produced two big consequences: the loss of the 'Image of God' and the loss of the 'Likeness of God'. Let us now look at it better.

a) The loss of the 'Image of God'

Although Cain was a man, in appearance he was an animal.

Don Guido asked himself why Cain was so perverse if his father was perfect and the ancestors were good creatures, more faithful and docile than dogs.

There is no doubt that the derangement is due to genetic distortion. This corrupt blood, bearer of negative, incomplete, and distorted characters, 'WILL BE THE DEMON FOR MAN' (§132), as the Lord said in the great revelation of 1972.

To this must be added his understanding, which was indeed limited but was put at the service of instincts no longer regulated by the wise laws laid down by the Creator.

He inherited deviant homosexual instincts from the apes. Some scholars of animal behaviour have affirmed that sodomy is typical in some types of monkeys, some of which show with this behaviour their physical superiority over other individuals of the group.

Wolves and other animals, on the other hand, separate themselves from the pack when they are beaten, or throw themselves on their backs on the ground, showing the neck undefended against the fangs of the winner who often is satisfied by this recognition of his victory and abandons the fight.

Certainly Cain, besides the anger he felt at the affront he received in the skirmish during "*Abel's last supper*", and his envy and jealousy at the preference shown by his father, Adam, for the legitimate son, wanted also to show his physical superiority over his little brother.

According to one list of statistics gathered in the United States an estimated ten percent of the earth's population is affected by 'homosexual tendencies'. Fr. Guido's revelation helps us see how this psychosomatic distortion is one of the so many hereditary flaws derived from the beasts through the 'original sin'.

If we do not know what role medicine can have in this problem, we do know that much can be done by education, and by the Sacraments of the Redemption, if Jesus came not for the healthy but for the sick.

What is striking nowadays is not so much the extent of the problem, which has always existed, as the permissive spirit in which it is accepted. This manner of thinking exposes a mentality that belongs to the 'sons of men', not to the 'adoptive children of God'.

Regrettably, towards the end of the nineties, these deviations were being considered, in some nations, a matter of personal liberty, regulated by laws that places them in the same footing as normal behaviour.

Also the problem of paedophilia is an anomaly which repeats the sin of Cain.

In fact, the wisdom of Christian doctrine teaches that sins against nature are among "the sins that cry out to heaven"¹⁰⁵.

God forbade Adam to eliminate Cain, notwithstanding that if he were dead the problem of future hybridising of the pure Sons of God would have ended; the reason being that God alone can dispose of a man's life: and Cain was a man. It was not up to Adam to do justice.

However, God didn't intervene either to eliminate Cain; perhaps because Adam had not repented, and for this reason the consequences of the evil committed had to be a part of the redemptive mystery also for Adam.

b) The Loss of the 'Likeness of God'

Did not Adam wish to have children that would be entirely his? Tragically, he succeeded. God, in fact, was excluded from their conception by the Man's explicit wish.

Cain is an '(illegitimate) SON OF MAN AND A 'MAN' HIMSELF' (§233), but is not a 'son of God'. All the same, his descendants are the 'sons of man' (Cain), also called the 'sons of men'.

To be a 'Son of God', it is not enough to have in one's veins only a percentage of pure blood inherited from the 'Sons of God'. On the contrary, an infinitely small percentage of animal blood is enough to destroy the absolute perfection needed for being 'legitimate' Sons of God: he is an 'illegitimate son', descended from the Man Adam through the branch of Cain. Now 'all' people on the Earth are 'sons of men'. This is why 'all' men need an 'act of adoption' for them to become again 'sons of God': no longer legitimate, however, but 'adoptive', as St. Paul clearly explains. Tertullian also said that "*everyone of us can become an adoptive child of God, but is not born as such*": he is born as a simple 'creature of God'. By birth, in fact, we are all sons of Eve, or direct descendants of Eve and of Cain, and therefore banished from God's spiritual Kingdom: as we say in the prayer '*Salve Regina*' (*Hail Holy Queen*).

St. Paul says in the Epistle to the Romans: "*As by one man sin entered into the world, and (spiritual) death by sin; and death passed upon all men, ... so by obedience of one Man, Jesus Christ, the ones who received the Grace (the Spirit) shall be made righteous*". (cf. 5:12-19)

It is clear that if the opposite of 'death' is 'Grace' which gives us the Life of the Spirit, then the death that entered into the world is the spiritual death. Therefore, the loss of the Likeness of God is 'spiritual death'. Hence, the individual contaminated by cross-breeding comes into the world not owning the Life of the Spirit: he is in a state of spiritual 'death', or rather, is deprived of the Spirit. This is what the Bible means in many places when it speaks in a general way of 'death' or of 'the world of darkness', because hybrid man was deprived of the Light of the Spirit. Therefore, when it speaks of 'death' it very often does not indicate the separation of soul from body, but the separation of the soul from its spiritual component, the Spirit, which causes a very bond of relationship with God to be broken. Hence, in the individual contaminated by original sin 'death' comes before, not after, the 'Life' of the Spirit.

12) Separation from God is the cause of suffering

¹⁰⁵ Catechism of the Catholic Church, 1992, no. 1867.

The great dream of God and His plan for us is that we arrive, in the maximum of liberty, at a perfect understanding with Him in sentiments and thought. This is the love we all dream of. The first that God wished to share in this plan was Adam. But Adam desired his liberty. He feared that God's request to not use in an improper way the gift of life, would limit his autonomy. How much we resemble our predecessor in this! Thus Adam, making an incorrect use of his free will, abused it, with the results that we know.

This error would (not) have been beyond remedying if he had recognised his mistake. Certainly God would have found for him a remedy. But evidently, pride made him blind, and faced with the consequences, he laid all the responsibility on God. And made himself the injured party! This attitude, too, is only too familiar to us! If the man who has gone wrong had the courage to recognise his own error, he would already be healed and pardoned. Instead, we are all inclined to give ourselves excuses, as if these could solve the problem. Instead, they make it worse because there is now the risk that that fault will be repeated.

It is a fact that God lets us make mistakes, and waits patiently for us to recognise what we have done. He is not in a hurry. He is the best of teachers for making us grow in maturity. The results are the most educative method of teaching, especially if they are painful.

In fact, every instance of healing, either individual or collective, had to, and must pass through suffering, through separation from God, in order to arrive at the realization of what is evil. With Cain surviving, Adam and the Adamites and eventually the 'sons of men' bear on themselves the consequences of that sin, so that mankind, and first of all Adam, can know that outside the will of God happiness is impossible. The Adamites experienced attacks, kidnappings, and raids by the Cainites; the Cainites, on the other hand, experienced illness, famine, spite, and wickedness among themselves, and slavery.

If God has permitted so much suffering for humanity '*for the fault of one Man alone*', we must deduce that what God has first and foremost on His Heart is the return of the prodigal Son, Adam.

Usually, rebellion of suffering is followed by resignation, and then by self-criticism. And with this the results come to their end, because there is a change of course.

Evidently, given that suffering has not passed away from the earth, we can derive that this self-criticism on Adam's part and on ours is still lacking.

13) The fullness of time and the Mercy of God

God has always loved His creatures who without fault of their own are shut up in an abyss. To rebuild the hybrid mankind He worked on two levels:

1) first, by healing the body and psyche of hereditary blemishes due to hybridizing (what St. Paul calls '*the resurrection of our body*' or '*the redemption of our body*': Rm VIII, 23), making man once again able to understand and will - i.e. returning to him the 'Image of God' - to make him once more fit to receive the Spirit;

2) and secondly, by re-lighting the Light that had been lost, by a Divine Spark so as to give His own Spirit through a generative act of generation of God, by the merits of Jesus, thus giving back to man 'His Likeness'.

God, who created the perfect Man, and who knows how today's man really is, has been able to put into effect this work of gradual recovery, now still in progress, by means of His intervention with the psycho-physical redemption, begun millions of years ago. When mankind had reached the stage of having a sufficient degree of mental development - what St. Paul calls '*the fullness of time*' - He sent His Son Jesus to restore to men the Spirit.

On the one hand he has guided humanity through many thousands of years by means of natural and artificial selection, with some exceptional interventions like that of the Flood or the waste of Sodom and Gomorrah because their inhabitants were irrecoverable, and with an infinity of creative acts. How? By intervening genetically. In the conception of some God created one perfect gamete, generally the feminine gamete, while the other one was a product by the natural father. We have examples of these in the miraculous births from old and sterile mothers narrated in the Bible, creative acts which have caused a progressive reduction in mankind's general level of genetic pollution. On the other hand, with infinite Mercy, He has provided in the fullness of time for a re-illumination in souls of the Light of the Spirit through Jesus. It could be said more precisely, that in the Redemption

there has been a combined action of God: if on one hand God ‘re-creates’ the body and the mind of man contaminated by the ‘original sin’ through infinite small creative acts of healing over millions of years (but He did not create a new species); on the other hand He ‘re-generates’ him spiritually with the Redemption, permitting him to pass from the natural sphere to the supernatural sphere. This mission is one of the many duties that Jesus gave to the Apostles: to revive, in a spiritual sense, the dead men.

14) The Redemption

As has been said, hybrid man, being endowed with intelligence beyond other creatures, could not have recovered the lost Spirit through re-evolution. This can come only from God. Therefore, man made necessary a new generative act on the part of God, the Redemption which made possible the rekindling in his soul of the divine Light of the Spirit.

“In the absence of knowledge of true essence of the ‘original sin’ (and of its consequences) it is impossible to understand the economy of the Redemption”. So said Monsignor Masi back in 1932, addressing the seminarians and with his eye especially on the cleric Guido.

Now that we have understood what the ‘original sin’ consisted in, and we know what have been the true consequences of this sin, we have a greater understanding of the work of reconstruction done by God for man, in both its psychophysical and spiritual aspects.

God *“did not abandon man to the power of ‘death’, but in His Mercy he came to meet all men, so that whoever seeks Him may be able to find Him”* (§ 249). How great is God’s Mercy!

When one speaks of Mercy, one often falls into a misunderstanding because in common speech the word has taken on a meaning of condescension and indulgence in the face of human weaknesses.

Instead, Mercy, ‘Misericordia’, means ‘giving God’s Heart to the unfortunate’. And because the Heart of God, who is Pure Spirit, is ‘the Spirit’, the Mercy of God is the gift that God gives to man in his wretchedness and disinherited of His Spirit.

Hence, for hybrid men, ‘death’ precedes, not follows, the life of the Spirit. Fr. Guido would say, taking up St. John, *“Qui non diligit Deum ‘manet’ in morte”*, that is, “He who does not choose God ‘remains’ in spiritual death.”

Nevertheless, someone who had received the Life of the Spirit can again lose it, and thus know the so called ‘second death’ (of the Spirit’).

But God, who created mankind perfect and who sees him in his present state, knows there exists a solution for his solitude and his pains. As a good Father he says: *“Man, come to Me and I shall rebuild you!”*

Now more than ever, with the second creation, that is the Redemption, this appeal is repeated by ‘God the Father’ with persistent love, as He shows mankind that only by conforming himself to Christ – by being gentle, working for justice, and not being revengeful, but being obedient to God - can men of today find *‘the Way, the Truth and the Life’* and bring into being what in the first creation Man destroyed. It is a unique opportunity for each of us and only an understanding of this will make possible the coming of the messianic era that Isaiah foretold, because the bad men, who are aggressive as wolves, overbearing as lions, or treacherous as serpents, will become kindly as oxen, lambskins or babies.

If our individual redemption requires effort and pain, it is because this upward path presupposes the overcoming of our ‘ego’. This is our conscious share in the divine work of the restoring of our nature that St. Paul has defined as *‘completing what is needed to the Passion of Christ’*. Woe if it were not so! Because if the Redemption came to us as a gift with no effort required on our part as though by magic, we would risk repeating the mistake of the first Man, feeling self-sufficient and not accepting submission to God.

But in His Mercy, God has given us hybrid men the possibility of rising out of the hopeless involution into which we have fallen, and now gives us a hand to include us in the Person of Jesus, in His Mystical Body, through an act of adoption as sons. Thus Jesus, being the pure and legitimate Son of God, can achieve the extraordinary miracle of bringing us back to the condition of sons of God. The Redemption is such a great gift that it is hard for us mortals to fully understand it. It means that, thanks to Jesus, we can aspire to inheriting eternal Life in God as though we had not been

contaminated by original sin. On very clear conditions, of course: that we succeed in struggling against the instincts we have inherited from the animal kingdom by tending towards the opposite direction, and that we place our trust in God.

15) The New Alliance

In this hopeless situation is inserted the New Alliance between God and the sons of men, who were made illegitimate through an act with which a disinherited and spiritually dead man (one of the two contracting partners) gets ready himself to receive the Spirit that God (the other contracting Partner) gives to him in exchange for his submissiveness and readiness to receive. With this New Alliance God revives man, giving back to him the Life of the Spirit. In other words, Jesus, true Son of God, translated to man His spiritual Life, a Life which re-generates in the soul of man the Light of the Spirit of God. This is a really true 're-generation' in which God gives newly His Own Spirit Life to the adopted sons.

Learning to think like God, who is essentially Love, means accepting His Laws, which do not stop with the Ten Commandments. It is rather in the Beatitudes that the Law of Love is summed up. If anyone feels their fascination and begins to take that path, he will find to his amazement that he has already found balance and serenity in this life.

In this way Christ, the true Son of God, becomes grafted into us and the sterile, wild fig tree becomes fruitful. The man redeemed can then say, following St. Paul's intuition, that *it is no longer he who lives, but Christ who lives in him*. Jesus then carries us along, putting His merits at our disposal because ours, which are on an earthly level, are insufficient.

How, then, can man prepare himself for this grafting? By recognising that Jesus is true Son of God, and that He has the power to give us His Spirit. St. John says "*Haec est Vita eterna, ut noscant Te qui missisti Jesum Christum Filium Tuum*", and "*this is eternal Life, that they may know You, the only true God, and Jesus Christ whom You have sent*" (Jn. XVII, 3)

"Knowing" in the biblical sense does not mean coming to know, but rather "sharing the same intimacy", or the same reality. It is 'recognising' that God has sent us Jesus, His true and legitimate Son, who makes us fit to be sharers in His own supernatural Life, and to enjoy through Him eternal Life in God. It is implicit that, if we recognise Jesus as the Author of our spiritual dimension, we ought to conform ourselves to the teaching of His Gospel.

It is 'the capacity to understand and desire the gifts of the Spirit' which gives us hybrids the 'image of God' to a partial, but sufficient, degree to enable us to receive, on the above-mentioned conditions, the Spirit which is the Divine Life. This is the great and wonderful Gift that God gives man in Baptism: He gives His Holy Spirit, a little Part of Himself, provided that he renounces Satan, who is the king of the kingdom of spiritual death, and who desires keeping man subdued to the appetites of the animal kingdom so he can dominate and manipulate him.

To sum up: by the sin of interbreeding, Man lost his relationship with God, but with the Redemption, redeemed man becomes, if one may say so, three-dimensional again, because he re-acquires the Spirit. So the redeemed man, although imperfect, becomes again composed of three constituents as in the original creation: body, soul and Spirit.

And with the Redemption Jesus gives to us, children of men, also the right to forever enjoy Life in communion with God while yet keeping our identity. It is a Life that is a full, with a satisfying relationship among us and between us and God. This is Redemption!

17) "God does not punish: He either promotes, or does not promote"

God is rebuilding in us the new man; but He often finds an obstacle in our not being disposed to make a change. We are still too conditioned by, and dependant on the laws of nature that reward the stronger or more gifted. In the animal kingdom, these are just laws for protecting the ecological balance and for guaranteeing the survival of the species; but for those who aspire to becoming adopted sons of God, they are inadequate. They are foreign to the supernatural Kingdom of the Spirit because they belong to a lower kingdom. The laws of the supernatural Kingdom of the Spirit are the reverse: the instinct to transgress must be replaced by gentleness and respect, uncontrolled

acquisitiveness by unselfishness and generosity, sexual deviations by a healthy sexual ethic, vengeance by forgiveness, hatred and self-centredness by love... because the finality of the spiritual laws is not the safeguard of the species, but that of the man in his individuality. It is a courageous leap forward that requires a genuine desire to be free from the earthly mentality whose support is the prevalent permissiveness.

What happens, then, for the man who through his incapacity does not know or wish to make that 'leap of nature' which allows him to have part in the Kingdom of God? He 'remains' in the lower kingdom: that is, he 'remains' a simple creature among the lower creatures and, as such excluded from the communion of the Spirit with God. This is because, as Fr. Guido said, "*God does not punish. God either promotes or does not promote. What we must fear is non-promotion*". This is already the 'hell': to remain forever inferior among the inferiors, without the happiness of a life in communion with God.

In order to help us to be promoted and become once again heirs to the rights of sons of God, Jesus founded his Church, and delegated to her all His powers so that she might continue the work, which He had begun, of bringing men back to the purity of their origin. The Church, then, has received the divine mandate, not only with the task of giving to mankind the Spirit of God by reviving men spiritually dead from original sin, but also with the task of evangelising, freeing souls oppressed by the devil, and giving thanks to God. Beside these tasks, She has another, misunderstood up to now, of being the means of healing the physical and psychical infirmities of her children. How? By the Sacraments, which effect a real spiritual and physical dialysis by introducing into our weak and damaged human nature the perfect Body and Blood of Jesus, the perfect Son of God.

Without this revelation it is almost impossible to fully realize the greatness of the Church's mission, a mission that goes beyond all human logic. She is called to collaborate with God in the remaking of a human race continually more orientated towards its original perfection and in complete harmony with God and with His creation.

This revelation also gives to medical science the possibility of deepening its knowledge of ourselves and of the depth of the human soul. The knowledge that in the depths of our ego we have, genetically, the bestial inclinations and tendencies inherited from Cain, helps us to analyze the unconscious driving instincts that condition our behaviour.

It is of the greatest importance that man should have a full awareness of his own reality, and also of the fact that God can operate where traditional medicine is powerless. God has made it a condition that we must make use of prayer in order for Him legitimately to intervene, because power in the world is still in the hands of him who has willed to expel God from it. And because God never takes back what He has given, not even to the first Man who behaved badly, so we are still born under his dominion. It is no accident that some great saints have recommended consecration to the Hearts of Jesus and Mary to enable us to escape from the negative influence of the Prince of this Earth.

Let us remember once again that which Mons. Masi said back in 1932 to Fr. Guido: "*only through knowledge of the true essence of the original sin will it be possible to understand the mystery and the system of Redemption*".

18) The new original sin

But we are looking rather at our present condition.

The biggest problem at present is that to have put the animal-man into the centre of a new Humanism without God, where man's self-sufficiency has become his main characteristic. According to the prevailing culture, man evolves by himself, deifies himself, and makes himself the 'tree of knowledge of good and evil'. Since he does not admit the perfect creation of Man worked by God, he does not accept the original sin, hence, neither does he feel the need for Redemption. For him the Redemption is an empty word, a word without meaning. His presumption makes him blind: he does not recognize his illness. Therefore, he cannot make a diagnosis and come up with a remedy. He feels unhappy, and unfulfilled, and he does not know why.

If mankind at present lives in a state of suffering due to its innumerable psycho-physical adulterations, it clearly has need of healing. But before prescribing a treatment it is necessary to diagnose the malady and to make far-reaching analyses, to find the cure. If mankind does not come

to realize its origins and the drama of which it is the victim, how will it come to understand what the cure is that can restore it to health and to an acceptable life?

Many current maladies, both physical and psychic, have their first cause in the genetic distortion due to the superimposition of characteristics and the combination of the chromosomes of two species, that of the perfect Man and that of the ancestors, who as a species were also perfect. If this reality is not kept in mind, it is impossible to make an objective diagnosis of the evils that beset man, and find the remedy. This is a matter of immense complexity and extent, and brings in many scientific disciplines.

19) Only with the birth of Enosh did they begin to invoke the name of the Lord

In the following years, Fr. Guido endeavoured to link up the new knowledge he had received by revelation with the first chapters of the Bible. Some of his considerations - which he expressed to me in our many conversations - I think are also important. I hope, therefore, that the reader will be pleased to have them included in the text.

Fr. Guido explained to me:

I had observed, as I said in the preface to "Abel's Last Meal" that in Genesis (IV, 26) it is written "only with the birth of Enosh did they begin to invoke the Name of the Lord". This obscure half-sentence does not even say for certain that after the birth of his grandson Enosh, Adam was effectively reconciled with God. The impersonal 'did they begin' gives us to think that among those who called upon the name of the Lord God Adam was not present, since it could be thought that if he had been, the Lord would, out of solicitude or out of mercy, have let us know.

What had happened to cause the members of the family to pray to God only after the many years from the death of Abel, which coincided - as I had seen - with the birth of Seth and with the day when Adam committed that act of contempt and defiance towards God?

Why did they begin invoking the name of the Lord only with the birth of Enosh and not with that of Seth, or with that of Abel, or still earlier, with the birth of the Woman?

I understood that this verse hid another secret; and that with the knowledge I had obtained, and some calculation, the mystery could be cleared up.

Genesis tells us that Adam begat Seth at 130 years and Seth begat Enosh at 105 (Genesis V, 6). In my opinion, the age given for the Patriarchs in the pre-diluvian epoch is reckoned by 'seasons' instead of by years, but not so in the post-diluvian epoch. Accordingly, reducing the years to seasons, Adam would have begotten, following the Bible's indications, his son Seth at the age of 32 and a half and Seth his son Enosh at about 26; while all the other 'Sons of God' had children at a younger age.

In the reckoning of the years, daughters and sons dying at a tender age are not named.

By my calculations, Adam was a little more than 33 when Seth was born.

So, the hypothesis that Genesis calls the seasons 'years' would make the presumed age of Adam in this revelation, at the time of Seth's birth, correspond in a striking way with the age indicated in the Bible. This is too remarkable to be a mere coincidence.

And it is still more remarkable that Adam's act of rebellion should have been done approximately at the age when, many years after, Jesus was crucified: a supreme act of obedience in contrast with Adam's act of rebellion. There leaps to the eye the image of Jesus as the double, in a positive way, of the Head of the Race, Adam:

a) Jesus was conceived by divine intervention as was Adam.

b) He was born in extreme poverty, in the presence of gentle and tame animals, as was the first Man.

c) At the age of puberty Jesus made his public profession of submission and obedience to God, in contrast to Adam's act of self-sufficiency and disobedience when, still a boy, he committed the 'original sin'.

d) Adam thought himself a 'god on Earth' and wanted children that would be only his own, denying them to God, while Jesus gave His life to give back children to God; if not legitimate, at least 'adopted';

e) *God will say to Jesus at His baptism: "This is My beloved Son. Hearken to Him". He could not speak thus of Adam.*

f) *Jesus dies to bear witness to the love of God towards men, at the age, according to tradition, of 33, while Adam, at that age, performs the extermination...*

g) *The cause of Adam's temptation and rebellion was his lack of faith in God, while Jesus is quite obedient and confident in God.. In the end, after having repulsed God from his life, putting himself in God's place, he attributes to Him, very presumptuously, faults that were only his. He did not wish to recognise his own responsibility.*

Neither the Bible, nor this revelation tells us anything about the hypothesis of his repentance, apart from "only with the birth of Enosh did they begin to invoke the Name of the Lord".

Let us hear now Fr. Guido's answer to another query: how did the 'Sons of God' succeed in multiplying if Adam did not wish for other sons and had only a male, newly born, with no sister who could grow up with him?

"We know from the Bible – Fr. Guido said - that the 'Sons of God' did not become extinct with Seth because in Genesis VI, 2 they are spoken of in the plural. So they did not become extinct in the first two generations.

Regarding the manner in which mankind continued, we again find the solution in the Bible. It is the different ages of the Patriarchs that make the mystery clear. If Seth was born when Adam was 32 or 33 (and he was 29 or 30 when Abel was born), and Enosh when Seth was 26, while all their descendants produced children at a younger age, it is because Adam and Seth had to wait until their respective daughters were capable of having children from them.

The problem now is to understand how Seth could have been able to beget the Daughter who would become his wife, seeing that he was left as the only son, and Adam did not want other children.

One thing is certain: God's will cannot be frustrated by any human will. If Adam thought by his retaliation to wound the Lord's heart, he very soon had to accept that for God nothing is impossible.

It is certain that God took pleasure in the holiness, humility, fidelity and acceptance of pain that He found in the Woman, and wished to restore everything in Her. How? "AB UNO DISCE" (126) the Lord had said: "From one example learn and draw the rule". By applying the general rule for the creation of any new species that we have already observed: when the head of the line has begot a male, a union is made with him.

In the case of the Woman and Seth, this event was unique: a way compelled and directed only to the birth of the second Woman and, analogously, while both asleep, as had already happened to Adam in his youth, for the reason that it was not to be repeated.

God could have created a new male gamete in the womb of the Woman to enable her to produce a daughter, but he did not proceed in that way. The Bible tells us as much by informing us that Seth begot at the age of 26, in contrast, as we have seen, to his descendants who had children at a younger age. If God had intervened by a new creative act, Seth would have had children at the age of 15 or 16, not at 26.

Instead, God worked by the general rule, according to the principle that "Deus non facit per se quod facere potest per creaturas". That is, that God does not perform directly a creative act when He can use for the purpose something he has already created: in his case, the seed of Seth. Accordingly, as soon as Seth had reached the fertile age, it is probable that God caused him to fall into a deep sleep and, together with him, the Woman who then was aged about thirty. From that union, of which both were unconscious, was born the second Woman, who would become Seth's legitimate spouse. In this way too, the new and definitive Couple was made, and produced Enosh, and his brothers and sisters.

Here we might ask ourselves what was Adam's situation, as he faced this unexpected development. Perhaps Adam had already left the scene by the birth of Enosh, given that the Bible relates that "only when Enosh was born did they begin to invoke the Name of the Lord". But probably he disappeared still earlier, perhaps when Seth reached puberty, so as to leave him free to bring up his daughter in peace.

We know that in the genealogies the women are not named. Hence, we ought to say "they began to call upon the Name of the Lord" at the birth of Seth's daughter, or better, already before her conception. At that date, Adam was certainly no longer there.

And, to be more precise, I would say that neither was he there for some time before Seth reached puberty, so as to ensure protection and sustenance to the Woman and to Seth as he was growing up.

It also seems clear that he did not repent, otherwise he would have begun, before the birth of Enosh, "to call upon the Name of the Lord", and Enosh would not have been born when Seth was 26.

Hence it seems evident that Adam died prematurely, I would say before he was fifty (33+15=48), perhaps due to an accident.

The Bible, on the other hand, says that Adam died after 930 seasons, that is 233 years; but it may be that this notable age is a modification made later, probably by the Hagiographers of the Priestly Writings who, not knowing how to explain the cause of his premature death, lengthened his life to make it compare with the lives of all the other Patriarchs before the flood.

Enosh begat Kenan, his first male child, at the age of 22 and a half, perhaps because some females had been born before, who obviously were not mentioned. The intervals between successive generations were thus shortened and the human species could make a quicker start. In fact, his descendants had children at an earlier age.

The first Woman - suggests Fr. Guido - by analogy with the long lives of the Patriarchs, probably finished her life more than two centuries old and was present at the births of at least ten generations, teaching them love and respect towards God.

[We do not know if she died or if she perhaps experienced a type of dormition, like the Blessed Virgin. Dare we think that all the Sons of God had been destined to be taken into heaven without experiencing death? And could this be the reason why nobody has found up to this day any findings of the pure and legitimate Sons of God?]

20) Physical characteristics not the means for judging a greater or minor degree of purity

The partial psycho-physical recovery, usually and improperly called evolution, has not annulled the characteristics that differentiate the various races but, on the contrary, the prolonged isolation of the populations has accentuated their differences. A hurried reading of Fr. Guido's work might give the impression that it encourages racial sentiments by emphasising certain characteristics of hybrid man that differ from those of the un-hybridized man. It does in fact come natural to us to note the colour of the skin, of the eyes and of the hair, the height, the length of the legs, the form of the trunk or the thickness of the body hair, etc., and to compare them with the specifications and the parameters of the original Man, created perfect.

But these external characteristics are not important to the Lord. Experience teaches that beauty or height are not necessarily accompanied by the gift of a lively understanding or a generous heart.

Nevertheless, we can make some comparison between the two species in order to understand at what level of reconstruction men are situated nowadays.

One of the most striking characteristics derived from the hybridization is the remarkable reduction in the *height* of the hybrid man in comparison with the pure man.

The current average height is near to the average values of the pure men, which measured about two meters and a half, and of male ancestors, which measured about one meter and ten centimetres. If we execute a simple calculation we can note that the medium value is about a meter and eighty centimetres. In our times, this value is being reached by more and more male individuals. These data confirm a tendency towards the original perfection and is a sign that we are indeed in a recovering phase. Everyone can see that the average stature is rising in many countries. Undoubtedly, there concur many factors that influence this phenomenon, first of all a better nutrition and a healthier quality of life. However, there could be even unnatural causes, underrated by science, and given birth by the work of the Creator.

The most interesting character deserving of attention is the skeleton. A brief observation demonstrates that the *proportions* among the different parts of the body of actual man show a noticeable degree of ancestral aspect, in particular the length of legs. In fact, the legs in a genetically pure man represent half of his stature and in ancestors one third. The man of today has short legs and low backside. If we observe the Christ's figure in the Shroud, beyond the painful signs of his Passion, we are struck by the length of his legs in comparison to the trunk. Indeed Jesus, being the Son of God, shows harmony in his proportion. He lowered only His natural height so as not to

humiliate humanity, but He has maintained the characteristics and proportions of the original Man: absence of hairs, reduced beard, arms in proportion to the trunk and shoulders not much larger than the pelvis.

Another character to study with attention is the average *longevity* of the world's population.

The average age of today's man ought to be, as in the case of his height, the mean between the average age of the pure Man and the average age of the ancestors, which one might estimate to have been similar to that of the more evolved apes. But, contrary to the values concerning stature, the average **longevity** of the actual population is not just the mean value between that of the Sons of God (about 227 years) and that of the ancestors. Since we do not know the average age of the ancestors, we take approximately the value of the average age of the anthropomorphic monkeys (27/35 years). It is clear the average age of the actual man is much below the arithmetic mean '(227+31): 2=129'. This datum, absolutely higher than the average age of the actual man, shows that privations and disease lowered it further. However, even in this respect, it seems evident that we are in an ascending and recovering phase here too.

(Pag.368) Fr. Guido wished to calculate approximately the age and number of the 'ancestors' at the moment of birth of the Woman, or Lady, for his own curiosity. He started from the presumption that the 'ancestors' were similar to the anthropomorphic monkeys which are fertile around the age of 8 years and live about 27 to 30 years and sometime more. He also deduced from observation that each female of that kind generated every two years. He perceived this by looking at the puppies when the four sisters were giving birth. He took as 'year zero' the birth of the old grey mother which gave birth to Eve on her eighth year by the work of Almighty God, and 2 years later the first male by the same way.

Eve too would have generated the first Man at her eighth year. When the Man become the father of the first Woman, the Lady, when he was around 15-16 years old, Eve would have been about 24 years old (8+16) and the old 'ancestor' her mother approximately 32 (8+8+16), the highest age for her species.

Let us now see the species of 'ancestors'. The first male is born when his mother is 10 years old (8+2=10) and Eve 2. When he is 8 years old he generates his first daughter (black and hairy), with his mother which is 18 (10+8). After 2 years, while he is 10 and his mother 20, he generates his second daughter, and at 12 years of age he generates the third daughter, while his mother is 22 years old.

When the first daughter of the male gets her first puppy, he is 16 (8+8), Eve is 18, the grandmother is 26, and the Man is 10 years old.

Two years later, when the second daughter gets her first puppy, the Man is 12, Eve 20 and the old mother 28. Likewise, when the third daughter gets her first puppy, and her older sister gets her third puppy, and other sister her second puppy, Eve is 22 years old, the grand-mother 30, and the Man 14.

At the birth of the Woman (the Lady), the Man is about 16, Eve 24, the old grandmother 32 and the ancestor male 22. We must add the puppy begot by Eve with the male, the puppy born between the birth of the Man and that of the Lady, who at chapter §119 was made to change places when all the ancestors were arranged as though for a photograph.

This was the family where the 'Children of God' grew up. In the vision Fr. Guido did not see all those ancestor personages, probably because the Lord would clarify the essential degrees of relationship.

With regards to exterior characteristics of ancestors that have been diminished, we find the reduction of the long and lance-shaped **ears** protruding from the head for 5 cm in males, and those in female that look like sheep ears. The cause of the total disappearance of these characteristics might be due to an artificial selection: for example, when a newborn showed this peculiarity, it could have been seen as a malediction, inducing the father to suppress the baby. In this way this trait would have slowly disappeared.

However, the hairs in adult males, more accentuated on the chest and on the limbs, and sometimes distributed over the shoulders and the back, are still partially present. Since this character usually does not present itself at birth, we can presume that only the hairy babies were eliminated because they would have appeared too ancestor like.

Another curiosity that we note is the presence in us of the famous platonic categories of beauty and harmony, which have their origin, with only few anomalous exceptions, in the primordial memory of the characteristics of the perfect Man. Otherwise, how it could be explained that even a suckling baby falls for objective beauty, while it rejects the ugly. His judgement is influenced neither by experience nor by the culture: he is purely instinctive. The sight of an ancestor man would scare him. And yet, it is a real mystery the everyone's sense of beauty is oriented in the same direction: towards that of the original Man and Woman. How can the idea of beauty be imprinted in the depth of our conscience? Is it transmitted genetically too? It is evident that the influence of fashion can suffocate unconscious memories. However, generally aesthetic preferences find always concordant tastes. For instance, in beauty competitions long legs, high foreheads, no jutting eye ridges and other traits of pure Men are appreciated.

I asked Fr. Guido whether this revelation risked feeding racism, considering that there are peoples with white, red, black and yellow skins. He explained to me calmly that racism is a sentiment and attitude that is human and not of God; He, instead, looks at the heart and not the appearance. He loves all men without distinction. He sees in each one what he could have been were it not for the consequences of the 'original sin', and suffers on account of what man is. What can seem a privilege to the white peoples, the colour of their skin, can become a danger to their salvation by inspiring sentiments of self-satisfaction and pride, sentiments that were the real cause of Adam's sin. What we will be judged by will be only the openness of our hearts, towards God and towards men; and what could seem a disadvantage may be revealed as a gift.

What, then, is the criterion for judging, in hybrid man, between a lesser degree of purity and a greater, such as pleases God? It is Jesus who tells us, with the Sermon on the Mount, when He lists the most important Beatitudes. He says: blessed, i.e. privileged (because able to more fully enjoy the fruits of the Redemption) is he who is gentle, who acts with justice and endeavours to establish it by non-violent means, and even accepts persecution for this ideal.

So it is not a matter of colour, or intelligence or culture or of civilisation understood as technological progress, but of being more or less imbued with the moral gifts and the way of thinking of Jesus (Matt. XI,29).

These characteristics, which are the fruit of a healthy mind and right moral principles, are the foundation of that purity on which rests our capacity for welcoming the gift of salvation.

Again, Fr. Guido said: *"These gifts are distributed equally in all races, a sign that all peoples have equal opportunities and are equally loved by the Lord."*

Summing up

**Stature of Adam and ancestors' compared*

The average stature of pure Men was about 250 cm

The average stature of the ancestors was 110 cm

The average stature of present-day man is the mean between those two figures: $250+110 = 360: 2 =$ halved=180.

To the ancestors and the hybrid men, the pure Men must have seemed like mountains, or obelisks!

**Proportions and characteristics compared with modern man*

A Man of the pure species had a straight trunk, with little sign of a waist, of a width slightly less than the shoulders; very long legs, almost half his height of 2.50 meters; normal ears, beard and moustache short and not extending far; with a pale ruddy skin as when exposed to the sun; black, glossy and straight hair, going down to the shoulder in the men, and to the sides in the women.

The ancestors had an erect posture, with broad shoulders and a narrow pelvis; very short legs, about a third of their height; long arms going half-way down their calves; short, broad feet; the males had ears standing up 15 cm above the head, the females horizontal ears that projected 10 cm beyond their hair which was short, dark (but not black) and dull; and both sexes had their bodies completely covered by a dark and hairy coat.

It is also easy to conclude that the DNA of the Sons of God, genetically pure, had characteristics different from those of the sons of men infected by hybridising. Perhaps this is the reason why the blood from the tears of the Madonna of Civitavecchia showed anomalies that greatly perplexed the experts who examined it.

**The longevity of the hybridized man is the average between that of ancestors and that of the Sons of God*

21) Apparent contrasts with more recent revelations

The disagreement between the Word of God in Moses' Genesis and this revelation may annoy some believers, but they do not represent a danger for the faith. If God permitted that some verse of Moses' Genesis lost its authenticity along the centuries, it is evident that God, who always watches over His Word, sooner or later would intervene to make clearness and take away all the misunderstandings that appear in biblical text.

But the problem increases when this revelation apparently contradicts more recent revelations. The attentive reader, who knows for instance the revelations given by Jesus to Maria Valtorta (XX century), sees that the personality of Eve is quite different to these given to Fr. Guido. In Valtorta's books, indeed, Adam and Eve are always associated in the responsibility, and Eve is considered a human person. On the contrary, in the Genesis revealed to Fr. Guido the first Woman was absolutely innocent, whereas Eve was a female of a lower species, the female who tempted Adam, hence incapable of understanding and willing.

This novelty seems to be in contrast, but it is not so. In fact Jesus could not anticipate to Valtorta that many centuries ago the scribes had made a mistake by superposing the two female identities without also giving exhaustive explanations which could not be understood without the new discovery in genetics.

We must remember what Jesus said to the Apostles: *"I would like to tell you many things, but at this moment you are incapable to bear the weight."* That is, at the time of the revelations to M. Valtorta, as with the Apostles, mankind was not in a position to bear the weight of the new discoveries.

But Jesus did better: He prepared the underground for this revelation through the writings of M. Valtorta because He described widely and deeply all the consequences of original sin and made us understand that this sin was a sin of hybridism of mankind.

I refer readers to Valtorta's books called *'The Poem of the Man-God'*, and even better her *'Notebooks'* of 1943, 1944, and 1945-50. In these we find described all the consequences in the illegitimate descendants of Adam. These people were like animals and apish monsters, incapable of understanding and willing the Holy Spirit's gifts. It is clear indeed that if the results of this unfortunate relation of Adam was a hybrid man, this relation was with a female of a species born outside of mankind. And because this female could not speak or understand, it is clear too that she had not any responsibility. Hence, the true Woman, who belonged to mankind, and who has been blamed for many centuries with the original sin, is now released of every responsibility.

Quoting from Valtorta we shall see many similar passages on this same subject. The quote is a message of Jesus dated 30.12.1946 and found in *'The Notebook from 1945 to 1950'*.

Maria Valtorta writes: *"I heard the news that they had discovered skeletons of ape-men in a cave. I was left pensive, saying: 'How can they assert this? They must have been ugly men. There are ape-like faces and ape-like bodies even now. Were primitive men perhaps different from us in their skeleton?' But another thought come: 'But different in beauty. I cannot think that the first men were uglier than we, since they were closer to the perfect model that God had created, who was certainly very handsome as well as very strong.' I considered how the beauty of the most perfect work of creation had managed to become so degraded as to allow scientists to deny that man had been created as 'man' by God, and was not an evolution from the ape.*

"Jesus spoke to me and said: "Look for the key in chapter VI of Genesis. Read it". I read it. Jesus asked: "Do you understand?"

"No, Lord. I understand that men at once became corrupt, and nothing more. I don't know how the chapter is connected with the ape-man".

Jesus smiled and said:

*"You are not the only one who does not understand. The learned and scientists do not understand, nor do believers or atheists. Pay attention to me." And He start reading: "When men began to multiply on earth and daughters were born to them, **'the Sons of Heaven'** (the 'Sons of God' or the descendants of Seth) **saw how beautiful the daughters of man** (the daughters of Cain or Cain's descendants) **were, and so they took for their wives as many of them as they chose...'** **'afterwards, the Sons of Heaven** (or Sons of God) **had intercourse with the daughters of man, who bore them sons. They were the heroes of old, the men of renown.'** The men who, because of the strength of their skeletons, impress your scientists, who deduce that at the beginning of the ages man*

was much taller and stronger than he now is, and from the structure of their cranium they deduce that man derives from apes. T[hey are t]he usual errors of men in face of the mystery of creation.

“You have not yet understand. I’ll explain more clearly. If disobedience to God’s order and its consequences were able to inject evil into the innocent, with all its varied manifestations of lust, gluttony, wrath, envy, pride, and avarice, and this injection soon developed into fratricide, provoked by pride, wrath, envy, and avarice, what deeper decadence and deeper dominion by Satan must have been provoked by this second sin? (The second sin is Cain’s fratricide, compared with Adam’s disobedience, which was the first sin. Editor’s note). And Jesus continues:

“Adam and Eve had sinned against the first of God’s commands for man. A command implied in the other one, obedience, given to the couple: **‘Eat everything, but not from this tree’**. (Genesis 2:15, 3:2). Obedience is love. They did not obey, and they were punished. But they did not sin in the other branch of love, which is that towards neighbour. They didn’t even curse Cain, but they wept over the one dead in the flesh (Abel) and the one **dead in the Spirit (Cain)** in equal measure, recognizing that the pain which God had permitted was just because they had created pain with their sin and had to be the first to experience it in all of its ramifications.

They thus remained Children of God, and, along with them, the descendants that came along afterwards.

Cain sinned against love for God and love for neighbour. He violated love completely, and Cain did not repent. Therefore, **he and his children were nothing but children of the animal called man.**

...

“If the first sin of Adam made man degenerate to such a degree, what measure of decadence must have been produced by the second? What must have been the sources of sin in the heart of the **animal-man lacking in God**, and what power in evil must they have reached after Cain? ... The descents of this second branch, the one poisoned by satanic possession, knew no rest and took on a thousand faces. ...

“... Wherever man no longer has a living soul, **he is the beast-man (or brute)**. The brute loves brutes. Carnal lust makes him avid for all unions. What is horrid and disturbing, like a nightmare, strikes him as beautiful and seductive. What is licit does not satisfy him. It is too little and too honest. He is mad with lust for what is illicit, degrading, and bestial.

“Those who were no longer children of God – because with the father, and as the father, they had fled from God to accept Satan - ventured precisely into what is illicit, degrading, and bestial. **And they had monsters as sons and daughters. They are those monsters who now impress your scientists and lead them into error.** They are those monsters who, because of their powerful physique and savage beauty and ferocious boldness, fruits of the union between Cain and the brutes, between the most ugly children of Cain and the beasts, they are those who **seduced the Children of God**, that is, the descendants of Seth through Enosh, Cainan, Mahalaleel, Jared, Enoch of Jared (not to be confused with Enoch of Cain), Methuselah, Lamech, and Noah, the father of Shem, Ham, and Japheth. **And so as to impede that the branch of the children of God would become entirely corrupt by the branch of the children of men, God sent the universal deluge to extinguish men’s lust under the weight of the waters and destroy the monsters begotten by the lust of the godless, who were insatiable in sensuality because they burned with the fires of Satan.**

“**And man, contemporary man, raves about somatic lines and zygomatic angles and about not wanting to admit a Creator, and because he is too proud to acknowledge that he has been made, he admits descending from the brutes!**; in order to say to himself, ‘By ourselves we evolved from animals into men.’ He degrades himself, practices self-degradation, because he refuses to humble himself before God. And he is sinking. Oh, is he really sinking! **In the times of the initial corruption his appearance was that of an animal. Now he has thought and a heart, but his soul - because of a deeper and deeper union with evil - has become like Satan in too many.**

“Write this dictation in the book. I would have dealt with the subject in greater breadth, as I told you in the place of your exile, to refute the blameworthy theories of too many pseudo experts. But there must clearly be a punishment for those who do not want to hear Me in the words you write under my dictation. I would have revealed great mysteries. **So that man would know, now that the times are ripe.** It is no longer a time to content the masses with fables. **Under the metaphor of the ancient stories there are the key truths for all mysteries in the universe... So that man would draw strength from knowing the truth to climb back up from the abyss and be on the same level as the enemy in the final struggle which will precede the end of a world which, in spite of all of God’s help, did not want to become a pre-paradise, but preferred to become a pre-hell.**

“And show this page: for one it will help against the remains of a pseudoscience that withers the heart...”

So Jesus reveals that the original sin was a sin that compromised not only the relationship with God of hybrid man, but that it also involved the psycho-somatic nature of the illegitimate descendants of Adam. Its consequence was the corruption of the human persons in all three orders: body, soul and Spirit. Because the Spirit of God cannot inhabit an animal soul. And if this sin has produced that result, it is clear that its consequences are transmitted genetically.

The Lord opened the door to Fr. Guido’s revelations with Maria Valtorta’s revelations. But He could not go deep into this matter with her because it would have required an explanation for why Abel and Seth were perfect, while Cain, the illegitimate son, was a bearer of corruption. And it also required an explanation of distinction between the first Woman, Adam’s legitimate wife, and the sub-human female, that of the original sin. Hence the absence of explanations in Valtorta’s writings was necessary because the distinction between the two females was so wide and subtle that it needed a ‘revelation’ to explain the reality in detail. The Lord’s omission was therefore a necessity at that time. And it was intentional and prudent for the complexity of the theme which needed some knowledge of genetics.

In all past revelations, including quite recent ones, such as Valtorta’s, Jesus adapts Himself to the state of knowledge of His interlocutor. And so, speaking of Eve in the traditional manner, He attributed to her the sentiments and thoughts that were of Adam, without revealing the mystery of her true identity. That is the reason for this ‘apparent’ contrast; it is only apparent because the preliminaries and the consequences are the same. So that the right effect from the revelation of original sin might be had, the Lord waited until now since only now is mankind in a position to understand and appreciate its scientific and moral importance.

It is clear now why the Lord, in His design of Mercy, has waited till now to clarify the ambiguities of Genesis. This revelation is a matter of great importance, which interests all three monotheistic religions, and ought to be accepted very seriously.

Let us recall what the Lord said to Valtorta. He said that under the metaphors of Moses’ Genesis we find the key of the truths of the universe.

22) Conclusions

It is also worthwhile to note another aspect of this revelation. Fr. Guido used to say that the Bible opens and closes by means of two hermetic books: Genesis and Apocalypse. They stand there like two doors facing each other, but in a close relationship. Both, by the Lord’s will, have been written in allegorical style so that they could be opened and revealed only at the moment He judged opportune. And the present seems to be the moment that the Lord considers right. The key to understanding and interpreting the Apocalypse was given to a charismatic priest about 1989, while the key to interpret and understand Genesis was entrusted to Fr. Guido Bortoluzzi. It is not by chance that both are priests of the Catholic, Apostolic and Roman Church.

The Lord did give Fr. Guido not only revelations regarding Genesis, but He took the care to also give him exceptional references which alone are enough to make him worthy of belief: names such as Fr. Giovanni Calabria, since canonised, Fr. Mateo Crawley-Boevey, Teresa Neumann, and Pope John Paul I in the process of being beatified, all convincing witnesses for such a man of good will.

This message is pressing because at present a second original sin is being committed, because men of today in their presumption consider themselves authorized to manipulate life.

God gave the entire creation to the first Man Adam to manage it and enjoy its fruits. But He did not give him the freedom to dispose of life at his pleasure. Conception, birth and death remain the patrimony of God, who reserved to Himself the right to dispose of them according to His Mind. But already from the beginning the conceited and disobedient Man wished to have possession of the management of life, and, as a result, he ruined himself and us who were ruined with him.

Man of today needs urgently to understand that if the Lord imposes a veto to not touch life it is not to obstacle mankind’s freedom, but to safeguard it. If we do not grasp in time this simple concept, we will again be ruined. And today we are only one step away from cloning human beings,

from deciding the sex and the characteristics of a child, and from hybridizing a human cell with one of inferior species for therapeutic purposes.

SECTION IV

WITNESS

FR. GUIDO AS I REMEMBER HIM

by Renza Giacobbi

I came to know Fr. Guido in 1986, when I used to attend the chapel of the Clergy House at Belluno. One day my attention was caught by this 79-year-old priest. I had noticed in him a particular intensity and conviction, that he showed while celebrating Mass. He concentrated his gaze and his whole being so intently on what he was saying and doing. His short homilies were spontaneous and never read and were very deep and original, and almost always ended with words of admiration and affectionate devotion to the Virgin Mary.

After some time Fr. Guido came to me and asked me whether I could help to revise and recopy a manuscript which he wished to publish; because he found it impossible to do it by himself since writing was difficult for him on account of the ligaments of his right shoulder having been sprained a few months earlier. And so he began to talk to me about his book, telling me that the ‘original sin’ was a sin of hybridizing of the pure species of the ‘Sons of God’, who were created perfect as the Bible says, but were immediately afterwards corrupted by a union with the pre-human species from which they derived.

Hearing his words, I looked at him amazed. His look of innocence and sincerity prompted me to ask:

“How do you come to say these things?”

He replied, glancing upward:

“He who told them to me cannot make mistakes.”

At that point, shaken but intrigued by such a disturbing answer, I realised in a few moments that an attitude of rejection on my part, before knowing the facts, would be foolish. I could always reserve the right to retire after weighing the evidence. So I agreed.

In the five years that followed, until his death, I was able to pass many hours hearing and rehearing the story of his extraordinary supernatural experiences.

He would speak in a simple manner, without exaggeration. Even the deepest concepts, coming from him, were easily understandable.

An intelligent critic, he knew how to get to the heart of every question, showing at the same time a surprising analytical ability. He showed interest in everything about him whether in nature or in the human mind. He had a very acutely observant nature; in everyday life he would be struck by even the smallest details that others would pass over. This explains the minuteness of his descriptions of his visions.

In his eyes I saw a deep peace, a perfect balance and much humility before the greatness of the message he had received. He would say constantly: “*Just think of it, it was actually to me... so insignificant!*”

I was never aware of the slightest hint of self-satisfaction in his words, from the fact of being chosen by the Lord for this task. Rather, he felt amazed that God should have come down to the level of his littleness.

At the same time I was aware of the suffering that not being believed caused him, and his awareness that this cross had already been borne long ago by Jesus, when he was refused, despised and crucified by the men of his time.

He felt himself alone and misunderstood, but never unhappy: prayer was a real refuge for him and a constant source of renewal. I was struck by the conviction with which he prayed, by his utter faith

in God's Mercy. And how much expressiveness there was in those prayers, together with self-possession and faith in God! Often these prayers were spontaneous.

He was fully confident that sooner or later he Lord Himself would show the way to remove the apparently insurmountable barrier of distrust. What was needed was that, by this revelation, all should be given a further proof of His infinite Mercy, by explaining to men what really were the defects that brought so much suffering on the earth, and the price that was paid to redeem what would have been irredeemably lost. Fr. Guido used to say that awareness of this would stimulate many to not waste their lives, and to seek the Word of salvation in Holy Scripture.

He had kept a lively spontaneity in his attitudes, and a youthful spirit in a body that now showed all its years.

He was approachable and courteous to all, benevolent towards the weak, preferring to encourage one's better qualities. In the confessional he was precise and objective in indicating responsibility; and through esteem and confidence he tried to inspire the will to make a new beginning. He did not flatter but encouraged. He did not tire of repeating: "*Pro posse, petere ut possis*" if you wish to change, but feel powerless, ask help from God.

There remains with me the remembrance of his good nature and of his uprightness as a man and as a priest. His most evident gift was humility, the true humility of feeling oneself a little instrument in God's hands. He had the innocence of a child. Never did I notice the smallest falsehood, or even the slightest hint of compromise, or the smallest evidence of pride.

I have written this sketch of his personality so that no one reading these pages might bear suspicion that fantasy guided his pen.

Perhaps because I was a constant witness of his last five years, Fr. Guido entrusted all his writings to me, so I could protect and publish them. And because I received from him so many kind words as well as many explanations, I feel the wish to show him my gratitude by completing my task.

SOME CONSIDERATIONS

by Roberto Gava (medical practitioner)

I knew Fr. Guido personally and was impressed by his serenity: the interior peace and tranquillity of one who knows that he is loved by God and is not alone.

I talked at length with him about his experiences, and he replied to my questions with a smile and an inner peace. There was no spirit of criticism or condemnation in him towards those who did not believe him, no pride or sense of superiority on account of the experiences he had had. He was as serene as a baby in his mother's arms. This, I think, is how Fr. Guido felt himself: in his Mother's arms... yes, because God is truly both Father and Mother and Fr. Guido felt himself in everything God's son. I shall not forget Fr. Guido. How could I?

For more than ten years I have reflected upon the visions he told me he had received from God the Father, and I seem still to see the light that shone in his eyes when he spoke to me about them. There was an overflowing of interior joy there which he could not contain, but in which one could also sense a little nostalgia.

When he spoke to me, fifteen years had already passed since the last visions, and I felt that he would have paid any price to return to those colloquies with the Almighty... I also think that this must be the hidden desire of every 'seer': when one has a true experience of God one is bound to feel also the nostalgia.

In these years of study and reflection on Fr. Guido's text I have countless times compared its content with the Word of God revealed in the Bible and also with the relevant scientific texts, but I have never found an unbridgeable disagreement.

We know that human knowledge, whether of the scientist or of the believer, is in continual evolution and it is therefore normal that differences should appear along the way. It seems to me that it is in this context that Fr. Guido's experience comes into; and that it is without any real disagreement with what we now hold to be absolute truth, either religious or scientific.

However, we know well that when a matter comes up for discussion which is still open to different opinions - whether it concerns science or the church - many disagreements easily arise

because many of our weaknesses and limitations are laid bare: prejudices, human respect, the desire to preserve at all costs one's own personal belief, a rigidity in our manner of thinking, while we presume to know. But the presumption of knowing everything is never acceptable. Seneca teaches us "*there is a certain degree of wisdom precisely in him who knows he does not know*".

Wisdom is not knowledge. Wisdom is leaning of own mind. Wisdom is an attitude of openness towards others and towards new argumentations. Wisdom can be increased by technical knowledge, but it does not dwell in it. One can communicate knowledge, but not wisdom. Wisdom is humble, gentle, and pure. Therefore Jesus said: "*Father, Lord of Heaven and earth, I thank You that You have hidden these things from the wise (the scientists of today) and learned and revealed them to the little ones. Yes, Father, because it has pleased You to do so*" (Lk X, 21).

The scientists' humility is the indispensable preliminary to advancing in science.

In this connection, the first time I read the text of Fr. Guido, I immediately put to myself the problem of whether such a message contradicted what is affirmed by the scientific world and I had some conversations with anthropologists.

Certainly not all with whom I spoke to of Fr. Guido's visions showed themselves favourable, but it was not agreement that I sought, but rather comparison of views. It was enough for me if I could understand what might be the obstacles from contemporary thinking that might hinder the acceptance of the visions.

The anthropologists I consulted on the matters treated by Fr. Guido raised the most various objections, differing among themselves, thus strengthening my theory that every scientist has his personal opinion and that therefore they are very far from what I believe the objective truth (the truth spoken of by this revelation) about the real fact of how and when man was originated. The absolutely certain facts seem to me very few and I would venture to say that the whole discussion is founded, and continues, on the base of opinions, presumptions and hypotheses of some, which are criticised or confuted by others, with apparently no possibility of appeal.

Certainly, we know that this is how progress is made, so we need not wonder at this state of things; but nevertheless, as things are, it seems to me that this branch of science is still in the open sea. I consider this preliminary observation of mine to be important, because it shows that the account given by Fr. Guido does not meet serious objections from science.

Then I thought that, in our present state of knowledge, perhaps some objections might come from the theological side. But even the theologians with whom I have consulted have raised diverging problems and doubts, and many objections that were considered insuperable by some were minimised or brushed aside by others. So I concluded that the subject of man, in the present state of theological knowledge based on biblical revelation, is still subject to too many opinions and interpretations. So, as in the scientific field, I have come to a similar conclusion. But if theology gives us many certain points and only a few to clear up, in anthropology I seem to have discovered exactly the opposite.

Hence we should approach this work free from theological and scientific prejudices and make ourselves think like rational men impelled only by a sincere desire for the truth, with the right balance of reason and faith.

In full conscience I feel I must affirm that in the text of Fr. Guido I find no elements contrary either to the faith or to the laws of nature hitherto known. Rather, I have found the reading of it edifying.

Roberto Gava

Specialist in Cardiology, Clinical Pharmacy, Medical Toxicology

REFLECTION

by Antonio Dorigo

The deepest question that human beings may raise looking at the created world, and the basic question of all philosophies is: what is the reason for our existence? And the other one: what might have been the desire that led God to create the whole Universe and its beauty?

The analysis of reality leads us to presume that the Reason was God's intent to disclose *His Meaning* by giving it physical form in all its possible expressions.

The subsequent step of His Design was to enable all us, who are His beloved children, to share the understanding of this '*Meaning*'.

To this aim, He gave us - unique in nature - the gift of speech, which is a standard-bearer of our descent from Him.

It is the '*sharing of meaning*' that leads each person to the self-consciousness as an individual existing in the created world. It is the '*sharing of meaning*' that leads each of us to become conscious of our individual being with respect to the others, and to lead us to create societies, such as groups of friends, families, towns, and nations.

All these creations by human activity are the result of the awareness of love.

Love is the consciousness that sublimates the essence of *meaning*.

Love was the first and unique cause for the creation of the Universe.

It is the awareness of God's love that is the *meaning*, and the key for understanding the "book of creation" from a scientific point of view. *Meaning* will be the touchstone for proposing a new *semantic* model: a scientific view of the world that might harmonically join together a rational understanding of physical matter and a rational comprehension of consciousness, thus overcoming preconceived ideas that divide science from religious faith.

The human harmonic being represents the good, and the coexistence of science and faith.

For me, as a scientific researcher involved in finding in the world and in life the rational Model that witnesses in the human thought the laws of reality, meeting Fr. Guido - a man with the limpid and rigorous faith of an elderly priest and a vigorous enthusiasm both in his glance and words - gave me unique access to a knowledge of an ancient and complex history of the Universe that no historic investigation, scientific or anthropological theory could ever propose or confirm.

In a series of long meetings with Fr. Guido organised by our common friend Renza, I could hear in Fr. Guido's own words the history of revelation that had come to him beyond his own will, and I could ask him in detail about the images he could see and the facts he could observe.

The revelation he received represents for us all an instrument for acknowledging the truths that are hidden behind the long days of creation. These truths will drive us towards a "rationally correct" semantic theory of reality. And as such, this rationally correct formulation will join together in the world of ideas the notions of physical reality and psychic reality.

Regarding physical reality it will enable a deeper and more coherent understanding of the constructive history and the structural and functional complexity of that reality. Concerning psychic reality it will lead to a deeper and more coherent understanding of the causes and purposes of human actions, of human societies and of history.

The revelation, added to *true* knowledge, permits us hope to overcome the loneliness and sorrow due to the mistake of the *original sin*; namely the refusal of love. This refusal of love and the consequent profound inability to understand the *meaning* of the initial Design have drawn human history into a long age of obscurity, uncertainty, insanity and damage, which leads to despondency in human consciousness. This age of obscurity of consciousness seems close to the end, thanks to the *re-evolution* promoted by God Himself and by the acts of maximum and divine Love made by Jesus with His self-sacrifice, in order to cancel the sorrow induced by the consequences of the original sin and by all human errors, and re-establish the initial alliance.

Let us then understand the marvellous laws of this harmonic universe that was created to be our home. It was designed to permit each of us to live our own personal history, being conscious of our

personal individuality and freedom, and through our emotions, to be conscious of our feeling for this beautiful and problematic world.

The rational understanding, for which we search, will join the present scientific approach with the world of religious faith. It will bring together theology, philosophy, and science with full respect of their individual methods and autonomy, but will also ultimately reveal a profound understanding of their intrinsic unity.

Antonio Dorigo
Chemist, Pharmacist, Physician

THOUGHTS
of a Priest of the Catholic Church
the Rev. Father Serafino Dal Pont

The revelations about the remotest origins of the universe and the paternal and maternal origins of Man which have been given to the tried and tested figure of Fr. Guido Bortoluzzi and contained in this book, are an encouraging example of the nearness of the 'Living God' to His creature, the man of our times, who especially needs clarity and assistance in the state of abandonment in which he has been left by self-contradictory science and by a weak and divided faith.

There are so many pages of Holy Scripture that remain obscure, and so many inaccuracies have been introduced into their interpretation. Here is the reason why the Lord came with an answer to the pastoral concerns of a true and humble priest of our times, who sought to understand in depth the message of the Word of God.

The true theologians are the mystics and Saints because they are in communion with the 'Living God' and enter into union with the supernatural, placing their confidence not so much in themselves as in God. Whoever has the gift and the liberty of spirit to be able to accept this new divine favour, will finally understand the tragedy that took place at man's beginning, a tragedy that at once distanced us from both the image and the likeness of God. And this, as Scripture has always taught, by a free choice: by the distrust and rebellion against God of the father of all men.

The reader, then, will understand better the necessity for the whole of mankind to be radically healed by the pure Blood shed by the New Adam, the Christ, for men of all races and all faiths, on both the physical-emotional-intellectual level and on the spiritual.

Few are aware that the wish expressed by the Angels at Bethlehem at the birth of Jesus was for "*a perfect likeness to the All-High into men*" so that, through that Child, they might again become 'perfect' as was mankind at its original creation.

Only then will God be truly glorified and the Earth find its own peace.

How happy I am that the Lord, Ruler of Heaven and Earth, should have chosen from among our native mountains a humble priest in an insignificant corner of our great planet, to bring so much light and joy to the whole world!

Father Serafino Dal Pont
 Consolata Missionary

London, 12th September 2002
 Feast of the Name of Mary,
 the ultimate, supreme Lady and 'Mother of all the Redeemed'

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