



# **VOIDING THE VOICES OF HEAVEN**

**The Church's Post Vatican Spiritual, Moral and Ecclesiastical  
Crisis,  
The Poem of the Man-God and the New Evangelization**

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The Church's Post Vatican II Spiritual, Moral and Ecclesiastical Crisis,  
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## TESTIMONIALS OF SUPPORT

"Your point in this essay is valid, and indeed, it is the scandal of our time that . . . the Church is able to suppress . . . warnings from Heaven . . . excellent essay." **Stephen Foglein**,  
Missionary of Our Lady of La Salette, Orangevale, CA and author of five books.

"I enjoyed your paper on Private Revelation. It is well written." **Father Bill O'Neill**,  
Pastor of Our Lady of Grace Church, Hinkley, OH.

"He (the author) has tackled a problem that Fr. Gruner has often addressed." **Father Michael Jareski**,  
Secretary for The Servants of Jesus and Mary at The Fatima Center,  
Constable, NY

"Voiding the Voices of Heaven. I could not more wholeheartedly agree." Father **Alfred O. Winshman**,  
S.J., Marian Renewal Ministry, Boston MA

Enthusiastically endorsed by **Rev. Frank Kenney**, S.T.D., from Dayton, OH. Fr. Kenney holds a doctorate in Marian Theology.

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## **DEDICATION**

I dedicate this work as I have myself, and as unworthy as either may be, to the One only of all humanity whose utterly unbounding self-sacrificing love opened the door for God to enter the fallen human realm as redeemer rather than judge – to the most Holy Mary ever Virgin, the Eternal Love and Benefactress of all mankind, our Eternal Advocate and Mediatrix through the favor of the Holy Spirit, before the Eternal Son and the Almighty Eternal Father.

I also dedicate this work to those selfless voices for Heaven who are called to suffer in a special way in face of so much unbelief and indifference to the Light of Heaven, the Word of God given to us in our day, an unbelief which seems to have spread like a poisonous, paralyzing smog, even over many in the Church. Particularly, I dedicate this to Maureen Sweeney-Kyle, the reluctant visionary, and her devoted husband, Don, who have been called by Heaven as servants of the “culminating message” of all the apparitions in the last century, the message of the United Hearts of Jesus and Mary, the message of Holy and Divine Love, and Holy Mary as “Protectress of the Faith and Refuge of Holy Love.”

Their own feeling of overwhelming unworthiness for the task they have been given, and the consistent manifestation of love and humility I have seen in their lives, has been a perfecting light and force in my own life and in the perfecting of this work. Those who have visited the apparition site and the shrines on the property of Maranatha Springs west of Cleveland sense the overwhelming peace of Our Mother and the fragrance of Heaven and the Saints. Many have been healed of physical and spiritual afflictions. Through the graces bestowed at this site, many have returned or converted to the Holy Catholic Faith. Ecumenical prayer services “for all people and all nations” held nearly every day and apparitions of Our Mother, Jesus or the Saints occurring on a daily basis have contributed to the spiritual formation of many lives in these difficult times. I here express my deepest gratitude to these two lights, and all those whose selfless devotion at this site and to Heaven’s urgent calls have allowed Heaven to descend in yet one more place on this poor earth. DJW

## VOIDING THE VOICES OF HEAVEN INTRODUCTION

The Church that Jesus Christ established and promised would continue to the very end of the age and, *remaining in union with the Chair of Peter, would never officially promulgate error* has, however, been threatened with error and heresy within its own body in every age. This unique, divine protection for the *official* teaching of the Church has not prevented any of us as Catholics, even our priests and Bishops, from believing and embracing error, often without even knowing it. That is an historical fact. Whole segments of the true Church have, in the past, fallen into error, including many of our Bishops, *often because a doctrine or a term was simply not well defined.*

In the vacuum created by the failure of the Church to *officially* define such an important term as “public revelation,”\* that term has come to be used to describe *only* that revelation in which is found the Deposit of Faith, the revelation which Jesus Christ left his Church in His twelve Apostles. That view, at least from a human point of view, is understandable, since *at present* that is the only revelation declared by the Church to be certainly of God. This view, however, almost always includes the notion that nothing else Heaven has revealed since was meant for public or “catholic” faith, and thus is merely “private revelation.” That view is *not* reflected in the *Catechism of the Catholic Church*. To the contrary, and even admitting the deficiency of terminology, the Catechism calls post-Apostolic revelation “*so called* ‘private’ revelation.” It further indicates why it is unwilling to blanketly label all post-Apostolic revelation private revelation, stating clearly that there are “authentic calls of Christ and the saints *to the Church*” given in our day that are to be “welcomed in [to the Church].” It further indicates that such revelation is *necessary* for a more explicit understanding of our faith (which faith, it also admits, *is not yet* explicitly understood) and to help us live more fully by that faith. This admission of the necessity of post-apostolic revelation to both fully understand and to fully live our faith, and the tacit admission here of inadequate terminology, is extremely significant, but it is surprisingly almost universally ignored in the Church and even denied in many circles in the Church!

It is also vital to understand the seriousness of this matter. What errors within the Church could have a greater damaging impact on the Church than those which have relegated to insignificance the very measures Heaven itself has granted us to deal with what in our day have become *the three most serious attacks Satan has ever brought against the Church?* As our neglect of Fatima (a warning and a certain solution to two of these threats, Russian Communism and Nazism and WW II) has so clearly demonstrated, we are here dealing with errors that have proven to have had a devastating impact on the entire world. These errors have led, quite frankly, to what amounts to turning a deaf ear to Heaven and its remedies by the hierarchy in the Church and millions who have trusted them for spiritual direction. I will show that these errors have increasingly cut the Church off from the help of Heaven and have thrown the door open to the present spiritual, moral and ecclesiastical crisis in the Church. With a significantly diminished light in the Church, mankind is now facing the third and worst threat of all—the Great Apostasy and perhaps the Anti-Christ himself, with only a small remnant anywhere near prepared. Just before the manifestation of this third and final threat after Vatican II Heaven sent a triple remedy. That revelation included Amsterdam, speaking of the needed final Marian dogma, the epic revelation *The Poem of the Man-God*, and finally Garabandal. *The Poem of the Man-God* is revelation more demonstrably authentic than Fatima yet it was not only ignored as was Fatima but viciously opposed. An attempt was first made to physically destroy the work. Failing here the work was suppressed and then illicitly forbidden. Statements wrenched completely out of context have been used to cast suspicion on this work’s pristine theological and moral integrity. The final and most despicable attempt was to discredit its saintly penman.

Underlying these more manifest errors, however, is a much greater error widely embraced in the Church, the very same error that led to the betrayal and abandonment of our Lord by His own Apostles twenty centuries ago. The error most often cited as tripping up the Apostles was a misinterpretation

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\*Accordingly, none other than Fr. Joseph De Saint-Marie, O.C.D., professor of Theology at the Roman Teresianum in his *Reflections on the Act of Consecration at Fatima*, admits the presently “accepted” distinction between “public” and “private” revelation is a mere “general” opinion and is “a question still insufficiently elucidated.”<sup>26</sup>

concerning the suffering and the triumphant Messiah. There was, however, a far more subtle and serious error, an error that left them blind to these errors and *unable* to accept the plain and repeated teachings of Jesus to the contrary. That was an attitude that said, “Our present understanding of revealed truth is sufficient. We need no new further ‘revelation’ or counsel from Heaven to clarify our understanding of what has already been revealed.” That Jesus would *physically* suffer and die and that His kingdom was *spiritual* were both revealed in Israel’s Scriptures. These were not new theological truths. Jesus’ corrective Word, therefore, was rejected even by the Apostles, because God’s covenant people *did not believe they needed Heaven’s clarification on what had been already revealed to them*. The same condition of blinding pride within the Church today is leading to the disillusionment and scattering of those who have not listened, have not believed and have not obeyed His Voices to us in our day. Am I guilty here of sensationalism? The Apostle Paul himself warned the church at Rome that the *same blindness* for which Israel was cut off could well afflict them:

“I would not have you ignorant, brethren, of this mystery, (lest you be wise in your own conceits), **that blindness in part is happened to Israel, until the fullness of the Gentiles should come in.**” And **“thou standest by faith: be not high-minded but fear . . . For if God hath not spared the natural branches, fear lest perhaps he also spare not thee . . . Otherwise thou also shall be cut off.”** (Romans 11:25, 20-22)

He also warned the Thessalonians that before the coming of Christ there would be a great apostasy. Jesus’ own words, “When the Son of Man comes, will He find faith on the earth?” is a clear enough warning to the Church. The weeping statues of our Mother all over the world do not mean we are headed for a picnic. Why, then, the incredible “business as usual” attitude that seems to prevail in our Catholic parishes and among our Church leaders? The Church is not plagued with the fatalism that says what we do would make little difference. It is the promise of the ultimate survival and the triumph of the Church that have led most of us into a sleep of complacency and indifference to the *extremely urgent* calls of Christ to *serious conversion* and to spiritual vigilance and prayer. It has led us to ignore the *continued warnings that few in the Church are listening and obeying these calls of Heaven!* But how are Catholics going to listen and obey if the vast majority has never even heard because many of our priests and Bishops are themselves indifferent to these urgent calls? That call from Christ to the first Apostles, as His unique calls to His “Apostles” today, means there are *important elements* of our faith, critical to our very spiritual survival, to which many Catholics have become blind. It is not that the official body of Catholic faith has been corrupt – it is that our understanding of that faith on important points has. Everyone of the Disciples (except perhaps John) had *also* been voiding the voice of the Savior, ignoring and rejecting His repeated warnings that they would be ground and sifted like wheat because of their errors about His destiny as Messiah. And because this “revelation” was not any *new* theological truth did not mean this was not *required for faith!*

Would it then be anything but a complete lack of love and selfish indifference to not confront our Church Leaders with the question: Have we today also been voiding the voices of Heaven by not discerning, *and then actively disseminating* Heaven’s Word given us especially for our day –lest *we fall into temptation?* Perhaps my attempt to awake a sleeping Apostle will be of no use; perhaps it will only anger those who do not wish to be aroused from their illusions of self-sufficiency. This indifference to come upon the Church is clearly depicted by Solomon in his Canticle (5:2-8) and by Christ in the end-time Laodicean church (Revelation 3:14-22). The question I raise here is not whether the Church will

survive and triumph – the questions are: How many of us will triumph with Her and how many will be forever lost and *who will be held mostly responsible for this loss?*

There is, however, a very positive side to all this. Error in the Church has always presented positive potential for growth and renewal for the Church. By forcing clarification and a better understanding of our faith, what Satan meant for evil always provides the dynamic for new spiritual triumph. That, I believe, is the potential for an understanding on this subject. As the betrayal of the Church unfolds, the errors and unbelief that allowed it will be seen for what they are, and that understanding, though born out of a period of great agony could be the major dynamic for the complete renewal of the Church and its *Second Pentecost*. Is the light for our renewal and the blossoming of the New Evangelization about to break upon us? DJW

# **CHAPTER ONE: The Voices of Heaven – The Needed Acts of Heaven’s Mercy**

## **Do Not Allow My “Future Voices” to Become Void**

According to the 20<sup>th</sup> Century mystic, Maria Valtorta, seen by many Catholic authorities, as perhaps the greatest Catholic mystic of all time (and whose beautification process has now begun), Jesus gave His last major teachings to His Apostles before He ascended into Heaven on a mountain near Nazareth. With the Apostles were many of the “72” disciples. After instructing them on the nature of His Church, emphasizing each of those means of divine grace which the Church now recognizes and calls “The Seven Sacraments,” Jesus spoke most solemnly of the perpetuation of the new Priesthood. He spoke at great length of the threat coming to the Church and the entire world “when the abomination of desolation will affect the new Priesthood,” even as recorded later by Matthew and by Mark. Jesus then presented a frightening picture of the storm of opposition to the faith and the faithful that would come (once again as Matthew, later in part, faithfully records in 24:16-31 and Mark records in 13:15-27), and warned them all of a time when many priests . . .

“will have only the garment and not the soul of a Priest. . . . When all the books will replace the Book, and this will be used . . . mechanically . . . without meditating. . . . The Gospel will be taught scientifically well, spiritually badly. . . . I truly tell you that the time will come in which too many among the Priests will be like swollen straw stacks. . . . Can straw be enough? It is not even sufficient for the stomach of a beast. . . . But you, Pontiff [Peter], and you, Shepherds, watch that the spirit of the Gospel may not get lost in you and in your successors.”<sup>1</sup>

Of all that was so very serious here from Jesus, it is His next words to His Disciples and their successors concerning what is often today rather inadequately called “private” revelation that gets His strongest emphasis.

***“And do not allow My future voices to become void. And each of them is an act of mercy of Mine to assist you [Bishops and priests], and the more are the reasons by which I see that Christianity [all the flock of God] needs them to get through the storms of times, the more numerous they will be. . . . He who, wholly or partly, rejects My Word is a member in whom the sap of the Vine no longer flows.”***<sup>2</sup>

These very words of Jesus, part of an exhaustive revelation claiming the unique distinction of being a *divinely dictated* re-presentation of the Faith as entrusted to the Apostles over 1900 years ago through the guided pen of one of these very “voices,” were enthusiastically welcomed and officially approved by Pope Pius XII in 1948.<sup>8</sup> This happened before three credible witnesses, some 13 years before the “intercontinental explosion” of apparitions and revelations opened upon us starting at Garabandal, Spain in 1961. Can we deny the prophetic reality of these words, having witnessed in the last 40 years the incredible proliferation of Heavenly apparitions/revelations corresponding, just as promised, to the escalating deterioration of faith and morality in the Church that followed the Vatican Council? Well over ten years ago the Vatican acknowledged they had requests for the investigation and approval of over 300 apparitions sites from all over the world, *which would mean that at least for 300 cases there was*



*significant evidence either remaining or continuing to occur, for which the official approval of Rome was thought possible!* We have thus seen a most striking fulfillment of this divine promise/prophecy given to Maria Valtorta in our day. A number of other astonishing evidences of *undeniable* supernatural origin of this most incredible revelation will be highlighted later including striking details of the promised New Evangelization revealed to Maria Valtorta which was first mentioned by Pope Paul VI and in our day affirmed by our Holy Father Pope John Paul II.

### **Heaven's Help For our Bishops and Priests!**

The impact of that one “voice” from 1947, from over 4,000 pages detailing the life and ministry of Christ upon this former fundamental Baptist minister was so powerful and so complete that it removed every doubt I had about the Roman Catholic Church being the Church Jesus established. The overwhelming evidence of the supernatural origin of this work removed every remaining fear I had of joining this religious system whose form and “culture” was so completely different and foreign to what I had known. As my family and I were adjusting to this new religious system, however, I soon discovered that this most incredible revelation, on which I have now done very extensive research, and which had been so essential in my conversion to Catholicism was not even recognized by the vast majority of Catholics. What has been truly disheartening is the indifference, the resistance and outright opposition we have seen in the Church to what was to me an unmistakable and undeniable divine instrument. I was not quite prepared for this shock. And the more I have studied the matter the more disturbed I have become with the ease in which our Enemy has obviously poisoned and confused so many minds in regard to this holy work.

What have Catholics done with this and the many other “future voices” of Jesus which the Church itself officially recognizes as possibly being “authentic calls of Christ or His Saints, to the Church?” I am not speaking of the multitude of *private* revelations given to individuals over the centuries for personal edification and personal exercise in discernment, which both the Church and great Saints like John of the Cross and St. Theresa of Avila have given adequate reason for caution, but revelation clearly meant by Heaven itself for public faith. The same paragraph of the Catechism (par.67) states that the body of the faithful guided by the Magisterium “knows how to discern and welcome in” authentic (publicly significant) divine revelation contained in these many “so-called ‘private’ revelations.” So my question is - which “authentic calls of Christ and His Saints *to the Church*” among these revelations have ever been discerned as authentic and welcomed in by the Church? I have not heard of any. Have even the eight officially “approved” apparitions/revelations been officially recognized as “authentic calls of Christ or the Saints to the Church?” Have any parts of these revelations been recognized or discerned by the Church as certain authentic calls of Heaven “to the Church”? No, they haven't.<sup>3</sup> The approval of these apparitions only means they have been found free of moral and theological error. Not one of these apparitions has been determined by the Church to be certainly of God; thus many have concluded that no one has to believe them. Is this not voiding the “authentic calls” of Heaven? Have the shepherds in the Church, even on an individual basis to any significant degree, gratefully and enthusiastically welcomed these voices specifically sent to assist them and to get us “through the storms of [our] times?” Incredibly, many Bishops, priests and religious have not only failed to enthusiastically welcome these Heaven-sent helps, but have ignored and sometimes even resisted, ridiculed, denied and even actively obstructed others from benefiting from them.

We certainly would not be right in judging anyone's motives in such actions for we could not imagine any Bishop or priest not wishing the best for his flock and the good of the Church. But the highest motives do not guarantee correct actions. Such was the case with Joshua himself, who apparently jealous for the honor and authority of Moses, petitioned for the censorship and gagging of two men who had begun to prophesy outside the camp of Israel (Numbers 11:24-29). Moses had to correct Joshua, thankfully, not for the grave sin of rashly condemning or questioning an authentic prophetic work of God, but for judging *where the men were prophesying* and *for doing so without "approval!"* Would to God that every priest and Bishop today would embrace the spirit of Moses and make his counsel their own: **"Why hast thou emulation for me? O that all the people might prophesy, and that the Lord would give them His Spirit!"** The Disciples also had their problems with one who was healing in Jesus' name, and tried to suppress his ministry because he didn't recognize their authority until Jesus reminded them, **"He that is not against you is for you"**(Mark 9:37-39). The visionaries/prophets with which we are concerned not only are faithful members of the Church, but have shown exceptional respect for the Church, its Sacraments and its authority and their followers are being converted and being bought back to the Church and its Sacraments in droves!

There is a natural human element (and not an unimportant one) that arises in leaders to anything they perceive might draw attention away from the established authority, including themselves. Then, however, it becomes incumbent upon the leader to *discern the spirit* of the possible threat. The abundance of the Heavenly visitations and messages sent to us through humble chosen vessels in our day are given to help our Bishops and priests in this time of trial, not to hinder them! Thank God, Joshua sought the counsel of Moses. Had he not, he could well have become guilty of resisting and "voiding" the voice of God, probably crushing the spirit of two upcoming prophets and disillusioning, perhaps dividing the camp of Israel and incurring upon himself the anger of God. Joshua was spiritually immature, but his humility saved him. The same was true for the Apostles who also listened to their Master's correction. Our priests and Bishops need to honestly ask themselves if they would welcome as enthusiastically as Moses or Jesus, the day of which Joel speaks, or would they feel threatened or feel the Church would be threatened. Of that day, just before God will show "wonders in the Heavens and in the earth," when the "sun shall be turned into darkness and the moon into blood," the Lord God says,

"I will pour out My Spirit on all flesh: and your sons and your daughters shall prophecy: and your old men shall dream dreams, and your young men shall see visions. Moreover upon My servants and handmaidens in those days I will pour forth My Spirit." Joel 2:28,29

Would we be wrong to say there are many priests and Bishops who need to move from the level of Joshua to Moses, in respect to the present manifestation of God's outpouring of His Spirit on our daughters, servants, our young and handmaidens? Can we deny the fact that there are many priests and Bishops who have not even reached the level of Joshua, being already indisposed to submit to the will, spirit and example of their own Supreme Head, whose enthusiasm for, faith in and devotion to the "voices" of Heaven given us in our day is very well known, particularly that of Medjugorje?<sup>23</sup> Those who are not willing to do that, could well be fitting themselves into the category of empty straw stacks, having their own *unholy* reasons for attempting to make void the voices of Christ and the Spirit of God. A lot of Catholics these days seem to think they know more than our Holy Father, and seem to care even less about overlooking or even denying the very voice of Heaven sent for their spiritual benefit. The plain truth is that the "New Evangelization" of which our Holy Father has so fervently spoke and promised refers precisely to the ever increasing apparition phenomena in our day. This New

Evangelization, however, was revealed over a half a century ago to Maria Valtorta. This New Evangelization, according that revelation from our Lord, would spring from a promised proliferation of Marian apparitions and revelations that will “broaden, complete, and make them [the Gospels and St. John’s Revelation] understandable and acceptable.” The Lord also promised that the new evangelizers will be at first “overlooked or mocked or opposed” *until “terror takes hold of the foolish who now deride the new evangelizers.”*<sup>28</sup>

### **Fear of the Cure!**

To be straw in a straw pile, as a priest or religious, and of little spiritual value to anyone under one’s ministry is a sad thing, but then to be part of denying, suppressing, or even making little of those other voices of God given to correct the deteriorating spiritual condition of which we are at least partly responsible, is quite another. What would we think of a physician who habitually neglected the proper treatment of his patients to only see them suffer and die? What would you think of that same doctor obstructing the cure of one of his patients by another, merely because such aid would highlight his own failure? Would we not at least call these “crimes?” Resisting Heaven’s treatment for the serious spiritual afflictions within both the flock and within their own ranks has been the response of many Bishops, priests and religious in the Church. To acknowledge *another source*, outside themselves, especially children and common lay persons with messages from God, as “necessary” to cure the sicknesses in the Church, is a bit humbling. One with too much pride (too little trust in God) and too little love for his people will never do that, even if he has to cause an even greater offense to Heaven. While resisting and opposing messengers of holiness and loyalty to Christ and His Church these same Bishops and priests have tolerated within their own ranks those who regularly show contempt for the holy teachings of the Church and its sacred liturgy. This is hypocrisy of the very worst order.

### **The Other Twelve Stones of Testimony**

And who are these children, these humble souls, these mouthpieces of Heaven given to the Church throughout its history? They are the *other* 12 stones of testimony that Joshua *personally* placed in the *midst of the Jordan* on the very spot where the priests stood with the Ark of the Covenant. These “hidden stones” will, therefore, only be seen by those with eyes of faith, and by those who would never forget that Canaan can never be experienced in one’s life without a miracle. These “hidden stones” have been placed *directly* by Christ in the Church to be the spiritual counselors to the Apostles and their successors! The first 12 stones of testimony were placed in public view in the camp by *other men, not directly selected by Joshua, but merely “prepared” by him* (Joshua 4:1-9). That certainly speaks of the succession of the Apostolic gift underlying the official Magisterium, but it also speaks of the fact that the Twelve Apostles were chosen because they were best suited of the faithful to deal with the world, not because they were the most spiritual. In the great wisdom and providence of God this has also been true of their successors. Must not we, then, understand the “hidden” testimony erected directly by Joshua to be speaking of the *unofficial* Magisterium— an extension of the Heavenly Magisterium for the earthly Magisterium? Though not having a share in the visible external authority of the Church on earth, but existing under its authority, these would certainly hold a spiritual authority of not only the same origin but one we could expect to be of superior nature. One of the more dramatic testimonies to this commonly recognized reality in the Church was the concession and homage Pope Innocent III made to the simple layman, Francis of Assisi. The Pope bowed before him and kissed his feet! Francis was also a visionary, who trying to follow Heaven’s Voice, had run into crushing opposition from the clergy in Assisi. Another dramatic example was the

significant part Saints Bridget of Sweden and Catherine of Siena played in restoring (once again by Heaven's Voice) the papacy to Rome after its 60 year exile in France. These two no doubt saved the Church another serious and permanent division. Can you imagine the consequence to the Church had these and their heavenly lights (though they were truly *private* revelations) been extinguished? How many heavenly visions equal to those of Saints Francis, Bridget and Catherine have since been ignored by those who could not, or would not recognize the Voice of Heaven speaking in front of them? And please do not think if God so willed His light not to be extinguished He would keep it from happening. More often than not, God lets man suffer the consequences of ignoring His Word. It was an awareness of the great importance of these Voices of Heaven in our day and the obstructions presented by either opposing or indifferent Church leaders that led our Holy Father Pope Paul IV to abolish the requirement of Church approval for the publication of these apparitions and authenticating miracles. It is no wonder the Second Vatican Council's *Lumen Gentium* on this very matter presents the imperative of accepting "with gratefulness and consolation" the Holy Spirit's distribution of "special gifts" of grace "among the faithful of every rank . . . as they are specially suited to, and useful for, the needs of the Church." And in regards to the Church leaders who were *still held accountable to properly discern these phenomena*, this document cautions these leaders that their "*special task is not indeed to extinguish the spirit but to examine everything and keep that which is good.*"<sup>5</sup>

How widespread is this indifference to Heaven's lights, its urgent calls in our day "to the Church?" The facts speak for themselves. *Not a single new apparition site or revelation of public significance has even been approved, as worthy of devotion by the Church of Rome since 1933-- and not a single such apparition/revelation has been approved for devotion by a Bishop in the United States for over a century!* This has left numerous extremely significant and extremely urgent publicly significant apparitions/revelations such as Amsterdam, Netherlands (locally approved); Seredne, Ukraine; Garabandal, Spain; Akita, Japan (locally approved); Medjugorje and many others in the United States, to most Catholics, to be of little or no importance to the Church though these were all meant for the faith of the entire Church, *even the entire world.* **Our Bishops are no longer collectively acknowledging these works of Heaven in our midst and only a few are individually doing so in their own Diocese. This could only be because many Bishops no longer believe God would communicate to us in this way or because many Bishops are simply not interested in hearing anything Heaven might be saying to them.**

No sign, of course, would ever be adequate for those who choose to deny God the possibility of speaking to them apart from the content of already authenticated public revelation. This was also true for those who did not believe Jesus when He was here in the flesh, despite all the signs He gave to authenticate His ministry and message. Despite the many authenticating signs, both spiritual and material that have accompanied all these major apparitions/ revelations, most would claim the cause of inaction is fear over a perceived possibility of misjudging an apparition/revelation as genuine, and later discovering the judgment to be wrong. That is precisely the reason most Jews gave for not receiving Christ in His day and they had far more at stake if Jesus would have proven to be a false Messiah! Israel had paid dearly for the claims of false messiahs. Despite their far more legitimate fears of being misled, were their concerns even remotely valid? While there would be a valid reason to remain *neutral* when one is not acquainted with the evidence, who could deny pleading insufficient evidence would be the perfect excuses for ignoring these messages by those simply unwilling to acknowledge what these messages are saying? These extraordinary measures Heaven has taken and their multiplication in our day is evidence there is a serious crisis of faith and morality in the Church

that *requires these measures*. For our Church leaders (especially those who claim to be orthodox) to ignore these extraordinary measures from Heaven is evidence of how deeply rooted and extensive that crisis is. We *all* need to start honestly examining our motives behind what we have chosen to believe in regard to this incredible work of Heaven in our day.

### **The Real Problem**

Those who have expressed concern over misjudgment, contend that some irregularity or fault in the messenger or some technical mistake in a message will later “prove” a misjudgment was made. (Some even contend that a serious failure *later in life* would somehow prove false anything before discerned as divine revelation from a prophet!) This reasoning involves a subtle but serious charge against the character of God. If the measure for authentication is proving absolute technical flawlessness either in the messenger or the message, then we would have a problem. Such a standard would make any discernment both extremely time consuming and very difficult, if not impossible, and in the end it would not prove anything about the origin of a message. Technical flawlessness is not the issue, nor is any potential for later failure in life an excuse for failing to discern Heaven’s calls. These are only diversions created by our unbelief and resistance to God. None of the biblical prophets and none of their messages, certainly as we have it today, are without flaws. Does this invalidate what we claim today as authoritative divine revelation? Peter denied the Lord and then after Pentecost denied the Gospel by withdrawing from the Gentile Christians. Did this mean Peter previously did not speak by the Holy Spirit in affirming Christ as the Son of God? Did the Apostles wait for Paul (the church’s first male visionary) to die before discerning that the Gospel for the Gentiles which he received directly from Jesus Christ, *and apart from the Deposit of Faith*, was an authentic revelation and meant for public faith? (See Galatians 1:11-12; 2:7-9) Fear over failing predictions is also invalid. A prediction of judgment that “fails” is no grounds to question authenticity. We don’t question the authenticity of Jonah’s message because his prediction failed. We don’t question Jesus’ authenticity because he was not in the grave the three days and nights He predicted (Matthew 12:40). Of course, the scoffers will use such things to try to discredit the truth, but they only discredit themselves and honor the truth. Such “failures” only authenticate the message of grace that is at the very heart of the Christian Gospel. The prayers of the repentant Ninivites canceled the judgment, and the prayers of Holy Mary shortened the entombment of Jesus because we have a merciful God. Technical flaws in revelation are also a divine grace forcing us to face the vital fact that *eternal spiritual truth does not hang on such a flimsy branch*. It was the blindness created by such a false passion that delivered the Son of God over to be crucified, for those who look primarily for flaws (gnats) will see them even where there are none and they usually are the ones who themselves end up swallowing camels.

**Can we really believe Heaven would go out of its way to give us a message, and then make it next to impossible for us to become absolutely certain of its authenticity?** As I’ve said, the very character of God is at stake in our response. Those who have any concern here need only to ponder this point a moment. Let’s consider a worst possible case for discernment, the call of Gideon. Gideon the Israelite had no way to conduct a background check on the angel, whose appearance was very much like a normal man and whose every word seemed absolutely preposterous. First, he claimed the Lord God was with Gideon when he, his family and Israel had suffered nothing but humiliation and defeat at the hands of their enemies. Gideon is also told he is a great warrior, when in fact he was the mamma’s boy in the family who had stayed home to tend the farm while all his big brothers went off to war. They all had been killed by the enemy and now he was being called to engage this enemy in battle and defeat them (Judges 6:13-

15; 8:18, 19)! What chance do you think this messenger to Gideon would have had in our day of being discerned as a messenger from Heaven? Thank God, Gideon didn't try to "reason out" the genuineness of this call as too many of us in our day would have done! What could human reason have said but, "dangerous delusion!"? While this case, at very best would have been "impossible to discern" by many today, it didn't take long for Gideon to figure out a way he could know if Heaven had spoken. Neither did Juan Diego's Bishop in 1531 have a problem figuring out a way to tell if his poor humble parishioner had heard from the Blessed Virgin. A wet and dry fleece or a tilma full of roses with an image of the Madonna was no problem for God. Do you really think God today would refuse a sign to any Bishop that really wanted to know if an apparition within his jurisdiction was of God?

But is not asking for a sign tempting God? Not unless it is done in order to find an excuse to question what you already know to be true, or unless one has no intention of believing regardless of the evidence. *God became angry with King Ahaz because he would not ask a sign to verify His Word!* Ahaz also tried to use the pious excuse that he did not want to tempt the Lord God by asking for a sign (Isaiah 7:10-14)! If we cannot make discernment on something we know is important, *it would be a sin of pride not to ask God to confirm it!* If a man approached you claiming to have a message from God and told you to sell all you had, leave all and follow him, how would you react? Most would without a second thought dismiss the encounter and probably not without a bit of disgust. This reaction, however, is the reaction of pride. What but pride would tell us we have God all figured out and that He would never be telling us anything so contrary to our own (comfortable) way of thinking? This kind of pride in a man is always waiting to exert its self-confidence and self-reliance against any challenge to its own interests. This spirit was certainly not in Gideon! There is, however, another kind of impulsive reaction that pride can take that is just as spiritually dangerous because it also avoids *proving* the spirit of any claimed prophetic voice. This pride tells a person he is among the very few worthy to be chosen to hear a message from "God's prophet." This man is easily deceived by men looking for followers, and who obtain them by their appearance of self-confidence and their appeal to this vain glory in the human heart. There was nothing about Gideon or the mission he was given to drive out the Midianites that could have had this kind of influence on the soldiers that followed him. The 300 who followed Gideon with only pitchers and torches to fight a vast Midianite army also must certainly have had "divine faith" that God had spoken to and was directing Gideon, or else they were complete fools. How did these 300 common men discern the call of God, when our Bishops in the Church of Jesus Christ cannot apparently even discern that Fatima is a genuine authoritative revelation from God? Gideon's men got no physical signs from God, as had been given at Fatima, until they had been reduced to the size of 300 and were poised and ready to attack the enemy that outnumbered them 400 to one! Those who desire to be sure of the Word or message from any claimed visionary, therefore, do not need to depend primarily upon outward physical signs. Spiritual "signs" manifest in the message itself, and in the fruit it produces in those who have received the message are far more convincing to a spiritual person. According to the teaching of Jesus Christ, the Spirit manifests Himself *to those who seek Him* (John 14:17), and the last time I checked, that verse was still in our Catholic Bibles!

There is really only one important matter here: Gideon, his 300 men and Bishop Zumarruga had one thing in common— they all *wanted to know* if Heaven had spoken, and they obviously were *willing to obey whatever Heaven was asking of them!* These men had a *significant interest in knowing God's Word.* God may choose His own way to authenticate His Word, but He will often withhold it from those who do not seek it or would ignore it if given. Is

it really that difficult to see that our real problem in our day is that we do not have enough Bishops as serious about the calls of Heaven as Gideon, his 300 men or the Bishop of Mexico? Whatever the cause of this fear, a groundless fear of misjudging or fear of having to face the truth of the present spiritual condition in our souls, the cause is invalid and reveals a serious spiritual void in one's soul. Either because of this plain indifference to God or fear of the truth, further approvals of apparitions have been stonewalled, and priests and religious have been prohibited from visiting important sites in any official capacity or publicly promoting apparitions/revelations they discern to be authentic, lest they give (God forbid!) the impression the apparition/revelation is approved by the Church! That is also making "void" the "future voices" of Jesus and it is contrary to the teaching of the Catechism that says the faithful know how to discern and welcome into the Church these authentic calls of Christ. This is an outrage being played out before us all and before the entire world, which can only conclude one of two things about Church officialdom, that it is either closing its ears to God or it is simply lying when it professes to claim special Holy Spirit guidance and discernment! Those who have understood these serious errors and have remained silent in the name of "holy obedience," have sold out the testimony of Jesus Christ and the faith of the Church. **There is a clear difference between "holy obedience," always involving the sacrifice of one's own will to the will of those in authority over us, and "unholy obedience" involving the sacrifice of God's Will, His Word and the truth because it is more personally convenient. The latter "obedience" is cowardice and disobedience to God.** Unholy obedience and unholy disobedience come out of the very same kettle. Both place self-will above the Will of God. It is self-will in both forms that is destroying the Church. Merely correcting or restoring the liturgy or any other religious form will not make up for this personal indifference to Almighty God.

### **The Smoke of Satan**

The "smoke of Satan" in the Church, which Pope Paul VI said had reached the very "sanctuary," however, goes deeper than fearful and faithless priests and Bishops committing "crimes" of resisting the healing help of Heaven which has been done by discouraging and obstructing their flock from seeking spiritual help from these places of Heavenly visitations, and even sometimes persecuting those who have brought us that help. It goes further than obstructing the process of timely approval of important apparitions. There are firmly entrenched beliefs even among the most orthodox Catholics that underlie and justify obscuring and voiding these divinely chosen "voices." It is this of which I am most concerned, because these views are being used to excuse and justify all the obstructions I have cited. Here are the popularly accepted errors that lie at the very base of what I believe is the most serious failure of the Church – voiding the Voices of Heaven. **Error #1:** No one is required to believe anything revealed by God to the Church since the apostolic era, nor can anyone believe for certain if such genuine revelations are of God, but perhaps the one to whom they were originally delivered. **Error # 2:** There can be no new "public revelation" (i.e. revelation intended by God for universal "Catholic" faith) since Jesus revealed Himself and left the Deposit of Faith with the Apostles. [NOTE: I have shown under Note 3. at the end of this work the confusion created by limiting the term "public revelation" to describe *only* the revelation in which is found that Deposit of Faith. I have also shown how an important papal document against liberal (modernist) thinking in the Church has been misinterpreted to exclude from "catholic faith" all post- apostolic revelation when all that was meant to be excluded were claims of *new (and thus unorthodox) moral and theological "revelations."* I have also pointed out that what the Church recognizes as "public revelation" has always included much more than the full and final revelation of moral and theological truth or that completed Deposit of Faith. That there can be no new moral and

theological truth, then, does not mean there cannot be more revelation requiring universal (catholic) faith. Fatima, for example, approved by the Church to be free of error, not only claims to be “public revelation” but it required the Church by magisterial authority to discern it as such, though whether this has been done we have not been told. I have established that there not only can be “public revelation” since the Apostolic era but there is such revelation and that even the Catechism recognizes the fact by referring to this revelation as “the authentic calls of Christ and His saints *to the Church*.” However, since the Church by its magisterial authority has never discerned any such revelation in our day to be either authentic or for the public (for the faith of the Church), all revelation since the Apostolic era must be considered *by the Church*, “alleged revelation of undetermined significance.” The Church cannot call something “private revelation” before it even determines it to be valid revelation. What then is true as far as the Church is concerned, and what is actual fact are plainly two different things!] **Error #3:** The Church, after determining by the Holy Spirit through its magisterial authority the final content of inspired [Apostolic] public revelation in the canonization of Holy Scripture in the 4<sup>th</sup> and 5<sup>th</sup> centuries, can no longer discern if a revelation is of God. It now only has the authority to determine if such genuine revelation, given since, is free of moral or theological error. It is believed and widely taught that even the Bishops in union with the Pope with magisterial authority cannot determine with certainty if a Heaven sent post-apostolic revelation is from God. **Error # 4:** No genuine post-apostolic revelation given to us by Heaven is vital to the spiritual welfare of the Church because all the truth we need, the Deposit of Faith, has already been given to the Church.

I will demonstrate that all these views contradict our Catholic faith and thus deeply offend both God and His people. In addition, I will show how these errors have brought upon the Church the great post-Vatican II spiritual, moral and ecclesiastical catastrophe, which I am convinced, is only in its budding stage. I will also show that ignoring Heaven’s Voices in our day has led directly to the division in the Church with liberals on the left, schismatic traditionalists on the right. Those completely loyal to the papacy are in the middle of these divisive factions, and being often far less confident of their position are becoming increasingly vulnerable to the arguments of the extremes. Finally, I will show that until the faithful in the Church awaken from their sleep, confess their failure of ignoring Heaven and begin to earnestly seek out, understand and obey those Voices of Heaven it has so long discounted, there will be no solution to the present crisis. **I will also show that without the anchor of these Voices of Heaven given to us in our day, many Catholics will not survive the betrayal of the Church** which now appears to be headed for a frightening climax. This is not because Christ failed to reveal all necessary truth to the Church before He left; it is because so much of our understanding of that truth has become distorted. The multitudes of Catholics in our day that no longer practice the faith and the spiritual impotence of so many of the rest of us, I would think prove that point rather dramatically. Without the restoring power and anchor of those Voices, it is a certainty that in our present spiritual weakness, a great many more Catholics will be pulled from loyalty to the papacy (and the Jesus Christ Himself!) into one of the two major rebellions against it--just as the Palm Sunday crowd, so certain of their faith in Christ at the time--was pulled away from Him when the chips were down.

### **Father Groeschel and Error Number One**

The first error: It is widely believed and taught as authentic Catholic faith that no revelation given since the Apostles is required belief for anyone and cannot be believed in the absolute sense or by “divine faith,” except by perhaps the one who has received the revelation



directly. **This popular view makes no distinction between that revelation clearly meant only for private purposes, which, for the *intentional exercise* of personal discernment, is often *providentially allowed* to be mixed with faulty human elements (sometimes even the demonic!), and that which is clearly meant for the Church and the larger public. The latter always involves sufficient divine intervention to protect the message *and clear authenticating evidence given specifically to prove that intervention.*** Unfortunately, the beloved Fr. Benedict Groeschel, who was clearly interested in providing justification for Church inaction and in trying to calm the groundswell of discontent among those who feel the Church hierarchy has failed us, has in his book *A Still Small Voice*, also mixed both of these very different categories of revelation (along with New Age “revelation”!) together into one pot. By doing this he unfairly poisons the latter with the ambiguities of the former. Concluding then, that pursuing the revelations of Heaven in our day is an “unsafe way” to spirituality, Groeschel leaves among many other unanswered questions: Why God would spread out before us (or have *any part of*) an enticing unsafe road to anything, let alone spirituality? Groeschel’s work reveals precisely the kind of reasoning that has led so many of even our very best Church leaders into a state of utter paralysis on this matter. Though on one hand he confesses the great spiritual benefit this revelation has been to God’s people and the Church, he on the other hand, accepts the contradicting prevailing negating view that even those who have seen accompanying signs and miracles, such as what occurred at Fatima and all the other major sites, are excluded from being able to believe what they see and hear with absolute “divine faith.” Only a limited “human faith” (the kind of faith one may have in a history book or a witness who takes an oath in a courtroom) is possible, in this popular view. Of one thing you can be certain, those multitudes who have been so profoundly changed and blessed by these revelations and/or apparitions knew they were hearing and seeing more than something only probably true! **A genuine divine revelation by its very nature both elicits and demands absolute divine faith.** To this Fr. Joseph De Saint-Marie, O.C.D., professor of Theology at the Roman Teresianum also agrees though (apparently for political reasons) he suggests a new term, “prophetic faith.” The main point he makes, however, is that whatever comes from God can be believed with *complete certainty* and that *obedience is obligatory* on those who “hear.” He also frankly admits, as noted in the introduction, that the Magisterium has not spoken definitively on this issue nor has it given any support to the presently “accepted” distinction between “public” and “private” revelation.<sup>26</sup> Groeschel’s position, in contrast, parallels the parent who while describing to his child the wonderful exhilarating “miraculous” experience of learning to ride a bike, turns around and with such exaggerated emphasis on the initial possibility of a few skinned knees, talks the child out of the experience suggesting the “more safe” way of walking! Such a child will never experience the miracle of balancing in mid air on two wheels and the greatly expanded horizons for exploration that only a bike can give, only because he was convinced to take the “more safe way”! Of course a “bicycle” will never replace the need of walking the ordinary or even the mundane walk of faith, but it is also a fact that confining one’s self to the “more safe way” of “ordinary religious experience,” may itself be the more dangerous route. How many Catholics who have fallen away from the faith could have been saved if only they could have seen something *un-ordinary* in their religious experience or *in the lives of their fellow parishioners and priests?* In a day when our faith is under attack even from the clergy Heaven is providing an abundance of the miraculous for those whose faith would be greatly strengthened and whose journeys of faith in the mundane, could be greatly enriched. And may God have mercy on anyone who denies another the experience of even one of them!

What is the reasoning behind this popular belief that rips the life changing certainty out of Heaven’s incredible work in our day-- this belief that says that even those apparitions

“approved” by the Church, Fatima–Guadalupe, Rue de Bac, La Salette, Lourdes, Pontmain, Beauraing, and Banneux–*do not have to be believed in any sense and cannot be believed* absolutely by “divine faith,” by anyone but perhaps the visionaries themselves? This faulty reasoning is based on the fact that the Church has only, in any of its “approvals,” determined that these are free of moral and theological error, they have not determined whether any of these apparitions are truly of God. Thank God that men and women like Gideon and Joan of Arc and those who have heroically followed them because they also “heard,” knew that even the “still small voice of God” without the thundering testimony of authenticating miracles, was still the *only* safe way, even without the approval of the Church! Obeying the voice of God is never unsafe whether it comes in a whisper or a shout! And God has never spoken to anyone in either whisper or shout and left it impossible to discern! Further, are we to even believe, as Groeschel clearly implies, that Fatima or any of the other major apparition/ revelations given to us in our day, all accompanied by unmistakable miraculous signs, are mere *whispers of Heaven??*

### **Divine Revelation is Self-Authenticating**

While not one of these “approved” apparitions and/or “so called ‘private’ revelations” have been declared by the Church to be truly of God or themselves truly “authentic calls of Christ”-- or even certainly containing such calls, the deeper, more subtle error here is simply the notion that unless the Church declares a revelation to be “of God,” no one, but perhaps the visionary himself, can know with certainty its origin. Many have assumed this view about divine “private” revelation is an infallible truth of Catholic faith and thus required for us to believe. It is not. It is mere human opinion– and a human opinion, quite contrary to Catholic faith. **Any authentic publicly relevant message from Heaven carries moral obligations to all those who “hear” it whether the Church has ruled on it or not. That is authentic Catholic faith.**

Would the Ninivites have been excused for rejecting Jonah’s message, since they had no Church to tell them his revelation was truly of God? Furthermore, that they repented of their sins in sackcloth is proof even these pagans, outside the Covenant, knew Jonah had a message from God. Are we less capable of discerning the Word of God than these pagans? The whole of biblical history (and Church history) is filled with “unapproved” prophets delivering God’s messages to all kinds of people, from kings to peasants. In fact, the prophets of Israel were usually disapproved by their own religious leaders, making them according to the popular error of today, at best, bearers of nothing but non- essential “private” revelation which no one had to believe! Are we saying then, these people were not responsible for hearing and obeying the Word of God as it came through these human agents, many of whom never even worked a miracle to help authenticate their messages? The plain fact is that all throughout Scripture these messages of these prophets were discerned as “The Word of the Lord,” not because they were later canonized (and authenticated as public revelation), but because these messages were from the Lord God and thus from the very beginning demanded belief and obedience. God Himself expected His prophets to be believed immediately and held Israel accountable for rejecting them! And from which source would you find the most (and I believe absolute) confirmation of authenticity for a purported revelation? Would it be from the institution whose faltering have been the very reason these other channels have been divinely chosen by Heaven or from the very message itself, from which one will always hear the ring of the divine from the ever present Holy Spirit?

## Responsibility, Our's and Their's

By this, I by no means, am saying our priests and Bishops, collectively, are necessarily any more responsible than the rest of us in the Church at large for the present state of moral and spiritual bankruptcy in the Church. The fact is that our leaders, by themselves and in themselves, only reflect what is in the Church at large. And for all of God's undeserved grace we have received through these chosen ones we have the responsibility to support them with our prayers and sacrifices. Our failure in this has certainly contributed to many failures within the priesthood. **What leaders are going to be held accountable for is failing to recognize, make known and implement Heaven's solution to the problems we have gotten ourselves into regardless who may be at fault.** That level of accountability is inherent in the call of leadership and because God never calls a man to leadership without providing the divine means to fulfill that high-calling. My whole point is that the *very divine means, that special divine remedy for our present state has been, by and large, ignored if not suppressed by leadership in the Church.* The first thoughts any responsible leader will have, being awakened to a crisis around him is, "Where have I failed?" and "Lord, I need Your help!" That this help would almost always come through simple lay folk or even children called by God to be "His Voice" should make no difference to a conscientious leader. On the contrary a spiritual leader will recognize such a source as more reliable than those steeped in human wisdom, too much of which in the Church has precipitated the very crisis that Heaven now is attempting to correct! As was true of Jesus, a wise priest or Bishop will be filled with praise for the Father's choosing "little ones" and "children" to reveal His greatest mysteries. "[Jesus] rejoiced in the Holy Ghost, and said: 'I confess to Thee. O Father, Lord of Heaven and earth, because thou hast hidden these things from the wise and prudent and has revealed them to little ones. Yea, Father, for so it hath seemed good in Thy sight'" (Luke 10:21). Many in the Church of Jesus Christ including many of its leaders in pride resist the ways of God, for it is "out of the mouth of infants and sucklings Thou has perfected praise" (Psalm 8:3). These have forgotten their divinely appointed counselors hidden in the Jordan.

## My Sheep Hear My Voice

According to Jesus, any true Christian (unless he is steeped in too much of that very human wisdom) should be able to discern the voice of Christ, coming from any of these extraordinary channels, though certainly this is also a spiritual skill that grows with exercise. Jesus says that His sheep *hear His voice* and follow Him because they *know His voice* (John 10:3-5). How could we be "led by the Spirit" which Paul says is the evidence we are the sons of God, if we cannot hear and discern the voice of the Spirit or Jesus (Romans 8:14)? **If, according to Hebrews 4:12, God's Word is "living and effectual, and more piercing than any two-edged sword," why should not any believer be able to discern it, especially when standing solidly on the already established body of Catholic faith?** I am certainly not here teaching the Protestant heresy that one can interpret the voice of Heaven to him without reference to or contrary to the established Catholic faith. The Catechism itself clearly affirms that the faithful can discern the voice of its Shepherd and the voice of Heaven. It declares that the body of the faithful (*sensus fidelium*) "knows how to discern and welcome in these revelations" (Par. 67). Thank God for the many faithful priests and Bishops who discern and honor the Word of God given His "chosen vessels" in our day. Their affirming these revelations as "truly of God" would make those normally slow of hearing or resistant to that Word more accountable and more receptive, but we cannot believe the absence of this affirmation would leave *anyone* unaccountable to the Word they have heard, for even of those that rejected Him in

His day, Jesus says, “You both know Me, and you know whence I am” (John 7:28). My question here is, if the faithful can discern this revelation, how can anyone maintain no one has to believe these revelations? So, on top of this popularly believed error, denying that these revelations of God have any certain authority in anyone’s life (because the Church, officially has not determined them to be “of God”), the Church (The Church’s hierarchy) then by its failure to recognize these revelations as being “of God,” casts even further doubt in the minds of many of God’s people on these important revelations.

### **A Good Catholic or *Just* a Catholic?**

**There is only one proper way to understand the statement that “no one is required to believe” anything not affirmed to be of God by the Church, and that is if you add the important qualifier, “to be a Catholic!”** It is quite obvious that *the Church* cannot require its members to believe something it has not affirmed to be true. Further, what *the Church* requires of its members is a *minimum faith*, which, by the way, has expanded significantly throughout the centuries, as God has given more light to the Church on the Deposit of Truth once for all delivered to the Apostles. This minimum faith is substantially and faithfully reflected in the Catechism of the Catholic Church. It includes *all* that the Church teaches through the extraordinary Magisterium as the truth, derived from both Pre-Apostolic and Apostolic public revelation (unfortunately called merely “public revelation”)<sup>4</sup> *and* the insights the Holy Spirit has given the Church over the years to better understand that revelation, *as well as* the laws, ecclesiastical structures and policies the Church has deemed necessary through the ordinary magisterium to carry out its divine mission. **To say that “no one is required to believe” anything the Church has not asserted to be “certainly of God,” means that the Church does not require anyone to believe anything it has not asserted to be “of God,” as a minimum standard necessary to belong to the Church.** As we have seen, however, what God requires often is more than what the Church requires. What we hear from God through the Church is a minimum requirement for our faith, *not the only requirement*. That also is the official teaching of the Church.

The Church thus does not and never has denied the responsibility of anyone to believe and obey what he or she has been shown directly and personally by God or Heaven, whether it be directions for one’s personal life, a special call of God or insights on the truths of Catholic faith. These divine directives and insights (often dramatically and regularly evidenced in the lives of the Saints) come from one’s own personal relationship to God, not from the Church or officially recognized “public revelation.” I am here also contending that God speaks directly to far more people than just to “visionaries” or would-be Saints. God also speaks to those to whom His messengers are directed *by the Holy Spirit* to communicate these revelations. In this latter case, I am speaking of the Church and the general public to whom many visionaries have been specifically directed to give their messages. That God speaks directly to all mankind, apart from the Church, even those who are not honest hearted (Romans 1:19-21) means that all men are more responsible to God than what the minimum standard required by the Church might appear to indicate. So to say, then, you can be a “good Catholic” by believing only what the Church affirms is not true. It means you are a Catholic on the barest elementary level. Being a “good Catholic” requires a real, living *personal relationship* to the Lord Jesus Christ, the Holy Spirit and the Almighty Father, and obedience to Their voice and guidance on an everyday basis in one’s life. **Unless one’s relationship to the Church leads one to a real relationship to God, one is in real danger of making the Church one’s God. That would be idolatry.** Here, religion and faith itself become a mere form. The sacraments become magical idolatrous

formulas to grace, and carnal human authority in the Church is confused with divine authority. Therefore, unless one goes beyond the Church and is led and taught directly by the Lord God (I did not say contrary to it!) one is, *at very best*, just a Catholic. In conjunction with this, because **the Church** (Bishops *in union with the Pope*) is protected by divinely imparted magisterial authority, it **must rightly insist that any voice that teaches or leads contrary to the faith of the Church (faithfully expressed in the Catechism) is not to be believed or followed, as it cannot be of God. That is true even if the error comes from the lips of a priest, a Bishop or even from an unguarded personal comment of a Pope!**

### **The Church's Duty to Discern the Spirit, and the Anathema of Vatican I**

Having already dealt with the second error that claims there can be no new revelation requiring universal "catholic" faith since the apostolic era (in Note 3. at the end of this work) we pass on to the third error. This error says the Church, after determining the content of inspired canonical revelation in the 3<sup>rd</sup> and 4<sup>th</sup> centuries, can no longer determine with certainty the authenticity or origin of any further revelation. Not only is there a glaring inconsistency, here but this view contradicts the teaching of the Catechism, the teaching of Scripture, as well as the Dogmatic Council of Vatican I. Since the Catechism teaches that the faithful can discern "the authentic calls of Christ and the Saints," how can anyone claim the Church, by its magisterial authority, cannot? If it can discern, why then has the Church failed to authenticate a single one of the major publicly significant revelations/apparitions, as certainly of God or "authentic?" This failure is, to me, inexcusable in light of the fact that God, according to I John 4:1, has given the Church *the duty*, and according to I Corinthians 12:10, *also the means* to determine if a revelation/apparition is "of God." **Both Scriptures, part of recognized [Apostolic] public revelation and thus binding in authority, are referring to discerning "so called 'private' revelation," or revelation outside the Deposit of Faith given by Jesus to the Apostles. Further, in addition to the special revelation given directly by Jesus to Paul which was discerned as authentic by the magisterial authority of the Apostles, we have in Acts 11:27-30 another clear example of the Church discerning a publicly significant "so called 'private' revelation." This revelation was given through the prophet Agabus. It was discerned by the Apostles as being of God and recognized as public revelation at the time and also later confirmed as such in Church canonization.** This prophecy of a coming famine for Judea was discerned as authentic revelation immediately (no lie detector tests or years of investigation!) and acted upon by "divine faith" by the collection of large sums of money from Christians throughout Asia Minor for the coming crisis. Other prophets, through whom God had obviously been giving messages to the early Church apart from the Apostles and their magisterial authority, are also mentioned in Acts 21:9,10. This is part of our Catholic faith! Further, **the Church, in Vatican I, called for a divine judgment on anyone who would deny that one can know with certainty whether an act or an event is an act of God, a true miracle: "If anyone says . . . that miracles can never be recognized with certainty . . . let him be anathema."** All apparitions are miracles. In addition, many other miracles of the most incredible nature have occurred with *all* the major apparitions/revelations for the purpose of authentication. This includes the unparalleled revelation called *The Poem of the Man-God*, whose miraculous nature will not fade or perish as has the witness of the many thousands at Fatima. If the miracles accompanying these apparitions/revelation can be determined to be of God with certainty, then the accompanying apparitions/ revelations they were designed to authenticate *must be* accepted as divine with equal certainty. **To say that one cannot determine the certainty of these miracles is to bring on oneself the Church's anathema, something many Bishops and others who have denied the Church's teaching here have most certainly already done!** Neither

should discerning the originating spirit behind the alleged miracle and the revelation, whether of God, of Satan or merely of carnal self-will (and that is all that need be determined, not the technical accuracy of incidentals), be a long, time-consuming process, certainly not one requiring psychological testing or lie detector tests, though these may be helpful in silencing the mouths of scoffers. (Do you think Moses, Isaiah, or Jeremiah would have submitted to psychological or lie detector tests to “prove” they were speaking for God?) God only gave the Ninivites 40 days to discern His message, to disseminate it among the city and then to spend an adequate time in repentance and reparation for their sins. Why is it taking our Church leaders years of investigation concerning such major publicly relevant apparitions as Amsterdam (1945-1984), Seredne, Ukraine (1953), Garabandal (1961), Akita, Japan (1973), Medjugorje (1981-present) and North Eaton, Ohio, to discern if these *are even* “worthy of devotion?” As I have before said, even when God refused to provide His prophets with a miracle or a sign to help authenticate His message, the people were still held accountable for discerning the voice of God in the prophet’s message!

### Concern over “Irregularities”

Concern over apparent “irregularities” have been the excuse for most of this delay. That our Holy Mother would accommodate those to whom she appears by changing her physical features and language styles is no basis to question the authenticity of an apparition of the Madonna. Differences in visionaries’ accounts of biblical events or characters have caused many more to discount the authenticity of genuine revelation, though much of this revelation was never intended by Heaven to be for “catholic” faith. But even in judging this truly private revelation, it is usually assumed that these differences always give evidence of error. There are other ways to explain differences in accounts such as our Holy Mother living both in Jerusalem and also in Ephesus, or our Holy Mother being both in prayer in the “Upper Room” house while Jesus was being scourged and also witnessing the event. It is a well-attested fact that numerous Saints of the Church had rather common experiences of bi-location, not the least of which were the Apostle Philip (Acts 8:39) and the Apostle Paul (II Corinthians 12:1-4). In these cases, we have, for a lack of a better description, a “spiritual reality” and an “actual reality.” To ignore this dimension of reality in judging a work that gives every other evidence of divine origin would be, at the very least, inconsistent. Further, in highly spiritual revelations, such as Mary of Agreda’s *City of God*, it would be the “spiritual realities” that would more likely get the attention, rather than the “actual reality”-- which is obviously the emphasis of the revelation in *The Poem of the Man-God*. I think we could also expect in highly spiritual revelations that stories might reveal the intentions, desires or thoughts of characters rather than what actually happened. That visions of Purgatory or of certain prophesied events (which may be entirely spiritual in nature) or descriptions of Heaven may be cast in literal or physical terms is often the occasion for questioning authenticity, though such imagery is common in Scripture! The same goes for human elements within those revelations which God allows to be expressed, such as the visionary’s/prophet’s own vocabulary, language or writing style. These matters relate entirely to interpretation, not to authenticity. Scripture revelation is filled with examples of the purely human elements of the prophets. Scripture also often conveys much deeper truth than what is literally said, and these elements present apparent contradictions. The passage in Isaiah 7, speaking of the Virgin conceiving a Son who will be called “Immanuel,” was literally meant for King Ahaz of Judah as a sign to him that the King of Israel and the King of Damascus, who were threatening Judah, would not succeed in their plans and would soon be dethroned. Its much deeper meaning, however, was for a time much later, and was a sign to Judah that the enemies’ plan to destroy God’s covenant people would never succeed. The account presents several

“contradictions,” the most important one being that it is a “young maid,” not a virgin, in the first application – only in the later application, is this a reference to the Ever Virgin Mary. The Lord, you will remember, had to remind Samuel that He did not see as man sees, “for man seeth those things that appear, but the Lord beholdeth the heart.” **If Jesus Christ Himself was rejected by most in His day because He did not fit the external profile demanded by the people, why do we think His revelation today will meet the expectations of those who subordinate true spiritual tests to the inadequate, impoverished standards of human reason and mere external realities?** St. Paul put his finger on the problem within the Church when he said, “The sensual man perceiveth not the things that are of the Spirit of God.” (I Corinthians 2:14)

Is it possible, however, that actual errors of human judgment may be expressed in a genuine message from God – even one meant for public faith? Of course it is. The inspired Scripture itself reveals that the extent of divine inspiration varies according to God’s purpose in the prophetic witness that is left us. God’s purpose, for instance, in moving the chroniclers of the Kings of Israel to leave us an historical record of the Kings of Israel obviously was not to give us a perfectly flawless chronology. Another example of “measured inspiration” is revealed in Paul’s first letter to the Corinthians. Here Paul, in an obvious lapse of memory, claimed to have baptized no one in that church but Crispus and Gaius when, in fact, moments later he remembers that he had baptized the household of Stephanas (I Corinthians 1:14 cf. v. 16). Though Paul corrected himself, he made the error while writing and he left the error in the text. Does this mistake mean Paul’s writing is not inspired or authentically of God? The incidental technical error made by Paul is completely unrelated to the divine element and is, therefore, not used to reject the inspiration of this letter. Unless a revelation claims an historical purpose or claims to be a divine dictation (as does *The Poem of the Man-God*), the work is to be judged primarily for its theological and moral and spiritual content, and in that respect, only that part that was actually revealed by God. It is not to be judged by elements that reflect the author’s own limited interpretations or opinions. Many examples of *providentially allowed* faulty human elements within Scripture could be cited, such as the imprecatory Psalms and both Job’s and his friend’s dialogues. This is not to mention the minor textual uncertainties that have developed over the many centuries in all the biblical manuscripts! If such human elements or “errors” do not occasion questions about the authenticity of what the Church has already recognized as public revelation, why should they about revelation given since? The popular view that minimizes the importance of publicly significant authentic post-Apostolic revelation thus involves an incredible double standard. If the standard used by Groeschel by which he judges the authentic revelation of Heaven in our day as “unsafe,” nonessential or relatively insignificant were applied to the documents of Holy Scripture, we would be compelled to label them insignificant, nonessential and unsafe! This double standard used by Church leaders in dealing with major publicly significant post-apostolic revelation was the very point made by the theologian Karl Rahner, S.J. in his “Private Revelations, Some Theological Observations.”<sup>24</sup> Is not such failure, then, to quickly discern the major Heaven-sent apparitions/revelations in our day making void the very Word of God? **Our Church leaders who have taught contrary to authentic Catholic faith by actually denying the Church’s ability to determine divine revelation since the 4<sup>th</sup> century, which have been authenticated by significant miracles, have thus brought the anathema of Vatican I upon themselves and upon those who have chosen to follow them in this error.**

There is obviously a great fear in the leadership of the Church concerning this incredible work of God we have seen multiplying in our day, **a fear that is not only unjustified but destructive to the divine plan of healing the Church and saving the world from an ever-**

**expanding prospect of judgment upon sin and unbelief.** If we cannot wake up our Bishops, who have been specifically given this responsibility to both discern and wholeheartedly “welcome in” this incredible work of God, let us make it clear that our priests and the faithful laity also have the means and the responsibility before Almighty God to discern the voice of their Shepherd, Who is both pleading to them in a multitude of urgent calls from Heaven and offering a powerful restoration of faith and personal victory to those who hear and obey. **Jesus warned, “He who, wholly or partly, rejects My Word is a member in whom the sap of the Vine no longer flows.”** And to our beloved priests and Bishops, that Word includes *all the authentic teaching of Catholic faith. It includes the reality of and the importance of what Jesus called “His future voices!” – voices which Jesus found necessary to send to help even the first century Apostolic College or Magisterium!* Are we in less need of them today? May God raise up ten thousand unrelenting cries in our day against these crippling errors that have bred indifference and even outright opposition to the Word of God.

### **The Fear of Deception among the Flock**

It is the sacred duty of priests and Bishops to protect their flocks from fraud and false doctrine. Calm sensible caution is always in order for any claim of the supernatural and especially any claim of revelation from Heaven. Because timely discernments are not made by our Bishops, a dark shadow of suspicion and doubt is often cast over all “unapproved” apparitions and revelations. This has led many of the faithful to look at every unapproved supernatural phenomenon with suspicion, doubt and pre-judgmentalism. In regard to anyone or any ministry that elicits faith and devotion to God, the Saints and the Church, *one with the spirit of Christ*, “believeth all things,” until *God* shows him otherwise; he “hopeth all things,” until there is clear proof to the contrary. To be without sin against God and our Catholic faith **in an approach to any claimed apparition and revelation requires, then, more than honest neutrality – it requires such neutrality in the midst of a reasonable anticipation of authenticity!** Negative hearsay, or purely rational arguments to the contrary, are no reason whatever for pre-judgmentalism *or even doubt*. The Apostles themselves were rebuked by the Lord for not believing the “*so called* ‘private’ revelation” of the Magdalene and the other women disciples (the Church’s first visionaries), even when they had a very good *rational reason to doubt their word!* The women were claiming the resurrected Lord had come a day and a half early! Jesus had said He would be in the tomb for “three days and three nights.” [NOTE: This highlights a serious problem of human nature operating independently of the Holy Spirit and the grace of God that ends up subordinating the far more certain faith perceptions of the Spirit to the mere reasoning of the human mind. Humanism, or the suppression of spiritual reality, with its basis in human pride, thus is a malady that afflicts far more than those usually identified as “modernists” or “liberals!”] Even our secular justice system, in regard to one who has been accused of a crime, recognizes the imperative of *positive* neutrality in “innocent *until proven guilty*” and in the importance of not allowing hearsay the least credibility. I would think we would give what might be God Himself *at least* the same benefit we would for a human being accused of a crime in our courts! Many Catholics, however, seem to think they can look at their own brothers and sisters in Christ, whose ministries are leading to the conversion and holy living of others, with an *uncharitable* pre-judgmental skepticism (or even with an indifference!) with impunity. These attitudes themselves are sin against Almighty God even should the evaluation prove to be true! Even an apparition or a phenomenon that is fraudulent cannot hurt anyone if it leads him to true Catholic devotion and true Catholic faith. Many a priest has celebrated Mass and led his people in true worship who was himself an unbeliever and even much worse. Do heretical teaching and activity, thievery, fraud and immorality in a leader in the Church invalidate the individual’s legitimate ministry and mission? To be thus “fooled into” entering a true and pious devotion would hurt nothing but one’s ego.



To allow *a spirit* of suspicion and unbelief to enter one's heart out of fear of deception is the reaction of plain human pride and an over-inflated ego. Would we react the same if we were drawn in and fooled by someone saying we were the winner of a free car, or free home or a cash giveaway to only find there were unacceptable strings attached? We would probably commend ourselves for at least checking the matter out just in case it had been legitimate. **Rather than the fear of having our egos hurt by a deception, we should have a fear of pre-judging a work of God as unworthy of one's serious interest and affirmation and losing out on a grace deemed essential by God Himself for our welfare!**

This undue fear of the possibility of something that might be false is destroying much that would be good in the lives of *multitudes*. The author of such fear is Satan, working with our human pride, not God. Extinguishing the Spirit by unjust condemnation has certainly occurred many times in the Church by those who should have honored the Spirit and God's Voice. Saints Joan of Arc, Padre Pio and Faustina are well known examples. Spiritually minded Catholics know evil when they see it, and those who may not see as clearly but are sincere and people of "good will" will instinctively follow those who are more discerning. Only the proud get misled. Because God, however, allows corruption to exist to give His people experience in discerning the spirits and to recognize their own weaknesses, are we to doubt God's care for His people and especially for His ability and willingness to preserve His own glory in the hearts of people of good will?

### **The Importance of Post-Apostolic Revelation**

Now, the fourth serious error: Some, to avoid the entire issue I have raised, will certainly attempt to blunt the importance of this literal explosion of Heavenly visitations and divine revelations in the last 40 years by claiming the only Word we need is found in Scripture and Holy Tradition (although that apparently excludes I John 4:1, I Corinthians 12:10, Acts 11:27-30 and Galatians 1:11-12; 2:7-9!). Besides the fact that God has in Scripture, told us how important His "future voices" are to us by requiring their discernment, how can anyone say that anything God reveals to us is unimportant and unnecessary for our spiritual welfare, even if the revelation be only a timely reminder of something already revealed? The fact is, however, that any reflection at all shows that all we need either individually or collectively as a Church is not found in what has been recognized *so far* as public revelation– the revelation in which is found the Deposit of Faith. Was our Holy Mother's request for the Bishops in union with the Pope to consecrate Russia to Her Immaculate Heart unnecessary because this cannot be found in any previously recognized public revelation? Is the Rosary, so strongly emphasized at Fatima, also unimportant? Apparently, many of our priests trained in our Catholic seminaries since the Bishops and even three of our Popes turned their backs to Fatima, think so! Who are we to judge *anything* God does or says as unnecessary or unimportant? Is there a category of arrogance higher than this? And who would *not want* to hear what God has to say to us in our day and for our time? It could only be one who has grown so cold in his love to God that he is simply not interested in hearing anything more from Him, or one who is so blind as to believe he already knows all he needs of divine truth and wisdom because he believes the Church has perfectly conveyed the fullness of God's truth and wisdom to him!

Contrary to what many Catholics must feel about the sufficiency of their own understanding and wisdom and the sufficiency of the Church's teaching ministry, the Catechism itself highlights the vital importance of these post-apostolic revelations by reminding us that **"even if [apostolic public] revelation is already complete, it has not been made completely**

**explicit,” and that these later revelations are given to help us make that revelation explicit, particularly in light of the unique period of history in which we live (par. 66, 67).** No one here is talking about new doctrines or new theological truths, but we are talking about something God Himself has decided and the Church itself admits *is important*, yes, even *necessary*, for the Church to properly understand the truth we’ve already been given and to properly use and apply that truth to the situations unique to our time. **What would have been the consequence of the Bishop of Mexico considering unimportant and nonessential the revelation he was given by the poor peasant Juan Diego? What would have been the consequence had the Bishop ignored his humble parishioner, insisting that all he needed was in the Church’s Deposit of Faith? It would have cost the Church eight million members in his day, and who knows how many millions since, perhaps even your own soul!** Furthermore, the Church already *has rightly required* both divine faith and Catholic faith in many things not left in the Deposit of Faith and things not even guaranteed to be infallibly the Will of God. **If the Friday fast day, all the holy day obligations, and a whole list of laws enacted by the Church by which it and the faithful are governed must also be accepted, at least tentatively, as the divine will, how can anyone maintain the Church *must exclude* the very Voices of Heaven from universal (“catholic”) faith, just because they are not part of the Deposit of Faith or the Apostolic public revelation in which that Deposit is found?** This places even the voice of the ordinary magisterium above the Voice of Heaven, despite the fact that the Catechism (par. 67) declares that the body of the faithful “knows how to discern and welcome in these revelations whatever constitutes an authentic call of Christ or His saints *to the Church.*” So far, this discernment and welcoming of these authentic calls of Heaven is being done wholly apart from magisterial authority. **Is it not incongruous to believe the body of the faithful can discern “the authentic calls of Christ and the Saints,” but the Church with its magisterial authority cannot?** Do we really want to consider our Bishops, of necessity, are *of necessity* outside the body of the faithful? **Is it not incongruous to deny the necessity of the discernment of the Magisterium for revelation admittedly given by Heaven which the Catechism admits is “to the Church?”** It must be remembered that though the Church (the Bishops in union with the Pope) cannot officially teach error in either faith or morals, it does not mean that our leaders cannot fail (and have not failed) to live up to that faith. It does not mean they have faithfully taught that truth. There has been failure to discern the authenticity of publicly significant apparitions/revelations and a failure to make clear the truth of authentic Catholic faith on this whole subject. That failure has sought to then hide itself in the wide propagation of serious error about post-apostolic revelation. How many Juan Diego’s have been ignored or even opposed by their Bishops since 1933? How many millions of converts might the Church have lost as a result? How many more would have been brought to a revitalized faith had the Catholic Church declared this apparition and its seven other “approved” apparitions as being *“truly of God* and authoritative”? Only Eternity will tell. If you have not read carefully Notes 3 and 4 at the end of this work, it would be most helpful to do so at this point. They are lengthy, but vital to a full understanding of this serious issue.

### **Post-apostolic Revelation and the Return of the Separated**

One reason why some in the Church may resist discerning post-apostolic revelation or “the authentic calls of Christ and the Saints to the Church” is fear of offending Protestants and driving them away from the Catholic Church. I believe the very opposite is true despite the fact that there will be an initial resistance among those who wrongly perceive this revelation would detract from the foundational authority of Sacred Scripture. As a former fundamentalist Baptist minister, I think I can speak on this point with at least a little understanding. Breaking through

all the misunderstanding between my fundamentalism and the Catholic faith to discover the incredible treasure of Catholic faith was extremely difficult. To arrive at the faith and understanding I needed to actually join the Catholic Church would have been impossible if all I had was the Scriptures, the Church and the Catechism, as essential as these were to my conversion. I neither would have understood the Catechism nor the Church without the pure, powerful and consistent witness I saw first from Fatima, then Medjugorje, and finally three additional “so-called ‘private’ revelations.” Two of these revelations and the visionaries who received them had been “forbidden” by “the Church.” One of these is now a Saint, thanks to John Paul II, who resurrected her from a death inflicted by men in the Church who could not (or would not!) discern the Spirit and voice of Christ, though this was their specific calling and their sacred duty! [NOTE: All too often excuses for such serious incompetence are made by citing cases of even the most spiritual in the Church failing to immediately recognize an authentic revelation given to another. There is a world of difference in an initial personal opinion expressed (however inappropriately) without proper spiritual reflection and prayer, and one made officially for the Church by one upon whom has been bestowed a special calling and grace to make such discernments and whose decision will affect the faith of millions of Christians. This latter failure reflects a conscious resistance to the Word of God and these special graces, not merely an impulsive judgment. The Apostles’ rejection of the women’s testimony to the resurrection of Christ, though it sprung from offended spiritual pride and male chauvinism that hid itself under a face of reason, is an example of an impulsive personal, “off-the-record” private reaction, not by any means a settled public position!]

As a fundamentalist Baptist minister, I knew there were serious problems in the Catholic Church hierarchy. I was, however, drawn to Fatima and Medjugorje precisely because I could see these claimed revelations of God were not some kind of whitewash propaganda to merely promote the Catholic Church. At this time, I saw the Catholic Church as basically a tool Satan was using to enslave many good people, as many evangelicals and fundamentalists do to this day. I was conditioned to first look for Satan in these numerous and obviously supernatural apparitions, yet I saw the very opposite. I was even more convinced these apparitions/revelations were of God and not of man when I saw the resistance of Church leaders in obeying so simple and so holy an order as consecrating Russia to the Immaculate Heart of Mary. As a Baptist, I would have found this a bit difficult to do, but I was dumbfounded that Bishops in the Catholic Church did not immediately respond to that call. Even as a Baptist minister, I saw this as obvious resistance to God and His Word, a resistance that proved to have incredibly serious consequences for both the Church and the entire world. As a consequence, and just as predicted, both the global scourge of Russian Communism and WW II enveloped the world. It was much later that I discovered what was certainly the major reason for this delay —the popular notion that no one could believe with certainty any revelation that has come to the Church apart from what Jesus revealed to the original 12 Apostles. **I can say from personal experience that it is the lack of faith and obedience to God among Catholics themselves to their own faith that has driven sincere Protestants away from the Catholic Church, not the multitude of calls from Heaven to the Church to believe and repent!** It was the extraordinary nature of these multiplying calls of Heaven to Catholics and their Church that convinced me, however, that the Catholic Church is the key to the survival of Christianity and the human race. It was that which convinced me that the Catholic Church, despite its many faults in its members and leaders, had to be the true Church of God. I could never have seen this from the Scriptures alone. I certainly could never have seen this looking at the Church or from the study of its Catechism. I must here ask, how in Heaven’s name can anyone believe a message of God can do anything but help bring all of God’s children back into the Church of Jesus Christ? Do we have anything better with which to accomplish the Will of God?

# **Chapter Two: The Poem of the Man-God – Exposing the False Church and its Challenge to Papal Authority**

## **The False Church vs. The Poem of the Man-God**

In order to see most clearly the serious consequences of the Church's failure to authenticate the publicly significant post-apostolic revelation of our day, we need to examine carefully one of the most incredible and shocking examples of voiding these voices of Heaven to have ever occurred in the Church, an example worse than the Church's initial resistance to Fatima, and one, therefore, that has had, and will continue to have, even more serious consequences. The example I cite not only involves a significant and sustained attempt to destroy a revelation of unparalleled significance to the Church, but *one that involves a serious and sustained challenge to the authority of the papacy itself*. I believe the facts will show we have a powerful force operating within the Vatican working against the papal office with impunity.

The Word of Jesus, quoted at the opening, is one small part of what is being recognized by esteemed Catholic authorities *as the most significant post-apostolic revelation ever given to the Church*.<sup>6</sup> This revelation was clearly meant for public faith and had it been given its proper honor by the Holy Office it would have effected a completely different post Vatican II Church than what history has given us. This revelation, presently entitled *The Poem of the Man-God* in the English edition, consists of over 4,000 pages, presenting in great detail much of the life and ministry and teaching of Jesus Christ. This revelation differs significantly from other purported accounts of the Life of Christ that have arisen from vaguely defined inner locutions and visions and often written in the writer's own words, rather than being a dictation by a Heavenly source. These other works (not to deny their divinely ordained place in the private devotion of God's people) have often proven to be sprinkled with errors, evidencing a mixture of both the human and the divine. This revelation, however, claims (and offers mountains of evidence to substantiate it) to be literally dictated by the Lord Jesus Christ and our Holy Mother. According to Jesus Himself and revealed to Maria Valtorta (*The Notebooks, 1944*, p.570-571), the same was true for Mary Agreda's *City of God*, but for only the instruction and teaching of the Holy Spirit. The other descriptive parts, again according to Jesus, while originally accurate, suffered severe distortion through cultural embellishments in their reconstruction after they had been destroyed at the order of one of Agreda's "spiritual counselors."

Extensive research into *The Poem of the Man-God* by respected professionals in various fields have yielded the most incredible and consistent evidence of superhuman authorship ever discovered in any work the Church has received. This massive amount of evidence for the divine origin of this work is just one element that sets this work wholly apart from every other post-apostolic revelation of this nature. This work is also unique in its particular relevance to the crisis of faith and morality in the world and the Church today, and also in the powerful form in which these matters are addressed. Concerted and sustained attempts, however, to "void" this Word of Jesus Christ and the Blessed Virgin have been made by men in the Church even before the work was complete in 1947. In 1949, an attempt was made to physically destroy this work

by Church officials, and, having failed at this, numerous attempts have since been made to discredit the work. Could that opposition have anything to do with the fact that, according to Jesus Himself, the *primary purpose* of that revelation was to provide further material to the Church to combat the rising tide of destructive modernistic liberal thinking in the Church? <sup>7</sup> **This revelation faces head on the numerous errors of “modernism,” but also confronts theological legalists in the opposing camp who were by their own extreme views fueling the modernists’ cause. As in the case of Jesus personally, it is, therefore, likely that as much opposition to this work has come from strict “traditionalists” (Pharisees) in the Church as from liberals, the modern Sadducees.** The opposition, even in the early days, almost crushed the humble spirit of this holy, suffering victim soul. The rejection of this work after its completion and the attempt to destroy it certainly contributed to her failing health and eventual death. By God’s grace, the isolation she began to experience in her later years left her immune from the torments of her crucifiers, and in increasing peace and joyful spiritual union with the Lord, just as the Lord had promised her years before. The opposition against this revelation and its penman has been worse than what was suffered by Mary Agreda’s *City of God*, (now Saint) Padre Pio, or (now Saint) Faustina’s inspired work, *Divine Mercy*. As in the case with Padre Pio, who was also condemned by the Holy Office, not only has Valtorta, through her work, had a tremendous spiritual impact on thousands of lives, but while in the most trying circumstances, had always manifested the highest spiritual virtues. She always humbly placed herself and her work under the guidance and eye of her respected spiritual advisor, and even requested that her name never appear on her work, a “fault” that her enemies used against the work when it first appeared! The connection between Maria Valtorta and Padre Pio, however, runs much deeper, as we will see later.

### **The Holy Office and Pope Pius XII**

In 1944, some three years before the work was finished, Pope Pius XII had become personally acquainted with the work, and shortly after its completion on April 28, 1947, a finished copy of the work was handed to him. **Within ten months, the Pope had enthusiastically approved the work, and on February 26, 1948, in the presence of the work’s three highly respected representatives, ordered it to be published.** The representatives for the work then confidently approached the Vatican Printing Office and presented it to them for publication. Here, the work was also reviewed and favorably received. (Who would even think of approaching the Vatican Printing Office with a claimed revelation in those days without an approval? Excommunication was the consequence of publishing claimed revelation without an imprimatur, according to canon law 2318.) Instead, *The Poem of the Man-God*, which also had been previously submitted to the Holy Office, was in 1949 blocked from publication with “a severe prohibition” and a threat that it would be placed on the “Forbidden List” if it were printed. Any excuse that the Holy Office was not aware of the Holy Father’s order given in 1948 is invalid, because no attempt was made by that Office to either validate or discount any papal order then; nor has there been any desire for that Office to fully honor the Pope’s order since the evidence became a matter of undeniable public knowledge.<sup>8</sup> (Nor has this office to this date revoked its condemnation of the now —Saint Padre Pio.) Fr. Corrado M. Berti, who represented the work at the time of the blockage, was summoned before the Holy Office, *refused any opportunity to speak*, and was told to sign the judgment *without comment* and turn over all copies of Maria Valtorta’s works.<sup>9</sup> This Office had absolutely no interest in hearing of any papal orders! Thankfully, all the original manuscripts were held by Maria Valtorta, or most of her work would have been destroyed!

The “imprimatur” (actually an oral rescript which goes beyond the force of an imprimatur in that it also orders publication) was given by Pope Pius XII, as mentioned, in the presence of three credible and highly respected witnesses,<sup>10</sup> and was in that day completely valid and according to canon law. Indeed, no less a personage than Edouard Cardinal Gagon, though no supporter of *The Poem*, writing to the Maria Valtorta Research Center from the Vatican on October 31, 1987, referred to Pope Pius XII’s action as: “the kind of official Imprimatur granted before witnesses by the Holy Father in 1948.” Although no imprimatur is required today for the publishing of revelations, apparitions, miracles etc., that “rescript,” the papal order for the publication of *The Poem*, still stands. Concerning his own confidence in the divine origin of Valtorta’s work, Pope Pius XII, on February 26, 1948, had stated the work should be published “just as it is,” without any further statement as to its divine origin (its divine origin was already emphatically claimed throughout the work), because, he said, “whoever reads it will understand.” Though these witnesses never claimed the Pope actually stated the work “was of God,” if he had not believed this work to be so, he would have had to conclude the author was either insanely deluded or a pathological liar, because Valtorta insisted the work as a divine dictation throughout the work. For that reason alone, had Pope Pius XII not been fully convinced it was of God, he would not have approved the work or ordered it to be published. Certainly, no Pope would have so strongly approved a book, let alone one that claims to be divinely dictated revelation, if he thought there were any chance the author was insanely deluded or a liar!

However, not only was this work blocked from publication, but, as mentioned, not a single word of defense for the work was allowed to be given before the Holy Office. For several years, attempts to gain both a hearing and a meeting with the Pope to address the matter were blocked by influences in the Vatican, though the failing health of the Pope may have explained some of this difficulty. In 1956, being finally compelled morally to obey the higher authority of a papal order, even without the difficulty with the Holy Office officially settled, those representing the work finally had the work printed. **(Who would have dared to defy the Holy Office without the direct authority of the Pope? This would have been a double cause for excommunication.)** After the work had been on the market for three years (and a year after Pope Pius XII died), the Holy Office suddenly, as they had previously threatened to do, placed the work on its “Forbidden List.” For what reason? Because it contained teachings that were theological or morally incorrect? Not at all. The work has never been formally charged with theological or moral error, though utterly unfounded *insinuations* were later made in 1985 by the Congregation for the Defense of the Faith, which by that time had replaced “The Holy Office.” Informally, someone at the Holy Office had claimed the work to *possibly* contain descriptions of evil that might not be suitable for the ill-prepared. The work was not accused of condoning or even being lenient toward sin or false doctrine. Indeed, there has not even been to this date an official investigation of the work! However, after ridiculing the work on a number of weightless, sometimes outright foolish points, like being a poorly written novel and containing “exegetical errors,” the work (the first edition!) was banned because of a charge of a “serious act of disobedience” on the part of those who had proceeded to published it in defiance of the Holy Office’s original blockage. The charge, of course, was true but morally inexcusable in light of the indifference shown from as early as 1948 in determining the actual ecclesiastical status of the work when there was *good reason to believe that such approval had been granted*. That this office had good reason to believe they were in conflict with the papacy is supported by the fact that the meeting with the Pope in 1948 had been immediately made a matter of public record and that not one word of defense or explanation was allowed Fr. Corrado Berti. He was merely told of the blockage, the threat of condemnation, and was ordered to turn over all manuscripts. Berti

only turned over the typed copies of the manuscripts in his possession, leaving the originals in the hands of Maria Valtorta.

To their great advantage in 1960 (after the work “in disobedience” was published and had been on the market for three years), was the succession to the papacy of John XXIII. Pope John XXII seemed to have no limit on who he trusted and was notorious for signing documents handed to him without looking at them. The Holy Office now decides to approach the papacy. “Disobedience” was the only *valid* reason that could be found to once again try to destroy this work –until 1966, when the “Index of Forbidden Books” was abolished by Pope Paul VI. Interestingly enough, according to Msgr. Pasquale Macchi, Pope Paul VI’s private secretary, the Pope had personally read one volume of the work when he was Archbishop of Milan and was so moved by it that he personally ordered a complete set and sent it to the Seminary of Milan.<sup>19</sup> Though it cannot be documented, many feel Pope Paul VI’s enthusiasm for *The Poem of the Man-God* led directly to his abolishing the Forbidden List created by the Holy Office, as well as *limiting that office’s authority* in censoring “private revelation” to only cases of material that was material contrary to Catholic faith or morals.

This order nullified the “forbidden” status of that first edition of *The Poem* that Pope John XXIII had signed. Of course, the record of Pope John XXIII’s approval in 1960 of the Holy Office’s condemnation for “disobedience” still remains, and thus the issue of “disobedience” remains in the minds of those who still wish to deny the testimony of three credible witnesses whose testimony would have been recognized in any court of law as valid. This condemnation, moreover, neither says anything about the editions now being published, nor does it have any continuing moral significance unless one still wishes to believe that a book should be punished because of what its handlers allegedly did or did not do with its first edition! In fact concerning the second edition which now included notes explaining some of the areas that had been open to possible misinterpretation **Fr. Marco Giraud, O.P. Commissioner of the Holy Office in 1961 said to Fr. Berti, who represented the work, “You have our complete approval to continue the publication of this second edition of Maria Valtorta’s *Poem of the Man-God.*”** *The Poem* thus stood for 26 years (between 1966 to 1992) on the very same ground as any other “so called ‘private’ revelation” that was free of any formal charge of moral or theological error. It was free to be published and free to be read by all Catholics, *who were also allowed by canon law to make their own determination as to its divine origin.* In 1992 the work was again *affirmed as readable material by all*, by Archbishop Tettamanzi, in his capacity of Secretary General of the Italian Bishop’s Conference (and at the request of the CDF) showing it was free of moral and theological error. Despite these plain facts, there have been some good, loyal church men who have spread around the distortions and outright libelous charges of its enemies (passed on by the CDF itself in 1985) with fanatical passion. Clearly, for these men, maintaining public confidence in the Holy Office and the CDF has taken precedence over any interest in determining whether we have here yet another serious travesty of justice being perpetrated against yet another soul victim, and against what could be the most significant revelation from Heaven ever given to the Church since the Apostles.

## The Holy Office and Pope Paul VI

Today, the work, translated in some ten languages, has gained worldwide popularity and been given the highest praises by some of the Church's most respected authorities. **That includes the word of at least two of the visionaries of Medjugorje, that the Blessed Mother herself said the work was "All true! Dictated by Jesus!"**<sup>11</sup> Knowing that falsely charging the work with moral or theological error would require some kind of explanation for the charge, the CDF has finally admitted there is no reason the work cannot be published "without alteration" and read by all, just as Pope Pius XII originally said should have been done in 1948. This position is, finally, an official admission by the CDF (through Archbishop Tettamanzi) that the work is free of theological and moral error. That should have ended all controversy over this work because determining whether a work is morally or theologically sound is the only authority the CDF has had since Pope Paul VI issued his order limiting the power of that office. The position of the Church since Pope Paul VI in 1966 abolished canons 1399 and 2318, allowing publications of apparitions, revelations, miracles, etc., without the approval of the Church (the CDF), was to allow the reader to judge for himself all purported revelations *unless they were formally charged with moral or theological error*. However, **the CDF chose in that very same letter to challenge Pope Paul VI's restriction on the power of its office by continuing opposition to *The Poem* on grounds now clearly outside its authority.** The CDF, while forced to formally approve the publication and the reading of this work without alteration, attempts to discredit the work by striking a blow at the character of its author! It's an old trick. If you cannot win on the issues, discredit your opponent's point by attacking his character. In the same letter came **the order ("request") from the CDF requiring the publisher of *The Poem* to, in effect, discredit the character and integrity of Maria Valtorta by denying the supernatural origin of the work!**

Yes, in what would be a front page qualifier for a Ripley's Believe- it-or-Not, in that May 6, 1992 letter from Archbishop Dionigi Tettamanzi approving publication and unrestricted reading by all Catholics, the publisher of *The Poem of the Man-God* was ordered ("requested") that he must state ***and that all readers must agree "that the 'visions' and 'dictations' related therein may not be considered to possess a supernatural origin [neither of God or Satan], but must simply be deemed literary forms of which the author has made use to narrate the life of Jesus in her own way."***<sup>12</sup> Of course, not a single reason was given to justify this absolutely unprecedented *and illicit order* against a "private revelation" that has been at the same time cleared of any charge of theological or moral error. Not only does canon law give the *exclusive right* of determining authenticity to every reader in such revelations, but even a casual reading of the work could lead one to no other conclusion than that Maria Valtorta could never have written this work without an abundance of supernatural help. The only words I can think of to describe this latest attempt to discredit this work and its deceased and saintly penman, beyond "despicable," is "low," "cheap" and "cowardly." But if an offense against yet another soul-victim and thus against God were not enough, this unprecedented order strikes at yet another papal order in addition to the orders of Pope Paul VI denying this kind of authority to the CDF. There is now disregard for Pope Pius XII's order to publish the work "*without a statement regarding its origin,*" because, he explained, "he who reads will understand." **The CDF thus continues to contradict Pope Pius XII's views of this work as being divine, and does so in a way that violates his stated order not to make a further statement concerning its origin.**

This action of the CDF, therefore, violates the spirit and intent of the order of Pope Paul VI, as well as the orders of Pope Pius XII. **This problem, first in the Holy Office and now**



**continuing in the CDF, is an intolerable situation which overturns the hierarchal structure of the Church and is in clear violation of canon Law, which outlaws any reversal of the Supreme Head of the Church by a subsidiary Vatican Congregation, or even by appeal to an Ecumenical Council.**<sup>13</sup> The now quite apparent war between papal authority and the powers behind the Holy Office, and now the CDF, continues to this day, even in respect to its persecution of Padre Pio. Pope John Paul II can declare Padre Pio “Blessed” and then a Saint, yet the Holy Office who condemned him still has not revoked the decrees emitted against him or admitted its misjudgment! As I mentioned previously, however, Padre Pio’s connection to Maria Valtorta goes much deeper than being fellow victim souls of irresponsible Church leaders. Padre Pio had the highest regard for *The Poem of the Man-God* and is quoted telling a close devotee of his, when she asked if he advised her to read the work, “I don’t advise you to – I order you to!”<sup>22</sup> So the plot only thickens as men in places of authority, either out of an appalling incompetence or cowardice, or some desire for political advantage, or perhaps even out of a fully conscious malevolence toward the light of God, continue to do the work of Satan.

Since Maria Valtorta resolutely and repeatedly affirms that her work was a word-for-word dictation from Jesus Christ and His Mother, and her own descriptions and observations were from the most vivid of real life visions where she could not only see and hear but even smell everything before her, she, according to the CDF, must be considered by all Catholics to be either insanely deluded or a plain liar. What we have here, without having to judge the motives of any *known individual* in the CDF, is an unparalleled opposition, for a reason clearly outside its jurisdiction, to a revelation that some with the highest authority in the Church, including a Pope and the Holy Mother herself, through two visionaries, is saying is of *unparalleled and unequalled significance to the Church, and of unmistakable divine origin!*<sup>6</sup>

### **Careless Criticism and Shameless Hypocrisy**

On top of this, we have priests, representatives of Christ Himself, who can criticize this work *on purely hearsay information*, apparently in the belief the CDF can do no wrong, even if that view means disdain for the orders of two Popes and disdain for a third, who has now exonerated two whom the Holy Office had condemned. One of these priests did so publicly on an international Catholic television network. This priest has reportedly admitted to having never read the work, a fact, however, one can gather simply reading the expose he left for download on the internet. I cannot believe he or others guilty of such serious improprieties have even taken the time to look at the easily accessible defense (also on the internet) this work has already received. Such information would have demanded, at the very least, a great deal of caution. Why on earth the continued opposition to a work that is now admittedly theologically and morally sound, and has as its *avid* supporters a whole list of highly ranked churchmen? This work would certainly be feared by liberals because it provides *unmistakable and undeniable* evidence for the authenticity of the entire body of Catholic faith, including issues now hotly contested by them within the Church. The work would also be feared by those blindly loyal to the present hierarchal authority structure in the Church, because the self-authenticating nature of this work will prove the Holy Office and the CDF have not only made a whole series of extremely serious errors, but are guilty of glaring *distortion and calumny*. **Besides exposing the spiritual corruption in the Temple of God from both the right and the left, this work will overthrow the long standing paradigm commonly accepted among conservatives and traditionalists that there cannot be new “public” revelation required for the faith of the Church.** That thought alone of opening a door to any further *authoritative* source of divine light could be terrifying to those who see this as one more door and license for free thinkers to

introduce heresy and division into the Church. Fear of their loss of control over the faith of the Church appears very real to those who have closed themselves off to the Holy Spirit by assuming too much of the His office as Defender of the Faith. The Disciples of Jesus, in the middle of the storm-tossed Sea of Galilee at night, with a similar faulty confidence in the providence of God, found their fears also heightened seeing what only later they recognized to be Jesus. All fear vanished, however, when they heard His voice and knew for certain it was Jesus. For those who truly love the Lord Jesus, the Church and the Holy Tradition of the Catholic faith from a *truly divine perspective*, the cure for all fear over *The Poem of the Man-God* is simply, **read the work!!**

While the CDF, stepping outside its own legal jurisdiction, can tramp on papal authority to suppress and discredit a revelation that admittedly is free of theological or moral error, it can completely ignore very well known purported revelations that do conflict with Catholic faith which have been published, circulated and read by Catholics for years. These revelations, of the most questionable origin and compiled not by the visionary herself, contain obvious false and harmful teachings, such as ascribing the origin of the color (even the degree of shade of color of each individual) of the Negro race to the degree of sin into which these people allegedly fell. Unless the CDF is willing to say this teaching on the origin of the black race is consistent with Catholic faith, these materials need to be disclaimed. I am referring to what were *clearly* “private revelations” ascribed to Catherine Emmerich, which admittedly included many things that came to her as a child, and perhaps included prejudices and notions that were mixed in by compilers with whatever may have been authentically revealed to her. <sup>14</sup>

I believe that this unprecedented ruling against *The Poem* in 1992, and the previous outright and vicious falsehoods spread about this holy work of God by the CDF in 1985, *reportedly under the signature of no less than Joseph Cardinal Ratzinger himself,*<sup>25</sup> will be the rope by which the Evil One and the true betrayers of Christ behind all this confusion and fear in the Vatican will finally hang themselves and by which their stranglehold in the Church will be overthrown. Not only was this 1992 ruling based on charges that were patently false and villainous, but this ruling (however subtly) strikes at the authority of the papacy, and thus *directly against Jesus Christ Himself*. Incredibly, this ruling also exposes as hypocritical the prevailing view of those in officialdom that not even the Bishops, in union with the Pope, are capable of determining the origin of a “private revelation.” Magisterial authority, as we have pointed out, is claimed to extend only to determining whether such revelation is consistent with Catholic theology and moral teaching. While even revelations as significant as Fatima are claimed to be beyond the discernment of the magisterial authority, all of a sudden, in the case of *The Poem of the Man-God*, free of any theological or moral error, a mere agency of the Vatican, claims to know with certainty this revelation is not of God *and attempts to force Catholics to submit to their view! This has been done without even a formal hearing or an official investigation of the work!* There is a striking parallel in the Gospels to this hypocrisy and affront to Church law. The Pharisees (the Jewish traditionalists), wanting to kill Jesus, while claiming they could not tell if God had called John the Baptist, claimed to know for sure that Jesus was not of God, and they also required the Jewish people to submit to that view. Neither were their verdicts against Jesus reached in a fair and open manner where the Accused was given fair opportunity to defend Himself. Arrogance, falsehood and hypocrisy moving in darkened secrecy and illegality characterized Jesus’ enemies. The case of *The Poem of the Man-God* reveals this same triple sign of Anti-Christ, which is both an echo of the previous betrayal of the incarnate Christ and a foreshadow of the final betrayal of Christ in His Vicar and in the Church.

## ***The Poem* –One Incredible Revelation!**

What the CDF claims *The Poem of the Man-God* to be, a mere human creation (which assassinates the character of its author), is the one thing it *cannot be*. No human being, or any group of human beings, could have put together the kind of information we see in such abundance in *The Poem* with such detail, consistency and accuracy. There is information throughout *The Poem* that could only have been known by a much later generation using computer programs of planetary positioning and lunar phases. This information has made the dating of every episode of this work possible, and for most this provides the very day on which the episode took place! To put it simply, if *The Poem* is not the supernatural work of Heaven, then neither is the Church, the Bible or Jesus Christ.

Personally, without *The Poem of the Man-God*, neither I nor my family would be in the Catholic Church today. That work is clearly the most powerful and incontrovertible testimony to the truthfulness and reliability of the Sacred Scripture and the absolute truth of the Catholic Faith to have been given to the Church in its 2,000 year history. It is clearly the most powerful testimony the Church has ever received against the ravaging errors of modernism, liberalism, and moral relativism in our day, as well as the errors of the extreme traditionalists in the Church who are challenging the ecumenical spirit and the overtures of our Holy Father toward Protestants, Jews and Moslems. If, indeed, the Word of God is “living and effectual, and more piercing than any two edged sword . . . and is a discerner of the thoughts and intents of the heart,” then we have in *The Poem* that Word in the most powerful and complete form I have seen *anywhere in the Church*. No one is claiming that *The Poem* can replace the Gospels or would even hold a place of significance in the Church without that ancient, but much less complete, record of Sacred Scripture. The ancient Gospel accounts establish the underlying certainty of the life and teachings of Christ and the Church. Precisely because *The Poem* contains such an astonishing amount of authenticating evidence of its supernatural origin, its affirmation of the O.T. and the N.T. records and Holy Catholic Tradition is extremely significant in our day when so much of Scripture and Holy Tradition is being questioned. *The Poem* verifies every significant element of Catholic faith that has become seriously muddled in the quagmire of today’s rampant materialism, sensuality, rationalism and egoism. The potential for this work playing a major role in the renewal of the Church is absolutely unquestionable. I have read all five volumes five times, and can tell you that one would not even have to have one bit of spiritual discernment to see that no human mind or *any group of human minds* could have written these volumes within anyone’s lifetime, let alone in the 3½ years it took Maria Valtorta, confined to a sick bed, to write it.

Here are a few examples of the *many* lines of incontrovertible evidences for the supernatural origin of this work that should be understandable even for those with no spiritual discernment. This work consists of 647 Gospel episodes recorded within a 3½ year period (1944 to 1947), not in chronological order, but often according to the visionary’s own personal spiritual needs and in conjunction with the events of the Church calendar. We know this not only from the original copies that were all dated, but because Maria Valtorta shows lack of familiarity with persons and places in later episodes of Christ’s life, whereas in the earlier ones she shows a great deal of familiarity. We have here an astonishing 20,000 handwritten pages from her (10,000 for *The Poem*), written in mixed order (and with hardly a correction), that, when assembled at Jesus’ instruction in proper sequence, present a perfectly flowing story with not one person, place or thing out of place. Even the best novelists, who develop their work in sequence with far shorter, far less involved story lines and far fewer characters (*The Poem* presents over 500

personalities!), have often been caught with irregularities in these matters. Not so with Maria Valtorta and the *Poem of the Man-God*.

This has all been accomplished while incorporating in its body and expanding upon nearly the entire content of all four Gospel accounts. Only 6 short Gospel texts have not been found in the body of this work. In addition to this we also discover an astonishing 950 quotations and references from some 40 books of the Old Testament, many of which are found in Jesus' many teachings and sermons.<sup>15</sup> It would have taken a special team of Old Testament biblical scholars to incorporate this many Old Testament Scriptures into any kind of series of teaching and preaching, let alone one that had to fit the particular settings carefully described in *The Poem*. These elements alone make the thought of human authorship absurd.

An additional line of incontrovertible evidence (which Valtorta was encouraged by Jesus to include for the benefit of "the difficult doctors" of the Church) deals with the vast amount of geographical, climatic, agricultural, historical, astronomical and cartographical information given in her work. Authorities in these fields have verified the accuracy of what she has reported with appropriate astonishment. Valtorta accurately identifies this agricultural and climatic information that is often unique to Palestine with the appropriate calendar period which she often specifically identifies. Without any evidence of planning and with hardly any corrections, Valtorta ends up with a perfectly flowing 3½ year story line with Jesus appropriately in Jerusalem and Judea for Passover and Pentecost in all four spring seasons, and at the Tabernacles in all three fall seasons of His ministry. Valtorta shows Jesus to have traversed the land of Palestine from one end to another in at least six cycles (some 4,000 miles), ministering in some 350 named locations, including places in Palestine known only to specialized archaeologists. Not once, however, does she have Jesus (or anyone of the other 500 characters) in a place inconsistent with either the story line or distance or timing necessities.<sup>16</sup>

For this work to be of human origin would have also required, in addition to numerous technical resources in several fields, the use of a pre-existing harmony of the Gospels, the four Gospels arranged both in parallel and in an *acceptable* chronological order. No one could have written a work that includes the entire content of all four Gospels without such a harmony without missing significant material, adding material contradictory to an overlooked parallel account, or duplicating accounts, mistaking some parallel accounts for more than one event. *The Poem*, however, while maintaining absolute integrity in all these areas, follows an altogether different arrangement than any previous harmony. Previous harmonies cluster all the ministry events of Christ into a single Judean, Galilean and Perea ministry. *The Poem* has six distinct Judean ministries with excursions into Perea and Samaria, with all but the first centered around the Passover or Tabernacles when Jesus would naturally have been in Judea. It has six distinct Galilean ministries with excursions into Syro-Phoenicia and Decapolis, always between these two feasts. Though this is an altogether new arrangement, those few events in the Gospels identified by scholars as belonging to specific calendar, seasonal periods or geographical locations are all correctly placed. In respect to the great many Gospel events whose calendar or seasonal placement could not be determined from the biblical data, we find an incredible number of differences in sequence in *The Poem* compared to other harmonies, all of which rearrangements would have been completely unnecessary if the only purpose were to create an acceptable fictional account of the life of Christ. Of the 269 New Testament Gospel episodes occurring in the three full years of Christ's ministry according to a standard arrangement, over half of them (146) are located differently in *The Poem*, and of these, 92 of them are placed in an altogether different ministry year. The lack of necessity for any rearrangement and the utter

complexity involved in such a vast number of rearrangements rules out any reasonable possibility of human authorship *on this one account alone*.

Valtorta's numerous descriptions of moon phases, planets and constellations, their positions in the night sky, her continual noting of the time of year, seasons, months, climate, Sabbath days and feast days (though never claiming these to be without possible misjudgment), are so precise that every one of her 647 episodes have been dated using the ancient Jewish calendar of that day and computer programs of the heavens for that period of time. This has resulted in the untangling of every one of those 269 New Testament Gospel episodes from the chronological disorder we find then in the New Testament, and their fitting into a perfectly flowing and consistent story line that includes fully developed and continually intersecting accounts of over 500 persons with no contradictions or irregularities. What is now being determined is how this calendar sequence relates to our Gregorian calendar. From the preliminary research done by Thomas Dube of Washington State it seems that the Church may have been correct in assigning the date of the Birth of Christ to late December of 1 BC!

Also supporting The Poem's claim of divine origin are the solutions it presents to problems in the Gospel accounts which scholars have struggled with for years. I offer four examples. Certain elements of the Resurrection story have frustrated scholars for centuries. Obviously, for the Gospel writers, the actual account was unnecessarily complicated for their purposes, so they simplified their accounts by telling only part of the story, or, as Matthew did, by blending the accounts. What is most obvious from the Gospels in this story is also what has up to now been so unexplainable and, frankly, almost impossible to believe. How could at least three groups of women *separately* visit and expect entrance to a sealed and guarded tomb in the darkness of an early dawn? No one has been able to explain how this could have happened. That is a real predicament, especially because it involves testimony to the most important event of Christian faith. The account in *The Poem* not only untangles the five visits to the tomb (the first three groups of women, with the Magdalene visiting twice, and then the one later group), but explains very simply why the first three groups of women quite unintentionally ended up visiting the tomb separately, and why from the outset they, all together (with Mary Magdalene), were confident they could gain access to a sealed and guarded tomb.

The Gospel account of the story of the crowing of the cock after Peter's denials has presented an equally challenging problem for those who have maintained the integrity of Scripture. Critics have, for centuries, pointed to this account as undeniable proof of error, and no biblical scholar has ever been able to satisfactorily explain the apparent discrepancies. The account in *The Poem* solves this age old problem by supplying the missing information, the lack of which only made the Scripture account appear to be contradictory. *The Poem* also offers clear evidence that could also settle the debate over the authorship of Hebrews and the important and logical reason this work was attributed to Paul, though language style shows he was not, at least, the primary author. *The Poem* gives evidence that none other than Gamaliel was its primary author. A most fascinating theme in *The Poem* is Gamaliel's spiritual journey to Christian faith. Gamaliel, who had always shown the highest respect for Jesus, becomes a firm believer in Christ at the Crucifixion, though he does not openly identify with the Church in Christian baptism until near his death. Besides its lofty Hebrew style the major clue that points to Gamaliel as the author is that Valtorta reports seeing Gamaliel with a wax tablet and parchment recording the discourse of Jesus in the temple that contains a whole series of thoughts and themes found in Hebrews. (Compare pages 465-468 of Volume IV of *The Poem* to Hebrews 1:5,6,13,14; 2:5,11,14-17; 7:2,3,11-13,15-17; 9:11,12; 10:9,10.) If this was the origin of Hebrews, then it

would have been circulating long before the Gospels were compiled. That could first of all explain why this very important discourse of Jesus was not included in any of the four Gospels. And, if Gamaliel was the author, it would only be logical that he, not wishing at the time to openly identify with the Church, would have given this work to his former student Paul, who had also been converted, to disseminate it.

Perhaps the most striking example of divine authorship I discovered while puzzling over a four and a half month ministry in Galilee which was detailed in over 330 pages of *The Poem* but completely missing in the New Testament Gospels. While working on a parallel harmony of the four Gospels according to *The Poem*, I discovered, to my amazement, evidence substantiating this very missing ministry, hidden in one single verse in Luke. It was the sixth Galilean ministry, according to *The Poem*, that was completely missing from the Gospels. That text (Luke 17:11) comes right at the proper place at the tail end of what *The Poem* describes as the fifth ministry cycle. Luke admits at this very point skipping over a ministry in Galilee and Samaria. That this verse was placed into sacred Scripture could only have been for one reason, to help authenticate a revelation God knew He would give us in the 20<sup>th</sup> century! Luke 17:11 serves no other purpose. *The Poem* also clarifies the meaning of Luke's rather strange statement in the same verse that Jesus, throughout that 4½ month ministry in *the north* of Palestine, is actually "going to Jerusalem!" Going through Samaria and Galilee is certainly a strange way to go to Jerusalem! But, once again, the narrative in *The Poem* describing this ministry in Galilee and Samaria shows us why Luke said what he did. Jesus was in this ministry anticipating his final trip to Jerusalem for His Passion and Crucifixion. Everywhere He went we see Him in *The Poem* bidding farewell. I could cite many other examples, of the Poem's attention to such detail but this should be sufficient evidence that we are dealing here with a most extraordinary treasure of *unmistakable* divine origin. The greatest evidence of its divine origin, however, is in its profound purity and holiness, its depth of spiritual wisdom and insight. In this it is unparalleled.

While Maria Valtorta obviously had a very gifted mind with some real literary skill, she was only of average education and was confined to her bed the entire time she wrote and until her death in 1961. She had access only to her Bible and Catechism. She often had no way to even access her own previous writings. Fatima and the dancing sun seen by 70,000 is nothing compared to the evidence of the divine hand in this revelation. The evidence here does not depend on the witness of others. The evidence here will not fade with time. It is inscribed in black and white on every one of over 4,000 pages, waiting for anyone interested enough to look at it honestly. Those willing to do that have done so in increasing numbers and in increasing conviction of the significance of Maria Valtorta and her works. So it has been that despite the serious maligning of her character and her writing from the highest office in the Vatican, outside of the Pope and the Secretary of State, the massive effort to begin her beautification process has now been completed.

But as someone has said, you cannot win arguing with the Devil regardless of the evidence presented. Apparently, too much evidence can be as bad as too little! One of the serious criticisms leveled against this work's claim to be of God was that it describes a Mariology and a Christology in terms that *only* "modern theologians" would use! Is it possible there are those in the Church who could believe that our modern theologians have transcended the wisdom, theological and literary skill of Jesus Christ Himself? Heaven forbid the thought that Jesus Christ of the first century could equal our modern theologians in their theologizing! There appears to be many in our day who cannot imagine any generation before them as intellectually advanced as their own. Beyond this, there are those who would also deny Jesus

Christ any right to contemporize his first century language for us, if indeed that is what He did. Our biblical scholars, linguists and our priests can take the greatest liberties in contemporizing the first century message of the Word and express their own opinions as to what Jesus said to His first century audience in today's language, but yet these would deny the Word Himself that same right? I do not know about you, but I can hear the hiss and rattle of a serpent under this, and all the other cold hard rocks that human pride and arrogance have thrown against this work, every one of which are hiding a very certain but subtle hatred for Jesus Christ and His Word. One day, this whole rock pile of human resistance to God within the Church that has too long been crushing the life out of the people of God will be consumed with an unquenchable fire. Woe be to those who have filled their own heads and hearts with such rocks!

# **Chapter Three:**

## **The Consequences of Voiding Heaven's Voice and the Required Path to Recovery**

### **Counting the Cost of Our Unbelief!**

Finally, what have been the consequences of the Church's indifference and opposition to Heaven's voices since Fatima's first revelation was given in 1917 and even more so since 1933? This disobedience set the stage for even more resistance to Heaven's help by the Church. That then allowed further moral and spiritual apostasy and division within the Church. This incredible revelation that has been called *The Poem of the Man-God* was presented to the Church by Jesus Christ as a gift in 1947. "The most profound reason" was to help the Church to overthrow "modernism" within the Church. This revelation was intended to revitalize the faith of the Church and destroy much of the liberal thinking (and the moral decay that resulted) in the 18 years between that date and the conclusion of the Vatican Council in 1965. **These, of course, were the very years this "Voice" of Jesus and our Blessed Mother was "Forbidden," and when 13 other major apparitions/revelations from our Holy Mother were left by the Church to die (as they have been to this very day), including Amsterdam, Seredne, Ukraine and Garabandal.** Liberalism, having then been left unchecked in the Church, now succeeded in wreaking its moral and spiritual havoc in the lives of millions of Catholics and, more importantly, *dividing the faithful in the Church who should have remained united against it.* This attack was so severe that many faithful thought the true Church had ceased to exist and foolishly blamed Vatican II. **The fault for the moral and spiritual debacle in the Church after the Council was not Vatican II or any of its documents. It was the Church's spiritual weakness (sometimes absence!) of faith, especially among the orthodox, that provided the fertile ground for liberalism to flourish and allowed liberals the opportunity to use Vatican II as an excuse to express their own disdain for vital elements of Catholic faith and worship.** How strong is this force in the American church? Thomas Sheehan publicly boasted in 1984 that liberals had taken control of the seminaries, the universities and other important positions in the American Catholic Church.<sup>27</sup> This liberal force was enough to completely silence many Bishops. We, for instance, for a number of years have had headquartered in the Cleveland Diocese an organization called Future Church. This group, in defiance of papal authority and the Catholic faith, includes ordained priests and religious from this Diocese openly advocating and lobbying for the ordination of women to the priesthood, and for relaxing church laws against birth control, abortion and homosexuality, yet there has not been raised a single voice of official protest or warning from the Diocese. Liberalism, whether in its latent form or in its manifest form, is only a symptom of a much deeper problem. It is only the lifeless fill for an already existing spiritual vacuum. Liberalism is merely what is left when truth and faith are absent *in the professing faithful.* It is first the hidden, then the manifest rot and decay in a tree in which the sap of life no longer flows. This liberal resurgence after Vatican II only showed how spiritually weak the Church hierarchy and many Catholics had become long before liberalism, in its manifest form, created massive disillusionment and widespread defection from the faith. Millions of Catholics have stopped going to Church, many being convinced the true Church had disappeared. Others, with an equal lack of spiritual discernment, who also believed the Church had somehow invalidated itself, broke from the Church, and in the same pride and confidence in



human reason that lay at the foundation of the liberalism they opposed, established groups like the Society of St. Pius X and the even more schismatic Society of Pius V.

When I came into the Church two years ago, I had no idea of how decimated this conflict had left the Catholic Church and Catholics in general. In my enthusiasm for the faith I had discovered, I was at first surprised, then disturbed, and then greatly frustrated at the lack of enthusiasm Catholics had for their faith, which to me was the answer to every human problem. I could not understand how a people with such an incredible treasure could not be anything but passionately enthusiastic about it and interested in converting the whole world to their faith. In my attempt to understand this, I discovered a number of disturbing facts. Besides the division over the reforms that came with Vatican II, and the fact that half of Catholics in the U.S. no longer go to Church even on Sunday as required, I discovered Catholic marriages are now no more stable than non-Christian marriages. I heard reports of growing unbelief among Catholics in the Real Presence of Christ in the Eucharist, and that contraception and even abortion is practiced in the same ratios among Catholics as in the rest of the population. When I heard of priests and Bishops teaching contrary to the Church's position on contraception, homosexuality and abortion, and that AIDS among priests is reportedly much higher than the general population, I realized I had come into the middle of a spiritual and moral meltdown in the Church. No wonder enthusiasm in my Catholic friends for bringing outsiders into the church was almost nonexistent! Once I discovered why so many Catholics were so subdued and others so full of fear and confusion, I had to ask myself what had caused or allowed this division and devastation in the Church. To me, it had to be errors that had *long ago subtly crept in*, significantly influencing a great many in the Church without being noticed, *disarming them* and paving the way to catch most Catholics completely by surprise. My previous study of the major apparitions/ revelations since 1830 provided the answer to my question.

It did not take me long to discover that **every one of these revelations to our present time anticipated specific threats against the Church, and thus were offers to the Church for Heaven's help against those threats, just as was Fatima. Had those major revelations been immediately received, as they were meant by Heaven itself, as authoritative "public" revelation, and publicly proclaimed in our churches, we would have had a very different Church and a very different world today.** Fatima provided to me the obvious first clue to this understanding, because it revealed in the most undeniable way the serious consequence of not taking as obligatory and authoritative this *publicly significant* post-apostolic revelation. The Church's initial lack of response to the first important messages of Fatima resulted in Heaven withholding the message needed to stop the devastating spread of communism from Russia until 1929. Then, in 1929, the Church's failure to respond to that message, asking for the consecration of Russia, opened the door to the horrors of Nazism and World War II. Hitler, by the way, rose to power over the threat of Russian Communism. After experiencing firsthand the horrific consequence of resisting Heaven, but continuing to ignore the request to consecrate Russia, the Church *shut the door completely to Heaven's help* by ignoring the next major directive of our Holy Mother that came in Amsterdam in 1945. Here, Our Mother asked for the final Marian Dogma to be proclaimed in order to avert the third and final assault of Satan. This "cold shoulder" to Heaven was given after the Church had "approved" the apparitions in 1933 at Beauraing and Banneux, Belgium, which pointed to the Amsterdam revelation! Though the revelation at Amsterdam after many years has now been finally "approved" by a local Bishop, the request to proclaim the final Marian doctrine a dogma still has not been done by the Church or the Pope. Our Lady said in 1951: "The longer you wait, the more the faith will decline...the greater the apostasy."

It is important to recognize that this increasing neglect which certainly led to a withdrawing of divine grace from the Church began in 1917, and involved far more than what conservatives or traditionalists often hypocritically call liberals or modernists! *Liberalism (but only in its manifest form) was the consequence of this failure and disobedience.* Liberalism in its manifest form only *later* became a threat to the Church. It was in 1945 that Our Lady at Amsterdam only warned of the resurgence of this openly “modernist heresy.” She also spoke of the significance of needed reforms to facilitate evangelization in our modern age (affirming the importance of Vatican II and its ecumenical emphasis before anyone knew it was coming), and finally she spoke of the “final Marian dogma” proclaiming her “Co-Redemptrix, Mediatrix, and Advocate.” So it was that the Church, by not only refusing to discern and declare this authoritative revelation *but even resisting it as worthy of devotion for 40 years*, flatly rejected Heaven’s help on *three major fronts* representing now three issues, two of which (the threat of liberalism and the validity of papal ecumenical initiatives) have become thorns in the side of the Church; and the third is certain to also become a thorn –the final Marian Dogma. Heaven, however, continued calling and knocking at the door of the Church, offering its help in the next 15 years, but every offer was ignored. Furthermore, the Church, including three successive Popes, not only failed to consecrate Russia to the Immaculate Heart of Mary, but failed to reveal to the world the third secret of Fatima in the required years between 1929 and 1960. Our Lady had specifically required this to be done *at the very latest by 1960.* (And one has to be as blind as a bat to not see the significance of this date.) This became a real concern for Heaven itself, for from a mere warning of the resurgence of modernism in 1945, Our Lady in 1961 at Garabandal stated that “many Bishops, Cardinals and priests were now on the way of perdition and were taking many souls with them!” What took place between 1945 and 1961 that allowed such a drastic change? **The Church, by its disobedience, had shut its door to Heaven and Heaven’s help, just as foreshadowed in Solomon’s prophetic Song (5:2-8) and revealed by St. John, speaking of the “final” Laodicean Church in Revelation 3:14-22.** Both these texts speak specifically of post-apostolic revelation, the “authentic calls of Christ to the Church” immediately preceding the Church’s great trial and purification. The first text speaks of Christ locked outside by a sleeping Church too preoccupied with its own comfort and its own dreams to respond to His calls. The second speaks of Christ shut outside the Church, which has declared itself rich, and again in need of nothing more (i.e. Heaven’s Voices!) when the Church was, in fact, spiritually “wretched, and miserable, and poor, and blind and naked!” **The text in Revelation shows Christ now offering His fellowship and revelation to anyone who would personally discern His calls (through His “hidden stones” of testimony) and who would open their lives up to Him and His “calls” in our day (vv. 20-22).**

Even after ignoring Amsterdam since 1945 and *The Poem of the Man-God* since 1947, had Garabandal in 1961 been recognized as authoritative revelation, as Heaven itself had intended it to be viewed and proclaimed in our churches, the liberal attack would have been severely blunted. There certainly would not have been the division among the faithful in the Church over Vatican II. Not only did our Holy Mother at Garabandal tell the shocking truth about the apostasy among the Bishops and Cardinals, but she said that the Council, which had just convened, would be, in her own words, “the greatest of Councils” and that it would be “a great success!” That revelation, if it had been recognized and authoritatively proclaimed, would have spread a healing calm over the Church in wake of the many unsettling reforms and changes, and saved the Church millions of its members and the schism that came later over those who rejected the new Mass. But the Church hierarchy, by this time so accustomed to paying lip

service to Heaven and the Holy Mother and already settled on its own opinions and plans, found no real interest in the help, the insights, or clear counsel from Heaven.

Oddly enough, in response to what had been revealed to Pope Leo XIII in 1884 about Satan's plan for an unprecedented attack upon the Church in our last Century, a prayer for the help of St. Michael was composed and said at every Mass until 1964. But when that help was brought to us beginning at Fatima, the help was by-and-large ignored by officialdom. Obviously, by 1964, when the prayer was dropped from the Mass, many had no interest in admitting the truth of Our Lady's revelation about widespread apostasy among the Bishops and Cardinals, and those who were concerned could not see that the problem was a symptom of a greater one of which they were equally guilty. Many of these would have no interest in hearing of any need for modernization or reform. So when the divided Church chose its own course, it made its own bed –a bed of confusion. Symbolic of the fate the Church had now brought on itself, Our Lady told the girls at Garabandal that they would suffer the confusion that would come to the Church and would end up denying what they had seen and heard. This was literally fulfilled, although all but one of the girls reaffirmed their meetings and messages from Our Lady. Had *The Poem*, 16 years earlier, been officially recognized for what it was, Garabandal would not even have been necessary; and without a serious liberal attack on the Church, who would have seriously questioned Vatican II? Instead of seeing an outflow of disillusioned Catholics leaving the Church, one would have seen an influx of separated brethren being welcomed into a Church, finding it filled with peace and joy. Now, instead of a triumphant Church significantly influencing the world, we have a Church with not one enemy about to destroy it, but a demoralized Church with enemies on both sides of Her –liberals on one side, and on the other, a growing number of divisive schismatics, representing a most tragic division among the faithful. Besides diversion (from the real solution), which Satan has so masterfully used in this conflict, his main strategy has simply been, "Divide and Conquer." Men divided can easily be manipulated, as was done to the "Palm Sunday" devotees of Jesus in His day. This once enthusiastic crowd that was misled into finally calling for Jesus' crucifixion did not see the essential unity between two normally very opposing factions, the liberal Sadducees and their bitter rivals, the traditionalist "orthodox" Pharisees.

### **Enemies, Right and Left**

**Those who question the absolute validity and importance of the legitimate reforms of Vatican II, its ecumenical spirit, or the leadership of our Holy Father are, therefore, just as dangerous to the Church of Christ as the liberal elements that have abused it in their own way. This is because they both are moved, though often innocently and unknowingly, by the same anti-Christ spirit.** But until we understand that the real underlying problem is much deeper than any of the issues now being debated, we will only see an escalation of conflict and division. God did His part in bringing to light the deadly apostasy hidden within the Church (which by the way, the Latin Mass did not prevent!) and then the opposing phariseeism of many Traditionalists (who reject the validity of the new Mass). God did His part in giving us the means to deal with the errors in both of these camps. **The real problem here, then, was that those who should have known better, those who professed the name of orthodoxy and professed a love for the Word of God, have picked and chosen only what part of God's vital Word we wanted –a Protestant heresy dressed up in false Catholic garb. CATHOLICS ALLOWED THE VERY MEANS OF DEALING WITH SPIRITUAL APATHY AND APOSTASY, HIS "FUTURE VOICES," TO BECOME VOID! And that is the one thing the present day liberal and traditionalist conservatives in the Church have in common.**

They have a general disdain and distrust for the present day Voice of God. It is the same thing that the two opposing parties (including the majority of Israelites) had in common in Jesus' day. While neither party in the Church today would ever think of denying the God or the Voice of Heaven in Scripture and Tradition, they both have, in one significant degree or another, minimized, ignored, doubted, resisted, and denied the Voice of God and Heaven that has been in our very midst! Jesus Christ neither satisfied the Sadducees, who denied the doctrines of the true faith of Israel, nor the Pharisees, who held tenaciously to the doctrines, but who judged men's worthiness before God on the basis of strict conformity to that faith, and *especially the outward forms of the Covenant religion that had developed over the years.*

While liberal Catholics today tend to reject *all* the voices of Heaven after the apostolic era (as did the Sadducees who rejected all revelation after Moses and The Law), the Traditionalists today basically accept the officially "approved" apparitions that go through Fatima (though they minimize them as the Pharisees did the Prophets), but reject whatever else has come to us which does not agree with their views, claiming them to be either Satanic delusion, fraud or foppish piety. In exact parallel to this, the Pharisees of Jesus' day who "accepted" the Prophets coming after Moses and even giving "approval" to most of John the Baptist's message, rejected *the Prophetic Voice in their midst.* The Pharisees and most Israelites, even those who were attracted to Jesus, had a struggle accepting His loving approach to all men, especially toward those of good will who lived outside the faith and Covenant. Similarly, just as many of John the Baptist's disciples could not see how Jesus could be of God because His messages and methods were so different from John's, and just as good hearted Pharisees like Joseph of Arimathea and Nicodemus struggled with accepting Jesus' views, many Traditionalists cannot accept many of the messages of the Holy Mother in our day or the ecumenical initiatives or our recent Popes. Such was also the case with the late Malachi Martin, whom we must greatly respect his love for and devotion to the Catholic Church, and for his awakening many to the extent of the moral and spiritual decay in the Church. He has been one of the most influential spokesmen for the Traditionalists. Martin rejected much of the revelation given after Vatican II as too ecumenical to be of God, and too blindly supportive of our Pope, who has been, in his mind, too often selling out the truth of Catholic faith in the name of ecumenism, just as he felt Pope John XXIII and Paul VI had done in a much greater way before him. Many Traditionalists take the truth "there is no salvation outside the Catholic Church" to mean that those outside the institutional Church in other faiths have little or no hope of ultimate salvation. This is an over-reaction to liberalism, which, in their extreme, began to deny that the Catholic faith was the one and only *completely* true faith, and which began to teach that all religions were basically equal. That view, of course, is also a serious error.

### **Medjugorje: A Challenge to the Traditionalist**

The revelation from Medjugorje, however, challenges the opposite error, the *false narrow interpretation* of "salvation only in the Catholic Church." It has strongly promoted tolerance and respect toward Moslems, Jews and those of other religions, *including their religions*, emphasizing what is right in them rather than what is missing and what is certainly wrong with them. What about our Holy Father's respectful overtures to Jews and Moslems and their places of worship? Some have interpreted this to mean the Pope wishes for us to cease proselytizing Jews and Moslems. That is a faulty conclusion, but even if were a correct one, would this be a denial that the Catholic faith is the one completely true faith? Is it a denial on our Holy Father's part that these other religions contain errors or are seriously lacking in vital truths? It would be no more so than Jesus' instructions to the Disciples at the beginning of their ministries to not

evangelize anyone but the lost sheep of the House of Israel. The *emphasis* from Heaven at this time seems to be on the much needed *conversion of Catholics and other Christians!* Besides the thought that Pope John Paul II may be standing precisely today where Jesus stood in His day, at the very foundation of something new, the manifestation of the Church in its highest and intended final glory, I think Pope John Paul II and our Holy Mother know there is little use in trying to convert non-Christians to the Catholic faith if most Catholics themselves are not living the faith, and when deep religious prejudices and division exist between Christians. Can we expect to lead Jews and Moslems to a higher light of truth if that truth is clouded within ourselves? To look with any kind of disdain on those who sincerely practice their non-Christian faith *in an attempt to live just, honest and holy lives*, or to question whether these “men of good will” outside the Church will be ultimately saved, is a very serious error, the very same error the Pharisees in Jesus’ day held in regard to those outside the Jewish Covenant.<sup>21</sup> Revelation from Medjugorje also gives one no alternative but to *completely and wholeheartedly* support Pope John Paul II’s ecumenical papacy, which is a problem with many Traditionalists. So, as it was the denial of the Voice of God *in their midst from both “right” and “left”* that led to the betrayal of Christ, so in our day it appears that it will be the denial of the Voice of God *in our midst from both extremes in the Church* that will lead to the betrayal of Christ (in His Vicar) and the Church.

### **A Warning to the Church of Rome**

It may well be that as in that day, so also in ours, only a small remnant will stay completely true to Jesus (in the Pope). That completely faithful remnant in the hierarchy of the Church in Jesus’ day, by the way, included only *one Apostle!* The other Apostles of Jesus were still governed by many traditionalist errors, as were many Jewish Christians even after Pentecost. The Disciples paid a dear price for *discounting, ignoring and rejecting many things that God in their midst had been telling them.* One lost his eternal soul as the result. Any self-confidence and pride will blind us to truth by either making us oblivious to the Voice of God or making it appear to be error. **Only those who have believed all He has told us in our day will remain completely faithful to Christ (in His Vicar) in the coming trial.** It will be hard for many Catholics to believe that the same blindness that happened to Israel will happen to the Church. As noted in the Introduction, the Apostle Paul, however, indicated this to be more than possibility, and that the consequence of this blindness was that they would be “cut off,” just as was Israel.

**“I would not have you ignorant, brethren, of this mystery (lest you be wise in your own conceits), that blindness in part is happened to Israel, until the fullness of the Gentiles should come in (Romans 11:25).” “Thou standest by faith: be not high minded but fear. . . For if God hath not spared the natural branches, fear lest perhaps he also spare not thee. . . Otherwise thou also shall be cut off” (vv 20-22).**

Again, we are reminded of the words of Jesus to the Apostles and resubmitted to the Church in 1947, “He who wholly or partly rejects My Word is a member in whom the sap of the Vine no longer flows.” Jesus also said that branches which no longer abide in Him will be cut off and burned.

How many souls are we speaking of here who have been, and will yet be, eternally lost as the result of this incredible division in the Church that developed and continues to deepen because of the Church’s continued resistance to and rejection of Heaven’s voices in our day? That it will be in the millions there can be no doubt. And what kind of moral impact on this

world do you suppose the suppression of just that one “voice” from 1947 has had? While the revelation to Juan Diego stopped the killing of millions of innocents after the fact, this revelation to Maria Valtorta alone could have stopped the killing of millions of innocents before the fact, before abortion as a means of birth control became legal in the United States in 1973. Abortion was merely the consequence of the weakening of faith in the Catholic Church in the United States during the previous 26 years. We also know that it is the scourge of abortion, more than any other sin (a sin far worse than the human sacrifice of the Aztecs, which was done out of fear and ignorance, not for personal convenience), that is the cause of the mounting threat of an unparalleled worldwide divine judgment in our day. **It cannot be overemphasized that the sin and unbelief in the Church for which this judgment will almost certainly now come upon a wayward world is not merely the consequence of the sin and unbelief of liberals and modernists in the Church; it is ultimately the consequence of all those in the Church who did not think they needed the “Voices of Heaven” in our day!** This judgment is the result of the prideful Laodicean spirit that hides our woeful lack of devotion to God under external religious show. It is this spirit that became the fertile medium for the infection of a major part of the Church with the four deadly viruses that has the Church now in a highly fevered delirium. By rejecting the “Voices,” we lost the authority and help of Heaven! **By rejecting these “Voices,” the “future Voices” of Christ, we ourselves have insured the fulfillment of Our Lady’s prophetic word at La Salette: “Rome will lose the faith and become the seat of the Anti-Christ.”**

### **The Betrayal**

Jesus, in the same major discourse to His Disciples with which I opened, seeing by prophetic foresight the horror of our times flash before Him, exclaimed in an obvious sudden impulse of shock and painful grief, **“MY CHURCH DEMOLISHED BY ITS OWN MINISTERS! WHILE I SUPPORT IT WITH THE HELP OF VICTIMS!”**<sup>17</sup> Is it any wonder the Virgin Mary, our Mother, is weeping tears, even tears of blood, for her Church and her Beloved Sons, the priests, in statues around the world? So it is that the Church is hemorrhaging from a thousand wounds inflicted by a multitude of unattended sins and heresies, and is now being left to die *by its own doctors* who neglect and even oppose the healing balms of Heaven itself. The betrayal of the Holy Father and Church will come, not merely because it is prophesied in Scripture, or because the Church and its Vicar must identify with Christ even in His Passion. It will come because, we as a Church, have failed the calls of Heaven to be one with Christ in His passion in the way He had wished. The “lifting up” that Jesus said was necessary for all men to be drawn to Him and by which there would be one flock and one fold did not exclude the participation of the Church, His Body, but we did have a choice in how we would be crucified with Him. The Church, as a whole, has not chosen the way of the Saints; thus, the Judases in the Church will fulfill their plan even as allowed by God. But the degree to which they will succeed, and the way it will manifest, still depends upon how we respond to Heaven’s calls, even at this late hour, to die to self for love of Christ, our Holy Mother, the Church and for lost souls everywhere in this world.

It is not enough for us to maintain we are not an active part of the betrayal. Passivity is also complicity. The sleeping Disciples ended up abandoning the Lord merely because they were passive and thus oblivious to the threat that surrounded them. **The only ones of the “Apostolic College” who will stand by the Pope in his immolation will be the “John’s,” those closest to the Holy Mother of Jesus.** Our Catholic faith declares that Mary is the “Eschatological Icon of the Church,” and, therefore, *in Her* we will see what the Church will be

at the end of its journey!<sup>18</sup> Only those who come to know Mary intimately will ever come to be like Her and be ready for the end of this journey. The rest of the “apostles” who do not betray or deny will flee. Only those of the faithful who have come to know the Triumph of Our Lady within their own hearts, having sought out, believed and obeyed those “future voices” through which the important Marian devotion of our day has fully blossomed, and through which the Deposit of Faith *has become properly understood* for our momentous times, will remain true to the Lord. Only these will remain faithful to the Holy Father, even as he bravely and humbly marches to his martyrdom sheltered under the pure blue mantle of the Holy Mother. Many of those who will be scattered will be in danger of losing their faith unless they are sheltered by the prayers of God’s people. “Pray, Pray, Pray!” “Repent, fast and make reparation!” and “Pray especially for priests!” says our Holy Mother! This is no new doctrine, but it certainly is a new and much needed emphasis from what has been coming across in the vast majority of Catholic pulpits! Obedience to this call of Heaven has *everything* to do with the salvation of souls. **God, give us more Bishops and priests like Juan de Zumarraga and the harvest of souls that his faith and obedience to the Voices of Heaven brought!**

### **The Only Way Out: If My People Shall Humble Themselves and Pray. . .**

There is only one way out of our tragic dilemma. According to the Song of Songs, THE CHURCH MUST SEE HER WRONG, COME BACK TO HER FIRST LOVE, ARISE FROM HER SLEEP, OPEN ITS CLOSED DOOR, GO OUT AND SEEK THE BRIDEGROOM SHE HAD SHUT OUT AND WHOSE VOICE SHE HAD IGNORED, facing bravely the abuse she will now receive for her lapse into her narcissistic faith and love. **Responding in obedience to Amsterdam by declaring the final Marian Dogma will open the door of the Church once again to Heaven and a spiritual re-awakening in the Church and the “return” of Christ in a new Pentecost.**

But most Catholics haven’t, at this point, realized the seriousness of its ignoring “the authentic calls of Christ to the Church” in our day. They have not realized that the present widespread *denial* that these acts of God in our day can be discerned has brought upon the Church the anathema pronounced in 1869 at Vatican I. Most have not realized that this indifference and disobedience is the reason the Sacraments have become so impotent in the lives of so many Catholics, having thus degenerated into empty forms of religion, even bringing a curse to those who partake! **The condition for our healing is not going to be found *primarily* in the proper “form of religion,”** which seems to be central issue of debate in the Church today between “liberals” and “conservatives,” **but is expressed by the Lord Himself in II Chronicles 7:14: “If My people . . . humble themselves and pray, and seek My presence and turn from their evil ways, I will hear them from Heaven and pardon their sins and revive their land.”** Because that is precisely the emphasis at all authentic apparition sites we should not be surprised that only those churches that have encouraged pilgrimages to apparition sites have seen any revival of authentic Catholic faith and significant conversion at all among their people.

### **Christ or Anti-Christ?**

If one cannot see the smoke of Satan in the Church here in the midst of this, I would rather doubt if he would be able to see it anywhere. Perhaps even worse that seeing the smoke of Satan here, however, is to see it and remain silent. Soon, we will all be *forced to admit* we have two ecclesiastical authorities in the Vatican. If we do not learn to distinguish them, we will be in danger of losing our eternal souls! Right now, one of those authorities (*using* the Congregation

of the Doctrine of the Faith itself) is telling you that as a faithful Catholic, you cannot refer to *The Poem of the Man-God* as a supernatural revelation of God. “May not be considered . . . supernatural,” though based on an illegal usurpation of papal authority, is an official order coming from the Vatican and it is an order that implicates at least two visionaries from Medjugorje as being either conspirators in deception or equally insanely deluded. So a *public ruling* on Medjugorje has come out of the Vatican. We are now confronted with having to decide if this is the ruling of Christ’s Church, the one headed by Pope John Paul II,<sup>23</sup> or the other one, split by two warring ideologies (both rejecting or negating Medjugorje), being led astray by Anti-Christ. Some will certainly question the severity of my choice of words. When you begin to contradict and challenge the official orders and rulings of the Vicar of Christ, we are talking of Judas and Anti-Christ, plain and simple. This action against *The Poem* involves a challenge to not one papal order, but two. **What, then, is a faithful Roman Catholic to do who has come to know by divine faith the divine origin of *The Poem of the Man-God*?** The Disciples, faced with precisely the same order, and also from a “legitimate authority” of Old Covenant Israel, about witnessing to a “condemned” apparition/revelation, knew *by the Holy Spirit* exactly what to say. **“We cannot but speak the things which we have seen and heard,” and “we ought to obey God rather than men” (Acts 4:20 and 5:29).** Let the unbelievers do what they wish; those who live by faith and who know and *can still hear* the voice of the Shepherd, who respect, follow and submit to the Supreme Head of the Church and the *whole body* of Catholic faith, have, regardless of the cost, only one perfectly straight path to follow until they reach their Heavenly home.

We must stand firmly and openly for the truth. We must relentlessly work to expose the errors that have created this crisis and actively participate in the New Evangelization Heaven has opened to us. We do not, however, need to make judgments about the motives of those who have opposed or have been used to oppose any of Heaven’s authentic Voices. Our failing “apostles” today, so weighted down by the world and their own humanity, so often blind to the full truth of Jesus Christ, today desperately need our prayers and forgiveness as much as our patient but persistent admonitions. Some need to be saved from moral sin. The temptation to make harsh judgments about the failures of others is also of that *very same smoke of Satan*. **From *The Poem* itself, we discover Jesus expected His Disciples to see even Judas only as a brother, in great spiritual need, an object only for their prayers and penance, not condemnation. Be on guard. Satan will sift us all in these days.** Jesus wept for the loss of Judas and the religious leaders of Israel as much as He would for any one of us. We dare not forget, the only enemy we have is Satan. **This war against evil in which we are all involved can only be won by “holy and divine love,” not by condemning or judging anyone, including the Judases in our midst.** Only the HOLY LOVE OF THE SORROWFUL HEART can lead us fully into the DIVINE LOVE OF THE SACRED HEART and this pathway can only be found in the UNITED HEARTS OF MARY AND JESUS. That most significant message of Love and the means to fully attain it, from North Eaton township, Ohio, coming daily from Our Lady and Jesus Christ himself, is the summation and the climax of all the publicly significant post-apostolic revelation in our century, and is a precursor to the Lord’s second coming.<sup>20</sup> While we must valiantly expose in every way possible these serious errors in the Church that are legitimatizing the rejection of the Voice of Heaven, we can say nothing else but, “Father forgive them for they know not what they do!”

Lord God, have mercy on us, Your Church! Lord God, raise up an army within your Church that will have the courage to FIGHT with prayer, love, courage and understanding, the evils and errors that have confused so many good, but all too often careless servants of Yours!



Strengthen your priests and Bishops in spirit and soul for battle with evil and error! Oh God, have mercy on and forgive those who have so clearly failed their callings! Even though, in order to enter the New Era of Peace, we will see an even greater fulfillment of Simon's piercing words to the young Virgin Mother, "This Child is set for the fall, and for the resurrection of many in Israel . . . and thine own soul a sword shall pierce;" Even though everything in this present world order may appear to be collapsing around us, we cannot forget the words of our Holy Father, "Be not afraid!" We are crossing the threshold of hope for a completely renewed Church that will truly *welcome* the presence and ministry of the Holy Spirit in our lives and in the Church and the coming outpouring of the Second Pentecost! Lord Jesus, come quickly!

Bold Texting in this work is designed to allow a quick review of all significant points without rereading the entire work. Try the review now to see its effectiveness! May God Bless You! DJW

## NOTES:

1. / p.1 Jesus Christ to Maria Valtorta, April 22, 1947 in *The Poem of the Man-God*, Volume 5, p. 848, 849. Once again, this deplorable condition in the world and in the Church is indicated by Jesus' question to His Disciples: "The Son of Man, when He cometh, shall He find . . . faith on earth?" (Luke 18:8)

Jesus' use of the word "Book" would certainly have been thought by the Disciples to be the Old Testament, which the early Church did use exclusively in their worship, but Jesus, seeing the future, was thinking of the entire canon of Scripture to be later approved by the Church. A very good friend of mine presented this, as well as the use of the modern term "scientific," as evidence that this revelation must not have been of Christ. This is typical of the kind of thinking that has denied so many the precious gifts of truth offered to us by Jesus Himself in this work. First, this is an English translation of what Jesus had Himself to translate into Italian from His own native tongue. So, we are two languages removed from the original. Second, it seems to me pretty foolish, if not conceited, to tell Jesus He cannot contemporize His language. This is a small example of a faith-destroying rationalism and a rash pre-judgmentalism that shuts the door of God's grace to us when we cherish our own judgments over the treasures of God.

2. / p.2 Jesus Christ to Maria Valtorta, April 22, 1947 in *The Poem of the Man-God*, Volume 5, p. 850, 851. Much of what unfortunately has been called "private" revelation was given by Heaven for public faith and obedience, and not just to the one chosen to receive the message. Even the Catechism states "whatever of these revelations constitutes an authentic call of Christ or His saints to the Church" is to be discerned and welcomed in [to the Church] (Par. 67). My question is why, then, does the word "private" continue to be used to describe all post-apostolic revelation, when the term is obviously inadequate and misleading? The answer "Because the Church teaches there can be no more public revelation since the Apostles" is invalid, because the use of "public" to describe *only* that revelation to the Apostles, in which is found the Deposit of Faith, is admittedly inaccurate. That revelation is not the only revelation meant for public faith. So, I have three more questions: Why is the word "public" used to describe *only* the revelation in which is found the Deposit of Faith, when that constricted usage is also inadequate and obviously misleading? Why is not the revelation in which is found the Deposit of Faith called what it really is, "*Apostolic public revelation*?" Why is not the revelation that has been given after that Deposit called what it really is, "post or non-apostolic revelation"— some of which has been revealed by Heaven itself to be for universal public faith, and, therefore, is according to the Catechism to be discerned as authentic and welcomed into the Church? The popular view is certainly not the official view of the Church, as has been widely thought. None other than Fr. Joseph De Saint-Marie, O.C.D., professor of Theology at the Roman Teresianum, in his *Reflections on the Act of Consecration at Fatima*, admits the presently "accepted" distinction between "public" and "private" revelation is a mere "general" opinion, and is "a question still insufficiently elucidated." (See endnote 26. below) I believe this present case of ambiguity on such an important matter should be intolerable and inexcusable to any thinking Catholic.

3. / p.3 (*Catechism of the Catholic Church*, par. 67, p.23. Within, then, at least some "so-called 'private' revelation"(post-apostolic revelation), according to the Catechism, there is revelation intended by God for the faith of the Church. According to the Catechism, the body of the faithful (sensus fidelium) is to both "discern" and "welcome in" this revelation, identified as the "authentic call[s] of Christ or His Saints to the Church." Is this discernment, however, to be done only on an individual basis, as many claim, or also by the magisterial authority of the

Church? The Catechism plainly says that this discernment and welcoming is to be done with the “guidance” of the Magisterium. The fact is that there has been no guidance by the Magisterium concerning “discernment” *of the origin* of any significant revelation in our day. Further, by not making these discernments, the body that has been given magisterial authority, it seems to me, has excluded itself from that body of the faithful that the Catechism says does “know how” to discern. Again, we are speaking here of *publicly significant* revelation, and revelation *specifically indicated to be for the public faith of the Church*. Fatima, a clear example, was required to be discerned by the Magisterium (Bishops in union with the Pope) as authentic, and then to be made public by the Pope. While this does not rule out the need of personal discernment (where the Church fails to discern), the *public nature* of any revelation from Heaven morally requires the discernment by magisterial authority. Not only was the Church morally obligated to discern this revelation because it was declared by Heaven itself to be for public faith, but because the message asked the Bishops, in union with the Pope, to consecrate Russia to the Immaculate Heart of Mary. So, even had this been only private revelation (meant *only* for the Bishops and the Pope), the Church was still expected to determine whether this was truly of God! Though some sort of a consecration of Russia *may* have been made, the Church, however, has never *told us* if this request and message was discerned to be an “authentic call” of Heaven. But no less a requirement for discernment has been inherent in all those apparitions magisterially “approved” by the Church, as these and many more revelations since were clearly intended for public acceptance and faith. (And how can anyone pretend to believe that a message from Heaven with directives for public disclosure, public faith and public response, is *optional* for anyone in the Church?) Further, how can the Church *in good conscience* approve a message/apparition *claiming to be of God* as even “worthy of devotion,” unless it was certain it came from God? If the message/apparition *claiming to be of God* were not of God, it would be fraudulent, regardless of whether it was free of moral and theological error! Yet, the Church (officialdom) steadfastly denies any certain origin to any of the major revelations/apparitions it has approved, all of which claim to be of God! This is the most glaring example of fence riding I have ever seen, and it highlights the extent to which so many of our Church leaders have gone, allowing the obscuring of “the authentic calls of Christ or His Saints to the Church.”

Would what I have proposed here call into question the official Church teaching that literally says, “there will be . . . no new public revelation?” Not in the least, if one keeps in mind how the Church has presently defined that term and what the Church means by its usage. The Church uses the term to denote the Deposit of Faith and the body of revelation in which it is found. Using that definition, I also would agree there could be no more further public revelation. My point is that this term is too broad to apply to that most significant foundational body of public revelation. The term is not specific enough to describe that revelation in which the Deposit of Faith is found.

This brings us to the Church’s own inconsistency in definition and usage for the term “public revelation.” According to the Catholic Encyclopedia (under the subject title: REVELATIONS, PRIVATE), public revelation is defined by the intent and purpose of the revelation. If the revelation was meant for the public, then it is public revelation. If it was meant for one individual or a small group, it is private. To this definition we must agree not only because it is simple common sense, because it is consistent with the nature of all the Church officially *recognizes* as public revelation, *which includes far more than just new theological and moral teaching* as revealed progressively down through the ages. What the Church already recognizes as public revelation *contains* the Deposit of Faith, but includes much more. The Church, by its magisterial authority, has made much revelation, meant *originally* for only an individual, or with no *new* theological or moral teaching, a part of authoritative “public revelation.” This, of course, is the Church’s prerogative. This has been done by the canonization

of such writings as the letter to Philemon, which is both a private letter (and one containing no new theological or moral truth), and both Mark and Luke's Gospel and Acts of the Apostles. All three are non-Apostolic texts, and the latter two were originally written to Theophilus, a private party. The Apostle John's first and second epistles are also written to private parties, as was true for much of the content of the Old Covenant Scriptures, much of which were also private revelation (not originally given for the benefit of the whole of the covenant people of God), and much non revelatory historical and biographical information.

For theologians to then say there can be no new "public revelation" since the apostolic era, because there can be no new theological or moral truth revealed since that era ended, is invalid, because it means they have changed the basic and essential meaning of the term "public revelation" to mean only "new theological and moral truth." This change, however, is, as I've noted, not only contradictory to the nature of what the Church recognizes as public revelation, but has also forced a contradictory redefinition of "private revelation." Now, "private revelation" comes to mean all divinely revealed information since the final deposit of new theological and moral truth was made to the Apostles -- *even that revelation from Heaven intended for public faith!* [NOTE: That the Catechism is using terms handed down by theologians that are inadequate, no matter which side of this debate one is on, is revealed by its own descriptive: "so called 'private' revelation." Almost certainly, it must either be the word "private" that is being questioned in this context, because the Catechism goes on to speak of at least some post -apostolic revelation as being "authentic calls of Christ and the Saints to the Church, OR both the words "private" and "revelation," simply because the Church has not made an official discernment on either matter regarding any alleged revelation since the canonization of Scripture. The Church has neither determined whether anything since is true divine revelation, nor whether any such claimed revelation was meant for public or private faith. However, in light of the fact that the word "revelation" is so narrowly defined in this paragraph as to exclude anything God might reveal to us since the Deposit of Faith, it may be taken strictly on grammatical grounds that the inadequacy is being placed on the word "revelation." This could leave one with the false impression that God has not and cannot reveal anything new and important to the Church since the apostolic era! This, of course, *is not* the teaching of the Church thus not the meaning here. The Church's official teaching is that there can be no revelation *of new moral or theological truth* since the apostolic era. See note below on the meaning of the word revelation in Par. 66, 67 of the Catechism.] Not only has "public revelation" (revelation intended for universal faith among God's people) always been much more than the accumulative body of *new* theological and moral revelation, but the very thought that God's people or the Church is not required to believe anything God reveals to them apart from new theological or moral truth is absurd.

In wrongly identifying The Deposit of Faith as *equivalent* to public revelation, and not merely something within it, one automatically relegates all the "authentic calls of Christ and the Saints to the Church" since the apostolic era to the non-essential and unimportant. For the Church to fail to discern and authenticate by its magisterial authority any divine revelation meant for the faith of the entire Church and public means the Church is saying the revelation is *not publicly significant*. This is a failure of the highest order in its sacred duty as Christ's Kingdom on earth to manifest on earth the intentions of its King in Heaven! We must not overlook the fact that even though the Catechism also uses the term "public revelation" in this limited (and misleading) way, it still affirms the authentic Catholic truth on this matter, that in at least some "so called 'private' revelation," there is revelation of public significance which needs to be "discerned" as authentically of God and welcomed into the Church! I believe we are faced with the clear choice of either questioning and denying this authentic teaching of Catholic faith or questioning and rejecting the limitation currently placed on the term "public revelation" and the false notions to which this has given rise. While the Catechism affirms the truth of *publicly significant* divine revelation since the Deposit of Faith, and the need to discern that revelation, the way it has defined "public revelation" has reinforced the popular error, to the contrary, that

the Church is *not* obligated to officially discern the “authentic calls of Christ and His Saints to the Church” and the serious error that no one is, therefore, required to believe them.

In arbitrarily restricting the meaning of the important term “public revelation,” theologians and those who have been misled by them are not only inconsistent, but can, while under the guise of defending an important truth (that there will be no new theological or moral truth after the Apostles), obscure the importance of *publicly significant* Divine revelation which has come to us since the days of the Apostles. This is certainly the “smoke of Satan” in the sanctuary! (See also note 4. below)

A note on the meaning of the word “revelation” in Paragraphs 65-67 of the Catechism: Under the headings “Jesus Christ - ‘Mediator and Fullness of All Revelation’” and “There will be no further revelation,” the word “revelation” is used in three different but very restricted senses, *and by no means rules out the possibility or even the need of the Church officially discerning and welcoming further public revelation. It only rules out the possibility of a certain kind of public revelation – public revelation containing new moral or theological truth.* This becomes clear when we understand how the Catechism defines the word “revelation” in these paragraphs. First, the word revelation is used here in reference to Jesus Christ *as a Person*. He is Himself the complete and final revelation of all theological and moral truth. Second, it is used in the sense of the sum total of *that truth* revealed in Christ (“Christ’s definitive Revelation”) which must also be called, then, “The Final Deposit of Faith.” Third, the word “revelation” is also used here in reference to the content of apostolic preaching, teaching, writing and Liturgy of the Church. This is called (or *should* be called) *Apostolic* public revelation, in which this Final Deposit of Faith (revealed fully in Christ), is expressed *publicly*. Included in *this* “Apostolic public revelation” are the Old and New Covenant Scriptures. *When the Catechism says here that there can be “no further revelation,” it is saying there can be no new revelation in the three senses just described. It is not saying God cannot authoritatively speak today and reveal vital information to us, either individually or publicly, for the Church as a whole.* This revelation, unfortunately referred to as “private revelation” (to distinguish it from *Church approved*, “public revelation”), would then be better called post or non-apostolic revelation.

Post-apostolic revelation, whether it is strictly “private” or of a public nature and meant for the whole Church, is distinct from the three concepts of revelation mentioned here in the Catechism. This fourth concept of revelation cannot involve the addition of “new” theological or moral truth to what has been completely revealed in Jesus Christ and entrusted to the Apostles and the Church. The Catechism cautions, however, (par.66) that even though the fullness of theological and moral truth has been revealed to the Apostles and the Church, that revelation – the Deposit of Faith – has not been made completely explicit in the Church. (It has not been completely understood – and even what *has been understood* has often been very inadequately conveyed to the sheep!) Further, the Catechism (par. 67) concludes that divinely given post-apostolic revelation (i.e. “so-called ‘private’ revelation”) plays a key role in making that Deposit of Faith explicitly understood. This being the case, how can anyone say that genuine post-apostolic revelation is not either to him, personally, or to the Church as a whole, vital to our Catholic faith and our spiritual welfare? This teaching in the Catechism should be a rather severe rebuke to all those who dismiss the significance of such revelation and give little personal attention to it – particularly since the Church hierarchy (on a whole) on both the local level and the universal level has so utterly failed to first discern such authentic revelation and then earnestly and wholeheartedly use this revelation as *the divinely intended illuminator* to our Catholic faith in its own teaching and preaching ministry. The powerful illumination of understanding of our Catholic faith that has come through this revelation from the opening of the “Marian Age” in 1830 to our day is largely the result of the spiritual discernment and ministry of

a minority of lay people in the Church. This ministry has been led and encouraged by an increasingly brave and faithful minority of priests and religious who have sometimes had (particularly in our day), to put their reputations and sometimes their own vocations on the line because they believed AND TAUGHT that these revelations from Heaven were not optional, but essential for the faith of the Church.

In regard to the important document, *The Syllabus Condemning the Errors of Modernists*, approved and confirmed by Pope Pius X in 1907 condemning the view that “revelation, constituting the object of Catholic faith, was not complete with the Apostles”: The word “revelation” here is *not* to be taken in its objective sense. It refers here only to revelation in its subjective sense of *moral and theological truth*. This document makes clear that all *moral or theological truth* has been fully revealed to the Apostles and the Church, and thus there can be no revelation that is “new” or different in the sense of contrasting with anything previously given. No revelation claiming *new theological or moral truth* can be the object of Catholic faith, as it would constitute error. This position certainly does not exclude as the intended object of Catholic faith other genuine revelation or “authentic calls of Christ or the saints to the Church.” The word revelation here has the very same subjective meaning as in the Catechism, when dealing with the same subject (Par.67): “Christian faith cannot accept “revelations” that claim to surpass or correct the revelation of which Christ is the fulfillment . . .” Prohibition against addition to or even correction of public revelation here again only refers to the subjective content of *moral and theological truth*. Corrections and even additions of textual critics, for instance, to Scripture revelation, in an attempt to restore the original text or even to make the meaning more understandable, is thus not a violation of this prohibition. If we can allow this kind of correction and addition to public revelation when warranted by careful scientific study, then it would be preposterous to deny *Heaven* the right to add to or even to correct that same public revelation when such additions and corrections amplify and make more clear the established faith of the Church, especially when that revelation is specifically directed “to the Church” for its faith.

4. / p.13 It would eliminate a lot of confusion to call the revelation in which the Deposit of Faith (or “the faith once for all delivered” to the Apostles and the Church) is found “*apostolic public revelation*,” and not merely “public revelation.” Certainly, the revelation in which the Deposit of Faith is found is public revelation, because it demands both “divine” and “catholic” faith, but, as I have noted, that revelation is not the only revelation given to the Church that God had intended to be publicly received and believed and recognized by the Church as such.

Likewise, much confusion can be avoided using the title “post-apostolic revelation” to describe all revelation given *after* the Deposit of Faith was entrusted to the Apostles by the Lord Jesus. This would include all that was later only re-expressed in the non-apostolic teachings and writings of Mark and Luke, including the book of Acts. These non-apostolic writings, which only *later* were accepted as public revelation by the Church, were also originally only “private revelation.” To apply the term “private revelation,” then, to all non or post-apostolic revelation would thus be wrong, because some such revelation has already been recognized as “public revelation” requiring “catholic”(universal) faith. We have, therefore, publicly significant “post-apostolic revelation” given to the Church and *certainly intended* for “catholic” faith through its official discernment and authentication, and we have post-apostolic private revelation given only for the benefit of the individual or community to which it was given. Catholic or universal faith, of course, cannot be required by the Church for any post-apostolic revelation (it cannot be part of the universally required “minimum standard” of faith) *even if it has public significance* unless it is officially discerned and declared to be *of God* by the Church Magisterium Individually, we

have varying responsibilities *directly to God*, depending upon our understanding, to any publicly significant message of God we “hear,” whether it is approved by the Church or not.

5. / p.5 “Lumen Gentium,” of the Second Vatican Council, Chapter II, no. 12. “The Holy Spirit . . . distributes special gifts among the faithful of every rank . . . such gifts of grace . . . must be accepted with gratefulness and consolation as they are specially suited to, and useful for, the needs of the Church . . . Judgment as to their genuineness . . . lies with those . . . whose special task is not to extinguish the Spirit but to examine everything and keep that which is good.”

6. / p.22,27 *The Poem of the Man-God*, Authoritative Testimonials.

<http://valtorta.org/test.htm> Here are just a few of the testimonials listed:

Msgr. Ugo Lattanzi, dean of the Faculty of Theology of the Lateran Pontifical University, advisor to the Holy Office (1951): “The author could not have written such an abundant amount of material without being under the influence of a supernatural power.”

Fr. Gabriel M. Roschini, professor at “Marianum,” Pontifical Faculty of Theology in Rome, renowned mariologist, author of 130 books, and advisor to the Holy Office (1972): “I must candidly admit that the Mariology found in Maria Valtorta’s writings, whether published or not, has been for me a real discovery. No other Marian writing, not even the sum total of all the writings I have read and studied, were able to give me as clear, as lively, as complete, as luminous, or as fascinating an image, both simple and sublime, of Mary, God’s masterpiece.”

Prof. Fabrizio Braccini, University of Palermo (1979): “What constitutes the finish line for others, so to speak, is, on the contrary, Maria Valtorta’s ascetic starting point.”

Dr. Vittorio Tredici, geologist and mineralogist, Italy (1952): “I wish to underline the author’s unexplainably precise knowledge of Palestine in its panoramic, topographical, geological and mineralogical aspects.”

Fr. Gabriel Allegre, OFM, renowned translator of the Bible in Chinese, Macao/Hong Kong (1970): “The finger of God is here. As for theological justification of a book as convincing, as charismatic, as extraordinary even from a merely human point of view, as is Maria Valtorta’s *Poem of the Man-God*, I find it in St. Paul’s first Epistle to the Corinthians 14,6 where he writes, ‘Take me, for instance, brothers, of what use could I be to you, if I were to come to you speaking in tongues, but without revelation or knowledge, prophecy or doctrine?’”

H.E. George H. Pearce, S.M., former Archbishop of Suva, Fiji, now active in Providence, Rhode Island (1987): “I first came in contact with the work of Maria Valtorta in 1979 . . . I find it tremendously inspiring. It is impossible for me to imagine that anyone could read this tremendous work with an open mind and not be convinced that its author can be no one but the Holy Spirit of God.”

Archbishop Alfonso Carinci, Secretary of the Congregation of the Sacred Rites (1946): “There is nothing therein which is contrary to the Gospel. Rather, this work, a good complement to the Gospel, contributes towards a better understanding of its meaning.”

Fr. Dreyfus, of the French Biblical and Archeological School, Jerusalem (1986): “I was greatly impressed on finding in Maria Valtorta’s work the names of at least six or seven towns which are absent from the Old and New Testaments. These names are known but to a few specialists . . . How could she have known these names, if not through the revelations she claims that she had.”

Fr. Agostino Bea (future Cardinal), Jesuit, rector of the Pontifical Biblical Institute and advisor to the Holy Office (1952): “I have read in typed manuscripts many of the books written by Maria Valtorta . . . As far as exegesis is concerned, I did not find any errors in the parts which I examined.”

Wayne Weible, International reporter and speaker (1987): “I must tell you that I consider this book to be the greatest book I have ever read outside the holy Scriptures. I am promoting it as the best source for details of the life of Christ and His Blessed Mother.”

Fr. Gino C. Violini, Calgary Alberta, Canada (1987): “It is the Gospel proclaimed with new vigor and detail. It is a powerful light beamed on the person of Jesus Christ and his eternal teachings. Indeed, this work appears to be the only true vision-and-word revelation on the Gospels ever granted to mankind.”

**7.** / p.23 Jesus Christ to Maria Valtorta, *The Poem of the Man-God*, April 28, 1947, Volume 5, p.946.

**8.** / p.2,24 An Introduction to Maria Valtorta. p.7,  
<http://www.bardstown.com/~brchrys/Valepic.htm>: “The fact that the Pope did grant this audience, however, is historically documented. That this audience was granted by the Pope to the three witnesses was also documented on the very next day on the first page of the *L’Osservatore Romano, Citta Del Vaticano*, no. 48, February 27, 1948. The Holy Office certainly was not ignorant of Pius XII’s practice of giving verbal approvals, or the probability of the outcome of that meeting. Nothing else can explain the *total silencing* of any defense from these witnesses charged with “disobedience” and the continued refusal of the Holy Office to make any inquiry as to the outcome of that meeting. In respect to the oral Imprimatur, no less a personage than Edouard Cardinal Gagon, though no supporter of *The Poem*, writing to the Maria Valtorta Research Center from the Vatican on October 31, 1987, referred to Pope Pius XII’s action as: ‘the kind of official Imprimatur granted before witnesses by the Holy Father in 1948.’”

**9.** / p.24 A Testimony on Maria Valtorta’s *Poem of the Man-God*, Rev. Corrado Berti, O.S.M. <http://www.bardstown.com/~brchrys/Corberti.htm>: Fr. Berti was Professor of Dogmatic and Sacramental Theology at the Pontifical “Marianum” Theological Faculty in Rome from 1939 onward, and Secretary of the Faculty from 1950 to 1959, as well as consultant to some of the Fathers of the Second Vatican Council. He also was asked to oversee the editing and publication of the critical second Italian edition of *The Poem of the Man-God*. He provided the extensive theological and biblical notes that accompany that edition.

**10.** / p.24 The three witnesses of Pope Pius XII’s order for publishing *The Poem* were: Fr. Corrado Berti, Professor of Dogmatic and Sacramental Theology at the Pontifical “Marianum” Theological Faculty of Rome from 1939 onward, later becoming Secretary of the Faculty from 1950 to 1959, as well as consultant to some of the Fathers of the Second Vatican Council: His two confreres, Fr. Romualdo M. Migliorini, ex-prefect apostle in Africa and Fr. Andrew M. Cecchin, Prior of the International College of the Servites of Mary in Rome. According to Berti’s own words, writing in the third person, he says, “As soon as the three priests had come out of the papal audience, they stopped by the stairs and wrote on a card the verbatim words of the Pope, in order to never forget them.” (Who in his right mind would not have immediately written out such a verbal order?) Quoted from: “A Testimony on Maria Valtorta’s *Poem of the Man-God*, by Rev. Corrado Berti, O.S.M. <http://www.bardstown.com/~brchrys/Corberti.htm>

**11.** / p.26 *Bollettino Valtortiano*, Semestrale del Centro Editoriale Valtortiano, no 34 (July-December 1986), p.135. The source for the quote cited in *An Introduction to Maria Valtorta*. p. 11, <http://www.bardstown.com/~brchrys/Valepic.htm> In 1985, Maria Pavlovic, upon hearing



someone ask about *The Poem of the Man-God*, declared, “Maria Valtorta! All true: *The Poem of the Man-God*. The Madonna said two years ago: All true! Dictated by Jesus!”

*The Queen of Peace Newsletter* (Pittsburgh Center for Peace, P.O. Box 1218, Coraopolis, PA 15108), 1988, vol. 1, no.2. The source for the quote cited in, *An Introduction to Maria Valtorta*. p. 11, <http://www.bardstown.com/~brchryst/Valepic.htm> In an interview with Attorney Jan Cornell of the Pittsburgh Center for Peace on January 27, 1988, Cornell asked Vicka Ivankovic if there were other books Our Lady had told her about. Vicka replied, “Yes, *The Poem of the Man-God* by Maria Valtorta, ten volumes. Our Lady says *The Poem of the Man-God* is the truth. . . . Our Lady said if a person wants to know Jesus he should read *Poem of the Man-God* by Maria Valtorta. That book is the truth.”

*The Cult of the Virgin*, Elliot Miller and Kenneth Samples, Baker Book House, Grand Rapids MI, 1992, p. 150. From an interview between Kenneth Samples and Vicka Ivankovic.

**12.** / p.26 “The Most Recent Decisions of the Holy See Regarding the Work, *The Poem of the Man-God* by Maria Valtorta.” Caritas of Birmingham, Box 120, 4647 Hwy. 280 E., Birmingham, AL 35242. From a letter dated May 11, 1993, written to the director of Caritas by the Bishop of Birmingham relaying Joseph Cardinal Ratzinger’s affirmation of this decision by the CDF.

**13.** / p.27 Canon 333.3 of the 1983 Code of Canon Law (Canon 228.2 of the 1917 Code), which states: “there is no recourse or appeal from the decision of the Roman Pontiff.” The source for the information cited: *An Introduction to Maria Valtorta*. p.11, <http://www.bardstown.com/~brchryst/Valepic.htm>

**14.** / p.28 *The Life of Jesus Christ, From the Visions of the Venerable Anne Catherine Emmerich as recorded in the Journals of Clemens Brentano*. (Arranged and edited by the Very Reverend Carl E. Schmoger, C.S.S.R., and translated by “an American Nun.”) Tan Books and Publishers, Inc., Rockford, Illinois. 1986, Volume I, p. 40.

**15.** / p.30 Scientific Index, Jean-Marie D’Auteuil, AvaMaria Editions, 498 des Sarcelles, Rimouske, Quebec, Canada G1N 1C5. [avemaria@globetrotter.net]

**16.** / p.30 I have just finished two works related to *The Poem*, a fully dated harmony of the four New Testament Gospels according to the information found in *The Poem* and keyed to that work; and a work I have tentatively entitled, *The Rest of the Gospel Story of Jesus Christ*. This work takes each Gospel episode and fills it out with significant facts from *The Poem*. Numerous texts that have had biblical scholars puzzled for centuries and have divided Christians are made understandable by this information. This work is also keyed to *The Poem*, making it easy to move between all three works.

**17.** / p.40 Jesus Christ to Maria Valtorta, April 22, 1947 in *The Poem of the Man-God*, Volume 5, p.850, 851.

**18.** / p.41 *Catechism of the Catholic Church*, par. 972, p. 253.

**19.** / p.25 “A Testimony on Maria Valtorta’s Poem of the Man-God” by Rev. Corrado Berti, O.S.M., page 4. <http://www.bardstown.com/~brchryst/Corberti.htm>

**20.** / p.43 Jesus' word to visionary Maureen Sweeney-Kyle, Holy Love Ministries, February 5, 2001: "When I return it will be as Prince of Peace and King of Glory. My Triumph will be a victory of Holy and Divine Love in every heart and in the world. As My reign will be one of unifying love, understand that this message of Holy and Divine Love - this message of Our United Hearts - is the precursor of My return." Contact: <http://www.holylove.org> or Holy Love Ministries, 37137 Butternut Ridge Road, Elyria OH 44035 440-327-8006.

**21.** / p.39 That there is no salvation outside the Catholic faith has a far deeper and more profound meaning than how this is often interpreted by traditionalists. It means that without the Catholic faith and the Catholic Church in this world, all Gospel truth, no matter where else it may presently be found, would soon be extinguished, and thus all human life would be eternally lost. With that faith and that Church (to which that faith was originally and exclusively entrusted in its complete form and by which it is preserved by the Holy Spirit), presently in the world many are finding salvation without knowing its fullness or even recognizing that Church from which it comes. The important point here is that one does not have to be conscious of the source of saving grace for one to experience it. God's saving grace through the Catholic Church reaches many outside its walls *and outside personal involvement with its Holy Sacraments!* To deny this significant fact smacks of the same "theological legalism" of which the Pharisees in Jesus' day were guilty. *The Poem . . .* strikes a death blow to this theological legalism that has often plagued traditionalist Catholics, some of whom even went to the extent of claiming that unbaptized babies go to hell as did the Jansenists in the 18<sup>th</sup> century. They created such a controversy that it moved Pope Pius the VI to present Limbo as an alternative destiny for the innocents. This *was not* to deny that infants would end up in Heaven, as many anti-Catholics have often claimed it to mean. The position was taken only to end the controversy by avoiding the debate about Heaven while safeguarding the Catholic truth that no one (especially unbaptized children!) go to Hell without personally committing mortal sin. The Catechism in par. 1257 opens the door to a solution on this when it admits that in respect to the salvation of man "[God] is not bound by His [seven] sacraments."

A complete answer lies in the Catholic doctrine of venial and mortal sin (of which only the latter brings any imminent danger of Hell), and that God judges those outside the knowledge of the moral light of Christian faith differently than those with that light. Additional insight comes with the understanding that Christian doctrine of salvation refers to far more than saving people from condemnation to Hell or mortal sin. It refers far more often to saving men from venial sin, which Catholic faith admits can be fully absolved after death, though with far greater difficulty and with far less value in procuring the peace and security, both materially and spiritually, of this present world. To die without the saving effects of faith and Baptism may only mean, then, that one's "salvation" would be post-mortem, but that does not mean the same for those who live and die around us in mortal sin, who, merely because of their ignorance of Christian faith, will perish in an eternal Hell! Another important question on which there is division: Individually, in respect to one's own eternal welfare, can a man without the explicit knowledge of Christian faith or the sacraments of the Church be absolved of *mortal sin*? I have no doubt about it, *but it would be a serious error to deny that knowledge of the Christian faith and submission to the Sacraments would greatly accelerate the absolving of mortal sin among men and make it far more common an occurrence. These to me are the central truths which have been obscured as much by traditionalists as they have been by liberals. These are the truths that could begin to heal the ever-widening rift between honest-minded "traditionalists" and sincere "liberals."*

22. / p.27 *Padre Pio and Maria Valtorta*, Emilo Pianni, Editor, 1999, p. 68. The quote is taken from a letter to the author dated January 7, 1989. This book also recounts several verified and documented mystical experiences Maria Valtorta had with Padre Pio while they both were alive.

23. / pp.4,42 Pope John Paul II's personal endorsement of Medjugorje goes beyond the normal "approval" for devotion and includes an openly confessed confidence in the authenticity of the apparitions. While, until recently, he has reserved "public approval" for the Bishops, he has made the following statements in various private settings: To a group of Americans on their way to Medjugorje: **"Our Lady of Medjugorje will save America."** (Quoted by Bishop Hnilica in his address at the 1994 National Conference at Notre Dame.) To visionary Mirjana Dragicevic, **"If I were not the Pope, I would be in Medjugorje already."** Cardinal Tomasek has made public the Pope's statement in his presence, **"If he were not the Pope he would like to go to Medjugorje to help . . . the pilgrims."** To Bishop Hnilica on August 1, 1989: **"Medjugorje is the fulfillment and continuation of Fatima."** To Archbishop Angelo Kim, president of the Korean Episcopal Conference, the Pope is quoted in the *Korean Catholic* weekly (Nov. 11, 1990) as saying the liberation of Poland was **"by the works of the Blessed Virgin, according to her affirmations at Fatima and Medjugorje."** To Father Jozo Zovko, parish priest to the visionaries on June 17, 1992: **"I give you my blessing. Tell Medjugorje I am with you. Protect Medjugorje!"** To the Archbishop of Asuncion, Paraguay, Msgr. Felipe Santiago Benitez, who was in Rome meeting with John Paul II asking if it would be appropriate to hold meetings throughout South America with Fr. Slavko of Medjugorje: **"Authorize everything that concerns Medjugorje!"** Quotations and information taken from *Medjugorje, What Does the Church Say?* by Sr. Emmanuel and Denis Nolan. The book also includes an excellent but rather shocking account of the opposition to Medjugorje by Bishops Zanic and Peric. Recently, however, **Pope John Paul II has broken his own policy of leaving local Bishops to have priority in any public support for apparitions in their Diocese.** In a personally signed statement delivered to Fr. Jozo and reported by the Polish Daily Zagreb on August 24, 2002, the Holy Father blesses this guardian of Medjugorje with the words, **"I grant from the heart a particular Apostolic Blessing to Father Jozo Zovko, o.f.m. and I invoke a new outpouring of graces and heavenly favors and the continuous protection of the Blessed Virgin Mary."** The story and photos can be found at <http://www.childrenofmedjugorje.com>

24. / p.17 "Private Revelations, Some Theological Observations." Karl Rahner, S.J. <http://www.bardstown.com/~brchrys/Rahner.html> Original source: "Les Revelations Privees: Quelques Theologiques," *Revue D'Asce'tique et de Mystique* (1949), Vol. 25:506-514. It is also of significance that parts of Rahner's article were approvingly quoted by A Venturoli in *L'Osservatore Romano*. (French edition, February 28, 1995, [8,11])

25. / p.28 According to a footnote on page 58 in Fr. Groeschel's *A Still Small Voice*, The *Poem* has been charged under the signature of Carl Ratzinger himself, with a string of faults so profoundly false and villainous that libelous intent against this work and its author is indisputable. And in respect to Carl Ratzinger himself? Even if he were unaware of the outrageous and libelous nature of the charges against *The Poem* conveyed in his letter to Cardinal Sire, Archbishop of Genoa, on January 31, 1985, he would still be morally responsible for signing his name to something with such obvious gravity without adequate understanding. There is a saying that if a statement against another is evil and vicious enough, it will be believed, no matter the evidence to the contrary. I can hardly imagine a clearer example of just such an attempt as we have here:

“[*The Poem of the Man-God* has already been] examined scientifically and placed in a well known category of mental sickness . . . the nature of the work which evidences being a mountain of childishness, of fantasies and of historical and exegetical falsehoods, deluded in a subtly sensual atmosphere, through the presence of a group of women in the company of Jesus. On the whole it is a heap of pseudo-religiosity.”

Incredibly, these charges (from an alleged “mountain” of evidences!) of “historical and exegetical falsehoods” were claimed to have been based on a “scientific” examination. While carefully avoiding any charge of specific moral or theological error (which would require specifics), the move is to discredit the work by discrediting the character of the author. Note the surprising irrationality in this outrageous venomous attack on Maria Valtorta, charging her not merely with mountains of “errors,” but with mountains of “falsehoods,” or with intent to falsify her work! (For what reason would Valtorta *falsify* her work? To intentionally discredit herself and her work?!)

Equally libelous but not as obviously self-condemning is the charge of “mental sickness.” This charge against Maria Valtorta and *The Poem* would be as foolish (and evil) as calling the administration of president Ronald Reagan in the category of mental sickness because he succumbed in his later years to Alzheimer’s Disease. There was no indication in Maria Valtorta of the isolated state into which she later succumbed until 1956, some seven years after *The Poem* was finished. And, of course, it was also conveniently overlooked that in the dated manuscripts from 1944 (and *also* noted in the *very same few pages\* of material* that Groeschel quotes to justify this character attack from the CDF) that Valtorta recorded Jesus’ own word about that very state that would later isolate her from “the miserable world,” which we must unfortunately say included then, and continues to include today, high ranking churchmen! It was also overlooked that in *the very same paragraph\** from which Groeschel drew his own (medically unsubstantiated) insinuation about Valtorta’s alleged later state, that Maria Valtorta, after the blockage of her work on April 18, 1949, offers this setback, and even her own intelligence, to God as sacrifice, seven years before God obviously began to accept that sacrifice in 1956!

Finally, if the CDF cared one bit about the truth and the defense of the faith in respect to this work, and if there had been any substance to their claims, this “mountain” of information and the names of those who conducted the “scientific” study would have been released long ago. *The fact of the matter is that there has not been, nor will there ever be, any indisputable evidence released against the veracity of the revelation within this work, because there is no such evidence!* The only example of error I’ve ever seen (presumably, then, it must represent the most serious “fault” in the work), is Valtorta’s describing what she “*thought*” were screwdrivers on Holy Joseph’s bench (Vol. I, p.223, 195, IV, p.119). It was pointed out by an expert (though I doubt he would bet his eternal soul on his assertion) that they did not have screws in those days; thus, there were no screwdrivers. Screwdriver or no screwdriver, the admission of uncertainty precludes any possibility of error, and there is certainly no falsehood here. Beyond this, Valtorta’s personal conclusions, right or wrong, have nothing whatever to do with the mass of divine revelation that makes up the main body of this work. It’s a sad thing to have to say, but objectivity clearly has not been the interest of the critics of this work!

What the Holy Office (now the CDF) did to Saint Padre Pio and Saint Faustina, condemning them and their works, and *even yet* refusing to acknowledge their errors, has only escalated in its ferocity into voracious villainy with Maria Valtorta. Every shred of honesty and integrity has been trampled into the mud here. There is a stench of evil so nauseating and so revolting here that it must have reached the highest Heavens, and one can be certain that the

thunderbolts of God's wrath will someday fall to cleanse this putrefaction now desecrating the Holy See.

As far as Fr. Groeschel is concerned, it is obvious, even from his book that he has not read *The Poem*, but was merely passing on information from a source that he and most loyal Catholics certainly would have expected to contain at least some shred of truth. To cleanse your mind from this filth and venom, I suggest you read once again what eleven highly qualified and respected Churchmen and experts in their fields have said of *The Poem* in Note 6., above. These have studied the work and have publicly and unashamedly attached their names to the strongest possible support for the work! Above all, do not dwell on this work of Satan, who has once again used weak and fallible men to do his most despicable bidding. Neither is there any value in trying to judge the motives of those involved. The facts are more than adequate for anyone to see that behind this is the Evil One, who must be in utter desperation in regard to this work. If anything, pray for God's mercy on those who have had any knowing hand in this most sorry and shameful affair, that they not become the Devil's eternal prey.

*\*The Poem of the Man-God, Vol I, p. xxi. (See also Vol III, page 194)*

**26.** / Intro.,p.11 Fr. Joseph De Saint-Marie, O.C.D., in his *Reflections on the Act of Consecration at Fatima*, Augustine Publishing, Devon, 1982. The information is also found favorably quoted in the first endnote in *Our Mother, Co-redemptrix, Mediatrix, Advocate* by Dr. Mark Miravalle, S.T.D, professor of Theology and Mariology at Franciscan University, Steubenville, Ohio, published by the Marian Movement of Priests.

**27.** / p.34 Thomas Sheehan, "Revolution in the Church," *New York Review of Books*, June 14, 1984, pp. 35-38, cited in *What Went Wrong with Vatican II*, Ralph M. McInerney, p. 109.

**28.** / p.4 *The Notebooks 1945-1950*, Maria Valtorta, (English edition translated by David G. Murray, 2002) Centro Editoriale Valtortiano srl., pp. 564-567. In 1950 Jesus Christ dictated to Maria Valtorta : "The Word . . . will not come personally. And yet He will evangelize. He will raise up new evangelizers . . . who will evangelize in a new way in keeping with the times, a new way which will not substantially change the eternal Gospel or the great Revelation, but will broaden, complete, and make them understandable and acceptable . . .

"New evangelizers . . . will be more numerous, and the world –after having overlooked or mocked or opposed them, when terror takes hold of the foolish who now deride the new evangelizers –will turn to them . . . She [Mary] will be the forerunner of Christ in His final coming, these new evangelizers will bear the Gospel of Mary. . . the Co-Redemptrix and Teacher.

"The times ahead will be times of war –not only materially, but above all, the war between materiality and spirit. Christ will seek to prevent this repudiation not only by religion, but also of reason by opening up new horizons and ways illuminated by spiritual lights, prompting a powerful awakening of the spirit in whoever does not openly reject it, an awakening assisted by these new evangelizers, bearing not only Christ, but the Mother of God. They will uplift the standard of Mary. They will lead people to Mary.

"The new evangelization will come, the full new evangelization, which for the time being is going through its initial awakening, exposed to opposition.

"With new means, in the right way and at the right time, the final evangelization will be carried out, and those who yearn for Light and Life will have them –full, perfect and provided through a means known only to the two Givers, by Jesus and Mary."

29. /p.25 <http://valtorta.org/test.htm> and Rev. Corrado Berti, O.S.M., A Testimony on Maria Valtorta's Poem of the Man-God, [www.bardstown.com/~brchrys/Corbert1.htm](http://www.bardstown.com/~brchrys/Corbert1.htm) (page 5 of 8).

FURTHER RECOMMENDED READING ON THIS SUBJECT

“Private Revelations, Some Theological Observations.” Karl Rahner, S.J.  
<http://www.bardstown.com/~brchrys/Rahner.html>.

*The Discernment of Visionaries and Apparitions Today*, Fr. Albert J. Hebert S.M., P.O. Box 309, Paulina, LA 70763 (\$6.00)

*The Thunder of Justice*, Ted and Maureen Flynn, MaxKol Communications, Inc. 109 Executive Dr., Suite D, Sterling, VA 20166. (A most significant compilation/summary of all significant apparitions and their meaning) [www.sign.org](http://www.sign.org)

*Fire From Heaven*, Maureen Flynn, St. Dominic Media, P.O. Box 345, Herndon, VA 20172-0345, 703-327-2277. [www.sign.org](http://www.sign.org). (An important sequel to Thunder of Justice)

*Medjugorje, What Does the Church Say?* by Sr. Emmanuel and Denis Nolan, Queenship Publishing Company, Box 42028, Santa Barbara, CA 93140. 800-647-9882 Fax: 805-957-1631 \$3.50

*Holy and Divine Love: The Remedy and the Triumph*, Revelations from Jesus Christ, Our Lady and other Saints of Heaven through visionary Maureen Sweeney-Kyle, Maranatha Enterprises, Elyria, Ohio, 1-888-886-3330 or <http://www.holylove.org>

*Heaven's Last Call to Humanity*, Revelations from Jesus Christ, Our Lady and other Saints of Heaven through visionary Maureen Sweeney-Kyle, Maranatha Enterprises, Elyria, Ohio, 1-888-886-3330

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The input of Bishops, priests or religious, and professors would be particularly welcome, as well as endorsements for promotion. What are your thoughts on the importance of this work? Who might benefit the most from this work, and why? Thank you!  
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## **JESUS, ON THOSE WHO WOULD REJECT THE POEM OF THE MAN-GOD**

Jesus to Maria Valtorta:

“I give everybody the possibility of wishing to know Me. And if it is of no avail, and like cruel children they should throw away the gift . . . you will be left with the My present, and they with my indignation.” (I,246)

Speaking to Maria Valtorta after giving her the final revelations of His first year of evangelization, Jesus expresses why the revelation was given:

“I gave it because it was My wish to make it known. But what happens with the Pharisees, happens also with this work. My desire to be loved –to know is to love –is rejected by too many things. And that deeply grieves Me, the Eternal Master imprisoned by you.” (I,768)

To console her for the unbelief and rejection she has already received Jesus tells Maria Valtorta:

“Instead of kneeling down and blessing God, who has granted you this knowledge, the only thing to be done, the majority will take books, new ones and old ones, will check, measure, look against the light, hoping, hoping, hoping. What? To find discrepancies with other similar works, and thus demolish, demolish, demolish. In the name of (human) science, of (human) reason, of (human) criticism, the three times human pride. How much of holy works is demolished by man, to build with the ruins edifices which are not holy. You have removed your pure gold, poor men. The simple and precious gold of Wisdom . . . Oh! Poor Thomases, who believe only what you understand and what you feel in yourselves! Ascend in faith and love . . . I speak in particular to you My priests. Accept the humiliation of being placed after a layman, in order to become “fathers of souls.” This work is for everybody. But this Gospel is dedicated to you in particular . . . The good among you will receive a holy joy from this work. The honest scholars a light. The absent minded, who are not wicked, a pleasure. The wicked a means to give vent to their evil science.” (V,752,753).

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Why has the distinction between “private” and “public” revelation never been addressed and determined by the Church?

What is the New Evangelization and why don’t the masses of Catholics including most Traditionalists have a single clue!

Why the faithful are going to be held accountable for all “authentic calls of Christ and the Saints to the Church,” whether the Church has “approved” them or not!

Why the Catechism teaches that the “faithful” can and *must* discern the “authentic calls of Christ and the Saints to the Church.”

What is the scandal far worse than that of the rising tide of apostasy in the Church or the sex abuse scandals? What are the four errors widely held in the Church that have created this scandal of all scandals?

The *Poem of the Man-God* is feared as much by Traditionalists as by Modernists for precisely the same reasons Jesus in His day was opposed by both modernist Sadducees and traditionalist Pharisees.