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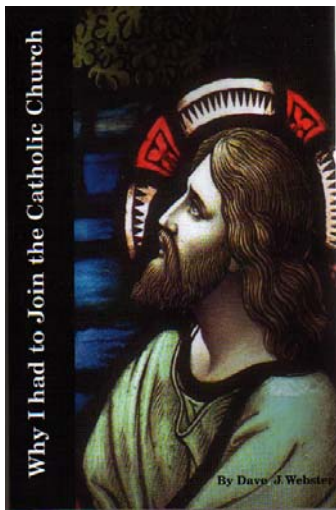
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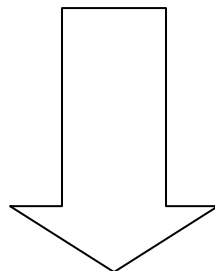
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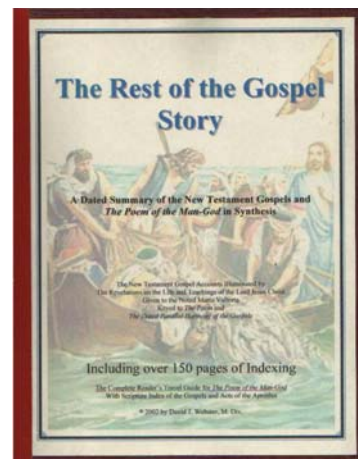
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Sample page from The Rest of the Gospel Story:  
.....

PART II            The Birth and Hidden Life            <>            1 BL – AL 30            <>            the poem vol. I

1. L December            Mary and Joseph go to Bethlehem.  
-----            -----            Lk 2:4,5            -----            **28/p.134**

Joseph and Mary go to Bethlehem (78 miles) **immediately**. They do not wait for their other relatives who decide to go to Bethlehem later after the Feast of Dedication (II, 362). Bethlehem is the poorest town in Judea (34b/p.176). Near Bethlehem, they are given directions by some shepherds to an old cave east of the city (ruins of the Tower of David), just in case they could find nothing else. They also give Mary and Joseph some milk. These are the same shepherds who were visited by the heavenly hosts later that night. **28/p.134 - The Journey to Bethlehem.**

## **PART II - THE BIRTH AND HIDDEN LIFE OF JESUS CHRIST 1 BL - AL 30**

2. L December            The Birth of the Savior and the Visit of the Shepherds  
-----            -----            Lk 2:6-20            -----            **29,30**

The Birth of Jesus in Bethlehem was at **midnight**, nine months from the Annunciation, some 15 years before the prophesied time of Daniel. By counting the years of the 70 weeks of Daniel as lunar years (12x292 =254 days) instead of solar years of 365 days, the prophecy was still literally fulfilled, though 15 solar years sooner. (See also 10/p.54 and the extensive note on The Seventy Weeks at 253.) It was the prayers of Mary and her holy vow that had hastened Christ's coming. Jesus' birth itself was completely miraculous, as all men would have been born, had man not sinned. That winter being particularly severe, Jesus suffered greatly in the several nights He was in the cave before one of the shepherds found a home for the Holy family in Bethlehem (31/p.155). Contrary to the song, Jesus *did* cry. Mary was now 17 and Joseph was about 32. According to the more ancient Jewish calendar, His birth was on Kislev (Chislev) 25, during the Feast of Lights, precisely as Jesus Himself explains to three of His Disciples when revisiting the cave 31 years later (73/p.380) and then again to Peter (132/p.717).

29b/p.142 - Mary speaks further of the great extent of Her sacrifice and suffering she willingly accepted to redeem us from Eve's sin.

30b/p.154 - Jesus speaks of the humble, holy and abundantly generous faith of the shepherds, who were the first Eucharistic worshipers in the Church. They were the first worshipers of the Body of the Savior.

**29/p.138 - The Birth of Our Lord Jesus.**

**30/p.145 - Adoration of the Shepherds.**

◀◀[A few days after the birth of our Lord, the Holy Family finds shelter just across from the caravan inn in the home of Anne of Bethlehem, the employer of the Bethlehem shepherds. The shepherd Elias leaves for Hebron to tell Zacharias the priest.]▶▶

### AL 1

3. E January            Jesus is Circumcised.  
-----            -----            Lk 2:21            -----            **31/p.155**

The Circumcision of Jesus in Bethlehem on the eighth day. Zacharias from Hebron (15 miles) was present but Elizabeth had to stay in Hebron to care for her little John who had the normal problems associated with teething. Little John was 7 months old. With great sorrow Mary and Joseph concede to Zacharias' desire for them to raise Jesus in Judea, a place, he insisted, was "more acceptable" to the Jews. They submit to what seemed a very unreasonable and detrimental proposition only because Zacharias was a priest. They trusted God, however, in their obedience.

31b/p.158 - Mary gives some wonderful insights into the holiness and wisdom of Joseph in contrast to the human understanding of Zacharias the priest, to whose foolish wish they yield in faith.

**31/p.155 - Zacharias' Visit [almost certainly for the circumcision of Jesus].**

◀◀[32 days pass.]▶▶

4. E February            Mary and Joseph Present Jesus in the Temple.  
-----            -----            Lk 2:22-39            -----            **32/p.161**

Jerusalem: Mary's purification and Jesus' presentation in the Temple. Anna of Phanuel had been Mary's teacher when She lived in the Temple. Simeon was a holy and faithful poor man, not a priest. Not only

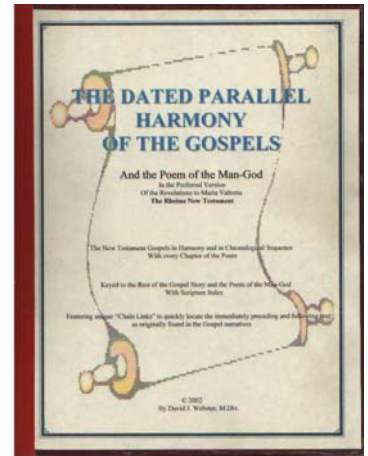
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## Sample page from *The Dated Parallel Harmony of the Gospels:*

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130. M Jun, AL 32 **The Parable of the Lost Sheep** - At Fount Creek near Korazim

232/p.499

MT 18

194.<>156.

LK 15

79b.<>137.

12 What think you? If a man have an hundred sheep, and one of them should go astray: doth he not leave the ninety-nine in the mountains, and go to seek that which is gone astray?

13 And if it so be that he find it: Amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray.

14 Even so it is not the will of your Father, who is in heaven, that one of these <sup>Tn</sup> little ones should perish.

[Note: Matthew discretely puts this episode in the context of Zacchaeus' conversion. In reality Jesus spoke this for the benefit of and in the earshot of the yet unconverted Mary Magdalene who had hidden herself from the crowd at Fount Creek.]

1 Now the publicans and sinners drew near unto him to hear him.

2 And the Pharisees and the scribes murmured, saying: This man receiveth sinners, and eateth with them.

3 And he spoke to them this parable, saying:

4 What man of you that hath an hundred sheep: and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it?

5 And when he hath found it, lay it upon his shoulders, rejoicing:

6 And coming home, call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost?

7 I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance

[Note: Luke likewise avoids any direct reference to the Magdalene]

---

233/p501 - Comment on the Conversion of Mary of Magdala.

234/p508 - (M Jun) - Martha Has Her Victory Within Her Grasp.

---

131. M Jun, AL 32 **Simon the Pharisee and Mary of Magdala Who Anoints Jesus** - At Nain 235/p.510

LK 7

145a.<>133.

36 And one of the Pharisees desired him to eat with him. And he went into the house of the Pharisee, and sat down to meat.

37 And behold a woman that was in\* the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment;

38 And standing behind at his feet, she began to wash his feet, with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 And the Pharisee, who had invited him, seeing it, spoke within himself, saying: This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth him, that she is a sinner.

40 And Jesus answering, said to him: Simon, I have somewhat to say to thee. But he said: Master, say it.

41 A certain creditor had two debtors, the one who owed five hundred pence, and the other fifty.

42 And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most?

43 Simon answering, said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly.

44 And turning to the woman, he said unto Simon: Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet; but she with tears hath washed my feet, and with her hairs hath wiped them.

45 Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint; but she with ointment hath anointed my feet.

47 Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less.

48 And he said to her: Thy sins are forgiven thee.

49 And they that sat at meat with him began to say within themselves: Who is this that forgiveth sins also?

50 And he said to the woman: Thy faith hath made thee safe, go in peace.

\*Luke discretely hides the identity of the Magdalene by saying she was "in the city," to be interpreted by readers that she lived in the city of Nain.

---

132. L Jun, AL 32 **Evangelizing in N. Galilee** - Between Lake Hulah and the Sea of Galilee 236/p.517

MT 9

129.<>134.

35 And Jesus went about all the cities, and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease, and every infirmity.

---

133. L Jun-M Aug, AL 32 **Spiritual Women Contribute to Jesus' Ministry** - In Galilee 236-264

LK 8

131.<>110.

1 And it came to pass afterwards, that he traveled through the cities and towns, preaching and



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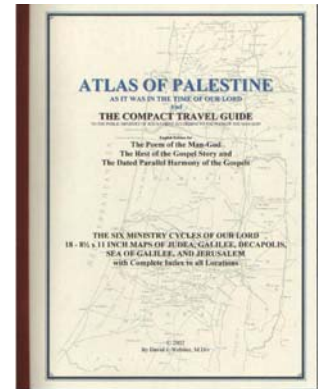
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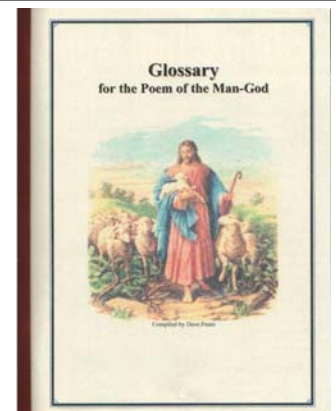
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# VOIDING THE VOICES OF HEAVEN

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

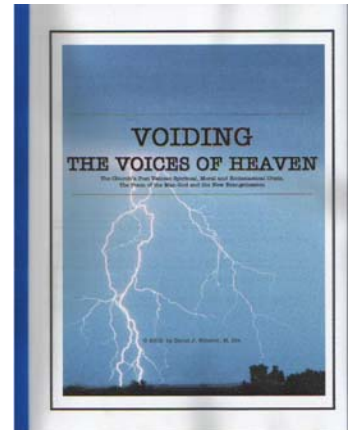
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Why the Catechism teaches that the “faithful” can and *must* discern the “authentic calls of Christ and the Saints to the Church.”

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This work establishes beyond question the divine origin and the great significance of *The Poem of the Man-God* for the restoration of the Catholic Church. It exposes the misinformation being spread around about the Poem and Maria Valtorta. It gives a complete chronicle of the struggle this work has endured to become the triumph it has today being published in over 10 languages.

This work thoroughly demolishes the popular belief that this work and all the other publicly significant revelations given to the Church are mere “private revelations,” which no one has to believe.\* That the Catechism uses the phrase “so-called ‘private revelation’” to describe these “authentic calls of Christ and the Saints to the Church” is an admission of this popular inadequate labeling. The work reveals how this mislabeling has destroyed the help Heaven has offered to the Church, brought the anathema of Vatican I (1869) upon many Bishops and priests in our day and brought upon the Church the post Vatican II moral, theological and ecclesiastical disaster.

The work further points out that the Catechism indicates that such current 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!

\*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.”

**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?***

-----

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 Garabandal. *The Poem of the Man-God* is revelation more demonstrably authentic than Fatima yet was not only ignored as was Fatima but viciously opposed.

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

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## **TESTIMONIALS OF SUPPORT For: Voiding the Voices of Heaven**

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“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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## **A FEW AUTHORITATIVE TESTIMONIALS TO THE EPOCH MAKING POEM OF THE MAN-GOD**

**Not in the entire history of the Church** has there ever been the kind of praise from as many well respected authorities as has come for *The Poem of the Man God*. Indeed there is no parallel to this work in verifiable authenticity or spirituality in existence in the world. **As Fr. Gino Violini testified, it is “the only true vision-and-word revelation on the gospels ever granted to mankind.”** Nothing has so authenticated the truthfulness and reliability of Holy Scriptures or the Holy Catholic faith as has this incredible revelation. **Indeed we have the rather emphatic testimony of our Holy Mother Herself, who spoke to the visionaries from Medjugorje concerning “The Poem.”** [The 1<sup>st</sup> Edition was placed on the forbidden list only because the work was published without the approval of the Holy Office. The Holy Office *appeared* to be unaware of its order to be published by Pope Pius XII! This unfortunate occurrence led many others to later rashly and unjustly judge the work even after explanatory notes were placed in the work to explain some obscure references and after it was then allowed to be republished. The Congregation for the Doctrine and Faith has made it clear that despite these criticisms that all Catholics are now free to read the work and make their own discernments!]

**His Holiness Pope Pius XII**, February 26, 1948 (Osservatore Romano) “Publish this work as it is. There is no need to give an opinion about its origin, whether it be extraordinary or not. Who reads it will understand.”

**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 and 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, O.F.M.**, 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.”

**The Most Reverend Roman Danylak**,\* “Not withstanding various claims to the contrary, theologians of authority, Scripture scholars, who have studied *The Poem*, confirm the accuracy of Valtorta’s descriptions of place, geography, her accurate knowledge of the Holy Land, etc. And we must remember that Maria Valtorta did not have the health nor the opportunity to study or to correlate her observations. Reading the five volumes in English or the ten volumes in Italian, I was overwhelmed by her mastery not only of poetic composition, but of details, of personages, of events in the Gospel story. I find significant confirmation of the many characters of apostles, disciples, penitents, etc., mentioned not only in Scripture, but in the liturgical and patristic tradition of the Church in the Byzantine tradition. Her characters are not imaginary, as I suspect of the characters of the narration of another visionary and mystic, Catherine Emmerich, but real people, whose identity is confirmed by the Fathers and the liturgical feasts of the Byzantine Church. Lastly, Maria Valtorta presents one of the most vivid, beautiful, living and convincing images of the living Jesus that I have ever encountered.” \*His Excellency Most Rev. Roman Danylak, until recently given new responsibilities in Rome, had been Chancellor of the Toronto Eparchy (Diocese) and Consulor of the Pontifical Commission for the revision of Eastern Canon Law. He was also Pastor of St. Josaphat (Ukrainian Catholic) Cathedral in Toronto, and is the translator and close friend of Ukrainian visionary Josp Terelya. Bishop Danylak has a License in Sacred Theology, and Doctorates in both Canon and Civil Law from the Pontifical University in Rome.

**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.”

**Msgr. Pea qua Ia Macchi**, Private Secretary of Pope Paul VI, to Fr C.M. Berti OSM, in an hour-long interview (1963) “When His Holiness (Paul VI) was Archbishop of Milan, he read one of the books of *The Poem of the Man-God*. He told me how he appreciated it, and had me send the complete work to the Library of the diocesan Seminary.” The above testimonies were taken from, Authoritative Testimonials. <http://valtorta.org/test.htm>

**Father Pio da Pietrelcina**, The famed Italian capuchin stigmatist was an avid supporter of Maria Valtorta and her works including *The Poem of the Man-God*. Pio 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!**” The quote is taken from a letter dated January 7, 1989 to Emilo Pianni the author of *Padre Pio and Maria Valtorta* (page 68). This book also recounts several documented mystical experiences Maria Valtorta had with Padre Pio while they both were alive. Pio had a such passion for this work because he knew the work was desperately needed in the Church!

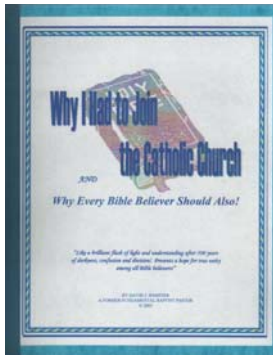
### The Witness of Our Holy Mother?

**Maria Pavlovic** 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!**” From: An Introduction to Maria Valtorta. p. 11, <http://www.bardstown.com/~brchrys/Valepic.htm>

**Vicka Ivankovic** In an interview with Attorney Jan Cornell of the Pittsburgh Center for Peace on January 27, 1988, Cornell asked Vicka 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 Queen of Peace Newsletter*, (Pittsburgh Center for Peace, P.O. Box 1218, Coraopolis, PA 15108), 1988, vol. 1, no.2. **Vicka Ivankovic** gave the same testimony to Kenneth Samples, an anti-Catholic which is found in his book *The Cult of the Virgin*, page 150. Interestingly, this anti-Catholic book explains Fr. Mitch Pacwa’s serious distortions and unjust criticisms of *The Poem*. The book reveals Pacwa’s prejudice against all apparitions and revelations beyond the Scriptures. **Fr. Pacwa is quoted as saying he is “uncomfortable” with any Marian devotions and books apart from Scripture. He thus discounts Medjugorje as unreliable and possibly a complete “delusion” despite the fact that Pope John Paul II had clearly and repeatedly shown his strong private support for the site! These anti-Catholic authors happily conclude of Fr. Pacwa, “If more Catholics were as Christ centered and Biblically based . . . as is Fr. Pacwa, the place of Mary in the Catholic Church would be less troubling to Protestants. We wish him all the best in his efforts to correct the extremes in the church.”** David J. Webster [www.saveourchurch.org](http://www.saveourchurch.org)

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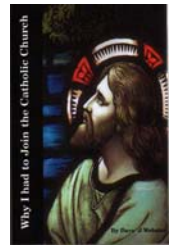
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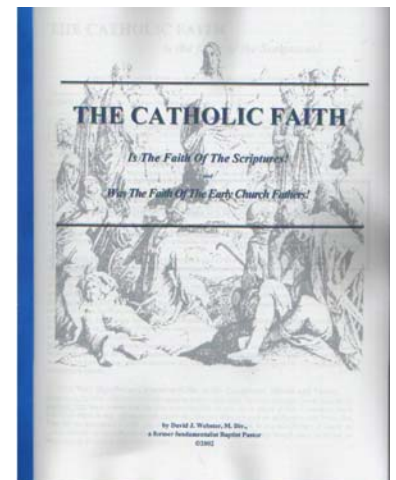
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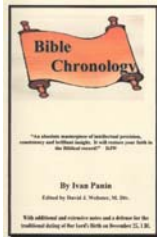
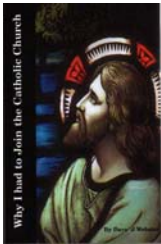
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## The Kind of Impact the Revelations Given to Maria Valtorta are Having All Around the World: From Emilio Pisani, publisher of Valtorta's works

In the month of August of the year 2000, a message by fax and internet reached us from Russia. It was sent by an Orthodox priest, director of a Marian editing house of the Orthodox confession, with its seat in a locality of the region of Moscow. In an incorrect but quite understandable Italian he asked our permission to translate and publish in his own language the first volume of the English edition of the Work of Maria Valtorta, expressing a certainty: "this book contributes to overcoming the schism between the Catholic and Orthodox Churches." The extraordinary thing was not just in the circumstance that the Work had reached Russia and that his reading it had drawn an Orthodox priest's attention to its ecumenical value, but it is also in the fact that all this could happen without the pressured advertising and without any contact of promotional interests.

From Russia to Japan: A lay editor of Tokyo is taking care of the translation of the Work of Maria Valtorta (he has finished the first volume) which he wants to publish integrally in his country where Christians are 1.5% of the population, which is formed above all of Shintoists, followed by Buddhists. The Japanese editor has been able to conclude an agreement with us thanks to the mediation of an Italian an expert in the Japanese language and culture, and who declares that he is greatly in debt to Valtorta. It is a question of an ex-priest, rich in worldly experience, who returned to the Faith after having read Valtorta's *Notebooks*. After a long wait while living "as a priest", he had obtained reintegration into the priestly state.

We go to Lithuania, one of the ex-Soviet Socialist Republics. During the Soviet rule, a group of volunteers (formed of doctors, engineers, teachers, guests, students) received clandestinely from abroad some religious books, which the group translated and disseminated secretly, working by night and knowing they risked prison. They also had the volumes of the German edition of Maria Valtorta's Work which they set themselves to translate into Lithuanian, making "21 copies" with the only means at their disposal: a typewriter. Now they have a computer and printer, but above all they have freedom, and they want to contract with us for its orderly dissemination. This, in synthesis, is what has been communicated by a Mrs. di Kaunas "in the name of all the group". — *Emilio Pisani*