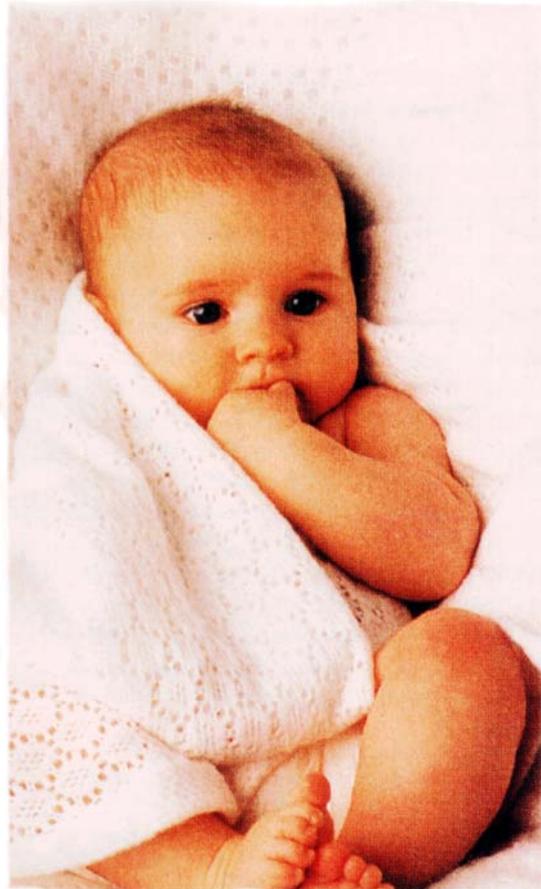


“MERCY REIGNS”

The Cause of the New Holy Innocents



At that time the disciples came to Jesus, saying, “Who is the greatest in the kingdom of heaven?” And calling to him a child, he put him in the midst of them, and said, “Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever receives one such child in my name receives me” (Mt 18:1-5)

“Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.” (Mt 25:40)

‘And they were bringing children to him, that he might touch them; and the disciples rebuked them. But when Jesus saw it he was indignant, and said to them, “Let the children come to me, do not hinder them; for to such belongs the kingdom of God. (Mk 10:13,14)

Through the charism of Divine Innocence God is asking the Catholic Church to proclaim all children killed before birth as martyrs; companion martyrs of the first Holy Innocents of Bethlehem. I hope and pray that this book will be a valuable contribution to the cause of all children put to death before birth so that one day soon, the Catholic Church will raise these children to the Altar as martyr saints and proclaim to the whole world the name Our Lord has given them, "Mercy Reigns". Our Lord wishes that this proclamation reaches out to all those responsible for the deaths of these children to call them to repentance, to the Gospel message and to the teachings of the Church. In accepting God's mercy they can one day join these children in heaven and rejoice in the Lord for all eternity. This will bring great joy to Our Lady, Mother of God and Mother of all humanity who is responsible for bringing forth the children's Cause.

Patricia de Menezes.

On 24th September 1996 on the Feast of Our Lady of Ransom through the inspiration of Divine Innocence, Jesus gave this message to Patricia:

Patricia. Our Lord spoke of the Cause of the children put to death before birth and raising them to the altar of the Catholic Church as Companion Martyrs of the first Holy Innocents who were killed by Herod in Bethlehem. Our Lord referred to the Scripture Reading; Zc. 9:9:

R. 'Rejoice, rejoice, daughter of Zion, shout aloud, daughter of Jerusalem; for see, your king is coming to you, his cause won, his victory gained.'

Jesus. This Cause was opened by the Blessed Mother, Mother of the Hidden and Mystical Wounds. This Cause is already won by Me on the Cross. The Victory I gained on the Cross was gained for the little aborted children also. But it needs to be seen to be won and gained for all to see through the proclamation of their Mother the Church, so all may see that 'what is bound on earth is bound in heaven'. (Mt 16:19)

These souls have been ransomed from the forces of evil by My Precious Blood - Blood for blood!

Let the Church offer My Perfect Sacrifice to the Father in ransom for these souls and you will see many more captives set free from the clutches of the enemy in their parents, and so many others who have their hands dipped in the blood of the innocent lambs - the aborted children! England - abortion centre of the world - do penance!

Shepherds of this country - beware! You withhold graces from millions of My children. Your hearts are hardened against My Message. This Message is not of human thinking.

The Woman clothed in the sun, Our Lady of Ransom, will crush the head of this world-wide diabolical evil and will embrace these little ones in, through, and by the Church.

The Walks of Reparation are vital for this Cause and gain many, many graces. You will be accompanied by the Heavenly Court. Those who help the Cause of these little ones by reparation and prayer, and by striving to meet this Cause, will be given great blessings and I will say to you: "You suffered the little ones to come unto Me." (Mk 10:14)

This Mother [Our Lady] will have her way!

Abbreviations

CCC	Catechism of the Catholic Church
CA	<i>Centesimus Annus</i>
CL	<i>Christifideles Laici</i>
CT	<i>Catechesis Tradendae</i>
DV	<i>Dei Verbum</i>
EN	<i>Evangelii Nuntiandi</i>
FC	<i>Familiaris consortio</i>
GDC	General Directory of Catechesis
GS	<i>Gaudium et Spes</i>
LG	<i>Lumen Gentium</i>
RM	<i>Redemptoris Missio</i>
SC	<i>Sacrosanctum Concilium</i>
VS	<i>Veritatis Splendor</i>
R.	Reading

This book has been compiled by Patricia de Menezes, B.A. Divinity, M.A. Religious Education and Catechesis, and who is the recipient of the inspiration of the charism of Divine Innocence. It has been edited by David Kelly, B.A. Divinity, M.A. Religious Education and Catechesis.

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Prelude

‘They sacrificed their sons and their daughters to the demons;
they poured out innocent blood,
the blood of their sons and daughters,
whom they sacrificed to the idols of Canaan;
and the land was polluted with blood.’ (Ps 106:37-38)¹

‘Thus says the Lord God:
Behold, I will lift up my hand to the nations,
and raise my signal to the peoples;
and they shall bring your sons in their bosom,
and your daughters shall be carried on their shoulders.’
(Is 49:22)²

‘Come now, let us reason together, says the Lord:
Though your sins are like scarlet,
they shall be as white as snow;
though they are red as crimson,
they shall become like wool.’ (Is 1: 18)³

¹ Cf. Taken from a message given on the 2nd July 1990:

Jesus. “You draw down on yourselves vengeance while I offer you mercy, forgiveness, assistance with the amendment of your lives, and forgiveness of the seemingly unforgivable crime - the slaughter of the innocent little ones. You have sacrificed your sons and daughters to demons of evil – lust and fornication, selling these little ones for more than 30 pieces of silver. Some make millions in blood money. Governments flaunt their power and deny the basic rights of the human being - the life I gave to these souls. Be warned - I will wipe them from the face of the earth. Then, there are those who are ‘neither hot nor cold’ - indifferent to this slaughter - both in My Church and outside. Wretched souls, ‘I will spit you out of My mouth!’”

² Cf. Taken from a message given on the 22nd December 1993. (See Appendix I page 135 for full message.)

Jesus. “These children, when claimed* world-wide will be a signal to all the nations of the Church - the One Ark of Salvation. Many conversions will take place as the children of many nations intercede on behalf of their peoples. ‘Kings will be your foster fathers and their queens your nursing mothers...You shall then know that I am the Lord and that those who hope in Me will not be put to shame.’ ”

***Patricia.** “This term refers to Our Lord’s request to the Magisterium of the Catholic Church to proclaim all children killed before birth (through abortion and embryo exploitation) as martyr witnesses to the Truth – to claim them for Christ and His Church.”

³ Cf. Taken from a message given on the 19th June 1998(ii) on the feast of the Sacred Heart of Jesus at Nazareth House. (See Appendix I page 136 for full message)

Jesus. “Do you see My child, I want to give in return to those who have killed the children a saint! (Patricia. If they will only repent and be reconciled and the Church responds to Our Lord’s requests.)”

Jesus. “Could my compassion and mercy be more generous?”

Patricia. “It is unfathomable My Lord.”

Footnote continued on next page

Abstract

Abortion is the killing of an unborn child. A conservative estimation in one year alone of the number of abortions world-wide is approximately forty-six million. The use of modern abortifacient drugs such as the morning-after pill, the widespread use of contraceptive drugs, I.V.F. treatment and the exploitation of embryos through scientific research, are together the cause of many more unrecorded deaths. One can begin to comprehend the sheer size of this global problem. Countless numbers of men and women are involved: parents of the children and other family members, hospital staff, medical agencies and abortion clinics, doctors, nurses, social workers, governments and legislators and others whether conscious of it or not, are implicated in the mass murder of innocent children. There are also those who remain silent while the killing of these children continues in so many countries. The deaths of these children are the responsibility of us all. On a deeper level, the spiritual level, there is another body who is responsible for these children, the Catholic Church as Universal Mother and Christ's instrument of salvation. In this Cause Our Lord is calling her to carry out her role in regard to these children and to bring them into her motherly embrace for all to see.

In many countries abortion has become socially acceptable. It may be that people do not recognise terminating the life of the unborn child as a serious moral issue or as an issue of justice which concerns the fundamental human rights of the child in the womb. Emphasis is often placed on the woman's right to choose irrespective of the baby's rights as if this in some way liberates women. The question needs to be asked if enough is being done to address this problem and to correct moral attitudes in individuals and in society towards the child in the womb and its mother: to make known the true dignity of both mother and child. Are the deeper spiritual implications of this issue really known or understood and has every effort been made to reach those people responsible for the deaths of innocent children through abortion and medical exploitation of the embryo? 'The greatest charity one can do to another is to lead him to the truth.'⁴

There is also another problem linked to the moral issue of abortion, namely the theological question concerning the eternal fate of the innocent victims. In the Christian tradition human life is sacred and so must be respected and defended, because it is a gift from God. Redeemed through Jesus Christ, it forms the basis of eternal life. Presently, traditional Catholic teaching does not explicitly provide an explanation for the way of salvation for children who die without baptism. This means there is a question of ambiguity regarding the eternal life of those who have been unjustly deprived of life. It begs the question, has Christ saved everyone except the victim baby in the womb? To do nothing further about abortion apart from condemning it as immoral and simply leaving the fate of the children to God's mercy, in effect creates an area of doubt concerning the salvation of these children and in turn can undermine in the minds of people the definitive victory of Christ over all sin and death.

Jesus. " 'Though your sins be as scarlet they shall be as white as wool. Come poor sinners let us talk this over!'"

⁴ This statement is attributed to St. Thomas Aquinas.

Legislation passed in 1967 allowed procured abortions and set a precedent for other countries to follow. Sadly England has become known as the abortion capital of the world. However, more recently in England, an inspiration by way of a private revelation which sheds new light on the question of abortion and the fate of the innocent children is being given to a mother and grandmother, Patricia de Menezes. At the heart of this inspiration is a request by Our Lord to the Church's Magisterium to proclaim all children killed before birth as companion martyrs to the first Holy Innocents of Bethlehem. Possible objections could be raised to this request, such as the biblical testimony regarding the necessity of baptism for salvation (Cf. Jn 3:5), the fact that the children do not seem to fit into the typical understanding of a martyr, and the debate over the exact moment of ensoulment. These and other difficulties have all been answered in the inspiration.

The inspiration makes a positive case for declaring the children's martyr status. If proclaimed as companion martyrs of the first Holy Innocents they not only witness to the truth 'Thou shalt not kill' but also to the human personhood of the unborn child, created and loved by God and redeemed by Christ and claimed for Him and His Church. For the Magisterium to claim the children for Christ and His Church she would need to draw upon both Scripture and Tradition and accept a deeper understanding of the theological answers God is giving to his Church. Such a proclamation would certainly arrest world attention; it would raise awareness of the seriousness of the abortion issue, it would bring reconciliation and healing to many people involved in the deaths of the children and would both inspire and require catechetical initiatives on behalf of the Church in her missionary role in the world.

Introduction

This book is part of my personal witness to a great grace being given to the Catholic Church for the whole world by way of a private revelation given to me by Jesus, his Blessed Mother Mary and his foster father St. Joseph - the Holy Family. Our Lord reveals that he wishes all peoples to have a deeper understanding of God's Divine Innocence. According to God the Father's Will and through the action of the Holy Spirit, the Divine Innocence of the most Holy Trinity was made manifest (made visible) in the person of Jesus Christ when Divine Innocence was born in Bethlehem. On the Cross Christ, Divine Innocence, was crucified and won for all humanity his victory over all sin and death. At the Resurrection Divine Innocence in the person of Jesus Christ triumphantly rose from the dead.

Our Lord showed in this inspiration that innocence is crucified everywhere through sin; by disobeying his Commandments and not following the teachings of the Catholic Church. A vast area of crucified innocence in our time is the killing of children before birth by abortion and embryo exploitation and associated with this the dishonouring of motherhood and fatherhood. In the message of Divine Innocence Our Lord wishes to show all mankind how their crucified innocence can be triumphant in his Divine Innocence through the Gospel and the teachings of the Catholic Church, so that everyone enjoys Christ's victory in their lives by living in innocence. In the cause of the children killed before birth Our Lord has chosen these innocent children from every nation to publicly witness to his Divine Innocence Triumphant in them and to call all those involved in their deaths to the truth. The Catechism of the Catholic Church n. 2472 teaches that '[w]itness is an act of justice that establishes the truth or makes it known.'

The private revelation given to me covers many aspects of the Catholic Christian life. It is not only for Catholics but is for all men and women. Everyone is invited to become a member of the Holy Family of Jesus, Mary and St. Joseph within the Catholic Church. The spiritual instruction given speaks of the divine order of things in creation, in the Holy Family and in the Church established by Christ. In the inspiration Our Lord, Our Blessed Lady and St. Joseph speak of the complimentary roles of men and women, in what Our Lord calls the Novitiate of the Holy Family. This Novitiate is a training for perfection⁵ therefore it is by its nature life-long. It is to enable all men, women and families to learn to protect and nurture the life of Christ in themselves, in their vocations and in others just as Our Lady and St. Joseph did when they cared for Jesus and became his disciples.

In this inspiration Our Blessed Lady comes under the title of "The Mother of the Hidden and Mystical Wounds". These are the hidden wounds she received in her motherhood beneath the Cross as she saw her Divine Son wounded for love of us as he was nailed to the cross and poured out His precious blood for the salvation of mankind. Her motherhood is wounded anew in the killing of millions of innocent children made in God's image. She is deeply concerned at the wounded motherhood of women and the fatherhood of men, especially of those involved in the deaths of these children.

⁵ Cf. Mt 5:48: "You, therefore, must be perfect, as your heavenly Father is perfect."

This presentation drawn from the charism of Divine Innocence given by Our Lord and put forward in this book, is ordered on academic grounds. It is the bringing together of faith and reason⁶; of theology, holy inspiration and philosophy in the formal presentation of a cause of immense magnitude affecting every nation and people yet which so few are fully aware of. It strives to demonstrate that the Catholic Church, from the sure foundation of Divine Revelation and with the aid of newly discovered insights, can proceed with a positive doctrinal development regarding the eternal fate of children killed before birth (by abortion, or scientific and other medical procedures). This presentation, shows that the Pope as successor of St. Peter, and with the authority of the Magisterium of the Catholic Church has a firm theological basis from which to exercise the authority given to the Church by Christ, to proclaim all children put to death before birth as martyrs, ‘companions of the first Holy Innocents’.

It should be clearly understood that in pointing us to so many scriptural, magisterial and liturgical references Our Lord and his Blessed Mother has given a startling body of reference material to support this cause, it presents a sure foundation for this presentation. Our Lord uses the same criteria the Church herself uses in the development of doctrine i.e. Sacred Scripture, Tradition and Magisterium. The inspiration shows that the children are martyrs to the truth of the right to life which God has given them. They witness to Christ who is ‘the Way, the Truth and the Life’. The children are witnesses to the teachings of the Catholic Church, the only universal motherly body who has the power, doctrine and teaching to claim these children as her own. She it is who has always upheld the children’s right to life, considering the killing of these children as contrary to the divine, natural and moral law. She teaches that putting them to death is intrinsically evil. The martyr witness of these children is a prophetic witness to the nations that must not be silenced. It is the Catholic Church’s responsibility to facilitate and make visible to the whole world this vast new army of Holy Innocents. Their witness can, through the Church, proclaim God’s Justice, Mercy and Love to millions of people who are the cause of their deaths. These souls are the responsibility of the Church, they need this grace that God has given them.

This charism shows that there is a solid theological support for such a development in sacred Scripture and Tradition. Those theologians who have studied the inspirational material springing from this charism believe that the Church is being shown a way of salvation for the children killed before birth and with it a unique opening for on-going missionary outreach towards those directly involved in the children’s deaths and many other peoples. The claiming of these children by the Catholic Church would refute the evil of abortion and fundamentally undermine the attacks against the personhood of the child in the womb. A development of this nature effectively supplies a way to universally call all those involved in the children’s deaths to repent and believe in the Gospel of Life.

⁶ Cf. John Paul II. Encyclical Letter, Faith and Reason, CTS Publications London, 1998. n. 67: ‘[F]undamental theology should demonstrate the profound compatibility that exists between faith and its need to find expression by way of human reason fully free to give its assent. Faith will thus be able “to show fully the path to reason in a sincere search for the truth. Although faith, a gift of God, is not based on reason, it can certainly not dispense with it. At the same time, it becomes apparent that reason needs to be reinforced by faith, in order to discover horizons it cannot reach on its own”.’

In presenting this theological development this book fully acknowledges the divine authorship. It is precisely because the initiative for raising the cause of the children in the Church has come directly from Our Lord via the charism of Divine Innocence that reference is given throughout the book to Our Lord's own words. This source material which is in the form of inspired messages which Jesus and his Blessed Mother Mary have given to me (Patricia de Menezes) to give to the Church. In this charism Our Lord himself is offering the Church the solution to abortion and the killing of embryo children. References will be in the main text as well as in the footnotes (underlined). The full context of these references can be found in Appendix I at the back of the book.

The Church cannot proclaim the martyrdom of these children until she is sure that the doctrine and theology is sound. Along with other members of the community of the Family of Divine Innocence we have carefully studied and recorded this material over many years. We have always sought the advice and guidance of theologians who are in good standing in the Church. It was necessary for myself and others in the community to study theology and doctrine to degree standard in order to be equipped to present the cause of millions of children killed before birth to the Catholic Church. We respectfully present this material to the Church hoping that her authorities will seriously consider this cause and have compassion for the innocent victims and for those who have killed the children.

In studying this theological development, questions which may arise from such a formal proclamation by the Church will be considered and important doctrinal issues at the heart of this question will be addressed. A key issue that needs to be considered is the necessity of baptism and how the children are included in God's plan of salvation, how they can be considered martyrs. According to Catholic theology, infants in the womb, who are killed in *odium fidei* or hatred of the faith, may be regarded as having undergone a baptism of blood. While this could be proved subjectively for some individual children, it could not be considered valid for the vast number of children put to death before birth. All of these children have died because of a widespread culture of death and the denial of objective truth.

The question therefore we wish to raise here is whether aborted children and those killed in scientific experiments, contrary to the Commandments and the teachings of the Catholic Church, can be shown to be 'supernaturally included within the embrace of divine redemption, to the point that the Church, by a solemn act, could declare publicly their martyr status, and invite their intercession.'⁷ The evidence put forward will demonstrate that a solemn liturgical act of claiming these children for Christ and His Church is in keeping with the Church's understanding of the liturgy as an action of Christ the Priest and of His Body, which is the Church.⁸ I hope to show that by its very nature such an act would constitute an initial proclamation of the Gospel of Life and

⁷ Nichols Aidan. O.P. (ed) *Abortion and Martyrdom*. ('Setting the question.') England: Gracewing, 2002. Page 4. This book brought together a collection of papers which were submitted by theologians from several different countries to a Consultation held at St. Peters Abbey, Solesmes, France in 1999. Participants were asked to consider; 'Can the Magisterium of the Church acknowledge children killed in abortion as 'companions of the Holy Innocents' (and therefore martyrs)? The Consultation was initiated and arranged by the Divine Innocence movement, Surbiton, England and Fr. Philippe Jobert O.S.B. of St. Peters Abbey, Solesmes. It was co-chaired by Fr. Jobert and Fr. Aidan Nichols. All contributors were given a dossier of inspirational material from the charism.

⁸ C.f. Vatican II. *Sacrosanctum concilium*, (hereafter SC) The Constitution on the Sacred Liturgy. The Sixteen Documents of Vatican II. St. Paul Editions, U.S.A., 1975.

provide a powerful witness of the Christian message to every nation. A formal act of such magnitude would present the Church with an unprecedented⁹ opportunity for evangelization and catechesis of millions of people not only in the area of life issues but in many other areas of Catholic Christian doctrine, faith and morals. A public liturgical act of this nature would therefore have profound theological and missionary implications in the Church and for the whole world.

I will strive to show that through the Church claiming these children as her own she will witness to the Church's role as universal Mother and to her mission of bringing God's saving love to all people. The Church herself states: 'Proclamation is the permanent priority of mission. The Church cannot elude Christ's explicit mandate, nor deprive men and women of the "Good News" about their being loved and saved by Christ.'¹⁰

Chapter one will briefly consider the present situation regarding abortion and how it has come to be accepted as a normal practice in society today. We will look at the arguments commonly used in favor of terminating the embryo in the womb and the policy of the destruction of embryos in the name of scientific advancement. In this chapter we will look at the vast scale of abortion world-wide through procured abortion and abortifacient drugs, but also increasingly through experimentation on embryo children, the use of human foetal material in fertility treatments, therapeutic procedures to find cures for diseases and even attempts at cloning.

The original legislation for legalising abortion will be looked at and how more and more language itself is being misused in such a way that it conceals the real nature of abortion, which is the killing of innocent children. For example, the use of the term "reproductive health" conceals abortion as a family planning technique. This study will consider the often hidden though serious effects of abortion on women and in society. An overview will be taken of the Catholic Church's response to life issues, how her teaching confronts the 'culture of death'¹¹ and attacks on the dignity of the human person such as induced abortion and embryo experiments.

Chapter two will consider the new insights given through the charism of Divine Innocence. The Catechism of the Catholic Church teaches that '[e]ven if Revelation is already complete, it has not been made completely explicit; it remains for Christian faith gradually to grasp its full significance over the course of the centuries.'¹² This chapter will therefore look at the background to this charism and will consider the role of private revelation in the Church; what contributions it can make to help us to understand and live out our faith more fully. If private revelation is treated with

⁹ Cf. Taken from a message given on the 13th May 2001 (iii). Sunday. Nazareth House. (See Appendix I page 140 for full message.).

Jesus. "This is an unprecedented Mercy to every nation so they too might glorify their Saviour and Redeemer as the Creator and Architect of the universe and the Architect of each new human being!"

¹⁰ John Paul II. Encyclical Letter, *Redemptoris Missio*, (hereafter RM). CTS Publications London, 1990. n. 44.

¹¹ Term used in Encyclical Letter of Pope John Paul II, *Evangelium Vitae*, (hereafter EV). CTS Publications London, 1995. n. 12.

¹² Catechism of the Catholic Church, (hereafter CCC). Veritas, Dublin, 1995. n. 66.

suspicion, prejudice or premature judgement rather than openly with a discernment based on rational enquiry and theological debate, the gifts God wishes to give to the Church and his people through the Holy Spirit will be stifled. The insights coming from this charism have directly resulted in theological studies and debate regarding the fate of children killed before birth. A consequence of this was a theological consultation held at St. Peters Abbey, Solesmes, France, in 1999, which considered the issue raised by the Divine Innocence charism. Since then, further theological work regarding this and related issues have been presented to the Congregation for the Doctrine of the Faith. All this helps to offer clarification for the theological basis for the Catholic Church to claim these children as ‘Companion Martyrs of the First Holy Innocents.’

In his Homily on the Eve of Pentecost 2004, John Paul II spoke of ecclesial movements as being the “providential answer”, “inspired by the Holy Spirit, given the present need of new evangelization.” Speaking directly to those in the Church he said, “Open yourselves with docility to the gifts of the Holy Spirit! Receive with gratitude and obedience the charisms that the Spirit does not cease to offer! Do not forget that all charisms are given for the common good, that is, for the benefit of the whole Church!”

Chapter three will consider the theological objections which may arise from the Catholic Church proclaiming the martyrdom of children killed before birth. This theological debate stems directly from the question: can the Magisterium of the Church recognize children killed by abortion and other means as martyrs, companions of the Holy Innocents of Bethlehem? If the reply is affirmative, it follows that these child victims are sharers in the divine glory in Heaven. The question of baptism must however be resolved in the case of these children. How could these children, who by definition have been unable to receive Baptism in the ordinary way, enter into the glory of which the grace received at Baptism is the necessary condition? These and other theological questions arising from claiming these children will be considered in this chapter and objections addressed.

In chapter four I will consider the positive case in favour of the Church claiming these children and proclaiming their martyr status. The Church considers the issue of children who die before baptism an important theological issue. We see that on 7th October 2004, Pope John Paul II asked the International Theological Commission¹³ to look into the question of children who die without Baptism (of which the children killed in abortion and embryo experiments are a huge proportion). At that time the Pope told the Commission that this issue involves the saving Will of God, the definitive victory of Christ on the Cross and other areas of doctrine. Considering how such children are included in God’s plan of salvation will inevitably bring to the fore the doctrinal issue of original sin and the necessity of baptism. The Commission put forward their findings in 2007 and these will be considered later.

In considering the positive case the question is asked: If the fullness of the law of love is to be found in Jesus Christ, (Rom 13:10) then can these children who have been denied the opportunity for water baptism through no fault of their own, be held under

¹³ John Paul II’s request to the International Theological Commission to look into the ‘Matter of Children who Die Without Baptism: A Nagging Question.’ 7th Oct. 2004, Reported by: Zenit News Services. The World Seen from Rome, Date:7th Oct 2004 (Code: ZEO4100703) (Zenit.org)

the bondage of the law regarding baptism? Could their baptism be a baptism of blood? The children are victims of other people's sins but have not committed any actual sin themselves. If we are to understand as *Evangelium Vitae* states, 'Nothing is definitively lost' (EV 99), then how are these children included in God's saving plan? "Thou shalt not kill" is the truth about life, and this commandment has been broken with regard to the children. In the positive case for these children it can be shown that the children witness to this truth with their lives. Looked at in the light of Divine Love (Jn.1. 4:16) these children cannot be excluded from God's plan of salvation but are fully included in it, and their martyr witness can be shown to be, through the universal Motherly role of the Church, a mission to their own peoples and to all nations. These issues will be examined in more detail in this chapter.

Chapter five will consider the mission of the Catholic Church in regard to proclaiming such a vast number of child martyrs. What are the catechetical implications of the Church proclaiming the children killed before birth as 'Companion martyrs of the first Holy Innocents'? This will be considered in terms of the children's prophetic role as witnesses to the truth, which can only be facilitated by the Church, in the context of initial proclamation, evangelization and catechesis.

The murder and eternal fate of millions of innocent children should not be treated merely as an interesting and speculative theological point. It is a serious issue not only because of the countless numbers of children who have died and still continue to be killed but also because each child that dies has two parents and there are countless other people involved in the deaths of these children.¹⁴ The Catholic Church has a solemn responsibility with regard to the eternal destiny of the souls of those who need to be called to repentance and are in urgent need of evangelization.¹⁵ The question of

¹⁴ Cf. Our Lord showed that bishops, priests and laity busy themselves with so many things, while the devil and his forces of evil are literally cutting down millions of children in the holocaust of abortion, and dragging with them millions of other souls involved in these killings.

Since 1985 Our Lord has given detailed instructions with many scriptural references and theological clarifications - to support the cause of the claiming of the children. There needs to be a proper theological commission set up to investigate what Heaven is asking the Church to do.

This vast evil of abortion is rampant in every country, it is a corporate sin. It is the single most important issue of our time. The killing of these children is mass legalised murder from which huge amounts of blood money is being made. Our Lord showed that this issue takes precedence over everything else because of the sheer numbers of children who lose their lives and the vast numbers of souls who are in grave danger of being lost for all eternity; parents, legislators, medical people and those in government. Our Lord has said in a message given on the 21st May 2000(ii) that the land "is soaked in the blood of the innocent." (See Appendix I page 206 for full message)

This murder cries out for justice and can only be covered by the blood of Jesus. This is the responsibility of the Church. The responsibility of the laity is to make reparation by doing penance, praying and amending their lives according to the laws of God and the teachings of the Catholic Church.

Cf. In a message given on the 4th December 1993 Our Lord speaking to the Church authorities said:

Jesus. "They are martyrs to the faith. Have faith and extend My Charity, Mercy and Love to these souls, the souls of the parents, and others in grave danger of losing their souls if they are not called to repentance. Go out and seek that which will most certainly be lost if faith does not work this Charity. I have come to seek, find and save that which was lost. My Father sent Me to save the world!" (See Appendix I page 141 for full message).

the children's salvation is also significant because it touches on many areas of doctrine, which are interlinked. The theology in this presentation shows how the children are included in God's plan of salvation and how the Catholic Church, as part of her apostolic mission has a mandate directly from Christ and can claim these children for Christ and His Church as 'companion martyrs of the first Holy Innocents'.

Finally, my conclusion will be a synthesis of the findings from the different areas of this study and their catechetical implications.

Chapter One: Setting the Scene

Abortion and embryo experiments and their effects

Induced abortion is the deliberate termination of pregnancy by removal of the foetus from the womb. There are different horrific procedures,¹⁶ all of which terminate an innocent baby's life.¹⁷ The total number of procured abortions world-wide is estimated to be in the region of forty six million per year. The figure in reality is much higher as there are many "clandestine" abortions not reported.¹⁸ Added to this is the huge rise in the use of the Morning after pill and the French abortifacient drug RU 468.

At the turn of the last century, abortion was illegal in England as it had been according to the common law of the land from the earliest centuries.¹⁹ Society recognised that abortion was not morally permissible and the civil law for many centuries upheld this belief. Abortion was also illegal in order to protect women from unsafe medical procedures. However, in the latter half of the twentieth century, exceptions were gradually introduced and in 1967 abortion was legalised in England and Wales, allowing the conceptus to be aborted up to twenty eight weeks of the gestation period. Further modifications to the law, with the Health Services Act in 1980 and the Human Fertilisation and Embryology Act in 1990, allowed the destruction of a deformed foetus up to full term and experimentation on human embryos up to fourteen days after fertilisation. The Abortion Act of 1967 in effect set a legal precedent for other countries world-wide to follow suit and legalise abortion.²⁰ 'The proponents of the abortion law in Britain insisted successfully that abortion be allowed not simply for therapeutic purposes but also for social reasons,'²¹ and this happened also in other countries. We find the emphasis being placed on a woman's 'right to choose' either to keep or kill her baby, and this has come to be accepted in the public arena as a valid justification for abortion. Yet the child's right to life is ignored. In a message given on the 6th September 2002(i) Our Lord referred to this and other words used today to justify murdering innocent children:

¹⁶ See Appendix IV, page 309.

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ Kletschka Harold D. M.D., *A Treatise on Human Life – An Unalienable Right*. St. Paul, MN, U.S.A.: Alethos Press LLC. 2003. Pages II, 5-78. Early records from the reign of King Ethelbert who ruled as King of Kent from 560 to 616 A.D. and was baptised by Augustine in 597 show that when he became king he established with the consent of his counsellors a code of law inspired by the example of the Romans (the Empire having become Christian after Constantine). The first of his laws was to protect those persons and doctrines he had embraced. This Catholic Tradition clearly condemned abortion. Its teaching was based on biblical revelation e.g. Jer 1:5; Ps 22:10-11 and also included authoritative denunciations of abortion e.g. The Didache 2,2. or The Teaching of the Twelve Apostles, written between 60 and 90 A.D. (Sources Chretiennes, 248,148; Paris 1942, Page 547) states 'You shall not kill the embryo by abortion and shall not cause the newborn to perish.' Successive English Kings continued to uphold these ordinances.

²⁰ Appendix IV, page 309

²¹ Bristow Peter. *The Moral Dignity of Man..* Dublin: Four Courts Press, 1993. Page 16; C.f. Farmer, Ann. *The Language of Life. (Grounds for Abortion Act 1967)* UK: St. Paul's, 1994, pages 59 – 60.

Dictionary. ‘n. 5. The woman’s right to choose’:

Jesus. “What of the child’s right to life – what of the father’s rights? You only follow “might is right”! The child cannot defend itself from attacks of every kind. Both men and women sin in every possible way and then when conception takes place, the child in the womb bears the burden of your iniquity and with what ferocity! What right has anyone to end another person’s life? The gift of freewill is bestowed so that you have the right mindedness to choose the truth above falsehood, compassion before and above inhumanity, motherly and fatherly love before the rejection and murder of your own children! Such acts are barbaric and you call yourselves modern men and women – you are primitive in the extreme!

Innocence came to smile upon you in the face of your children and you have blotted out that beautiful light of love in your lives! In this gift to the Church and mankind (the Message of the Way of Divine Innocence and the claiming of the children) I want to return to you your lost innocence and give you back your children in the Communion of the Saints, so in heaven you will see what you refused to see on earth - the face of innocence!”

(See Appendix I page 142 for full message)

Corporate involvement in the death of children

While fifty million children have been killed by abortion, a greater number of parents are also involved. Family members and friends of those who have abortions are often personally involved. Doctors, nurses, hospital staff and those who work in abortion clinics as well as scientists involved in embryo experiments are also implicated. Politicians and others who have passed legislation and laws in order to facilitate these killings directly contravene the natural and moral law. (CCC n. 2272 ff.)²² This gross disobedience, coupled with the culpable indifference by so many people is the cause of the ‘wholesale slaughter’ of countless numbers of innocent children world wide. There is an urgent need for a serious missionary outreach to all these people.

Dangers to the health of women

In addition to the attack on the children themselves, many abortion procedures are dangerous to women and can cause distressing medical problems.²³ A report by the Mother and Child Campaign in Ireland has highlighted the harmful effects of induced abortion. Most women are never informed of the very serious risks associated with induced abortion. The International Family Planning Association and the Marie Stopes

²² Cf. Taken from a message given on the 30th June 1995. Feast of the First Martyrs of Rome. St Saviour’s Church, Limerick.

Jesus. “Governments, legislators, hospital staff, medical agencies of evil, men and women, slaughter the little ones day by day, hour after hour. Will I remain silent? A terrible and just wave of wrath and justice gathers and will thunder down upon the world.” (See Appendix I page 144 for full message)

²³ Women have a Right to Know, Adverse Effects of Induced Abortion, A Report by the Mother and Child Campaign, 60a Capel Street, Dublin 1, Ireland, 2004.

Clinics say that women should be allowed to make an “informed choice” about abortion. It is questionable, however, if women really are informed when it is obvious that the physical and psychological damage to women from abortion is not disclosed.²⁴ Abortion can harm a women’s present and future health: the direct effect of a so-called “safe legal abortion” can result in the puncture of the uterus, bladder or bowel and can cause excessive bleeding, infection and possibly even death. Following an abortion in the Los Angeles Planned Parenthood abortion clinic, Diane Lopez, age 25, died on 28th February 2002 in Los Angeles, California. The LA Coroner’s office found she had “bled to death after her cervix was punctured during an abortion.”²⁵ Abortion can also seriously affect the future fertility of a woman as well as being linked to a significant increase in the risk of contracting breast cancer.²⁶

Reasons given for abortion and the use of human foetal material

Many reasons are given for abortions²⁷ and to justify the use of human foetal material in medical and therapeutic procedures. It may be discovered that the child in the womb is handicapped or has a so-called genetic fault, and so termination is often prescribed as the solution. Scientists argue that they need human foetal material for medical experiments, to find cures for conditions such as Parkinson’s disease etc. Human foetal material is sold to medical research establishments and hospitals.²⁸ Abortion is often recommended for rape victims, although we see that Pope John Paul II asked the women in Bosnia who had suffered in this way not to abort their innocent unborn children but to heroically make a statement for life.²⁹

On a more global scale abortions are encouraged in countries as a means of population control. In some countries such as China and Tibet, women are forced against their will by state policies to have abortions with terrible physical and emotional results. For example the following is a press release by Tibetan women who travelled to the U.N. Beijing Conference of a report of an eyewitness account of the work of Chinese mobile birth control teams in Tibetan villages in 1987. It states:

“The villagers were informed that all women had to report to the tent for abortions and sterilizations or there would be grave consequences. For the women who went peacefully to the tents and did not resist, medical care was given. The women who refused to go were taken by force, operated on, and given no medical care. Women nine months pregnant had their babies taken out. [...] We saw many girls crying, heard their screams as they waited for their turn to go into the tent, and saw the growing pile of foetuses build outside the tent, which smelled horrible. During the two weeks of this mobilization, all

²⁴ Ibid, page 6 ff.

²⁵ Ibid. A Summary, page 2

²⁶ Ibid.

²⁷ Cf. In a message given on the 3rd December 2001 on the Feast of St. John Damascene Our Lord sums up the reasons for the deaths of these children as ‘man’s inhumanity to man’. See Appendix page 145 for full message.

²⁸ Appendix: IV; ‘Baby parts for sale’, page 316

²⁹ John Paul II. Letter addressed to Archbishop Vinko Puljick of Sarajevo, with a message to Bosnian Muslim Women who had been raped in the conflict in that country. Zenit News Agency, 1993.

pregnant women were given abortions, followed by sterilization, and every woman of childbearing age was sterilized.”³⁰

In India girl children are not valued as much as boys because of the cultural tradition and the burden of families having to find a dowry for girls who wish to marry. Because of this obstacle, female babies of poor families are sometimes abandoned and left to die. On an international level abortion is causing a disturbing decline in national birth rates in many countries, resulting in populations that are falling below replacement levels.³¹ The drop in the birth rate has resulted in some countries having fewer and fewer young people to support an ageing population. This is particularly so in western developed nations such as Italy and Spain, which have high rates of contraception and abortion. The paradox is that poorer countries, on the other hand, generally have a high rate of population growth, which is difficult to sustain because of low economic and social development. At the international level, intervention to help countries in the form of monetary aid from the World Bank and other loan institutions often comes with the condition to implement population control policies: contraception, sterilization and abortion.³² The absurdity of this is such that ‘Kenyan doctors have reported having closets full of condoms and cases of IUDs provided by Western donors, but no latex gloves for surgery or simple antibiotics.’³³

An anti-birth worldview prevails in many countries and it seems to take precedence over what is often really needed: serious social and economic family policies, programmes of educational and cultural development and the encouragement of fair trade in the production and distribution of resources. Huge international bodies such as the International Planned Parenthood Federation (IPPF) and the United Nations Population Fund (UNFPA) have been instrumental in promoting abortion and contraception at the highest international level and have organised world conferences with these agendas firmly in mind e.g. the UN Conference on Population in Cairo in 1994 and the U.N. Fourth World Conference on Women in Beijing in 1995. Population policies imposed on third world countries can be directly related to directives set at these and earlier conferences.³⁴ Abortion is clearly actively promoted universally as having a central role in population control policies.

The use of language in order to introduce anti life agendas

Language and its interpretation is an area that is being targeted and manipulated for the purpose of imposing agendas and worldviews in today’s social reforms at the political and international levels. It is an effective way of conditioning people’s perception of what is right and wrong. Pope John Paul II in *Evangelium Vitae* n. 58 states: ‘Especially in the case of abortion there is a widespread use of ambiguous terminology, such as “interruption of pregnancy”, which tends to hide abortion’s true nature and its

³⁰ O’Leary Dale. *The Gender Agenda. Redefining Equality.* USA: Vital Issues Press, 1997. Page 9.

³¹ C.f. Cuddeback Kateryna Fedoryka. “Population control: the global contours of the culture of death”. Article included in *Culture of Life – Culture of Death.* Gormally Luke. (ed) London: Linacre Centre, 2002. Page 71.

³² Pontifical Council for the Family, *Ethical and Pastoral Dimensions of Population Trends*, in *Serving the Human Family.* (The Holy See at the Major UN Conferences. New York: The Path to Peace Foundation 1997: 753, par. 89). See also *Culture of Life - Culture of Death.* Page 85; ‘Population control and violation of rights.’

³³ *Ibid*, page 47.

³⁴ Cf. *The Gender Agenda. Redefining Equality.* Chapters 3, 4, 13 & 17.

seriousness in public perception. Perhaps this linguistic phenomenon is itself a symptom of an uneasiness of conscience.’(EV n. 58). Medical, government and legislative bodies are manipulating language in such a way as to conceal attacks upon innocent life. Euphemism is used to hide the horrible reality. For example, the termination of the life of a human embryo is referred to simply as ‘a therapeutic procedure.’ Another term which is widely promoted today and found in the wording of many policy papers at international level is “reproductive rights”. This term would seem to refer to the right of persons to reproduce i.e. to have a baby which in itself is a good and wholesome thing; but in fact the opposite is the case and it is understood as the woman’s right to abortion, her right to choose to kill her baby!

Family planning and health programmes

Very often, family planning and health programs are in fact a cover for rejecting children. They facilitate the means for terminating pregnancies through contraceptive abortifacients and procured abortion. Scans and tests are offered to mothers to determine if the child is healthy, but if deformity is found, abortion is offered as if it were a therapeutic remedy. We see that ‘as early as 1966 the Ministry of Health in Britain held that family planning education was ‘a most important part of health education.’ The [birth control] campaigners gradually brought the representative bodies, such as the British Medical Association, the General Medical Council and the Royal Colleges, which were anti-birth control until well into the century, round to their viewpoint.’³⁵ As part of an anti-life mentality the ‘close connection which exists between the practice of contraception, e.g., the morning after pill and that of abortion is becoming increasingly obvious’. (EV n.13) The various techniques of artificial reproduction, which seem to be at the service of life and which are frequently used with this intention, actually open the door to new threats against life.³⁶ Also ‘[p]renatal diagnosis, which presents no moral objections³⁷ if carried out in order to identify the medical treatment which may be needed by the child in the womb, all too often becomes an opportunity for proposing and procuring an abortion.’ (EV n.14)

Many western governments subsidise medical research which encourages experiments and procedures such as stem cell research carried out on both live and dead embryos. Body parts of children are collected and sold to medical establishments for experimentation.³⁸ With more and more medical exploitation on embryos taking place, countless numbers of unborn children die. The children’s right to life and the dignity of their personhood is completely disregarded. In these so-called therapeutic procedures, such as in vitro fertilization, ‘the number of embryos produced is often greater than that needed for implantation in the woman’s womb, and these “spare embryos” are then frozen, destroyed or used for medical research which is presented as scientific or medical progress. These procedures reduce human life to the level of simple “biological material” to be freely disposed of.’(EV n. 14)

³⁵ The Moral Dignity of Man. Page 16.

³⁶ Cf. Donum Vitae, nos. 70-102.

³⁷ Donum Vitae, nos. 1, 2.

³⁸ Appendix IV; ‘Baby parts for sale’, page 316

Following the cloning of a human embryo by Korean scientists (announced in the publication "Science"³⁹) Professor Gian Luigi Gigli, M.D., president of The World Federation of Catholic Medical Associations, issued a statement stating that, "It is not acceptable to deliberately sacrifice the life of any human being, even if this is done in order to relieve the health problems of other human beings." In this particular procedure the Korean scientists collected 242 female eggs, from which they succeeded in cloning 30 blastocysts (early stage embryos) and from these they harvested just one colony of viable stem cells.⁴⁰ On 20th May 2005 it was widely reported in the British media that a group of British scientists made a celebratory announcement that the cloning of a human embryo had been achieved in Britain also!

The danger to handicapped children

'It is often claimed that the life of an unborn handicapped child or a seriously disabled person is only a relative good: according to a proportionalist approach...' (EV n.68) This has serious utilitarian connotations: a person is valued only for what they can do and their usefulness to society rather than their worth as a unique person made in God's image. For some people therefore these children - and even healthy children at embryo stage - are dispensable simply because they cannot viably survive on their own.⁴¹ We find that the availability of more advanced medical equipment such as ultrasound technology, instead of being used only to save life, is often used to condemn the child in the womb to death if deformities are found. Mothers of Downs Syndrome children, for example, are freely offered and indeed encouraged to have abortions. We see that sadly, in society today, attacks against the child in the womb 'can be done with total freedom and indeed with the free assistance of health-care systems.' (EV n. 21)

With some insights into the causes and effects of abortion and the destruction of embryos we are led to ask the question what really is behind this 'culture of death' (EV

³⁹ Details of the research are published online by the journal Science, on its Science Express website <http://www.sciencemag.org>.

⁴⁰ The World Federation of Catholic Medical Associations. Statement published on Zenit News Agency Dated 26th February 2004.

⁴¹ i). Cf. In a message given on the 2nd August 1996 at the Pinetree during the First Friday Walk of Reparation Our Lady said:

Our Lady. "Please thank the people for their reparation. Reparation is greatly needed for such sins (experiments on human embryos). The medical men who experiment on helpless human beings enter holy ground with an unholy presumption. If they die unrepentant, with this sin on their souls, innocent children will be their accusers when they come before the Judgement Seat; the children they discarded as if they were rubbish. 'There is a time to live and a time to die': this should be decided by Almighty God!"

ii). Cf. Message given on the 18th September 2000. Nazareth House.

Jesus. "I have gathered up what you have thrown away, millions of bright stars, the children of the nations; a new army of Holy Innocents!"

iii). Cf. Message given on the 22nd June 2006:

Jesus. "Only in the Church do the children have value and it must be shown to be so by the Church claiming them as her own!"

n. 12)? What is the philosophy or ideology that conditions a culture to sacrifice so many innocent lives? It seems that there is no simple answer but a combination of many reasons: the effects of worldviews, state policies, human ignorance, fear and selfishness, disobedience to the natural law, poverty, and ultimately a rejection of God and of His Commandments that are written on every human heart.⁴² Inevitably, we are faced with the reality of original sin, and the struggle between the forces of good and evil.⁴³

A summary of the Church's teaching on right to life issues and her response to the culture of death

The Catholic Church's position regarding abortion, embryo experiments, the dignity of the human person and the right to life has been clear from the earliest records of the Church's teaching. The Church established by Christ and founded on the Apostolic tradition teaches that "[h]uman life must be respected and protected absolutely from the moment of conception. From the first moment of his existence, a human being must be recognized as having the rights of a person - among which is the inviolable right of every innocent being to life."⁴⁴ The Church has been consistent over the centuries in her condemnation of abortion and the taking of innocent human life.⁴⁵ From the Church's beginnings, the killing of the innocent has always been condemned as something contrary to Divine Revelation; "You shall not kill the embryo by abortion and shall not cause the new-born to perish".⁴⁶ Tradition shows that during 'Christianity's two thousand year history this same doctrine has been constantly taught by the Fathers of the Church and by her Pastors and Doctors.⁴⁷ Even scientific and philosophical discussions about the precise moment of the infusion of the spiritual soul have never given rise to any hesitation about the moral condemnation of abortion. (Cf. EV ns. 50, 61) The Church insists that this doctrine is based upon the natural law and upon the written Word of God; it is transmitted by the Church's Tradition and taught by the ordinary and universal Magisterium.⁴⁸ 'God, the Lord of life, has entrusted to men the noble mission of safeguarding life, and men must carry it out in a manner worthy of

⁴² Cf. Jer 31:33: "But this is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people."

⁴³ C.f. Ephesians 6:12.

⁴⁴ CCC n. 2270; Cf. *Donum Vitae* n. I, 1.

⁴⁵ CCC n. 2261: 'Scripture specifies the prohibition contained in the fifth commandment: "Do not slay the innocent and the righteous." The deliberate murder of an innocent person is gravely contrary to the dignity of the human being, to the golden rule and to the holiness of the Creator. The law forbidding it is universally valid: it obliges each and everyone, always and everywhere.'

⁴⁶ C.C.C. n. 2271; *Didache* 2,2:Sch 248,148;cf. *Ep. Barnabae* 12, 5:Pg 2, 777: *Ad Diognetum* 5, 6: PG 2, 1173; Tertullian, *Apol.*9: PL 1,371.

⁴⁷ C.f. Among the Greek ecclesiastical writers, Athenagoras records that Christians consider as murderers women who have recourse to abortifacient medicines, because children, even if they are still in their mother's womb, "are already under the protection of Divine Providence."(n.63) (*Apologia* on behalf of the Christians, 35: PG 6, 969)' (E.V. n.61) 'Among the Latin authors Tertullian affirms: "It is anticipated murder to prevent someone from being born; it makes little difference whether one kills a soul already born or puts it to death at birth. He who will one day will be a man is a man already."(n.64) (*Apologeticum*, , IX 8: CSEL. 69, 24)' (E.V. 61)

⁴⁸ C.f. EV nos. 62 - 73; Cf. Vatican II. *Lumen Gentium*, (hereafter LG). Dogmatic Constitution on the Church. The Sixteen Documents of Vatican II. St. Paul Editions, U.S.A., 1975.

themselves. Life must be protected with the utmost care from the moment of conception: abortion and infanticide are abominable crimes'. (GS. n. 51 § 3)

The Catholic Church teaches that '[f]rom the first moment of its existence, a human being must be recognised as having the rights of a person' (CCC n. 2270). The Church does not definitely state that the embryo is a human person from the moment of conception. In the inspiration Jesus refers to this point and speaks to the Church authorities and to those who have killed the children (see footnote ⁴⁹). The Church teaches that the embryo must be treated as such, 'defended in its integrity, cared for, and healed, as far as possible, like any other human being' (CCC n. 2274). God creates the human person in a relationship of love, with a living soul united to a human body. What the Church teaches about human dignity she draws from Divine Revelation. The biblical narrative reveals that man is made in God's image and that God's relationship with man is one of love and friendship. Man receives his dignity from his Creator, the Trinitarian God: "Let us make man in our image, after our likeness"[...]'male and female he created them.' (Gen 1: 26, 27)⁵⁰

⁴⁹ Cf. (i). Taken from a message given on the 29th April 1998. Unity of Body and Soul. (See Appendix I page 147 for full message)

Jesus. "Why does the Church not pronounce the unity of body and soul at conception (especially for these children)? She has spoken and said there is no pre-existence of the soul; She must speak that there is no pre-existence of the body that can be slaughtered at the judgement of governments and individuals. Vengeance is Mine and I Am a just God, a jealous God, I love the little aborted ones and those killed before birth. When my Chariots of Wrath set out, none of those who have signed away the lives of these little ones will stand. Repent, before the hand of God is laid upon you!"

⁵⁰ (i). Cf. Taken from a message given on the 11th January 1997 Pine tree. Nazareth House. Human dignity: (See Appendix I page 149 for full message)

Jesus. "I reside in Person in the Church and through the Sacraments. I raise the human person to their sublime dignity as the sons and daughters of God. If the dignity of the human person is properly understood (through the study of the life of Christ, the faith, biblical study, understanding the nature of the Church) the Sanctity of life would be sacrosanct, Euthanasia an anathema, and inhuman working conditions, poverty, and all forms of degradation of the human person would be combated with vigour and zeal to restore to human beings their true and glorious dignity.

You are the children of the Triune God, Redeemed by the Son of God according to the Will of My Father, by the power of the Spirit. You would enjoy the dignity of being the Redeemed people of God; the people of the Resurrection; gained for you through My Passion and death."

(ii). Cf. Message given on the 19th August 2004.

Jesus. (Speaking to the Catholic Church). "... The claiming will proclaim the dignity of every human person as well as the children!"

(iii). Cf. Message given on the 7th March 2005.

Jesus. "The Holy Spirit is the Lord the Giver of Life. When you deny God you think yourself out of a reason for existence and put yourself in danger of being annihilated by society because you have no value or reason for being. You are made in God's image. This is your greatest reason for protecting the human person and you have the dignity of a human person with an immortal soul destined for glory and eternal life and joy with your God. Kill, in your reasoning, all you cannot see, for example, the soul – and soon you annihilate the flesh. You cannot see the wind but think of all the good it does, cool breezes, moving rain clouds

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The life God endows the human person with, is a gift by which God shares something of Himself with his creature. Man alone is capable of knowing and loving his Creator⁵¹: ‘He filled them with knowledge and understanding, and showed them good and evil.’ (Sir 17:7) The life which God bestows upon man is much more than mere existence in time. ‘For God created man for incorruption, and made him in the image of his own eternity.’ (Wis. 2:23; EV n. 34) Speaking of the great dignity God has bestowed upon man, the Psalmist says: ‘You have made him little less than a god, and crowned him with glory and honour.’ (Ps 8:5) We come to realise how great must be the value of human life when the Son of God Himself has taken it up and made it the instrument of the salvation of all humanity. (Lk 23:46; EV ns. 33-35)

Apart from stressing the gravity of breaking the natural and moral law, the Church in her documents and especially in the pontificate of Pope John Paul II, largely confronts this issue by positively proclaiming the dignity of the human person and the importance of upholding every person’s right to life. Throughout the documents of Vatican II we see again and again emphasis on the dignity of the human person, a dignity which has been exalted in virtue of Christ. In *Gaudium et Spes*, Vatican II’s document on the Life of the Church in the Modern World, paragraph 22 states: ‘by His incarnation the Son of God has united Himself in some fashion with every man.’ Further on in paragraph 27, we read: ‘everyone should look upon his neighbour as another self...’, and ‘God the Lord of life has entrusted to men the noble mission of safeguarding life’ while ‘abortion and infanticide are abominable crimes.’⁵² John Paul II reiterates this teaching in his Encyclical on the Gospel of Life, *Evangelium Vitae* which states: “by the authority which Christ conferred upon Peter and his Successors, and in communion with the Bishops of the Catholic Church, I confirm that the direct and voluntary killing of an innocent human being is always gravely immoral.

spreading seeds, helping the trees to shed their leaves in Autumn, pollination, sailboats, the beauty of movement in plants and trees swaying in the wind etc.’ (Patricia. God is the Creator of ‘all that is seen and unseen’.)”

⁵¹ i). Cf. Taken from a message given on the 9th October 1996. Feast of St. John Leonardi, Priest. (See Appendix I page 150 for full message)

Patricia. “Our Lord referred to the children killed before birth”:

Jesus. “They know as they are known! I AM therefore you are! From the first moment of conception the new human being knows it is in being – pure and simple awareness, knowing in being. At each stage of development there is a deeper awareness in the soul until the developed brain exercises its intellect, again in progressive stages until the age of reason and beyond.”

ii). Cf. Taken from a message given on the 10th June 2003 during a flight to Rome. (See Appendix I page 150 for full message)

Jesus. “I reveal myself to the little ones as I do eventually to all men and they know me as they are known. I know the power of their souls and enter therein to take possession of what is mine without spot or wrinkle, for the love of the little ones and for the love of truth in which they died and of which they witness in the full light of my love.”

⁵² Vatican II. *Gaudium et spes*, (hereafter G.S). Pastoral Constitution on the Church in the Modern World. The Sixteen Documents of Vatican II. St. Paul Editions, U.S.A., 1975. n. 51.

This doctrine, based upon that unwritten law which man, in the light of reason, finds in his own heart (cf. Rom 2:14-15), is reaffirmed by Sacred Scripture, transmitted by the Tradition of the Church and taught by the ordinary and universal Magisterium.” (EV n. 57)

New advances in bioethics such as experimentation on embryos inside and outside the womb have given the Church cause for grave concern. In 1985 the Congregation for the Doctrine of the Faith issued *Donum Vitae*, ‘Instruction on Respect for Human Life in its Origin and on the Dignity of Procreation.’ This document was produced to clarify the Church’s position on different moral questions confronting the faithful. It ‘puts forward, by virtue of its evangelical mission and apostolic duty, the moral teaching corresponding to the dignity of the person and to his or her integral vocation.’⁵³ While showing an openness to new advancements in medical science the document reiterates Pope Paul VI’s warning to the UN in 1965 of “the temptation [for man] to go beyond the limits of a reasonable dominion over nature”.⁵⁴ This text also states that: ‘science and technology require, for their own intrinsic meaning, an unconditional respect for the fundamental criteria of the moral law... they must be at the service of the human person, of his inalienable rights and his true and integral good according to the design and will of God.’ (DV n. 2).⁵⁵ *Donum Vitae* draws attention to the ‘unified totality’ of the person, the fact that the human person is a unity of body and soul and that it is only ‘on the basis of this anthropological vision’ (DV n. 3) that medical decisions aimed at improving health should be made. Throughout this document, emphasis is laid on the respect due to human life from the moment of conception and ‘no one can in any circumstance, claim for himself the right to destroy directly an innocent human being.’ (DV n. 5). It recalls the teaching of the *Declaration on Procured Abortion*: “From the time that the ovum is fertilised, a new life is begun which is neither that of the father nor of the mother; it is rather the life of a new human being with its own growth.”⁵⁶

With individual freedom being forwarded as a dominant issue in society today, many feel that they have the right to make a free choice regarding the right to life of the unborn child irrespective of the child’s rights. On this point, *Evangelium Vitae* states: ‘broad sectors of public opinion justify certain crimes against life in the name of rights of individual freedom, and on this basis they claim not only exemption from punishment but authorization by the State, as is seen in the legalization of abortion [and cloning].’⁵⁷ In *Veritatis Splendor*, Pope John Paul speaks in depth about the

⁵³ Vatican II. *Dei Verbum* (hereafter DV). Dogmatic Constitution on Divine Revelation. The Sixteen Documents of Vatican II. St. Paul Editions, U.S.A., 1975. n.1, Introduction.

⁵⁴ *Ibid.*

⁵⁵ Cf. [In a message given on the 15th September 2000 on the Feast of Our Lady of Sorrows at Nazareth House. Our Lord shows that because of abortion and embryo exploitation areas of medical science do not respect God and his creation: \(See Appendix I page 150 for full message\)](#)

Jesus. “There are those medical men and women who do not set any limits to appease their particular god, ‘diabolical science’, and their sacrificial victims mean nothing to them. These people use sweet sounding words to carry out their diabolical work; ultimately they will render an account!”

⁵⁶ Sacred Congregation for the Doctrine of the Faith, *Declaration on Procured Abortion*. London: CTS Publications, 1990, ns.12 & 13.

⁵⁷ EV. n. 13; Also see *Donum Vitae* n. 3: “The moment a positive law deprives a category of human beings of the protection which civil legislation ought to accord them, the state is denying the equality of all before the law. When the state does not place its power at the service of the rights of each citizen, and in particular of the more vulnerable, the very

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concept of human freedom and how that freedom is misunderstood by many today because it is only understood in a subjective sense without regard to objective truth. Subjective freedom cannot take precedence over the moral law since it is God “who commands us to respect the natural order and forbids us to disturb it”⁵⁸.

John Paul II also voices his concern that daily new scientific and technological progress provides openings for new forms of attack on the dignity of the human being. A cultural climate is developing which give crimes against life a new and ‘even more sinister character’ (EV n. 13). Referring to the Church’s missionary responsibility, Pope John Paul II reminds the ministers of the Church of St. Paul’s words to Timothy; “Preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching,” (2 Tim 4:2) John Paul II says that the Church ‘must use appropriate means to defend the faithful from all teaching which is contrary to [the Gospel of Life].’ (EV n. 82). For this to happen effectively the Church’s catechesis needs to reach people and engage with them at all levels of society.

We have presented in this chapter an overview of the present situation of abortion, its causes and effects. We have looked briefly at the Church’s magisterial documents and her catechetical teaching to help us understand how the Mother Church is trying to safeguard the flock from the ‘culture of death’ while at the same time calling others to the truth. However, we find that despite this verbal instruction and some excellent magisterial exhortations, the statistics seem to show that rather than the attacks on human life diminishing, they are increasing in variety and number. The question must inevitably be asked if the doctrine that is contained in these documents is really reaching the hearts of people at pastoral level? It seems that the Church’s condemnation of the killing of the unborn is widely known but the more fundamental philosophical and theological reasons for the dignity and sacredness of human life from conception to natural death are not understood both inside and outside the Church.⁵⁹

In Easter week 1991, Cardinal Joseph Ratzinger, the then Prefect for the Congregation for the Doctrine of the Faith, addressed an Extraordinary Consistory of Cardinals who met in Rome to discuss the question of abortion. Referring to the Church’s past

foundations of a state based on law are undermined. [...] As a consequence of the respect and protection which must be ensured for the unborn child from the moment of conception, the law must appropriate penal sanctions for every deliberate violation of the child’s rights”.

⁵⁸ VS n. 43; Saint Augustine, *Contra Faustum*, Bk 22, Chap. 27.

⁵⁹ i). Cf. Taken from a message given on the 19th June 1998(ii) on the Feast of the Most Sacred Heart of Jesus at Nazareth House. (See Appendix I page 136 for full message)

Jesus. “Do not tell me they have spoken out against these killings. It is not enough, I tell you it is not enough. ‘It is like a gong banging and a cymbal clashing’ (1Co 13:1), the children must be claimed! This is a message of mercy and reconciliation given to the people.” (Patricia. Our Lord wants mercy to reach the perpetrators of the sin of abortion: parents, doctors, medical staff, governments, legislators so that they are given the opportunity to repent and be reconciled with God via the sacraments and teaching of the Holy Catholic Church so that they do not die and face God’s judgement with innocent blood on their hands.)

ii). Cf. Message given on the 28th June 1996 at Nazareth House.

Patricia. “Our Lord spoke to the Holy Father and the Church”:

Jesus. “It is no use stating and proving that aborted children have the right to life, if you do not give them that right to life in the Church! They should be given sanctuary in the Catholic Church. [For all to see] Every country treats them as foreigners!”

‘position statements’ and ‘numerous pontifical addresses on these problems or on their particular aspects’ (the issue of abortion and associated ‘culture of death’ issues), the Cardinal said that ‘the field remains wide open for a global restatement on the doctrinal level, which would go to the deepest roots of the problem and denounce the most aberrant consequence of the ‘death mentality’.⁶⁰ It leads us to ask if the Church should take a more pro-active stance in this moral issue in terms of her missionary role.⁶¹ The present request to the Church via the inspiration of Divine Innocence to proclaim the martyrdom of all children killed before birth is unique, it is God’s own solution to this problem.⁶² If the response to this request is positive the truth will be proclaimed universally and many people involved in the deaths of these children as well as others will be reconciled to God and His Church.

The focus up to now both in the Church and has been on the moral condemnation of the killing of the unborn. The issue also raises important theological questions regarding the status and eternal destiny of these children killed before birth. The Church’s teaching is a seamless garment doctrinally and morally. The salvation of these children is not ancillary to the problem of abortion but vital to the proclamation of a ‘culture of life’.⁶³ Regarding these theological questions the charism of Divine Innocence has a positive contribution to make which we will now examine in more detail.

⁶⁰Ratzinger Cardinal Joseph. *Human Life Under Threat*. London: CTS Publications, 1991.

⁶¹ Cf. Speaking generally about opposing moral evils such as abortion, J.J. Scarisbrick who co-founded the pro-life movement LIFE, states that it “requires heroic prophecy. Constant, heroic prophecy. We have learned that we must do more than simply refute our opponents: we have to take the initiative, challenge the world head-on”. Article titled, ‘The pro-life cause in great Britain: reflections on success and failure, on the Church’s record and the present challenge.’ Gormally Luke. (ed) *Issues for a Catholic Bioethic*. London: The Linacre Centre, 1999, page 307.

⁶² Cf. Message given on the 3rd March 2002(i).

Patricia. “Lord, Father wants to speak to the Bishops.”

Jesus. “Speak to the Bishops and all who will listen!”

Patricia. “Does that mean some will not listen?”

Jesus. “Let him who has ears to hear listen to the Holy Spirit and MY answer to the holocaust of abortion and the killing of the innocent before birth. Tell the Bishops that without Me they can do nothing! You face diabolical forces in a war crime against humanity – universal genocide! You need My help! Look at MY SOLUTION! All the Bishops of the world: come to Peter’s side (The Holy Father) and claim the children; raise them to the Altar of the Catholic Church as true Martyrs!”

⁶³ Cf. EV Chapter II, section 29,34

Chapter Two. The Charism of Divine Innocence

Before looking at what contribution the charism of Divine Innocence can make to the question of abortion and the eternal fate of children killed before birth, it is necessary at the outset to consider the role of private revelation in the Church. Speaking of private revelation, the Catechism of the Catholic Church, paragraph no. 67 states: ‘It is not their role to improve or complete Christ’s definitive Revelation, but to help live more fully by it in a certain period of history. Guided by the Magisterium of the Church, the *sensus fidelium* knows how to discern and welcome in these revelations, whatever constitutes an authentic call of Christ or his saints to the Church.’ Referring to charisms, in its section on ‘The People of God’ *Lumen Gentium*, in paragraph 12 states, ‘These charisms, whether they be the more outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation for they are perfectly suited to and useful for the needs of the Church. [...] judgement as to their genuinity and proper use belongs to those who are appointed leaders in the Church, to whose special competence it belongs, not indeed to extinguish the Spirit, but to test all things and hold fast to that which is good (cf. Th. 5:19-21).’ A phrase that is used by Our Lord in the charism of Divine Innocence, which seems to capture the relationship between private and public Revelation says that this message is ‘a greater light of the Holy Spirit on public Revelation.’

More recently the then Cardinal Joseph Ratzinger, when he was Prefect for the Congregation for the Doctrine of the Faith, in a theological commentary on *The Message of Fatima* states, ‘In every age the Church has received the charism of prophecy, which must be scrutinised but not scorned’.⁶⁴ Referring to the role of private revelations he states that they can ‘help us to understand the signs of the times and to respond to them rightly in faith.’⁶⁵ We know from history that the signs of the times are most often associated with the needs of the times and yet they are often overlooked. In Matthew 16:4 Jesus admonishes those who refused to believe: “You know how to read the face of the sky, but you cannot read the signs of the times.” The problems associated with abortion and embryo research cover many pastoral needs for both the children killed before birth and those involved in their deaths. The killing of these children is one of the greatest corporate sins in the history of mankind involving millions of human beings in need of pastoral care. This pastoral care is the responsibility of the Church in her mission to the nations.

The charism of Divine Innocence began in 1984 in Surbiton, Surrey, England where the Nazareth foundation house is located.⁶⁶ It is being received by a married woman,

⁶⁴ Congregation for the Doctrine of the Faith. *The Message of Fatima*. (Theological Commentary of Cardinal Ratzinger, section titled, ‘Public revelation and private revelations – their theological status.’) CTS Publications, London, 2000.

⁶⁵ *Ibid.* Pope John XXIII first used this phrase in his encyclical *Pacem in terris* (1963).

⁶⁶ Cf. In a message given on the 21st June 2000 Our Lord described the significance of the Nazareth House shrine he had previously requested to be established in Surbiton, England:

Jesus. “This is the shrine of Nazareth Universal lived! It is the shrine of millions of aborted innocent children of all nations! It is the birthplace of the Eucharistic University and the gift of
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Patricia de Menezes whose own Christian back ground began in the Salvation Army. As a young girl she also attended the Baptist church, the Anglican Communion and finally entered the Catholic Church via marriage to a Catholic. The inspiration takes the form of interior locutions, visions and a dialogue between the members of the Holy Family, Jesus, Mary and St. Joseph and the recipient of the inspiration. It touches upon many different areas of the faith and crucified innocence in society⁶⁷, in particular the eternal fate of all children killed before birth and how they are part of the plan of salvation. As the urgent remedy to abortion and the breakdown of family life it also reveals a deeper knowledge of the theology of the Holy Family and its relevance for the lives of all men and women in what is called 'The Novitiate of the Holy Family'. This shows how the Holy Family is the foundational Christian family from where we learn a deeper understanding of the roles of Catholic men and women to nurture and protect the life of Christ in ourselves, in others and in our particular vocation. We learn to make our lives and families Christ centred and strive to be Christ-like. It is from Christ, Our Lady and St. Joseph that we are to learn the divine order of our roles from within the Holy Family itself.

The inspiration by way of instruction from Our Lord and Our Lady explains the different aspects of the new theology and how it accords with Catholic teaching. In *The Message of Fatima* the then Cardinal Ratzinger points out that what is important in regard to judging private revelation is the 'actualization of the definitive Revelation' and its 'orientation to Christ.'⁶⁸ The content of this charism clearly shows this 'orientation to Christ' and its associated theological development seeks the 'actualization of the definitive Revelation.'

In 1998 the key themes and insights in the inspiration were sent to all the participants of a theological consultation arranged by the Divine Innocence foundation at Solesmes Abbey France in the late summer of 1999. The result was a book printed in 2001 titled, *Abortion and Martyrdom* (Edited by Aidan Nichols, O.P.) which contains a compilation of the individual papers of the theological opinions of theologians who submitted their work to the consultation. The publishing of *Abortion and Martyrdom* in 2001 encouraged theological debate on these issues, but since then Father Philippe Jobert OSB, professor of dogmatic theology and philosophy at Solesmes Abbey, who co-chaired the consultation, has further developed the theology springing from this

the understanding of the Novitiate of the Holy Family and the teaching of the Philosophy of Divine Love. From here special graces will flow out to the whole world!"

⁶⁷ Cf. A message given on the 18th May 2001 describes the extent of "crucified innocence" in society:

Patricia. "I was shown a scene of mothers who had had abortions. Involved in and around these abortions there was crucified innocence of all kinds, injustice to these and other women and to men who had been taught by society many false values and social attitudes that had led to abortions. Society's reverence and respect for the dignity of motherhood, fatherhood and childhood in their full natural and supernatural light is now virtually non-existent. Permissive societies leads to many abortions. Men and women are being conditioned to accept that it is perfectly reasonable to kill their own children. Many people do not comprehend the dignity of the human person. I was shown that the claiming of the children by the Church would right many of these things; the consequences of injustice against women, abuse and abandonment, men acting irresponsibly and misusing their fatherhood, children abused and not protected from bad influences such as violence and impurity, as well as other areas of crucified innocence."

⁶⁸ The Message of Fatima. Theological Commentary of Cardinal Ratzinger, section titled, 'Public revelation and private revelations – their theological status.'

charism. Father Jobert fully acknowledges the divine authorship of the messages and has worked closely with the Divine Innocence foundation in England for over 13 years to help clarify many theological points and to show how it is in accordance with Catholic doctrine.

One of the themes of the charism of Divine Innocence is the request to the Church to proclaim the martyrdom of all children deliberately killed before birth and to raise them to the Altar of the Catholic Church as ‘Companion Martyrs of the First Holy Innocents’. Widely referred to in the charism as ‘the claiming,’ it is a request to the Pope and the successors of the Apostles to carry out a solemn liturgical act of ‘claiming’ these children for Christ and his Church.⁶⁹

In accord with the Church’s tradition the canonization of saints is carried out by the Supreme Pontiff usually after a person’s life has been examined and found to contain nothing contrary to faith and morals. In the case of the aborted children however their cause is introduced via a theological investigation into the doctrine of the claiming. It seeks to show that they are in the embrace of salvation via martyrdom rather than an actual investigation into their lives for they have committed no actual sin. Traditionally miracles are not required for martyrs.⁷⁰ Also, the Pope may dispense some of the formalities usual in the canonization process in certain circumstances. The Pope makes the formal declaration of canonization. The charism points to the liturgical feast of the Holy Innocents as an appropriate feast for companion martyrs of the first Holy Innocents and since this feast day is already in place no new feast day needs to be established for these companion martyr saints.

The inspiration also shows that there is no other ‘universal motherly body’⁷¹ but the Catholic Church with the authority, theological and canonical mechanisms in place to embrace these children as her own. The Catholic Church believes in the one Saviour who in the claiming would be proclaimed to all nations as Saviour and Lord. She preaches the one perfect Sacrifice, the Holy Lamb of God who offered Himself on Calvary to the Father for the sins of all mankind, the same Sacrifice that is perpetuated in the Holy Sacrifice of the Mass every day throughout the world. The Catholic Church has been given the authority by Christ to St. Peter and the Apostles and their successors continued through the Pope and Bishops of the Catholic Church which provides for the authentic development of doctrine based on Christ’s definitive Revelation.

The inspiration shows that the claiming would be a sign and a signal⁷² to the nations, a liturgical act that proclaims to the world that Christ has conquered all sin and death

⁶⁹ The word ‘claiming’ will be used hereafter to describe the proclamation of the martyrdom of all children killed before birth as companion martyrs of the first Holy Innocents.

⁷⁰ Our Sunday Visitor’s Catholic Encyclopedia, Editor, Rev. Peter M.J. Stravinskias, PH.D.,S.T.L. Our Sunday Visitor Books Huntington, Indiana 46750 1991 Section on Canonization, pages 64 -66.

⁷¹ i) Cf. CCC ns.171&181.

ii) Cf. Taken from a message given on the 27th December 1997(i). (See Appendix I page 151 for full message)

Jesus. “.....These children have seen their Saviour at the moment of death, their particular judgement, and they will give their "testimony telling you of eternal life" (1Jn 2:3) through the Church once claimed by their Mother the Church. She is the only Universal Mother they have and it is she who must give these orphans a home to live in.”

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even with regard to these children. The Church would ratify for the peoples understanding, what Christ has already achieved in the children, that they are included in God's saving plan via martyrdom and washed in the blood of Jesus and their own blood. As St. Augustine states in one of his sermons, 'How could the martyrs conquer, unless Christ conquered in the martyrs?'⁷³ The children's martyr-witness announced world-wide would proclaim to all those implicated in the deaths of these children the evangelizing invitation to 'Repent and believe in the Gospel.' (Mk 1:15) In a message given on the 25th July 1992⁷⁴ Our Lord speaks of the nature of the children's martyrdom:

Jesus. 'St. John the Baptist leapt for joy in the womb at My Coming! These little ones have been martyred in the womb because the truths and teaching of the Church were disobeyed or not known. But I came for them also. These are the ones spoken of in the Gospel: "He that is least in the kingdom of heaven is greater than John" (Lk 7:28). These little martyrs, martyred in the womb, have witnessed with their blood to the truth and the great Commandment, 'Thou shalt not kill'. I too was a victim of those who broke this Commandment! Will I forget these little companions of mine? I tell you again, they died in the Blood of My Crucifixion, their innocence crucified. Their death and martyrdom, when claimed by the Church as true martyrdom, will be a mighty force against the evil of abortion. ..." Once claimed by the Church the whole world will see that they are fully part of the Communion of saints and can ask for their intercession.'

Over the years both in the inspiration itself and in the accompanying theological work there has been an ongoing development and clarification of this request to the Church's Magisterium to consider these children martyrs. The inspirational source material for this development is important when considering the theological and doctrinal questions arising from the Church claiming these children, particularly in relation to any objections which may be raised, for they have been answered by Our Lord himself.

Private revelation can contribute in a significant way in building up a deeper understanding of the faith so we need to be careful that when there is a genuine gift of the Holy Spirit; when Our Lord, Our Lady and the Saints are speaking to the Church,

⁷² Cf. Isaiah 49:22: "Behold, I will lift up my hand to the nations, and raise my signal to the peoples and they shall bring your sons in their bosom, and your daughters shall be carried on their shoulders." Isaiah 49 20-21 is also relevant; is the Church being asked to make room for these children to dwell in the Church making them part of her mission to the nations?: "The children born in the time of your bereavement will yet say in your ears: 'The place is too narrow for me; make room for me to dwell in. Then you will say in your heart: 'Who has borne me these? I was bereaved and barren, exiled and put away, but who has brought up these [children]? Behold, I was left alone; whence then have these come?'"

⁷³ i). St. Augustine. Sermon 329; 'Precious is the death of the martyr bought with the price of the death of Christ.' Divine Office, Office of Readings. First Reading from the Common of One Martyr. (English Edition) Collins, London.1974. Page 580*.

ii). Cf. Taken from a message given on the 11th September 1997. Feast of St. Ambrose Barlow, Priest and Martyr, Diocesan calendar. (See Appendix I page 152 for full message)

Jesus. "Do you think in the wholesale slaughter of millions of innocent martyred babes I do not say this to them also ["Be of good cheer, I have overcome the world"]? I have overcome those in the world who have murdered these New Holy Innocents."

⁷⁴ See Appendix I page 153 for full message.

that we do not ‘quench the Spirit’ so that when ‘He c[omes] to His own, his own receive[] Him not.’ (John 1.11). There is a need for greater sensitivity in this area.⁷⁵ The charism of Divine Innocence is bringing to light a very serious issue for the Catholic Church and all humanity; we are being sternly warned in this charism that this mass murder of innocent children in every country cannot continue unpunished, yet Our Lord is showing us a way via his great mercy to avert punishment for the spilling of innocent blood on a mass scale. If we do not respond in justice the wrath of God will thunder down upon the world. In a message given through the inspiration on 2nd March 1997 Our Lord warns those who may have stood in the way of the cause of millions of innocent children and Jesus’ desire to offer an opportunity for repentance to those who have killed them:

R. “He came to His own and His own received Him not.”
(John 1.11)

Jesus. “Those who have stood in the path of the Holy Spirit have sinned against Him, even calling Him the devil, or giving the credit to the individual receiver rather than to God to whom it is due, beware! Beware also, you who ridicule God and His message of Love and Mercy.....

You will one day stand before your God and no excuse will help you, if you do not in prayer and humility enquire of the gift and pray for the guidance of the Holy Spirit, check the Message seriously against the teaching of the Church, check the facts and look at the fruits. Beware if you led others away with you and made fun of or attacked God’s gift of His Divine Innocence! This Message of Divine Love is for God’s suffering children everywhere, for suffering and crucified families and aborted children so that their Apostolic Mission can begin in the Church. It is the gift of the living active Novitiate of the Holy Family in a Universal Novitiate of Nazareth Universal in the Universal Church.

Beware the recipient of the grace, the instrument chosen, that you do not grow weary or give up calling people to repent and be saved. That in season and out of season, you insist on the truth of this message. [Of Christ’s Divine Innocence Triumphant in the children’s crucified innocence and in all crucified innocence] For you will stand before God and be asked for an account of the stewardship of this grace. Pray to stay faithful to the end!’

It is a fact that the Church authorities are often reluctant to deal with new inspirations until the recipients are dead. This is mostly due to a rightful need for exercising prudence and caution. However, there is also the point that this can be overdone to the extent of crushing the spirit and not recognising that a grace is being given for a certain time in history, to meet a certain need. Biblical history attests that this was also the case with many of the prophetic charisms in the Old Testament; graces which were given for a certain period were missed because of delayed responses and indeed indifference to the urgency. Our Lord spoke about this in a message given on the 6th October 2005:

Patricia. “A priest was sent some material on the message of Divine Innocence and the claiming of the children killed before birth. He replied saying that he was uncomfortable with the fact that a large number of people

⁷⁵ Cf. See message dated 25th March 2001(i) in Appendix I page 216

claiming to receive private revelations go public, and that for 300 years the Church has not approved of a private revelation to an adult or adults whose identity were known at the time of their death. We find that many people in the Church hold similar views about private revelation in regard to those persons receiving them and irrespective of the message they contain. Our Lord said to this priest:"

Jesus. "My friend, would you too silence this prophetic message to the world's mothers, to the fathers and to the priests. Would you too kill the prophet and only embellish the tomb after her death, while millions of children die. Motherhood is dishonoured even in those who do not have an abortion and crucified in those who do. Many mothers are the least to blame in the chain of events that leads to the deaths of innocent children.* Study the theology of the Claiming and the Novitiate of the Holy Family and make your own witness to the world!"

***Patricia.** "The whole concept of the motherly role of women and motherhood and the fatherly role of men and fatherhood has been distorted by society and individuals because of false ideologies and values which are contrary to Divine Revelation and which wilfully disobey the Commandments."

Chapter Three. Theological questions and possible objections

First Objection

‘The Church teaches that man through the fall of his first parents has the stain of original sin. No sin can enter heaven. These children are not baptised by water baptism at the font. How then are they washed of original sin so that they can enter heaven?’

The Church professes three forms of baptism; by water, blood and desire. If it is not possible for an individual to receive baptism by the normal means i.e. by water, the same benefits can be supplied by “baptism of blood (whereby martyrdom is suffered for Christ, the Catholic Faith or for some virtue) or by “baptism of desire” (whereby a person has perfect contrition and at least the implicit intention of fulfilling God’s will for man’s salvation.)⁷⁶ The Catechism of the Catholic Church states: ‘The Church has always held the firm conviction that those who suffer death for the sake of the faith without having received Baptism are baptized by their death for and with Christ.’ (CCC n. 1258) We see that this Baptism of blood, like the desire for Baptism, brings about the fruits of Baptism. The Catechism also teaches that ‘God has bound salvation to the sacrament of Baptism, but he himself is not bound by his sacraments.’ (CCC n. 1257)

The source of all forms of baptism flow from God’s love and the purpose of universal salvation. Jesus is the manifestation of God’s love⁷⁷ that love is shown particularly in his passion and death where He died for love of all mankind. We must remember that this includes these children.⁷⁸ Jesus speaks of his suffering as a baptism. Baptism for us is a share in the fruits of Christ’s passion, death and Resurrection. In the charism Our Lord repeats a number of times that the children are martyrs and are baptised in his Blood. For example, here is part of a message given on the 2nd January 1998 at St Malburgas Church, Stretton, Shropshire.⁷⁹

⁷⁶ Our Sunday’s Visitor Encyclopedia. Section titled Baptism pages 45-48.

⁷⁷ C.f. 1 John 4: 9-10: ‘God’s love was revealed among us in this way: ‘God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins.’

⁷⁸ Cf. Taken from a message given on the 18th April 1999(i) Sunday. (See Appendix I page 155 for full message.)

Jesus. “You all drink from the same fountainhead and are washed in Baptism in My Precious Blood. Will you deny the millions of little ones access to this life giving water? It is not in your power to do so, I am not bound by My own Sacraments! (See CCC. 1257)”

⁷⁹ See Appendix I page 156 for full message.

Patricia. “Lord, how are these children baptised in the one Spirit into the one body?”

Jesus. “They are baptised in the Blood of My Crucifixion! I AM the acceptable sacrifice for them also.”

Patricia. “Lord, the Church will say it must be by water and by blood.”

Jesus. “Precisely: Water and Blood from My side. There is the ordinary means but for the extraordinary situation, extraordinary grace is given. What is more extraordinary than parents killing their own children, governments encouraging them, legislators ruling against the little helpless babes who are unable to defend themselves, doctors with their hands dipped in innocent blood, executioners rather than protectors of life? Do you think Almighty God has no answer for man’s injustice to man? ‘I Am the Resurrection and the Life.’ Do the Church authorities say God is defeated in the holocaust of abortion and in the attacks on innocent life? Yet I offer Mercy in this iniquity – accept before it is too late! Churchmen, beware! When I shake the world to its foundations, you will be held responsible for your neglect of this issue! ‘Faith without works is dead!’ You stop millions worshipping Me ‘in Spirit and in truth’, the living God to whom the little children give their witness!”

The theologian, Father Philippe Jobert OSB, working from the content of the charism, shows the link between God’s love for these children and a Baptism of Blood with regard to the children. He states:

‘Above all, they receive the baptism of love through a Baptism of Blood, which unites them to Christ Crucified. They are killed for the divine Truth about life, which is printed in every human soul, and revealed in the Decalogue: “Thou shalt not kill”. They are martyrs [martyr means witness] to the Gospel of life; for human life is the necessary receptacle of the gratuitous gift of eternal life, according to the divine purpose of Love for mankind.’⁸⁰

The children’s baptism therefore is a ‘Baptism of Love through a baptism of blood.’⁸¹ St. Paul says in Romans 6:3:4: “all of us who have been baptized into Christ Jesus were baptized into his death. Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.”⁸² The children have been united with Christ in their

⁸⁰ See Appendix II. Theological Clarifications on the Inspiration of Divine Innocence by Father Philippe Jobert, O.S.B.; Paper titled: ‘Theological arguments for the martyrdom of children killed before birth.’ Page 234

⁸¹ See message given on the 18th September 1998(i), Appendix I page 158.

⁸² Cf. Taken from a message given on the 10th January 1999 (See Appendix I page 159 for full message):

Jesus. “Look at the nature of God’s Love in relation to these children. (Patricia. St. James calls God’s Love the Royal Law.) They are baptised by love - a Baptism of love. They are baptised in the Blood of My Crucifixion. My Crucifixion is Love!”

death through suffering⁸³ and baptised in Christ's blood; 'For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his.' (Rom 6:5) This baptism needs to be confirmed by the Church for all to see, the claiming does this.⁸⁴

St. Augustine says, "The Blessed Cyprian argues with considerable reason for the thief to whom, though not baptised, it was said: "Today thou shalt be with me in Paradise" that suffering can take the place of Baptism. Having weighed this in my mind again and again, I perceive that not only suffering for the name of Christ supplies for what was lacking in Baptism, but even faith and conversion of heart, if perchance on account of the stress of the times the celebration of the mystery of Baptism is not practicable."⁸⁵ We know that the thief, who died with Christ, did not willingly give his life for Christ or the faith but he was in direct contact with Christ the Sacrament. The thief asked Jesus to remember him when he came into his Kingdom. It is also interesting to note that the good thief witnessed to the innocence of Jesus. "[T]his man has done nothing wrong." (Luke 23:41) One might suppose that Jesus who remembered a sinful thief and extended to him the promise of paradise, would

⁸³Cf. Taken from a message given on the 5th June 1995. Our Lord refers to part of St. Augustine's Sermon no. 329 of the Divine Office, Office of Readings, Common of One Martyr, 'Precious is the death of the martyr bought with the price of the death of Christ':

R. 'What is that cup? It is the cup of suffering, bitter, and yet bringing salvation, the cup that a sick man would fear to touch if his physician did not drink it first. This is that cup. We recognise that cup on the lips of Christ when he says, 'My Father, if it be possible, let this cup pass from me.'

Jesus. "What more bitter cup could these little ones have drunk than to be killed in the womb by their own parents and unfeeling and evil people? Yet if the Church would only claim them, their salvation is there for all to see. Let the elders of the Church recognise the cup of salvation on the lips of these children and babes!"

⁸⁴ Cf. Message given on the 26th February 2004:

Patricia. "Our Lord referred to the children killed before birth":

Jesus. "Give them a baptism of Love as I have! The waters of salvation run freely. John's baptism was a baptism of repentance. Allow the parents and those involved in the killing of the innocent to participate in the Baptism of Love! Let the Church authorities petition your God, "Hold not this innocent blood against us!". Let those involved in the killings receive the Baptism of Repentance (Confession)!"

Patricia. "Lord, non Catholics cannot receive the Sacrament of Confession unless they are baptised and become Catholics."

Jesus. " 'Repent' and be baptised and 'believe in the Gospel!' (Mk 1:15) The invitation is always there!"

Patricia. "How can we baptise when you have already baptised by Love and by blood?"

Jesus. "Yours is not the Sacrament but participation, your "Amen". I Am the Sacrament. The Liturgy is Presence, participation and co-operation. A liturgical celebration of life is needed! Reconciliation is needed! Reparation is needed! Raising the children to the altar is needed for all to see! Millions of souls are involved in the slaughter of the innocent! Millions of children wait for your baptism of love, they have received Mine!"

⁸⁵ De Unico Baptismo Parvulorum, iv.

remember also the millions of innocent children who have not committed any actual sin and like Christ have 'done nothing wrong', do they not have a solidarity with the innocent Jesus Crucified in their suffering and death?⁸⁶

John 1:33 reveals that Jesus is the one who is said to baptize with the Holy Spirit. "I myself did not know him, but the one who sent me to baptize with water said to me, He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit." In the Acts of the Apostles Jesus tells the Apostles "you will be baptized with the Holy Spirit not many days from now." (Acts 1:4-5) The New Testament does not tell us that the Apostles received water Baptism but Jesus does tell us that they were baptised by the Holy Spirit. In John's Gospel Jesus refers to those born of the Holy Spirit saying "The wind blows where it wills,"⁸⁷ The aborted children while unable to receive water baptism at the font are not outside the Spirit's reach; "For in the one Spirit we were all baptized into one body, Jews or Greeks, slaves or free and we were all made to drink of one Spirit..." (1 Cor 12:13)

In a message given on the 22nd May 2000 Our Lord asked the question:

Jesus. "What is the water without the Spirit?"

Patricia. "How can it be proved that they (the aborted children) receive the Spirit, Lord?"

Jesus. "My words are Spirit and they are Life! They witness to the word and in their deaths, the Word witnesses against you as does their innocent blood. I offer Mercy through My Blood, and you (the Hierarchy) refuse to allow this Mercy to reach the people because of your neglect and lack of faith in my mercy and love!"

Patricia. "How can it be proved that the Spirit comes to the children in their need, Lord?"

Jesus. "The Spirit comes to you in your need. Why should the Spirit not come to the aid of the children? The claiming is the answer of Love, the answer of Mercy, it is the answer of Truth proclaimed universally! It is the answer of doctrine confirmed not weakened! It is your God's answer! It is the divine creative answer! It is the complete answer for sinners and for saints (those called to be saints and the children)! It is the answer of Justice for the children and reconciliation for parents and perpetrators! It is the answer of Glory (the Cross – the Glory of the Father and of the Son and of the Spirit). Glory due to God and adornment for the Church! It is the answer conceived in the Heart of your God! It is the answer that you pray for daily in the Holy Sacrifice of the Mass fulfilled:

'Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, have mercy on us.

⁸⁶ Taken from a message given on the 28th December 1999 (i). Nazareth House. Feast of the Holy Innocents. (See Appendix I page 160 for full message)

Jesus. "...They (the aborted babies) have suffered in one hour what many have not suffered in a lifetime! They are so little yet they bore so much!"

⁸⁷ John 3:8: "The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit."

Lamb of God, you take away the sins of the world, grant us peace!’

This will bring a peace that passeth all understanding!’⁸⁸

We are told that ‘St Thomas Aquinas observes, importantly, that babies in their mothers’ wombs ‘can nevertheless be subjected to the action of God, in whose presence they are living, in such wise that they achieve sanctification by some privilege of grace, as is evident regarding those who have been sanctified in the womb.’⁸⁹ The cases of Jeremiah (Jer: 1:5) and of St John the Baptist (Lk: 1:15) show that God can freely sanctify by grace a child in the womb of His mother. The similar case of Mary is a dogma of faith: viz. the Immaculate Conception.⁹⁰

To summarise, the answer to the first objection which concerns the necessity of baptism, is that the children are baptised in Christ’s blood and their own which washes away original sin. The Church rightly teaches the necessity of baptism which supplies God’s grace so as to overcome original sin. Baptism flows from God’s love for us, manifested in Jesus Christ principally through his passion, death and resurrection and is the work of the Holy Spirit. Revelation testifies to God’s gift of gratuitous grace so that all men can come to the knowledge of the truth and are saved. (1Tim 1:4) The will of the unborn child presents no obstacle to this grace for its free will is not yet operative it is however ordered to the good who is God.⁹¹ They are deprived of the normal sacramental means of baptism⁹² yet the manner of their death is a baptism of blood. For like the Holy Innocents they die as innocent victims of other people’s sins and are witnesses to Christ, the Truth⁹³, the truth in the Scriptures, to the truths and teachings of the Church and the truth of the right to life.

⁸⁸ See full message in Appendix I page 162.

⁸⁹ Aquinas, S. Th., III. Q 68, art. 11, ad 2; Quoted in a paper titled “On whether aborted children should be claimed as members of the Church?” McCarthy F. John. Congregation for the Eastern Churches, Rome. Paper submitted to the Solesmes Consultation 1999 and included in Abortion and Martyrdom, page 8 ff.

⁹⁰ See Appendix II. Fr. Jobert, Philippe ‘Holy Innocents in our times’, page 228.

⁹¹ Cf. Taken from a message given on the 13th February 2004(i) at Nazareth House (See Appendix I page 163 for full message):

Jesus. “Very small babies are ordered to their good via instinctive direction. How does the baby know that it must turn to the breast to satisfy its hunger and receive sustenance? The soul and body of the little ones attacked before birth (no matter how underdeveloped) turn towards their loving God to satisfy their hunger for love. They are created for love. They turn towards their God for the sustenance of eternal life, and drink deeply of sanctifying grace. I do ‘not disown my own self’(2 Tim 2:13)!”

⁹² Cf. Taken from a message given on the 28th February 2006 (See Appendix I page 164 for full message):

Jesus. “Where baptism is possible or available man or woman must act, where it is not possible God can and will act for the salvation of those who through no fault of their own are unable to receive Baptism [by the normal means ie. water]. Divine Love comes to the rescue, or you say My Victory on the Cross is not complete!”

⁹³ John 14:6: ‘Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me." ’

Second Objection

‘Children cannot be considered martyrs because they do not knowingly and willingly embrace death rather than deny Christ.’

The Church’s traditional understanding of martyrdom is that the martyr is conformed to Christ and witnesses to Him and the faith; ‘Martyrdom is the supreme witness given to the truth of the faith. The martyr bears witness [] to the truth of the faith and of Christian doctrine.’⁹⁴ This not only encompasses supernaturally revealed truth but truths of the natural moral law. This was the case with saints such as Maria Goretti and John the Baptist⁹⁵ who are both martyrs: they were not killed *in odium Christi*, but as witnesses to moral principles.⁹⁶ ‘The Church’s proclamation of aborted children as martyrs despite their incapacity to willingly offer their lives is of course, not without precedent. Is this not evident in claiming them as companions of the Holy Innocents of Bethlehem?’⁹⁷ What is important here is that in the understanding of the Church martyrdom has itself developed and we see examples of that development.

We find that the question concerning the children’s martyrdom centres on our understanding of subjectivity and objectivity in the theology of martyrdom;

‘We cannot use only the subjective likeness to Christ of these children as innocent persons as proof of martyrdom, to be objective we must also look for

⁹⁴ CCC n. 2473.

⁹⁵ Cf. Taken from a message dated 29th August 1990. Feast of the Beheading of St. John the Baptist. (See Appendix I page 166 for full message)

[Taken from] the Second Reading from the Office of Readings for the Feastday taken from the homilies of St. Bede the Venerable

R. ‘...Without doubt Blessed John the Baptist endured the chains of his prison and laid down his life in witness to our Redeemer, of whom he was the forerunner. His persecutor did not order him to deny Christ but to be silent about the truth. Nevertheless he died for Christ. For as Christ himself said, ‘I am the truth’, in shedding his blood for the truth he therefore certainly did so for Christ.’

Patricia. “John’s baptism, a baptism of blood was from heaven. In the Gospel passage Mt 21:23-25 Jesus alludes to this principle of John’s baptism. When asked by the chief priests and elders of the people “By what authority are you doing these things, and who gave you this authority?” Jesus answered them, “I also will ask you a question; and if you tell me the answer, then I also will tell you by what authority I do these things. The baptism of John, whence was it? From heaven or from men?” In a message dated 4th December 1993 (See Appendix I page141) Our Lord again asks:”

Jesus. “Ask again the Bishops, Priests and ‘Theologians’ by whose baptism is John baptised? Ask also if the Bishops, Priests and Theologians forbid the spirit to breathe on these little ones, martyred in opposition and disobedience to the Truth. They have suffered for the Truth and the Word, My words are Spirit and they are life. Do you restrict where the Spirit blows? It is in the power of the Church to invoke the Spirit. The Spirit blows where it wills but it is for the Church to bind on earth for the understanding of the faithful.”

⁹⁶ Harrison Brian, O.S Pontifical Catholic University of Puerto Rico. “Aborted infants as martyrs: are there wider implications?” Paper submitted to the Solesmes Consultation 1999 and included in Abortion and Martyrdom, page 103.

⁹⁷ Michele M. Schumacher, University of Fribourg, Switzerland. “The martyr status of the aborted child: a share in Christ’s witness to the Father of mercies.” Paper submitted to the Solesmes Consultation 1999 and included in Abortion and Martyrdom, page 73.

this proof elsewhere. St. Augustine wrote (PLS2, 425): “If Christ is Truth, whoever is condemned for truth suffers for Christ, and a crown is due to him.” These words concern St. John the Baptist, who was beheaded for the divine truth about marriage. More recently St. Maria Goretti and several other virgins were canonised as martyrs for chastity.⁹⁸

The children witness to the word of God, to the truth of the Commandments; ‘Thou shalt not kill’. Many of these children are conceived in adulterous situations; ‘Thou shalt not commit adultery.’ The fatherhood and motherhood of those involved in abortion has been dishonoured by the parents themselves and by society (through legislation etc.); ‘Honour thy father and mother,’ The lives of these children have been stolen from them by unjust laws and by others who have killed them; ‘Thou shalt not steal’. ‘Thou shalt not bear false witness’; the false witness of the world against these children is another cause of their deaths, a world that legislates to kill them, that says they are not human persons, and does not recognise their dignity as made in God’s image or the right to life that God has given them. In all these areas the children witness to the truth and the word of God that has been broken in their regard.

Abortion is much deeper than a moral problem; in denying the personhood of these children it amounts to heresy.⁹⁹ The children ultimately witness to Christ the Word made flesh, to Christ the Sacrament because through the mystery of the Incarnation Christ has united himself to every human person: “What you do to the least of my brethren you do to me.”(Mt 25:40) In one of his letters Father Jobert writes:

‘The Child Jesus [is] the sacrament of his generation by the Father. [...] The Child Jesus is also the sacrament of our adoptive generation in him by the Father, from the Immaculate Heart of Mary, where we are conceived as sons of God in him. The meaning of the claiming appears in this light; the children are martyrs of the Divine Generation through the destruction of their own generation, which is a participation in the Divine Generation. ‘Every paternity whether spiritual or natural takes its name from the Father’ (Eph 3:15). The name “I AM” is the Divine name through which the Son is engendered and which is present as a cause in every generation. Abortion is a crime against the Divine Paternity. The children are witnesses by their suppressed generation.’

At a more fundamental level any active participation of the martyr is a grace from God acting in the martyr to conform them to Christ the proto martyr.¹⁰⁰ It is not only the martyr’s choice for Christ but Christ’s choice of the martyr through His grace to witness to a particular truth. This is shown in Jesus’ words in St. John’s Gospel, “You did not choose me I chose you.” (John 15:16) We know that God’s power is shown forth in human weakness. He chooses the weak and makes them strong in bearing witness to Him. (cf. 1Cor 1:27,28). These children could be considered the weakest

⁹⁸ See Appendix II. Jobert, Philippe Fr. ‘Holy Innocents in our times’, page 228.

⁹⁹ Cf. Taken from a message dated 3rd August 2003. Sunday. St. Raphael’s Church, Surbiton. (See Appendix I page 167 for full message)

Jesus. “I have rescued the children ‘from all their foes’ and long to do the same for all those led into the error and heresy of abortion and diabolical experiments on little helpless babes!”

¹⁰⁰ Taken from a message given on the 3rd May 2001(ii) on the Feast of the Apostles St. Philip and St. James at Nazareth House (See Appendix I page 168 for full message):

members of society.¹⁰¹ Pope John Paul II in *Evangelium Vitae* n. 58 says: ‘No one more absolutely innocent could be imagined. [...] He or she is weak, defenceless, even to the point of lacking that minimal form of defence consisting in the poignant power of a newborn baby’s cries and tears.’ Helplessness however presents no obstacle to God, all the more does it proclaim his power acting in human weakness.¹⁰² Referring to the children killed in abortion and embryo exploitation Our Lord in a message given on the 25th October 2004 in Rome, referred to part of the first reading from the Divine Office, Monday week 30 of the year which was taken from the Book of Wisdom:

R. ‘It is the wicked that have brought death on themselves, by word and deed of their own; court death, and melt away in its embrace, keep trust with it, and lay claim to its partnership. Reason they offer, yet reason all amiss. Helpless innocence shall lie at our mercy; not for us to spare the widow, to respect the venerable head, grown white with years. Might shall be our right, weakness counts for proof of worthlessness.
[.....] So false the calculations that are blinded by human malice! The secret purposes of God they might not fathom; how should they foresee that holiness is required, how should they pass true award on a blameless life? God, to be sure, framed man for an immortal destiny, the created image of his own endless being; but, since the devil’s envy brought death into the world, they make him their model that take him for their master.’

Jesus. “Will you continue to allow the world to proclaim everywhere that weakness counts for proof of worthlessness with regard to the children killed before birth?”

In death these children are conformed to the death of Christ as witnesses to divine truth. Christ indeed gives testimony in them and dies in them. ‘By their martyrs’

Patricia. “This age needs the perfect witness of Christ for all men and his Church.”

Jesus. “I Am that witness and these little ones (the children killed before birth) are my companions. (Because so many people do not recognize Christ or his presence in these little ones) I Am the perfect witness and their witness is perfect in My witness because they witness to the King of Martyrs!”

¹⁰¹ Cf. Message given on the 15th December 1997:

Jesus. “I’ve chosen the weak in order to help the helpless!”

¹⁰² Cf. Message given on the 2nd July 2001(ii). Feast of St. Oliver Plunkett Martyr. Douai Abbey, Berkshire.

Patricia. “During the Mass which was taken from the preface of Martyrs, Our Lord referred to the Prayer over the gifts:”

R. ‘Lord, we who celebrate the death of your holy martyrs offer you the Sacrifice which gives all martyrdom its meaning. Be pleased with our praise’.

Jesus. “I reveal My power shining through the human weakness of the children killed in the womb! I have chosen the weak and have made them strong in bearing witness to Me! I have not disowned the children, I will not disown what is mine. They have declared themselves for Me with their very lives! I gave them life, will I disown them because men disown them and condemn them? It is My Sacrifice that gives their martyrdom its meaning! Witness – their witness gives glory to My Name! My Church, proclaim it!”

deaths they become members of the Mystical Body of the Christ who hallows them. They are sanctified not out side but within the Church. She is their Mother, not by the sacrament of Baptism, [of water at the font] but by proclaiming that they are her glorious children through their Baptism of blood. She gives their blood a voice to proclaim the truth of God about life, the glory of the mercy of God and the power of the Blood of Christ.’¹⁰³

Those who end the life of the unborn break the divine law written in their hearts, and so objectively these unborn are rendered victims, although they do not have any opportunity of choosing to die for the truth about life. ‘This objectively confers on their death the formal notion (*ratio formalis*) of martyrdom.’¹⁰⁴ The Holy Innocents were killed by Herod, who wanted to kill Christ: formally Christ was martyred in each of them. They were witnesses to Christ as Messiah by their blood, without any possibility of willing it. The new holy innocents ie. all children killed before birth, are martyr victims in a similar way.

Third Objection

‘The children could exercise their free will against God and reject Him.’

The children are too young to have the use of their free will, since they have no way of exercising it - it is potential. They have not the use of this freewill anymore than they have the use of their lungs. Until the child reaches the age of reason and has the intellect to exercise the gift of freewill, it is ordered to its good. ‘Endowed with a spiritual soul, with intellect and with free will, the human person is from his very conception ordered to God and destined for eternal beatitude. He pursues his perfection in ‘seeking and loving what is true and good’. (GS 15,2) CCC n. 1711. However, the child is in need of grace until it is old enough to ‘refuse evil and choose the good’ (Is 7:15). Why would God deny grace to the child he has created? In any case the Church teaches that children below the age of reason are not considered responsible. Christ said that he who is not against him is with him. (Mk 9:40) When a child is brought to the fount for Baptism in the ordinary way, there is no suggestion, that the child might be harbouring resistance toward Christ in its will and rejecting the sacrament. All children have been created by a loving God and are orientated to the good, their supreme good is God. God does not create evil or human persons with any evil intent; ‘Since God is perfectly good, He cannot be the direct cause of any evil.’¹⁰⁵ St. Thomas Aquinas in his Summa said that ‘Children before the use of reason do not have an inordinate act of the will, neither will they have one after death’¹⁰⁶

The very fact that the children cannot exercise their will shows that their martyrdom is unique and this is because

‘[N]ot yet having the use of their freewill, they are under God’s direct motion in their natural will for happiness. Thus Christ takes them into His Crucifixion when they are killed. Living in them through grace, He offers them in His own offering to

¹⁰³ See Appendix II. Jobert, Philippe Fr. ‘Holy Innocents in our times’, page 228.

¹⁰⁴ Ibid.

¹⁰⁵ Stravinskis Peter M.J, (ed). Our Sunday Visitor’s Catholic Encyclopaedia. Huntington, Indiana, USA: Our Sunday Visitor Inc. 1991. Article titled ‘Evil’, pages 377-378.

¹⁰⁶ Aquinas, De Malo, q. 5 art. 3 corp.

the Father and they share in His Sacrifice for all sinners. They are perfect instruments of Christ's charity: this complete instrumentality is completely identified with Christ's martyrdom and witness: this is the highest level of martyrdom because it is a glory only for Christ through them [the children] and with them as human persons.¹⁰⁷

Fourth Objection

'By claiming these children, it could encourage abortions if people thought that their child would become a saint. It may be argued that it would be better to kill the child rather than bring it into the world where it might suffer such things as poverty and sickness.'

Catholic moral theology teaches that it is never lawful, even for the gravest reasons, to do evil that good may come of it – the means does not justify the end. St. Paul clearly rejects this way of thinking and from his Letters it seems he had to refute this type of argument a number of times. In Romans 3:5-8 we read: 'But if our wickedness serves to show the justice of God, what shall we say? That God is unjust to inflict wrath on us? (I speak in a human way.) By no means! For then how could God judge the world? But if through my falsehood God's truthfulness abounds to his glory, why am I still being condemned as a sinner? And why not do evil that good may come? - as some people slanderously charge us with saying. Their condemnation is just.' Later in Romans 6:1-4 we read: 'What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it?' This counter argument is again repeated in Romans 6:15-2 while Hebrews 10:26 is even more explicit in condemning this error: 'For if we sin deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful prospect of judgement, and a fury of fire which will consume the adversaries.'

To kill an innocent child so as to make heaven available to that child or to save it from coming into this world where it might suffer, is an evil act regardless of any good motive. To knowingly carry out such a deed without fear of God will bring the full weight of God's justice on those who act in this way. Many reasons are given in society for the killing of the children and most are presented as having good motives. This does not change the fact that it is an intrinsically evil act to kill the innocent (VS n. 80). To say that claiming the children will encourage abortions seems illogical when one considers the sheer scale of abortions at present and the effectiveness of methods of murdering the children (eg. The drug RU468), it is evident that little encouragement is needed. Our Lord refers to this in a message from the inspiration given on 7th July 1998:

Patricia. "A theologian said that the claiming of aborted children would encourage abortions. Our Lord said:"

Jesus. "Little encouragement seems to be needed. The little ones are marked for slaughter at the flimsiest excuses. This is also an organised crime on a vast scale by governments of the nations under the pretext of population control – I repeat, organised crime, and again I say the punishment will fit the crime."

¹⁰⁷ See Appendix I, Theological Clarifications. Paper titled "Certainties regarding the fate of children killed in the womb." Page 248.

Patricia. “Organised crime is very difficult to root out, Lord?”

Jesus. “I will root this organised crime out and I will tear down nations to do so! Purification will be complete for every drop of innocent blood! What are nations before their God yet I offer Mercy but how few listen to My appeal? I will meet this just cause and let me not find the shepherds of the flock wanting and the sheep wilful. There are herds of goats that will be separated from My flock. Be forewarned!”

In a later message given on 4th November 2002 (ii) Our Lord again shed light on this area.

Patricia. “Lord, what of those who say the claiming will encourage abortion and the killing of the innocent because you make them saints?”

Jesus. “As I have said before, little encouragement seems to be needed. There is wholesale slaughter of little defenceless children made in God’s image. As Fr. N said, such an attitude comes dangerously close to a sin against the Holy Spirit.”

Patricia. “And what of those who lack deep intellect or intelligence and are not able to think such an argument through, and say that it is better to have an abortion and make the child a saint rather than bring a child into the world of sin, poverty and suffering? There are many reasons why people kill the children, population control for example.”

Jesus. “There are, as you say, many reasons why helpless and innocent children are unlawfully put to death, murdered in all their innocence. All are killed against the law I have given you for your safety, ‘Thou shall not kill’. You are not the author of life and death, I AM!

- 1) The children die because of selfishness: unrestrained passions in and out of marriage; rape, promiscuity, lust.
- 2) The children are put to death because their presence is inconvenient and they are perceived as a nuisance, e.g. when someone wants to finish their education and becomes pregnant; others want to limit the number of children because of their work or career, because they prefer material luxuries to children, or because they want to be rid of evidence of their misconduct (public shame); population control instead of personal control and abstinence.
- 3) The children die in diabolical experiments in the name of scientific advancement.
- 4) Children die because of state policies, e.g. population control as carried out in China.

In all this the children are the first to take the burden of your iniquity, the mothers second, and irresponsible fathers last. You will answer for each and every unlawful killing unless you turn, repent and amend your lives. Unless you give the children their just recognition as true martyrs, their innocent blood will be upon your heads. The Church will answer for the sheep in their care. The Church authorities who knew better and could have done something and did not, will answer for the straying sheep. Government officials who voted and passed laws that signed away the lives of the innocent will answer for the carnage that followed.

The irresponsible sexual excesses of the people who thought nothing of the lives of helpless children will come before the judgement of God.

You are offered an unprecedented mercy in the face of an unprecedented evil and still you do not respond. You (the children of Divine Innocence) who have received this message have a grave responsibility to give this message, the whole message of mercy, regained innocence, love and compassion to the people, so that, they cannot say they did not know!

Patricia. “Lord, the Church authorities do not seem to understand that the children and the women are in desperate need of this message and the men also – this amounts to an insensitivity to life and motherhood and holy fatherhood. We are still so primitive in relation to what you offer us. There was no other way for humanity than that God Himself should die for us to save us from ourselves and elevate us from our misery. Your love, Lord, is beyond human comprehension – so tender and so forgiving.

[Sometime later on re reading this message I added and Our Lord responded:]

Patricia. “To give the children the name “Mercy Reigns shows what mercy and love you are trying to give us. We murder our nation’s children and you are trying to return to us millions of saints! Oh, why do the Church authorities and the people not praise and thank you?”

Jesus. “I do not look for thanks, I look for repentance and amendment of life! Praise and thanks should rise from the reception of love and mercy!”

In *Veritatis Splendor* n.80, Pope John Paul II states:

‘Reason attests that there are objects of the human act which are by their nature “incapable of being ordered” to God, because they radically contradict the good of the person made in his image. These are the acts which, in the Church’s moral tradition, have been termed “intrinsically evil” (*intrinsece malum*): they are always and per se, on account of their very object, and quite apart from the ulterior intentions of the one acting and the circumstances [...] seriously wrong...’¹⁰⁸

The Second Vatican Council confirming the respect due to the human person, gives explicit examples of such acts: “Whatever is hostile to life itself, such as any kind of homicide, genocide, abortion, euthanasia and voluntary suicide;...” (GS n. 27) The perpetrators of these sins need to know just how serious they are before God. Our Lord warns about the seriousness of persisting in the sin of abortion in a message given on the 22nd December 2003:

¹⁰⁸ Post-Synodal Apostolic Exhortation, *Reconciliatio et Paenitentia* (2 Dec. 1984), 17: AAS 77 (1985), 221; cf. Paul VI, Address to the Members of the Congregation of the Most Holy Redeemer, (September 1967): AAS 59 (1967), 962: “Far be it from Christians to be led to embrace another opinion, as if the Council taught that nowadays some things are permitted which the Church had previously declared intrinsically evil. Who does not see in this the rise of a depraved moral relativism one that clearly endangers the Church’s entire doctrinal heritage?”

Patricia. “Lord, what if the Church claims the children and then the people, individuals and nations, continue as they are to kill the children and disregard the truth?”

Jesus. “They will not be able to say they were not warned or they did not know, when justice falls. When the Church claims the little martyrs, the whole world will know. It is the Church authorities duty before their God to make sure all know the truth that comes from God, ‘welcome or unwelcome, in season or out of season’ (2 Tim 4:2) the whole world lives in a sea of blood of the innocent. All will be called to account; the willful, the evil ones, the complacent, those in culpable ignorance who did not wish to know, those who knew and did nothing. Justice will be done! Mercy is offered but love will triumph for the little ones and those who cared and tried to plead this cause and those who built the foundation stones of the doctrine and theology [of the claiming].

The trial by neglect will turn into trial by fire! My Church, take heed and call the people to reparation and repentance!”

Fifth Objection

‘There are too many children to claim. The Church could instead claim one child of whom it could be proved that it died in “odium fidei” to represent all the other children killed before birth. [An example of this would be that a certain baby was killed because it was a Catholic.]’

All humanity was not too many for Christ to die for and to save so why would the children be too many for the Church to claim if Christ has justified them? If one child can be claimed surely all can be claimed.¹⁰⁹ Claiming all the children preserves

¹⁰⁹ i). Cf. Message given on the 26th September 2000. Nazareth House.

Patricia. “A theologian said that one child could be raised to the altar to represent all children killed before birth but Our Lord said:”

Jesus. “One child must not be held up for all but all for each one individually.”

Patricia. “Our Lord referred here to the Communion of Saints and the unity of the Blessed Trinity. This idea acts contrary to the one sacrifice of Calvary perpetuated in the Mass, in which Christ died for all. God has no favourites. The children are from every nation and the raising of these children to the altar of the Catholic Church is the children’s universal witness to all the nations of God’s unmeasurable Love, Mercy and Justice. Our Lord continued:”

Jesus. “Each child must shine like stars resplendent in heaven and in the Church!”

ii) Cf. Message given on the 23rd March 2001(ii). Nazareth House.

Jesus. “To choose one child is an unjust solution! My Justice is for all! My Mercy is for all! My Love is not limited, it is for all the children and the perpetrators!”

iii) Cf. Message given on the 3rd July 2004(i) on the Feast of St. Thomas the Apostle.

Patricia. “ I wondered again about the theologian who suggested the possibility of choosing one aborted child to represent all the others killed before birth, but Our Lord said:”

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privacy; no individual mother, child, or family need be made known. Without excluding any children it also does not exclude anyone who has been involved in the deaths of these children. The claiming would therefore touch all those involved in this corporate sin with the light of truth because the Commandments are written upon the human heart. The Church by claiming these children and raising them to the Altar, universally proclaims the truth that Jesus is Saviour of all mankind and the Church is the one place where the saving Sacraments are available for those involved in abortion and experiments on children so that they can be completely reconciled with God.

Jesus in the Gospel rebuked those who would stop little children coming to Him: “Suffer the little children to come unto me, forbid them not for of such is the Kingdom of Heaven.” (Mat 18:2). Jesus did not say “Suffer one child to come to me to represent all other children.” The one child approach is a subjective approach; it is on a lower theological level which fails to give the glory to God as objective truth.

‘Martyrdom is exclusively a gratuitous gift of Christ, the giving of Himself as the King of martyrs, to continue His witness to divine Truth, in and through all unborn children. There is no place for an exception, either on the part of Christ, or on the part of the children, who themselves are conformed to His likeness in death and bear witness to the truth about life. This martyrdom is universal in itself, for it is a participation of all children in Christ’s martyrdom. This universality of salvation and martyrdom in the case of unborn children is so essential, that to look for an individual case of martyrdom in one child who is killed in abortion “*in odium fidei*”, would completely miss the point. In such a singular case, the universal salvific Will of God [Matt 18:12-24] and Christ’s martyrdom are not taken into account. The charism of martyrdom is reduced to the human level and to the exceptional human conditions of the violent death of one person only: and the glory of martyrdom would be received by this person, not by God’s Mercy and Christ Crucified alone.’¹¹⁰

Sixth Objection

‘You are asking the Church to claim children who would be killed in the future.’

In reply to this objection Our Lord in the inspiration referred to Revelations 6:9-11: ‘When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne; they cried out with a loud

Jesus. “No, these children must be named martyrs and by the name I gave them, “Mercy Reigns” and proclaimed Companions of the first Holy Innocents.”

Patricia. “The first Holy Innocents were killed because Herod was seeking to kill Christ and these new Holy Innocents are killed because as Our Lord said, the Herod of evil – the devil and his evil spirits seek to kill Christ in all those made in God’s image; “What you do to the least of these my brethren you do to me” (Mt 25:40).”

¹¹⁰ Fr. Philippe Jobert O.S.B. ‘Post scriptum; Can the Magisterium of the Church acknowledge children killed in abortion as companions of the Holy Innocents and therefore as martyrs?’ Paper included in Abortion and Martyrdom, page 232.

voice, "O Sovereign Lord, holy and true, how long before thou wilt judge and avenge our blood on those who dwell upon the earth?" Then they were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brethren should be complete, who were to be killed as they themselves had been.' [my emphasis.]

This passage speaks of those who have been slain for the word of God and of their witness to the word. It also speaks of those who would in the future be killed as they themselves had been. These children who can be said to wear the white robe of innocence have been washed in the blood of the Lamb and they witness to the word of God that has been broken in their regard.

When the children's martyrdom is publicly proclaimed those who kill these children will come to realise that the children are martyred because of disobedience to the divine and natural law. It will have the effect of discouraging further abortions because all will know without doubt that those who kill the unborn child create a martyr and that their actions (for which they are answerable before God) are the cause of this martyrdom.

These children as a category of martyr do not require the same canonical process for there is no life to investigate so to speak, only the theological and doctrinal criteria for them to be numbered among the 'white robed army'.¹¹¹ If we have ascertained the objective criteria for these children as a body to be considered within the embrace of salvation so as to be claimed for Christ and His Church as martyrs to the truth, what obstacle is there for future children in the same category to be considered as such?

Seventh Objection

'You cannot prove a child in the womb receives grace.'

Grace is a free gift to all,¹¹² the creation of these children is a grace from God.¹¹³ God does not create the child and then abandon it.¹¹⁴ Because of the sins of men and

¹¹¹ Cf. Message given on the 1st November 2002(iii). First Friday. Our Lord refers to the Concluding Prayer of the Divine Office.

R. "...We are celebrating with joy the triumph of your grace in all the saints." Speaking to the Church Our Lord said:

Jesus. "You do not proclaim the triumph of my grace in all these child martyrs (the millions of children killed before birth) so you do not celebrate the fullness of the joy of knowing they are in heaven in the company of the saints, this 'white robed army who follow Me wherever I go!"

¹¹² Cf. Message given on the 6th July 1999.

Jesus. "No one deserves grace, child, or earns it, for if that were so the most able and intelligent, those with greater capacity and talents would receive yet more advantages because of endowed nature. Grace is a free gift to all, undeserved and free flowing. That is why grace chooses the weak and makes them strong in bearing witness to their God much to the disbelief and annoyance of the strong and proud. You are all weak in some area for the betterment of your souls rather than to your disadvantage."

Patricia. "Speaking about the active potential of grace which people receive, Our Lord said:"

Footnote continued on next page

women the children have been denied the grace of the sacrament by the ordinary means but we know that God is not bound by his sacraments and his Spirit blows where he wills.¹¹⁵ Scripture clearly shows that grace can reach the child in the womb. The Prophet Jeremiah was consecrated in his mother's womb. (Jer 1:4-5) St. John the Baptist leapt for joy in the womb of his mother when she was filled with the Holy Spirit. (Cf. Luke 1:39-45; V.S. 61) Joy is a gift of the Holy Spirit and the action of the child proves the cause of the joy, God's sanctifying Spirit. St. Paul tells us that even in his mother's womb he was given his mission (Gal 1:15) which was a grace. Scripture also reveals that God has no favourites (Rom 2:11) so there is no reason why these children can not receive grace in the womb.¹¹⁶ It may be asked, is it sufficient grace? St. Paul was told by the Lord "My grace is sufficient for you." (2 Cor 12:9). God does not give insufficient grace for salvation. It is also Church teaching for *Gaudium et Spes*, n. 22 states:

'Since Christ died for all, and since all men are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being made partakers, in a way known to God, of the Paschal mystery.'

Jesus. "Move with grace, as on the crest of a wave!"

¹¹³ Cf. Message dated 25th August 1999(i).

Jesus. "They are created by grace. They are not in a state of grace. [Before it is given by God] They have been prepared to receive grace and grace is not denied them. I say again! If your God is so free with grace for sinners, why would I not give grace to those who have not sinned. I died for you while you 'were yet sinners'! (Rom 5:8)"

¹¹⁴ The heresy of Deism.

¹¹⁵ Cf. Message given on the 31st January 2001(iii). Nazareth House.

Patricia. "I was thinking of the aborted children and original sin. Our Lord said:"

Jesus. "You do not punish someone because of a deprivation through no fault of their own. The Church is the ultimate Mother who rescues those suffering in deprivation!"

Patricia. "Regarding the children killed before birth, Our Lord said:"

Jesus. "They have no merit, but the crown is given! They are examples of pure grace!"

¹¹⁶ Cf. Message given on the 20th September 1999.

Patricia. "I was thinking of the children at the moment of their deaths and their need for grace. Our Lord replied:"

Jesus. "They receive the grace of justification because that is the prime grace they are in need of, justification and elevation! I gave them the right to life and I uphold their right and justify them and give them life more abundantly - supernatural life!

I give them mission, My Mission, to witness to the world and to shout from the housetops their name, the name I gave them, Mercy Reigns! To proclaim in that name reconciliation, pardon and peace for those who have attacked the children. But woe to those who wilfully refuse the hand and grace that heals and offers peace. Repent and be saved! Amend your lives, come to your knees in humility and accept My Love!"

It seems that the Church is being shown how these children are partakers in that mystery. In fact not alone do they receive grace themselves the inspiration shows that the children act as ‘vessels of grace’ for others. A message dated 8th August 2001(i) given on the feast of St. Dominic shows this:

Patricia. “Our Lord referred to the second reading for the Office of Readings for the Feast day taken from ‘selected sources of history of the Order of Preachers’.”

R. ‘So noble in character, so ardently on fire with divine love was Dominic that there can be no doubt that he was a chosen vessel of grace...’

Jesus. “And so are these children chosen vessels of grace, each one personally and all collectively. They have been chosen to reach out to their parents and to those who have had a hand in their deaths personally or collectively. They have been chosen to proclaim the truth through the Church.”

Patricia. “In God’s choice there is a person to person relationship with God and the soul. Though all those who have killed the children have sinned gravely, God still loves them and desires their salvation. The Church needs to proclaim the Love, Mercy and Justice of the Claiming.”

The Reading continued....

R. ‘...Everywhere, in word and in deed, he showed himself to be a herald of the Gospel.’

Jesus. “The children herald the Gospel!”

Patricia. “Our Lord also referred to the Responsory at the end of the reading:”

R. ‘A new herald of salvation appeared, a man of fire; his word flamed like a torch.’

Jesus. “These children are new heralds of salvation that have appeared in your time and through them My Word will be like a beacon of Love and Truth shining out throughout the whole world!”

Eight Objection

‘We do not know when the soul is present therefore the Church cannot claim all children killed before birth’.

The question of ensoulment is important because there are those who feel that if the soul is not present at conception it is acceptable to experiment on living human beings in the early stages of their development, although we see that children are killed at every stage of development.¹¹⁷ There are many who argue that the child in the womb is not a person but a cluster of cell tissue and therefore children before birth can be killed or used for scientific experiments, they deny the presence of the spiritual soul of

¹¹⁷ See picture of aborted babies almost fully developed in Appendix IV, page 323.

the child. Our Lord in the inspiration refers to a “gap”¹¹⁸ in the present doctrine in which legislators, doctors, scientists etc. continue to justify the killing of embryos.

The strongest scriptural evidence for the presence of the soul at conception is Our Lord’s own conception, ‘he is like us in all things but sin (Heb 4:15). Coupled with this is the doctrine of Our Lady’s Immaculate Conception i.e. her soul was also present at her conception.¹¹⁹ The Church teaches that human life must be respected and protected absolutely from the moment of conception, that is from the first moment of his or her existence, and to be recognized as having the rights of a person, of which life is the inviolable right of every innocent being.¹²⁰ From the early centuries the Church has upheld the unity of man’s body and soul stating that ‘it is a human body precisely because it is animated by a spiritual soul’. (CCC n. 364) Because of this unity the soul does not pre-exist the body¹²¹ and the body does not pre-exist the soul.

Divine Love also answers this objection, ‘not our love for God but God’s love for us.’ The Trinitarian God creates the human person for an eternal relationship of love, he does not have this relationship with dead flesh.¹²² Referring to living things with the

¹¹⁸ Cf. Taken from a message given on the 15th September 2000 (See Appendix I page 150 for full message):

Jesus: “It is in the gap that evil spirits are coming up from hell to kill the children. Close the gap! It is in this gap that many doctors turn their skills to killing rather than healing. In this gap where is the Hypocratic Oath? There are those medical men and women who do not set any limits to appease their particular god, “diabolical science” and their sacrificial victims mean nothing to them. These people use sweet sounding words to carry out their diabolical work, ultimately they will render an account!”

¹¹⁹(ii).Cf. Taken from a message given on the 11th February 2004. Feast of Our Lady of Lourdes. (See Appendix I page 170 for full message)

Patricia. “When the Priest was saying the Divine Praises Our Lord commented on some of them:”

R. ‘Blessed be Jesus Christ, true God and true man.’

Jesus. “I am not true man if my soul is not present at conception!”

R. ‘Blessed be her holy and Immaculate Conception (The Blessed Virgin Mother)’.

Jesus. “The Blessed Mother is not truly human if her soul is not present at conception. You are not truly human if your soul is not present at conception. Life in all its stages must be protected and revered!”

¹²⁰ CCC. n. 2270; Cf. CDF, *Donum vitae* I, 1.

¹²¹ Pre-existentism was rejected by a Synod at Constantinople (543) against the Origenists, and by a Synod at Braga (561) against the Priscillianists. Denz. 203,236.

¹²² Cf. Taken from a message given on the 16th October 2003:

Jesus. “There is no doubt I made the children in My Image! There is no doubt that I love them! I do not love a probable person, I love the actual person at every stage of development that I set in motion and accompany. I am the Prime Lover! All movement from Me towards the human person is a movement of love, a relationship of Love. Each human being is ‘created to know, love and serve God in this world and to be happy with Him in the next.’ (English Penny Catechism) I have a love relationship with a living soul united to a living body!”

ii). Cf. Taken from a message given on the 6th February 1997(i) (See Appendix I page 170 for full message):

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power to grow and develop Aristotle speaks of ‘matter’ and ‘form’, the latter being the animating principle. Drawing upon this philosophy the Catechism in paragraph n. 365 states: ‘The unity of soul and body is so profound that one has to consider the soul to be the ‘form’ of the body i.e. it is because of its spiritual soul that the body made of matter becomes a living human body: spirit and matter, in man, are not two natures united, but rather their unions forms a single nature.’

St. Thomas Aquinas understood that since matter and form are so complementary, it is not possible for the soul to be present in matter that was insufficiently organised i.e. in matter that is not already human. For this reason based on the scientific knowledge of his day, St. Thomas understood ensoulment to take place some time after conception. However, with the contribution of modern science and the discovery of the human genetic code, we know now that there is a perfect organisation of the zygote at the moment of conception and so St. Thomas who followed Aristotelian philosophy would also have maintained this view.¹²³

The Church needs to make a more definite pronouncement regarding the soul being present at conception.¹²⁴ God’s relationship with the human person is a person to person relationship of love, a relationship with the whole person in a unity of body and soul.¹²⁵ It is the whole person, body and soul who is saved by Christ, according to the Will of the Father in the Unity of the Holy Spirit. For this Trinitarian relationship of love with the human person made in God’s image, the soul must be present at conception. In his *Theological Clarifications* Father Jobert sheds some light on this issue:

‘Modern science has shown that from the first moment of conception, from the union of both male and female elements, the program of development of the organs, and the beginnings of these organs are present. Thus, at the same moment the perfection of the creating Cause, Divine Love, and the complete dispositions of the subject, shows that the spiritual soul is present as a formal

Jesus. “I have granted them my love, they were created by love to know and love their God. ‘...neither death, nor life, no angels or principalities or powers, neither what is present or what is to come, no force whatever, neither death, nor life, no angels or principalities or powers, neither what is present or what is to come, no force whatever, neither the height above or the depth beneath, nor any other created thing, will be able to separate’ these helpless babes from the love of their Heavenly Father.”

¹²³ Cf. On the 13th September 2001(i) while sharing after the Eucharistic University, a person studying philosophy and the unity of body and soul referred to St. Thomas Aquinas’ teaching of the soul as the form of the body and that where there is human life (as distinct from animal life) the soul must be present. They referred to the Church’s hesitation in fully declaring ensoulment at conception saying that they could not see any doubt in the matter, Our Lord replied:

Jesus. “There is no doubt in the matter (human matter – human life). This matter is ordered to divine life. The matter is the necessary body vehicle to receive grace. Grace builds on nature and everything points back to the Church to proclaim it! The Church is the only place where human matter matters!”

¹²⁴ See Appendix III Fr Frost’s Theological Presentation; The Personhood of Aborted Children. Page 279.

¹²⁵ GS n. 14: ‘Man though made of body and soul, is a unity’: Also Pope John Paul II: ‘Man is ‘an incarnate spirit... a soul which expresses itself in a body and a body informed by an immortal spirit’ a ‘unified totality’; Encyclical Letter, *Familiaris Consortio* n. 11.

cause of the body from the first moment of conception. The purpose of the efficient Cause, Divine Love, is the communication of its image, as spiritual, at the same level as this image is in the procreating cause of the person.....

The doubt of Aristotle in this matter comes from his theory of the form springing from the potentiality of the matter. In this way, it is not possible to reach in generation a form, which transcends the potentiality of the matter, i.e. a spiritual soul, with immaterial potentiality of intellectual and voluntary operations. St. Thomas Aquinas follows [Aristotle] but the philosophical demonstration of a First Cause, a Prime Mover who is a Prime Lover dissipates the Aristotolean doubt: the Prime Mover can produce a spiritual soul at the moment of conception, and the Prime Lover will produce it as the proper effect of His Love: the communication of His likeness.¹²⁶ [my emphasis]

It was said that the reason why the Church does not definitively proclaim the presence of the soul at conception was that it was a philosophical question. When asked about this in a message given on the 11th October 2002 Our Lord said:

Jesus. “The Philosophy of Divine Love answers the philosophical argument.”

Father Jobert has written a number of papers on the Philosophy of Divine Love which has stemmed from the charism of Divine Innocence (See Appendix II page 261ff). When asked if we can say that Divine Love bridges the gap between faith and reason, and that the Philosophy of Divine Love shows us how, Father said:

‘Yes, when we reach, through a philosophical induction the knowledge of God’s Being, not only as the Prime Mover, but also as the Prime Lover, we hold the highest step which is within reach of human reason; and also, which can be used to receive the Revelation of the same Divine Lover, gratuitously communicating His own Life to the spiritual creature. In this sense, Divine Love is the link between faith and reason.

The Philosophy of Divine Love shows that to pass from the level of reason to the level of faith is not against reason, since according to reason, infinite Divine Love is able to elevate the spiritual creature to its own level, through faith....’

For the Magisterium to claim these children killed before birth, the precise wording of such a pronouncement would be important. It would have to identify as martyrs all those created by God, in His image and likeness and put to death before birth. If this was done it would not be necessary to define the exact moment of each individual conception. It must also be remembered that these children are raised to the altar as a body such as the Holy Innocents and the First Martyrs of the See of Rome where particular individuals were not known but their witness was still acknowledged.

¹²⁶ See Appendix II. Jobert, Philippe Fr. Theological Clarifications on the Inspiration of Divine Innocence. Paper titled: ‘The Philosophy of Divine Love’ page 269.

Ninth Objection

‘What of children who die naturally such as children who die through miscarriage?’

In this study we are not dealing here with all children who have died before baptism. We are dealing specifically with a particular group of children deliberately put to death before birth. If the martyrdom of these children is accepted, as an authentic witness to the truth and the dignity of human life, a doctrinal way is then established to show that they enjoy the fruits of salvation through a ‘baptism of love’ and blood. It is the purpose of this work to demonstrate that these children are martyrs and their martyr witness addresses the pastoral issue of reaching those who have put the children to death. This development however will help to shed light on the theological question of miscarried children. While it is important for those who have been affected by miscarriage, it does not present the same pastoral urgency as for those who have been involved in the killing of unborn children. Daily more and more children are in danger of being put to death. Those wilfully involved in abortion are in grave sin and the Church in a maternal act of love needs to make this grace known so that those involved are given the opportunity to be reconciled to God and His Church.

Miscarried children have not died at the hands of others contrary to God’s law. The Catechism of the Catholic Church states: ‘Indeed, the great mercy of God who desires that all men should be saved, and Jesus’ tenderness toward children which caused him to say: ‘Let the children come to me, do not hinder them’ (Mk 10:14; cf. 1 Tim 2:4), allows us to hope that there is a way of salvation for children who have died without Baptism. (CCC n. 1261) These words provide some consolation to those parents who have lost children through miscarriage and who also need pastoral care from the Church. The Charism of Divine Innocence draws the distinction between the children put to death before birth who are called ‘virgin martyrs’ and to children who die naturally before birth as ‘virgin souls’ and indicates that both are in heaven.

Tenth Objection

‘What about other innocent children who have been killed after birth such as street children in South America who have been murdered as a means of dealing with a social problem, can one differentiate?’

A court deals with each case individually, the Church likewise does not mix up causes going forward for beatification, each having their own individual context and circumstances. Each case needs to be looked at separately. Regarding children killed before birth, there are certainties in their regard, they cannot receive sacramental baptism, they are innocent of actual sin but have the stain of original sin. This cannot be said with certainty of all children who have been killed after birth who may vary greatly in ages. The freewill of the children killed before birth is only potential and having no merit of their own; in their helplessness they are utterly dependent on Christ’s merits, on His saving Blood to cleanse them from original sin and to sanctify

them by His Spirit.¹²⁷ With other children differing circumstances have to be considered, such as determining the age of reason, innocence and the subjective cause of death.

On this same issue and included in her paper in *Abortion and Martyrdom*, Michele M. Schumacher states:

‘[T]he Church’s intervention would, it must be admitted open the same possibility to other truly innocent victims of violent crimes – children who have not reached the age of reason and the mentally handicapped, for instance – victims whose blood, when offered by the Church with that of Christ, might truly ‘speak more graciously than the blood of Abel’ (cf. Heb. 12:24) to convict the consciences of those responsible for the violent taking of their lives thereby allowing for the penetration of the graces of conversion for all those involved in the horrendous crime of abortion. On the other hand, given the magnitude of the crime of abortion and the obscuring of public’ conscience in its regard, there is, it seems to me, a certain urgency which would advocate their cause at this moment in history even before that of other truly innocent victims.’¹²⁸

Eleventh Objection

‘The children go to Limbo therefore there is no need for the Church to claim them, they enjoy a natural happiness.’

Although it was never defined as a dogma of faith the existence of limbo was posed as a possible answer by some theologians wrestling with the question of children who die without Baptism.¹²⁹ The fate of children who die without baptism has been looked at within the Church by many theologians over the centuries, some of whom put forward the theory of ‘Limbo of the infants.’ Limbo was suggested as an intermediary place between heaven and hell, which spared the innocent who died without baptism from the punishments of hell. The theory states that the children who die without baptism do not enjoy the beatific vision of God but only a natural happiness.

Christ came to bring us supernatural happiness and show us the way to the Father. ‘The Church [has] treated the doctrine of limbo and the denial of limbo simply as “opinions” of theologians; she has been content with her decision to the present day’

¹²⁷ ‘Those who bring to an end the lives of children before their births voluntary transgress the divine law so aborted children are made into victims in all objectivity,’ Fr Jobert, *Abortion and Martyrdom*.

¹²⁸ Schumacher Michele M., “The martyr status of the aborted child: a share in Christ’s witness to the Father of mercies.” Included in *Abortion and Martyrdom*, page 63.

¹²⁹ ‘[T]heologians have established [the] notion [of Limbo], not from Revelation, but from reasoning; which was based on the necessity of baptism, and on the freedom of assent to faith, exclusively. Having no use of freewill, no possibility of being baptised, the children who die in the womb of their mother cannot receive grace and go to heaven. Having not committed any actual sin and being deprived of grace only by original sin, they are not condemned to hell. Limbo is neither heaven nor hell; only a negative concept, not a reality.’ See Fr Jobert, Appendix II. Theological Clarifications on the Inspiration of Divine Innocence. Paper titled: “Objections to the claiming of children killed before birth as martyrs”, page 260.

¹³⁰, but recently there is a rethink in this matter. Also, it seems significant that the New Catechism of the Catholic Church does not mention the existence of Limbo. Instead it tells us that, 'Jesus' tenderness toward children which caused him to say: 'Let the little children come to me, do not hinder them', allow us to hope that there is a way of salvation for children who have died without Baptism.' (CCC n. 1261) I believe that such a way is being shown to the Church.

If we are to accept the theory of Limbo, this invariably means, that those who have killed the children, if they repent and were reconciled to God and his Church, would have the opportunity to reach heaven and enjoy the Beatific Vision of God, while their victims, the innocent children confined to a Limbo, are denied the beatific vision for all eternity. This does not seem to be compatible with God's justice, mercy and love.¹³¹ When asked about Limbo [translated from the Latin as 'on the fringe'] in a message given on the 11th December 1996 Our Lord said:

Jesus. "These children are not on the fringe, they are in the midst of the full battle between the forces of good and evil. The devil is furious to be defeated by an army of innocent babes."

Patricia. "Lord, Fr. X says he accepts the doctrine of Limbo."

Jesus. "Let us look at it logically for it speaks of a two-tier system of justice. You accept that God is all Just and would not punish the innocent. These children are innocent victims of other people's sin and have committed no personal sin. They are stained with the stain of original sin. The Catechism

¹³⁰ Dyer, J. George. 'Limbo, unsettled Question.' USA: Sheed and Ward, Inc, 1964, page 89.

¹³¹ i). Cf. Taken from a message given on the 18th August 1999 Our Lord said:

Jesus. "If you send the children to Limbo then you have sent God to Limbo – Redemption to Limbo – "What you do to the least of these little ones you do unto me" (Matt 25:40). There will be a greater good done by the Church claiming the children than by leaving them in a limbo of uncertainty, to do nothing you receive nothing!"

Patricia. "Lord, some say, and the Church seems to allow the idea that the children are in Limbo."

Jesus. "So I have given the victims of abortion, victims of violent attacks upon children before birth a lesser grace than the repentant perpetrators! Then you believe in an unjust God. The only waiting place they wait in, is waiting for the Church to define their status and eternal end! They are not on the fringe (Limbo), they wear the garment of salvation. Ratify their status for all to see! Proclaim it from the rooftops!"

Patricia. "Lord, what about those who make a case for Limbo?"

Jesus. "Then let them go there! Do they want it for themselves? Have you been redeemed for Heaven or only partly redeemed?"

ii). Cf. Message given on the 28th March 2000(ii). Nazareth House.

Jesus. "Limbo is a good for nothing answer! (Patricia. No good for the children or the perpetrators, the Church is not adorned, glory is not given to God and His Church, God's love, mercy, reconciliation, justice etc. are not proclaimed.)"

states this does not imply personal guilt. Yet you say that their God will leave them in a limbo without the Beatific Vision. What kind of Justice is that? The justice of disadvantage is the justice of men not of God. I chose the weak and make them strong in bearing witness to me!

The Church teaches that even the perpetrators, those who kill the children if they repent and amend their lives have the full opportunity to enter heaven and see the face of God. So does the Church teach that the perpetrators may reach heaven and enjoy the Beatific Vision while the innocent victims are denied the Beatific Vision and condemned to limbo by an all Just God? This is hardly logical.”¹³²

When the children die and come before God for their particular judgement, they have no actual sin to expiate so Purgatory is not applicable for them. They have not committed any sin and do not reject God, so they cannot be sent to Hell. If we accept that limbo would not be a just solution the Church teaches definitively only one other destination, heaven.

The Limbo theory is theologically inadequate¹³³ to answer the fate of unbaptised

iii). Cf. Message given on the 5th April 2000:

Patricia. “Are the children in Limbo, Lord?”

Jesus. “Limbo is a theory, I AM Absolute Love! Limbo is a lesser love!”

iv). Cf. Message given on the 29th July 2000:

Patricia. “Lord, what would you say to those who advocate Limbo and give the argument that the word ‘Limbo’ means fringe and that a fringe is something that decorates a garment and is therefore an acceptable place for the children?”

Jesus. “These mighty martyrs are not a decorative fringe! They are fully part of the fabric of the Church! ‘They have had their robes washed white in the Blood of the Lamb’. They are dressed in the white linen of innocence. Acclaim them full members of the Church!”

v). Cf. Message given on the 20th November 2000(ii).

Patricia. “Regarding the eternal fate of aborted children, the question of limbo seems to some to be an obstacle to the Church claiming the children, Our Lord described it as:”

Jesus. “The limbo limp! (Limping along for centuries with a theory instead of a development of doctrine)”

vi). Cf. Taken from a message given on the 3rd December 2001. Feast of St. John Damascene. (See Appendix I page 145 for full message)

Patricia. I thought of the inadequate theory of limbo, Our Lord said:

Jesus. “Limbo speaks of inequality – all men are created equal!”

Patricia. “Lord, we look around us and see so much inequality, how can I say to the Church that all men are created equal?”

Jesus. “All men are created equal in relation to God not to man. You cannot put the blame of your inhumanity towards man on your God, although many do so! I provide, you divide – unequally! It is not logical that the children are not saved. Why would your God allow millions of persons to be created to feed the insatiable appetite of the Devil for human sacrifice?”

¹³² See Appendix I page 173 for full message.

¹³³ Cf. A message given on the 8th November 1999. Nazareth House.

Footnote continued on next page

infants within the context of the Father's saving Will: 'The theory of limbo 'limps' because it relies upon divine Justice only, and not upon Justice and Mercy together. God is at the same time Justice and Mercy: so there is never divine Justice without Mercy' (Ps 88:15)¹³⁴ Fr. Jobert believes that for children who are killed in abortion, there is a previous action of Christ's Mercy for them: 'He united them to His own Martyrdom, as witnesses for the Gospel of Life. They are martyrs in Him and are consequently glorified in Him.'¹³⁵ 'The children killed before birth are martyrs in Christ, because Christ exercises his own martyrdom in them, out of his Mercy and Justice, all objections are destroyed; because they are formulated as though Christ is not living any more, as though his sacrifice is not eternalised by his Divine Act of Being and present to the children, as though his Mercy forgets these children and is not powerful enough to save them.'¹³⁶

In the inspiration Our Lord speaks of his presence with the children and the efficacy of his sacrifice in their regard. From a message given 23rd December 2001:

Jesus. "I am with you always until the close of the age' (Mat 28:20) The hierarchy act as if I am not with the children, never have been and never will be. They say one thing and act contrary to the belief and doctrine of the Church, and say "We do not know". You can no longer say you do not know the fate of the children. It has been spelt out to you from Scripture, Tradition and the teaching of the Magisterium. You act as if this Sacrifice is memorial only with regard to the children. You are Protestant in your inaction! The doctrine is developed, this claiming is built on a sound foundation not innovation! My Sacrifice is all encompassing, not selective!"

Father Jobert makes an important point regarding the Covenant and Limbo: 'God is the Prime Lover in the Covenant, the first effect of the Covenant is prevenient grace: In our first parents, [i]n the Immaculate Conception [and] [i]n the martyrdom of unborn children. 'The theory of limbo forgets and neglects the Covenant. Through abortion the devil tries to undermine the Covenant.'¹³⁷

The International Theological Commission called by Pope John Paul II in 2005 published a document in 2007 regarding infants who die before baptism, it stated: 'The conclusion of this study is that there are theological and liturgical reasons to hope that infants who die without baptism may be saved and brought into eternal

Jesus. "You would not punish those who are handicapped or who are wounded. You would make provision for them and do all you can to heal them. Why would your God condemn the innocent victims of abortion to limbo? I am not like you, I do not second the actions of man and allow the innocent to be condemned twice over.

Limbo is of man's making not mine! It is a theory that is out of date. Mercy and compassion have given the children the full honour of virgin martyrs. This you must second and raise them to the altar for the whole world to see!"

¹³⁴ See Fr Jobert, Appendix II. Theological Clarifications on the Inspiration of Divine Innocence. Paper titled: "Limbo, No", page 255.

¹³⁵ Ibid.

¹³⁶ Ibid. Paper titled, "Objections to the claiming of children killed before birth as martyrs", page 260.

¹³⁷ Ibid. Paper titled, "Covenant", page 233.

happiness....’¹³⁸ The same document repeatedly refers to the *sensus fidelium* – the sense of the faithful – to illustrate how Christians increasingly reject the idea that the vision of God would be denied to innocent babies. This was an important reason for the failure of attempts to get Vatican II to teach that unbaptised infants are definitely deprived of the vision of God.

Twelfth Objection

‘God’s Love and Mercy seems to be so abundant and free for the children in this development that the proclamation of so many saints in one action could be considered akin to the error of universalism.’

Universalism is a liberal Protestant belief in the final salvation of all souls. It believes that Holy Scripture of Old and New Testaments contain a revelation of the character of God and of the duty, interest, and final destination of mankind. It believes that there is one God whose nature is Love, revealed in one Lord, Jesus Christ, by one Holy Spirit of grace, who will finally restore the whole family of mankind to holiness and happiness.¹³⁹ While this erroneous belief accepts Divine Mercy it denies Divine Justice in regard to man.

The claiming of the children killed in abortion is the just and merciful solution for victim and perpetrator alike by pointing to Christ as Saviour, to the Scriptures, to the Church’s sacramental system and to her teaching. Through Christ’s perfect Sacrifice on Calvary and perpetuated in the Mass, God’s Love is shown for both victim and perpetrator, justice is met for the children and mercy is offered to those responsible for their deaths but repentance is necessary. The claiming acknowledges God’s Justice, Mercy and Love. In this liturgical action the Church proclaims the universal plan of salvation as given in revelation and taught by the Church. This is the only universal aspect in the claiming of these children – a proclamation of universal truth. Those who have killed the children have the invitation and opportunity through the Church to be reconciled to God, but they also have the free will to reject it. There is no suggestion with the claiming that those who have harmed the children are automatically saved in the universal love of God; repentance and reparation is needed for the spilling of innocent blood. The will of each person is free to choose God’s justice or mercy, to reject God and his offer of reconciliation or to repent, be forgiven and live in the truth.

Thirteenth Objection

‘There is no need for the Church to do anything about the children killed before birth apart from continuing to speak out that abortion and embryo experiments are wrong, the children’s fate can be left to the mercy of God.’

This argument is so subtle that it could almost be overlooked yet the effect of it is

¹³⁸ International Theological Commission, *The Hope of Salvation*.

¹³⁹ The Catholic Encyclopaedia. (Caxton Publishing Company, London, 1910) page 181, article titled ‘Universalists’.

negative, a plausible justification for doing nothing and continuing to procrastinate in the face of a great evil which affects such a vast part of mankind with devastating physical and spiritual consequences. This approach is presently not working and brings no benefit to anyone. This objection has direct implications for the Church and her ministers calling to mind the mandate and responsibilities received from Christ. In the inspiration when this point was raised with Our Lord on the 11th September 1997 on the Feast of St. Ambrose Barlow, Priest and Martyr, Our Lord showing righteous anger¹⁴⁰ said:

Jesus. “[.....] What of the mercy I wish to give to the perpetrators of this terrible sin? What of wounded mothers and wounded motherhood? What of wounded fathers and wounded fatherhood? What of nations that need to be called to the truth and to the teachings of the Church? What of the graces waiting to thunder down upon the world as the Mother Church embraces children from every nation, tribe and peoples? What of the WRATH OF GOD at the sight of a sea of innocent blood? Vengeance is mine! Let those who know of this grace not be complacent! Cardinals, Bishops, Priests, theologians and the people, your duty is clear! Millions of human lives and immortal souls are at stake!”

Jesus. “These vast fields of white flowers of holy innocence, must blossom here on this earth as they blossom in heaven. There is the teaching of the Communion of the Saints! You treat the innocent blood of the millions of martyred children cheaply. Beware, Oh senseless and stubborn people! The shepherds have a great responsibility towards these innocent lambs and to the flock (parents, children and other souls). There are millions of sheep not of this fold, I must gather them in also (non Catholics, the whole of humanity)! Where are the shepherds after my own Heart?”

Again in a later message given on the 8th September 2001, Our Blessed Lady’s Birthday, during a night vigil, Our Lord referred to one of the Intercessions for Morning Prayer of the Divine Office:

R. ‘Sun of justice, you showed your day was dawning in the Immaculate Virgin Mary; - help us to walk in the daylight of your presence’.

Jesus. “Do you think in this title (‘Sun of justice’), I will not see justice done for these children and the perpetrators led astray by world-wide heresy? You say “Leave it to the mercy of God” – Who may I ask has been commissioned to dispense My Mercy? You lazy shepherds, you will not look at this development, you neglect the sheep and allow them to roam and be scattered instead of gathering in the flock all because you will not study this development of doctrine! “And I have other sheep, that are not of this fold; I must bring them home also, and they will heed my voice. So there shall be one flock and one shepherd” (Jn 10:16).

I did not tell Peter and the Apostles to leave My sheep to the mercy of God! I told them to proclaim the Good News of the Gospel to the whole world and to gather in My sheep and lambs and feed them with the truth! The whole world

¹⁴⁰ Cf. Revelations 3:16: “So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth.”

will be filled with joy at the birth of these children in the Church and it will be for millions 'the dawn of hope and salvation' proclaimed vigorously throughout the whole world!"

As children of God Our Lord is as much concerned about the eternal fate of those people who are responsible for the deaths of the children as he is about the fate of their victims. In a message given on the 7th September 2001 Our Lord said:

Jesus. "What you do not know you cannot respond to! If you do not proclaim this mercy and glory, you do not proclaim My Resurrection! Manifest My Glory in the claiming and Universal Novitiate of the Holy Family – the excellence of being – an excellent work! If you do not claim the children, millions are in danger of going to Hell or Purgatory (they will not hear the children's witness)!"

A key objective of the claiming itself is to reach these people with God's offer of Divine Mercy. Our Lord showed that there is a huge missionary field that the Church has not yet entered.¹⁴¹ An important message given on 1st July 2002. Isle of Wight on the Feast of the dedication of the Diocesan Cathedral at Portsmouth, helps us to appreciate the deeper missionary implications of the claiming.

Patricia. "A Priest was given messages and theology regarding the claiming of the children killed before birth. He looked at some of it but not deeply, he said he did not believe that the children were martyrs or that there was a development of doctrine. However, he did believe that the children were in heaven and therefore there was no need to proclaim them martyrs. He could not see the wider effects of the Church claiming the children as companion martyrs of the First Holy Innocents as Our Lord requested; the missionary effects and the glory it would give to God and to the Church. Our Lord gave the following message just before Mass:"

Jesus. "To the Priest and to those who say do nothing about the children and those who have killed them, you waste an apostolic, missionary, ecumenical witness to the truth. So few know the children are in heaven. So few are called to the truth. So few will give glory to God! So few know that I am their Saviour. 'A little child shall lead' nations and individuals to the truth. By what means do the children enter heaven? Supreme - washed in My Blood, gathered in by My Love. The children are given a mission, a universal mission, to console the parents in My love for them, also to witness to the truth and the sanctity of life from conception to natural death, to witness to the sanctity of life before conception; 'male and female I created them' even before conception (the female egg and the male sperm).

Does Father think nothing of the justice that will fall on the people and yes, the shepherds for their neglect of these souls in their millions (those who have committed and been involved in abortion)? Some say "the people will not

¹⁴¹ i).Cf. Taken from a message given on the 14th September 1996 (ii) at Springmount, Ireland. (See Appendix I page 177 for full message)

Jesus. "Invoke the Spirit upon these children! Give them life in My Church. Announce their martyr status, raise them to the Altar and then witness this great missionary army rise in the Church. There is an untrodden missionary area yet to embark upon to evangelise the poor, their very persecutors! This is the appointed time for My mission to their parents and persecutors, to unfold in all its beauty and mercy!"

listen so I will not proclaim”. So you shepherds leave the blood of the innocent on the heads of the people and do not call them to repent in this most effective way! You would cheat Me of this glory and the perpetrators of the opportunity to repent and give Me yet more glory in their reconciliation. You will not proclaim the Novitiate of the Holy Family which the people need. You will keep to yourself that the children are in heaven and refuse their martyr status so justice will not be seen to be done. You will leave it to be said “Yes, God loves the children so He saved them without Baptism – so I do not need Baptism or any of the Sacraments.” You will destroy faith in the Church and the sacramental system if you do. Study My answer and better it! It is a message of Love, yes, also of Justice and Mercy. It is a Catholic teaching and universal witness to the truth. Justice must be done for the children via love and mercy. You refuse the witness to true doctrine, you diminish your God and My Church and her teaching in the eyes of the world - shame, shame!”

Patricia. “Our Lord continued the message when Mass begun by referring to the Readings. The First Reading was taken from the prophet Ezekiel 43:1-2. 4-7:”

R. ‘The angel took me to the gate, the one facing east. I saw the glory of the God of Israel approaching from the east. A sound came with it, like the sound of the ocean, and the earth shone with his glory. The Glory of the Lord arrived at the Temple by the east gate. The spirit lifted me up and brought me into the inner court; I saw the glory of the Lord fill the Temple. And I heard someone speaking to me from the Temple while the man stood beside me. The voice said, ‘Son of man, this is the dais of my throne, the step on which I rest my feet. I shall live here among the sons of men.’

Jesus. “Why will you not give me this glory now?”

Patricia. “The Gospel Reading for Mass was from John 4:19-24. The priest in his homily spoke about living stones in the Temple of God and of the Church as a sign of the reality of the People of God and our Faith, Our Lord said:”

Jesus. “I want the perpetrators to be living stones in My House, in the Temple of My Church. The claiming is to call millions who have put the children to death, out of darkness into My wonderful light. Father answers himself in the Gospel of the day; ‘true worshippers worship in spirit and in truth’ – this is the claiming. The martyrs are the majority. [Patricia. The majority of all children who die before birth are martyred; killed by abortion and in embryo experiments]. Why proclaim the martyrdom of the children? Because martyrdom is witness, universal witness to the truth.

There is too much logic and not enough love. Logic must be guided by divine love and love full of divine logic which is the claiming and Novitiate!’ [of the Holy Family]”

Fourteenth Objection

‘Someone suggested that the accusation of idealism could be raised against the claiming of the children killed before birth, that “it is too good to be true”.’

In a message given on 17th April 2005¹⁴² Our Lord answered this objection:

¹⁴² See Appendix I page 215 for full message.

Jesus. “It is so good that it is true! [.....] Goodness and right go together – the right of the children to salvation, the right of the parents to hear of this merciful message, the right of the Church to proclaim it and defend it, and in God, right is might not as your saying goes “might is right!” My mighty hand goes out to these children and rescues them and My mighty Love flows forth for the salvation of all. Claim and proclaim! Right, truth and Love reigns supreme in this answer.”

Fifteenth Objection

‘The claiming acts outside the order set up in the Church for mans salvation.’

In a message given on the 4th July 2000(ii) Our Lord answered this objection.

Patricia. “Lord, you have set up a Catholic order in the Church, sacraments; baptism...etc. The Church will say that this is the only way for the children killed before birth and they know of no other means.”

Jesus. “I established an order for your sanctification, out of love for you as the ordinary means of salvation. I love the children and the perpetrators and out of love give the ordinary and extraordinary means for the salvation for the children and those who have killed them. (Patricia. Our Lord referred to a little girl who went missing and was later found murdered) In love, I have made provision for all. You see in this situation special provision and emergency measures have to be put into action to rescue the innocents and to restrain and reprimand those who do such terrible evil. If only the Church authorities would work with the same vigour and determination as the police and people in this situation, (everyone was looking for the little girl) then the evil of killing innocent children would be stamped out.

The people and all families need the Novitiate of the Holy Family, the Sacraments and solid Catholic teaching! The roles of men and women are crucified so they crucify little children. (Speaking to the Church Authorities) The fate of the aborted children and those who have killed them has become an academic point. Where is your love? Ask the Church authorities, “Where is your love?” while millions suffer needlessly.”

Some of the messages quoted in answering the objections above and elsewhere in this book are strong but we need to remember the context of what they are referring to i.e. the mass murder of millions of children world wide and millions of men and women with immortal souls who need the opportunity to repent and to be reconciled to God so that one day they will have the joy of seeing their child (or children) in heaven. Surely it should be evident to those who have the responsibility of the spiritual welfare of people that there is a vast missionary field to be addressed urgently.

In this chapter we have answered key objections which may be raised against this theological development. The refutations put forward will help build the positive case for the Catholic Church to claim the children put to death before birth and to raise them

to the Altar as companion martyrs of the first Holy Innocents. Cardinal John Henry Newman pointed out the importance of the ‘antecedent probability argument’ in the process of the development of doctrine¹⁴³ and we can see how each of these doctrinal points like strands of a rope helps to build the case for the claiming. We will now look in more detail at the positive case in favour of claiming the children, and at other implications and effects that will lead us on to the missionary and catechetical role of the Church in relation to claiming these children as her own.

Chapter 4. The Positive Case

Divine Justice, Mercy and Love in regard to the children killed before birth

‘Justice is the virtue that requires that right be done, and that rights in persons be observed and not violated.’¹⁴⁴ As a divine attribute God’s Justice must be understood in relation to God’s Mercy and Love. To treat one without considering the others could lead to error and a distortion of the truth. The ongoing killing of millions of innocent children is primarily a justice issue¹⁴⁵ but it is shown through this development that God’s Mercy and Love are also very much part of the answer to this terrible holocaust.¹⁴⁶ The children first and foremost are denied their fundamental

¹⁴³ Newman, John Henry. *An Essay on the Development of Christian Doctrine*. USA: Notre Dame Books, 1989. Chapter 2, page 55 ff.

¹⁴⁴ *A Tour of the Summa* page 222.

¹⁴⁵ Cf. Message given on 15th January 1997. The Beatitudes.

Patricia. “Lord, what is the reason for pointing the church to this passage with regard to the claiming of children put to death before birth?”

Jesus. “ ‘Blessed are they who are persecuted for righteousness sake, for theirs is the Kingdom of Heaven’. ” (Matt 5:6)

Patricia. “No section of humanity has been persecuted more than the child in the womb.”

Jesus. “This is a point of justice. The children receive no justice under the law of those countries that legalise their killing. Will they receive the same treatment from their Creator? How is it possible to believe that God creates millions of human beings only to give them an unjust judgement and then condemn them to a Limbo, while giving the opportunity to those who have killed the children to repent, be reconciled and enter Heaven? What kind of justice is this? The children have a just claim under the law and in the Church!”

¹⁴⁶ Cf. Taken from a message given on the 8th March 1997(ii) Nazareth House (See Appendix I page 179 for the full message).

Our Lady. “... Christ is seeking souls outside the Church in order to save them. He wishes to establish His perfect order of things in the whole of humanity. He wants to work this enormous act of charity and mercy through His Church. His Church will then give great glory to God. The Church reaches up to God through this claiming that will give glory to God. God then returns that glory to His Bride the Church, which is adorned and made more beautiful.”

Footnote continued on next page

right to life¹⁴⁷ and indeed as martyrs to the truth their right to be recognised as members of the communion of saints in the Church. Through the claiming God wishes his Church to cover the innocent blood¹⁴⁸ of these children with his own sacrificial blood, 'blood for blood'¹⁴⁹ and to give the children their rightful place in the Church so that this sin is not held against the people. In this way justice is done for the children, and mercy is offered to the sinner manifesting God's Love for both victim and perpetrator. It is the reason why Christ came among us and 'the revelation of God's love for us, that God sent his only Son into the world that we might have life through him [...] it is not we who loved God but God loved us and sent his Son to expiate our sins.' (1Jn 4:9-10)

We see the justice of God throughout the Old Testament with God portrayed as the Just Judge who 'will judge the world in righteousness' (Ps 9:8), who listens to the cause of the helpless and gives justice for the needy' (Ps 140:12).¹⁵⁰ Among those things which are an abomination to the Lord are 'hands that shed innocent blood' (Prov. 6:16,17). The prophets frequently denounced acts of injustice that violated the Divine Law and there followed a warning of retribution if the perpetrators persisted in their defiance. The Old Testament records many accounts of God punishing his people when they refused to repent or do penance. In this inspiration Our Lord again and again tries to awaken people to the seriousness of this world wide sin against the innocent and of a just punishment if mankind does not repent and seek God's mercy. A message given on 28th November 1994 refers to this impending judgement:

Patricia. "I was reading the second reading taken from Office of Readings taken from the Catechises of St. Cyril of Jerusalem; The Twofold Coming of

¹⁴⁷ Cf. Taken from a message given on 14th December 1998 (See Appendix I page 180 for full message):

Jesus. "The children have the right to life until I call them to myself (all children and all adults). No man has the right to take from another what I their God have given. God is the Lord of life and death. Where man intervenes, God can redeem! If I can lay down My life of My own free will and take it up again (freely), I can certainly take up the lives of any I choose and take them to Myself."

¹⁴⁸ Cf. Taken from a message given on the 31st March 1995 which referring to Deuteronomy 21 shows that the blood of the innocent must be covered sacrificially. For the children only Christ's Blood is sufficient. (See Appendix I page 180 for full message)

R. 'You must banish all shedding of innocent blood from among you, if you mean to do what is right in the eyes of Yahweh.'

¹⁴⁹ Taken from a message given on the 24th September 1996. Feast of Our Lady of Ransom. (See inside front cover for the full message).

Jesus. "These souls have been ransomed from the forces of evil by My Precious Blood - Blood for blood! Let the Church offer My Perfect Sacrifice to the Father in ransom for these souls and you will see many more captives set free from the clutches of the enemy in their parents, and so many others who have their hands dipped in the blood of the innocent lambs - the aborted children. England - abortion centre of the world - do penance!"

¹⁵⁰ Cf. Taken from a message given on the 31st March 1995 (See Appendix I page 180 for full message):

Jesus. "Ask the Church and the theologians: "Is there anything wanting in my Perfect Sacrifice? Would the All Just Judge, judge these innocent slain lambs guilty of any actual sin?" [Patricia. No sin can enter heaven; therefore they must be washed in the Blood of Jesus.]"

Jesus Christ.”

R. ‘...These things you did and I was silent’. He first came in the order of divine providence to teach men by gentle persuasion; but when he comes again they will, whether they wish it or not, be subjected to his kingship.’

Jesus. “In these gentle Messages of Mercy I have tried to teach the Bishops, Priests and laity by gentle persuasion, but believe Me, in this outrage of abortion, you will be subjected to My Kingship, not the kingship of the devil.

You will not endure the day of My coming and those who have turned on helpless children, made money through human sacrifice, or stood silent and uncomplaining, you will not stand when I appear and ‘sit like a refiner’s fire and purifier.’ (Patricia. Our Lord was quoting from the same reading.)

I will judge the living and the dead. Will I judge the little slaughtered children guilty of any sin? Even original sin is not their own sin. I have washed them clean of this original stain in My Precious Blood.

I will judge those who murdered the innocent ones. I will judge the indifferent and those who stood by silently and did not come to their defence. I will judge the legislators with their own judgement, and the proof of their guilt will be in their own handwriting on the documents that sent the children to their deaths. I will judge the abortionists, doctors and medical staff, by the innocent blood they have on their hands. My judgement will be just. I will judge those Cardinals, Bishops and Priests who would not listen to the call of mercy and give these little ones a home to live in; who would not lift a finger to ease the burden on poor weak sinners.

I will judge in justice those who would not seek out the lost ones and bring them home to the truth by claiming the children; so that the whole world can hear their voice in the Universal Church as they speak in every language. Their witness to the truth must be seen and heard world-wide, so I may ‘receive praise on the lips of these children and babes’!

In the New Testament Divine Mercy is shown in all its splendour in Christ’s Sacrifice on the Cross and in the dispensation of the fruits of the Paschal mystery through the Church. In man’s justification in Christ he is asked to act justly first by loving God and keeping his Divine Law and secondly by loving his neighbour as himself. Jesus sternly warns that there is a just punishment for those who do not act justly: “In truth I tell you, in so far as you neglected to do this to one of the least of these you neglected to do it to me. And they will go away to eternal punishment and the upright to eternal life.” (Mt 25:45,46)

The claiming of the children killed before birth will show forth God’s wonderful Mercy for both victim and perpetrator in a way only God could conceive. This can be seen from the message given on the 4th August 1999(ii) at Nazareth House:

Jesus. “.... Such a radical yet simple solution could only have been conceived in the Heart of your God. It is the plan of Salvation! The little no less than the great, but especially the little child. Who could resist such beauty, the beauty of a little babe with all its potential. Called – yes, called to perfection and to

glory (“Jesus called a little child unto Him” Matt 18:2). And I do call them, each one by name. Their crown is My Mercy, their robe innocence, and their destiny glory. There is more.

I call to their poor parents to come and be reconciled, to put on a new robe of innocence, to strive to reach perfection so one day they may embrace their children in Heaven. There is more.

I call to those who have had a hand in any way in their slaughter, to repent, do penance, be reconciled, accept My Mercy. Do not die with the blood of the innocent on your hands. This crime is terrible, beyond belief, you know not what you do. This is holy ground. If you die unrepentant, you will be shown the full extent of this sin. Run to My Mercy - Run to My Mercy! (Government officials, medical people, legislators, people who work in areas of population control etc.)

You hear this rain? (Patricia. There was a heavy downpour outside) If every country were to experience such rain for months, it would not wash away the blood you have spilt throughout the world. There is only one way such guilt can be washed away and that is for you to take full advantage of, My Perfect Sacrifice upon the Cross.”

When people do respond to God’s Mercy they are called to live by the truth and to follow the way of Christ’s Divine Innocence.¹⁵¹ However, God does not coerce anyone, the claiming and Novitiate of the Holy Family are potential.¹⁵² The inspiration repeatedly warns of punishment on a global scale both for the Church and her ministers and the people because of the sheer enormity of the sin of abortion and all sins against the innocent unless people repent and do penance.¹⁵³ Reparation is

¹⁵¹ A message given on the 25th October 2002(ii). Maynooth College, Ireland:

Jesus. “Divine Mercy calls to Divine Innocence!”

¹⁵² A message given on the 28TH October 1998 during a visit to the Blessed Sacrament:

Jesus. “The Novitiate of the Holy Family is potential – the claiming is potential!”

¹⁵³ Cf. Message given on the 29th May 1998 in Rome.

Patricia. “As I knelt before the Crucifix, I saw Our Lord breathing heavily in a laboured way. Our Lord said:”

Jesus. “Why must I punish the world and My Church when I offer such Mercy? How can I not answer the cries of millions of helpless children crying out from their mother’s womb? I am God, I wish to save, I do not want ‘holocaust and victim! Mercy flows from My pierced side! I stay the Father’s Justice but for how long, how long? Church men will not go unpunished for their neglect of this Message of Mercy and Reconciliation!”

Patricia. “Our Lord’s outstretched arm seemed to hold back a terrible weight of wrath that is crushing Him. I do not know how He can hold it back much longer. His Sacred Head is bleeding and sweating. He is so compassionate and loving if only the Church authorities would listen.”

Jesus. “Men give Me no choice but to release this great burden. The weight of your iniquity will rain down upon your own heads! Send My messages to the Holy Father!”

Footnote continued on next page

necessary to mitigate the retribution and to stay the hand of justice. The Church herself teaches that ‘Every offence committed against justice and truth entails the duty of reparation, even if its author has been forgiven. When it is impossible publicly to make reparation for a wrong, it must be made secretly.’¹⁵⁴ The inspiration repeatedly calls for reparation to be carried out in the Church and publicly.¹⁵⁵ Our Lord shows that reparation is the preparation for grace. It shows God that we are open to his Mercy and Love. The greatest act of reparation is Christ’s Sacrifice on the Cross and our participation in the Mass unites us to it. Amendment of life and keeping the Commandments and teachings of the Church in a spirit of reparation shows God our true contrition.

The inspiration shows that Divine Love is at the heart of all God’s initiatives and the claiming of the children shows this most eloquently. The children have been specially chosen to show the depths of God’s Love to the whole world. In a message given on 16th September 2001¹⁵⁶ Our Lord said:

Jesus. “And I mean to make the children killed in their innocence the greatest evidence of My inexhaustible Love!”

How this is so is explained by Our Lord in an earlier message given on the 4th October 1999¹⁵⁷:

Jesus. “Love is the way, a gratuitous gift of love. The premise of their justification must begin in Divine Love, my love for my (martyr) companions. I created them in love, it is Me you attack when you attack them and it is a direct attack on Me. You crucify Me anew! For your sakes, I cover their blood, though you deserve it not!

Grace for the children freely given in love, grace for the parents and perpetrators freely given, accepted or rejected. The children are like sponges soaking up love. Their capacity for love is infinite. You are all created in love for love. The premise for their justification is my love for them, which they do not reject!”

The visible sign of the claiming is necessary for all to see and for all to know of God’s mercy and love.¹⁵⁸ The claiming is the manifestation of the children’s martyr witness

Patricia. “My dearest Jesus, may I humbly say we do not know if they even reach him.”

Jesus. “Leave that to Me! Do your duty! Thank you My children for your fidelity.”

¹⁵⁴ Catechism of the Catholic Church n. 2487.

¹⁵⁵ Taken from a message given on the 29th September 1998. Feast of the Archangels. St. Raphael’s Church, Surbiton. (See Appendix I page 182 for full message)

Our Lady. “...My children, your reparation and your fidelity moves forward the cause of the children killed before birth. Call others to make reparation. The blood of millions of innocent victims of the sin of abortion, and many other innocent victims, soaks the earth. Every country is guilty and the governments of the world have their hands dipped in innocent blood. The Church authority should be calling the people to do penance and loving creative reparation...”

¹⁵⁶ See Appendix I page 204 for full message.

¹⁵⁷ See Appendix I page 183 for full message.

¹⁵⁸ i) Cf. Taken from a message given on the 1st July 2002(ii).

to God's Mercy, Love and Justice. In a message given on the 7th July 1999¹⁵⁹ Our Lord speaking to the Church authorities said:

Jesus. "Ratify My choice of the weak! Allow them to witness to My Mercy, Love and Justice! I have chosen them in their extreme weakness and I have made them strong in bearing witness to Me their Saviour and to the Father's Love. Raise them in the spirit in the Church and you yourselves will witness a new Pentecost!"

This witness proclaims in a powerful way St. Paul's words 'Where sin abounds grace abounds all the more.' Just as the merits of the early Christian martyrs were responsible for bringing Christianity to the Roman Empire and throughout the world we can expect through this great moment in history – the birth of millions of virgin martyrs in the Church, a great outpouring of grace leading to many conversions. This in itself will no doubt be a powerful demonstration of God's Love in action.

The Claiming and the Holy Trinity

In the Holy Trinity the Son is the Glory of the Father, and the Holy Spirit who proceeds from both, glorifies the Father and the Son. All creation glorifies God through the Son by acknowledging His transcendent Goodness. We glorify God most when we acknowledge and praise Him for the redemptive mission of the Son, Jesus Christ. The Holy Spirit helps us to partake in Christ's Priestly offering to His Father. The Spirit comes unceasingly into the world (CCC n. 732) to restore in us the divine likeness. Can we say categorically that the Holy Spirit does not restore the divine likeness in these children? Surely they are not excluded from God's love and the action of the Holy Spirit.

God the Father is their Heavenly Father and wills their salvation. God the Son died to save them. God the Holy Spirit is their Advocate and Comforter and the Holy Trinity gave them life and holds them in being – the relationship between the children and God is a Trinitarian relationship of love!¹⁶⁰ By the Church raising these children to the Altar, glory is given to the Holy Trinity; God's Divine Mercy, Love and Justice are acknowledged and glorified, and the power of Christ's Victory on the Cross is universally proclaimed. It shows that Christ 'has put all things under his feet' (Heb 2:8). It is the Father's will that all mankind become members of Christ and share in his glory by being 'conformed by adoptive filiation to His image as God's Son in glory.'¹⁶¹

In a message given on the 28th October 2000 at Maryvale Institute, Birmingham Our Lord said:

Jesus. "How can I have love for the children without love and mercy for the perpetrators? Yet, justice must be done and seen to be done for the children and perpetrators. How will they hear of My mercy if no one tells them and proclaims the Message My Divine Innocence universally to the nations? (Rom 10:14)" [Patricia. God wants all men to be saved.]

ii) Cf. See also message given on the 13th March 1999 Appendix I page 184 on God's Love.

¹⁵⁹ Cf. See Appendix I page 185 for full message.

¹⁶⁰ Cf. See message given on the 13th September 2001(ii). Feast of St. John Chrysostom. Nazareth House in Appendix I page 186.

¹⁶¹ See Appendix II. Jobert, Philippe Fr. Theological Clarifications on the Inspiration of Divine Innocence. Paper titled 'Holy Innocents in our times', page 229.

Jesus. “This is the age when innocence needs proclaiming. The children are not guilty before the Supreme Judge. They are too little to accuse so I have chosen them to excuse. These babies have no arms to welcome them but their Mother, the Church – Enfold them in My Love – ‘not your love for Me but My Love for you’.

This universal crime requires a universal vehicle of reconciliation, pardon and peace. These children are the bright stars of the new morning of My Divine Innocence – is it not fitting that innocent children should proclaim this good news?

The Father has not abandoned them, the Son has redeemed them, the Spirit has visited them and the Father’s Will will be done in their regard.”

Patricia. “Lord, why did you choose the children?”

Jesus. “It is appropriate, and I choose ‘what the world considers contemptible’. The children proclaim the remedy – the Novitiate of the Holy Family of which they are fully part. (In the Communion of Saints)

The claiming would show forth to the whole world the glory of the children in heaven and makes visible their mission through Christ and the Holy Spirit in the Church, according to the Father’s Will. Through the action of the Church it shows the glory and honour of Christ’s Victory on the Cross over all sin and death so that all men might be saved and come to the knowledge of the truth. (C.f. 1Tim 2:4). ‘He who honours the Son honours the one who sent him,’ God the Father. (Jn 5:23). Because of the confirmation of such a vast number of new martyr saints from every nation world wide the claiming will glorify the Holy Trinity in a magnificent way.

Children killed before birth and the New Covenant

The children killed before birth are fully part of the New Covenant won for all of us through the Blood of Christ. This Covenant is not exclusive. This inheritance which is imperishable, undefiled, and unfading, [has been] kept in heaven for [them]’ (1 Peter 1:4) also. At their deaths the children come before ‘Jesus, the mediator who brings a new covenant and a blood for purification which pleads more insistently than Abel’s.’ (Heb 12:24) The inspiration shows that in their deaths the children witness to both the Old and New Covenants. Not to claim the children and proclaim their true status as martyr saints in the Church confines them, in the eyes of many, to the Old Covenant without the benefit of Christ’s saving Blood. In a message given on the 18th April 1999(i) during Mass at the words of the Eucharistic Prayer and the raising of the Chalice, “The Blood of the new and everlasting covenant”, Our Lord asked:

Jesus. “Is this Covenant not also for the little slaughtered ones?”

Speaking of the New Covenant Father Jobert states:

‘This New Covenant in Christ’s Blood is continued until the end of the world by the Holy Eucharist which perpetuates and actualizes it everyday. Since His visible presence on earth ended with his Ascension, Christ now gives His sacramental Body and Blood to the Church as a source of divine life. In the

Eucharistic communion, the New Covenant is fulfilled in each of the faithful who is united with Christ by it.....

Since Our Lord said that those who are last on earth would be the first in heaven, we may consider the children killed by abortion to have their place at the highest level of participation in the New Covenant. They are perfectly conformed to Christ's Crucified Innocence by their crucified innocence; being the most helpless; the most despised; the most forgotten; the least among all men. God's Mercy is everything in them and reigns perfectly: in their martyrdom they reach the summit of the Novitiate of the Holy Family and they are the preferred children of Mary and Joseph since they are completely identified with Jesus.

God is the Prime Lover in the Covenant, the first effect of the Covenant is preventive grace: In our first parents, in the Immaculate Conception, in the martyrdom of unborn children.

The theory of limbo forgets and neglects the Covenant. Through abortion the devil tries to undermine the Covenant.'

(See Appendix II page 234)

It is when one looks at the Covenant in relation to the children one can see how different areas of theology are linked to each other ie. Our Blessed Lady and the Mother Church, the Claiming which shows that the children are part of the family of mankind and members of the Holy Family within the Church, and the need for all people to live the Novitiate of the Holy Family so as to become fitting members of the original Catholic Christian Family.

Children killed before birth and Christ's mission

Revelation reveals that all persons have been predestined to be conformed to the image of the Son of God (C.f. Rom 8:29). In the Gospel Jesus Himself told us to take up our cross daily and follow him (C.f. Mk 10:21), we are to be so conformed to Christ that He lives in us and we live in him (C.f. Jn 15:4). St. Paul also tells us that if we have died with [Christ] we shall also live with him (Rom 6:8). We can see from the inspiration that the children killed before birth are in many ways conformed to Christ and this is clearly shown in their deaths.

Like Christ the children have committed no actual sin and are innocent victims of other people's sins. Christ 'came to his own, but his own received him not' (Jn 1:11); the children came to their own parents and nations and those parents and nations did not receive them or welcome them. Jesus had no where to lay his head (Mt 8:20); the children cannot even lay their heads safely in their mother's womb which should be a place of sanctuary for them. In a message given on the 31st June 1998¹⁶² at Nazareth House Our Lord said:

Jesus. "How much will I require the blood of those who enter the womb of a mother and destroys the child sleeping in the temple! You are the temples of the Holy Spirit."

¹⁶² Cf. See Appendix I page 188 for full message.

Christ was unjustly condemned to death through false witnesses; the children are also condemned to death on the testimony of falsehoods put forward to justify their deaths, such as the denial of their personhood.

On the 1st April 1998¹⁶³ at Nazareth House Our Lord referred to St. Mark's Gospel 14: 57:

R. "Some stood up and submitted false evidence against Jesus."

Patricia. "As I read this, Our Lord gave the following message."

Jesus. "The aborted children are conformed to my likeness in this also. False witnesses rise up against them as they did against Me but Justice will be done. I will not abandon or forsake these helpless babes. I shall remember those who neglected their Cause or stood in the way of Justice and the offer of My Mercy. Must you wait until the Heavens rage against you [Patricia. I saw fire raining down from heaven], or will you accept the hand of Mercy and Compassion?"

Christ though innocent was put to death, the commandment 'Thou shall not kill' was broken, the children also innocent, die because this commandment is broken. In their deaths the children silently witness to Christ who is 'the Way the Truth and the Life (Jn 14:6) and to the truth of the right to life that the Creator has given to the children. Like Christ the children have suffered for the truth and in this suffering they are conformed to and united to Christ. Taken from a message given on the 3rd May 2001¹⁶⁴ on the Feast of the Apostles St. Philip and James Our Lord said:

Jesus. "...I unite the suffering of all in every age to My perfect Offering to the Father on the Cross and humanity's suffering serves as reparation for the guilty, a purification and sanctification for those who suffer, and in My Love all is turned into creative loving reparation (Patricia. It all becomes perfect in Christ). By your God becoming man, I am forever united to your humanity. I took your sufferings upon Myself and from the first moments of My life in this world I was subject to suffering, misunderstanding and persecution. I am intimately acquainted with the suffering of the innocent."

Children killed before birth and the Holy Spirit

In St. John's Gospel we are told 'For as the Father raises the dead and gives them life, so also the Son gives life to whom he will' (Jn 5:21). Through the co-operation of the Mother Church it can be shown that Christ gives these children life in his Church. The Holy Spirit is the Lord the Giver of Life, the Sanctifier and Advocate who proceeds from the Father and Son.¹⁶⁵ The children's baptism of blood witnesses to the Lord the Giver of Life the Holy Spirit, their Advocate.¹⁶⁶ The children have been 'consecrated

¹⁶³ Cf. See Appendix I page 189 for full message.

¹⁶⁴ Cf. See Appendix I page 168 for full message.

¹⁶⁵ The Nicene Creed.

¹⁶⁶ Cf. Taken from a message given on the 21st May 2002 (See Appendix I page 189 for full message)

Patricia. "After Confession Our Lord referred to some of the words of the absolution:"

R. 'God has sent the Holy Spirit among us for the forgiveness of sins'.

Jesus. "Do you think your God would not send the Holy Spirit among the slaughtered children

Footnote continued on next page

in the truth.’¹⁶⁷ The gifts of the Spirit build up the Church in a good and orderly way, contributing to the harmony and order of the body of Christ, but we need to be careful not to stifle the workings of the Spirit. (Thess. 5:19). The Spirit is supremely free, and blows where He wills (Jn 1:8).¹⁶⁸ He is the children’s Sanctifier and Advocate. The Spirit in the Church bears witness to the risen Christ, and he does this mainly through the human witness of members of the community he creates and fills. The Holy Spirit witnesses in the children but at present it is a silent witness, the Church is being asked to give this witness a voice for all to hear.¹⁶⁹

The claiming would be a public and universal statement declaring that the Spirit of the Father and the Son has come to these children, whom God has created. He has chosen them, the weakest of the weak, to bear witness universally in and through the Church to the risen Christ and to his power in human weakness (C.f. 1Cor 1:27). In the inspiration of Divine Innocence Our Lord asks the Church to invoke the Spirit on the children so that they can begin their life and mission in the Church. Just as the Bishop

to deal with original sin and wash them clean in the Blood of the Lamb, those who witness to the Word with their lives?”

¹⁶⁷ Cf. Message given on the 6th January 2004. Feast of the Epiphany of the Lord.

Patricia. “During Evening Prayer of the Divine Office for the feast day my attention was drawn to the Scripture Reading taken from St. Paul’s Letter to Titus:”

R. “When the kindness and love of God Our Saviour appeared, he saved us. It was not because of any good works that we ourselves had done but because of his own mercy that he saved us through the washing by which the Holy Spirit gives us new birth and new life.’

Patricia. “Lord, how can we prove that the children put to death before birth have received the washing by which the Holy Spirit gives them new birth and life?”

Jesus. “Why would they not receive the Spirit, they witness to the Spirit of Truth. They are born of God, ‘what is born of the Spirit is spirit’ (Jn 3:6). They witness to the Light that enlightens all men. They are consecrated in the Truth. I do not want anyone to perish (2 Peter). I came that you and all mankind might have life and have it to the full. Limbo is not life to the full, it is life on the fringe! ‘Suffer the little children to come unto me for to such as these belongs the Kingdom of heaven’.(Mat 19:14) How can millions of innocent victims of other people’s sins, helpless babes, created in the image of their God, be excluded from the Kingdom through no fault of their own? I ask again, why would I send them into eternity with the stain of original sin? What of original justice? What of Mercy and Divine love?”

¹⁶⁸ Cf. Taken from a message dated 12th April 1996 (See Appendix I page 190 for full message)

Jesus. “In the Spirit, they [the children] are raised to life! The Spirit blows where it wills! Do you dictate to the Spirit?”

¹⁶⁹ i). Cf. Taken from a message given on the 8th August 2001(ii). Feast of St. Dominic.(See Appendix I page 191 for full message)

Jesus. “By not claiming the children, you do not allow the Holy Spirit to speak through their prophetic witness in this pentecost of Divine Love! (‘I believe in the Holy Spirit, the Lord the Giver of life, who proceeds from the Father and the Son, with the Father and the Son He is worshipped and glorified’. I believe in one Holy Catholic Church..., one Baptism for the forgiveness of sins, the resurrection of the dead and life everlasting, Amen’)”

ii) Cf. See Message given on the 31st March 1996 in Appendix I page 192.

invokes the Spirit on the candidates for Confirmation, in the claiming the Church by invoking the Spirit on the children¹⁷⁰ would be confirming their baptism (of martyrdom) and facilitating their mission in the Church to actively witness to the truth.¹⁷¹ The inspiration shows that by the Holy Father and the Church invoking Holy Spirit on the children it would bring about a new Pentecost.¹⁷²

The Church and God's Plan of Salvation

In the vision of Pope John XXIII, Vatican II strove to show a more open and positive understanding of God's universal salvific will; to reach out to all peoples everywhere with the Gospel message 'so that by hearing the message of salvation the whole world may believe, by believing it may hope and by hoping it may love.' (DV; Prologue) Pope John Paul II's pontificate continued this missionary zeal and he has encouraged the Church's ministers and indeed all the faithful to "put out into the deep" for a great catch of souls. (Lk 5:4)¹⁷³.

Showing his personal concern regarding the theological need for a deeper understanding of the eternal fate of 'Children who die without Baptism', Pope John Paul II on the 7th October 2004 asked the International Theological Commission to look into the, 'Nagging Question,'¹⁷⁴ of children who die without Baptism. When the

¹⁷⁰ Cf. Message given on the 1st January 1994. Solemnity of the Mother of God.

Patricia. "Our Lord spoke of the souls of the aborted children to the Holy Father:"

Jesus. "My son invoke the Holy Spirit upon these slain lambs and give them life and flesh in the Church. [For all to see] Most Holy Father do you believe I will not send you the Spirit should you, the successor of Peter, invoke the Holy Spirit in my name? Ask and you will receive. A world-wide proclamation is required and the souls of the aborted children will arise like a great army to strike terror into their persecutors!"

¹⁷¹ Cf. In a message given on the 21st June 2000 Our Lord was asked how the children are anointed with sacred chrism (as the candidates for baptism and confirmation are):

Jesus. "There is no chrism more sacred than My Blood! I am their Priest, Prophet and King! Love precedes the law - supersedes the law - accompanies the law and is its end! I love the children slaughtered before birth. Love brushes aside all argument! (Against those who argue that the Church cannot claim the children killed before birth!)"

¹⁷² Cf. Message given on the 3rd June 2001(iii). Pentecost Sunday.

Jesus. "The simple answer to abortion is the claiming and catechesis, then you will experience the great outpouring of the Holy Spirit – a Pentecost suitable for the needs of this sinful age! I do not want to terrify humanity into submission but offer the invitation of Love – yet justice will be done! The claiming is Justice done and Mercy offered! The Novitiate of the Holy Family is Pentecost in everyday action!"

¹⁷³ John Paul II. Apostolic Letter, *Novo Millennio Ineunt*. (At the beginning of the New Millennium). CTS Publications, London, 2001, n.1. See also message given on the 9th February 1998 in Appendix I page 217.

¹⁷⁴ John Paul II's request to the International Theological Commission an institution of the Holy See headed by the prefect of the Congregation for the Doctrine of the Faith to look into the Matter of Children who Die Without Baptism: A Nagging Question. 7th Oct. 2004, Reported by: Zenit News Services The World Seen from Rome, Date:7th Oct 2004 (Code: ZEO4100703) (Zenit.org)

Pope received the participants in the plenary assembly of the International Theological Commission, whose purpose is to examine important doctrinal questions, he said the question of the eternal fate of children who die before Baptism is not simply an isolated theological problem, “Many other fundamental topics are closely related to it: the universal salvific will of God; the unique and universal mediation of Jesus Christ; the role of the Church, the universal sacrament of salvation; the theology of the sacraments; the meaning of the doctrine on original sin.”¹⁷⁵ Speaking to the consulters the Holy Father goes on to say; “It corresponds to you to scrutinise the nexus among all these mysteries to offer a theological synthesis that might serve as an aid for a more consistent and enlightened pastoral practice”.¹⁷⁶

We understand that through the Church God’s plan of salvation is gradually realized as all creation is finally reconciled to Him. It is part of the final period of world history, which began with the birth of Christ, proceeds with the pilgrim journey of the Church, and will be consummated with the Second Coming of Christ. By claiming these children for Christ the Church it will realise part of God’s Plan of Salvation.¹⁷⁷ It proclaims to the world and particularly to their parents that ‘[n]othing is definitively lost.’ (EV n. 99) The parents are given the hope of being united with their child in the communion of Saints through the Church here in this world and at last in heaven. “Man is called to a fullness of life which far exceeds the dimensions of his earthly existence, because it consists in sharing the very life of God.” (EV n. 2) The children’s short lives are enlightened by the promise of eternal life and renewed by the gift of divine life, which reaches its full realization in eternity (cf. Jn 3:15; 6:4), that “new and eternal life” which consists in communion with the Father, to which every person is freely called by the Son, by the power of the Sanctifying Spirit.

The Church and her ministers have the responsibility to ‘seek out the lost’ and to ‘bring back the stray’ as part of God’s Plan of Salvation. Therefore they cannot be complacent with the spiritual welfare of souls. It is not good enough to do nothing when the eternal fate of millions of souls could be at stake. The following message given on 27th July 2001 helps to convey this seriousness.

Patricia. “On reading again the message given on Christmas Eve 1996 when I attended Mass in the London Oratory, I said to Our Lord that the Church keeps giving this baby back to me and by putting the message of Divine Innocence and the development of the theology in the claiming of the children killed before birth as companion martyrs of the first Holy Innocents down to merely a private opinion, Our Lord replied:”

Jesus. “They are like irresponsible fathers who refuse to acknowledge the child as their own or if they acknowledge it, will not own up to their duty. In this case the child is Me and with Me come an army of new Holy Innocents. Divine Innocence has been laid at the door of St. Peter’s. Who shuts Me and My Divine Innocence out?”

¹⁷⁵ Ibid.

¹⁷⁶ Ibid.

¹⁷⁷ See Theological Clarifications of Fr. Jobert, ‘Duty of the Church regarding aborted children’ Appendix II page 253.

Patricia. “Lord, X says it is only to do with my private conscience!”

Jesus. “He and others will have millions on their conscience, who could have been called and recalled to the truth that comes from God. They will also have their hands dipped in the blood of innocent children by default and neglect of this issue. They [Bishops, Priests and others] will try to use the excuse “I was not there, I did not kill the children; they are not my children”. I will say to them “You are there and you did nothing, while you knew they were being slaughtered day after day in their millions, and you walked by on the other side of the road”.

You did not do the reparation I asked you for! You did not assist in establishing the truth in this Message! Some of you actually tried to kill it. All the while souls were being lost!

I will say “They are My children, My sheep and lambs (children, parents and perpetrators) and I will ask for an account from the shepherds!

They will protest and say “The problem was too big, we did not know what to do”. I will answer “I gave you the perfect solution founded on the Truth flowing from the Paschal Mystery. Founded on Revelation, Tradition, the Fathers, Conciliar documents, writings of the Saints, but you refused to look at the evidence and you closed your eyes to the slaughter!”

Children killed before birth and Christ’s Prophetic, Priestly and Kingly roles

Jesus Christ who is the fullness of Revelation and sole mediator between God and man has won the redemption of all God’s People, including the children killed before birth. It is therefore only in Christ that all find their true meaning. There can be nothing wanting in Christ’s perfect Sacrifice on the Cross with regard to the salvation of these children¹⁷⁸ and He is ‘the final event towards which all the events of salvation history converge.’¹⁷⁹ Christ’s mission in the world continues as a joint mission with the Holy Spirit. (C.f. CCC. ns. 689, 690, 727) The inspiration shows that the children are fully included in Christ’s saving victory, and share in Christ’s Prophet, Priestly and Kingly roles in the Church and in the world.¹⁸⁰

As Prophet, Jesus communicates the Good News of salvation to the world. By the children sharing in this prophetic role they witness to truth and righteousness, to the power of Christ’s Victory over all sin and death. The claiming facilitates this witness and gives it voice in the world. Not to claim the children in effect ignores this

¹⁷⁸ Cf. In a message given on the 11th June 1998(ii) Jesus asked the question, “Is there something wanting in my perfect Sacrifice on the Cross?” In a later message given on the 23rd December 2001 Our Lord said: “My Sacrifice is all encompassing, not selective!”

¹⁷⁹ Congregation for the Clergy. General Directory for Catechesis, (hereafter GDC). CTS Publications, London, 1997. n. 40.

¹⁸⁰ Cf. Taken from a message given on the 28th October 2000.

Jesus. “Proclamation instead of procrastination! This gory spectacle of the aborted infants needs to be turned to glory to show that God brings good out of evil – allow the children to take up their prophetic, priestly and kingly roles in the Church!”

prophetic witness. On the Feast of the Birthday of St. John the Baptist Our Lord referred to the Scripture Reading of Morning Prayer of the Divine Office which was taken from Malachi 4:5-6:

R. ‘Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and smite the land with a curse.’

Jesus. The Church authorities and the people act as if Elijah and St. John the Baptist’s role is dead. It is given again in the prophetic role of the children killed before birth, ‘before the terrible day of the Lord’ to turn the hearts of fathers and mothers to their children, ‘lest I come and smite every land’ where the blood of those innocent lambs has been spilt!

Referring to Revelations 1:6, 5:10, 20:6 Father Jobert explains in his paper *Kings, Priests, Prophets - aborted children's participation in Christ's threefold office*. (See Appendix II p. 239):

‘Through their witness, given by their blood, unborn children killed before birth are prophets. The Divine Word Crucified is speaking through them, through their crucified innocence, uttering a witness to Truth. Being united to Christ, the Divine Truth, by their blood, they are precursors of the future manifestation of Christ's glory. Everybody, having truth written in their soul "Thou shall not kill", is able to hear and understand their witness against evil and for righteousness.’

As Priest, Christ mediates between God and man. He accepted suffering and death, and offered himself on the Cross as a sacrifice for sinners. As God He gives gifts to men (cf. Eph 4:8) and the grace of sanctification through His Spirit (cf. 1Cor 12:11). Through the Mass He continues to offer His perfect sacrifice to the Father in the Church through His priests, to draw down God’s mercy on sinners. Sharing in this priestly office, the children’s suffering helps to ‘make up what is lacking in the body of Christ’ (Col 1:24) and they are enfolded in Christ’s perfect sacrifice (cf. 2 Cor 1:5).¹⁸¹ The children share in Christ’s priestly mediation for all sinners and their innocent suffering united to Christ makes reparation especially for those responsible for their deaths. The claiming will help each nation to recognise the children’s intercession for their own peoples.¹⁸²

As King, Christ establishes his kingdom and builds it up through the Church. Freed from original sin and sanctified by God’s Love through the Blood of Jesus, the children share in this royal power and through Christ, with him and in him, help to build up His kingdom. Again, Father Jobert in the same paper explains:

¹⁸¹ See Lumen Gentium, n. 10: Speaking of ‘The People of God’ it states: ‘Therefore all the disciples of Christ, persevering in prayer and praising God, should present themselves as a living sacrifice, holy and pleasing to God.’ Through the claiming the children are seen to fulfil this requirement.

¹⁸² Cf. Taken from a message given on the 22nd December 1993. (See Appendix I page 135 for full message)

Jesus. “These children, when claimed world-wide will be a signal to all the nations of the Church - the One Ark of Salvation. Many conversions will take place as the children of many nations intercede on behalf of their peoples.”

‘The royal power consists in a dominion of people uniting their work for the achievement of the common good. Through the acceptance of their martyrdom and of God's gratuitous Love, the children are freed from original sin and from all sins, free of the persecution from those who kill them, free of all obstacles to their desire for eternal life and to their will to serve God only, free of every human power: absolute freedom. Moreover, being united by charity to Christ the King, they share in His royal power over all men. Being submitted to His Will of salvation for all men, their will is united with His Will, to achieve this salvation with the co-operation of their prayer. Having reached the end by the highest act of charity, martyrdom, they will judge all men with Christ and with the Apostles to whom Christ promised thrones of judgement.’

The Claiming and Sacred Scripture

‘Sacred Scripture is the speech of God as it is put down in writing under the breath of the Holy Spirit’. ((DV 9) The Church ‘constantly finds her nourishment and her strength’ (CCC n. 104) in Sacred Scripture. The claiming has positive support throughout Sacred Scripture, the children’s cause is in fact founded on the authority of Sacred Scripture and Tradition. The charism contains numerous references to both the Old and New Testaments shedding light on many theological themes. Our Lord refers to various passages of sacred Scripture showing how they are relevant in regard to the fate of the children. Different passages of both Old and New Testaments come to life with regard to the life and death of the children eg. Ezekiel 37 and the dry bones passage, Deuteronomy 21 the unidentified murderer, Jeremiah 11;18-20, 19:4, 20:17, the Psalms eg. 27:10, the Beatitudes Mt 5:2-10, Revelations 7 the white robed army, etc. An example of how Our Lord relates the children with parts of Scripture is shown in a message given on the 13th March 1993 Saturday Week 3 of Lent. Here Our Lord refers to the first reading from the Divine Office of Readings taken from Exodus 40:16-38 where God draws the people out of the desert of evil and sin.

R. ‘Moses erected the tabernacle. [.....] And he took the testimony and put it into the ark,....’

Jesus. “I desire to take their testimony to the truths and teachings of the Church and the testimony of their lives to the Commandment, ‘Thou shall not kill’ and put this testimony of theirs into the one ark of salvation, and from the mercy seat of My Love for these souls, to extend still greater mercy to the souls of their parents and others who kill the helpless victims of this diabolical evil (abortion).”

R. ‘.....and put the poles on the ark, and set the mercy seat above on the ark; and he brought the ark into the tabernacle, [.....] Then the cloud covered the tent of meeting and the Glory of the Lord filled the tabernacle.’

Jesus. “This is the figure, the Ark of Salvation, which I wish to be the reality.”

Patricia. “I was shown that Exodus 40:22-35 is symbolic of the Holy Sacrifice of the Mass whereby the Sacrifice of Christ’s Body and Blood is the acceptable and perfect offering – the Lamb of God for the sin offering.”

Jesus. “These children cannot be justified without this perfect offering – unless they are washed in My Blood. Then in the cloud that I cover them with the glory of the Lord, will fill the tabernacle of their souls.

The fire of Divine Love has chosen them. They have been hidden in the cloud of My presence and will be glorified in the fire of My Divine Love in this night of evil and sin. In this cloud they were all baptised! (Patricia. Through their martyrdom in Christ’s Blood)

Show this to the Church and theologians!”

Scripture offers fundamental evidence for the salvation of the children. When asked in a message given on the 16th February 2001 at Nazareth House how it can be proved that Our Lord has called the aborted children to Himself, Jesus answered:

Jesus. “Scripture is your proof. ‘And calling to him a child, he put him in the midst of them, and said, “Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven’ (Mat 18:2,3); “Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven” (Mat 19:14).

The Word has spoken. These little children will lead those who have put them to death to the Truth that I AM, to the Saviour of all mankind, to the Church I founded on the Rock of Peter and ‘the gates of Hell will not prevail against her’ (Mat 16:18). These children have lost homes, brothers, sisters, father, mother, children, lands for the sake of My Name and they are rewarded a hundred times over and inherit eternal life (Mat 19:29).”

We find clear evidence throughout the Old and New Testaments showing that God’s relationship with man is one of love. God takes care of all his children, sinner and the innocent alike (c.f. Cain and Abel). The sacredness of life is shown to have its beginning and end in God, in his creative activity: “For God made man in his own image.” (Gen 9:6); “thou didst knit me together in my mother’s womb.’(Ps 139:13) Life which was always in God and which is the “light of men” (Jn 1:4) consists in being begotten of God and sharing in the fullness of his love. We understand that man is precious in God’s sight, his Creator does not forget him; “Can a woman forget her sucking child, that she should have no compassion on the son of her womb? Even these may forget, yet I will not forget you. Behold, I have graven you on the palms of my hands...”(Is 49:15). God does not abandon his people but again and again reminds them that they belong to him. “I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people.” (Jer 32:33) These passages assure us that God has not forgotten these children and is actively seeking to convert the perpetrators, so that in both the children and those who have killed them; God’s love, mercy and justice are shown forth. Sacred Scripture reveals an all-giving God to both victim and sinner.¹⁸³

¹⁸³ Cf. Taken from a message given on the 15th August 1997(ii). Feast of the Assumption of Our Blessed Lady at Nazareth House. (See Appendix I page 193 for full message)

Jesus. “It is fitting that the little victims of abortion and others put to death before birth in direct opposition to the Commandments and the teachings of the Holy Catholic Church, should receive what the perpetrators of this diabolical evil may enjoy if they repent and are reconciled to their God and the laws of God.” (Patricia. Heaven and the Beatific Vision.)

Patricia. “How is it possible for the murderer to receive clemency and mercy and their victims
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In the New Testament Christ reveals an even deeper understanding of the significance of the commandments and the new commandment to love one another. Christ's own supreme saving act of love unfolds in the paschal mystery. Jesus speaks in the Gospels of the rewards to those who keep the commandments and the consequences for those who break them (Mt 5:19). He also makes a conditional promise when he said: "If you wish to enter into life keep the commandments" (Mt 19:17). St. John says, "Whoever keeps his commandments lives in God and God lives in him". (John 3:18-24) By recognising these innocent children as martyrs killed in opposition to the Commandments, this action will proclaim that both natural and divine law have been broken, to those who deny that any wrong doing is taking place. In this way the truth replaces false doctrine and false world views.

Sacred Scripture reveals that the Commandments are present within each person (irrespective of their creed); 'From the beginning, God has implanted in the heart of man the precepts of the natural law. Then he was content to remind him of them. This was the Decalogue.'¹⁸⁴ Proclaiming the children's martyrdom as a witness to the truth of the Decalogue and other truths will touch human hearts world wide. Opposition from individuals, governments, drug companies, medical agencies or pro-abortion groups to the claiming will not be able to silence the truth that comes from God and is proclaimed by His Church from touching the hearts of millions of people of every nation. The Claiming preaches the truth.

In the Gospels, Jesus points to the elevated status of the innocence of children in calling little children to him and telling us that we must be like little children if we wish to enter heaven. (Mk 10:2-16). This passage contains possibly one of the strongest arguments from the Gospel in support of the claiming. It is this innocence and simplicity that Jesus asks all men and women to acquire; the disposition of a child is the requisite of entry into the Kingdom of God. These innocent children already have this disposition to welcome the kingdom.

Jesus' teaching on the Beatitudes is poignant for the aborted children.¹⁸⁵ For example, 'Blessed are the pure in heart: for they shall see God' (Mt 5:8). Having no actual sin

to be rejected and given less?"

Jesus. "Is this the all Just and all-Merciful God that the Old and New Testaments - the Church has taught you to believe in? I wish to give the children more glory and the perpetrators much more mercy, a glorious reunion with their victims in Heaven."

¹⁸⁴ Cf. CCC n. 2070. St. Irenaeus, Adv. Haeres. 4,15,1:PG.

¹⁸⁵ Message given on the 8th April 1996. Rome. Fatima House.

Patricia. "What proof is there that someone has the Beatific Vision, Lord?"

Jesus. "When someone is declared a saint – that is proof that they have the beatific vision. 'What is bound on earth is bound in Heaven.' If the Church proclaims the children saints – that would be proof!"

The Beatitudes:

R. 'Blessed are the pure in heart for they shall see God (the Beatific Vision)'

Jesus. "These innocent children are pure in heart!"

R. 'Blessed are the peacemakers, for they shall be called the children of God.'

Jesus. "The peace these children will bring to a world weary of sin cannot even be imagined;

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the children are innocent. The stain of original sin is contracted and not committed¹⁸⁶ and in their martyrdom they are washed in the Blood of Jesus. 'Blessed are those who are persecuted in the cause of right theirs is the kingdom of heaven' (Mt 5:10). These little ones are persecuted world wide in the cause of right, the right to life. It is through the gift of life that all other goods come to us from God. The beatitude of eternal life is a gratuitous gift of God and does not have to be earned by the children. The Beatitudes 'teach us the final end to which God calls everyone: the Kingdom, the vision of God, participation in the divine nature, eternal life, filiation, [and] rest in God.' (CCC n. 1726)

The inspiration shows that in the light of the Church claiming the children killed before birth and their prophetic and martyr witness through the Church to the world, the Benedictus is particularly relevant both for the children and for those who have been involved in their deaths:

'Blessed be the Lord, the God of Israel!
He has visited his people and redeemed them.
He has raised up for us a mighty saviour....

A saviour who would free us from our foes,
From the hands of all who hate us.....

As for you, little child,
You shall be called a prophet of God, the Most High.
You shall go ahead of the Lord
To prepare his ways before him,....¹⁸⁷

peace to the repentant parents; peace shall rain down from Heaven. But there will be no peace, as I have said before, unless justice is done and seen to be done world-wide for these innocent lambs!

Once they are claimed by their Mother the Church, peace will come to the world. Does My Church disown them – surely not? Then why does she not embrace them? 'Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of Heaven.'

What greater persecution is there than the mass persecution of millions of My children, at the most helpless stage of their lives? All manner of evil is said about these children. It is for My sake that they are persecuted because I am united to your humanity."

¹⁸⁶ Cf. CCC n. 404: Original Sin: 'It is a sin which will be transmitted by propagation to all mankind, that is, by the transmission of a human nature deprived of original holiness and justice. And that is why original sin is called "sin" only in an analogical sense: it is a sin "contracted" and not "committed" - a state and not an act.'; CCC. n. 405: 'Although it is proper to each individual, (Cf. Council of Trent: DS 1513) original sin does not have the character of a personal fault in any of Adam's descendants. It is a deprivation of original holiness and justice, but human nature has not been totally corrupted: it is wounded in the natural powers proper to it, subject to ignorance, suffering and the dominion of death,... Baptism, by imparting the life of Christ's grace, erases original sin and turns a man back toward God'

¹⁸⁷ Cf. Message given on the 24th June 2002. Feast of the Birthday of St. John the Baptist.

Patricia. "Our Lord referred to part of the wording from the second Reading of the Office of readings and taken from the sermons of St. Augustine:"

R. 'John's mother was old and barren while Christ's mother was young and a virgin. John's father was struck dumb for not believing that he would be born. The Virgin Mary believed and conceived Christ in faith.'

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To make known to his people their salvation¹⁸⁸
Through forgiveness of all their sins,
The loving-kindness of the heart of our God
Who visits us like the dawn from on high.¹⁸⁹

Jesus. (Speaking to the Church) "My Bride the Church, be like the Virgin Mary!"

Patricia. "Our Lord also referred to the Scriptural Reading taken from Malachi 4:5-6 for Morning Prayer:"

R. 'Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and smite the land with a curse.'

Jesus. "The Church authority and the people act as if Elijah and St. John the Baptist's role is dead. It is given again in the prophetic role of the children killed before birth, 'before the terrible day of the Lord' to turn the hearts of fathers and mothers to their children (Spoken to the Bishops, Priests and the Holy Father), 'lest I come and smite every land' where the blood of those innocent lambs has been spilt!"

¹⁸⁸ i).Cf. Taken from a message given on the 23rd March 2004(ii). (See Appendix I page 193 for full message.)

Patricia. "Our Lord referred to the Responsory of the First Reading from the Office of Readings."

R. 'I will pour out my Spirit on all mankind. Your sons and daughters shall prophesy; I will pour out my Spirit in those days.'

V. You will be filled with power when the Holy Spirit comes on you, and you will be witnesses for me to the ends of the earth. I will pour out my Spirit in those days.'

Jesus. "Go forth my children in this Spirit and tell the nations of My Divine Innocence!"

Patricia. "Our Lord also referred to parts of the wording in the Second Reading, which was taken from the letters of St. Maximus the Confessor."

R. 'The heralds of the truth and ministers of divine grace, who have explained to us from the beginning right down to our own time each in his own day the saving will of God, say that nothing is so dear and loved by him as when men turn to him with true repentance.'

Jesus. "The children are heralds of the truth and you also – proclaim it!"

ii). Cf. Message given on the 29th October 2002. Nazareth House.

Patricia. "Our Lord referred to the Concluding Prayer for the Morning Prayer of the Divine Office:"

R. 'True Light of the world, Lord Jesus Christ,
As you enlighten all men for their salvation,
give us grace, we pray,
to herald your coming
by preparing the ways of justice and of peace.
Who live and reign with the Father and the Holy Spirit,
God, for ever and ever.'

Jesus. "The claiming is the herald of my coming by preparing the way of justice and of peace; justice for the children and the offer of peace for the perpetrators, to show to the world I AM the true Light of the world who enlightens all men for their salvation!"

¹⁸⁹ Cf. In the revelation of his solution to abortion God is visiting his people and showing his 'loving kindness' for both victim and sinner.

He will give light to those in darkness,¹⁹⁰
Those who dwell in the shadow of death,¹⁹¹
And guide us into the way of peace.’ (Lk 1:76ff)¹⁹²

As prophet and martyr St. John the Baptist went ‘ahead of the Lord to prepare his ways before him’. Now in our own times the children in their prophetic role also prepare the way of the Lord as this message given on the 9th January 2001(ii) shows:

Jesus. “The aborted children witness to My Divine Innocence triumphant over every kind of evil - they are forerunners (like St. John the Baptist) of My coming. Of all humanity, who else could I have chosen to witness to My Divine Innocence? Tell me, who is more fitting, who a better or more perfect choice? The claiming will witness to a fact that God's Divine Innocence is a feast that will feed millions for generation after generation (with graces).”

In their persecution for the truth and God’s word the children have an apocalyptic significance for these times; “When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne; they cried out with a loud voice, “O Sovereign Lord, holy and true, how long before thou wilt judge and avenge our blood on those who dwell on the earth?” (Rev 6:9,10) The aborted children witness to the Word of God, Christ Himself, Divine Revelation transmitted in Scripture and Tradition.

The theological and biblical sense of a name given by God denotes mission and identity as we see with Jesus¹⁹³ and John the Baptist. St. John the Baptist was given a

¹⁹⁰ Cf. Taken from a message given on the 12th February 1997(i). Ash Wednesday. Nazareth House. (See Appendix I page 194 for full message.)

Jesus. “Already I knew the soul of each of these little ones. Their bodies held no secret from me. My eyes saw all their actions, and their life is written in the Book of Life. Every one of their days was decreed before each one came into being. All souls are destined for glory, unless an act of free will refuses My love. I will give them what their conduct deserves. They are innocent of actual sin. They qualify to share in the inheritance of the saints in light. I have delivered them from the dominion of darkness and transferred them to the Kingdom of light. How is it possible that these little ones are not to be considered as reconciled to myself?

Ask the Church theologians what could be more appropriate with regard to the millions of slaughtered children than that the Church give these orphans a home to live in, and to proclaim to the whole world that I have put this terrible evil under my feet. In mercy I have extended the invitation to the perpetrators to come and be reconciled.”

¹⁹¹ This shadow of death was shown as the danger of death which the unwanted child in the womb lives in and the danger of the shadow of eternal death in which unrepentant souls who had wilfully committed abortion lived in. ‘Guide us in the way of peace’ referred to God guiding the souls of aborted children to rest in the peace of Christ. It also referred to the peace that comes to the repentant sinner after confession.

¹⁹² Cf. Taken from message given on the 29th August 1990. Feast of the Beheading of St. John the Baptist. (See Appendix I page 166 for full message)

Jesus. “Do not the aborted by their innocence preach the freedom of heavenly peace? The heavenly peace of being conceived in innocence, born into innocence and live in peace and innocence according to the Holy Laws of the Church, the Commandments and the Gospel.”

¹⁹³ The name ‘Jesus’ from ‘Yeshua’ means “Yahweh is salvation”. Mc Kenzie S.J. Dictionary of the Bible. London: Chapman, 1965.

name even before he was conceived, as was Christ Himself. In the charism of Divine Innocence the children are given the name "Mercy Reigns!".¹⁹⁴ In this name mercy is shown to have been given to the children via their baptism of blood and through their mission in the Church would show forth God's mercy to those responsible for their deaths, an offer of mercy to all peoples and nations of the world if they will only repent.

Scripture shows that innocent blood cries out for justice beginning with the blood of Abel.¹⁹⁵ God asks for an account of innocent blood; "For he who avenges blood is mindful of them; he does not forget the cry of the afflicted" (Ps 9:12). Because abortion is carried out in so many countries and the innocent blood of millions of children has been spilt throughout the world this has serious implications of justice for the rest of mankind. Only Christ's perfect sacrifice can atone for this sin against the children, only His blood can cover this innocent blood.¹⁹⁶ Our Lord in the inspiration has pointed out on many occasions that the Church should not be passive, her apostolic action is needed in this regard.¹⁹⁷ Through the inspiration in a message given on the 1st

¹⁹⁴ Taken from a message given on the 2nd October 1997.

¹⁹⁵ Genesis 4:10: "What have you done? The voice of your brother's blood is crying to me from the ground. And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand."

¹⁹⁶ Cf. Taken from a message given on the 29th September 1997. Feast of the Archangels.

Patricia. "Our Lady is shown over the sanctuary area with many children, angels and saints."

Our Lady. "Thank you, my children, for answering my call to do penance for the terrible sins against the innocent. Look!"

Patricia. "I am being shown a sea of blood and in this sea are the mutilated bodies of millions of aborted children, it is a horrific sight."

Our Lady. "Terrible punishments will fall upon the world. The little slaughtered children have not been claimed by the Catholic Church. Their blood has not been officially claimed by the Church, therefore it cries out for justice. Let the Church cover this blood with the Blood of Jesus. Only His Precious Blood can blot out such a crime against the innocent, millions of children continue to be sacrificed to demons of evil!"

Patricia. "Our Lady spoke to those who have come on the Walk of Reparation for their own sins, the sin of abortion and other sins against God's Divine Innocence:"

Our Lady. "You are so few but your penance is vital. Thank you for your response to heaven's request. Abortion is not the only sin against the innocent. Many more sins devastate countless lives and claim more and more victims."

Why, why do you neglect the study of your faith? You will not be armed to withstand the terrible persecution that is to come upon the Church. Will you neglect My Divine Son in the Blessed Eucharist until at last He is taken from your Churches; then you will weep?

My children, do not grow weary, do not be complacent, you are helpless but you have responded. I have gathered together an army of helpless souls to help the most helpless. (The crucified victims of sin) Thank you, My children. Thank you. The whole of heaven will accompany you on this Walk of Reparation. +" (Patricia. Our Lady gave us her Motherly Blessing.)

¹⁹⁷ Cf. Taken from a message given on the 23rd December 2001:

Jesus. "I am with you always until the close of the age' (Matt 28:20) The hierarchy act as if I am not with the children, never have been and never will be. They say one thing and act contrary to the belief and doctrine of the Church, and say "We do not know". You can no

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October 1991 Our Lord has asked the Church's priests and theologians to look at Deuteronomy 21:

Jesus. "Ask the priests and theologians to look at this passage, Deuteronomy, chapter 21."

R. 'If in the land which the Lord your God gives you to possess, anyone is found slain, lying in the open country, and it is not known who killed him, then your elders and your judges shall come forth, and they shall measure the distance to the cities which are around him that is slain; and the elders of the city that is nearest to the slain man shall take a heifer which has never been worked and which has not pulled in the yoke. And the elders of that city shall bring the heifer down to a valley with running water, which is neither ploughed or sown, and shall break the heifer's neck there in the valley. And the priests the sons of Levi shall come forward, for the Lord your God has chosen them to minister to him and to bless in the name of the Lord, and by their word every dispute and every assault shall be settled. And all the elders of that city nearest to the slain man shall wash their hands over the heifer whose neck was broken in the valley; and they shall testify, 'Our hands did not shed this blood, neither did our eyes see it shed. Forgive, O Lord, thy people Israel, whom thou has redeemed, and set not the guilt of innocent blood in the midst of thy people Israel; but let the guilt of blood be forgiven them.' So you shall purge the guilt of innocent blood from your midst, when you do what is right in the sight of the Lord.'

Jesus. "I have come not to abolish the law but to fulfil it to the last dot and stroke' (Matt 5:17). If in the Old Law it was required of the Priests and Elders to make atonement for sin, how much more under the New Law of Love, are the Priests called to make atonement for the shedding of the blood of millions of murdered innocent victims?"

Patricia. "Our Lord showed what care was taken for one murdered victim in this passage of Deuteronomy and indicated that it was the duty of the Church, of her Bishops and Priests to petition heaven, if not, we are left open to just punishment.

The Blood to appease God now is Christ's Own Blood - not the blood of sacrificial animals - but Christ's Blood through the Holy Sacrifice of the Mass and Confession. The Priests are the ones to bless in God's Name and to judge whatsoever is clean or unclean (Confession), to ask for Mercy for the people of God, and to ask God not to hold this innocent blood of millions of aborted children against us. God's mercy is offered to mankind but the blood of millions of innocent victims needs to be covered with Christ's blood so that it does not remain over the people. (Reparation must be made).

If the Priests do not do this, they will be guilty of not helping or protecting the people and will have to answer to God, but if Priests and people alike amend their lives and do penance, God will fight their enemies and deliver the people."

longer say you do not know the fate of the children. It has been spelt out to you from Scripture, Tradition and the teaching of the Magisterium."

We know that the perfect sacrifice of Christ is perpetuated for all time through the Holy Sacrifice of the Mass; it is a fundamental part of the Church's role to offer up this sacrifice, the blood of the new and everlasting covenant for the remission of sins of all humanity. The children killed before birth are also the beneficiaries of Christ's redeeming blood. 'Aborted children are fully and actually united to the Paschal Mystery in the Mass as members of Christ Crucified and Risen, they offer it in Christ, and Christ offers it in them as a Sacrifice of thanksgiving.'¹⁹⁸ It is only in and through the Catholic Church that a truly fitting praise and thanksgiving can be made for such mercy, justice and love.

The Claiming and Sacred Tradition

Through Sacred Tradition 'the Church, in her doctrine, life and worship, perpetuates and transmits to every generation all that she herself is, all that she believes.' (DV 8) Sacred Tradition which comes from the Apostles, develops in the Church through the action of the Holy Spirit so that the Church as the Bride of Christ constantly moves forward toward 'the fullness of divine truth until the words of God reach their complete fulfilment in her.' (DV 8) This action takes place in the whole body of the Church and is reflected in the Apostolic texts, the writings of the Fathers, the conciliar decrees and documents, Papal decrees, the writings of the saints, sacred liturgy, in theological development and through charisms which can shed light on different areas of doctrine. Any development that proclaims the word of God, manifests a deeper understanding of it, confirms the truth in areas of faith and refutes moral heresy is surely to be welcomed as a positive move forward. Not only does the inspirational material of the charism relate to Sacred Scripture but it can also be shown to be in accordance with Sacred Tradition and the constant teaching of the Church.

Veritatis Splendor n. 28 states: 'The Catholic Church 'has faithfully preserved what the word of God teaches, not only about truths, which must be believed but also about moral action'. The Church has consistently condemned the immorality of abortion in every age of the Church, abortion willed either as an end or a means, is gravely contrary to the moral law. (CCC n. 2271) The fact that millions of abortions have been performed since their legalization does not change the moral law that forbids them.¹⁹⁹ The Second Vatican Council (GS n. 51) calls abortion "an unspeakable crime".' By proclaiming the aborted children as martyrs the Church publicly and universally refutes this moral evil and in a profoundly positive way proclaims the moral law found in the word of God, in sacred Tradition and in the teaching of the Church's Magisterium.

¹⁹⁸ See Appendix II. Theological Clarifications on the Inspiration of Divine Innocence; Paper titled; "The Holy Sacrifice of the Mass and the claiming of aborted children", Page 243: "When the Mass is celebrated with reference to the claiming of the children, there is a development of doctrine, by making explicit what is implicitly contained in living Tradition, as it is done from Holy Scripture. Both Scripture and Tradition are the Word of God coming to us in two ways, in complementarity. The Holy Spirit gives assistance to the Church to express the Truth in the liturgy and give the impulse to develop the understanding of the Eucharistic mystery from the liturgical rites and texts, with regard to the children 's involvement in Christ's Sacrifice.'

¹⁹⁹ Cf. Message given on the 17th August 2004:

Patricia. "Someone asked if Our Lord has given the precise number of children killed in abortion. Our Lord said:"

Jesus. "Precisely one is too many!"

Children killed before birth and the law

The just requirement of the law is fulfilled in Jesus Christ who is the fullness of the law (Rom. 8.4). Jesus came among us 'to redeem the subjects of the law' (Gal 4:4-5) and this has been fulfilled in the Paschal mystery. Our Lord referred to Galatians 2:21 in a message given on the 14th September 1996(i), the feast of the Exaltation of the Cross.

R. 'If we can be justified through the law, then Christ's death was needless.'

Jesus. "The aborted children as you see cannot be justified by the law. I am their justification. The Church Authorities, by not claiming the slaughtered little ones, say by their silence that My Cross was a needless waste of time as far as the children are concerned, and has no effect or power over their deaths."

Christ teaches us in the Gospel to love one another. St. Paul in Romans 13:8 says, 'He who loves his neighbour has fulfilled the law.' The children's baptism of blood, is a baptism of love and 'love is the fulfilling of the law.' (Rom 13:10). The inspiration reveals that the children have gone to the source of Baptism, which is Christ's Victory on the Cross. His suffering on the Cross is the highest expression of His Love for all mankind Love and truth, to which these children bear witness, are inseparably linked in the action of the Holy Spirit. In a message given on 31st July 2000(i).²⁰⁰ Our Lord said:

Jesus. "There is no provision for them (the children) under the Law (no physical body to baptise) but they are fully provided for within the Law of Divine Love in which everything is contained. I am showing the Church how the children are contained and provided for within the Law of Divine Love. I am the Prime Lover, this is a great movement of Divine Love, Mercy and Compassion. I am calling the nations through their witness. There is nothing to be afraid of; in every area the claiming confirms and proclaims the faith. Look around you; every bird, every tree, every flower, every raindrop, every sunset and sunrise proclaims the truth: God made me to give Him Glory! This is what the Church must do, give the children voice universally; "God made me to give Him Glory"."

The Church is being asked through this development to consider carefully the theological theme of law in regard to the children²⁰¹ and to recognise the deeper

²⁰⁰ See Appendix I page 196 for full message.

²⁰¹ i).Cf. Taken from a message given on the 13th December 1993 (See Appendix I page 196 for full message).

Patricia. "Our Lord spoke of the Aborted Children:"

Jesus. "Your faith in Me is their justification.* Children and heirs of Abraham, where is your faith in Me with regard to the helpless little aborted ones? Why do you keep them under the bondage of the law when My blood washes them clean and My Passion and Death is the acceptable Sacrifice?

They owe no debt to the Father. Will you condemn them for the sins of others? Civil law does not require another to stand condemned for a crime that person did not commit. Will Divine Law condemn the innocent?

What is not condemned is justified. I AM their justification. (Our Lord showed that we are the heirs of Abraham the Father of our Faith, and we should exercise our Faith in Christ's all

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significance of Christ's new Law of Love in their regard.²⁰² In claiming these children, the Church proclaims to the world God's love for them, that the Catholic Church as their Mother has not forgotten them but opens her arms and embraces them and shows the world that the fullness of the law is fulfilled in their regard in the love Jesus Christ their Redeemer and Lord.

Children killed before birth and righteousness

We can see that in the context of righteousness ('Sedek': a right or claim as a means of salvation) that the children have a just claim, since their God given right to life has been taken from them.²⁰³ The Beatitudes say 'Blessed are they who are persecuted for

saving victory on the Cross)."

*This does not imply 'faith alone', see message dated 19th March 1994 in Appendix I page 197.

ii).Cf. Message given on the 10th March 1999:

Matthew 5:17:

R. 'Do not think I have come to abolish the law or the prophets; I have come not to abolish but to complete them.'

Jesus. "Full discipline and dispensation." [Patricia Our Lord was referring here to the full discipline of the ordinary means of salvation for those responsible for the deaths of the children and a dispensation for the children as they had no opportunity to receive the ordinary means]

iii) Cf. Message given on the 1st February 2001.

Patricia. "Referring to the words "Law of Love" which St. Matthew refers to in his Gospel; Mt 5:17-19 & Mt 22:34-40, Our Lord said:"

Jesus. "Is there to be no law where there is love for these children? Is there to be no love where there is the law? The Law of Love is the perfect law. 'Love is the perfection of the law'."

²⁰² Cf. Message given on the 11th June 2001 at Mount St. Bernard Abbey, Coalville, Leicester.

Patricia. "Our Lord referred to 2 Cor 3: 4-1:"

Jesus. "Look at this passage! Is it the ancient dispensation for the children or the New Law of Love?"

R. 'Such is the confidence that we have through Christ toward God. Not that we are competent of ourselves to claim anything as coming from us; our competence is from God, who has made us competent to be ministers of a new covenant, not in a written code but in the Spirit; for the written code kills, but the Spirit gives life. Now if the dispensation of death, carved in letters on stone, came with such splendour that the Israelites could not look at Moses' face because of its brightness, fading as this was, will not the dispensation of the Spirit be attended with greater splendour?

For if there was splendour in the dispensation of condemnation, the dispensation of righteousness must far exceed it in splendour. Indeed, in this case, what once had splendour has come to have no splendour at all, because of the splendour that surpasses it. For if what faded away came with splendour, what is permanent must have much more splendour'.

²⁰³ 'When one has a just claim or a right [in the case of these children the right to the life that God has given them] or when one is charged, the process by which his right is established or his innocence vindicated is not only justice under the law, it is also personal salvation.... It

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righteousness sake, for theirs is the Kingdom of Heaven'. (Matt 5:6) The children are righteous in their innocence. St. Paul says: 'This righteousness of man is not the work of man by achievement or merit; it is God alone who makes man righteous.'²⁰⁴ No one can condemn the man whom God makes righteous' (Rm 8:34) and 'God works this righteousness through the death of Jesus.' (1 Co 1:30) Scripture shows that the Lord 'will deliver the poor and the needy' (Ps 82:4). In a message given on the 23rd June 1999 Our Lord referred to the Antiphon for Mass taken from Isaiah 61:10 -62:5:

R. 'I will greatly rejoice in the LORD, my whole being shall exult in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels'

Jesus. "This is what I have done for the children."

The glory of the Claiming is due to God. 'Blessed are those who are persecuted for righteousness sake, theirs is the Kingdom of Heaven'. The action of the Church with regard to the children and those who are involved in their deaths will proclaim God's righteousness²⁰⁵ and that he has 'delivered the poor and the needy'. In a message given on the 3rd October 2000(ii) Our Lord referred to Romans 3:23-25:

establishes a claim upon Yahweh to deliver one from evil.' See McKenzie L John. S.J. Dictionary of the Bible. London: Chapman, 1996. Under the heading 'Righteousness', pages 739-743)

²⁰⁴ Cf. Taken from a message given on the 12th June 1998 at Maryvale Institute, Birmingham.

Jesus. "Write this!" [Patricia. Our Lord referred to references in the Catechism]

CCC. 1989: 'Moved by grace, man turns towards God and away from sin' [in the case of aborted children not actual sin but original sin], 'thus accepting forgiveness and righteousness from on high. Justification is not only the remission of sins, but also the sanctification and renewal of the interior man.' (Council of Trent (1547): DS 1528.

²⁰⁵ i). Cf. Taken from a message given on the 19th March 1994 on the Feast of St Joseph. Australia, during a flight from Mackay to Brisbane. (See Appendix I page 197 for full message)

Jesus. "The Church, the one Ark of Salvation, has been built to save the family of God. By your faith and the faith of the Church in claiming the children, the world will be convinced and you will be able to proclaim righteousness for them, and for many repentant parents and persecutors of the helpless children. This will be the reward of your faith."

ii). Cf. Taken from a message given on the 31st May 2000(i). Feast of the Visitation of the Blessed Virgin Mary to Elizabeth.

Patricia. "I was reading the Morning Prayer of the Divine Office for the Feast Day and at the words of the Short Responsory after the Scripture Reading Our Lord spoke:"

R. 'The Lord chose her. He chose her before she was born, alleluia, alleluia.'

Jesus. "I chose the little ones killed in the womb before they were born and these virgin martyrs and virgin souls fittingly complement the innocence of their Mother, the Immaculate Queen of Heaven, and My Divine Innocence!"

Patricia. "At this Our Lady was shown with tears in her eyes because the Church had not recognised the children by raising them to the altar."

Jesus. "The youngest children are always close to their mother. These children from every nation are precious in My sight and I love them. Let the Church claim these companions of
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R. “Since all have sinned and fall short of the glory of God, they are justified by His grace as a gift, through the redemption which is in Christ Jesus whom God put forward as an expiation by His Blood, to be received by faith. This is to show God’s righteousness.”

Jesus. “The claiming is to show forth God’s righteousness.”

Children killed before birth and the first Holy Innocents

There is evidently a strong link between the first Holy Innocents and the children killed before birth. This sets forth for the Church, *a positive precedent* for the process of this new martyrdom although some may object that the circumstances are different, but are they in essence? The Church ‘instituted the Feast of the Holy Innocents at a date now unknown, not before the end of the fourth and not later than the end of the fifth century’²⁰⁶. It was recognised that these Holy Innocents had undergone a Baptism of blood,²⁰⁷ therefore they are the earliest martyrs of the Church.²⁰⁸ A sermon by St. Quodvultdeus from the Divine Office of Readings for the Feast day shows parallels between the historical situation of the children killed in Bethlehem by Herod and the aborted children today. Part of the text states: ‘They could not speak, yet they confessed Christ. Helpless to enter the battle, they still carried off the palm of victory.’²⁰⁹

We see a similarity between the First Holy Innocents and the children put to death before birth who also cannot speak,²¹⁰ in fact they cannot even cry out like the

Mine so that all righteousness may be proclaimed and ring out across the world! ‘A child is born’ (Patricia. Christ is born in each one of them) ‘Come and worship your new-born King’.”

²⁰⁶ The Catholic Encyclopaedia. London: Caxton Publishing Company, 1910. Volume 7 page 419.

²⁰⁷ Cf. In the wake of the liturgical reform initiated after Vatican II the liturgical colour of the vestments for the feast of the Holy Innocents was changed to red so that it would be clearly understood as a feast for Martyrs.

²⁰⁸ Cf. Taken from a message given on the 23rd June 1995. Feast of the Sacred Heart of Jesus. Divine Office. (See Appendix I page 199 for full message)

R. ‘All those who from the first were known to him, he has destined from the first to be moulded into the image of his Son, who is thus to become the eldest-born among many brethren.’

Jesus. “Will Churchmen admit that God can bring good out of evil? How could I not know those created in the image and likeness of God? What greater likeness can a soul have than to be innocent of actual sin, yet be put to death for the sins of others? Have they not been moulded into My image in this way? I also died innocent and was put to death for other peoples sins. Give these poor innocent crucified slain lambs their right to life in the Church! Raised to the altar as companion martyrs of the first Holy Innocents, they will with them become the eldest-born of many brethren. The Holy Innocents are the eldest-born of the Christian Martyrs.”

²⁰⁹ Divine Office III, Collins English Edition. Page 65*.

²¹⁰ Cf. Taken from a message given on the 28th December 1997(i). Feast of the Holy Innocents. Our Lord refers to the part of the second Reading of the Office of Readings from a sermon by St. Quodvultdeus:

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Bethlehem children. We can ask how did the Holy Innocents confess Christ? – only in the circumstances of their deaths, as an ultimate witness to the transgression of objective truth and the commandment, ‘Thou shall not kill’. The aborted children in their deaths give a similar witness but it may be argued that the adversary (Herod) killed the children at Bethlehem because he was directly seeking the Christ Child (thus a valid reason for their martyrdom). The reading continues:

‘Herod, why are you afraid when you hear that the King has been born? He does not usurp your place; he comes to conquer the devil. But you do not understand this and so you are in frenzy, mad with rage. And your determination to destroy the one infant whom you seek makes you inhumanly indifferent to the deaths of so many others. [.....] He, the source of grace, small yet immense, lies in a manger, and terrifies you on your throne, unknown to you, he works through you to complete His plans and to free souls from captivity to the devil. Already He has received the children of His enemies into the company of His adopted sons.’²¹¹

As infants like the newborn Christ child Herod killed the children of Bethlehem for their subjective likeness to Christ. The aborted children are also infants but they have died for objective truth who is Christ, "If Christ is Truth, whoever is condemned for truth suffers for Christ, and a crown is due to him."²¹² The Herod of evil who disguises himself behind a veil of ignorance, defiance and widespread indifference still stalks innocent children today.²¹³ Our Lord shed some light on the relationship between the First Holy Innocents and the New Holy Innocents in a message given on the 10th February 1992 at St. Dunstan's Church, Woking during a visit to the Blessed Sacrament:

Patricia. “The Child Jesus has come.”

Patricia. “Little King, a priest has asked: "What is the connection between the First Holy Innocents and the aborted children?" The aborted children are dead

R. ‘Lord God, the Holy Innocents bore witness to you not by speaking but by dying: Grant that the faith we proclaim in words, may be borne out by deeds. We make this our prayer through Christ our Lord, Amen.’

Jesus. “These new Holy Innocents bear witness to Me and to you, not by speaking but by dying!”

²¹¹ Divine Office III, English Edition. Page 65*.

²¹² St Augustine (PLS2, 425). Referred to by Father Philippe Jobert in Abortion and Martyrdom, page 230.

²¹³ i). Cf. Taken from a message given on the 11th December 1996. (See Appendix I page 173 for full message)

Jesus.”All of the children are potential rivals to the devil and the same forces of evil that drove Herod to kill the Holy Innocents . The devil sees each innocent human being as an heir to the Kingdom of Heaven. Each one has the potential to succeed him and take his place. He was not able to kill me so he turned on the woman and her descendants made in the image of their God. (Rev 12:17)”

ii). Cf. Taken from a message given on the 28th December 1996.

Jesus. “The Herod of evil does not even wait until the children in the womb are born.”

when they leave their mother's womb; the Holy Innocents were alive when Herod killed them - they were not killed in the womb.”

Infant Jesus. “The Church claimed these first Holy Innocents long after they were dead - they died for Me. The Forces of Evil made them Victim Martyrs.”

Patricia. “Father said the aborted children were victims of circumstances - Victim Martyrs.”

Infant Jesus. “The First Holy Innocents were not killed in the womb, but they died without Baptism - yet the Church still claims them as Innocent Martyrs. They died for Me - I AM the Way, the Truth, and the Life. They (the Holy Innocents) enjoy heaven! Herod killed these children. The Herod of evil still kills these children (the aborted and embryo children).”

Patricia. “Father says the First Holy Innocents were loved and wanted by their parents but the aborted children were not.”

Infant Jesus. “I love and want them to enjoy heaven with their brothers - the First Holy Innocents. Both have been martyred because the Forces of Evil tried to kill the Truth. Why were these souls created, but ‘to know, love and serve God in this world and to be happy with Him for ever in heaven.’ (English Penny Catechism)

I tell you solemnly they will serve and love Me in this world; their martyrdom will serve Me - not the Forces of Evil that has claimed their lives. Can God be defeated by the Forces of Evil? ‘Where sin abounds My grace abounds the more!’

Let the church claim and name these little martyred ones [.....]. Unprecedented evil calls for an unprecedented remedy and a mercy and grace that comes to the rescue of defenceless children. ‘Do not turn these little ones away, for of such is the Kingdom of Heaven!’ ”

Patricia. “Lord, the aborted children did not actively consent to die for Christ or the faith.”

Infant Jesus. “Nor did they actively deny the faith or Me. The First Holy Innocents did not actively consent to die for the faith or for Me - yet My Church says they died for Me and made them Saints. The mothers and fathers of these first children (Holy Innocents) did not actively and willingly give their children as Martyrs for Me. The repentant parents actively seek reconciliation and the salvation of their children.”

Children killed before birth as Virgin Martyrs

Martyr means witness. When brought before Pilate Christ proclaimed that he ‘has come into the world, to bear witness to the truth’ (Jn 18:37) The children in death are conformed to Christ in that they too witness to the truth of the right to life the Creator has given them. The Church acknowledges the effectiveness of the sign of martyrdom as ‘the supreme witness given to the truth of the faith [] bearing witness even onto

death. The martyr bears witness to the truth of the faith and of Christian doctrine.’(CCC. 2473). The children in their deaths give a martyr witness to the truth of the constant teaching of the Catholic Church regarding the right to life of the human person from the moment of conception, the intrinsic evil of the spilling of innocent blood²¹⁴, the honouring of motherhood and fatherhood, etc.²¹⁵ The children’s witness is ‘written in letters of blood’ (CCC. 2474) and through the action of the Mother Church their witness will make known the truth universally. In this way their blood spilt in every country will be covered by the blood of Jesus Christ the supreme Christian witness.

As a baptism of blood (CCC n. 1258) martyrdom witnesses to the source of all baptism and the source of the Sacramental life of the Church, Jesus Christ. It points to the ordinary means of salvation, the Sacraments, the Gospel and the teachings of the Church. In the liturgical action of proclaiming martyrs, the Church facilitates:

‘[A]n outstanding sign of the holiness of the Church’, [to] fidelity to God’s holy law, witnessed to by death. [It marks] a solemn proclamation and missionary commitment *usque ad sanguinem*, so that the splendour of moral truth may be undimmed in the behaviour and thinking of individuals and society. This witness makes an extraordinarily valuable contribution to warding off [...] a headlong plunge into the most dangerous crisis which can afflict man: the confusion between good and evil, which makes it impossible to build up and to preserve the moral order of individuals and communities.’²¹⁶

On the point of witness, as the visible sacrament of Christ,²¹⁷ the Church benefits from bringing these new innocents visibly inside her fold for all to see universally. In so doing a positive witness is given to the world,²¹⁸ ‘a witness of hope’.²¹⁹ Not to do this

²¹⁴ Cf. Jer 22:3: ‘Shed no innocent blood.’

²¹⁵ Cf. A message given on the 4th May 2004:

Patricia. “Lord, how do we refute those who say that claiming the children weakens baptism?”
Jesus. “On the contrary, the claiming points directly to baptism, brings attention to and proclaims the Sacraments and the teachings of the Church!”

²¹⁶ VS n. 105

²¹⁷ Cf. LG n. 1: ‘Since the Church is in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race’.

²¹⁸ Cf. Taken from a message given on the 27th December 1993 on the Feast of St John the Evangelist: (See Appendix I page 201 for full message)

Jesus. “If I am the Word which is life, how can they who witnessed to the Word with their lives be dead or forgotten and have no life in them? Would they not have fellowship with the Father, if they witnessed with their lives to His Only Begotten Son - the Word made flesh?”

How is it conceivable for God to create in His image and likeness millions of souls only to feed the forces of this diabolical evil, abortion, and to satisfy the passions of men? Millions of virgin souls are victims of disobedience to the Commandments and the teachings of the Church. Will the forces of evil and man’s disobedience hold these children ransom before the Creator? It is time the Church spoke out.”

²¹⁹ Cf. In a homily given on Trinity Sunday 6th June 2004 to the Bishops of Switzerland and prelates from other countries, to lay Catholics and members of other Christian denominations, Pope John Paul II said: “I ask the Lord to be a witness of hope among you, a witness of that hope that “does not disappoint” because it is founded on God’s love, “poured into our hearts

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in effect allows a false witness to continue universally, a witness of death and destruction instead of proclaiming the Gospel of life in and through Christ and his Church. It gives the impression to the world that God is defeated in the holocaust of the killing of these new holy innocents and that He has no answer to this problem.²²⁰ The children are from every country world wide and so together represent a powerful 'white robed army' calling their own peoples to repentance and to the truth as proclaimed in the Gospel. A message given on the 9th July 2003 on the Feast of the Chinese Martyrs, St. Augustine Zhao Rong and 119 Companion Martyrs portrays the deep love and concern Our Lord holds for these new child martyrs.

Patricia. "Our Lord referred to the Feast day and to a picture which had been published in the leading papers in 2002. It showed a dead baby girl who had been aborted lying in the street gutter of a Chinese city. People were walking by seemingly unconcerned until a man picked up the dead baby and placed it in a cardboard box. Our Lord said:"

Jesus. "Here lies a Chinese martyr and she has millions of companions in her own country and in every country worldwide; English Martyrs and companions of the first Holy Innocents, American Martyrs and companions, Canadian martyrs and companions, French Martyrs and companions etc. I have not disowned these, my little companions. [Patricia. 'He cannot deny his own self' (2 Tim 2:13); Evangelium Vitae n.2; Gaudium et Spes n.22: "By his incarnation the Son of God has united himself in some fashion with every human being."]

Jesus. "Ask the Church authorities after saying plainly in the Gospel, "Suffer the little children to come unto me for to such belongs the kingdom of heaven" Would I now say to the children when they come before me for their particular judgement, "Away from me, I disown you, the helpless, the crucified, I want nothing to do with you. You are too little, too insignificant for your God to be bothered about", or would I say? Come beloved of My Father", you, who have borne the iniquity of men and women, borne in your little bodies more suffering than some of the greatest martyrs, you, who were too tiny to object, you who were poisoned, torn limb from limb, you, whose slaughtered remains were preyed upon and used for all manner of diabolical science, you, who were innocent and trusting, full of love and life! "

Do you shepherds of the flock deny me what is fully Mine: their glorious martyrdom and a pre-eminent place in MY CHURCH? Beware, I say!

through the Holy Spirit who has been given to us." (Rom 5:5) Today the world is especially in need of 'a supplement of hope' " L'Osservatore Romano, 9th June, 2004, pages 1&7.

²²⁰ Cf. Taken from a message given on the 31st December 1995.

Patricia. "I was reading the First Reading of the Office of Readings taken from the Letter of St. Paul to the Colossians 2:4-15 and Our Lord commented upon it:"

R. '...For the full content of divine nature lives in Christ, in His humanity, and you have been given full life in union with Him. He is supreme over every spiritual ruler and authority.'

Jesus. "By the Church's failure to claim the children, by her silence she says, "I am not supreme over every spiritual ruler and authority". By her silence, she says that the devil and his forces of evil rule over them. The authority of the Church, My Church, must be exercised in their regard!"

Beware! You refuse to go into this development of doctrine yourselves and prevent millions of the perpetrators the greatest opportunity for centuries to enter the kingdom of Heaven! You reject My ambassadors! (the little martyred children) The ambassadors of My Mercy and Love, ambassadors who preach with their lives the Gospel to all nations, who preach the truth that comes from God, the Triumph of My Divine Innocence in the crucified innocence of millions of child martyrs. 'Too little to enter the battle'* they have, through My Victory carried off the crown of martyrdom. 'A little child will lead' its parents and those who have killed him or her to their knees in repentance, to the truth that come from God, to heaven and to glory. Glory for your God, glory for the children, glory for the repentant, glory for the Church. You, with your endless delays, indifference, lack of belief and yes, even hostility prevent all this reaching my people, those whom I have redeemed."

* Indirect reference to part of the Second Reading from the Office of Readings for the Feast of the Holy Innocents, from a sermon by St. Quodvultdeus; 'How great was the grace thus bestowed! Not through merits of their own did those infants conquer the great adversary. They could not speak, yet they confessed Christ. Helpless to enter the battle, they still carried off the palm of victory.'

Patricia. "Our Lord then spoke to us:"

Jesus. "Go out and spread this good news, tell it to the nations! Spread it abroad! I am with you, do not be afraid! My Blessing +."

Again a strong message such as this from Our Lord to the Church authorities must be taken in the context of the mass murder of millions of innocent children and the fact that those responsible for their deaths are not being called to repentance. Our Lord has pleaded with the authorities for over 23 years via this inspiration to look at the children's cause and its development of doctrine and have compassion. Again on the same Feast of the Chinese Martyrs, St. Augustine Zhao Rong and 119 Companion Martyrs but two years later 9th July 2005(i) as the Priest read about the lives of the Chinese martyrs before Mass Patricia prayed for the conversion of China and Our Lord said:

Jesus. "If the Church would only allow the millions of Chinese children martyred before birth to come into view so the people can ask their intercession, you will see the conversion of China, and the whole world will see that they are in communion with St. Augustine Zhao Rong and Companion Martyrs."

St. John the Baptist is a martyr for upholding a moral truth, the sacredness of marriage. In terms of *criteria for martyrdom*, the children are seen to be closely related to St. John the Baptist. The Baptist was the forerunner of Christ, the children through the Church's action can be forerunners of the coming of Christ to their parents and others, (through the offer of mercy and call to conversion). Closer to our own times St. Maria Goretti is known as a martyr for the virtue of purity²²¹, Our Lord speaks of the children as virgin martyrs.²²²

²²¹ Cf. Message given on the 6th July 2002. Feast of Maria Goretti, Virgin and Martyr.

Patricia. "Our Lord referred to the Concluding Prayer of the Divine Office for the feast day:"
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Revelations 14:4 speaks of virgins who 'follow the Lamb wherever he goes'. Of virgins, St. Augustine said they are "of Christ, in Christ, with Christ, after Christ, through Christ, for Christ." And this is as it should be, for Christ is the "Archvirgin" and "the leader of the choir of virgins," as Methodius calls him.²²³ The Church Fathers show that virgin martyrs have a unique place in the Church. St. Athanasius says:

'...[V]irginity, like martyrdom, appears from time to time as a kind of mark of the Church....' Virginity like martyrdom, must have seemed to flow from the very nature of the Church, which was itself a virgin; sprung up from a sort of inner necessity within the Church, drawn on by the desire for Christ and the yearning to be one with God in the sharing of his incorruptible nature.'²²⁴

St. Cyprian says of virgins "You pass through the world without the contagion of the world. As long as you remain chaste and virgins you are equal to the angels of God."²²⁵ Though their passing through this world has been brief the aborted children have not been contaminated by the world. Gregory of Nyssa tells us; 'Virginity is called uncorrupted, as such it is a participation in the [incorruptibility] of God himself.'²²⁶ St. Augustine said: "Nothing guards the good of virginity except God himself who gave it, and God is love. Therefore the guardian of virginity is love, but the place of this guardian is humility. For there he lives, he who said that his Spirit rests on the lowly and the meek".²²⁷ The virgin Church seems the most appropriate place from which to show forth the value and beauty of the virginity and martyrdom of these children. It would help to reinstate the value of virginity for all states of life and not just in its physical form, but also the deeper spiritual reality of belonging wholly to God. By the Church bringing these virgin martyrs into view and acknowledging them as members of Christ's body there will be a great celebration of life in the Church which will give glory to God, to His Church and to the children. This following message given on the 16th October 1997, the Feasts of Saints Hedwig and Margaret Mary Alacoque, Virgins, reveals the part of virginity in the Church.

R. 'Lord God,
you alone can give the grace of innocence
and you love those who are chaste.
By your grace Saint Maria Goretti,
though as yet but a young girl,
was able to offer herself in death for your sake.
As you crowned her virginity with martyrdom,
grant us, at her intercession,
constancy in love.
We make this our prayer through Christ Our Lord.'

Jesus. "The children's virginity has been crowned with martyrdom!"

²²² Cf. Being both male and female the aborted children are all understood as virgins, for "there is neither male nor female" (Gal 3:28), "but Christ is all and in all" (Col 3:11).

²²³ Ramsay, Boniface. Beginning to read the Fathers. London: SCM Press Ltd, 1993. Page 143.

²²⁴ Ibid, page 147.

²²⁵ Ibid, page 145.

²²⁶ Ibid, page 141; '...For the Father has a son but has begotten Him in a virginal way, without passion; and the Holy Spirit is virginal as well. Virginity is therefore deifying. It enjoys communion with the whole celestial nature; since it is free from passion it is always present to the powers above.'

²²⁷ Ibid, page 146.

Patricia. “I was reading the second reading from the Common of Virgins of the Office of Readings taken from the treatise of St. Cyprian on the dress of virgins and Our Lord commented upon it:”

R. ‘The greater the number of virgins, the greater the joy of Mother Church. We have now to address the virgins. The greater their glory, the greater is our anxiety about them. Virginity is the flower of the Church, the beauty of spiritual grace, happiness, the incorrupt and complete work of praise and honour. It is the image of God, corresponding to the holiness of the Lord; it is the noblest part of Christ’s flock. The vitality of Mother Church is shown in the virgins, and expresses its joy through them. The greater the number of virgins, the greater the joy of Mother Church.’

Jesus. “I have gathered up their virginity, these little virgin souls who have been thrown away by the world.”

R. ‘Its aim is that the virgins who have dedicated themselves to Christ and have withdrawn from the desires of the flesh, should consecrate themselves body and soul to God. They should bring to completion this work which is destined for a great reward.’

Jesus. “I have done this for the helpless innocents!”

The work of Christ and the mission of the Church

The positive effects of such a development and public proclamation however great can only be fully understood in the light of the Church’s mission and work; ‘The Church seeks but a solitary goal: to carry forward the work of Christ under the lead of the befriending Spirit. Christ entered this world to give witness to the truth, to rescue and not to sit in judgement, to serve and not to be served.’ (GS n. 3) The Apostles received the mandate from Christ to go out and seek the lost, to baptise and bring the Gospel message to the ends of the earth. Because of the vast scale of abortion and the eternal fate of millions of people involved in this grave sin the Church and her ministers have a grave responsibility to actively enter this missionary field with the message of Christ’s Victory.²²⁸ In the inspiration Our Lord said that the Church authorities were

²²⁸ Cf. Message given on the 3rd June 2000(i) during Adoration of the Blessed Sacrament.

Patricia. “I asked Our Lord a question:”

Patricia. “Lord, why did you say the blood of the innocent will be upon the priests who know of this cause but do nothing to help, it is the laity who have had the abortions?”

Jesus. “When the wolf has killed lambs and sheep and injured many, the landlord does not hold the sheep responsible. He asks the shepherds, ‘where were you while this was taking place? Were you diligent regarding My flock? Did you mend the fences, keep the fire of love for the sheep burning to ward off the predator? Did you seek the lost sheep in storm and inclement weather. First, the master lays his hand upon the shepherd and asks for an account of those entrusted to them. There is a neglected flock; so often the word is not preached, the sheep often cannot hear the voice of the true shepherd! The flock is wild and unruly, covered in the mud of sin! They forage where they can and eat from poor pasture, even eating from the poisonous plants of false doctrine for want of shepherds after My own heart!

Footnote continued on next page

presently more concerned with 'sin and shame instead of His victory and gain'. [The original sin of the children and the sins of the perpetrators] The claiming would show universally that the children have died for justice and truth and through the Church they become heralds of the Resurrection of Christ the Redeemer to all those who have harmed them.

'Their recognition as martyrs by a possible future act of the College of bishops *sub et cum Petro*, 'under and with Peter', would testify in striking fashion to the universality of the Catholic Church's philanthropic outreach in the perspective of salvation, and constitute a flaming witness to her stand in defence of the human dignity and rights of the conceptus, the conceived persons, everywhere (Catechism of the Catholic Church, no. 2270).'²²⁹

As the 'sacrament of salvation' (LG n. 48) the Church has a universal role to play in the positive argument for claiming these children for Christ. The Catholic Church has a motherly responsibility towards these children, to countless numbers of their parents, to governments and to medical personnel who have been involved in their deaths. The Church needs to reach these people more effectively than is presently happening²³⁰; to call them to the truth, to the Church and her sacraments, in order to reconcile them to God and his laws, and to show all nations that their hope in God is not disappointed. (CCC n. 1261) Love is the driving force of the Church's mission and it is God's loving action in the Church that will help her to reach out to those who have killed the children, while at the same time showing to the world that God has not forgotten the cry of the needy (Ps 9:18). 'It is from God's Love for all men that the Church in every age receives both the obligation and the vigour of her missionary dynamism, for the love of Christ urges us on'. (2 Cor 5:4; cf. AA 6; RM n. 11)

The Church is not only a worshipping community but also a prophetic witnessing community, called to reach out beyond itself to the world (Cf. LG n.10,12) and to bring God's people into 'communio'. The claiming will show that Christ has justified the children and that they are partakers in His glorious life, it will reach out to many peoples.²³¹ We see from the Church's earliest teachings she has always condemned abortion. From her ongoing magisterial documents and her latest condemnation of embryo experiments, she has consistently defended the right to life of every human person, from conception to natural death.

There are many good shepherds but these too need the Novitiate of the Holy Family if they are to lead My flock to safe pasture. They need it for themselves and for their sheep, for the ancient predator seeks souls in their millions! The laity need to study their faith diligently or they will not recognise wolves in sheep's clothing."

²²⁹ Abortion and Martyrdom. 'Setting the Question', page 6.

²³⁰ Cf. See message given on the 17th April 2005. in Appendix I page 213

²³¹ Cf. Taken from a message given on the 26th May 2001, Feast of St. Philip Neri at Our Lady Immaculate Church, Tolworth. (See Appendix I page 202 for full message)

Jesus. "This is more than the perpetrators of abortion, it is conversion of the lost tribes of all the world - the gathering in of all peoples of every nation!"

The Church has the authority and prime responsibility to teach in matters of faith and morals, to make decisions regarding doctrinal matters and all elements of faith.²³² She has received this mandate from Christ. It belongs to the Roman Pontiff and the Body of Bishops to make judgements ‘in accordance with Revelation itself, which all are obliged to abide by and be in conformity with, that is, the Revelation which is written and orally handed down.’ (LG n. 25) If it is theologically established that through a movement of the Holy Spirit a greater light is being given in an area of faith and morals and that a great mercy is being offered to mankind, it must come to the people via the discipline and guidance of the Church’s teaching Magisterium. The Church must be prepared to develop doctrine when necessary, Fr. Jobert explains:

‘Christ sent His Apostles to teach the Gospel to all nations and He poured on them His Holy Spirit so that their words would reach the minds and hearts of all men. The strength of the mission given by the Lord, and the impulse of the Holy Spirit, the deep desire for the salvation of all nations, charges the Church with the duty of preaching Christ’s truth, and the whole truth. Revelation is entrusted to her, not only to transmit and to conserve it, but also to penetrate and to develop its contents, because the Holy Spirit leads her always into the whole truth. Thus the divine plan of salvation becomes more and more known in itself, and in its numberless effects.’²³³

Fr. Jobert sees that in our time one of these effects is the ‘glorious martyrdom of unborn children.’

‘The glory of this martyrdom sets in a greater light the Divine Will of universal salvation, the sanctifying power of Divine Love, through the baptism of Love flowing from the pierced Heart of Jesus, and the infinite Mercy of God which cannot be prevented by the children’s death, by the cruelty of men, or by the limits of the ordinary means of salvation. It shows Divine Justice operating for the sake of the innocent. It shows the power of Christ’s Blood which sanctifies the blood of the slain infants, and the power of the Divine Word speaking through their silent witness to Truth. It gives the Church the glory of an immense army of martyrs who are her children. It manifests the supreme importance of the grace, which is given through baptism and the other Sacraments.’²³⁴

Of all the positive arguments that show the validity of proclaiming the martyrdom of these children, the argument from Divine Love is supreme, because ‘God is Love’ (1Jn 4:16) and no one can separate these children from the Love of God (cf. Rom 8:31-39). The children do not have to do something to earn God’s love or to be saved by Christ, it is not our love for God but his saving love for us (cf. 1Jn 4:10) that has brought us salvation. The nature of God’s love for these children is a sanctifying love. When this

²³² C.f. VS. n.27: ‘The Church, in her life and teaching, is thus revealed as “the pillar and bulwark of the truth” (1Tim 3:15), including the truth regarding moral action. Indeed, “the Church has the right always and everywhere to proclaim moral principles, even in respect of the social order, and to make judgements about any human matter in so far as this is required by fundamental human rights or the salvation of souls. (Canon 747,2.)’

²³³ See Appendix II. Theological Clarifications on the Inspiration of Divine Innocence. Paper titled; “Duty of the Church regarding aborted children.” Page 253.

²³⁴ Ibid.

point is seriously considered it raises the whole issue of the children's eternal fate to a higher level since they have been created by God who is Love, 'to share, by knowledge and love, in God's own life.' (CCC n. 356) Divine Love is the perfect answer to the eternal fate of the children and shows how they are included in God's saving plan. A message given on 11th May 1999 shows how this is so:

Patricia. "Lord, is there not an absolutely complete answer to the killing of the innocent children, so that the Church Authorities will be convinced? (Our Lord showed the Church proclaiming the martyr status of the children as Companions of the first Holy Innocents as the complete answer.)"

Jesus. "Love knows no other way to include them fully in My Saving Plan. Justice is met. Mercy is given abundantly and equally to all. Sinners called to repentance. Glory is transcendent. Praise due is given. Satisfaction is made. The Church, My Bride adorned, motherhood and fatherhood restored. The dignity of the Catholic Christian motherly and fatherly roles proclaimed. The Song of Divine Love, Mercy and Compassion sung universally throughout the whole world through the universal Motherly role of Mother Church. Then all will know that I the Lord am their God. This is the complete answer to this holocaust, for the victims of abortion and other killings of these innocents. Then my children, turn and sin no more! Serve the Novitiate of the Holy Family in Nazareth Universal! 'Come and see where I live' and you will have life more abundantly. What better way to see justice done for all than via Love?"

This proclaims the full discipline of the Church and Divine Mercy in dispensation. Love is the fullness of the Law. I am the definitive fulfilment of the New Law of love. I am Love. There is a baptism of love. Deny it! I love them also and their parents and the perpetrators of the crime of the killing of these innocents. I am the fullness of the Law, every dot and stroke. I am Truth. I am Love Divine.

By the Church embracing these little ones and raising them before the world to their martyr status, She proclaims My Saving Love to all nations. She proclaims the Creed and the teachings of the Church. She facilitates their witness to Me, the Way, the Truth, and the Life. I am the Prime Lover. This is a great movement of My Love. I Am that I Am. Give this message to the Church!"

We can see from this message that by claiming the children justice is met for them, mercy is given to them and offered to those who have killed them,²³⁵ sinners are called to repentance, glory is given to God, to the children, and to the Mother Church who is adorned with so many martyr saints. The issue of original sin is addressed while the dignity of the motherly and fatherly role of men and women is shown in its proper light. The forces of evil are defeated and the discipline, authority and teachings of the Church are proclaimed in a merciful, just and loving way.

²³⁵ Cf. St. Paul, entirely approved of the killing of St. Steven but now enjoys heaven in his company. What joy for repentant parents and others who approved the killing of these children, that one day they may through God's love and forgiveness enjoy heaven with the children if they will but repent and accept God's mercy.

The main focus of the last two chapters has been on the theological issues involved with claiming these children as martyrs. It shows how this development is compatible to the doctrinal teaching of the Church. Evangelisation seeks to transmit this teaching to all peoples and it follows that such an action by the Church would have missionary, evangelizing and catechetical implications for the Church's mission to the nations.

Development of doctrine in the Church

In the history of the Church we see that when she was challenged in areas of faith and morals or when theological disputes arose, the Church received the grace to resolve heresies and disputes by developing doctrine and defining dogmas and to make authoritative pronouncements. We can see over the course of centuries how different areas of doctrine have developed to address particular circumstances and moments in the history of the Church.²³⁶ This has determined articles of the Creed such as Christ's divinity and humanity, areas of sacramental theology, moral theology, the Immaculate Conception and Assumption of Our Lady, and martyrdom itself eg. in the process of the canonisation of Saint Maximilian Kolbe, many believed he would come under the category of Confessor but Pope John Paul II pronounced him a 'Martyr of Charity'. This was a development in the definition of martyrdom. Also, and more recently, we see that a deeper understanding of Divine Mercy has come about through the private revelation to Sr. Faustina of Poland.

Development of doctrine in the Church²³⁷ is a proof that the Holy Spirit is working to deepen Her understanding of Divine Revelation. Cardinal John Henry Newman tells us that development is to be welcomed as something positive which strengthens our faith. He says it 'illustrates, not obscures, corroborates, not corrects, the body of thought from which it proceeds',²³⁸. Speaking further of the development of doctrine, Cardinal Newman states that it is 'not a matter of private opinion' or the 'reasonings of individual minds' but is 'public property'.²³⁹ In a message given at the Brompton Oratory, London on Christmas Eve 24th December 1996(ii)²⁴⁰ Our Lord said:

²³⁶ Cf. In a message given on 18th November 1995 referring to existing doctrine and new difficulties often facing the Church on different areas of doctrine Our Lord said: .

Jesus. "[T]here must be development of doctrine, as you see with the fate of the aborted children. In the light of the Holy Spirit's inspiration, Scripture and Tradition, new insights are given to mankind but all such development must submit to the Church for her final decision and authority for the safety of its members."

²³⁷ Cf. St. Vincent of Lerins sets out the criteria for development of Christian doctrine in the second Reading of the Divine Office of Readings, Week 27 of the year. 'Is there to be no development of doctrine in Christ's Church? Certainly there should be great development. Who would be so grudging towards his fellow-men and so hostile to God as to prevent it?'...But care should be taken to ensure that it really is development of the faith and not alteration. Development implies that each point of doctrine is expanded within itself, while alteration suggests that a thing has been changed from what it was into something different. It is desirable then that development should take place, and that there should be a great and vigorous growth in the understanding, knowledge and wisdom of every individual as well as of all the people, on the part of each member as well as the whole Church, gradually over the generations and ages'

²³⁸ An Essay on the Development of Christian Doctrine, page 200.

²³⁹ Ibid page .

²⁴⁰ See Appendix I for full message page 203.

Jesus “This development is not a [point of] view, but a light from above. A light from above on essential truths.”

We know from St. John’s Gospel that Our Lord promised to send his disciples the Holy Spirit (Jn 16:7) who would ‘show the world how wrong it was about sin, and about who was in the right, and about judgement’ (Jn 16:8) and who would in time lead them into the ‘complete truth since he will not be speaking of his own accord, but will say only what he has been told’ (Jn 16:13). This enlightenment and development in the understanding of doctrine can come in various forms and like St. Paul’s conversion, in times of need we can believe that God can intervene at any time to awaken us to the stark reality of things in order to save his people. On the 16th September 2001²⁴¹ Patricia asked Our Lord to enlighten those to whom this message is directed, a St. Paul like conversion, so that they may see the beauty and truth of this message. Our Lord said:

Jesus. “This is, I repeat, this is the great light from heaven, the light of the truth, the Word, a development of doctrine, respond before it is too late.”

The Church as the one Ark of salvation has the responsibility to defend the deposit of the Faith and to preserve the faithful from error and heresy. In faithfully carrying out this role, over the centuries she has often had to chart a course clarifying the theology and defining doctrine. Referring to this ongoing action on 25th March 2000, Feast of the Annunciation of Our Lord a message based on beautiful symbolism was given to Patricia.

Patricia. “Our Lord showed me a vivid scene of an ancient sailing ship fitted out with new sails (the new sails represented the development of the doctrine relevant to the claiming of the millions of children killed before birth and their witness to the truth and teaching of the Church, also the development of our understanding of the Novitiate of the Holy Family) This great ship was being blown along by the wind of the Holy Spirit that filled these new sails. This ship represented the Church. She was moving out of a harbour towards the open sea of the world. There was a deep narrow channel which represented the doctrine and the truth through which the ship could enter the open waters of the world. On each side of the channel were shown rocks above and below the water. These represented error and heresy. The Church must steer carefully through this deep channel of truth and correct doctrine.

Our Lord is the Captain of this ship while the Pope and Bishops are like the helmsman who with Christ’s help guides it safely through the centuries. The Church needs to define the doctrine (ratifying the martyrdom of the aborted children) so that she can enter new missionary waters in full sail. The supplies that this ship of the Church carries for the people are: the Presence of Christ, The Word, the Sacraments, the Truth, graces of the Novitiate of the Holy Family, the grace of the martyrdom of the aborted children and the Eucharistic University. There are pirates in the open sea who wish to board this ship and destroy her supplies so they do not reach the people.”

²⁴¹ See Appendix I for full message page 204.

Chapter Five: The mission of the Church - evangelization, initial proclamation and catechesis.

Those who have been raised with Christ in the heavenly places (Eph 2:1, 5) are a new creation (2 Cor 5:17; 1 Cor 10:11) but realisation of the Resurrection in this life is not yet complete. Hence, the need for teaching the faith and encouragement in a way of life that is pleasing to God, through the Church's instruction and catechesis. In this context the Church fully understands her responsibility to evangelise. The Church's General Directory for Catechesis states: 'The Church exists in order to evangelise, that is "the carrying forth of the Good News to every sector of the human race so that by its strength it may enter into the hearts of men and renew the human race.'" (GDC n. 46)²⁴² The Holy Spirit is the principle cause of this work and 'sustains the task of proclaiming the Gospel in every corner of the world.'²⁴³

We understand Divine Revelation as God's intervention in human history to help men and women to know and live the truth with certainty and to give them the grace to do so. Ignorance of the truth has brought great suffering to many people down the ages. Catechesis has the role of communicating this knowledge of truth to all peoples and it is an ongoing part of the Church's mission of evangelization. In his Apostolic Exhortation on Catechesis in our Time, *Catechesi Tradendae*, Pope John Paul II refers to catechesis as a "moment", 'a very remarkable one – in the process of evangelisation.'²⁴⁴ The Church teaches that the 'fundamental task' of catechesis is to present Jesus Christ as the fullness of Revelation 'and everything in relation to him.' (GDC n. 98) Catechesis aims 'to encourage a living, explicit and fruitful profession of faith' (GDC n. 65) and strives to instruct 'the true disciple of Christ by means of a deeper and more systematic knowledge of the person and the message of Our Lord Jesus Christ.' (CT n.19)

Having considered the likely effects of the claiming, it seems that the action of the Church in proclaiming the martyrdom of children put to death before birth and raising them to the Altar would most certainly be a very remarkable moment in the process of evangelisation. It would mark this "moment" as part of 'a rich, complex and dynamic reality'. (CT n. 19) It would present the Church with an unprecedented²⁴⁵ catechetical opportunity to proclaim the Resurrection and the saving work of Christ and His

²⁴² Cf. Taken from a message given on the 21st May 2000(ii). Fifth Sunday of Easter. Divine Office and Mass.. (See Appendix I page 206 for full message)

Jesus. "Oh men, what foolishness to refuse this grace that will renew the Church and the face of the earth, renew motherhood, fatherhood, and innocent childhood in My Divine Innocence! The claiming has enormous potential as does the Novitiate of the Holy Family – Remember the Novitiate is valid regardless of the individual circumstances."

²⁴³ GDC n. 43; DV n.8, CCC ns. 85-87.

²⁴⁴ John Paul II. Apostolic Exhortation *Catechesi Tradendae*, On Catechesis in our Time (hereafter CT) CTS Publications, London, 1979. n. 63; n. 18; cf. n. 20c.

²⁴⁵ Cf. Unprecedented in terms of the vast number of martyrs that will be proclaimed by the Church in one liturgical act. As initial proclamation it would immediately point all peoples to the Gospel and to the ordinary means of salvation; to conversion and repentance through the Catholic Church's sacramental system.

Church. As a “moment” of initial proclamation it points all peoples to the Gospel; to conversion, repentance, and to the ordinary means of salvation through the Church’s sacramental system. Of course like every grace offered it is potential and man’s freewill can co operate with grace or not.²⁴⁶

In his Encyclical on the Church’s Mission *Redemptoris Missio*, Pope John Paul II speaks of proclamation as being the ‘permanent priority of mission [...a mission that proclaims] that in Jesus Christ [...] salvation is offered to all men, as a gift of God’s grace and mercy’ (RM n.44). The claiming is the proclamation of the truth and points to many areas of Catholic doctrine, it proclaims the Gospel of life, the truth of the Commandments and it is a call to repentance to all who reject or disobey the laws of God and the Church. It would also show forth God’s love for all humanity and His justice and mercy. Proclamation ‘has Christian conversion as its aim [which is] a gift of God, a work of the Blessed Trinity. It is the Spirit who opens people’s hearts so that they can believe in Christ and “confess him” (cf. 1Cor 12:3).’ (RM n.46) As “principle catechist”, the Holy Spirit inspires all catechetical activity and after the seed has been sown helps in its propagation. The Holy Spirit is the protagonist, ‘the principal agent of the whole of the Church’s mission. It is He who leads the Church on her missionary paths. This mission continues and in the course of history, unfolds the mission of Christ, who was sent to evangelise the poor’. (CCC n. 852)

Speaking of this complex field of mission and the importance of initial proclamation, John Paul II tells us that ‘initial proclamation has a central and irreplaceable role, since it introduces man “into the mystery of the love of God, who invites him to enter into a personal relationship with himself in Christ.’²⁴⁷ He adds ‘the people who have not yet received an initial proclamation of Christ constitute the majority of mankind’. (RM n. 40) A radical event such as the claiming with such a global outreach could change this. Raising these children, who are from every nation, to the Altar of the Catholic Church, would manifest a great action of the Holy Spirit to all peoples everywhere. It would be necessary that catechesis accompany this process and to continue after the claiming, for the understanding of the people so that “[t]hey shall see who have never been told of him, and they shall understand who have never heard of him.’ (Is 52:15) Ignorance of the truth and a desensitising of sin has led to the deaths of many of these children. In a message given on the 29th November 2000²⁴⁸ Our Lord said:

²⁴⁶ Cf. In a message given on the 20th April 1997 Our Lord was asked by Patricia what the difference was between living and not living the Way of Christ’s Divine Innocence which includes claiming the aborted children and accepting the training in the Novitiate of the Holy Family. Our Lord said:

Jesus. “It is the difference between standing on the bank of a river and watching grace pass you by, or being swept along on a mighty river of grace swiftly to heaven. The choice is free. Throughout the history of the Church, and that of mankind, there are moments (in history) where special graces are given in great and singular abundance. This is one of those moments in time. This grace is for the whole Church and the whole world! When the children killed before birth are raised to the Altar of the Catholic Church this great river of grace will become a thundering torrent flowing from My Heart of Mercy, washing away the iniquities of millions. The world wide witness these innocent victim martyrs will give to every nation will show the whole world that My Church is built on the firm rock of Peter, and in this Ark of Salvation the fullness of the truth shines out in ever increasing splendour!”

²⁴⁷ Ibid; Vatican II, Ad Gentes, Decree on the Missionary Activity of the Church. The Sixteen Documents of Vatican II. St. Paul Editions, U.S.A., 1975, ns. 13,14.

²⁴⁸ See Appendix I page 210 for full message.

Jesus. “The world receives a garbled message (from the society they live in, from governments, the media etc.). When the Church claims the children, “their voice will go out to all the earth, and their message to the ends of the world and with one voice in many tongues they will proclaim, “Christ is risen! We are His witnesses! Mercy Reigns! Come, and be reconciled! Truth has sprung from the earth!” Then every nation will hear the good news of the Gospel. Then those who hear have only to confess with their lips that ‘Jesus is Lord.’”

New principles for catechesis have emerged in the Church since Vatican II. The *General Catechetical Directory* was promulgated in April 1971 and the *General Directory for Catechesis* in 1997. In the intervening years and with the promulgation of the Apostolic Exhortation *Evangelii Nuntiandi* in 1975 a great enrichment in catechesis has taken place with many significant developments. As new principles emerged, catechesis would in future be understood as firmly situated in the essential mission of the Church – the mission of evangelization, which is a principal effect of the claiming.

We understand that the priority of the Church’s mission is the salvation of all people. At the first Pentecost we see how Peter and the Apostles witnessed to the risen Christ, calling the people to repentance and belief in the Gospel. Peter told the people that they had crucified the Christ. The people heard the Apostle’s witness in their own language and when they were told of the seriousness of what they had done in putting Jesus to death, ‘they were cut to the heart’ and asked, ‘Brethren, what shall we do?’ (Acts 2:37). Peter told them to: “Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children...”(Acts 2:39) We see here that Peter’s discourse consisted of both initial proclamation and catechesis and the people responded by being baptised, a sign of repentance and conversion. They then ‘devoted themselves to the apostles teaching and fellowship, to the breaking of bread and the prayers.’ (Acts 2:42).

In the wake of St. Peter’s witness we see that thousands were converted. The claiming appears to have many elements of this initial Pentecostal proclamation of the Gospel. It is for the whole Church to believe Christ’s words “What you ask of the Father in My Name he will give you” (Jn 16:23) and in the wake of the Magisterium making such a proclamation to pray in her liturgy to the Holy Spirit, to pour out His gifts and to inspire conversions. It was the power of the Holy Spirit that gave the first Apostles the ability to boldly bear witness to Jesus and his Gospel.²⁴⁹ Such a public witness of Peter’s Successor and the successors of the Apostles united to that of the children’s witness, needs to be heard universally with regard to the children’s salvation so all doubt²⁵⁰ as to their salvation is swept away. This proclamation by its very nature needs

²⁴⁹ Cf. Acts 2:29; 4:13; 29, 31; 9:27-28; 13:46; 14:3; 18:26; 19:8, 26; 28:31.

²⁵⁰ Cf. Taken from a message given on the 13th September 2001(ii) (See Appendix I page 186 for full message). Feast of St. John Chrysostom, Nazareth House. Our Lord speaking to the Church authorities, said:.

Jesus. “By my Cross and Resurrection I have set you and the children free! Your doubt and inaction puts doubt on the matter in the minds of the people!”

to be public so that the power of the claiming reaches all nations and all peoples, calling them to conversion.²⁵¹

This public witness has a special place in the work of evangelisation as ‘people today put more trust in witnesses than in teachers,[.....] and in life and action than in theories.’ (RM n. 42) In today’s society words, even when well presented can quickly fade away but when actions accompany them they can make a big difference. St. James the Apostle said: “someone will say, "You have faith and I have works." Show me your faith apart from your works, and I by my works will show you my faith.” (James 2:18). The claiming would present a unique ecclesial witness for these times. People all over the world who may have been conditioned by a ‘culture of death’ mentality need to know that in terminating the life of an unborn child they crucify Christ anew; ‘What you do to the least of my brethren you do to me’ (Mt 25:40). They need to know that through his resurrection and as Lord of the living and the dead (Rom 14:9), Jesus Christ has raised up these children to be with him in paradise and is calling those who have killed them to this same happiness through repentance and conversion.

It is a fact that millions of individuals from every nation are implicated in the deaths of these children to different degrees of culpability. There are many others indirectly involved in this moral breakdown especially those guilty of the sin of complacency and indifference,²⁵² because evil is allowed to triumph when people remain silent. These people are the responsibility of the Mother Church and part of her mission ‘ad gentes’. These people could not be aware of the wonderful dignity humanity has received in virtue of Jesus Christ, that ‘[h]uman nature, by the very fact that it was assumed, not absorbed, in him, [Jesus Christ] has been raised to a dignity beyond compare. They are unlikely to have heard John Paul II’s statement in *Evangelium Vitae*, n. 104: ‘It is precisely in the “flesh” of every person that Christ continues to reveal himself and to enter into fellowship with us, so that rejection of human life, in whatever form that rejection takes, is really a rejection of Christ.’ (Cf. Mat 25: 40) Awaking people to the reality of this mystery requires a bold preaching of the truth.²⁵³ Many of these people are lapsed Catholics and Christians who have fallen away from the faith, others are

²⁵¹ Cf. Mt 5:15: “Nor do men light a lamp and put in under a bushel, but on a stand, and it gives light to all in the house.” Our Lord referred to this same passage in a message given on the 12th October 1999 at Comox, Canada during Adoration of the Blessed Sacrament. (See Appendix I page 211 for full message)

Jesus. “This is what raising the millions of children to the altar will do – proclaim the good news of salvation!”

²⁵² i) .Cf. RM n. 35: ‘One of the most serious reasons for the lack of interest in the missionary task is a widespread indifferentism, which sad to say, is found also among Christians. It is based on incorrect theological perspectives and is characterised by a religious relativism which leads to the belief that “one religion is as good as another”.’

ii). Taken from a message given on the 25th July 1992 at Nazareth House. (See Appendix I page 153 for full message)

Jesus. “Many millions of these deaths remain hidden, but on the Day of Judgement the voices of the Slaughtered Innocents will condemn their executioners. Beware, the indifferent and the complacent, you are guilty of trial by neglect!”

²⁵³ Cf. Romans 10:14 -17: ‘But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?..... So faith comes from what is heard, and what is heard comes by the preaching of Christ.’

non-Christians who may “have been shaped by the climate of secularism and ethical relativism”²⁵⁴ and conditioned by world views that are anti-life.

The claiming would open a door for a universal comprehensive catechesis, revealing the beauty and light of Revelation, it would proclaim the saving Will of God the Father, His Son Jesus Christ, Redeemer of all mankind, the institution and authority of the Church Christ founded and her teaching authority in matters of faith and morals. It would proclaim the truth of the Commandments, the dignity of the human person, the Church’s doctrines of original sin and baptism, the Sacraments, etc. it prepares the way for an exposition of Catholic doctrine through a catechetical framework.

Of course all areas of the faith cannot simply be taught in one public act of declaration, yet this “moment” could be a necessary catalyst to begin a pastoral catechesis universally on all levels. It would provide an affective public forum to refute moral relativism and erroneous world views (some of which are directly behind the cultural acceptance of abortion and attacks on the sanctity of human life). It would put forward the Catholic world-view as a coherent teaching upholding the Gospel of life. The claiming would present new opportunities for ecumenical dialogue²⁵⁵ as it touches upon key areas of Christian teaching, for example how we are saved and justified in Christ, the role of baptism, the nature of original sin, the theology of grace, the last things, and the role of the Church. Though some of these areas are sensitive in the work of ecumenical dialogue the claiming gives the Church the opportunity to enter more deeply into them. The claiming of these children for Christ would witness to the tender motherly role of the Mother Church in embracing these children as her own, and the offer of reconciling those who have killed them, calling them into unity and showing that the children themselves are part of the communion of saints.

Teaching Tools for Catechesis

In 1992 the Apostolic Constitution *Fidei Depositum* n. 3 presented the Catechism of the Catholic Church as “a sure and authentic reference text for teaching Catholic doctrine” and recommended that pastors and the faithful “use it assiduously in fulfilling their mission of proclaiming the faith and calling people to the Gospel of life.” The Church encourages all the faithful to appropriate the content of the faith as presented in the Catechism. It is with this background that the new General Directory for Catechesis has been produced. Along with the documents of Vatican II and subsequent documents since then, the Church has at her disposal all the tools needed for catechesis in terms of the directives and the guidance necessary for a widespread catechesis of people from all nations.

²⁵⁴ John Paul II. Apostolic Exhortation, *Tertio Millenio Adveniente*. CTS Publications London, 1994, n. 36b; GS n.19c.

²⁵⁵ Taken from a message given on the 5th August 2000. [Eve of the Transfiguration. St. Mary Major. Pinetree visit. \(See Appendix I page 212 for full message\)](#)

Jesus. “Here is an ecumenical message of vigour and love. My ecumenical Message founded in the Truth, not lies and hearsay! Your Advocate is the Holy Spirit who will defend the Message of My Divine Innocence and it will be proclaimed universally throughout the world and the Catholic Church!”

The GDC lays down directives and guidance with regard to the way catechesis should be conducted in the Church and in the face of societies of diverse cultures ('inculturation'). It considers the content of the Gospel message (as presented in the new Catechism) and specifies how the faith is to be taught based on divine pedagogy, to those of diverse situations and contexts. To be effective, catechesis requires a good understanding of the context in which it is taking place i.e. the faith and understanding of people, and their culture. To make the most of the missionary opportunity of the claiming would require a systematic approach to catechesis at diocesan and parochial levels, for all age groups. The Church would need to be ready with answers for those who seek clarification in the wake of the claiming. Priests and catechists would need to have a coherent understanding of the theology of the claiming; and how the children are part of the communion of saints. They would need to guide the people towards the Church's teaching on reconciliation and the Sacrament of Penance.

The striking nature of declaring children killed in abortion as martyrs to the truth of the right to their God given life, to Christ, the Way the Truth and the life, to the word of God, especially the Commandment 'Thou shalt not kill'; could stir those faithful who may be weak in terms of catechetical formation to receive further instruction so as to understand better the doctrinal basis of such an act by the Church. In such an unprecedented missionary field every member of the Church can be apostolic and missionary since '[c]atechesis is a responsibility of the entire Church community.' (GDC. n. 220)

The place of liturgy in catechesis

We understand that Catholic liturgy is based upon the priestly office of Jesus Christ and above all upon his redemptive sacrifice, which is perpetuated in the Holy Sacrifice of the Mass. In and through the liturgy, the faithful can share in Christ's prayer to His Father, to participate in and live out the mystery of salvation. Liturgy in fact is the end purpose of catechesis since catechesis has the role 'not simply to pass on correct doctrine, but above all to initiate its recipients into a living faith.'²⁵⁶ It directs people to communion with God through the Paschal Mystery; 'Catechesis is intrinsically linked with the whole of the liturgical and sacramental activity of the Church, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of men.' (CT n. 23) Liturgy is thus the pre-eminent place for catechesis.

In *An Introduction to Catholic Spirituality* (p.14) Fr. John Berry of the Lineker Centre, London explains:

"The Liturgy is another vital element of the Church's living tradition which is always a valuable teacher of spiritual truth. The Church's liturgical life, its unceasing adoration, worship, praise and petition by means of the recitation of the Divine Office and celebration of the sacraments, above all the Eucharistic Sacrifice, has remained a source of spiritual growth, wisdom, guidance and nourishment. So, the sacred liturgy is 'the primary and indispensable source from which the faithful are to derive the true Christian spirit.'²⁵⁷ The Liturgy

²⁵⁶ Martimort A.G. *Principles of the Liturgy*. USA: Collegeville Books, 1978, page 276.

²⁵⁷ Sacrosanctum concilium n. 13

itself is always rooted in the truths of faith, contained in its creeds and symbols, which it professes and celebrates, a point expressed in the tradition principle *Lex orandi, Lex credendi* (the law of prayer is the law of belief which implies the mutual interaction of prayer and belief.)²⁵⁸”

Presently, with regard to the children we are not acting according to what we profess. The Creed is a summary of our faith and our practice should reflect this belief. On the 13th July 1998(ii) in the Parish Church at Solesmes Abbey, France before the Blessed Sacrament when asked what question must we ask the Church, Our Lord said:

Jesus. “If you believe the Creed and profess it universally, why do you not claim the children put to death before birth? This is a matter of faith, doctrine and belief.”

In a message given on 18th April 1999(i) Our Lord referred to the celebration of the Mass and how it relates to the children, He began with the Creed:

R. ‘We believe in the Holy Spirit, the Lord the Giver of life, who proceeds from the Father and the Son.’

Patricia. “This relates to the creation of the children killed by abortion, the Spirit who gives them life.”

R. ‘One Baptism for the forgiveness of sins’.

Jesus. “You all drink from the same fountainhead and are washed in Baptism in My Precious Blood. Will you deny the millions of little ones access to this life giving water? It is not in your power to do so, I am not bound by My own Sacraments.” (CCC. 1257)

Jesus. “Once slain, slain for all. Let the Church pronounce it so universally. I count them among those I have chosen to be My witnesses throughout the world.”

Patricia. “At the words of the Eucharistic Prayer and the raising of the Chalice, “The Blood of the new and everlasting covenant”, Our Lord said:”

Jesus. “Is this Covenant not also for the little slaughtered ones?”

Patricia. “At the part where the Priest prays for our salvation, Our Lord said:”

Jesus. “You are praying for what is an historical fact at the moment of their death. Do you not wish to have fellowship with innocent babes who witness to My word with their lives? By not claiming the children and proclaiming their martyr status, you do not give Me the glory and honour that is My due.”
(Patricia. A theologian had suggested to continue praying for their salvation.)

Patricia. “The Liturgy continues: “Look not on our sins, but on the faith of your Church”.”

²⁵⁸ See Edward Arnold, ‘Media of Spirituality’, The Study of Spirituality, page 39.

Jesus. “This is exactly what the claiming is. Look carefully at the words of the Mass and the purpose of the Mass, the intrinsic purpose (look at the Catechism (Patricia. For example C.C.C. 1364; 1368; 1370) and Church teaching on the Mass) in their regard and that of the perpetrators.”

Jesus. “My Precious Body and Blood have a redeeming effect upon those who receive me, sinners who have committed many serious sins and have many debilitating venial sins. Yet these little ones have no actual sin. Will they be denied the saving effects of My Sacrifice?”

Patricia. “Lord, the Church states that she ‘does not know of any means other than Baptism that assures entry into eternal beatitude’ (C.C.C. 1257) This is via water and the Spirit. The Church also teaches a baptism of desire and a baptism of blood; C.C.C. 1258.”

Jesus. “The cleansing waters of Baptism are open wide to these souls and ‘the Spirit blows where it will’; ‘it is not the Will of My Father that one of these little ones is lost’ (Matt 18:14). Let the successors of Peter and the Apostles cast their nets and draw in this great haul of fish; I have made them fishers of men.”

In a message given on the 6th October 2000 (iv) Nazareth House Our Lord showed that the liturgical prayer of the Mass represented ‘*Lex orandi lex credendi*’. Our Lord referred to the wording of the Concluding Prayer of the Mass for that day (Roman Missal, English Edition, page 859):

R. ‘Lord, we have received your sacrament of love. By becoming more like Christ on earth, may we share His glory in Heaven, where He lives and reigns for ever and ever.’

Jesus. “The children have received Me, the Sacrament of Love, in Baptism and in death. Consecrated in the truth and confirmed in it. They need now the extreme unction of the Church. Their witness calls forth your faith – and your faith confirms their witness. The Holy Bride, My Church, gives birth to children in innocence. They witness to My Divine Innocence and are born of it. They will witness to it universally if you will but claim them. My Virgin Bride, why be afraid of glory? These little ones are destined to adorn the Church, to console their parents, bright stars of the new morning of My Divine Innocence, heralding its dawn, with their companions the First Holy Innocents.”

Our Lord is showing that the Liturgy of the Mass involves the aborted children too, the claiming will make people aware of this. In a message given on the 30th October 2000 Our Lord referred to words of the Mass, ‘From age to age I gather a people to Myself so that from east to west a perfect offering may be made to the glory of your name’ and shows that He wants to gather all people to Himself:

Jesus. “Without the children of the nations killed before birth, the offering falls short by their number – which is considerable.”

Patricia. “At the prayer for ‘those who have died marked with the sign of faith’, Our Lord, referring to the children said:”

Jesus. “Their mark of faith is in blood!

(Speaking of the claiming) This is a great declaration of the faith.”

The solemn liturgical act of the Catholic Church claiming these children for Christ and His Church and proclaiming them martyr saints, would have far reaching effects especially for those directly affected by this development. Through conversion to the truth they are called into communion with the Church, to partake in her liturgical life; to share in her sacramental life and in her prayer and praise. The very act of claiming these children is an act of praising God and acknowledging His goodness towards both the children and perpetrators. Moreover it touches on many elements of salvation not only for the children and for those involved in their deaths but for people everywhere at whatever level of the understanding they may have of the Catholic faith. Liturgical celebration and healing services, homilies, prayers, hymns etc. can be opportunities to introduce people to Catholic initiation and deeper conversion.

Means of communication

The Church encourages the use of the media in spreading the Gospel message. In the document ‘*Ethics in Communications*’, the Pontifical Council for Social Communications states: ‘The Church’s approach to the means of social communication is fundamentally positive [and] encouraging. ...she considers these instruments to be not only products of human genius but also great gifts from God and true signs of the times.’²⁵⁹ Modern media can provide a powerful means for the Church to proclaim this ‘good news’²⁶⁰ worldwide and to make known the reasons for a solemn liturgical act such as the claiming and on-going catechesis.

The methods of reaching people today through modern means of communication are varied. In a message given on the 18th October 2000 Our Lord referred to the Apostolic Exhortation of Pope Paul VI; *Evangelisation in the Modern World*.

R. 'Preaching, the verbal proclamation of a message, is indeed always indispensable. We are well aware that modern man is sated by talk; he is obviously often tired of listening and, what is worse, impervious to words. We are also aware that many psychologists and sociologists express the view that modern man has passed beyond the civilisation of the word, which is now ineffective and useless, and that today he lives in the civilisation of the image'.

Jesus. “Then speak to them via image, that they and all mankind are made in God's image – this is the dignity of man.”

²⁵⁹ Ethics in Communications, (Rome, June 2000) n. 4, Ethics in Internet (Rome, February 2002), The Church and Internet (Rome, February 2002) Pontifical Council for Social Communications, Rome, June 2000, cf. Inter Mirifica, 1; Evangelii Nuntiandi, 45; Redemptoris Missio, 37.

²⁶⁰ Cf. Taken from a message given on the 25th February 1998. Our Lord speaks to his Church:

Jesus. “I have sent you to give this good news to the poor crucified victims of sin !”

We see from the death of John Paul II and the election of Pope Benedict XVI, that world media networks can be a positive instrument for broadcasting the Gospel message and helping the Church's mission reach an unprecedented number of people, believers and non-believers alike. The truth speaks for itself and touches hearts, as we saw by the numbers of people who responded to the warmth and love of John Paul II, someone who fearlessly proclaimed the truth in season and out of season. A solemn proclamation by the Holy Father and the Bishops of the Catholic Church in a great celebration of life will most certainly be televised and reported world wide having huge missionary implications.

Creedal Catechesis

Creedal Catechesis can be an effective tool as a basis for helping people to understand how the children are included in God's plan of salvation. Our profession of faith is in itself a summary of all we believe and the children are not excluded from this belief: 'We believe in God the Father Almighty'²⁶¹: God cannot be ultimately defeated by the holocaust of abortion or by man's inhumanity to man with regard to these children. To the secular world God and His Church seem to be defeated in this matter and the devil has won the victory²⁶² but the raising of these children to martyr status within the Church refutes that assumption. We believe in one 'Lord Jesus Christ'²⁶³ and that through Him all men are saved: The children have not rejected God or committed any actual sin so they cannot be outside Christ's saving power. Certainly those who have killed them cannot determine the children's eternal fate in God. It seems that God is showing the world that 'Where sin abounds grace abounds all the more' (Rom 5:20).

We profess that Christ is 'born of the Virgin Mary': The Motherly role of Mary is intimately united to the Motherly role of the Church for she is a type of the Church. (Cf. LG ns. 64, 65)²⁶⁴ The Mother of God and the Mother Church constantly seeks the

²⁶¹ Nicene Creed.

²⁶² Taken from a message given on the 2nd June 1997. (For full message see Appendix I page 213.)

Jesus. "...The Victory is Mine. Your lack of action and your doubt and indifference gives this Victory to the evil one and to the forces of evil that has claimed their lives. You wound Me anew by your lack of faith! The answer to this holocaust could only be in Me and in My Church, Triumphant in Holy Innocence!

The children cry out in the wilderness of sin. Rescue them and give them life in the Church! Their number is 'full up, pressed down and running over'. They have been pressed in the winepress but their blood, united to Mine, will flow for all nations; but apart from Me they can do nothing."

²⁶³ Ibid.

²⁶⁴ i). Cf. A message given on the 18th January 1997, the Saturday Memoria of the Blessed Virgin Mary.

Patricia. "I was reading the alternative Second Reading from the Office of Readings for the Saturday Memoria of the Blessed Virgin Mary taken from the sermons of Blessed Abbot Gueric and Our Lord commented upon it:"

R. 'In short, if the Servant of Christ, by his heartfelt tenderness, bears His little children again and again until Christ be formed in them, how much more is this true of the very Mother of Christ? Paul begot his children by preaching the word of truth through which they were born again; but Mary, in a manner far more holy and like to God, by giving birth to the Word Himself.

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salvation of all God's children. 'These aborted infants also stand in a special relation to the Mother of God whose appointment to be Mother of the Church (John 19:26-27) is inseparable from the compassion she showed at the cross when the 'sword' of Simeon's prophecy pierced her soul (Luke 2:35).'²⁶⁵ Our Lord has revealed in the inspiration that it is his Mother who is bringing this cause to the Mother Church under the title of "Our Lady, Mother of the Hidden and Mystical Wounds." This refers to the hidden wounds the Mother of Christ suffered beneath the Cross, 'when she too 'died', inwardly, in the death of the Fruit of her womb, [and which] have power to succour in proportion (if Mary's Motherhood of the Church be the measuring-rule of her active compassion) to the depth of human need. And of all the needy, those about to be aborted – already potential members of the Church – are the weakest and most abandoned. Scripture shows that God has made provision for these souls; 'For the poor who are oppressed and the needy who groan I myself will arise,' says the Lord. 'I will grant them the salvation for which they thirst.' (Ps 11(12)) In a message given on the 13th September 1997 Our Lord explained His Mother's role in the Plan of Salvation and in regard to the children.

Patricia. "I was reading the alternative second reading from the Common of the Blessed Virgin Mary for the Saturday Memorial of Our Lady taken from the Constitution on the Church of the Second Vatican Council and Our Lord commented upon it:"

R. *'The Motherhood of Our Lady in the economy of grace.*
From all eternity, together with the incarnation of the Divine Word, the Blessed Virgin was predestined to be the Mother of God.'

...So I think it is quite reasonable to understand of these children that promise of the Prophet to her: 'Your children shall live in you'; provided that the prophecy is always understood to refer principally to the Church.

...Then a single cry of rejoicing and thanksgiving will be heard addressed to this Mother: 'The dwelling place of all of us who rejoice and are glad is in you, holy mother of God.'

Jesus. "The children preach the word of Truth, who gives them birth to everlasting life. Now give them birth in the Church for all to see. Born of the Virgin Mother's love and maternal care, now they need to be born of the Virgin Mother, the Church!"

ii) Cf. A message given on the 27th June 1997(i). Feast of St. Cyril of Alexandria. Nazareth House.

Patricia. "I was reading the Divine Office, Office of Readings and the second reading for the Feast day was from the Saint's writings, its caption was; *The defender of the Divine Maternity of the Virgin Mary.* Our Lord referred to it :

Jesus. "The Church authorities will not allow the Divine Maternity of the Mother of God to give birth to these children in the Church." (For the whole world to see.)

iii). Cf. Taken from a message dated 15th August 1997(ii). Feast of the Assumption of Our Blessed Lady. Nazareth House. (See Appendix I page 193 for full message)

Jesus. "...The claiming of these innocent children and the recognition of their martyr status as companions of the First Holy Innocents will give great honour to the Divine Motherhood of the Blessed Virgin Mother. The Mother of the Hidden and Mystical Wounds wishes to give birth to these children in the Maternal Church."

²⁶⁵ Abortion and Martyrdom, page 5.

Patricia. “Lord, when it says here ‘predestined’, what does it mean?”

Jesus. “Foreseen for the needs of souls, pre - the final destination which is sanctification, pre- provision to thwart man’s disobedience, and it is for the millions of aborted children who were not created to be aborted but for glory, but should man disobey the Law of God, provision is made. Provision has been made for this time of great horror. There is no predestination to damnation or evil for souls.”

Jesus. “I will defend My image, especially in the innocent. Woe to those who attack that image and to those who oppose Me.”

Patricia. “No matter how the devil attacks souls, God has made provision to parry those attacks.”

R. ‘By the Will of Divine Providence, she was the loving mother of the Divine Redeemer here on earth, and above all others in a unique way she was the willing partner and humble handmaid of the Lord. She conceived, brought forth, and nourished Christ. She presented Him to the Father in the Temple, and shared the sufferings of His Son as He died on the Cross. In an utterly singular way she co-operated by her obedience, faith, hope, and burning charity in the Saviour’s work of restoring supernatural life to souls. For this reason she is a mother to us in the order of grace.’

Jesus. “And to the millions of aborted children and those put to death before birth”

R. ‘This motherhood of Mary in the order of grace began with the consent which she gave in faith at the Annunciation and which she sustained without wavering beneath the Cross; it will last without interruption until the eternal fulfilment of all the elect.’

Jesus. “Mother of the Hidden Wounds! Mother of My Body all wounded!”

[I]f aborted children enjoy a special place within the range of Mary’s spiritual Motherhood, the Church, of which the compassionate Mother of God is the exemplar, must likewise have a special regard for these infants.’²⁶⁶

‘We believe in the ‘Holy Spirit the Lord the giver of life,’²⁶⁷: The Spirit who first gave life to the children cannot be defeated by the sins of those who have killed them. The ‘Spirit reaches the depths of every thing even the depths of God’ (1Cor 2:10). The sanctifying Spirit can therefore reach these children who ‘do not know how to pray’ yet through their Advocate can ‘cry out in their need’, “Abba Father”(Gal 4:6). Through the Spirit and in Christ, ‘God can raise up children to Abraham from what the world considers as lifeless stones.’ (Mt 3:9). We see from the inspiration how the Spirit witnesses in the Children²⁶⁸

²⁶⁶ Abortion and Martyrdom, pages 5-6.

²⁶⁷ Nicene Creed.

²⁶⁸ Cf. Taken from a message given on the 20th March 1996. St. Raphael’s Church, Surbiton. (See Appendix I page 214 for full message)

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We believe in ‘the communion of saints’: the claiming shows how the children are members of that communion and how they become recognised members of the Church.²⁶⁹ It shows that we can seek their intercession like the other saints. The children’s martyr witness calls those who have killed them to conversion, to the ‘forgiveness of sins, the resurrection of the body and life everlasting’.²⁷⁰ By the Church raising these children to the Altar, she is presented with a unique opportunity to affirm and give catechesis on the Creed. Through the prophetic witness of these children all are invited to believe in ‘the One Holy Catholic Apostolic Church acquired by Christ at the price of His blood’, and to ‘the resurrection of the body and life everlasting.’²⁷¹ Our Lord has said “The claiming is a comprehensive all encompassing creedal statement proclaimed unreservedly through My Church!”²⁷²

Raising awareness to the theology of Vatican II

An important development of Vatican II was an emphasis of the theology of how all the baptised share in Christ’s triple office of Prophet, Priest and King and how people are called to actively participate in these offices. (Cf. LG ns.10, 12, 13, 33, 34, 35) The catechesis that accompanies the claiming would need to explain how this is so for the aborted children and what its implications are for the rest of the faithful. In this way people can better understand the benefits the children bring to the Church and indeed to all humanity through their prophetic witness to the Truth. In turn it will help individuals to better appreciate the importance of sacramental baptism as initiation into

Jesus. ...”The Spirit also speaks on behalf of the little aborted ones; a true witness and Advocate. Invoke the Spirit and raise them to life in the Church, so they can speak in the Universal Church in every language and witness to the truth.”

²⁶⁹ Cf. A message given on the 19th March 1999, Feast of St. Joseph. St. Agatha’s Church Kingston.

Patricia. “During the singing of the hymn ‘For all the Saints’ I saw a great company of the Saints. Our Lord referred to the children killed before birth.”

Jesus. “Do you think they are excluded from the communion of saints? They are not! (Look at today’s reading)”

Patricia. “The Second Reading of Mass for the feastday was taken from the letter of St. Paul to the Romans 4:13, 16-18, 22, it states:”

R. ‘The promise of inheriting the world was not made to Abraham and his descendants on account of any law but on account of the righteousness which consists in faith. That is why what fulfils the promise depends on faith, so that it may be a free gift and be available to all of Abraham’s descendants, not only those who belong to the law but also to those who belong to the faith of Abraham who is the father of all of us.’.....

Jesus. “Am I just going to abandon My creation (child in the womb), when God the Father gave His only Son to save sinners? He is certainly not going to leave innocent children made in God’s image, out of that offering?”

²⁷⁰ Nicene Creed.

²⁷¹ Ibid.

²⁷² Message given on the 8th August 2001(ii) Feast of St. Dominic. See Appendix I, page 191 for full message.

the Mystical Body of Christ; what it means for each of the faithful to share in the prophet, priestly and kingly role of Christ and how each of the baptised are called to fulfil their baptismal promises in their lives.

The claiming presents an excellent catechetical realisation of *Gaudium et Spes* n. 22 showing how Christ has united himself in some way to every person through a world wide declaration of Christ's own words "What you do to the least of my brethren you do onto me" (Mat 25:40). The claiming opens up the way for the long term 'remedy'²⁷³ to abortion; the teaching of the Novitiate of the Holy Family which fulfils many of the directives in Vatican II's documents regarding the laity, how men and women are to carry out their male and female roles in the Church and in family life, in their vocations and in the world.²⁷⁴

In its chapter on 'The People of God' *Lumen Gentium* in paragraph 12 speaks of the important contribution of charisms which periodically take place in the Church. These occur through the action of the Holy Spirit 'not only through her sacraments and her ministries' but which take place 'among the faithful of every rank'. When proven to be authentic these charisms contribute to the 'renewal and building up of the Church' and 'whether they be the more outstanding or the more simple and widely diffused are to be received with thanksgiving and consolation for they are perfectly suited to and useful for the needs of the Church'. In this way 'the manifestation of the Spirit which is given for everyone is not extinguished.'

Such an important development as the claiming with its huge missionary implications stems directly from the charism of Divine Innocence. It has been a very difficult process over 22 years to raise awareness of this development in the Church because of the lack of dialogue and decisions made by people who have not understood this development or studied the relevant theological and inspirational material. Sadly the cause of the children has been seriously delayed while every day more and more innocent children die.²⁷⁵ The Church authorities need to acquire a greater sensitivity

²⁷³ In a message given on the 27th June 2000 Our Lord described the claiming as "emergency" action and the Novitiate of the Holy Family as the "urgent" remedy.

²⁷⁴ Taken from a message given on the 2nd February 1997, Feast of the Presentation of Our Lord in the Temple.

Our Lady. 'It is vital that the whole Church understands the Novitiate of the Holy Family, every member of the Church, every priest. This is not optional. It is mandatory that all should understand this Novitiate and its saving power. The mighty grace of the Novitiate of the Holy Family is flowing. Bathe yourselves in this grace! Drink it in! Live it to the full in joyful innocence. It is the Church Triumphant in holy and Divine Innocence. Thank your God that you have been given the privilege of being chosen to give this great grace to the Church. Many are called but few are chosen. Be among the chosen ones!

Many indeed are called but how few ask to be among the chosen ones. Many more do not want to be called or chosen. Do not treat this great grace lightly. Work seriously at your amendment of life within this Novitiate. Oh My dear little children of Divine Innocence, how blessed you are! The Church must be triumphant in My Son's Divine Innocence! You are His Body, the Church. All must now study and know this Novitiate of the perfection of the original Christian Order founded in the beginning in the family and in the Church. Happy Feast Day my dear children."

²⁷⁵ Cf. Taken from a message given on the 18th October 2006:

towards new charisms. There seems to be a need to establish a proper procedure and systematic process in the Church, with people qualified in the area of mystical theology and experienced with new charisms. In this way serious matters affecting the universal Church are not decided upon by one person alone at the local level or by those who are not competent to make such important decisions. (See message dated 25th March 2001(i). Epsom Downs, in Appendix I page 216)

Evangelising activity and the dignity of the human person

The General Directory for Catechesis, n.19 states: ‘The evangelising activity of the Church in the field of human rights has, as its undeniable objective, the task of revealing the inviolable dignity of every human person. In a certain sense, “it is the central and unifying task of service which the Church, and the lay faithful in her, are

Patricia. “I was thinking that if only the Church would claim the children killed before birth as our Lord had requested and the beauty of the Novitiate of the Holy Family was made known everywhere throughout the Church and to all mankind, the new age of enlightenment would flourish in the Church through the ‘Eucharistic University’ studying the faith and other subjects before our Lord in the Blessed Sacrament. All vocations would be governed by the truth that comes from God and is taught by the Church. Our Lord said:”

Jesus. “As I have told you before you cannot live in the ‘if only’s’ of the past, of the future, or ‘if only’ of the present!”

Patricia. “Lord, I want to share this incredible beauty with everyone, with the whole world but we are constantly stifled, mostly by the churchmen who seem to be afraid, but I don’t know what they are afraid of?”

Jesus. “A prophet’s message in every age is persecuted for the most part by the authorities and the people. Those souls who with a sensitive listening heart and mind hear what the Spirit is saying to the Church but ‘Alas for those who entomb this prophetic message in indifference and lack of love’ denying it to those who are in urgent need of it. I have sent you prophets and their prophetic witness to the truth in the children put to death before birth, but you persecuted those who brought you this message and tried to kill the children’s witness in the Church. “I will send them prophets and apostles”, of the Way of My Divine Innocence, “some they will slaughter” (the children put to death before birth) and persecute, so ‘I tell you, you will have to answer for every prophet’s blood...” Every nation will have to answer for the blood of the millions of innocent children killed in the womb and in embryo experiments. The greater guilt is the shepherd’s who could have called the guilty to repentance and reconciliation through the children’s universal witness to the truth that I AM!

You will be held responsible and will have to answer for the blood of the innocent and the souls of the ignorant and the wilful, for you stood by and did nothing with My answer to the holocaust of abortion and the murder of the innocent! ‘Alas for you lawyers who have taken away the key of knowledge! ‘ (Cf. Luke 11:47-54)”

Patricia. “Our Lord is very firm with the Church authorities because this message has been presented to them time and time again over a 23 year period and in this time millions more innocent children have died. Governments have passed even more laws making it easier to kill the children. Many of those responsible for their deaths have since themselves died with innocent blood on their hands without receiving the consolation and the universal call to repentance that this message bestows. Meanwhile the souls of all those responsible are the responsibility of the shepherds.”

called to render to the human family”, catechesis must prepare them for this task.’²⁷⁶ The pastoral care of millions of people involved in the deaths of these children is at stake here. It is a missionary area that the Church needs to enter with vigour, ‘to seek out the lost and bring back those who have strayed from the truth (cf. Lk 19:10). The claiming is a positive affirmation of the dignity of every human person – of the dignity and personhood of these children and other vulnerable people in society, the dignity of motherhood and fatherhood and the dignity of holy matrimony.’²⁷⁷

Catechesis for conversion and re-evangelization

Those people, who may be touched by the claiming and are moved to seek admittance into the Catholic Church, can be directed towards the new Rite of Christian Initiation of Adults. This was established from the directives of Vatican II and is an invaluable preparation for those seeking to become Catholics and to receive formation in the faith. Various programs and formats for instruction have been prepared with a view to helping catechumens prepare for initiation into the Church. The success of such programmes has highlighted the hunger and need for ongoing catechesis, not only for those recently initiated, but also for the greater majority of the faithful. As well as those outside the Church there are members of the Catholic Church who themselves have been involved in abortion and lapsed Catholics who have rejected the Church’s teaching in this area; all need re-evangelization. The claiming can be an opportunity to reach people who may have become indifferent about their faith, catechesis drawn from the claiming can help to enliven their faith and give a new enthusiasm to live the faith and witness to it in the world.

Cultural changes are continually taking place in our society and many people in the Catholic Church from a standpoint of faith, are finding themselves ill equipped to cope with new ideas and worldviews. They feel a sense of helplessness watching their faith being undermined by the society they live in. Secularism tends to attack those fundamental values that traditionally upheld a religious outlook on life in the family and in society as a whole. Abortion, embryo experiments and the culture of death are symptoms of a widespread disregard for the moral law while a respectful fear of God in people seems to be a thing of the past. Ideologies based on false philosophies and contrary to the Gospel message and Catholic teaching are often imposed at political and social levels and gradually influence and condition whole societies. The claiming gives the Church an opportunity to firmly restate the Gospel teaching and the dignity of the human person in the light of Christ and His Church. It invites those who reject or compromise the faith, and those who know nothing about the faith to ‘come and see’ (Jn 1:39).

²⁷⁶ John Paul II. *Christifideles Laici*, Post-synodal Apostolic Exhortation (hereafter CL). CTS Publications, London, 1988, n. 37; Cf. John Paul II. *Centesimus Annus*, Encyclical Letter (hereafter CA). CTS Publications, London, 1991, n. 47; AAS 83 (1991).

²⁷⁷ Cf. Taken from a message given on the 8th April 2000. Our Lord spoke of the effects of not claiming the children.

Jesus. “You, by your neglect and indifference force them (the children) to serve the cause of the evil one for the whole world to witness, in that it seems in the eyes of the people that the children are not human beings with dignity and rights, the right to life and protection. – that abortion is acceptable, motherhood and fatherhood is treated with contempt, that God has no solution for this holocaust and is defeated by it. The Church authorities’ inaction allows all this to take place!”

There are many however in the Church whose faith is strong and inspired by the vision and optimism of the John Paul II and further encouraged by Pope Benedict XVI. For these people and especially those working in prolife areas, the proclamation of Christ's Victory in these children through the Universal Church will give them great joy and encouragement. They will see the motherly care of the Church for God's people, the power and authority of the successor of St. Peter and the Magisterium proclaiming the truth via a doctrinal answer to the holocaust of abortion and the killing of these children. It will confirm the faithful everywhere that their belief in Christ and His Church is well founded and eloquently shows forth to the world Christ's Victory over all sin and death in all its power and beauty.

Chapter 6. Conclusion

In this presentation we have examined the theological and catechetical implications of the Church proclaiming the martyrdom of aborted and embryo children killed before birth. It has been shown that such a wide reaching and indeed for many, radical development, would in turn have many other implications, doctrinal and pastoral. While concentrating on the key issues relating to the development, it was deemed necessary at the outset to look at the present situation and scale of abortion and embryo experimentation today, so that one can appreciate the seriousness of this issue, a moral breakdown that has become acceptable in so many societies globally. The effects of abortion cannot be underestimated, along with the hidden physical and psychological health problems suffered by individuals directly involved in abortion. There are wider serious demographic disturbances which affects the future stability of countries and the serious imbalances in the populations of nations is already causing deep concern. On the supernatural level the spiritual effects on individuals, families and nations is considerable.

We cannot go on killing millions of innocent children, God in His justice will ask for an account of the innocent blood that has been spilt world-wide. What punishment could possibly fit such a crime, yet in continuing this sin mankind gravely offends God. Through the charism of Divine Innocence we believe that God in his goodness and love has offered the world an unprecedented mercy via the Church claiming the children. In Fatherly love God speaks to his people: "Though your sins may stretch from earth to heaven, and though they may be redder than scarlet and blacker than sackcloth, yet if you turn whole-heartedly to me and say "Father", I will listen to you as I would to a people that was holy."²⁷⁸ The claiming is God's perfect solution to abortion. This message given on 3rd September 2006 shows what Our Lord has to say about this.

Patricia. "I was shown that for the most part the Holy Father, Cardinals, Bishops and Priests but also the laity are not at all linked to the sufferings of the children killed before birth. The Church authorities write documents that never reach the people; how many of the laity or even the priests have read *Humanae Vitae*, *Evangelium Vitae*, *Veritatis Splendor* etc. or refer to them in their sermons. Very few homilies refer to the sufferings of the children or to the effects on mothers after abortions and the responsibility of fathers. There is a vast pastoral area left neglected.

²⁷⁸ Our Lord requested on Ash Wednesday 1993 that this extract from the First Letter of Pope St. Clement to the Corinthians be put into the manual for the Walk of Reparation.

Our Lord showed me a huge sheet gathered up at its corners full of aborted babies and the remains of children experimented upon in medical research. This bulging sheet which was dripping with blood was dropped in front of the Holy Father and all the Cardinals, Bishops and Priests, and its horrible contents splashed over their vestments. Our Lord said:”

Jesus. “What are you going to do about this ongoing mass slaughter? I have given you the solution in the claiming of these innocents by the Catholic Church and the Novitiate of the Holy Family, an answer that all will hear but you withhold this grace from the people. Shame on you! Shame on you! Shame! Shame! Shame!”

Patricia. “Our Lord showed me the delicate wild flowers in the garden being blown about in the wind and He said:”

Jesus. “See these flowers in all the delicate complexity of their design and creation. I took so much care to create each flower yet the intricate creation of a new human being is far more wonderful. Yet every country slaughters children in worse circumstances than the slaughter of cattle. I have given mankind an extraordinary grace in giving the Catholic Church the opportunity to gather up these little ones in their millions so that they have a universal voice in the Universal Church to call those who have killed them to the truth. Yet my requests have been ignored, treated with hostility, and smothered in indifference and disbelief. These helpless ambassadors of My Mercy (those who have tried to help this cause) have spent themselves and their lives trying to bring to the attention of the Church this monumental offer of Mercy to grave sinners!

What have you (the hierarchy of the Church) done to stop the wholesale murder, to call murderers to repent and to reconciliation, to offer suffering women consolation and wilful souls the fullness to the truth? I had to make out of simple souls theologians to do your work for you but still you block my grace reaching nation after nation. Claim the children killed before birth! Offer this Mercy and the teaching of the Novitiate of the Holy Family to the world so that men and women learn their God-given Catholic Christian roles! Call grave sinners, doctors, nurses, government officials, legislators and scientists to repent of the horrible killing of helpless babes! Rebuke nations such as China and England and the United States of America etc. for the wholesale killing of little children! Give this message to the Church authorities!”

If the Church’s hierarchy take offence at the wording of this message and say that they have written documents and encyclicals refuting abortion and the killing of embryos then they need to look carefully at the material in Appendix IV and ask themselves if they have really done enough or seriously considered the help our Lord is offering them through this charism.

Having looked at an overview of the Catholic Church’s position on this matter and seeing how her Magisterial and papal documents clearly condemn abortion and the ‘culture of death’ mentality, it is evident that the Church has remained far from silent on this issue and consistently upholds the dignity of the human person from conception

to natural death. Why then has the Church's preaching not changed the situation regarding attacks on human life? The reasons are as complex and numerous as the individuals and circumstances involved in the killing of the unborn. This problem is still predominately considered within the Church as a moral question. The proposal for the Catholic Church to claim those killed before birth as Companion Martyrs of the first Holy Innocents contains within it important elements in the defence of life and promotes a Christian 'culture of life'. If we are to defend life from the Christian tradition it must be at the deepest level, at the earliest stage of a person coming into being i.e. their conception. So in addition to the theology regarding the morality of killing the unborn, it is necessary to explore the theology concerning the status of its victims for whom Christ came to give life more abundantly. The salvation of these children is fundamentally important in the fight against abortion. If we defend their right to life it must follow that they are given life in the Church for all to see otherwise there is a disparity? The Catechism of the Catholic Church tells us that we are allowed to hope that there is a way of salvation for these children. We have a duty to look into the reasons for that hope, (CCC.1261) remembering that St. Paul tells us our hope will not be disappointed. (Rom: 5:5)

Before considering closely the theological issues involved it was necessary to look at the origins of this inspiration in the light of the Church's teaching on private revelation. The Church teaches that she recognises and welcomes the ongoing inspiration of the Holy Spirit for the growth and well-being of the life of the Church, be it through charisms or a deeper understanding of Revelation. The Church's Magisterium seeks to decide what constitutes an authentic development through theological development and the *sensus fidei*. True Catholic theological development demands that it is in harmony with Scripture, Tradition and Magisterial teaching. It seems from the material (inspiration and theology) coming forward through this inspiration that this development shows this harmony. In 2004, Pope John Paul II asked the International Theological Commission to consider the question of the fate of infants who die before Baptism and here we see a move within the Church to grapple with this question. Having looked at the content of this inspiration, there are theologians who believe that there is enough evidence to show that this charism can make a positive contribution to this issue. I believe that God is speaking now in our times to the Church and showing, in a mighty way, that the Church's prayers and the work of pro-life organizations has been answered through this development, a gift from God.

It is to be expected however that such a development will have to face rigorous theological scrutiny. The objections covered in this presentation considers some of the theological issues involved. The replies to these objections appeal to existing Catholic doctrine and are consistent with sound theological principles. Central to this is the question, can these children be considered martyrs and if so how? While looking to the tradition we must also look to the fundamental roots of martyrdom for the answer. The subjective criteria traditionally used in what is classically considered to constitute the definition of martyrdom i.e. death in *odium fidei* is not sufficient in this case because of the various intentions of those involved i.e. the perpetrators of abortion. The children however objectively die for Christ because those who kill the innocent transgress the natural moral law that is written on the human heart and divine law as revealed.

Why then are not all innocent victims of murder martyrs? We see in the case of aborted children that there is no doubt as to their innocence and as victims they are totally helpless. The crime against children put to death before birth is organized and

perpetuated by individuals, governments, abortion clinics, hospitals, doctors and drug companies on a vast scale to serve their own agendas. Through no fault of their own the children are deprived of the ordinary means of salvation. It is Christ's choice of them through the gift of grace, the work of the Holy Spirit and their conformity to Christ Crucified that bestows on them the gift of martyrdom. They are washed in the blood of Christ and their own blood in a baptism of blood and love flowing from Christ upon the Cross. Like all martyrs it is Christ's power working in them that enables the weak to bear witness to him²⁷⁹. It cannot be said that the children are separated from the love of God for St. Paul tells us that nothing can separate us from the love of God. (Rom.8.35) God's love is not sterile towards these children but is surely vigorous and active towards their salvation. Why would God allow millions of children made in His image to go into eternity with the stain of original sin or be the play things of the forces of evil. It is beyond doubt that Christ died for all including these children, and those who have put them to death.

There is also the theological and philosophical question concerning the personhood of these children. Many procured abortions and therapeutic experiments on embryos continue to be carried out under the pretext that there is no person present at conception. Yet, in the light of what the Incarnation and the Church's teaching on the Immaculate Conception teach us, the soul must be present in all human persons from the moment of conception. The denial of the personhood of the children could even be considered a heresy. Advances in science and particularly our deeper understanding of DNA and the genetic code, show that there is an organised form existing from the very beginning of human life dispelling all doubt that there is a human person present from the moment of conception.

In the positive case we have looked into some of the key theological issues and related themes involved in this development that affect the children in many ways. Key themes such as Baptism, martyrdom, virgin souls, the name Our Lord has given to the children in the Charism of Divine Innocence, "Mercy Reigns", the children's mission in the Church, righteousness, the Holy Innocents, the Church's role and the action of the Holy Spirit in the Church, have been considered within the context of sacred Scripture, Tradition and Magisterium. Together these show a wide spectrum of theological evidence for the Church to seriously accept this development and confidently allow the cause of these children to flower in the Church. Despite all the evidence however the claiming still requires a step in faith by the Church authorities and the inspiration attests to this.²⁸⁰

²⁷⁹ Cf. Preface for Martyrs, Roman Missal, 1971.

²⁸⁰ Cf. A message given on the 16th September 1998(ii). Nadadoro village, Portugal. Visit to the Blessed Sacrament.

Patricia. "Lord, it says in the Scriptures that 'those who believe in you will not perish but will have eternal life.' How do the children have faith in you Lord, where is their faith?"

Jesus. "Answer me this, why is it that the Church honours the babes of the Holy Innocents of Herod's time, Jewish children as Christian martyrs, where was their faith and belief in me? Where is the faith of the child brought by its parents to the font for Baptism? And yes, where is the profession of faith of parents who bring their children to the font and are more interested in a social event than the Sacrament? Yet, their Mother the Church baptises the little ones! 'You have been freely given' from above, let the Church 'freely give'! She draws waters from an inexhaustible well. Once again I say to the Church authorities: 'Abraham's children, where is your faith' in My All-saving Blood? 'The Father loves the Son and has entrusted everything into his hands'(Jn 3:35). The Father HAS ENTRUSTED THESE COUNTLESS LITTLE

Footnote continued on next page

These theological considerations have helped to prepare the ground for an important goal, the Church's mission and her work of evangelization and catechesis. Christ gave a mandate to his Apostles to proclaim the Good News of the Gospel to the whole world. The claiming of the children killed before birth, it seems, can be shown to be fully part of that evangelization process and in harmony with it. Having considered the Church's missionary and catechetical directives in Chapter 5, we are led to understand that 'initial proclamation' has an "irreplaceable" role in the work of evangelization. We can conclude from the possible effects of such a development that the claiming of these children would represent an 'initial proclamation' of the Gospel and a witness to the Christian message universally in an unprecedented way. It would give the Church the opportunity of catechising people from all nations in Catholic doctrine, faith and morals. With the aid of modern means of social communication a formal proclamation by the Church's Magisterium on this issue will certainly be heard all over the world and in every language showing everyone that the Catholic Church is the only universal motherly body that can embrace these children from every nation.

It is evident from the theology and pastoral consequences that a development of this nature which seeks to resolve a painful moral issue such as abortion will have repercussions. However with the appropriate catechesis to accompany it, raising these children to the Altar of the Catholic Church could have very positive missionary implications and would bring spiritual instruction in the truth and hope in Christ and his Church to millions of people.

The Christian call to salvation and to the Gospel is always via witness. Witness is an essential element of bringing the Gospel to the world. From the theology it appears that the children's martyr witness to the truth can only be facilitated and given voice through the Catholic Church in her universal motherly role towards all mankind. The effects of this proclamation points the successor of St. Peter and the Apostles to a new Pentecostal witness to the nations, giving hope in what appears to be great defeat in face of 'a culture of death.' (EV n. 12) In this darkness people need to see a great sign of hope and to experience the grace of God active in the world. Just as the grace from the martyrdom of the early Roman martyrs was the seed of Christianity in the pagan Roman empire, we may expect again to see great conversions and miracles world wide through the grace of the martyrdom of these countless virgin martyrs.

In presenting this cause of raising these children to the Altar of the Catholic Church, this development demonstrates how such a liturgical action could be an astounding missionary outreach towards all nations in fulfilment of Christ's words; "that they may all be one." (Jn 17:22) From the theological evidence emerging from the inspiration and teaching of the Church herself regarding evangelization, there appears to be a sound basis for the Church to respond to this development. The claiming can contribute much to the Church's missionary work and allow her to go forward in this new millennium with renewed vigour and confidence.

CHILDREN TO ME! Would I their Saviour allow them to slip through my hands? Would I allow them to be the sport of the forces of evil? 'Where sin abounds, grace abounds all the more and mightily so, in their regard! Out of such a dark night, their souls are delivered. The earth will tremble at their deliverance and mankind will fall down and worship their God of Mercy and compassion.'

It has been shown that martyrdom and its baptism of blood seems to provide a way for these innocent victims to be incorporated into God's saving plan but the Church authorities need to consider the cause of the millions of slaughtered children and those who have killed them in the light of God's Love.²⁸¹ Through the claiming, the children witness to the love and mercy of God. In and through Christ it is shown that the children are not forgotten and God takes them to himself. The claiming is a proclamation of love, mercy and justice, it will show forth the intercessory power of the children, once they are recognised as part of the communion of saints. It would constitute a powerful force for the conversion of those involved in the deaths of the children. As 'companions of the first Holy Innocents' and claimed by the Mother Church, the treasury of the merits of their martyrdom may then be drawn upon more abundantly by all peoples worldwide. These new holy innocents, as witnesses to Jesus Christ, 'the Way, the Truth and the Life', when given voice in the universal Church, would proclaim more eloquently his Victory over sin and death.

²⁸¹ Cf. i). Message given on the 10th December 2002(i):

Patricia. "We were singing the following English hymn:"

R. 'Dear Lord and Father of mankind, forgive our foolish ways!
Re-clothe us in our rightful mind, in purer lives thy service find,
in deeper reverence praise, in deeper reverence praise.....

O Sabbath rest by Galilee! O calm of hills above,
Where Jesus knelt to share with thee
The silence of eternity,
interpreted by love! Interpreted by love!')

Patricia. "During the hymn the Crucifixion was shown, then Our Lord said:"

Jesus. "Is there anything that this Sacrifice cannot bestow? Tell the Church that the fate of the little crucified ones must be 'interpreted by love', not your love for me but My Love for you! What payment is needed once this price is paid?"

ii). Cf. Taken from a message given on the 4th March 2001 at Nazareth House.

Jesus. "Divine Love of God for His people is the primary interpretation, a Revelation of Love!" (Patricia. God's Revelation of Himself to mankind; doctrine and the divine action in our lives.)

Jesus. "Man's understanding of all the sciences will be transfigured by this primary interpretation. Interpreted by love, all the sciences will look again at the Queen of sciences, theology. Man's philosophy will bow to Divine Love's control, then there will be only one philosophy, the Philosophy of Divine Love. The Logic of Divine Love will transform man's thinking and the pursuit of knowledge and all will study at the Eucharistic University in this new age of Eucharistic Enlightenment!"

Jesus. "Men, women and children will sit at the feet of their Eucharistic King, the Font of Wisdom really present – God with his people. All vocations will be trued up to the Divine Order of things as ordained by your God in the beginning. Vocations will be 'interpreted by love' and the perfection of the roles of male and female is founded in Divine Love."

Recognition of the children's martyrdom would give world-wide testimony to the truth and to the teachings of the Holy Catholic Church, proclaiming to the world the right Saviour - Christ, the right authority - the Church and the right doctrine as taught by the Church, giving glory to God and to the Church. It shows the world that the children enjoy the glory of heaven for all eternity in the beatific vision of their God. It proclaims everywhere "Mercy Reigns".

It has been shown especially via the messages from the inspiration that the implications and beneficial effects of the claiming are vast but like a rich harvest requires a wholehearted response from those who are in a position to help. Finally therefore, I will conclude this book with a letter from the Mother of God which Jesus asked to be given to the Hierarchy of the Catholic Church. This request was given in a message on 19th November 2003 at Nazareth House:

Jesus. "Take a letter from the Mother of God to the Congregation for the Doctrine of the Faith."

Our Lady. "My sons, I the Mother of God have come to gather in the crucified victims of sin and teach them the Way of My Son's Divine Innocence; to walk and live in the Way of Divine Innocence. There is not a soul on earth whose natural innocence has not been crucified or wounded. (Rom 3:23 - Through original sin or actual sin) With every new human being created by God and placed in this world a magnificent potential is offered to mankind. All too soon the forces of evil and sin fall upon the beauty of innocence. My heart grieves for God's children.

This is why God has chosen this moment in history to show forth a deeper understanding of the Divine Revelation, his Divine Innocence Triumphant in your crucified innocence.

All the activity of the Church flows from the life of Christ, his life giving Victory flows out to all humanity. In the recent Gospel readings you have my Son's words to St. Peter and the Apostles "Do not be afraid it is I" (Jn 6:20)

The stormy waters of crucified innocence in the world are wild indeed but your Lord Himself will uphold you Peter (the Pope). Step out in faith! When Peter's faith failed, My Son came to his rescue. [and upheld him]

In this crucial matter of the Mother Church claiming the little ones put to death before birth, Peter's successor and the successors of the Apostles must brave the storm of sinful men and women and governments. I remind you of My Son's promise to you 'the gates of hell will not prevail against His Church.'

Peter took the first steps outside the boat (the Church) onto the waters (of the world) and he was not abandoned."

Jesus. "Come, 'do not be afraid it is I'! In all My Divine Innocence. I have come to meet you across the waves, wave after wave of sin and evil that claim millions of My children. Do not be afraid of My Divine Innocence! Allow My Divine Innocence to be Triumphant in the crucified innocence of the little children, triumphant in the Church, by proclaiming their martyr status! The forces of evil will be terrified at the power of My Triumph in the little children.

My Victory will shine forth in the Church and call millions to the Truth that comes from God and is taught by the Church. Listen now to your Heavenly Mother!”

Our Lady. “In our home in Nazareth the spirituality of the Church herself was born; the Way of God’s Divine Innocence, the Novitiate of the Holy Family, Nazareth Universal.

If married women allowed the personification of my role to live in them they would nurture the life of Christ in themselves, in their children and in their vocation. Single women would nurture the life of Christ in their motherly role in the world also. If all married men, like St. Joseph, protected the life of Christ in themselves and in their families and single men did likewise in their lives, My Son’s life would be safe in the world.

All have the invitation to be members of the Holy Family itself as a living reality and live in Nazareth Universal. The life of the Holy Family, your family, is Trinitarian, salvific. ‘Come and see’ where Your Lord lives and enjoy the Family relationship of God the Father, Son and Holy Spirit! Divine Innocence wishes to be Triumphant in your crucified innocence. The Catholic Church who facilitates my Motherly role in the Motherly mission of the Church, in the world and to all peoples, must help the people to be one Holy Family and People of God in the original design in Nazareth which is now universal through the Church and has been so since the beginning. The people need to be vigorously taught the universality of the Trinitarian life of the Holy Family alive and active in their lives.

How can the life of the Holy Family not be a Catholic spirituality. It is the first and last Christian family where the Will of God is lived, the Son of God is present in Holy and Divine Innocence and the gifts and fruits of the Holy Spirit are Triumphant in joyful fruitfulness?

How is it possible for the Church authorities not to endorse all mankind living as members of the Holy Family in Nazareth Universal, the Motherhouse of the Church Triumphant in Divine Innocence - all peoples obedient to the Divine Order My Son established in the Family and in the Church?

Nazareth is not a place but a state of being – being in the perfect Order God Himself has established in the domestic church, the family and the universal family of God, the Church.

This is not a new Revelation, it is a deeper theological understanding of Revelation so that all men may be one Holy Family in the original perfect design in the Holy Family and the Church. The Novitiate of the Holy Family is a state of being in the Trinitarian life of the Holy Family within the Catholic Church. This is how Nazareth is universal through the Catholic Church.”

Postscript

In 2007 the International Theological Commission called by John Paul II in 2005 gave its findings in a document called “The Hope of Salvation for Infants who Die Without Baptism” In it we see the Church is moving nearing to showing that the infants who die without baptism are in heaven as we see in the following statement.

‘The conclusion of this study is that there are theological and liturgical reasons to hope that infants who die without baptism may be saved and brought into eternal happiness, even if there is not an explicit teaching on this question found in Revelation However, none of the considerations proposed in this text to motivate a new approach to the question may be used to negate the necessity of baptism, nor to delay the conferral of the sacrament.’

We are of course here dealing with those children who are violently put to death in opposition to the word of God and the truth taught by the Church. It is important to show how they are martyr witnesses to Christ, the Way the Truth and the Life. Because they witness to the truth taught by the Church and the truth found in the word of God their witness is also to the ordinary means of salvation for those who have put the children to death, that same witness through the Church is proclaimed universally throughout the whole world and there is the call of the successor of St Peter “Repent and be baptised and believe in the Gospel.” Therefore by the Church claiming these children she does not negate the necessity of baptism but proclaims that necessity universally. The children also witness to the source of their own baptism, Christ. They are washed in His blood and their blood witnesses to His all saving blood.

The Commission goes on to say:

‘Rather, there are reasons to hope that God will save these infants precisely because it was not possible to do for them what would have been most desirable— to baptize them [with water baptism] in the faith of the Church and incorporate them visibly into the Body of Christ. ‘

It seems to me that the claiming is a way to show visibly to the whole world that the children are incorporated into the Body of Christ and are part of the communion of saints. They are innocent of actual sin and therefore cannot be in hell. They have no sin to expiate in purgatory. The Church’s doctrine only teaches one other place the children can be – heaven.

The Commission states that all live in some kind of relation to Christ himself in different degrees of explicitness (cf.:LG 16) We have shown that the children put to death before birth have in various ways a conformity to Christ and a solidarity with Him and that

‘since Christ died for all, and since all are in fact called to one and the same destiny, which is divine [*cumque vocatio hominis ultima revera una sit, scilicet divina*], we must hold that the Holy Spirit offers to all the possibility of being made partners, in a way known to God, in the paschal mystery” (GS 22).

The Commission goes on to put forward ways by which

‘84. unbaptised infants who die may perhaps be united to Christ.

85. a) Broadly, we may discern in those infants who themselves suffer and die a saving conformity to Christ in his own death, and a companionship with him. Christ himself on the Cross bore the weight of all of humanity's sin and death, and all suffering and death thereafter is an engagement with his own enemy (cf. 1 Cor 15:26), a participation in his own battle, in the midst of which we can find him alongside us (cf. Dan 3:24-25 [91-92]; Rom 8:31-39; 2 Tim 4:17). His Resurrection is the source of humanity's hope (cf. 1 Cor 15:20); in him alone is there life in abundance (cf. Jn 10:10...

Finally the Commission refers to the Holy Innocents in relation to children who suffer and die:

86. b) Some of the infants who suffer and die do so as victims of violence. In their case, we may readily refer to the example of the Holy Innocents and discern an analogy in the case of these infants to the baptism of blood which brings salvation. Albeit unknowingly, the Holy Innocents suffered and died on account of Christ; their murderers were seeking to kill the infant Jesus. Just as those who took the lives of the Holy Innocents were motivated by fear and selfishness, so the lives particularly of unborn babies today are often endangered by the fear or selfishness of others. In that sense, they are in solidarity with the Holy Innocents. Moreover, they are in solidarity with the Christ who said: “Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me” (Mt 25:40). How vital it is for the Church to proclaim the hope and generosity that are intrinsic to the Gospel and essential for the protection of life. [My highlighting]

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APPENDIX I. MESSAGES GIVEN BY OUR LORD AND HIS BLESSED MOTHER MARY IN THE INSPIRATION OF DIVINE INNOCENCE ON THE CLAIMING.

The parts in italics are those sections taken from the messages below and quoted in the main text. Where capital letters have been used for whole words in the text it denotes Our Lord strongly emphasising some point.

22nd December 1993.

Patricia. “Our Lord referred to the First Reading from the Divine Office of Readings taken from Isaiah 49:14-50:1 including the Responsory. Just as Jesus showed his disciples on the road to Emmaus a deeper understanding of the Scriptures, Our Lord here explains a passage from the prophet Isaiah in the light of the children’s Cause.”

Jesus. “Write this passage:”

V. ‘Listen to the word of the Lord, you nations.’

R. ‘Make it known to far off lands and islands.’

First Reading Is 49:14- 50:1. *The Restoration of Zion.*

R. ‘But Zion said, "The LORD has forsaken me, my Lord has forgotten me." "Can a woman forget her sucking child, that she should have no compassion on the son of her womb? Even these may forget, yet I will not forget you. Behold, I have graven you on the palms of my hands; your walls are continually before me. Your builders outstrip your destroyers, and those who laid you waste go forth from you. Lift up your eyes round about and see; they all gather, they come to you. As I live, says the LORD, you shall put them all on as an ornament, you shall bind them on as a bride does. "Surely your waste and your desolate places and your devastated land - surely now you will be too narrow for your inhabitants, and those who swallowed you up will be far away.

The children born in the time of your bereavement will yet say in your ears: ‘The place is too narrow for me; make room for me to dwell in.’ Then you will say in your heart: ‘Who has borne me these? I was bereaved and barren, exiled and put away, but who has brought up these? Behold, I was left alone; whence then have these come?’”

Thus says the Lord GOD: "Behold, I will lift up my hand to the nations, and raise my signal to the peoples; and they shall bring your sons in their bosom, and your daughters shall be carried on their shoulders. Kings shall be your foster fathers, and their queens your nursing mothers. With their faces to the ground they shall bow down to you, and lick the dust of your feet. Then you will know that I am the LORD; those who wait for me shall not be put to shame."

Can the prey be taken from the mighty, or the captives of a tyrant be rescued? Surely, thus says the LORD: "Even the captives of the mighty shall be taken, and the prey of the tyrant be rescued, for I will contend with those who contend with you, and I will save your children. I will make your oppressors eat their own flesh, and they shall be drunk with their own blood as with wine. Then all flesh shall know that I am the LORD your Saviour, and your Redeemer, the Mighty One of Jacob."

Thus says the LORD: "Where is your mother's bill of divorce, with which I put her

away? Or which of my creditors is it to whom I have sold you? Behold, for your iniquities you were sold, and for your transgressions your mother was put away.” ‘

Jesus. “I have not forgotten the little aborted ones, even though many of their mothers and fathers have. I will cherish these sons and daughters abandoned in the womb. I will never forget them. I have branded each one on the palm of My hands. Their destroyers and despoilers will depart. The Church will wear them like jewels. They will be adorned, as brides are adorned. Once more they will speak in your hearing, these sons and daughters you thought were lost.

The repentant parents and a repentant people will say of these slaughtered ones, when the Church claims them and becomes their Mother (officially).”

R. “Who has borne Me these? I was childless and barren; who has brought these up? I was left all alone, and now, where do these come from? Thus speaks the Lord: “I beckon to the nations and hoist my signal for the peoples. They will bring back your sons in their cloak, and they will bring back your daughters on their shoulders.”

Jesus. “These children, when claimed world-wide will be a signal to all the nations of the Church - the One Ark of Salvation. Many conversions will take place as the children of many nations intercede on behalf of their peoples. “Kings will be your foster fathers and their queens your nursing mothers...You shall then know that I am the Lord and that those who hope in Me will not be put to shame.””

19th June 1998(ii). Feast of the Sacred Heart of Jesus at Nazareth House.

Patricia. “I was reading the Second Reading from the Office of Readings taken from the works of St. Bonaventure, (Opusc -3,29-30-45) and during the Divine Office, Our Lord came. His arms outstretched in the form of a Cross and His Sacred Heart shown on his breast. A moment later Our Lord was shown on the Cross in anguish and the message was given from the Cross. He referred to the Reading:”

‘With you is the Source of life.’

R. ‘You who have been redeemed, consider who it is who hangs on the cross for you...’

Patricia. “At this point I felt a great surge of righteous anger welling up in Our Lord’s Sacred Heart at the killing before birth of millions of innocent children that God had made in His image and likeness.”

R. ‘...whose passing is mourned by heaven and earth, while even the hard stones are split.’

Jesus. ‘What you do to the least of these little ones you do unto Me.’

Patricia. “Because the children come from the hand of the Creator, and are made in the image of the Blessed Trinity, an attack on them is an attack on Christ in their humanity. Lord said that heaven and even the very earth on which the innocent blood of millions of children is spilt, mourns at the terrible indifference that the Churchmen, the world, and individuals show toward this carnage and to this great message of mercy and compassion.”

R. ‘Consider how great he (Christ) is; consider what he is.’

Patricia. “So many reject and treat with indifference Almighty God’s message of Mercy, Our Lord’s great act of Love on the Cross. They stand in the way of His

Mercy reaching millions of souls, who would benefit from the Church claiming the aborted children as Companion Martyrs of the First Holy Innocents. Incredible graces are blocked that will flow down from heaven upon the world and the Church when millions of children are raised to the Altar and are recognised as true martyrs who have suffered for the Word (Rev. 6:9). The child in the womb has been part of the greatest persecution of any section of humanity. Their claiming will have a great missionary effect and activity, as graces reach millions of souls who have been involved in abortion, graces that will call nations to conversion and millions to the Truth who is Christ, and to the truths and teachings of the Holy Catholic Church.”

R. ‘Consider how great he is; consider what he is.’

Patricia. “We must remember just who is giving this message of Divine Love, Mercy and Compassion, Our Lord Himself who is Divine Innocence.”

R. ‘In order that the Church might be formed from the side of Christ as he slept on the Cross, in order that the word of Scripture might be fulfilled - ‘They shall look on him whom they have pierced’.

Patricia. “When the children killed before birth are proclaimed Saints and Martyrs those who have killed them will realise whom they have pierced in killing the children. The world-wide witness to the Truth, and the truths and teaching of the Church, will shine out across the whole world when the children are claimed by the Church and will call whole nations to repentance. (‘A little child will lead them’ to the Truth that comes from God.)

Our Lord showed here that he was trying to form millions of souls who are steeped in terrible sins into members of his Church Triumphant in His Divine Innocence. The Churchmen must not be ignorant of this Cause or they will be punished for neglecting this huge life and death issue. It is a fact proven down through the course of history that ignorance of something can be the very cause of prejudice against it. This issue takes precedence over many other issues in the Church because of the vast number of souls involved in the mass slaughter of millions of children. The Church is obliged to seek out and bring home all those involved in this sin. God will demand an account of his sheep from the shepherds.

Parents, governments, medical staff, hospitals and abortion clinics all have a share in the killings and are guilty of innocent blood. The Churchmen who could have done something are splashed with the blood of these sheep and lambs because they do nothing and will not respond to this gift of the Holy Spirit, given in our age to help us with what seems an insurmountable problem.

Our Lord said:”

Jesus. “Do not tell me they have spoken out against these killings. It is not enough, I tell you it is not enough. ‘It is like a gong banging and a cymbal clashing’ (1Co 13:1), the children must be claimed! This is a message of mercy and reconciliation given to the people. (Patricia. Our Lord wants mercy to reach the perpetrators of the sin of abortion: parents, doctors, medical staff, governments, legislators.)”

Patricia. “When the Church claims the children killed before birth; (who are from every nation), great graces will be released upon every nation and through these graces the people will receive the help to live what Our Lord calls the Novitiate of the Holy Family. Men, women and priests will truly understand and strive to live the perfection of their separate and complementary roles within the original Holy Family - the life of the Trinity.”

R. ‘God’s providence decreed that one of the soldiers should open his sacred side with a spear so that blood with water might flow out to pay the price of our

salvation.’

Patricia. “Our Lord showed me here that the Church, by ignoring this message and not claiming the children killed by abortion and embryo exploitation, fails to allow the full glory and saving power of the Cross of Christ to shine out in the world. Christ died for all, including these children and those who killed them. By not showing forth for the whole world to see, Christ’s victory over abortion she seems by her silence to allow everyone to think the victory belongs to the devil. Our Lord said in another message:”

Jesus. “Is there something wanting in my perfect Sacrifice on the Cross?”

Patricia. “To the world it looks as if Our Lord has not put these sins and these deaths under his feet and that the children are in some way outside his perfect Sacrifice. In another message Our Lord said that “the Churchmen short change My Victory on the Cross and give the victory publicly to the devil and the forces of evil.”

R. ‘This blood, which flowed from its source in the secret recesses of His heart, gave the Sacrament of the Church power to confer the life of grace, and for those who already live in Christ was a draught of living water welling up to eternal life.’

Patricia. “Our Lord said:” -

Jesus. “I am even willing to go outside the normal boundaries of My Sacraments to save the children. Yet still you refuse this great mercy.”

Patricia. “Our Lord showed me that the claiming of the children killed before birth by the Church pointed to the full beauty of all the Sacraments especially Baptism because the claiming in some way goes to the very source of the waters of Baptism, Christ Himself, who is not bound by his own Sacraments. Our Lord looked longingly towards the Church and referred to the reading again.”

R. ‘Arise, then, bride of Christ, be like the dove that nests in the rock-face at the mouth of a cavern and there, like a sparrow which finds its home, do not cease to keep vigil; there, like a turtle-dove, hide the fledglings of your chaste love; place your lips there to draw water from the wells of your saviour.’

Patricia. “Our Lord showed me that His bride, the Church, was cared for like a little bird that needed His constant Love, protection and guidance in these great issues of the struggle between good and evil. God in every age assists the Church to defeat the forces of evil that attack the children of God, and helps her in the particular needs of each age. The children killed in the womb and those who die before birth are like fledglings that can be hidden in the safety of the Church.

The Church can give these ‘orphans a home to live in’ and then ‘on the lips of these children and babes God can find praise.’ (Ps 8:2) In the Church the children can, in some way, take part in Christ’s mission to the nations, then the whole world will know that they have ‘drawn water (through the Church’s actions) from the wells of the Saviour.’

The missionary and apostolic effect of the graces gained from the children being claimed by the Church will reach millions of sinners in every nation as they witness to the nature of Christ’s all saving Passion and Death on the Cross and the nature of His Church and her teachings.”

R. ‘For this is the spring flowing from the middle of paradise; it divides and becomes four rivers, then spreads through all devout hearts and waters the whole world and makes it fruitful.’

Patricia. “It seemed to me that the four rivers were like the four Gospels that will

spread through all the world with renewed vigour and water the whole world, and make it fruitful in God's love, mercy and teachings. The claiming has the most incredible missionary activity and apostolic grace for all the nations but it can only come through the Catholic Church."

Patricia. The Reading continues: -

R. 'O Soul devoted to God, whoever you may be, run to this source of life and light with eager longing. And with the power of your inmost heart cry out to him: "O indescribable beauty of God most high! O pure radiance of everlasting light! O life that gives life to all life! O light that illuminates every light, and preserves in its undying splendour the myriad flames that have shone before the throne of your Godhead from the dawn of time!"'

Patricia. "Here I was shown Our Lord on the Cross in anguish and deep suffering. He repeated twice:"

Jesus. "I love you so much, I love you so much."

Patricia. "This scene was a deeply moving contrast to the beautiful words of the above Reading. God was willing to be reduced to such suffering for our sakes; He loved us so much."

R. 'O water eternal and inaccessible, clear and sweet, flowing from the spring that is hidden from the eyes of all mortal men; the spring whose depths cannot be plumbed, whose height cannot be measured, whose slopes cannot be charted, whose purity cannot be muddied.'

Patricia. "The mercy and compassion that Our Lord and God the Father and the Holy Spirit wish to give to us are indescribable gifts of his Love. Yet this grace is treated with indifference and neglect, it shows what wretched and ungrateful sinners we are. The Church must act or she too will be punished."

Patricia. The Reading continues: -

R. 'From this source flows the river which makes glad the city of God, so that with glad shouts and songs of thanksgiving, we sang to you our hymns of praise, and by experience prove that with you is the fountain of life; and in your light we shall see light.'

Patricia. "This light God wishes to reach souls and nations that live in great darkness. The claiming is a great movement of grace that belongs to the whole of humanity. This is a special gift of the Holy Spirit in our age and time. If the Church does not act, in her neglect she will be the cause of a terrible punishment that will come upon the world for its iniquity. Yet the Church could instead be the cause of a grace so big that it would be like a second Pentecost where great conversions will take place."

Responsary (after the Reading):

'Bless the Lord, my soul, remembering all he has done for you; he rescues your life from deadly peril, crowns you with the gifts of his kindness and compassion.'

Patricia. "In this grace God is offering us gifts of kindness and compassion but, if we do not accept, God will have no choice but to let Justice fall on us, for the slaughter of millions of innocent children killed in every country.

Our Lord called the children 'children of Justice' because their innocent blood cries out to God from the earth of every country and Justice will be done for them. Through the Church, Justice and Mercy can meet; the children can be raised to the altar to satisfy Justice and Mercy offered to those who have sinned against them. 'Where sin

abounds grace abounds all the more' (Rom 5:20)."

Patricia. "In the Divine Office we came to the Te Deum and Our Lord said:"

Jesus. "Say this Te Deum understanding that when the children are claimed, a great Te Deum will be sung on earth and in heaven, as millions of souls are raised to the Altar of the Catholic Church as part of the Communion of Saints. In acknowledging these saints, the Church will gain in one day more Martyr Saints than in the whole history of the Church. This is a grace that will have an enormous effect and a great flowering of the Church will take place."

Patricia. "God has chosen what the world considers contemptible He has chosen the weak and through the Church will make them strong in bearing witness to Him. Millions of sinners will be called to repentance and will thank God for His Divine Mercy. These children's crucified innocence will be shown to be Triumphant in Christ's Divine Innocence."

Patricia. "We thanked Our Lord for this message."

Jesus. "Go now to the Holy Sacrifice of the Mass, knowing that you hold back My Justice in order to give sinners time to repent; those sinners include the Churchmen who will not listen to or even look at this message of Mercy and Compassion!"

Patricia. "Our Lord showed again that He was trying to offer mercy to those who had been involved in abortion before they die and come before his judgement, so that they could repent before it was too late. He wanted to meet the just cause of the children killed before birth by their being raised to the Altar and given recognition as true martyrs and companions with the First Holy Innocents."

Jesus. "*Do you see My child, I want to give in return to those who have killed the children a saint. (Patricia. If they will only repent and be reconciled and the Church plays her part as requested by Our Lord)*"

Jesus. "*Could my compassion and mercy be more generous?*"

Patricia. "*It is unfathomable My Lord.*"

Jesus. "*Though your sins be as scarlet they shall be as white as wool. Come poor sinners let us talk this over!*"

13th May 2001(iii). Sunday. Nazareth House.

Patricia. "I had missed the Office of Readings for Saturday Week 4 and on Sunday I was reading them as spiritual reading. The Second reading was taken from the commentary of St. Cyril of Alexandria on the letter to the Romans and Our Lord commented on part of it:"

R. '.....Christ has linked us together with the chains of love...(Patricia. We are linked together with the aborted children by God's Love) ... 'We ought then all to have the same care for one another, and if one member suffers, all the members suffer together..... "So welcome one another", says St.Paul, 'as Christ welcomed you, for the glory of God.'

Jesus. "Welcome the aborted children into the Church as I have welcomed you, for God's glory, (quoting from the reading) "We shall welcome one another if we choose to care for one another, to bear one another's burdens and to maintain the unity of the Spirit in the bond of peace."

So much peace will come about when the children are welcomed into the Church – for the world, for parents, for the children, for all! (Quoting from the reading) “For St. John truly said that the world was loved so much by God the Father that the Son Himself was given for our sakes.”

Parents and perpetrators of the crime of abortion and the killing of the innocent! Remember, (quoting from the reading) “He was given in exchange for the lives of all of us; and so we escaped from death and were redeemed from death and sin.” The universal claiming of the nation’s children by the Catholic Church brings home many lost sheep! (From the text) “Christ became a servant to the circumcision in order to confirm the promises given to the patriarchs, and that He was sent by His divine Father for this purpose and to fulfil God’s mercy to the Gentiles, so that they too might glorify the Saviour and Redeemer as the Creator and architect of the universe.”

This is an unprecedented Mercy to every nation so they too might glorify their Saviour and Redeemer as the Creator and Architect of the universe and the Architect of each new human being! When will the Church fully investigate this grace, acknowledge it and move forward in this development of doctrine for the good of all mankind? Has she forgotten her motherly role? Have the shepherds forgotten the lost sheep of every nation? Where is her apostolic zeal (from the reading) “In this way, once the mercy which comes from Heaven reach[es] out to all men, the Gentiles [as well as Jews] were [and are] included in it; the mystery of the wisdom contained in Christ can be seen to have achieved its merciful plan. For in place of those who had [have] fallen the whole world is saved through the mercy of God.

Remember, new Pharisees and Sanhedrin and unbelieving nations, (from the antiphon) “We had proclaim[ed] the word of God to you first, but since you rejected it, since you do not think yourselves worthy of eternal life, we must turn to the pagans, for this is what the Lord commanded us to do when He said, I have made you a light for the nations”.”

Patricia. “The first reading for the Office of Readings was taken from the Book of Apocalypse 18:1-20 in which Babylon was punished because the blood of prophets and of God’s people was found in the city; “the blood of all those who have been killed on earth”. Our Lord showed me that the blood of millions of innocent children to whom He has given a prophetic mission as prophets to the nations, have been killed in every city on earth.”

4th December 1993.

Jesus. “Look at this passage!” (The passage in which St. John the Baptist baptises Jesus).

Patricia. “I looked up St. Mark to try to find it but Our Lord said, “No - St. John”.

Patricia. “Our Lord said that the Church Authorities should look at St. John, chapter 3, for the claiming of the aborted children....”

R. Verse 3: ‘ Jesus answered and said to him: “Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God”.’

R. Verse 4: ‘Nicodemus saith to him: “How can a man be born when he is old? Can he enter a second time into his mother’s womb, and be born again?’’.’

Jesus. “The womb of the Maternal Church, the womb of the Blessed Mother’s Spiritual Motherhood. Read on:”

R. Verse 5: ‘Jesus answered: “Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God”.’

Patricia. “By what water can the aborted children be baptised Lord?”

Jesus. “By the pure water that flows from My Side and by being washed in the Blood of the Lamb, I am the Lamb of God, who taketh away the sins of the world and cleanse from original sin!”

Patricia. “Lord, it says by water and the Spirit!”

Jesus. “The Spirit breatheth where he will! Write these Verses:”

R. Verse 6: ‘That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit,’

R. Verse 7: ‘Wonder not that I said to thee, you must be born again.’

R. Verse 8: ‘The Spirit breatheth where he will; and thou hearest his voice but thou knowest not whence he cometh, and whither he goeth; so is every one that be born of the Spirit’

Jesus. “Ask again the bishops, priests and `theologians’ by whose baptism is John baptised? Ask also if the bishops, priests and theologians forbid the Spirit to breathe on these little ones, martyred in opposition and disobedience to the Truth. They have suffered for the Truth and the Word, My words are spirit and they are life. Do you restrict where the Spirit blows? It is in the power of the Church to invoke the Spirit. The Spirit blows where it wills but it is for the Church to bind on earth for the understanding of the faithful.” (Patricia. Only the Church can claim the souls of aborted children as companion martyrs of the first Holy Innocents).

Jesus. “Write this Verse:”

R. Verse 10 ‘Jesus answered and said to him “(Nicodemus): Art thou a master in Israel, and knoweth not these things?”’

Patricia. (Referring to Verse 11, same Chapter)

Jesus. “Still the Church receives not the testimony: Faith, working through charity.”

Patricia. “*Spoken to the Church of the children killed before birth:*”

Jesus. “*They are martyrs to the Faith. Have faith and extend My Charity, Mercy and Love to these souls, the souls of the parents, and others in grave danger of losing their souls if they are not called to repentance.*

Go out and seek that which will most certainly be lost if Faith does not work this Charity. I have come to seek, find and save that which was lost. My Father sent Me to save the world!”

6th September 2002(i). First Friday.

Patricia. “Dear Lord, another set-back.”

Jesus. “Offer what you call a set-back for the Triumph of My perfect plan of salvation which fully includes the little children slaughtered before birth! Let us look at the words used to murder innocent children:

1. Abortion;

2. Planned Parenthood;
3. Termination;
4. Only a cluster of cells with no soul or right to live;
5. The woman's right to choose."

Patricia. "The Collins English Dictionary defines 'Abort' and 'Abortion'. Our Lord gives it its true meaning:"

Dictionary. 'To have an abortion or perform an abortion.'

Jesus. "It is first degree murder!"

Dictionary. 'to have a miscarriage.'

Jesus. "Is the beginning and end of a unique life of an individual under the providence of God!"

Dictionary. 'to end a plan or process before completion.'

Jesus. "The murder of a child created by God is to interfere violently with My plan and the process I put in motion before its completion. This is in direct disobedience to the Commandment 'Thou shalt not kill'."

Patricia. "The dictionary defines an 'abortionist' and Our Lord gives its true meaning."

Dictionary. 'A person in favour of legal abortion.'

Jesus. "An abortionist is a person who under the protection of the law murders an innocent child who has no protection under the law. You sacrifice your children to demons of evil! The only true sacrifice is My Supreme Sacrifice on the Cross for all mankind including the millions of helpless babes of every nation. Your sacrifice of the world's children to false gods is a vast unlawful sacrifice that sickens all of heaven while you turn a blind eye to their sufferings!"

Dictionary. 'A person who performs abortion especially illegally.'

Jesus. "In the eyes of your God, all abortions are illegal and you will all one day come before the judgement seat and meet those you have put to death!"

Jesus. "Let us look at the title 'Planned Parenthood' – if it conceals abortion it is murder. Some parents plan the elimination of their own children in various ways – I say again, murder!"

Dictionary. 'Terminate; bring or come to an end. Termination; capable of being terminated'

Jesus. "With regard to a child before birth, murder brings to an end the little one 'who is capable of being terminated' because they are helpless and can offer no resistance, and whose only crime is that of being in existence!"

Jesus. "Let us look at the wording to describe a new human being:"

Dictionary. ‘Only a cluster of cells with no soul’.

Jesus. “The conception of a unique human being is so miraculous that it has caught the imagination of scientists world wide. Many doctors and scientists tell you that this group of ‘cells’ is not a human person, only quickly to offer the same group of cells for implantation into a woman’s womb disregarding true fatherhood or motherhood (surrogate mothers and sperm donors- sperm banks), undermining My divine order of things!”

Jesus. “The wording:”

Dictionary. ‘The woman’s right to choose’:

Jesus. “What of the child’s right to life – what of the father’s rights? You only follow “might is right”! The child cannot defend itself from attacks of every kind. Both men and women sin in every possible way and then when conception takes place, the child in the womb bears the burden of your iniquity and with what ferocity! What right has anyone to end another person’s life? The gift of freewill is bestowed so that you have the right mindedness to choose the truth above falsehood, compassion before inhumanity, motherly and fatherly love before the rejection and murder of your own children! Such acts are barbaric and you call yourselves modern men and women – you are primitive in the extreme!

Innocence came to smile upon you in the face of your children and you have blotted out that beautiful light of love in your lives! In this gift to the Church and mankind (the Message of the Way of Divine Innocence and the claiming of the children) I want to return to you your lost innocence and give you back your children in the Communion of the Saints, so in heaven you will see what you refused to see on earth - the face of innocence!”

30th June 1995. Feast of the First Martyrs of Rome. St Saviour’s Church, Limerick.

Patricia. “When I was reading the Divine Office Our Lord brought my attention to the first intercession for the Common of Several Martyrs (Page 564 Divine Office, Morning Prayer June 30th 1995.)”

R. ‘Through the martyrs who were slain for God’s word, let us give glory to our Saviour, the faithful and true witness.’

Patricia. “My attention was also brought to the Response:”

R. ‘You redeemed us by your precious blood.’

Patricia. “Speaking of the aborted children Our Lord said:”

Jesus. “The children have been, and still are being, slain in the cruellest way for the word, which has been completely disobeyed in their regard: THOU SHALT NOT KILL! Those who wilfully disobey this word of the Living God will meet the terrible wrath of God and My Judgement will be just and final. Beware - I warn you! Beware I have redeemed them by My Precious Blood and I AM their faithful and true witness. I have chosen them to witness world-wide to the word that is true and to proclaim world-wide My Saving Blood.

Governments, legislators, hospital staff, medical agencies of evil, men and women, slaughter the little ones day by day, hour after hour. Will I remain silent? A terrible and just wave of wrath and justice gathers and will thunder down upon the world.

Repent and do penance! Those who are culpable in their ignorance will not escape. Those who are wilful in their disobedience will suffer! Those who have signed the death warrants of millions of children - signing away the lives of helpless children - will cry out in anguish, sink to their knees and beg for mercy as the white-robed army marches forward into battle, proclaiming in every country that I Am the Saviour!

They are My true witnesses! Beware Churchmen, high and low, Cardinals, Bishops and Priests! You did not protect the children or seek out the lost ones, lost to the Church until claimed. You speak out but you do not give them a home to live in the Holy Catholic Church. You separate them from their Mother. You grieve the Heart of the Mother of the Hidden and Mystical Wounds, Her Motherhood wounded by the wholesale slaughter of millions of her helpless children made in the image and likeness of God. You play with fire!

These little ones proclaim My Saving Death, but you silence their voice that could proclaim world-wide - from every mountain, every roof top, every high place - that they are witnesses to the WORD, the Truth and the Life. They are washed In My Precious Blood and I have conquered in their weakness. I have chosen their extreme weakness and helplessness, and I will make them strong in bearing witness to Me universally. My Church, claim the aborted slain lambs!"

3rd December 2001. Feast of St. John Damascene

Patricia. "My attention was drawn to the Second Reading taken from the Office of Readings for the Feast day *A reading from the orations of St. Gregory Nazianzen.*"

R. 'He took to himself all that is human, except sin. He was conceived by the Virgin who was first purified in body and soul by the Spirit. [Patricia. Can the children then be purified in body and soul by the Spirit?] It was necessary both that childbearing be honoured and that virginity be honoured still more highly....."

"...He took to himself the poverty of my flesh so that I might obtain the riches of his Godhead..." [Patricia. The innocent children are not excluded from this]

"...We needed an incarnate God who would die that we might live . We died with Him that we might be cleansed. We rose again with Him because we died with Him. We were glorified with Him because we rose again with Him." [Patricia. The aborted children have also died with Christ – nothing can separate them from the love of God]

"...Through the blessing of the Holy Spirit you brought it about that I was created and came into being not by the will of man or the lust of the flesh but by your grace, which is too marvellous to describe. You fashioned my birth in ways that transcend the laws of our nature".

Patricia. "Regardless of the circumstances of the death of aborted children or embryo children, their coming into being is not by the will of man or the lust of the flesh, but by God's grace who directly creates the soul by His Grace. It is by laws that transcend our nature that God fashions the birth of these children in the Church."

Patricia. "I thought of the inadequate theory of limbo, Our Lord said:"

Jesus. "Limbo speaks of inequality – all men are created equal."

Patricia. "Lord, we look around us and see so much inequality, how can I say to the Church that all men are created equal?"

Jesus. “All men are created equal in relation to God not to man. You cannot put the blame of your inhumanity to man on your God, although many do so. I provide, you divide – unequally. It is not logical that the children are not saved. Why would your God allow millions of persons to be created to feed the insatiable appetite of the devil for human sacrifice?”

Patricia. “Then why are the millions of children killed, Lord?”

Jesus. “I ask the same question of you. Man has freewill but I do not condone his disobedience – ‘where sin abounds grace abounds all the more’. Evil does not defeat me, it defeats you! Humanity suffers at the hands of your own inhumanity.

There are natural laws that operate in holiness or evil actions – causes and effects. You carry out the murder of little innocent children – you become murderers! Motherhood becomes wounded, fatherhood is dishonoured. A child never sees the light of day, you never see the unique smile of that little one or enjoy the child’s individual talents and beauty. God bestows the exquisite beauty of the gift of an innocent child, man disposes of that child by abortion – torn from the womb limb by limb. Then parents, medical men, governments and legislators have the audacity to say the child in the womb is not a human person and proceed to use the child’s remains in human experiments. You allow yourselves to be duped by the devil and his illogical lies and then convince yourselves that this pack of lies is the truth.

Humanity is locked in a deep winter of sin. I send to you waves of innocent children to remind you of the spring time of your race, the dawn of innocence, but you continue to kill your future. Truly you need to cry out “Oh Divine Innocence be triumphant in our crucified innocence and the innocence that we have crucified in our children”. Will all your evil defeat Me, the God of all that is seen and unseen? The Victory over all sin and evil I won on the Cross. I gather up what you throw away. I restore to them a hundredfold what you have stolen from them. I return to them what I bestowed yet more abundantly and that for your sakes, so you receive the grace of their martyrdom. You act like wild beasts – even eating the flesh of innocent children and using their human remains for medical experiments, cosmetics etc. Have you no compassion? Look at yourselves covered with innocent blood. I gather up your children in love. Can you not even bring yourselves to repent, ask for forgiveness and amend your lives?

I ask the churchmen – can you not take the trouble to study MY ANSWER to the holocaust of abortion and proclaim the martyr status of the children slaughtered before birth? You seem to care nothing for the children and even less for those who have killed them and are in mortal danger of the loss of their souls.

You have carried out such evil. I have offered such love, mercy, justice, and reconciliation. Will you wait until the skies rain down justice and the earth revolts against you. Shepherds and people, come to your senses!”

Patricia. “Lord, many individuals will respond when they hear this message but they will also feel helpless because so many will not even listen or change and the evil goes on.”

Jesus. “Then that remnant will be saved and the stubborn rebels will perish! Believe Me when I say, the suffering of the children DOES NOT terminate in Limbo, that mythical place of man’s making, but in the glorious Resurrection that I AM! I have ‘suffered the little children to come unto me for of such is the kingdom of heaven’. Churchmen, proclaim the martyr status of the children unjustly put to death before birth and give them birth in the Church! Then, draw upon the merits of their martyrdom freely given. Freely give this grace to a world steeped in sin for its

recovery and consolation!”

Jesus. “You cannot continue to say the Mass if you do not claim the children, because omitting to claim the children is contrary to the faith you proclaim. Look at every part of the Mass! My Sacrifice does not exclude the children.”

Patricia. “Lord, if you love the children why did you not save them from abortion?”

Jesus. “I have saved them from abortion but the shepherds will not give the people this humanitarian aid (i.e. by omitting to claim the children).” (Patricia. Our Lord was making a parallel with the present situation in Afghanistan in which humanitarian aid is being withheld from the people because of problems of distribution.)

29th April 1998. Unity of Body and Soul.

Jesus. “The powers of the soul do not depend on the development of the thinking brain or the full development of the body. If that were so, when the thinking brain dies at the end of a person’s life and the body decays, the knowing soul could not be judged, for it would be incapable of comprehending its Creator or its particular Judgement. Elementary logic!”

Jesus. “Why did your God make each soul in his image?”

Catechism of the Catholic Church: Question: Why did God make you?

C.C.C. 1721: ‘God put us in the world to know, to love, and to serve him, and so to come to paradise. Beatitude makes us "partakers of the divine nature" and of eternal life. With beatitude, man enters into the glory of Christ and into the joy of the Trinitarian life.’

C.C.C. 1722: ‘Such beatitude surpasses the understanding and powers of man. It comes from an entirely free gift of God: whence it is called supernatural, as is the grace that disposes man to enter into the divine joy.’

C.C.C. 1703: ‘Endowed with ‘a spiritual and immortal’ soul, the human person is ‘the only creature on earth that God has willed for its own sake’. From his conception, he is destined for eternal beatitude.’

Jesus. “*Why does the Church not pronounce the unity of body and soul at conception? She has spoken and said there is no pre-existence of the soul; She must speak that there is no pre-existence of the body that can be slaughtered at the judgement of governments and individuals. Vengeance is Mine and I Am a just God, a jealous God, I love the little aborted ones and those killed before birth. When my Chariots of Wrath set out, none of those who have signed away the lives of these little ones will stand. Repent, before the hand of God is laid upon you!*

Do not imagine that those who stood by and ‘entirely approved of the killing’ (Acts 22:20) will escape!

Do not imagine I will not ask theologians to render an account of their talents and the neglect of this life and death issue of millions of children and the perpetrators who put the children to death. The souls of the perpetrators (of abortion) are lost hourly, lives of innocent children in their millions, and many a theologian follows an academic fancy to little purpose in the salvation of souls. Many of them lead souls into error, and to the loss of their souls. Yet a great harvest of souls, children and adults, rot in the killing fields of abortion. Where are your priorities? Where is your love and compassion? Apply your love and compassion to this urgent issue.

Write from this reading! (Reading taken from the Office of Readings, from the

Dialogue of St. Catherine of Sienna *On Divine Revelation*)”

R. ‘with the light of my understanding in your light I have tasted and seen the abyss which you are, eternal Trinity, and the beauty of your creation. Then, looking at myself in you, I have seen that I am your image; this is a gift that I received from you in your power, eternal Father, and in your wisdom, which is attributed to your only begotten Son. The Holy Spirit who proceeds from you, Father, and from your Son, has prepared me, giving me a will to love you. Eternal Trinity, you are the Creator, I the creature. I have come to know, in the new creation you made of me in the blood of your Son, that you are in love with the beauty of your creature.’

Patricia. “Referring to the above reading Our Lord said:”

Jesus. “Will the Trinity of Divine Love and Mercy give the little slaughtered Martyrs any less who have died at the hands of those who disobey the WORD that I AM? St. Catherine of Sienna’s knowing soul comprehended this experience and her thinking brain enabled her to express it through another’s hand.”

Patricia. “The Reading continues:”

R.... ‘O eternal Trinity, God, you are an abyss, a deep sea; you have given yourself to me – what greater could you give? You are a fire, ever burning and never consumed, consuming in your heat all the self love of the soul, taking away coldness. By your light you enlighten our minds, as by your light you have brought me to know your truth.....

You are the garment which covers every nakedness. You feed the hungry in your sweetness, because you are gentle, without a trace of bitterness. O eternal Trinity!’

Jesus. “And so I cover the nakedness of the helpless little children who are naked of all love; naked of love from below but not from above.”

Patricia. “Responsary at the end of the Reading:”

R.....’Now that you are endowed with the gift of my Spirit, cleansed from all stain by the outpouring of My Blood, leave the quiet of contemplation and resolutely take up the work of witnessing to MY TRUTH, Alleluia’

Jesus. “The children’s souls cannot leave the quiet of contemplation and resolutely take up the work of witnessing (martyrdom) to My Truth until claimed by their Mother the Church, and their martyrdom raised as a signal to the nations through the Universal Church. Then they can speak in every language and witness to My Truth, Mercy and Love, calling their murderers to repent and be reconciled, and to drink from the fountain of Divine Love. The invitation must be given (universally through the Universal Church). The will is free but I must seek “that which is lost” and bring them home to my Church. The wilful will continue to refuse, but millions will not refuse this invitation to repent.

Every Cardinal, every Bishop, every Priest, every lay person should say ‘Here I am Lord, send me’ (Isaiah 6:8) to help haul in this great catch of fish.”

Patricia. “We should assist the Church to claim the children killed through abortion and before birth, proclaiming them true martyrs and companions of the First Holy Innocents and Virgin Martyrs. Theologians, Cardinals, Bishops, Priests and lay people can all help in their particular field and we can all take part in reparation. The fish Our Lord speaks of are the children and those involved in the sin on any level, calling them to repent and to be reconciled, parents, doctors, nurses, medical agencies, government officials etc. Our Lord wants this great haul of souls brought into the Church.”

11th January 1997 Pine tree. Nazareth House. Human dignity.

Patricia. “Lord what has biblical studies to do with the dignity of the human person.?”

Jesus. “It establishes the divinity of My human person and that I came to save all human persons and restore to them the dignity they had lost through the fall. It establishes the dignity of the human person made in the image of God.

It helps you to understand the Love of God for his people and how your God has taken care of each person individually and collectively all down the ages, from the first beginnings of man to his last end. Biblical study and criticism if properly understood shows you why, in My divinity, I assumed human nature and entered your human history in this unique way. The Eternal Word was made flesh and dwelt among men; My Person in your history!

I won the victory over sin and death for your sakes and to justify you before the Father. I raise your dignity to an even more exalted position and give you a means of enjoying that dignity and maintaining it in every situation. I give you the Church, a home to live in, so you could be guided in all your moral choices. I sent you My Spirit to guide and comfort you and to give you power and wisdom and to fill you with my love.

I established the New Ark of the New Covenant, the Ark of Salvation; My Church. Instead of the ark being carried from place to place by the people of God the Ark of Salvation is there to carry the people of God safely through this life and to the life to come. ‘The gates of hell will not prevail against this Ark of Salvation’; if you are in the Church; the Holy of Holies ; the forces of evil will not prevail against you!

I reside in Person in the Church and through the Sacraments, I raise the human person to their sublime dignity as the sons and daughters of God. If the dignity of the human person is properly understood (through the study of the life of Christ, the faith, biblical study, understanding the nature of the Church) the Sanctity of life would be sacrosanct, Euthanasia an anathema, inhuman working conditions, poverty, and all forms of degradation of the human person would be combated with vigour and zeal to restore to human beings their true and glorious dignity.

You are the children of Triune God, Redeemed by the Son of God according to the Will of My Father, by the power of the Spirit. You would enjoy the dignity of being the Redeemed people of God; the people of the Resurrection; gained for you through My Passion and death.

Biblical criticism if properly understood and undertaken in humility and love refutes error and confirms the truth. If undertaken in a spirit of pride or disobedience it will lead to error and the distortion of the truth will be put forward.

The Word is alive and active, ‘it is the double-edged sword’ that will destroy those who try to use it against my people or to distort the truth that comes from God.

The Holy Scriptures should be studied with reverence, awe and love. You enter holy ground. This double-edged sword of the Word will then defend you, comfort you, carry you, save you and lead you to the glory of Heaven. It will lead you to the throne of My Father; from this throne the Word leapt down to dwell among men. ‘You cannot come to the Father except through Me’, the Eternal Word made flesh. I died to make all men free so they could walk in the truth. I suffered so men could enjoy their true freedom and the dignity of the children of God.”

9th October 1996. Feast of St. John Leonardi, Priest.

Patricia. “I was reading the First Reading from the Common of Saints noted for works of Mercy, of the Office of Readings, which was taken from the first letter of St. Paul to the Corinthians 1Cor 12:31-13:13, and Our Lord drew my attention to part of the reading:”

R. ‘...Now we are seeing a dim reflection in a mirror, but then we shall be seeing face to face. The knowledge that I have now is imperfect; but then I shall know as fully as I am known.’

Patricia. “Lord, what proof do we have that a human being from the moment of conception, knows that it is in being, its brain is not fully developed?”

Jesus. “Activity and progressive development to full capacity, physical and intellectual, also a relationship of love towards persons made in God’s image, the love of the Creator for the beloved. Love draws the beloved to union, the will being always free.”

Patricia. “ *Our Lord referred to the children killed before birth.*”

Jesus. “*They know as they are known! I AM therefore you are! From the first moment of conception the new human being knows it is in being – pure and simple awareness, knowing in being. At each stage of development there is a deeper awareness in the soul until the developed brain exercises its intellect, again in progressive stages until the age of reason and beyond.*”

10th June 2003. During a flight to Rome.

Jesus. “I want to turn the curse of the sins against the little ones into an unprecedented universal blessing. It is for the Church to break the silence that surrounds their murder and give millions of little ones birth in MY CHURCH so all may see ‘where sin abounds grace abounds all the more’. The Church acts as if darkness covers the conception of the human person and God has no thought of it and the light of the Holy Spirit ‘the Lord the Giver of life’ is not present. This grace of My Divine Innocence eclipses all that men and women, governments and medical agencies do to the children.

I reveal myself to the little ones as I do eventually to all men and they know me as they are known. I know the power of their souls and enter therein to take possession of what is mine without spot or wrinkle, for the love of the little ones and for the love of truth in which they died and to which they witness in the full light of my love.”

Continued one day later:

Jesus. “I am merciful. The children need love and mercy and the perpetrators need my mercy also and the offer of my love!”

15th September 2000. Feast of Our Lady of Sorrows. Mass. Nazareth House.

Jesus. “It is in the gap that evil spirits are coming up from Hell to kill the children. Close the gap! [Patricia. Our Lord picks up on the London underground phrase which warns people of the danger of the gap that exists between the platform and the train; a

recorded announcement states, “Mind the gap”! It is in this gap that people can fall and be killed]”

Patricia. “Our Lord referred to the words of the Preface of the Mass; ‘Look not on our sins but on the faith of your Church’.”

Jesus. “Look not on the children’s original sin but on the faith of the Church – leave this [original sin] to Me, explain the doctrine [of salvation and the salvific will of God].”

Jesus. “It is in this gap that many doctors turn their skills to killing rather than healing! In this gap where is the Hypocratic Oath? *There are those medical men and women who do not set any limits to appease their particular god, ‘diabolical science’ and their sacrificial victims mean nothing to them. These people use sweet sounding words to carry out their diabolical work, ultimately they will render an account!*”

Patricia. “Dear Lord, people are in pain and doctors want to help them. Many try any means to help them and so seek cures.”

Jesus. “The end does not justify the means – and wrong and evil means only causes yet more suffering. When did you hear of a conference of doctors coming together first in prayer and humility in My Presence, with all their skills and knowledge, and asking for enlightenment and guidance – from the Ultimate Healer – with the holistic approach of body, mind and spirit? When do you hear of a doctor prescribing Confession and Holy Communion first? How many hospitals are there where priest and doctor work together with Me as one Physician, all in love and truth, following the doctrine of the Church? This is the Divine Innocence Hospital and doctor’s surgery!”

27th December 1997(i).

Patricia. “Lord, how can the children witness to the Sacraments when they do not know anything about them? How can I explain this to the Church so that the Sacrament of Baptism is not weakened?”

Jesus. “They witness to the one from whom the Sacraments flow. The Word spoke and they came into being. They witness to the word of God, the Commandments.”

Patricia. “Lord, how can they have kept the Commandments, they are too young?”

Jesus. “Too young not to have broken them. The Commandments are written on the heart.”

Patricia. “They do not in many (not all) cases have a developed heart, Lord.”

Jesus. “*The heart of the person is the soul not the organ! What is spirit is spirit, what is flesh is flesh. These children have seen their Saviour (Patricia. Beatific Vision?) at the moment of death, their particular judgement, and they will give their “testimony telling you of eternal life” (1Jn 2:3) through the Church once claimed by their Mother the Church. She is the only Universal Mother they have and it is she who must give these orphans a home to live in.*”

Patricia. “Spoken to the Holy Father and the Church Authorities:”

Jesus. “Raise them to the altar and let them live in My Church. Their testimony is written in blood in the soil of every nation and that blood cries out from the earth to their God. ‘We can be sure that we know God only by keeping His Commandments.’ (1Jn 2-4.)”

Jesus. “What they have not broken they have kept, therefore they know me!”

Patricia. “Dear Lord, I do not wish to be forward, but the aborted children have not actively kept the Commandments.”

Jesus. “They have not actively broken them. He who is not against Me is with Me!”

Patricia. “Until they break the Commandments, they have kept them since they are written on their hearts. Will the Church accept that Lord?”

Jesus. “Its a fact!”

11th September 1997. Feast of St. Ambrose Barlow, Priest and Martyr, Diocesan calendar.

Patricia. “I was reading the second reading from the Office of Readings taken from St. Augustine, Sermon 329 and Our Lord referred to it:”

R. ‘...How could the martyrs conquer, unless Christ conquered in the martyrs, for he said ‘Be of good cheer, I have overcome the world?’

Jesus. “ *Do you think in the wholesale slaughter of millions of innocent martyred babes I do not say this to them also. I have overcome those in the world who have murdered these New Holy Innocents.*”

R. ‘The commander of the heavens was ruling the minds and tongues of the martyrs, and by them was overcoming the devil on the earth and in heaven was crowning the martyrs.’

Jesus. “So it is with these little ones; ‘Precious in the sight of the Lord is the death of his saints’.”

Patricia. “Lord how can we prove this to the Church authorities?”

Jesus. “What more proof is necessary?” (Patricia. Many detailed messages and Scripture References have been given since 1986 explaining the way forward for the claiming of the children killed before birth by the Church.)

Patricia. “Lord they will not read the evidence.”

Jesus. “Those who subject the children to trial by neglect, I will subject to trial by fire!”

Patricia. “Our Lord is showing me vast meadow lands carpeted with white flowers, they are growing so close together that the heads of the flowers touch each other forming a sea of white flowers of innocence, that symbolise the innocent children killed before birth.”

Patricia. “Lord the Church authorities say “We must leave the children to the mercy of God”.”

Patricia. “The Just Wrath of God rises in Our Lord’s Heart. I have never seen Our Lord like this before. He speaks:”

Jesus. “[.....] short-sighted shepherds! What of the mercy I wish to give to the perpetrators of this terrible sin? What of wounded mothers and wounded motherhood? What of wounded fathers and wounded fatherhood? What of nations that need to be called to the truth and to the teachings of the Church? What of the graces waiting to thunder down upon the world as the Mother Church embraces children from every nation, tribe and peoples? What of the WRATH OF GOD at the sight of a sea of innocent blood? Vengeance is mine! Let those who know of this grace not be complacent! Cardinals, Bishops, Priests, theologians and the people, your duty is clear! Millions of human lives and immortal souls are at stake!”

Jesus. “These vast fields of white flowers of holy innocence, must blossom here on this earth as they blossom in heaven. There is the teaching of the Communion of the Saints! You treat the innocent blood of the millions of martyred children cheaply. Beware oh senseless and stubborn people! The shepherds have a great responsibility towards these innocent lambs and to the flock (parents, children and other souls). There are millions of sheep not of this fold, I must gather them in also (non Catholics, the whole of humanity). Where are the shepherds after my own Heart?”

Patricia. “Our Lord's anger seems to be easing and he is appealing to the Church authorities in a tender way. He does not want to punish anyone. It is very sad.”

Jesus. “Listen therefore, beloved brethren; what you cannot see with your eyes, you must study with your mind and intellect, and see that 'precious in the sight of the Lord is the death of his saints'. (Psalm 116:15)”

Intercessions for the day.

R. 'Through the martyrs who were slain for God's word let us give glory to Our Saviour, the faithful and true witness.'

Response: ‘You redeemed us by your precious blood.’

Jesus. “These children have been slain for God's Word, allow them through My Church to give glory to their Saviour by raising them to the altar of the Catholic Church. I have redeemed them by My Precious Blood!”

25th July 1992. Nazareth House.

Jesus. “St. John the Baptist leapt for joy in the womb at My Coming! These little ones (the aborted children) have been martyred in the womb because the truths and teaching of the Church were disobeyed or not known. But I came for them also. These are the ones spoken of in the Gospel: “He that is least in the Kingdom of Heaven is greater than John”.(Lk 7:28) These little Martyrs, martyred in the womb, have witnessed with their blood to the truth and the great Commandment: ‘Thou shalt not kill’. I too was a Victim of those who broke this Commandment! Will I forget

these little companions of Mine? I tell you again, they died in the Blood of my Crucifixion, their innocence crucified.”

Jesus. “Their death and martyrdom, when claimed by the Church as true martyrdom, will be a mighty force against the evil of abortion. Their companions wait with open arms to embrace them (the Holy Innocents – in the Communion of Saints and in communion with us on earth perhaps).”

Jesus. “How much longer will they hang on the Cross of your disbelief? How much longer will their Crucified Innocence be ignored and go unrecognised? Will the Father’s Justice not fall? Will their case go unheard by the Supreme Judge? What you do to the least of these little ones you do to Me!

They are martyrs in the womb - what a base crime this is! They drown in their own blood - I save them through Mine, poured out for all souls, poured out in the helplessness of My Crucified Innocence. Is the debt not paid in full measure and running over for the little ones and - yes - for their parents?

All those who, with true repentance, will confess and be reconciled may bathe in the river of My Mercy and Forgiveness, but woe indeed to those who die with their hands dipped in the blood of these innocent lambs! (Those who wilfully have had an abortion and those who pass laws or make money from abortion, or hospital staff and doctors who have had anything to do with these killings).”

Jesus. “Many millions of these deaths remain hidden, but on the Day of Judgement the voices of the Slaughtered Innocents will condemn their executioners. Beware, the indifferent and the complacent, you are guilty of trial by neglect!

Trial by the fires of hell awaits the unrepentant perpetrators of this diabolical evil. Those in authority, in governments who sign away the lives of the children sign their own death warrant. Those in the Church who did nothing will be punished! Avail yourselves of My Mercy while there is still time! My Justice is terrible in its judgement of the unrepentant and those who have no mercy!”

Patricia. “Our Lord is shown on the Cross breathing in a laboured way - gasping for breath - trying to stay the Father’s Justice with every moment of His Agony. He is trying to save every soul ever created. He sees the indifference of so many souls and the wilfulness and ridicule of others. It is a terrible sight - such Love and Compassion treated with such indifference and contempt. He looks towards those who have never heard of Him with deep longing and compassion. Our Lord’s eyes are so sad. He looks away into the future, all down the ages, for the salvation of all souls so dear to Him. Oh, the pain in His arms and legs, the excruciating pain in His Head and Chest! His back seems stuck to the Cross and causes Him terrible agony from the scourging. His flesh is torn in pieces.

There are few Crucifixes that show the true picture of Our Divine Lord’s agonising suffering. Sin is a terrible thing to have done this! Our Lady stands beneath the Cross.

The bond between Our Lord and Our Lady is a sea of suffering, for the most part a silent outpouring of love and interior and exterior suffering. To honour the Mystical Wounds of Our Lady, releases a flood of Love from Our Lord towards Our Lady. To honour Our Lord’s Wounds releases a wave of love from Our Lady - love so united to Our Lord’s Passion and so conformed to His Will - it is an awesome sight! Their suffering Hearts are so united.

One of Our Lord’s hands is covered with blood and bruised, as if the hammer missed the nail and hit Our Lord’s hand instead. A breeze blows His hair about. His Head has now fallen limp Everything is silent. The earth trembles as if in sorrow. There is a great rumbling noise. Could there be any grief like that of Our Blessed Lady’s?

Poor Lamb of God - so gentle, loving and kind! His Heart broken with Love for us. The heavens open and rain pours down as if the heavens weep.”

Jesus. “Plead the cause of the little ones in Rome and tell the people world-wide of this great grace! Honour My Divine Innocence Crucified for love of you, by living the Way of Childlike and Divine Innocence!

I ask you, from this Cross, do not change the name of this world-wide Order of holy co-operation - the Marian Priests, Brothers, Sisters and Families of Divine Innocence!

Why do you persecute Me in these little ones (the aborted children)? Ask My Church: Why do the Bishops, Priests and people persecute Me in these little ones; by neglecting to help them and open their arms to them, they turn a blind eye to millions of martyrs to the Truths of the Church and the Commandment: “Thou shalt not kill”.”

18th April 1999(i) Sunday.

Patricia. “During the Holy Sacrifice of the Mass, Our Lord showed the important relation between the words of the Mass and the claiming of the aborted children. Our Lord began with the words of the Creed:”

R. ‘We believe in the Holy Spirit, the Lord the Giver of life, who proceeds from the Father and the Son.’

Patricia. “This relates to the creation of the children killed by abortion, the Spirit who gives them life.”

R. ‘One Baptism for the forgiveness of sins’.

Jesus. “*You all drink from the same fountainhead and are washed in Baptism in My Precious Blood. Will you deny the millions of little ones access to this life giving water? It is not in your power to do so, I am not bound by My own Sacraments! (CCC. 1257)*”

Jesus. “Once slain, slain for all! Let the Church pronounce it so universally. I count them among those I have chosen to be My witnesses throughout the world!”

Patricia. At the words of the Eucharistic Prayer and the raising of the Chalice, “The Blood of the new and everlasting covenant”, Our Lord said:

Jesus. “Is this covenant not also for the little slaughtered ones?”

Patricia. “At the part where the Priest prays for our salvation, Our Lord said:”

Jesus. “You are praying for what is an historical fact at the moment of their death. Do you not wish to have fellowship with innocent babes who witness to My word with their lives? By not claiming the children and proclaiming their martyr status, you do not give Me the glory and honour that is My due. (Patricia. A theologian had suggested to continue praying for their salvation.)”

Patricia. “The Liturgy continues: “Look not on our sins, but on the faith of your Church”.”

Jesus. “This is exactly what the claiming is. Look carefully at the words of the Mass and the purpose of the Mass, the intrinsic purpose. Look at the Catechism (See CCC. ns. 1364; 1368; 1370 and Church teaching on the Mass) in their regard and that of the perpetrators!”

Jesus. “My Precious Body and Blood have a redeeming effect upon those who receive me, sinners who have committed many serious sins and have many debilitating venial sins. Yet these little ones have no actual sin. Will they be denied the saving effects of My Sacrifice?”

Patricia. “Lord, the Church states that she ‘does not know of any means other than Baptism that assures entry into eternal beatitude’ (C.C.C. 1257) This is via water and the Spirit. The Church also teaches a baptism of desire and a baptism of blood; C.C.C. 1258.”

Jesus. “The cleansing waters of Baptism are open wide to these souls and ‘the Spirit blows where it will’; ‘it is not the Will of My Father that one of these little ones is lost’ (Matt 18:14). Let the successors of Peter and the Apostles cast their nets and draw in this great haul of fish!”

2nd January 1998. St Malburgas Church, Stretton, Shropshire.

Patricia. “Our Lord drew my attention to parts of the reading for the Office of Readings (English version, I, page 266) taken from the treatise of St. Basil the Great on the Holy Spirit.”

R. ‘The Lord gives life to His Body in the Spirit.’

Jesus. “Just as I give life to My Body in the Spirit (the Church), so the Spirit gives life to your body. The Spirit quickeneth the body, the Church or individual.”

R. ‘If a man no longer lives according to the flesh, but is led by the Spirit of God and is called son of God, he is described as a spiritual man.’

Jesus. “The slaughtered children are led by the Spirit of God and in their deaths are more perfectly conformed to the image of their Crucified Lord. They are martyrs for the word in their flesh, as they die innocent victims of those who disobey the Commandments and the teachings of the Church I founded, and therefore, they suffer for the faith and witness to the Word.”

R. ‘As the power of seeing is to be found in the healthy eye, so the working of the Spirit is found in the purified soul.’

Jesus. “What is the nature of purification?”

Patricia. “To be cleansed and purified of sin.”

Jesus. “How is the soul purified?”

Patricia. “Washed in the Blood of Jesus, and in this life we suffer a purification through suffering.”

Jesus. “Do the children meet this criteria?”

R. ‘The Word is in the soul, sometimes as the thought of the heart, sometimes by the tongue. So too the Holy Spirit is in the soul: at one time He joins with our spirit in bearing witness and cries out in our hearts, ‘Abba Father’; at another time He speaks on our behalf, as we are told: “It is not you who will be speaking: it will be the Spirit of your Father speaking in you”.

Jesus. “The Spirit bears witness to the Father in the souls of the slaughtered innocents and cries out to the Father, “Abba Father”. The soul knows its Father (incarnational not procreational). It is not these children who speak at this time but the Spirit of the Father speaking in them.”

R. ... ‘Again the Spirit is understood in relation to the distribution of gifts, as a whole and in its different parts.’

Jesus. “What has been given to the children has been given from above!”

R. ... ‘We are all joined to one another as different parts of one body, and have different gifts, in accordance with the grace God has given us. Therefore, the eye cannot say to the hand “I do not need you” nor can the head say to the feet “I do not need you, on the contrary, all the members together make up the body of Christ in the Spirit, and mutually contribute the necessary service in accordance with the gifts received.’

Patricia. “Lord, how can it be proved that at the moment of death grace is given to the children?”

Jesus. “Because everyone is given grace at the moment of death!”

Jesus. “I need the service of these children and that service is precious in My sight, for it is a necessary service for the sake of their parents and the perpetrators of the crimes against the innocent. They give according to the gifts they have received and will give yet more abundantly when raised to the altar of the Catholic Church as true martyrs!”

R. ‘God arranged the organs of the body, each one of them, as he chose; but these different parts have the same concern for one another in accordance with their sympathetic interaction, born of the Spirit which they share.’

Jesus. “ ‘What is born of the Spirit is Spirit and what is born of the flesh is flesh. The Spirit blows where it will.’ ”

R. ‘And so if one part of the body suffers all the other parts suffer with it; if one part is honoured all the other parts share its joy.’

Jesus. “You need this part of My body (the children killed before birth)! I do not reject these little ones offering, why do the Church authorities reject them? I do not reject what is made in God’s image. Those who have not committed actual sin, well-washed in martyrdom, who witness to the Word that I AM, in whom the Spirit cries out ‘Abba, Father”. How can the Church say “I do not need you” to these little ones, the weakest of the weak? Yet, ‘I will make them strong in bearing witness to Me’ and I wish to do this universally through their Mother the Church. Do the Church

authorities say, “The Church is not the Mother of the slain children”? The Catholic Church is Mother to all!”

R. ... ‘As parts of the whole so are we, individually in the Spirit, because we are all baptised in one body into the one Spirit.’

Patricia. “Lord, how are these children baptised in the one body into the one Spirit?”

Jesus. “They are baptised in the Blood of My Crucifixion! I AM the acceptable sacrifice for them also.”

Patricia. “Lord, the Church will say it must be by water and by blood”.

Jesus. “Precisely: Water and Blood from My side. There is the ordinary means but for the extraordinary situation, extraordinary grace is given. What is more extraordinary than parents killing their own children, governments encouraging them, legislators ruling against the little helpless babes who are unable to defend themselves, doctors with their hands dipped in innocent blood, executioners rather than protectors of life? Do you think Almighty God has no answer for man’s injustice to man? ‘I Am the Resurrection and the Life.’ Do the Church authorities say God is defeated in the holocaust of abortion and in the attacks on innocent life? Yet I offer Mercy in this iniquity – accept before it is too late! Churchmen, beware when I shake the world to its foundations! You will be held responsible for your neglect of this issue! ‘Faith without works is dead!’ You stop millions worshipping Me ‘in Spirit and in truth’ [the repentant perpetrators], the children’s worship of the living God needs to be seen in the Church as does their witness”.

Patricia. “Quoting from the reading Our Lord said:”

Jesus. “Many women and men are misled by the customs of their countries. Samaritan women worshipped in one place (cf. Jn 4:20-24). The Spirit in the children’s souls cries out “Abba Father” and shows the divinity of the Son the Word.”

R. ‘...So then, to express it properly and in order, through the illumination of the Spirit we behold the radiance of God’s Glory, the Son; and through the Son; the stamp of God’s very being.....’

‘Responsory: Instead of the Spirit of the world, we have received the Spirit that comes from God, [so say the souls of the children who have been put to death] to teach us to understand the gifts that he has given us, for the Spirit reaches the depths of God. the mystery of Christ, unknown to past generations, has now been revealed through the Spirit.’ + (Patricia. Our Lord gave us His Blessing)

Patricia. “The witness of the children when claimed by the Church points no where else but to Christ and His Church, to the Sacraments in all their beauty and glory, to the Truth who is Christ, Saviour of the world and to the teachings of the Church. It does not weaken the Sacrament of Baptism but shows it as the ordinary means of salvation and the children’s witness invites the parents to the Sacraments and the teaching of the Catholic Church. The children on the other hand, are in an extraordinary situation and an extraordinary grace has been given to them.”

18th September 1998(i). For da Relio, Portugal. (Near Caldas da Reigna).

Patricia. “I was reading the synopsis of Father Aiden Nichols on the messages of Divine Innocence and Our Lord made some comments. Where Father Nichols referred to the children’s baptism as being ‘a baptism of desire and blood’ Our Lord added:”

Jesus. “And a Baptism of Love!”

Patricia. “I was made to understand that there is a link between Our Lord’s Crucifixion and the Holy Spirit as far as the children are concerned. Today I asked Our Lord How the children received a Baptism of Love and He said:”

Jesus. “All received a Baptism of Love and these children are no different!”

Patricia. “Our Lord reminded me again of an earlier message:”

Jesus. “ ‘These are the ones who have been through the great persecution’. (Apoc. 7:14) Of all humanity none have been through a greater persecution than the children killed in the womb! They are ‘washed in the Blood of the Lamb’ (Apoc. 7:14) and wear the robe of innocence!

(Speaking to the Church authorities) What case do you have against them? You teach and believe that if their murderers turn and repent, believe and amend their lives they can reach heaven, yet by your silence, your indifference, your lack of faith in My ALL SAVING BLOOD, you condemn the victims of this diabolical sin to the limbo you have created. Your justice allows the perpetrators if they repent, to reach heaven to enjoy the Beatific Vision while the victims are refused the Beatific Vision!”

Patricia. “I was shown that the children enjoy the Beatific Vision and will be there with God to greet those who here on earth killed them or stood by and watched them being killed but then repented, were reconciled and reached heaven. They like St. Paul, who ‘stood by and entirely approved of the killing’ of St. Steven, now enjoys heaven with him as a saint. As he was being stoned to death, St. Steven asked that the sin was not held against those who were responsible. God’s Mercy is available for the perpetrators of the sin of killing the children and he knows there are many who do not realise the terrible seriousness of the sin of abortion or other sins while there are others who stand by and entirely approve of these killings. The Church must claim the children and through a universal proclamation raise them to the altar of the Catholic Church so like St. Paul all will know that it is Christ who has offered this incredible mercy to mankind through His Church. A public proclamation is necessary so that all those involved in the deaths of these children directly and indirectly, parents, relatives, friends, doctors, medical people, social workers and advisory bodies, legislators, governments, medical agencies etc. are given the opportunity to repent and be reconciled to God.”

10th January 1999.

Jesus. “ *Look at the nature of God’s Love in relation to these children! (Patricia. St. James calls God’s Love the Royal Law.) They are baptised by love. A Baptism of love. They are baptised in the Blood of My Crucifixion. My Crucifixion is Love.*”

Patricia. “John Henry Newman’s Parochial and Plain Sermons Book IV no. 21, Faith and Love:”

R. ‘How then is it that faith is of so definite a character and love so large and comprehensive?’... ‘Love is the material (so to speak) out of which all graces are made, the quality of mind which is the fruit of regeneration, and in which the Spirit dwells; according to St. John’s words, “Every one that loveth is born of God;” “Love is a grace” Faith and hope are means by which we express our love’.

Patricia. “The Church must show its faith and hope in God through the claiming which in turn shows the love of God and the Maternal Church. If a mother were to see an abandoned child, the natural instinct would be to pick that child up and nurture it. It should be a supernatural instinct of the Maternal Church to gather these children up and nurture them in the Love of Christ. Our Lady, Mother of the Hidden and Mystical Wounds, has done so. It remains for the Mother Church to do so through the claiming of the children.”

R...... ‘Love is the immediate fruit and evidence of regeneration.’ ‘Love must always be heavenly; it is always the sign of the regenerate.’ “Though I had all faith, yet without love I am nothing.”

Patricia. “The children who are created in love ‘to know, love and serve God’ and at their deaths are conformed to Christ Crucified and are filled with God’s love even though they do not intellectually have faith. Even if the children had faith they would be nothing without love (1Cor 13:2). In the embrace of God’s love, they witness to the Word and to the faith, in their deaths. Scripture speaks of “faith working by love”. How expansive and all encompassing is God’s Love, it reaches to the highest heaven, into tiny particles of atoms, and no doubt worlds smaller yet than the atom. God, who is Love ‘reaches the very depths of everything’.”

Patricia. “John Henry Newman speaking of infant baptism in the same sermons says of God:”

R. ‘With the tenderest feeling He removes your difficulty. He bids you bring them to Him from the first, and then take and educate them in His name. Like Pharaoh’s daughter, He takes them up when you their natural kin, have been forced to abandon them to inevitable death; and then He gives them back to you to nurse for His sake. “Suffer the little children to come onto me and forbid them not, for of such is the kingdom of God” (Mark10:14). Again in the text, “Whosoever shall receive one such little child in my name, receiveth Me.” (Matt 18:5)

Observe how He speaks as if He would give you some great and urgent encouragement; not only does He give permission, but He promises a reward to those who dedicate children to Him. He not only bids us do the very thing we wish to do, but bestows on the doing of it a second blessing. He promises that if we bring children to Him for His Blessing, he will bless us for bringing them; if we receive them for His sake, He will make it as if we received Himself, which is the greatest reward He could give us.”

Patricia. “Our Lord is requesting the Catholic Church to receive these children not only for his sake but for our sake and the sake of those who need to be called to repent and believe in the Gospel.”

28th December 1999 (i). Nazareth House. Feast of the Holy Innocents.

Jesus. “The children witness to the sheer gratuitous grace of martyrdom as do the first Holy Innocents. They do not have to earn their crown, it is bestowed. The Church acts as if the children need to earn their salvation. If I choose to be generous with my own, ‘what is that to you?’ (Jn 21:22) *They (the aborted babies) have suffered in one hour what many have not suffered in a lifetime! They are so little yet they bore so much!* No one earns their salvation. I saved all while you were still sinners (Rom 5:8). Can you imagine My saying to helpless babes, “What can you give me in return for salvation?” What could they answer, but “I have nothing, I am helpless.” What could you yourself say to the same question but “I have nothing but what you my God have given me.” All is ‘grace upon grace!’ (Jn 1:16)

I have given the children a compensatory grace because of the way they have been treated.”

Patricia. “Our Lord referred the Church to the parable of Lazarus at the rich man’s gate; (Luke 16:19.20)”

Jesus. “They received indifference, neglect, injustice and violent murder in this life at your doors and some wretched souls even feasted on their very bodies (the medical and cosmetic use of unborn children). I warn you the perpetrators, repent, or you will find yourselves on the other side of the divide (Luke 16:26)!”

Do you think I would refuse the children what they are in need of, regarding their eternal destiny. If you who are evil give good things to your children, why would their Heavenly Father refuse the children? (Matt 7:11) – “Or what man of you, if his son asks him for bread, will give him a stone? Or if he asks for a fish, will give him a serpent?” (Matt 7: 9,10) I am the Bread of Life!”

Patricia. “Lord, some might say the children are not children of God until baptised.”

Jesus. “Tell that to the parents who are on their way to the baptism!”

Patricia. “I asked Our Lord what the difference was before and after Baptism. Our Lord showed the child beforehand like sealing wax and after Baptism as having received the mark of the seal.”

Jesus. “Still the same substance but after being transformed by the language of love’s imprint, you can now read the Author’s seal, the Maker’s name. The image of this kingly seal remains.” (Patricia. Sealed with the Holy Spirit (Eph 1:13))

Jesus. “There are sheep that are not of this fold that I must gather in also. It was ‘I who knitted you together in your mother’s womb’ and you tell me that the child in the womb is not mine! The child in the womb is more Mine than yours!”

Antiphon 2. From the Divine Office for the Feast day:

R. ‘The children sing praise to God; in death they preach what their young mouths could not utter’.

Jesus. “But the Church can give this preaching utterance by claiming the babes that have suffered for the Word and proclaim that I am the Way, the Truth, and the Life.

The children in the womb are the first to suffer for my sake. (Patricia. Meaning the Holy Innocents and the forces of evil attacking the human person made in God's image as soon as it is conceived and being formed in the womb.) The Holy Innocents are my silent witnesses and so are the children put to death before birth. Both bear witness to me not by speaking but by dying and in dying they profess the faith and the truth. It is I who by dying destroyed your death and by rising I restored your life. Of yourself, you can do nothing! Why expect the helpless children to do anything in their helplessness?"

Patricia. "The Blood of Jesus Christ purified us all from sin. He is the Sacrifice who takes our sins away, not only ours but the whole world's."

Concluding Prayer of the Divine Office for the Feast Day:

R. 'By a wordless profession of faith in your Son,
the Innocents were crowned with life at His birth.
May all people who receive your holy gift today
Come to share in the fullness of Salvation.
We ask this through Christ Our Lord.'

22nd May 2000.

Patricia. "The Priest read out the earlier Message about Baptism given by Our Lord on 14th February 2000 and Our Lord referred to it. In that Message, I had asked Our Lord why He referred us to His own Baptism. He had answered; "It is because of the appearance of the Holy Spirit, His Witness, the Spirit's involvement in the case and cause of the children. The Spirit blows where He wills!" Our Lord now asked:"

Jesus. "What is the water without the Spirit?"

Patricia. "How can it be proved that they (the aborted children) receive the Spirit, Lord?"

Jesus. "My words are Spirit and they are Life! They witness to the word and in their deaths, the Word witnesses against you as does their innocent blood. I offer Mercy through My Blood, and you (the Hierarchy) refuse to allow this Mercy to reach the people because of your neglect and lack of faith, mercy and love!"

Patricia. "How can it be proved that the Spirit comes to the children in their need, Lord?"

Jesus. "The Spirit comes to you in your need. Why should the Spirit not come to the aid of the children? The claiming is the answer of Love, the answer of Mercy, it is the answer of Truth proclaimed universally! It is the answer of doctrine confirmed not weakened! It is your God's answer! It is the divine creative answer! It is the complete answer for sinners and for saints (those called to be saints and the children)! It is the answer of Justice for the children and reconciliation for parents and perpetrators! It is the answer of Glory (the Cross – the Glory of the Father and of the Son and of the Spirit). Glory due to God and adornment for the Church! It is the answer conceived in the Heart of your God! It is the answer that you pray for daily in the Holy Sacrifice of the Mass fulfilled:

'Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, grant us peace!'

This will bring a peace that passeth all understanding!"

CCC. 690: Jesus is Christ, "anointed," because the Spirit is his anointing, and everything that occurs from the Incarnation on derives from this fullness (Cf. Jn 3:34). When Christ is finally glorified, (Jn 7:39) he can in turn send the Spirit from his place with the Father to those who believe in him: he communicates to them his glory, (Cf. Jn 17:22) that is, the Holy Spirit who glorifies him. (Cf. Jn 16:14) From that time on, this joint mission will be manifested in the children adopted by the Father in the Body of his Son: the mission of the Spirit of adoption is to unite them to Christ and make them live in Him.

13th February 2004(i). Nazareth House.

Patricia. "I was thinking about the pictures of the child in the womb that were published in a daily newspaper. It showed the different stages of development from conception to birth. I wondered about the presence of the soul at conception "A knowing soul that knew that it was in being". I heard the words "directional" and wondered if the soul co-operated with the body as with an older person. As the child was in a state of innocence without actual sin, I wondered if God ordered it in its development and growth, to the good and its good, towards its final end, God.

Until the child reaches the age of reason and has the intellect to exercise the gift of freewill, it is ordered to its good but is in need of grace until it is old enough to 'refuse evil and choose the good' (Isa 7:15). Why would God deny grace to the child he has created? Bringing each one of us into being, is a grace in itself. God does not have to give us grace but from what we know of him, He is a God of Love who pours out "grace upon grace" (Jn 1:16) upon us. There is no evidence that even when man turns away from God, God withholds his protection* and grace 'for he knows of what we are made'.

* Gen 4:15: "Then the LORD said to him, [] If any one slays Cain, vengeance shall be taken on him sevenfold." And the LORD put a mark on Cain, lest any who came upon him should kill him.

The children are open vessels ready to be filled with grace, there is no actual sin to impede grace. It does not seem reasonable, just or loving, therefore to say that God denies the children grace. Our Lord said:"

Jesus. "The children's development takes place because I said, "develop!". Their heart beats because I, the Word, said, "beat!" The abortionist, at the word of parents and others, interrupted the very Word of God but no interruption of salvation is possible unless the person exercises their freewill via reason. *Very small babies are ordered to their good via instinctive direction. How does the baby know that it must turn to the breast to satisfy its hunger and receive sustenance? The soul and body of the little ones attacked before birth (no matter how underdeveloped) turn towards their loving God to satisfy their hunger for love. They are created for love. They turn towards their God for the sustenance of eternal life, and drink deeply of sanctifying grace. I do 'not disown my own self'(2 Tim 2:13)!*

‘God has united himself in some way to every human person.’ (Gaudium et Spes n. 22: Evangelium Vitae n. 2)

In all stages of development I the Word spoke and every stage of development takes place, the brain, the little limbs, the tiny fingers and toes, bright eyes and little ears, a delicate sense of smell, taste and touch. Man interrupts a wonderful process!”

28th February 2006.

Patricia. “I was reading the paper which Father Y submitted to the Consultation held on the question of proclaiming aborted children as martyrs at Solesmes Abbey, France in 1999 and included in the book ‘*Abortion and Martyrdom*’ and Our Lord made some comments on it:”

R. ‘At the extreme opposite [end of the theory of limbo], we find theological positions for which children who have died without Baptism are saved without further ado. This would be one particular application of the Rahnerian theory of the ‘supernatural existential’, or again the opinion which would have it that the death of little children, even when unbaptised, conforms them ipso facto to the death of Jesus. Now, far from endorsing the Church’s universal practice of emergency Baptism for infants in danger of death, such an opinion destroys its very foundations.’

Patricia. “How do you answer that, Lord?”

Jesus. “*Where baptism is possible or available man or woman must act, where it is not possible God can and will act for the salvation of those who through no fault of their own are unable to receive Baptism [by the normal means ie. water]. Divine Love comes to the rescue, or you say My Victory on the Cross is not complete!*”

The paper continues:

R. ‘It presupposes an under-estimate of the problem of original sin. If such sin were simply the expression of a kind of external divine condemnation of these children, for God to lift that condemnation in the case of the dying would suffice to resolve the matter.’

Jesus. “I have already lifted the condemnation on the Cross!”

The paper continues:

R. ‘But original sin represents the fact that, lacking the benefit of sanctifying grace from the first moment of their existence, the mind and wills of these children are of themselves unsuited for rising to the vision of God.’

Patricia. “This negates completely God’s love for the little ones. God’s love is creative, saving, sanctifying. No one can say that God does not love these children because ‘nothing can separate them from the love of God’. A lover seeks the beloved and gives gifts to his beloved.”

Jesus. “Unless I give sanctifying grace in the womb before and at the moment of death. Scripture attests that grace can and has been given in the womb, and do not say that Jeremiah, St. John the Baptist, and St. Paul are special cases*, I have no favourites (Rom 2:11). These children elevated by grace are eminently suited for RISING TO THE VISION OF THEIR GOD. I ASK AGAIN, IF I AM SO FREE WITH GRACE FOR GREAT SINNERS WHY WOULD I DENY THESE CHILDREN SANCTIFYING GRACE IN THE WOMB AT THE HOUR OF THEIR GREATEST NEED? I AM therefore you are, I AM therefore these children ARE! Being itself is a free gift of grace from God!”

* Jeremiah who was consecrated by God before he was born (Jer 1:5). John the Baptist, while still in his mother's womb, leapt for joy at the voice of Mary, Mother of God (Luke 1:41). Joy is a fruit of the Holy Spirit. St. Paul's mission began in his mother's womb (Gal 1:15).

The paper continues:

R. In the case of adults, the problem can be transcended by appeal to the theology of 'baptism of desire.' Since grace can act beyond the visible limits of the sacramental organism of the Church God in Jesus Christ can offer himself, and wants to offer himself to all human beings ('in a manner known to God alone' the Council tells us). And so someone who under grace's influx desires salvation can obtain the 'Baptism of desire'. The problem of babies is that they would seem to be incapable as yet of making such an act of will.'

Jesus. "Children turn towards the source of their good I AM their ultimate Good!"

The paper continues:

R. 'Some commentators have tried to transpose this desire from the children to their parents but theologically that will hardly hold up.'

Patricia. "What about the desire of God and his Church, the desire of the repentant parents. The faith and desire of parents who normally bring their children to the font for Baptism is valid."

The paper continues:

R. 'No more than with original sin is grace a mere divine declaration of salvation, extrinsic to man. What is at stake is the deep orientation of the mind and will of the subject concerned, and that is why, for no fault of their own, the salvation of an unbaptised human being cannot be obtained without integrating a personal act under the influence of grace.'

Patricia. "Why should one assume that under the influence of sanctifying grace upon the knowing soul* created by God with no personal sin to impede grace that the child cannot make a personal act under the influence of that grace? Our Lord said in a message dated 28th December 1990 on the feast of the Holy Innocents "The children are baptised in the blood of My Crucifixion!"

(*See previous messages dated 29th April 1998, page 145 and 9th October 1996, page 148 about knowing in being)

The paper continues:

R. 'The Catechism of the Catholic Church contents itself with recommending children who have died without Baptism to the mercy of God.'

Jesus. "And does the Church officials expect mercy for the children and if so to what end – salvation or damnation? Or do they expect God not to give mercy to the little slaughtered babes? No, the Catechism of the Catholic Church says:"

CCC.1261: ‘As regards children who have died without Baptism , the Church can only entrust them to the mercy of God, as she does in her funeral rites for them. Indeed, the great mercy of God who desires that all men should be saved, and Jesus' tenderness toward children which caused him to say: "Let the children come to me, do not hinder them,"(Mk 10:14; cf. 1 Tim 2:4.63) allows us to hope that there is a way of salvation for children who have died without Baptism.’

Patricia. “St Paul in his Letter to the Romans 5:5, said: “Our hope will not be disappointed”. I believe that in the claiming of these children, through antecedent probability, Our Lord is showing the Church how the children are saved. The powers of the soul are memory, understanding and will. If the unborn child uses its will towards the good which we all seek one might say that the child could exercise its will against God. However, if that is the case a child brought to normal baptism could exercise its will against God regardless of baptism. We are all ordered to the good in our creation, the Catechism states:”

CCC. 1604: ‘God who created man out of love also calls him to love – the fundamental and innate vocation of every human being. For man is created in the image and likeness of God who is himself love. (Cf. Gen 1:27; 1Jn 4:8,16)’

29th August 1990. Feast of the Beheading of St. John the Baptist.

Patricia. “I was reading the Second Reading from the Office of Readings for the Feast day taken from the homilies of St. Bede the Venerable and Our Lord commented upon it:”

R. ‘...Without doubt Blessed John the Baptist endured the chains of his prison and laid down his life in witness to our Redeemer, of whom he was the forerunner. His persecutor did not order him to deny Christ but to be silent about the truth.’

Patricia. “There is a blanket of silence regarding the killing of millions of innocent children before birth and who are made in God’s image.”

R. ‘Nevertheless he died for Christ.’

Patricia. “The children died for the Word - Who is Christ.”

R. ‘For as Christ Himself said, “I am the truth”, in shedding his blood for the truth he therefore certainly did so for Christ. By his birth before Christ, by his preaching and baptising, he bore witness to Him who was to be born, to preach and to baptise; so too, he prefigured by his suffering the Passion of Christ.’

R. ‘This great man, then, after the long agony of captivity, ended his life on earth with the shedding of his blood. He who preached the freedom of heavenly peace was thrown into chains by wicked men; he who came to bear witness to the light, who was deservedly called a burning and shining light by Christ the light itself, was imprisoned in darkness; he who was granted the privilege of baptising the Redeemer of the world, of hearing the Father’s voice above Him, of seeing the grace of the holy Spirit coming down upon Him, was given baptism in his own blood.’

Jesus. “Do not the aborted by their innocence preach the freedom of heavenly peace? The heavenly peace of being conceived in innocence, born into innocence and live in

peace and innocence according to the Holy Laws of the Church, the Commandments and the Gospel.”

Patricia. “At the Responsory, I was shown how these children are similar to St. John the Baptist:”

Jesus. “St. John the Baptist now intercedes for innocent crucified victims of other people’s sins.”

R. ‘King Herod ordered John’s arrest and had him chained and put in prison. Herod did this because of Herodias, whom he had married, even though she was the wife of his brother Philip.’

Patricia. “St. John the Baptist stood out against unlawful marriage. The aborted children die because the Commandments and the Laws of the Church are known but ignored, or are not known and not lived. They are innocent victims of the sins of others and of ignorance. A world-wide affirmation of the truths and teachings of the Church would be made by the Church claiming them as her martyrs.”

Patricia. “At the Hymn for Morning Prayer I was shown how it referred to the aborted babies:”

R. ‘...That lonely voice cried out the truth, derided and denied.
As witness to the law of God, His mighty martyr died.’

Patricia. “The lonely voice of the aborted children is derided and denied and is a witness to the law of God.”

3rd August 2003. Sunday. St. Raphael’s Church, Surbiton.

Patricia. “We were singing the final hymn of Mass ‘Praise my Soul the King of Heaven’:”

R. ‘Praise my soul, the king of heaven!
To his feet thy tribute bring.
Ransomed, healed, restored, forgiven,
who like me his praise should sing?
Praise him! Praise him! (2)
Praise the everlasting King!

Praise him for his grace and favour
to our fathers in distress;
praise him still the same for ever,
slow to chide and swift to bless.
Praise him! Praise him! (2)
Glorious in his faithfulness!

Father-like he tends and spares us;
Well our feeble frame he knows;
In his hands he gently bears us,
rescues us from all our foes.

Praise him! Praise him! (2)
Widely as his Mercy flows!

Angels, help us to adore him;
Ye behold him face to face;
Sun and moon bow down before him,
dwellers all in time and space.
Praise him! Praise him! (2)
Praise with us the God of grace!

Patricia. “I felt an overwhelming feeling of grief because some people and priests had rejected the message of Christ’s Divine Innocence and others had tried to kill it, to stop it reaching the people. Our Lord said:”

Jesus. “You will be completely vindicated, this is my promise to you!”

Patricia. “Our Lord then referred to the words of the hymn.”

Jesus. “ ‘Tribute’ will be brought to the ‘feet’ of My Divine Innocence! The children are ‘ransomed, healed, restored’ in My Resurrection and to the repentant perpetrators. Forgiveness is abundantly offered so that the whole world can sing the praises of My Mercy and Love! This is an unprecedented ‘grace and’ an undeserved ‘favour’. I have answered the ‘distress’ of millions of mothers and fathers and children. I have offered Mercy before the Judgement Seat!

As this hymn tells you I am ‘slow to chide and swift to bless’ – My Glory is shown forth in My ‘faithfulness’! The Father knows your ‘feeble frame’ and has had pity. I have yearly borne the little ones to heaven and desire to ‘gently’ lift the sinner and those who have done this dreadful deed to My Heart and allow them to weep out their contrition! *I have rescued the children ‘from all their foes’ and long to do the same for all these led into the error and heresy of abortion and diabolical experiments on little helpless babes!* How much more ‘widely’ could My ‘Mercy flow’?

The ‘Angels’ of the little ones stand before the Throne of God and adore’ their God and ‘behold Him face to face’. The children are not deprived of the Beatific Vision. I repeat it, Limbo is not for them! They behold their Father, their Redeemer, the Lord the Giver of their Life here and hereafter! The whole of creation will give me final ‘praise’! Praise now My Church, the ‘God of grace.’ ”

3rd May 2001(ii). Feast of the Apostles St. Philip and St. James. Nazareth House.

Patricia. “It was night time and some of us were praying our Divine Office. We were saying the Office of Readings in anticipation for the following day, which was the feast of the Beatified Martyrs of England and Wales. Our Lord commented on the Second reading from the Office which was taken from the homily of Pope Paul VI given during the canonization of the Forty Martyrs of England and Wales.”

R. ‘On the martyrdom of the Christian.

This age of our needs especially the example of those who have given the perfect witness of their love for Christ and his Church: 'No one has a greater love than he who gives his life for his friends.'

Jesus. "(Speaking of the children killed before birth and the need for Christian witness to Christ in the children) This age needs the perfect witness of Christ for all men and his Church. I Am that witness and these little ones (the children killed before birth) are my companions. (Because so many people do not recognize Christ or his presence in these little ones) I Am the perfect witness and their witness is perfect in My witness because they witness to the King of Martyrs!"

R. 'These words of our Divine Master, which refer in the first instance to his own sacrifice of the Cross, when he offered himself for the salvation of all mankind, may be properly applied to the vast and chosen band of martyrs of every era, from the first persecutions of the infant Church down to those of our own day, which are nonetheless cruel for being more hidden.'

Jesus. "The Church does not recognize the infant Church in these children!"

R. 'The Church of Christ came to birth in the sacrificial death of Christ on the Cross, and her growth and development depends on the heroic love of those who are most truly her children.'

Patricia. "These children come to birth in the sacrificial death of Christ on the Cross. The Lord wants to see them born in the Church for all nations to see. Their real birth is hidden in Christ."

R. 'As the Constitution Lumen Gentium reminds us: 'By martyrdom a disciple is transformed into the image of his Master who freely accepted death for the world's salvation, and becomes perfectly conformed to him in the shedding of his blood'

Jesus. "The children are perfectly conformed to me by the shedding of their blood for the truth and witnessing to the Truth with their lives!"

R. 'So it is that the Church considers martyrdom as a supreme gift and as the highest proof of love.'

Jesus. "Their God's Love for them!"

R. 'What most truly makes a man a man, at the fine point of his being and the root of his personality, is his capacity for loving, for loving to the uttermost, for giving himself in a love which is stronger than death and which reaches out into eternity.'

Jesus. "(Referring to the Penny Catechism of England, Scotland and Wales) 'Why did God make me? Answer: God made me to love him and serve him and to be happy with him in this world and the next.' "

Patricia. "Has God's intention for these children made in his image been completely negated because they were aborted?"

R. 'The martyrdom of the Christian is the most sublime expression and sign of this love, not merely because the martyr remains faithful to it even to the shedding of his blood'

Jesus. "They will question this. The suffering of the children is no less than the martyr who gives his life through the impulse of grace! Grace moveth the soul!"

R. 'because the sacrifice is motivated by the highest and noblest kind of love: the love, that is, for him who created and redeemed us, who loves us only as he can love, and who expects from us in return a total and unconditional gift of self: a love, in fine, which is worthy of our God.'

Jesus. "A mother doesn't ask a child "Are you worthy of my love?" "

R. 'Responsory. They have poured out our blood like water in Jerusalem, no one is left to bury the dead.'

Jesus. "These children have poured out their blood over the whole world!"

R. ' Responsory.....We have become the taunt of our neighbours, the mockery and scorn of those who surround us. Do not hold the guilt of our fathers against us.
V. Let your compassion hasten to meet us; we are left in the depths of distress.'

Jesus. "The children say this. The children have become the taunt of their neighbours. The fathers are very guilty because they have been given the gift of fatherhood and have been careless with their seed. 'O foolish and stupid men' would my compassion not hasten to meet these little ones slaughtered in the womb? – Hasten I say, hasten! (Lk 24:25)"

11th February 2004. Feast of Our Lady of Lourdes.

Patricia. "When the Priest was saying the Divine Praises Our Lord commented on some of them:"

R. 'Blessed be Jesus Christ, true God and true man.'

Jesus. "I am not true man if my soul is not present at conception!"

R. 'Blessed be her holy and Immaculate Conception (Blessed Virgin Mother).

Jesus. "The Blessed Mother is not truly human if her soul is not present at conception. You are not truly human if your soul is not present at conception. Life in all its stages must be protected and revered!"

Patricia. "Lord, what of clusters of cells?"

Jesus. "Body deformity is not soul deformity! Protect the handicapped! Those persons who are not viable will die naturally."

Patricia. "Our Lord showed that many of us act as if the children's souls are not present at conception."

6th February 1997(i).

Patricia. “I was reading the Divine Office, St. Paul’s Letter to the Romans 8:18-37: (We always pray to the Holy Spirit for guidance and understanding before we read the Scriptures.)”

R. ‘Nothing can separate us from the love of God which comes to us through Christ.’

Patricia. “As I read these words Our Lord said:”

Jesus. “Nothing can separate the helpless child in the womb from the Love of their God. The Churchmen do not suffer these little ones to come to me (via the Church). I wish these little ones to be part of My Body the Church. Who could be more conformed to my image crucified; cruelly put to death because of the sins of others. Their crucified innocence will be triumphant in My Divine Innocence in the Triumph of My Cross! Read on:”

R. 'I do not count these present sufferings as the measure of that glory which is to be revealed in us.'

Jesus. “Even the present horror of the daily world-wide slaughter of innocent lambs in abortion is nothing to the glory that is to be revealed in them and through them. Suffer the little children to come unto me and to their Mother the Church, forbid them not any longer. Raise them to the Altar of the Catholic Church under which they wait. Now is the acceptable time to raise them to the Altar before the wrath of your God must render Justice. Choose Justice or Mercy!”

Patricia. “Our Lord continued to quote part of the Scriptures and linked the reading to the children killed in abortion:”

Jesus. “The Spirit has come to the aid of their weakness, according to the Will of the Father. The Spirit Himself intercedes for them with groans beyond all utterance and cries out in them "Abba Father". God, who can read all hearts, ‘knows well what the Spirit’s intention is, for indeed it is according to the mind of God that he makes intercession for the saints’.”

Jesus. “They did not choose me I chose them in fulfilment of My design, to bear witness to the whole world. Their Martyr witness must be gathered into the Church. Men do not gather in this rich harvest of souls. You give my Victory to the devil for the whole world to see. Write the next part of the reading:”

R. 'All those who from the first were known to him, he has destined from the first to be moulded into the image of his Son, who is thus to become the eldest-born among many brethren.'

Jesus. “Do you think these little ones are not known to My Father, to the Spirit or to Me? ‘So predestined, I have called them; so called I justify them, so justified, I wish to see them glorified through My Church and in My Church. Put their Witness into the Ark of Salvation so all may see, God sits on His Mercy Seat. So they can be given a voice in the Universal Church!”

Patricia. “I was directed to look up the meaning of Mercy Seat and so I looked in John L. Makenzie's Dictionary of the Bible it said to look under Ark of the Covenant, also called 'Ark of the testimony'.”

Patricia. “Our Lord wants the children's witness and testimony to the truth and the teachings of the Church, and to the Commandments put into the Ark of Salvation. He wants the children gathered up as the Apostles were asked by Our Lord to gather up the scraps that were thrown away after feeding the 5,000, because the graces that will flow into the Church and down upon the world will feed millions of people with the Truth. The children are made in the image of God and are innocent victims of other people's sins Our Lord wants these orphans to be given a home in the Church to live in for all to see. I do not explain the full beauty or the breath of what Our Lord shows it is so wide in its effect. If only the Churchmen would listen before Justice falls on the whole world and the Church must suffer. If action is not taken, we will go through terrible sufferings while we atone for the blood of millions of innocent children from every nation.

I understand that by the Church bringing the children's witness into view in the Church, all will see through the Church the true Faith, God's Commandments, Christ, as the Saviour of all mankind and the Church, as the Ark of Salvation. Again I am not doing justice to the breadth and the effects of the claiming of the children killed before birth will have on so many levels. Their claiming also points directly to the Novitiate of the Holy Family.

Makenzie's Dictionary of the Bible says, the Hebrew word *Kapporet* probably means the place of atonement, the place where Yahweh receives atonement. This is the place where Yahweh meets Israel and reveals His Commandments: (Ex 25: 22)

Makenzie's Dictionary of the Bible: 'The ark was carried at the head of the column when the Hebrews travelled through the desert (Nm.10.33ff). And before the army in battle, it was notable that they did not have the Ark when they were defeated.’”

Patricia. “Our Lord is showing us that those outside the true Church and in hostile opposition to her laws and teachings will be defeated in the battle against the forces of evil.”

Makenzie's Dictionary of the Bible. 'Thus the ark was the symbol of Yahweh's personal presence, the place where atonement was received, where divine communication was granted. It was carried into battle to symbolise Yahweh's Kingship and Leadership.

Patricia. “The Church is the place where atonement for the millions of children killed in abortion must be received. The personal presence of God is in the Church, the Ark of Salvation. In the Church the great defeat of abortion can be shown through Christ's Victory on the Cross. By the Church claiming the slaughtered children and raising them to the altar of the Catholic Church, they become witnesses to the Cross of Christ and to His All Saving Blood, to the Truth, to the Justice of God, His Mercy and Love for both victim and perpetrator and the claiming proclaims the teachings of the Church. All this is done universally through the Universal Church. The children are from every nation, they are the little children who will in their crucified innocence witness to the Truth, to their own people in their own language and to all peoples and nations and

show forth the incredible Mercy of Our God through Christ the Saviour of the whole world.”

Jesus. “ ‘Nothing will separate these little children from my love, Will affliction, or distress or persecution, or hunger, or nakedness, or peril, or the sword?’ ”

Jesus. “ ‘Yet in all this they will be conquerors’, for these little children will lead their persecutors to the truth. Listen, those who have ears to hear, listen to this message of Divine Mercy.”

Jesus. “*I have granted them my love, they were created by love to know and love their God. ‘...neither death, nor life, no angels or principalities or powers, neither what is present or what is to come, no force whatever, neither death, nor life, no angels or principalities or powers, neither what is present or what is to come, no force whatever, neither the height above or the depth beneath, nor any other created thing, will be able to separate’ these helpless babes from the love of their Heavenly Father which came to them through Me.*”

Jesus. “They preach the Gospel Truth with their lives. ‘Too young to enter the battle, they carry off the prize’*. They will preach it world-wide when the Church claims them.”

* Taken from the liturgy of the Feast of the Holy Innocents.

Jesus. “ ‘Suffer the little children to come unto me, for of such as these is the Kingdom of Heaven’. They are slain for God’s Word. Allow them to give glory to their Saviour through My Church. Then they will bear Witness to my love before all mankind. Then they proclaim my saving death. Give their silent witness a voice in the Universal Church. (They are washed in the Blood of the Lamb) They are redeemed by My precious Blood. Raise them to the Alter as companions of the First Holy Innocents so they can arise in the Church for all to see, their crucified innocence triumphant in My Divine Innocence. My Divine Innocence is triumphant over every sin and death!”

11th December 1996.

Patricia. “After reading different books on Justification outlining the Protestant and Catholic views, I asked Our Lord:”

“Lord, could you simplify all this about Justification?”

Jesus. “LOVE!”

Jesus. “The simplification of Justification is LOVE. The simplification of Divine Love is sanctification and the simplification of sanctification is Justification. Love freely given, Love, Love and More Love. Justification is a martyrdom of Love (On the Cross)!”

Patricia. “Lord, how do the aborted children and the embryo children die a martyrdom of love?”

Jesus. “They are created to know Me, love Me and serve Me. I reveal to them this

highest act of love and their loving souls respond and so they serve me in this world and are happy with me in the next.”

CCC. 1721: God put us in the world to know, to love, and to serve him, and so to come to paradise. Beatitude makes us "partakers of the divine nature" and of eternal life.(21) With beatitude, man enters into the glory of Christ(22) and into the joy of the Trinitarian life. (21. 2 Pt 1:4; cf. Jn 17:3; 22. Cf. Rom 8:18.)

[**Patricia.** Our Lord said in a different message: **Jesus.** “It is not your love for me but my love for you” and also ‘What you do to the least of my brethren you do unto me.’]

Patricia. “Lord, the children have not reached the age of reason”

Jesus. “They have reached the age of being, knowing and loving!”

Patricia. “How can the children chose you Lord.”

Jesus. “They did not chose me, I chose them; the weak; and make them strong in bearing witness to Me.”

Jesus. “Every soul that is created is loved by God or do the theologian dispute even this! When you love someone you do not want them to be lost or to suffer. You want to bestow gifts on someone you love. Sanctifying grace of justification is a free gift not merited by man because your God loves you. If you love someone you do not give them gifts expecting something in return. If you love someone you want them to be with you always and in this case for all eternity. If the one you love falls the lover runs to the side of the one he loves and lifts them up and consoles them. He binds their wounds, heals them and restores them to the beauty they had lost by the fall. THIS IS JUSTIFICATION!”

Patricia. “Lord, explain to me the simplification of justification with regards to the aborted children.”

Jesus. “The simplification of Justification is Love! Could I love the helpless innocent children less than any other soul, less than those who have killed the babies?”

Jesus. “The simplification of Divine Love is sanctification! Would Divine Love not love those who are the most perfectly conformed to My image crucified and justify them and glorify them? These little ones who have committed no actual sin have been put to death for other peoples sin. ‘What you do to the least of these little ones you do unto me’ (Mat 25:45).”

Patricia. “Lord, at the moment you reveal yourself to a soul such as a child about to be put to death in abortion or before birth, can the soul exercise its will against you?”

Jesus. “The will is free but souls come from my hand good, good chooses good. The created chooses its creator!”

Patricia. “The soul has not experienced sin. The knowing soul comes before God, its perfect good and complete happiness. Its complete fulfilment lies in the Love of God which the soul freely chooses and so is truly and definitively free, ‘the freedom of the children of God’ (Rom 8:21; Cf. “The truth will set you free” Jn 8:32)”

Patricia. “What about the bad angels Lord, they did not chose good?”

Jesus. “Free will is exercised by reason*. At the moment of their creation all the angels chose good; only later did Lucifer and his legions rebel. Men are created good. God does not create evil or rebellion, only later does man exercise inordinate free will.”

* **Patricia.** “The children have not reached the age of reason therefore they do not exercise their freewill inordinately against God or others (St. Thomas Aquinas states that ‘Children before the use of reason do not have an inordinate act of the will, neither will they have one after death’ Aquinas, De Malo, q. 5 art. 3 corp.) The children have freewill but before birth and development they have not the use of this freewill anymore that they have the use of their eyes.”

Patricia. “Lord, some will say the claiming means you created the children to be aborted?”

Jesus. “Those who say this do not know the teachings of the Church or the Nature of God. I refer you to the Catechism, look it up!”

Patricia. “I looked up some references in the Catechism:”

CCC. 41: ‘All creatures bear a certain resemblance to God, most especially man, created in the image and likeness of God. The manifold perfections of creatures -- their truth, their goodness, their beauty -- all reflect the infinite perfection of God. Consequently we can name God by taking his creatures' perfections as our starting point, "for from the greatness and beauty of created things comes a corresponding perception of their Creator" (Wis 13:5).

Jesus. “I bring good out of the most terrible evils as is plainly seen in My Crucifixion. At the moment of death the children are shown that even their all too short life is not futile, that they are fully accommodated and incorporated into the great plan of salvation. The action of the Church, the One Ark of Salvation is required. [Patricia. For our good so we can draw upon the merits of the grace of their martyrdom] After death all souls come before My particular Judgement. I find the children put to death before birth and the little ones who's passage through this world is very short innocent of actual and personal sin. They are given the white robe of innocence. Those violently killed are shown their mission in the world; to witness to the truth. They wait under the altar of the Catholic Church. Why does the Church delay giving Me my Victory over their deaths? Would I their all Just and loving God allow these precious gems of innocence to slip through my fingers or to be lost to the forces of evil, My enemies, to claim what is mine?”

Patricia. “Lord, the priest said if the children are claimed then all innocent victims killed by others can be considered martyrs and that is ridiculous.”

Jesus. “Is it! When the last trumpet sounds ‘all will be well all manner of things will be well’ (Julian of Norwich). Men and angels will be astounded at the Love and Mercy of their God. Everything will be set in its proper order. No injustice will prevail! No sin triumph, no wicked man will stand! Tell the successor of the Apostles to go and gather up these little ones who have been thrown away! These little ones who have fallen to the ground. I want nothing wasted! They have not been created to

litter the ground of every country.”

Patricia. “In this last statement, “I want nothing wasted” Our Lord was referring here to the disciples gathering up the twelve baskets of scraps after the feeding of the 5,000.”

Patricia. “ Lord, what about Limbo?”

Jesus. “These children are not on the fringe, they are in the midst of the full battle between the forces of good and evil. The devil is furious to be defeated by an army of Innocent babes.” [Limbo means fringe]

Patricia. “Our Lord showed that everything will be put right in such a startling and original way at the end of time that it would be too much for us bear while we are alive and in time, it would be too much joy!”

Patricia. “ Lord, Fr. X says he accepts the doctrine of Limbo.”

Jesus. “Let us look at it logically for it speaks of a two-tier system of justice. You accept that God is all Just and would not punish the innocent. These children are innocent victims of other people’s sin and have committed no personal sin. They are stained with the stain of original sin. The Catechism states this does not imply personal guilt. Yet you say that their God will leave them in a limbo without the Beatific Vision. What kind of Justice is that? The justice of disadvantage is the justice of men not of God. I chose the weak and make them strong in bearing witness to me!

The Church teaches that even the perpetrators, those who kill the children if they repent and amend their lives have the full opportunity to enter heaven and see the face of God. So does the Church teach that the perpetrators may reach heaven and enjoy the Beatific Vision while their innocent victims are denied the Beatific Vision and condemned to limbo by an all Just God. This is hardly logical!

Paul entirely approved of the killing of Stephen yet today they share heaven. The children are martyred as heralds of the Messiah whose teachings they uphold with regard to the sanctity of life. ‘As for you little child you shall be called a prophet of God the most high. You shall go ahead of the Lord to prepare his way before Him’ (Benedictus).”

Patricia. “By the universal claiming of the children by the Mother Church and proclaiming them companions of the First Holy Innocents, they Witness to the sanctity of life, marriage, ‘honour your father and mother’, the teachings of the Christ and his Church.”

Jesus. “They do so by a wordless profession of faith! By whose Baptism is John Baptised? As is plainly evident their deaths witness to the breaking of the Laws of God and the Church. Their claiming will witness to the truth; "I AM the Way the Truth and the Life" The action of the Church is vital!

All of the children are potential rivals to the devil and the same forces of evil that drove Herod to kill the Holy Innocents . The devil see each innocent human being as an heir to the Kingdom of Heaven. Each one has the potential to succeed him and take his place. He was not able to kill me so he turned on the women and her descendants

made in the image of their God.”

Patricia. “It is interesting that there were innocent babes at the beginning of Christ's first coming and the Gospel of St. John has been quoted in the messages about the souls of those who have been through the great persecution. Our Lord spoke of his second coming and is now asking for these children who He says are waiting under the altar of the Catholic Church in ‘white robes of innocence’ to be raised to the altar as now is the acceptable time. Perhaps they are heralds of his second coming a new ‘white robe army’ of holy innocents. Our Lord said they are innocent virgin souls who will ‘follow the Lamb where ever He goes’ and he wants them to be gathered into the Church and given Christian identity.

The children Herald the coming of Christ who is the Way, the Truth and the Life to their parents, society and the perpetrators of the sin in every country. Not only the sin of abortion but all sins committed by those who break the laws of God and the Church. Once claimed by the Church the graces that will be available through the merits of their martyrdom will turn the hearts of their parents back to their children to the truth that comes from God and to co-operate with this wonderful grace.”

Jesus. “This prayer has a poignant meaning for the children.”

R. ‘Soul of Christ be My Sanctification,
Body of Christ be My salvation (the Body of Christ is also the Church the One Ark of Salvation)

Blood of Christ fill all my veins,
Water from the side of Christ wash out my stains,
Passion of Christ my comfort be.’

Jesus. “My Passion is the children's only comfort!”

R. ‘Oh good Jesus listen to me. In thy wounds I fain would hide,
never to be parted from thy side.
Call me when My life shall fail me
bid me come to thee above
with thy saints to sing thy love world without end. Amen.’

14th September 1996 (ii). Springmount, Ireland.

Patricia. “I was reading the Catechism of the Catholic Church under the theme of mission - a requirement of the Church's Catholicity.”

C.C.C. 851: ‘Missionary Motivation. It is from God’s Love for all men that the Church in every age receives both the obligation and the vigour of her missionary dynamism, ‘for the love of Christ urges us on’. Indeed God 'desires all men to be saved and to come to the knowledge of the truth’ (1 Tim 1:4); that is, God wills the salvation of everyone through the knowledge of the truth. Salvation is found in the truth. Those who obey the prompting of the Spirit of truth are already on the way of salvation. But the Church, to whom this truth has been entrusted, must go out to meet their desire, so as to bring them the truth. Because she believes in God’s universal plan of salvation, the Church must be missionary.’

Jesus. (Referring to the underlined) “Except the millions of aborted children! How is that possible? Are they outside that desire?”

Patricia. “Lord, the Holy Father and others in the Church have spoken out against abortion.”

Jesus. “It is not enough to speak out. The Church must bring the lambs into the fold for all to see by proclaiming their martyr status. If a man speaks out and says do not kill, but does not come to the rescue of the one being killed when it is in his power to do so, what is the use of speaking out?”

Jesus. “The Church defends the rights of the children killed in the womb, but does not give them life or the right to life in the Church!”

C.C.C. 850: ‘...The ultimate purpose of mission is none other than to make men share in the communion between the Father and the Son in their Spirit of love. (Cf. John Paul II. Redemptoris missio 23)’

C.C.C. 851: ‘Salvation is found in the truth.’

Jesus. “When the millions of aborted children who have been put to death are claimed, their world-wide witness to the truth will point straight to the Truth - I AM the Way, the Truth, and the Life. Their witness made world-wide through the Universal Church will point directly to the truths and teachings of the Catholic Church. They [the children] need a Mother, the Mother Church [CCC.846]. Yet the Church Authorities will not obey the prompting of the Spirit of Truth enabling millions of souls (those involved in abortion) to attain salvation through the graces that will be released to the Church when the children are claimed.

Parents' hearts would be called back to their children, governments and legislators to their knees in repentance, and many other souls involved in this crime against the innocent would be called to repentance.

These children, once claimed, will be like bright stars over every nation, witnesses to the truth, and lighting up the truth that comes from God and is taught by My Church.”

Jesus. “The Church is the one to whom the truth has been entrusted, yet in this great missionary area she will not as yet exercise the power I have given to her in the Papacy and the Magisterium!”

C.C.C. 852: ‘Missionary Paths. The Holy Spirit is the protagonist, 'the principal agent of the whole of the Church's mission. It is he who leads the Church on her missionary paths. This mission continues and, in the course of history, unfolds the mission of Christ, who was sent to evangelise the poor...’

Jesus. “*Invoke the Spirit upon these children! Give them life in My Church. Announce their martyr status, raise them to the Altar and then witness this great missionary army rise in the Church. There is an untrodden missionary area yet to embark upon to evangelise the poor, their very persecutors!*”

Jesus. *“This is the appointed time for My mission to their parents and persecutors, to enfold in all its beauty and mercy!”*

C.C.C. 852: ...'So it is that the blood of martyrs is the seed of Christians'.

Jesus. “Their blood will water the faith in every nation and a new era of the Church will begin. Pray! Pray the Prayer for the Children that the Church will see Her duty clearly and give these orphans a home to live in for all to see.

I have chosen these witnesses (martyrs) and sent them on My mission; it is for the Church to acknowledge their mission, to go out to meet them and bring many to the Truth. Because She believes in God's Universal plan of salvation the Church must be missionary. This is the missionary land the Church has not yet entered. Now is the acceptable time in the history of the Church!”

8th March 1997(ii). Nazareth House.

Patricia. “The Church will be able to gather in the full effects of the children’s sacrifice when the children are claimed by the Church and their suffering linked to Christ’s perfect Sacrifice on the Cross (All Saving Sacrifice).”

Our Lady. “My Son’s Sacrifice does not fall short of the children, He included them. The Church is speaking out but she is not acting according to what she says. She says that Christ died for all, but she is not acting as if Christ died for these children. Where is your faith in the All Saving Blood of Jesus? The Church must announce that the children are washed in the Blood of the Saviour. The Church must invoke the Holy Spirit and give the children life in the Church so that all may see ‘what is bound on earth is bound in heaven’. *Christ is seeking souls outside the Church in order to save them. He wishes to establish His perfect order of things in the whole of humanity. He wants to work this enormous act of charity and mercy through His Church. His Church will then give great glory to God. The Church reaches up to God through this claiming that will give glory to God. God then returns that glory to His Bride the Church, which is adorned and made more beautiful.*

The new Catholic Christian Order that Christ founded in the beginning in the Holy Family and in the Church is God’s divine order of things. The perfect order of family life and the role of men, women and priests. The perfect order of the Church. The claiming is a vital part of helping to bring about this perfect Catholic Christian new order throughout the whole world. The claiming is apostolic and missionary, because it is part of the feeding of millions of people on divine grace and can only be done through the Church. There is an abundance of unused spiritual food that Christ wishes to give to the whole of humanity.

There is an enormous harvest for the Church to gather in, through the claiming of millions of children killed from every nation. Once these children are claimed by the Church and raised to the altar, the graces that will be released from heaven will call millions to the truth, to conversion and to the teachings of the Church!”

Patricia. “Our Lord is showing a field of wheat, which is green and not yet ripe. Now I am being shown the wheat ripened and the harvest being gathered in. I am being shown another scene; if the field of ripe wheat is left it will be spoilt by the wind and the rain and will eventually rot. The people will think it is not an important harvest and they will trample on it. The devil wants this to happen. If the people do not receive this grace, the devil will be very happy. The Church must be careful, the

devil wants to take more and more of this harvest, and he does not want this grace to reach the people to call them to the truth. The devil wants this great harvest to come to nothing. The people must be called to the truth and to repentance.

Our Lord will come and ask the stewards for an account of the harvest and why it was not gathered in. They will be punished. This grace is a gift from God and they will be held responsible for the loss of souls. It is not necessary to lose this great harvest of souls.”

14th December 1998.

Patricia. “Lord, what would you say to those who say: “If the Church accepts that those killed violently by abortion can be considered martyrs for the faith and witnesses to you Lord, who are the Truth, what about the children who die naturally in the womb.” ”

Jesus. “*The children have the right to life until I call them to myself (all children and all adults). No man has the right to take from another what I their God have given. God is the Lord of life and death. Where man intervenes, God can redeem! If I can lay down My life of My own free will and take it up again (freely), I can certainly take up the lives of any I choose and take them to Myself.*

No one has the right to justification or the Beatific Vision, (it is a free gift from God) but innocent blood has a claim on justice and calls out to God from the earth (no one has the right to deny the Beatific Vision to innocent children). If I answered the cry of Abel’s blood, will I not do so in the case of the blood of innocent babes? Justice will be met by your All-Just God. Man has interfered with God’s intention for the souls of those killed violently by abortion. Do you say that God is defeated by man’s injustice to man? Then you say God is not Almighty (The Creed). You do not believe what you profess in the Creed!”

Patricia. “What of the little ones who die naturally before birth?”

Jesus. “He who is not against Me is with Me. The aborted ones and those who have been put to death by man’s evil intervention are also not against me and therefore are with Me. They are companions in innocence!”

Patricia. “Lord, they all have Original Sin.”

Jesus. “I died for all without exception and I offered for all without exception justification, a free gift not merited. I accept the innocence and the life I bestowed upon the children, and in reparation for the guilty. What I accept, the Church needs to ratify for all to see!”

Patricia. “We all need to reverently accept God’s offer of mercy.”

31st March 1995.

Jesus. “You cannot draw on the merits of something that does not belong to you, this

is why the aborted children must be claimed by the Maternal Church in order to draw on the merits of their martyrdom!”

Patricia. “Aborted children - virgin souls without actual sin. Our Lord pointed out many scriptural references such as Lk: 3.8 where St. John the Baptist said:”

R. “God could raise up children to Abraham from lifeless stones”

Patricia. “These children are not lifeless stones; they are made in the image and likeness of God, they are in being, have immortal souls and will live forever. The Virgin Mary in her spiritual Motherhood wishes to give birth to these children in the Maternal Church. This could only be done by the Holy Father using the power and authority of the Papacy and the Church and, like the Old Testament Prophet, invoking the Holy Spirit from the four winds and give the children life in the Church. The bones of the children are strewn over a desert of sin, evil and disobedience to the teachings of the Church.

In another message Our Lord said that ‘what is bound on earth is bound in heaven’ and the faithful need to know with surety, by a world wide proclamation, that the aborted children are martyrs to the truths and teachings of the Holy Catholic Church. Then members of the Church could draw on the merits of the martyrdom of millions of innocent martyrs and ask their intercession.

Our Lord said that the baptismal document for these children was signed by His Precious Blood and witnessed by their innocent blood. They are baptised in the blood of His Crucifixion. The parents of aborted children need a baptism of repentance, - Confession. Our Lord said:”

Jesus. “Ask the Church and the theologians: *“Is there anything wanting in my Perfect Sacrifice? Would the All Just Judge, judge these innocent slain lambs guilty of any actual sin?” No sin can enter heaven; therefore they must be washed in the Blood of Jesus. (Baptised by Water and Blood)”*

Patricia. “Our Lord said the baptismal font for these children was beneath the Cross and the Blood and Water flowing from His side.”

Jesus. “They (the perpetrators) need the Mass said in reparation for this sin and for graces to be given to those who have killed the children, so they can repent.”

Patricia. “I was referred to many references in the Bible and the Divine Office regarding the theology involved. (I did not understand their significance but I wrote them down).

I was referred to Deuteronomy 21: The unidentified murderer:

R. ‘If in the country which Yahweh your God gives you as your possession a victim of murder is found lying in the open country and it is not known who has killed that person, your elders and scribes must measure the distance between the victim and the surrounding towns, and establish which town is the nearest to the victim. The elders of that town must then take a heifer that has not yet been put to work or used as a draught animal under the yoke. The elders of that town must bring the heifer down to a permanently flowing river, to a spot that has been neither ploughed nor sown, and there by the river they must break the heifer’s neck. The priests, the sons of Levi, will then step forward, these being the men whom Yahweh your God has chosen to serve him and to bless in Yahweh’s name, and it being their business to settle all cases of dispute or of violence. All the elders of the town nearest to the victim of murder must then wash their hands in the stream, over the slaughtered heifer. They must pronounce the words, “Our hands have not shed this blood and our eyes have seen nothing. O Yahweh,

forgive your people Israel whom you have redeemed, and let no innocent blood be shed among your people Israel. May this bloodshed be forgiven them!”

You must banish all shedding of innocent blood from among you, if you mean to do what is right in the eyes of Yahweh.’

Patricia. “Our Lord said that if such trouble was taken over only one innocent victim under the Old Law, how much more care must be taken over millions of innocent victims of abortion. (The Old Law - an eye for an eye, the New Law is the law of love.)

The permanent flowing stream Our Lord showed was the Blood and Water flowing from His side on the Cross (The Holy Sacrifice of the Mass). While reading this passage Our Lord showed me a Priest at Mass washing his hands and asking God not to hold the blood of the millions of aborted children against the people.

World-wide days of Reparation and Reconciliation and a service of remembrance were requested by Our Lord and Our Lady, not only for abortion but also for all sins against Our Lords Divine Innocence. I was told the blood of millions of innocent children soaked the land of every country and it was crying out for vengeance as surely as did the blood of Abel. However, Our Lord’s blood cries out more incessantly, more graciously, than even the blood of these millions of innocent children.

Our Lord said that when you are accused of putting forward a new doctrine point out the reading in the Divine Office Week 27, Friday, Second Reading from the Office of Readings, Book No. III: From the first notebook of Vincent of Lerins. *The Development of Christian Doctrine.*”

R. ‘Is there to be no development of doctrine in Christ’s Church? Certainly there should be great development. Who could be so grudging towards his fellow men and so hostile to God as to try to prevent it? But care should be taken to ensure that it really is development of the faith and not alteration.’

Jesus. “This is a development not a new doctrine!”

Patricia. “Speaking of the souls of aborted children, Our Lord said:”

Jesus. “It is not enough only to speak out against abortion. ‘Faith without works is dead and is like a gong banging or a cymbal clashing’!”

Patricia. “Our Lord said if the Church does not claim the children and call the whole Church to do penance and have world-wide Masses of Reparation and services of remembrance for the children, terrible punishments will come upon the world.”

29th September 1998. Feast of the Archangels, St. Raphael’s Church, Surbiton.

Patricia. “Our Lady has come with small children dressed in white and with many angels. She spoke:”

Our Lady. “Today you make an act of faith in this grace. Heaven has waited to shower graces upon the people on this special day. My children, here you see before you Divine Innocence in the Most Blessed Sacrament of the Altar. Many do not realise the great privileges bestowed upon the world in this great gift of the Real Presence. You have been invited to study your faith in His Presence at the Eucharistic University, but how many have taken this seriously?”

My children, the Church is to experience a yet deeper and more diabolical persecution from within and from outside the Church. If you do not gather around your God and learn your faith in ever deeper ways, you will not be able to withstand the attacks of the forces of evil.

My children, your reparation and your fidelity moves forward the cause of the children killed before birth. Call others to make reparation. The blood of millions of innocent victims of the sin of abortion, and many other innocent victims, soaks the earth. Every country is guilty and the governments of the world have their hands dipped in innocent blood. The Church authority should be calling the people to do penance and loving creative reparation. Look:”

Patricia. “I am being shown a terrible army of evil spirits attacking all those made in God’s Image especially the most helpless and innocent. It is terrible!”

Our Lady. “Will you allow this evil to go unchecked? You have the weapons to defeat this plan of the devil designed to humiliate God’s people and to insult God. Souls so precious are being lost, yet you have the might of all the Sacraments, the faith of the whole Catholic Church, the Real Presence. Rise up, children of God and attack this terrible evil with the knowledge of your faith and the full and joyful practice of it. Be shining examples of holiness and innocence. It is better to die in innocence than to compromise the beauty of the faith that your Divine Lord died for! My Motherly Blessing +.”

4th October 1999. Nazareth House.

Patricia. “I was thinking about the message Our Lord gave on the 11th Dec.1996 on the simplification of justification being love, when Our Lord continued to expand this instruction. I wondered how one could prove to others that the children killed before birth are saved. Our Lord then said:”

Jesus. “It is not so much a matter of how you can prove you are justified but why. The why is LOVE! I love the children will the Church refute it?”

Patricia. “Lord, some in the Church say that because of Original Sin, you send the children to Limbo. I felt righteous anger immediately rising in Our Lord’s heart and He said sternly:”

Jesus. “Limbo is a lesser love. These children, while they slept have been given the greatest gift of all, martyrdom! Let any stand in the children’s way to full recognition and they will face me directly, in full confrontation!”

Patricia. “*Speaking of the children Our Lord said:*”

Jesus. “*Love is the way, a gratuitous gift of love. The premise of their justification must begin in Divine Love, my love for my (martyr) companions. I created them in love, it is Me you attack when you attack them and it is a direct attack on Me. You crucify Me anew! For your sakes, I cover their blood, though you deserve it not!*

Grace for the children freely given in love, grace for the parents and perpetrators freely given, accepted or rejected. The children are like sponges soaking up love. Their capacity for love is infinite. You are all created in love for love. The premise for

their justification is my love for them, which they do not reject!”

Jesus. “Little babes do not reject love. The child in the womb does not reject the grace and gift of my love in their martyrdom. Where else do they find any love but in their Creator. Follow “the Logic of Divine Love”... Too many argue from the premise of human love which does not go far enough. In the case of the children, Limbo is the example of the shortfall. Let not the Church fall short of full martyr status for the children violently killed in the womb!”

Patricia. “Lord, some say we are Pelagianists!*

Jesus. “Then, they have not read the messages and know nothing of the logic of Divine Love!”

Patricia. “Speaking of the children again:”

Jesus. “Gratuitous grace freely given, conformed to my image in death, innocent of actual sin, innocent victims of other peoples sin, just cause. Love came to the rescue, MY LOVE, justification and elevation. Give them the martyrs crown! They do not have to earn it any more than any other martyr must earn the crown of martyrdom, it is grace alone!”

Patricia. “Father Y said that the children could exercise their freewill choosing themselves and rejecting God’s grace of justification.”

Jesus. “Ask Father Y to discuss the problem of justification and sanctification with a new-born child. The baby will stare at him and look for milk and love, and will demand it if Father keeps up his discussion too long! Babies know what they want, sustenance, and love, and with regard to salvation, Divine Love! I am their sustenance, I love them!”

Jesus. “I love them and died for them also!”

Jesus. “They receive the grace of justification because that is the prime grace they are in need of; JUSTIFICATION AND ELEVATION! I gave them the right to life and I uphold their right and justify them and give them life more abundantly; supernatural life. I give them mission, my mission to witness to the world and to shout from the housetops their name, the name I give them, MERCY REIGNS! To proclaim in that name to those who slaughter them and all who attack them, Reconciliation, Pardon and Peace. But woe to those who wilfully reject this great grace, the hand that heals and offers peace. Repent and be saved! Amend your lives! Come to your knees in humility and accept my love!”

* Pelagianism was a heresy of the fifth century which denied original sin and the necessity of grace in that it regarded the moral strength of man’s will when strengthened by asceticism as sufficient in itself to desire and attain the ideal of virtue. Human nature still had the ability to conquer sin and gain eternal life even without the aid of grace. The value of Christ’s Redemption was limited mainly to instruction and example.

13th March 1999.

Patricia. “I heard a voice say:”

“God is love and he who lives in love lives in God and God lives in him.” (1Jn 4:7)

Jesus. “The children live in the Lord. Of what use is this hindrance? (not claiming the children). ‘Suffer the little children to come unto me, forbid them not for of such is the Kingdom of Heaven.’ (Mt 19:14). ‘Greater love hath no man than that he lay down his life for [his] friend[s]’ and foe alike. (Jn 15:13) ‘Your God makes the rain to fall on good and bad alike.’ (Mt 5:45) ‘Why do you call me good? No one is good but God alone.’ (Mk 10:18) The children ‘live in the Lord.’ (EV 99) ‘Man does not live by bread alone but by every word that comes from the mouth of God.’ (Mt 4:4) ‘By your word give me life.’ (Ps.119)”

Jesus. “Write! ‘You have redeemed us Lord God of hosts.’ (Ps 80:19) ‘Into your hands I commend my spirit’ (Lk 23:46). ‘He who welcomes a little child in my name welcomes me. He who welcomes me welcomes the one who sent me.’ (Lk 9:48)”

Patricia. “Lord, how can the children be said to have laid down their lives for friend and foe alike?”

Jesus. “ ‘What you do to the children, you do to me!’ (Mt 25:40), ‘I take up My life when ever I choose’ (Jn 10:18). ‘You did not choose Me I chose you.’ (Jn 15:16) I have chosen the weak to bear witness to Me before the nations of the world. They witness to My Love, My Mercy and above all to My Love, and there you have it LOVE. (Patricia. Our Lord spelt out each letter) L. O. V. E ! I love the children, you do not! They live in love and their Lord is love! ‘What you ask of the Father in My Name, He will give you’ (Jn 16:23). Raise them up for the glory of God and His Church and many will flow to the fountain of goodness and love.

Love, love and more love pressed down and running over and flowing to all the nations of the world for the salvation of souls! Woe to those who try to dam this river of Love, Mercy and Compassion. This river never runs dry for it springs from the wells of salvation. You exclude the children, I do not! My Father has given Me these children and no one will take them from Me (Jn 10:28,29). I take My life up in anyone I choose. The Spirit is life (Jn 6:63). ‘What is man that you should care for him’ (Ps 8:4) (the dignity of man) – ‘mortal man that you should keep him in mind’ - ‘I have not lost any that you gave me except the one that chose to be lost’ (Jn 17:12))”

Patricia. “Some of us had gone for a pleasant walk in the woods on the previous day and the spring flowers were beginning to show.”

Jesus. “You saw how the woods were carpeted with primroses and purple and white violets, each one formed by Me. Each child is formed by Me, by Word and the Breath of their God and you think I would forget them in their need, that I would not more than compensate them with overflowing abundance for all they have suffered. They are the means I have chosen to bring the light to many in every nation. These little ones are flowers of innocence that will blossom in My Church!”

7th July 1999. Nazareth House.

Patricia. “I was reading the Divine Office Morning Prayer, Psalter week 2, Wednesday and the Scripture Reading was taken from Romans 8:35-37. Our Lord commented upon it:”

R. ‘Who will separate us from the love of Christ? Will affliction, or distress or persecution, or hunger or nakedness, or peril or the sword? Yet in all this we are conquerors, through Him who has granted us His love.’

Jesus. “Or the abortionist, or evil legislators, or men of diabolical science, or medical men and women turned murderers, or parents who sacrifice their sons and daughters to demons of evil. Yet in all this the children in the womb are conquerors through their God who has granted these helpless babes His love.”

Jesus. “*(Speaking to the Church authorities) Ratify My choice of the weak! Allow them to witness to My Mercy, Love and Justice! I have chosen them in their extreme weakness and I have made them strong in bearing witness to Me their Saviour and to the Father’s Love. Raise them in the spirit in the Church and you yourselves will witness a new Pentecost!*”

13th September 2001(ii). Feast of St. John Chrysostom. Nazareth House.

Jesus. “Where there is human life, there is Love. Where there is human life, there is relationship. You are made in My image!”

Patricia. “Later, after Confession Our Lord asked me:”

Jesus. “What is your relationship now to me?”

Patricia. “A right relationship with my God.”

Jesus. “Why?”

Patricia. “Because I have confessed my sins and because of your Passion and Death, Lord. The Church draws upon your merits in obedience to your command and in your Name the priest forgives my sins.”

Jesus. “There is a deeper answer!”

Patricia. “Because you love me!”

Jesus. “I love the children also! I have a love relationship with them!”

Jesus. “What if you have no sins, like the little ones?”

Patricia. “Until they receive grace they are not in a state of grace because of original sin but they are created to receive grace, which is a free gift. They are a perfect receptacle for grace.

Our Lord showed that He had gone to so much trouble to save sinners, why would He abandon the children? Why would He deny them grace when He is so generous towards sinners?”

Jesus. “Is there something wanting in this system? I established the Sacramental system for sinners, would My grace fail those who had not sinned and would they be at some disadvantage – outside My Mercy and Love?”

Patricia. “That does not seem logical Lord, you died for all.”

Patricia. “Lord, help me with the document, I am no writer?”

Jesus. “Others think you are a genius and believe My words are your words!”

Patricia. “We know the truth Lord, that is ridiculous!”

Patricia. “Father read out the Gospel during Mass and Our Lord said:”

Jesus. “Listen carefully!”

Patricia. “Immediately upon Our Lord’s words the Priest who was reading the Gospel of St. Mark 4: 1-10, 13-20, the parable of the sower, said:”

R. "Listen! A sower went out to sow. And as he sowed, some seed fell along the

path, and the birds came and devoured it. Other seed fell on rocky ground, where it had not much soil, and immediately it sprang up, since it had no depth of soil....”

Jesus. “The seed of the word that I AM fell into the rich soil of the depths of My Love for these innocent souls and the rich soil of innocence!”

R. ‘...and when the sun rose it was scorched, and since it had no root it withered away. Other seed fell among thorns and the thorns grew up and choked it, and it yielded no grain.

Jesus. “The only thorns My word met in the children is My Crown of thorns! They are conformed to My image. “When Christ is revealed and He is your life – you too will be revealed in all your glory* with Him” (Col 3:1-11).”

R. ‘And other seeds fell into good soil and brought forth grain, growing up and increasing and yielding thirtyfold and sixtyfold and a hundredfold.” And he said, “He who has ears to hear, let him hear.”

Jesus. “All that is earthly in the children has been killed by those who have murdered them. I have clothed them ‘with the garments of salvation’. They have their new self which has progressed to true knowledge renewed in the image of their Creator; in that image there is no room for distinction between Greek and Jew, between the circumcised (Patricia. Reference to Baptism and circumcision of the heart) or the uncircumcised or between Barbarian or Scythian, slave and freeman. There is only Christ: He is everything and He is in everything (Col 3:1-11).”

Jesus. “I AM everything to the children and I AM in them and they live in Me!”

Patricia. “Our Lord showed that there is no room for distinction regarding these children and the baptised. He also said that the children are from many nations and their witness to the truth that comes from God and His Church will speak in all languages and proclaim to all nations that Christ is the Victor over all sin and death including the sins that put these children to death!”

Jesus. “The children are the rich soil of innocence and no one can steal it from them. I have sown My word in them and they witness to it with their innocent lives. ‘O death, where is thy victory? O death, where is thy sting? (1 Cor 15:55). The wages of sin is death, they have no actual sin [Patricia. They have suffered one of the effects of original sin – death]. On the Cross I have dealt with original sin and actual sin. No thorns choke My word in them and no care of this world. You reap the harvest for generations once the children are claimed by the Church – a harvest that will spring up for many to eternal life. Listen, all who have ears to hear! Mercy is offered, justice will be done!”

Patricia. “Speaking of the children Our Lord said:”

Jesus. “Martyrdom is a rich soil indeed well watered with My Blood and their blood!”

Patricia. “The Church teaches that every person is offered salvation: CCC. 389: ‘The doctrine of original sin is, so to speak, the “reverse side” of the Good News that Jesus is the Saviour of all men, that all need salvation and that salvation is offered to all through Christ.’ CCC. 313. St. Catherine of Siena said: “Everything comes from love, all is ordained for the salvation of man, God does nothing without this goal in mind.” St. Catherine of Siena, Dialogue on Providence, ch. IV, 138.”

Jesus. “By my Cross and Resurrection I have set you and the children free! Your doubt and inaction puts doubt on the matter in the minds of the people!”

Jesus. “*What is the relationship between their God and the children?*”

Patricia. *“God the Father is their Heavenly Father and wills their salvation. God the Son died to save them. God the Holy Spirit is their Advocate and Comforter and the Holy Trinity gave them life and holds them in being – the relationship between the children and God is a Trinitarian relationship of love!”*

Jesus. “The Church authorities and officials act as if the abortionist’s knife has severed this relationship of Love and My saving word with regard to the children! The Glory and Victory of My Cross is diminished in the world through your inaction and lack of apostolic zeal! THE DOCTRINE IS CLEAR, THE DEVELOPMENT TRUE, claim the children, raise the banner of salvation so all nations may see that I Am the Lord of Life and Saviour of all mankind!

Listen, shepherds of the flock and anyone who has ears to hear! (Mark 4:10, 13-20) This is the eve of the Feast of the Triumph of My Cross (14th September). In the eyes and minds of the world you cheat Me of the Triumph of My Cross in the millions of children put to death before birth through this diabolical evil!”

* **Patricia.** “The Church, by not claiming the children deny the glory due to God, the glory given to the children, the glory offered to the Church and yet more glory given to God by those who would be converted and those who would return to the faith because of this proclamation.”

31st June 1998. Nazareth House.

Patricia. “I was reading from the Office of Readings, a passage taken from 2 Samuel 4:2-5:7 in which David becomes king over all Israel and captures Jerusalem.”

R. ‘Now Saul's son had two men who were captains of raiding bands; the name of the one was Ba'anah, and the name of the other Rechab, sons of Rimmon a man of Benjamin from Be-er'oth (for Be-er'oth also is reckoned to Benjamin; the Be-er'othites fled to Gitta'im, and have been sojourners there to this day). Jonathan, the son of Saul, had a son who was crippled in his feet. He was five years old when the news about Saul and Jonathan came from Jezreel; and his nurse took him up, and fled; and, as she fled in her haste, he fell, and became lame. And his name was Mephib'osheth. Now the sons of Rimmon the Be-er'othite, Rechab and Ba'anah, set out, and about the heat of the day they came to the house of Ish-bo'sheth, as he was taking his noonday rest. And behold, the doorkeeper of the house had been cleaning wheat, but she grew drowsy and slept; so Rechab and Ba'anah his brother slipped in.

When they came into the house, as he lay on his bed in his bedchamber, they smote him, and slew him, and beheaded him. They took his head, and went by the way of the Arabah all night, and brought the head of Ish-bo'sheth to David at Hebron. And they said to the king, "Here is the head of Ish-bo'sheth, the son of Saul, your enemy, who sought your life; the LORD has avenged my lord the king this day on Saul and on his offspring."

But David answered Rechab and Ba'anah his brother, the sons of Rimmon the Be-er'othite, "As the LORD lives, who has redeemed my life out of every adversity, when one told me, 'Behold, Saul is dead,' and thought he was bringing good news, I seized him and slew him at Ziklag, which was the reward I gave him for his news. How much more, when wicked men have slain a righteous man in his own house upon his bed, shall I not now require his blood at your hand, and destroy you from the earth?"

Patricia. “I heard Our Lord say:”

Jesus. “How much will I require the blood of those who enter the womb of a mother and destroys the child sleeping in the temple! You are the temples of the Holy Spirit! Why are the Bishops and Priests not on their knees pleading for mercy and why do they not call the people to the days of Reparation, I have requested in this Message? Why do they not give this Message of Mercy to the people?”

Patricia. “I saw the hand of God come through the clouds and point to the earth in just anger during the first part of this message and during the second part which spoke about Mercy, His hand opened offering the whole world Mercy. Terrible punishment will come upon us. The womb of a mother is a sacred place in the eyes of God where the creation of a new human being is formed by the Creator.”

1st April 1998. Nazareth House.

Patricia. “Our Lord referred to St. Mark’s Gospel 14: 57:”

R. "Some stood up and submitted false evidence against Jesus."

Patricia. “As I read this, Our Lord gave the following message.”

Jesus. “The aborted children are conformed to my likeness in this also. False witnesses rise up against them as they did against Me but Justice will be done. I will not abandon or forsake these helpless babes. I shall remember those who neglected their Cause or stood in the way of Justice and the offer of My Mercy. Must you wait until the Heavens rage against you? (P. I saw fire raining down from heaven.), or will you accept the hand of Mercy and Compassion?”

The Church authorities are to blame for this delay and they will be held responsible. You [.....] Shepherds, you leave millions of the perpetrators in the dominion of darkness and refuse to accept that I have chosen the weak and helpless to bear witness to me throughout the whole world. You refuse to offer the people peace by the Blood of My Cross. These children have been transferred to the kingdom of light. It is through them I wish the light of the Truth to shine out across the whole world. Yet the hearts of Cardinals, Bishops and Priest are set hard like concrete against my plan of Salvation!

I AM the Way the Truth and the Life, and their life. Claim the children! Again I ask where is the document that is signed by My Blood and witnessed with theirs? The Church must act! (Patricia. In an earlier message our Lord spoke of a document produced by the Church showing how the children can be raised to the Altar as Companions of the First Holy Innocents. The document Our Lord said was signed by His All Saving Blood and witnessed with the blood of the innocent children)”

21st May 2002.

Patricia. “After Confession Our Lord referred to some of the words of the absolution:”

R. ‘God has sent the Holy Spirit among us for the forgiveness of sins’.

Jesus. “Do you think your God would not send the Holy Spirit among the slaughtered

children to deal with original sin and wash them clean in the Blood of the Lamb, those who witness to the Word with their lives?

When a child is born naturally the midwife quickly washes the child and presents it to its mother. The children have been well washed and have been presented to their Mother the Church. Now she must, like any proud mother, present them to the world by the announcement of their birth in the Church! Where – where, is the fatherly role of the Church authorities? Will they not play their part in the celebration of the birth of these children in the Church and announce to the world “A child is born”? ‘What you do to the least of My brethren you do to Me’!

You pray for mercy in the Mass each day all over the world “Lamb of God you take away the sin of the world have mercy on us, Lamb of God you take away the sin of the world have mercy on us, Lamb of God you take away the sin of the world grant us peace” and when I offer an unprecedented Mercy in your age you reject it, delay it reaching the people and ignore it, so you do not have the peace you pray for!”

12th April 1996. Easter Friday. Divine Office II p.415.

Patricia. “I was reading the First Reading from the Office of Readings taken from the First Letter of St. Peter (1 Pet 3:18-4:11) and Our Lord commented upon it:”

R. ‘...So people cannot understand why you no longer hurry off with them to join this flood which is rushing down to ruin, and then they begin to spread libels about you. They will have to answer for it in front of the Judge who is ready to judge the living and the dead. And because He is their Judge too, the dead had to be told the good news as well, so that though, in their life on earth, they had been through the judgement that comes to all humanity, they might come to God’s life in the Spirit.’

Jesus. “All humanity is judged. The aborted ones come before the judgement seat and have been found innocent! The Spirit gives them life!”

Patricia. “Our Lord also commented on the Second Reading taken from the instructions to the newly baptised at Jerusalem:”

R. ‘The anointing of the Holy Spirit.’

Jesus. “*In the Spirit, they are raised to life! The Spirit blows where it wills! Do you dictate to the Spirit?*”

R. ‘...You have become ‘Christ’s’ by receiving the sign of the Holy Spirit. Since you are images of Christ, all the rites carried out over you have a symbolic meaning. Christ bathed in the river Jordan, and having imparted to the waters the Divine touch of His body, He emerged from them, and the Holy Spirit descended upon Him in substantial form, like coming to rest on like.’

Jesus. “The water that flows from My side for them [the aborted children] has been touched by My Body hanging on the Cross. The sacred waters from which they have emerged is martyrdom. They are a prophetic witness to their parents and to the world. They have been anointed with the oil of gladness of the Holy Spirit, the sacred chrism!”

R. ‘But be sure not to regard the chrism merely as ointment. Just as the bread of the Eucharist after the invocation of the Holy Spirit is no longer just bread, but the Body of Christ, so when the Holy Spirit has been invoked on the holy chrism it is no longer mere or ordinary ointment; it is the gift of Christ, which through the presence of the Holy Spirit instils His divinity into us. It is applied to your forehead and organs of sense with a symbolic meaning; the body is anointed with visible ointment, and the soul is sanctified by the Holy, hidden Spirit.’

Jesus. “Their souls are sanctified by the Holy, hidden Spirit. Once the Holy Spirit has been invoked on behalf of the little aborted ones, they receive the inheritance of faith; the faith of the repentant ones (repentant parents and others involved in abortion); the faith of Abraham’s children (the Church) [Abraham the father of your faith]; the faith, power and authority of the Church. Let the Holy Father invoke the Holy Spirit and raise the children in the Church, then a great Te Deum will be sung on earth and in heaven!”

8th August 2001(ii). Feast of St. Dominic.

Patricia. “Lord, is there an order of presenting this document to the Church?”

Jesus. “A Divine Order!”

Jesus. “*By not claiming the children, you do not allow the Holy Spirit to speak through their prophetic witness in this pentecost of Divine Love! (‘I believe in the Holy Spirit, the Lord the Giver of life, who proceeds from the Father and the Son, with the Father and the Son He is worshipped and glorified’. I believe in one Holy Catholic Church...etc., one Baptism for the forgiveness of sins, the resurrection of the dead and life everlasting, Amen’)*

You deny and thwart the motherly mission of My Church! You do not proclaim the source of the ‘one Baptism for the forgiveness of sins’ or the resurrection of these dead raised to life in Me and in My Church to life everlasting! You do not proclaim the resurrection of those dead in sin! You allow these dead to continue ‘to bury their dead’* and lift not a finger to help them to follow Me!

[*Patricia. This is a reference to the man who did not follow Christ because he first had to bury his dead father (Matt 8:21)]

I died for them also; where is your missionary evangelising zeal and love? This is the Feast of My great preacher Dominic! This action by the Church will preach to millions – Salvation, Mercy, Love, Reconciliation – My Victory over all sin and death!

The claiming is a comprehensive all encompassing creedal statement proclaimed unreservedly through My Church! The Novitiate of the Holy Family is the cure for the moral evils of the world – redemption lived in everyday practicalities, the spirituality of Holy Mother Church, the foundational theology of the One Holy Family and People of God triumphant in Holy and Divine Innocence! It has been given to assist the people to live the new family covenant won by My Blood. Given in the beginning in Revelation, and in this age, I have given you a special terminology, a deeper understanding of Revelation and a development of doctrine.”

Patricia. “Someone listening to the message being read out said; “If the Church authorities were here now”. Our Lord replied:”

Jesus. “But they are not here now! What are you going to do about it?”

Patricia. “Our Lord said that some Church officials who deny this grace are acting as if they do not hear anything, see anything or say anything regarding this vast creedal statement. I said to Our Lord that, if I said this to the Church, the authorities would get angry. Someone asked if we should wrap it up in a sugar coated pill. Our Lord replied:”

Jesus. “The truth is the truth!”

Patricia. “Father said that the authorities are guardians of the truth, Our Lord replied:”

Jesus. “Guardians are guardians of the truth in order to give it to the people! Guardians do not lock up the truth and not proclaim it! What did the Apostles do? (Patricia. They went out and boldly proclaimed Christ and His Gospel message.)”

Jesus. “(Speaking of the Church authorities and theologians) They interpret by the letter of the law rather than by love, the law must be interpreted by love! They cannot say they do not know! The Claiming of the children and the Novitiate of the Holy Family begins in God and ends in God. ‘He who lives in love lives in God and God lives in him’(St. John). They are denying the mercy and love reaching the people and therefore the Plan of Salvation!”

31st March 1996. Easter Monday

Patricia. “I was reading the Second Reading from the Office of Readings for the day taken from the homily of Melito of Sardis on the Pasch and Our Lord referred to it:”

R. ‘He was led as a sheep to the slaughter but He was not a sheep; he was a lamb without voice’

Patricia. “Speaking of the aborted children, Our Lord said:”

Jesus. “They are lambs without a voice except your voice and the voice of the Church. Most Holy Father, you leave these helpless souls, these little orphans, without a voice. Open the arms of the Mother Church and allow Me to own them through My Church. I am their resurrection and their life. For the law has become the Word and the old new (each coming from Zion and Jerusalem); the Commandment has become grace.”

Patricia. “Our Lord showed that the Commandment, ‘Thou shall not kill’ has been disobeyed in regard to these children. Also the Commandment, ‘Honour thy father and thy mother’ has been disobeyed in the sin of abortion because the motherhood and fatherhood of those involved in abortion are dishonoured by parents, governments, legislators and medical agencies. Also, with regard to this Commandment, the Fatherhood of God, from whom all authority comes, has been treated with contempt by those in authority who condone abortion. The Motherhood of the Church is not treated with honour by those who are disobedient to her teachings.

With the Claiming of the aborted children God is offering to mankind, through the Church, an incredible grace and mercy, especially to those involved in abortion. Where 'sin has abounded, grace' is offered so as to 'abound all the more' (Rom 5:20) but the Church must act by claiming the children, so that the graces flow. Even those who have broken the Commandments will receive abundant graces if they will only repent and amend their lives. The broken Commandments are much wider than people think. Great graces are offered to those who have broken the Commandments, but they must repent, before justice falls."

15th August 1997(ii). Feast of the Assumption of Our Blessed Lady. Nazareth House.

Jesus. "It is fitting that the little victims of abortion and others put to death before birth in direct opposition to the Commandments and the teachings of the Holy Catholic Church, should receive what the perpetrators of this diabolical evil may enjoy if they repent and are reconciled to their God and the laws of God. (Patricia. Heaven and the Beatific Vision.)"

Patricia. "How is it possible for the murderer to receive clemency and mercy and their victims to be rejected and given less?"

Jesus. "Is this the all Just and all-Merciful God that the Old and New Testaments - the Church has taught you to believe in? I wish to give the children more glory and the perpetrators much more mercy, a glorious reunion with their victims in Heaven.

How can innocent victim and virgin souls be deprived of the Beatific Vision while those who slay them are given the opportunity and potential to reach heaven? Justice, Mercy, and Love will prevail in their regard! My Victory is a complete triumph over sin and death! These sins and deaths are not outside My Victory! (the children killed before birth) Their deaths are swallowed up in My Victory and a yet greater Victory is offered through My Church in re-claiming millions of souls involved in this sin, world-wide!

The claiming of these innocent children and the recognition of their martyr status as companions of the First Holy Innocents will give great honour to the Divine Motherhood of the Blessed Virgin Mother. The Mother of the Hidden and Mystical Wounds wishes to give birth to these children in the Maternal Church."

23rd March 2004(ii).

Patricia. "Our Lord referred to the Responory of the First Reading from the Office of Readings."

R. 'I will pour out my Spirit on all mankind. Your sons and daughters shall prophesy; I will pour out my Spirit in those days.

V. You will be filled with power when the Holy Spirit comes on you, and you will be witnesses for me to the ends of the earth. I will pour out my Spirit in those days.'

Jesus. "Go forth my children in this Spirit and tell the nations of My Divine Innocence!"

Patricia. "Our Lord also referred to parts of the wording in the Second Reading

which was taken from the letters of St. Maximus the Confessor.”

R. *‘The heralds of the truth and ministers of divine grace, who have explained to us from the beginning right down to our own time each in his own day the saving will of God, say that nothing is so dear and loved by him as when men turn to him with true repentance.’*

Jesus. *“The children are heralds of the truth and you also – proclaim it!”*

R. *‘The heralds of the truth and ministers of divine grace, who have explained to us from the beginning right down to our own time each in his own day the saving will of God, say that nothing is so dear and loved by him as when men turn to him with true repentance.’*

Jesus. (Referring to the underlined) *“When will I see this through this proclamation (of the Claiming of children put to death before birth as martyr saints)?”*

R. *‘It was also his desire that we should aim to become like himself in love of men and perfect mutual charity, and he taught us this in many ways. He taught it when he proclaimed, ‘I came not to call the righteous but sinners, to repentance.’ And again, ‘Those who are well have no need of a physician, but those who are sick.’ He also said that he had come to seek and to save the lost sheep; and on another occasion, that he had been sent to the lost sheep of the house of Israel. In the same way, in the parable of the lost coin, he referred in a symbolic way to the fact that he had come to restore in men the royal likeness which had been lost by the evil-smelling filthiness of passions. Likewise, he said: ‘Just so, I tell you, there is joy in heaven over one sinner who repents.’*

Jesus. *“The Claiming is all this.”*

R. *‘It was also his desire that we should aim to become like himself in love of men and perfect mutual charity, and he taught us this in many ways. He taught it when he proclaimed, ‘I came not to call the righteous but sinners, to repentance.’ And again, ‘Those who are well have no need of a physician, but those who are sick.’ He also said that he had come to seek and to save the lost sheep; and on another occasion, that he had been sent to the lost sheep of the house of Israel. In the same way, in the parable of the lost coin, he referred in a symbolic way to the fact that he had come to restore in men the royal likeness which had been lost by the evil-smelling filthiness of passions. Likewise, he said: ‘Just so, I tell you, there is joy in heaven over one sinner who repents.’*

Jesus. *“In the Royal Household of the nations, the Holy Family!”*

Patricia. *“Our Lord Then referred to the Responsory for the Second Reading of the Office:”*

R. *‘I should have suffered anguish had I not experienced your mercy*

12th February 1997(i). Ash Wednesday. Nazareth House.

Patricia. *“My attention was brought to the words of the Eastertide Antiphon for the Evening Office.”*

R. *‘Night will be as clear as day, Alleluia.’*

Jesus. “This terrible night of abortion and the attack on the unborn will become as clear as day in My saving plan of salvation. I will bring great good out of this terrible evil of man's making.”

Patricia. “No evil can overcome God.”

Jesus. “I have watched this slaughter from afar. This dark night for the souls of the little ones will be transformed in My love. I was there at their beginning and at the end of their life in this world. They are innocent victims of other people's sins!”

Patricia. “Quoting from Psalm 138 (139):”

R. ‘O Lord you search me and you know me,
you know my resting and my rising,
you discern my purpose from afar.
You mark when I walk or lie down,
all my ways lie open to you.
Before ever a word is on my tongue
you know it, O Lord through and through.
Behind and before you besiege me,
your hand ever laid upon me.
Too wonderful for me, this knowledge,
too high, beyond my reach.

O where can I go from your spirit,
or where can I flee from your face ?
If I climb the Heavens, you are there.
If I lie in the grave, you are there.

If I take the wings of the dawn
and dwell at the sea's furthest end,
even there your hand would lead me,
your right hand would hold me fast.

If I say: ‘Let the darkness hide me
and the light around me be night,’
even darkness is not dark for you
and the night is as clear as the day.’

Patricia. “Our Lord said:”

Jesus. “*Already I knew the soul of each of these little ones. Their bodies held no secret from me. My eyes saw all their actions, and their life is written in the Book of Life. Every one of their days was decreed before each one came into being. All souls are destined for glory, unless an act of free will refuses My love. I will give them what their conduct deserves. They are innocent of actual sin. They qualify to share in the inheritance of the saints in light. I have delivered them from the dominion of darkness and transferred them to the Kingdom of light. How is it possible that these little ones are not to be considered as reconciled to myself?*”

Ask the Church theologians what could be more appropriate with regard to the millions of slaughtered children than that the Church give these orphans a home to live

in, and to proclaim to the whole world that I have put this terrible evil under my feet. In mercy I have extended the invitation to the perpetrators to come and be reconciled.”

Patricia. “Silence gives consent. We are all responsible for the aborted children; we can't just pass by on the other side of the road and do nothing. The children are conformed to the image of Christ Crucified. The claiming is the only appropriate answer. The role of the Church is to show that Christ's Victory is complete, that these children are not outside that Victory over sin and death and that Christ has put this evil under his feet. The Church must call the people to repentance and to be reconciled.”

31st July 2000(i).

Jesus. “There is no provision for them (the children killed before birth) under the Law (no physical body to baptise) but they are fully provided for within the Law of Divine Love in which everything is contained. I am showing the Church how the children are contained and provided for within the Law of Divine Love. I am the Prime Lover, this is a great movement of Divine Love, Mercy and Compassion. I am calling the nations through the children's witness. There is nothing to be afraid of; in every area the claiming confirms and proclaims the faith. Look around you; every bird, every tree, every flower, every raindrop, every sunset and sunrise proclaims the truth: God made me to give Him Glory! This is what the Church must do, give the children a voice universally; “God made me to give Him Glory”.”

Patricia. “I was shown the wonders in creation; sparkling streams, vast oceans, animals, birds and the harvests of land and sea, all with a vibrant beauty giving God praise; “And all creation rightly gives you praise”.”

Jesus. “But the human person with an immortal soul, ah what glory they can give, this glory surpasses all understanding. I will have what is Mine! ‘Suffer the little children to come unto Me’. Show forth their universal witness to Truth in My Church. These children belong to the Blessed Mother and to the Mother Church. Claim them and raise them to their full status as companion martyrs of the Holy Innocents +.”
(Patricia. Our Lord gave His Blessing).

13th December 1993.

Patricia. “Our Lord spoke of the Aborted Children:”

Jesus. “Your faith in Me is their justification. Children and heirs of Abraham, where is your faith in Me with regard to the helpless little aborted ones? Why do you keep them under the bondage of the law when My blood washes them clean and My Passion and Death is the acceptable Sacrifice?

They owe no debt to the Father. Will you condemn them for the sins of others? Civil law does not require another to stand condemned for a crime that person did not commit. Will Divine Law condemn the innocent?

What is not condemned is justified. I AM their justification. (Our Lord showed that we are the heirs of Abraham the Father of our Faith, and we should exercise our Faith in Christ).”

Jesus. “Write this:”

Reading from St. Paul; Gal 3:22.4:7

R. ‘Through faith we are sons and heirs of God. Scripture represents us all as under the bondage of sin. It was faith in Jesus Christ that was to impart the promised blessing to all those who believe in Him.

Until faith came we were all being kept in bondage to the law, waiting for the faith that was one day to be revealed.

All you who have been baptised in Christ’s name have put on the person of Christ; no more Jew or Gentile, no more slave or free man, no more male and female; you are all one person in Jesus Christ. If you belong to Christ then you are indeed Abraham’s children; the promised inheritance is yours.’

Patricia. “But Lord, the Church will say this is for the living who are able to be baptised.”

Jesus. “Again I say by whose baptism was John baptised? Hundreds of years passed before the Jewish children were raised to life within the Church (the first Holy Innocents). For the Church to say that these aborted little ones are outside the Power of the Blood of Jesus is to say publicly and world-wide there is something wanting in My Sacrifice.

To claim them world-wide and publicly is to say I AM the acceptable sacrifice and My all Saving Blood satisfies the Father’s Justice. If my Blood suffices for all the world, surely it suffices for helpless lambs who have committed no actual sin? Will the Father allow millions of souls created in the image and likeness of God to have that image defaced and not reply with wrath?

I appeal urgently to the Church to protect the people of God from My Father’s Wrath, and I offer my Blood to call down mercy. My Church, I plead with you to recognise the hand of mercy and accept it before it is too late. World-wide, call the people to repentance and name and claim the children as your own. The Mother of the Hidden and Mystical Wounds pleads beneath the Cross of the Crucified Innocent Ones. I am crucified anew in each one. (“By his Incarnation the Son of God has united himself in some fashion with every person” EV 2; GS 22)”

Patricia. “Our Lord said to the Holy Father:”

Jesus. “Call down the Holy Spirit, believe Me it will blow where you the successor of Peter wills. Behold the appointed time is here!”

19th March 1994. Feast of St Joseph. Australia - Mackay (Flight to Brisbane).

Patricia. “I was reading the Office of Readings for the Feast day and the first reading was taken from St. Paul’s Letter to the Hebrews 11:1-16; *The faith of the holy fathers*. Our Lord commented upon it:”

Jesus. “Send this to the Holy Father and the Bishops!”

R. ‘Only faith can guarantee the blessing that we hope for, or prove the existence of the realities that at present remain unseen...’

Jesus. “It is your faith, the faith of the whole church under Peter’s successor, that can guarantee the blessings that you hope for, for the souls of the aborted children, or to prove the existence of the reality that at present remains unseen, that on the lips of these children and babes I will find praise.”

R. ‘It is by faith that we understand that the world was created by one word from God, so that no apparent cause can account for the things we can see.’

Jesus. “By one word I can raise up these children to Abraham to life in My Church!”

Patricia. “Addressed to the Holy Father:”

Jesus. “Invoke the Spirit: ‘Say but the word and they shall be healed’ (Injustice healed, hidden wounds healed in the people) - and with them countless numbers of their parents and persecutors will follow like an avalanche of love and contrition.

Speak to the theologians and priests and ask them to study this passage!”

R. ‘It was because of his faith that Abel offered God a better sacrifice than Cain, and for that he was declared to be righteous when God made acknowledgement of his offerings. Though he is dead, he still speaks by faith.’

Jesus. “Look at the parents - those who have had abortions!”

Patricia. “Lord, how can the aborted children be declared righteous - they do not have faith in you?”

Jesus. “They do not speak by Faith but for the Faith and in a manner that justifies them. They speak for the Faith with their lives. I declare them righteous and have acknowledged their offering, and though they are dead yet shall they live and still speak through you (the whole Church) by your Faith and they shall speak for the Faith and have witnessed to the Faith and the truth.”

[Given some years later on re-reading this message:

Patricia. “Lord, would not this statement look as if you are saying faith alone justifies the children?”

Jesus. “Did I say alone?”

Patricia. “No Lord.”

Jesus. “Then do not put Martin Luther’s words into My mouth, look at the whole message; My Perfect Sacrifice, My Blood, Scripture, Magisterium, Tradition!”

Patricia. “I don’t want theologians to accuse us!”

Jesus. “When they accuse you they accuse Me!]

Reading continued:

R. ‘It was because of his faith that Enoch was taken up and did not have to experience death: he was not to be found because God had taken him. This was because before his assumption it is attested that he had pleased God. Now it is impossible to please God without faith, since anyone who comes to him must believe that he exists and rewards those who try to find him.’

Patricia. “Lord, this seems a contradiction with regard to the aborted children: these children have experienced death.”

Jesus. “Not everlasting death Enoch pleased God. Their witness to the Truth has pleased God. But those who have slain these lambs - beware. Mercy is offered but judgement is just - and mine!”

Patricia. “Lord, it says it is impossible to please You without faith, since anyone who comes to You must believe that You exist and that You reward those who try to find You. Lord, how can the children do this - they do not know the Faith?”

Jesus. “The faith of the Church, repentant parents and a repentant people pleases me!”

Patricia. “Lord we are talking of the children.”

Jesus. “The faith of ordinary parents brings the child to the baptismal font before the age of faith or reason.”

Jesus. “The Church’s faith in Me extends to that child: My Sacrament of Baptism. The baptismal font for these souls (the aborted children) is beneath My Cross, where Blood and Water poured forth for them also.”

Patricia. “The reading continues about the faith of Noah.”

Jesus. “The Church, the one Ark of Salvation, has been built to save the family of God. By your faith and the faith of the Church in claiming the souls of the aborted children, the world will be convinced and you will be able to proclaim righteousness for them, and for many repentant parents and persecutors of the helpless children. This will be the reward of your faith.”

Patricia. “The reading goes on to speak of Abraham’s faith and how he arrived, a foreigner in the Promised Land.”

Jesus. “It was faith that gave Abraham’s descendants the Promised Land and it is faith that will give these children their inheritance and allow them to enter the Promised Land!”

Patricia. “The reading speaks about Sarah’s faith - because she believed that He who had made the promise would be faithful to it.”

R. ‘All these died in faith, before receiving any of these things that had been promised...’

Patricia. “Speaking of the aborted children.”

Jesus. “I am not ashamed to be called their God.”

Romans 4:16, 22:

R. ‘That is why what fulfils the promise depends on faith.’

‘Abraham is our father in the eyes of God, in whom he put his faith, and who brings the dead to life and calls into being what does not exist...This was the faith that was considered as justifying him’.

Jesus. “Be at peace, child! Be still and know that I am God!”

23rd June 1995. Feast of the Sacred Heart of Jesus. Divine Office.

Patricia. “Our Lord referred to the Invitatory Antiphon and the First Reading from the Office of Readings for the Feast day taken from Romans 8:28-39:

Invitatory Antiphon: ‘The heart of Jesus was wounded for love of us: come, let us adore him.’

Jesus. “My heart is wounded, wound upon wound with each new abortion. The Churchmen do not ease these wounds by claiming the aborted little ones. Rivers of Mercy flow from my heart for those involved in this crime against the innocent, but the Church authorities refuse to allow that Mercy to reach the people. My Mercy runs into the dry ground of their disbelief. So many souls are being lost!”

R. ‘The love of God is revealed in Christ.

We are well assured that everything helps to secure the good of those who love God, those whom he has called in fulfilment of his design.’

Patricia. “Speaking of aborted children Our Lord said:”

Jesus. “Souls are created for the glory of God, not as play things for the forces of evil. Is it conceivable that the millions of aborted children who have never committed any actual sin could hate God. I have called them in fulfilment of my design to defeat the very evil that has claimed their lives and continues to claim the lives of millions of children in every country.”

R. ‘All those who from the first were known to him, he has destined from the first to be moulded into the image of his Son, who is thus to become the eldest-born among many brethren.’

Jesus. “Will Churchmen admit that God can bring good out of evil? How could I not know those created in the image and likeness of God? What greater likeness can a soul have than to be innocent of actual sin, yet be put to death for the sins of others? Have they not been moulded into My image in this way? I also died innocent and was put to death for other peoples sins. Give these poor innocent crucified slain lambs their right to life in the Church!”

Jesus. “Raised to the altar as companion martyrs with the first Holy Innocents, they will with them become the eldest-born of many brethren. The Holy Innocents are the eldest-born of the Christian Martyrs.”

R. ‘So predestined, he called them; so called, he justified them; so justified, he glorified them.’

Jesus. “I AM their Justification. My Precious Blood has paid the price for all mankind. My Blood washes souls of original sin. They are not guilty of actual sin. Let the Church give them their predestined glorification. They will then echo Paul's words:”

R. ‘Who can be our adversary, if God is on our side? He did not even spare his own Son, but gave him up for us all; and must not that gift be accompanied by the gift of all else? Who will come forward to accuse God's elect, when God acquits us. Who will pass sentence against us, when Jesus Christ, who died, nay, has risen again, and sits at the right hand of God, is pleading for us? Who will separate us from the love of Christ? Will affliction, or distress, or persecution, or hunger, or nakedness, or peril, or the sword? For your sake, says the scripture, we face death at every moment, reckoned no better than sheep marked down for slaughter. Yet in all this we are conquerors, through him who has granted us his love. Of this I am fully persuaded; neither death nor life, no angels or principalities or powers, neither what is present nor what is to come no force whatever, neither the height above us nor the depth beneath us, nor any other created thing, will be able to separate us from the love of God, which comes to us in Christ Jesus Our Lord.’

Patricia. “Lord, the Church authorities may say that the above reading was meant to apply only to the living not the dead?”

Jesus. “Let us look at the logic of that assumption. The reading says that even the sword will not separate from the Love of God. It is understood that the sword dispatched those Paul spoke of. So he spoke of the living and the dead. Principalities are spoken of in the reading. This speaks of spiritual principalities and powers and accepts that temporal powers are also included. These little helpless children suffer great affliction, and are in distress (those being killed before birth).

What greater persecution has there been in the whole history of the Church than this persecution of the children in the womb. They hunger for love, I AM the only one who has satisfied that hunger, naked in their mothers womb they have been put to the sword, daily new little ones are in peril. Yet for your sakes and even for the sakes of their persecutors “they face death at every moment” in their millions and are reckoned “no better than sheep marked down for slaughter” (Rom 8:36).

Sheep marked down for the slaughter are treated in a more humane way than helpless children. Sheep marked down for the slaughter have laws to protect them with regards to the way they are slaughtered. Governments and legislators do not afford helpless children in the womb protection, they arrange their legalised slaughter as if they were cattle. Mark this, those who sign any document sanctioning the death of any child have dipped their pen in their innocent blood and have signed their own eternal death warrant, unless they repent and seek forgiveness and mercy. Justice will be done at the last tribunal! (P. Our Lord included any helpless human being e.g. the disabled, handicapped, experiments on the embryo, etc.)

I have granted them my Love and in that Love they are conquerors. ‘Nothing can separate these little ones from the Love of their God’!

27th December 1993. Feast of St John the Evangelist.

Patricia. “As I read the Antiphon in the Divine Office for the Feast day and Our Lord commented upon it:”

Antiphon: ‘John bore witness to the Word of God and to the testimony of Jesus Christ by telling everything he had seen.’

Jesus. “The little aborted ones bear witness to the Word with their blood! Return to Rome and give the testimony of what you have seen!”

Patricia. “Our Lord referred to the second reading from *St Augustine’s commentry on the first letter of St. John* :”

R. “It is Christ therefore who is the Word of Life.”

(Patricia. “This also referred to the Commandments, the word of God - Thou shalt not kill. The children have died because the word of God has been disobeyed.”)

Patricia. “Our Lord said:”

Jesus. “If I am the Word which is life, how can they who witnessed to the Word with their lives be dead or forgotten and have no life in them? Would they not have fellowship with the Father, if they witnessed with their lives to His Only Begotten Son - the Word made flesh?

How is it conceivable for God to create in His image and likeness millions of souls only to feed the forces of this diabolical evil, abortion, and to satisfy the passions of men? Millions of virgin souls are victims of disobedience to the Commandments and the teachings of the Church. Will the forces of evil and man’s disobedience hold these children ransom before the Creator? It is time the Church spoke out.”

Patricia. “In this comment Our Lord meant by a world-wide claiming of aborted children, thus defeating the forces of evil and giving the victory to Christ to whom it belongs.”

Jesus. “The soul is infused at conception. All who interfere in the conception of an immortal soul will stand condemned on Judgement Day. Repent and be reconciled or stand trial!”

Patricia. “The killing of the Hebrew children. Already we have Jewish Children in heaven as Christian martyrs.”

Jesus. “Write these words from your Divine Office: (Invitatory Antiphon from the Feast of the Holy Innocents.)”

R. ‘Let us adore the new-born Christ, today he gave the Holy Innocents the martyr’s crown.’

Jesus. “Are the little aborted ones any different?”

Patricia. “From the same Feast day readings (antiphons from the Office of Readings).”

Antiphon 1. ‘Your children, Lord, skipped like lambs, singing your praises, since you delivered them.’

Antiphon 2. ‘They have been redeemed from among men to be the first fruits for God and for the Lamb - they are without stain before the throne of God.’

Antiphon 3. ‘Everlasting joy shall be on their faces, joy and gladness will go with them and sorrow and lament will be ended.’

Responsory:

V. ‘The saints will sing a new song before the throne of God and of the Lamb.’

R. ‘The whole earth will be filled with their voices.’

Jesus. “I ask the Church to give them their Crown! I have delivered them, these innocent lambs. They are without stain - virgin souls! End their lament so they may sing My Praises! Recognise them and give them flesh in My Church!

The whole earth, every country, has little virgin martyrs to recognise. Let their voices fill the whole earth. Bind on earth before all men their glory! The more they are oppressed the more they will multiply; by the Church claiming them, the more crushing is the defeat of the forces of evil. Write this, the Priests should have read it but they do not perceive the parallel:”

26th May 2001. Feast of St. Philip Neri. Mass. Our Lady Immaculate Church, Tolworth.

Patricia. “The First reading was taken from the Acts of the Apostles 18:23-28 and it referred to Apollos, the Alexandrian Jew who preached in Ephesus but had only received ‘the baptism of John’. Our Lord said:”

Jesus. “Some repentant parents (especially non-Catholics) have only received the Baptism of John. It is not enough, I say it is not enough! They have repented but they need reconciliation through the Church, the true Sacrament, communion with My Body and communion with the Saints among whom are their children. So all may rejoice in Me and have access to the Father through Me.

The mission of the children – that of the Baptist, is one of calling to those who do not know where to turn: “Repent and be reconciled”. Then they need Peter’s words at their Pentecost (the coming of the Holy Spirit on them) when the people asked “what shall we do?” Then let Peter’s voice ring out over the whole world: “Repent, and be baptised every one of you in the name of Jesus Christ for the forgiveness of your sins;

and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are far off, every one whom the Lord Our God calls to Him” (Acts 2: 38,39).

My Church, My shepherds, successors of Peter, why keep these poor souls imprisoned in the old, when the new awaits them in all its glory – the resurrection of their crucified innocence in My Divine Innocence?”

Jesus. “Explore with Father Jobert the aspects of Prophet, Priest and King (in relation to the children’s mission in the Church and the Church’s mission to the people).”

Jesus. “The Church authorities refuse the sinners who have committed this grave sin the cure, they will not hear the good news of the Gospel except through the children’s universal witness via the Universal Church. Their word will reach all nations, speak in every language, touch every heart, as the word that I Am is proclaimed and mercy flows from My pierced side to those who have killed their own children – Yes, all of you are your ‘brother’s keeper’ (Gen 4:9)! No one can say; “this is not my concern” when millions of little children are slaughtered day after day! You cannot pass by on the other side of the road and leave for dead the children and the perpetrators, priest or Levite / laity *

Look carefully at John’s baptism in the Jordan; the instruction given to people who did not know what to do. (Patricia. The elements of John’s baptism - Jesus uniting in Himself as Sacrament and source of the Sacraments, the old and the new and John’s remark; "I need to be baptized by you, and do you come to me?" (Matt 3:14). Even John knew that more was needed in Christ; “Are you he who is to come, or shall we look for another?" (Matt 11:3))”

Jesus. “This is more than the perpetrators of abortion, it is conversion of the lost tribes of all the world - the gathering in of all peoples of every nation!”

Patricia. “In regard to the question of and solution to the holocaust of abortion, Our Lord said:”

Jesus. “The laity are leaving it to the priests and the priests are leaving it to God – everyone is saying, “it is not my concern”! The children’s voice is a voice that cries in the wilderness!”

*A connection was shown between Levite and laity. Levite coming from Levi son of Jacob meaning “joined” is frequently mentioned with the orphan and widow as one who is homeless needing charity; Dt 12:12; 12:18-19; 14:28; 16:11; 26:12-13. With the sons of Simeon, they were disinherited by Jacob and had to depend on others for their welfare. The Levites were inferior ministers who assisted the priests; they attended them, purified the holy things, prepared the bread, sang praises and took general care of the sanctuary according to an ordinance of David (1Ch 23:28-32). They alone however have the privilege of carrying the Ark.

24th December 1996(ii). Christmas Eve. Brompton Oratory, London.

Patricia. “I had begun to read *An Essay on the Development of Christian Doctrine* by John Henry Cardinal Newman. At midnight Mass, Our Lady appeared to me and stated that we must look carefully at Cardinal Newman’s writings with regard to the claiming of the aborted children and other children killed before birth. On the walk of Reparation, on the Feast of the Holy Innocents 1996, Our Lady repeated this instruction, saying that it was most important to look at Cardinal Newman’s writings. As I was reading the Foreword to this book, Our Lord commented upon it:”

R. ‘The Essay, then, far from being a work of systematic theory, is what it says it is, an essay..... To use that favourite word of its author, it offers a “view” of the course of doctrinal development in the early Church and invites the reader to recognise certain patterns which it traces in the historical phenomena.’

Jesus. “This development (the inspiration of Divine Innocence) is not a view, but a light from above. A light from above on essential truths!”

Patricia. “As I read the Introduction, Our Lord commented upon it:”

R. ‘Christianity has been long enough in the world to justify us in dealing with it as a fact in the world’s history. Its genius and character, its doctrines, precepts, and objects cannot be treated as *matters of private opinion* or deduction.’

Jesus. “The Message of Divine Innocence is not a matter of private opinion, but a prophetic light of the Holy Spirit on public revelation!”

R. ‘..... It may indeed legitimately be made the subject-matter of theories; what is its moral and political excellence, what its due location in the range of ideas or of facts which we possess, whether it be divine or human, whether original or eclectic, or both at once, how far favourable to civilization or to literature, whether a religion for all ages or for a particular state of society, these are questions upon the fact, or professed solutions of the fact, and belong to the province of opinion; but to a fact do they relate, on an admitted fact do they turn, which must be ascertained as other facts, and surely has on the whole been so ascertained, unless the testimony of so many centuries is to go for nothing. Christianity is no theory of the study or the cloister. It has long since passed beyond the letter of documents and *the reasoning’s of individual minds, and has become public property....*’.

Jesus. “This Message is public property and needs to be the subject of a proper investigation and scrutiny of the Church!”

R. ‘.....Its ‘sound has gone out into all lands,’ and its ‘words unto the ends of the world’ ’.

Jesus. “When the children are claimed by the Church, this good news will be told world-wide!”

R. ‘.....It has from the first had an objective existence, and has thrown itself upon the great concourse of men. Its home is in the world; and to know what it is, we must seek it in the world, and hear the world’s witness of it.’

Jesus. “Why do the Churchmen hold up this message of Divine Love and Mercy?”

16th September 2001.

Patricia. “At the beginning of Mass throughout England a time of silence was asked for by the hierarchy in remembrance for the victims killed in the recent terrorist attacks in the USA. Our Lord said:”

Jesus. “If the whole world can stand in silence in remembrance of innocent victims in their thousands, why does the world not stand silent for the millions of lives lost in abortion and then rise up and put these and a million more injustices right? Sorrow without repentance is faith without works! (Patricia. Our Lord referred to the prayer world-wide but no change in sinfulness)

If the nation’s leaders were true men of God, they would first and foremost lead their people in holiness, justice and peace! Not allow them to build great towers of Babel when the Cross of your Saviour towers higher than towers built to the glory of money

making, then there is hope for the nations. When the blood of the innocent is covered with My Blood, evil will not rain from the skies but blessings and joy!”

Patricia. “My attention was drawn to the readings during Mass. Our Lord commented:”

Second Reading from the first letter of St. Paul to Timothy 1:12-17:

R. ‘...Here is a saying that you can rely on and nobody should doubt: that Christ Jesus came into the world to save sinners. I myself am the greatest of them; and if mercy has been shown to me, it is because Jesus Christ meant to make me the greatest evidence of his inexhaustible patience for all the other people who would later have to trust in him to come to eternal life’

Jesus. “And I mean to make the children killed in their innocence the greatest evidence of My inexhaustible Love!”

Patricia. “The Gospel Reading (shorter form) was taken from St. Luke 15:1-10:”

R. ‘Now the tax collectors and sinners were all drawing near to hear him.

And the Pharisees and the scribes murmured, saying, "This man receives sinners and eats with them." So he told them this parable:

"What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbours, saying to them, 'Rejoice with me, for I have found my sheep which was lost.' Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

"Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it? And when she has found it, she calls together her friends and neighbours, saying, 'Rejoice with me, for I have found the coin which I had lost.' Just so, I tell you, there is joy before the angels of God over one sinner who repents."

Patricia. “Our Lord showed that the attitude of the Pharisees and Scribes continues in some people in the Church, it is alive and active. In the reading they complained that Jesus “receives sinners and eats with them”.

The grandeur of the Love and Mercy of God in the claiming of the aborted children and the mercy offered to the perpetrators seem too big a mercy and love for some in the Church. Our Lord showed that from the Gospel the priests and bishops, cardinals and our Holy Father preach of the good shepherd not losing one of his sheep but leaving the ninety nine to go and recover the lost. They seem to ignore this when it comes to the aborted children and those who have killed the children in their millions. In the Gospel, Jesus the Good Shepherd seeks even one lost sheep, in the holocaust of abortion there are millions of souls involved in a corporate sin and the Church authorities will not seek them or look at this development.”

Jesus. “You teach that I am a loving God but in action you reduce Me to a vengeful God, one with no answer to abortion when I present you with the definitive answer! Millions of souls are lost because of YOU, negligent shepherds! You pray for an answer to abortion and a million evils and errors. YOUR PRAYER HAS BEEN ANSWERED in the Claiming and the Novitiate of the Holy Family.”

Patricia. “Dear Lord, have pity on your Bishops and Priests.”

Jesus. “Let them have pity on the sheep entrusted to their care and the millions of lambs marked down for slaughter (children killed before birth)!”

Patricia. “Lord, you converted St. Paul with a great light from heaven, do the same for them so they can see the beauty of this message and its doctrinal evidence and the truth contained in it.”

Jesus. “ *THIS IS, I REPEAT, THIS IS THE GREAT LIGHT FROM HEAVEN, THE LIGHT OF THE TRUTH, THE WORD, A DEVELOPMENT OF DOCTRINE, respond before it is too late!*”

Patricia. “Our Lord showed that the wrath of God is to come upon the world and a terrible sword of vengeance if we do not heed His warning. Whether we like it or not God’s Truth will march through the nations and His righteous sentence will fall upon the nations. We will stand before His Judgement seat and answer for the millions of souls led into error and the killing of the innocent, unless we accept this Mercy and repent and amend our lives. This grace is a transforming grace offered to the world. The Catholic Church is the custodian. The shepherds will be the first to be held responsible for the souls that could have been called to repentance or who died without this consolation that is offered to set men free.

Our Lord showed that those who are misjudging this message are denying the Truth. He showed Church officials dressed in black, these garments representing old law attitudes without the new Law of Love. They were sitting on the other side of a very flimsy table which was symbolic of flimsy excuses and weak doctrine in regard to the fate of aborted children. Our Lord strode over to this table and pounded upon it to show how weak their arguments were against this grace. The Church officials are hiding behind shaky and flimsy reasons to do nothing, yet in the Gospel the good shepherd actively seeks the lost sheep.”

Patricia. “I prayed for the people killed in the terrorist attacks in the USA and I heard the words Our Lord spoke on His way to Calvary: “Weep not for me but for yourselves and your children”.”

Patricia. “We are praying for those who have already met their personal judgement of the good and evil they have done. Those who died in these terrible acts of terrorism are now in Heaven, Hell or Purgatory. Those in Purgatory need our prayers, those in Hell are lost for all eternity, those in Heaven intercedes for us and we should rejoice and praise God that they give Him glory. We are in communion with them. The world needs to reflect on this reality, to amend our lives and to live in holiness and peace, justice and love.

Referring to the talk of a holy war starting by fundamental Muslims, Our Lord said that it must begin within each nation with amendment of life and a holy war against sin. To humbly pray for ones enemies has more lasting power than revenge. ‘Justice is mine’ says the Lord. Our Lord showed that nations needed saintly leaders. He said:”

Jesus. “If the nations were to come to their knees in prayer for the perpetrators of this great evil and governments and peoples world wide wage a holy war on sin, first in themselves and then in their nations and political policies, those who have died would not have died in vain. If nations kept the Commandments of loving their God first and their neighbour as themselves, there will arise hope and love from the ashes of this atrocity and your God would Bless your efforts and a new life wrapped in Divine Love will be yours. Reprisals are for rebels. Justice and prayer and the process of the law for lawbreakers but ‘vengeance is mine’!”

21st May 2000(ii). Fifth Sunday of Easter. Divine Office and Mass.

Patricia. “Some of us were praying the Morning Prayer of the Divine Office, Psalter Week 1 and Our Lord commented on the Canticle, Dan 3:57-88,56:”

R. ‘O all you works of the Lord, O bless the Lord.

To him be highest glory and praise for ever.

And you, angels of the Lord, O bless the Lord.

To him be highest glory and praise for ever.’

Jesus. “What stands in the way of the children’s praise on earth? Praise is given in Heaven ‘on the lips of these children and babes’ but it needs to be seen and heard on earth!”

Patricia. “The Church authorities stand in the way by their delay in claiming the children!”

R. ‘And you , sun and moon, O bless the Lord.

And you, the stars of the heav’ns, O bless the Lord.

And you, showers and rain, O bless the Lord.

To him be highest glory and praise for ever.

And you, all you breezes and winds, O bless the Lord.

And you, fire and heat, O bless the Lord.

And you, cold and heat, O bless the Lord.

To him be highest glory and praise forever.

And you, showers and dew, O bless the Lord.

And you, frosts and cold, O bless the Lord.

And you, frost and snow, O bless the Lord.

To him be highest glory and praise for ever.’

Jesus. “...And little children will not give me praise?”

Patricia. “Our Lord showed that the lower orders of creation give God praise. Why should the children not?”

R. ‘And you, children of men, O bless the Lord.

To him be highest glory and praise for ever.

O Israel, bless the Lord, O bless the Lord.

And you, priests of the Lord, O bless the Lord.

And you, servants of the Lord, O bless the Lord.

To him be highest glory and praise for ever.’

Patricia. “Our Lord showed that the children can serve Him in heaven and can and will serve Him on earth and in the Church.”

R. ‘And you, spirits and souls of the just, O bless the Lord.
And you, holy and humble of heart, O bless the Lord.’

Patricia. “Speaking of the children killed before birth, Our Lord said:”

Jesus. “They are just in my sight!”

R. ‘Let us praise the Father, the Son and Holy Spirit:
To you be highest glory and praise for ever.
May you be blessed, O Lord, in the heavens.
To you be highest glory and praise for ever.’

Jesus. “So it is with the children! How much more is their praise than that of nature and the lower creatures because they are made in God’s image! (Mat 10:31: Fear not, therefore; you are of more value than many sparrows.)”

Patricia. “Our Lord also referred to Psalm, 149:”

R. ‘For the Lord takes delight in His people.
He crowns the poor with salvation.
Let the faithful rejoice in their glory,
Shout for joy and take their rest.
Let the praise of God be on their lips
And a two-edged sword in their hand’

Jesus. “The children have been crowned with salvation!”

Patricia. “Our Lord showed that the two-edged sword is the word of God which the children proclaim and witness to in their death.”

Patricia. “The Scripture Reading for Morning Prayer was taken from Acts 10:40-43. Our Lord commented upon it:”

R. ‘God raised Jesus from death on the third day and caused Him to appear.’

Jesus. “The children have to appear before the world! [Via the Catholic Church claiming them and raising them to the Altar as martyr saints]”

R. ‘He was not seen by all the people, but only by us who are the witnesses that God had already chosen.’

Jesus. “I have chosen them as My witnesses!”

R. ‘....And he commanded us to preach the gospel to the people, and to testify that He is the one whom God has appointed Judge of the living and the dead. All the prophets spoke about Him, saying that everyone who believes in Him will have his sins forgiven through the power of His name.’

Jesus. “The aborted children say this to the whole world, to every nation, to their parents and to their murderers when claimed by the Church:”

Patricia. “Our Lord also referred to the relevance of the Intercessions of the day in relation to the cause of the children:”

R. ‘Let us pray to Christ, the Author of life. God raised Him from the dead, and He Himself will raise us to life by His own power.’

Patricia. “Our Lord showed that He is the author of life for these children and He Himself can raise them from the dead.”

R. ‘Christ, you are the light that drives out darkness and draws men to holiness; - Let us make this day a living hymn of praise.’

Jesus. “When the children are claimed!”

R. ‘Lord, you followed the way of suffering, even to the Cross; - grant that we may die with you and come to life with you.’

Patricia. “People will suddenly see that these children have been crucified with Christ the Word.”

R. ‘Our Master and our brother, you have made us a kingdom of priests to serve God our Father; - Let us offer to you with joy the Sacrifice of praise.’

Jesus. “It is done, it needs to be seen to be done for the millions of ‘doubting Thomas’s’ in the world (among the priests also).”

Patricia. “After Morning Prayer we went straight into Mass and Our Lord continued to comment upon different aspects beginning with the wording of the response to the Responsorial Psalm:”

R. ‘You, Lord, are my praise in the great assembly.’

Jesus. “You steal My praise in the eyes of the people by not claiming the children (compound and potential praise)! Praise is not praise if it is not given. How can you imagine that I made no provision for the children (Eph 1:9,10; ‘For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fulness of time, to unite all things in him, things in heaven and things on earth.’)! You do not believe that these little ones are also My disciples – why are you afraid of the children? I will have their praise in the ‘great assembly’ acknowledged!”

Patricia. “The Second Reading was taken from the First Letter of St. John 3:18-24.”

R. ‘..... My dear people, if we cannot be condemned by our own conscience, we need not be afraid in God’s presence, and whatever we ask Him, we shall receive, because we keep His commandments and live the kind of life that He wants.’

Jesus. “These children are yet unborn in the Church. [For all to see and know] Can the children be condemned by their own conscience?”

Patricia. “The Gospel passage was taken from St John 15:1-8:”

R. ‘I am the true vine, and My Father is the vinedresser.

Every branch in Me that bears no fruit He cuts away,

And every branch that does bear fruit He prunes to make it bear even more.’

Jesus. “They cannot bear fruit apart from Me – enjoy that fruit in the Church! Allow their witness to be the means of the pruning of the perpetrators of this sin by proclaiming the Word, so they too can bear much fruit. I have presented the children to My Father. Now, My Church, present them to the world! (Patricia. Their debut)”

Patricia. “The Prayer of the Faithful was based on the theme of Jesus as the true vine:”

R. ‘Through the grace of baptism, we became the branches of which Christ is the vine. May we be one with him as we make our prayers to God our Father for all the needs of the Church.’

Jesus. “The children are united to the true vine – I Am the True Vine. They are well pruned – fruitful branches pruned by means of martyrdom. The children need to be seen to be united to the One Vine!”

Patricia. “Our Lord continued to comment on the Prayers of the faithful:”

R. ‘For the Church – may she remain close to the Lord, and, by her generous interpretation of his mercy, may she open wide the channels of his grace for the world.’

Jesus. “Let the Church generously interpret My Mercy for the children and the perpetrators of abortion so this grace can flow freely to all mankind and all can see the Father’s Love for His children. (Patricia. So the Church opens wide the channels of God’s grace – Our Lord called my attention to the English hymn:”

‘Dear Lord and Father of mankind, forgive our foolish ways!

Re-clothe us in our rightful mind, in purer lives thy service find,

in deeper reverence praise, in deeper reverence praise.....

O Sabbath rest by Galilee! O calm of hills above,

Where Jesus knelt to share with thee

The silence of eternity,

interpreted by love! Interpreted by love!’)

Jesus. “Interpreted by Love!”

Patricia. “Our Lord wants the fate of the children and the theology of the claiming to be ‘interpreted by love’.”

R. ‘For a spirit of trust among leaders of society – may they understand that human society demands a spirit of goodwill among all sections of the community, in which no section is considered as second-class citizens.’

Jesus. “The Church treats these children as second-class citizens.”

R. ‘For those oppressed by famine or natural disaster’

Jesus. “The slaughter of the children of all nations is a national and international disaster. You are one human Family – open your hearts and allow the Father to fill you with His Love!”

R. ‘..... For farmers and all those earning their living from the land – may the harvest be fruitful, and may they see their produce as a blessing from the Lord. Father, hear Our prayer; and fill us with your love.’

Jesus. “How can you earn a living from the land *soaked in the blood of the innocent?* It will yield you ‘blood for blood’ not blessing after blessing unless you repent.

Oh men, what foolishness to refuse this grace that will renew the Church and the face of the earth, renew motherhood, fatherhood, and innocent childhood in My Divine Innocence! The claiming has enormous potential as does the Novitiate of the Holy Family – Remember the Novitiate is valid regardless of the individual circumstances.”

29th November 2000. Nazareth House.

Patricia. “I was thinking about the aborted children's witness to the truth, how they preach with their lives and when claimed by the Church, 'their word goes out to the ends of the earth' (Ps 19:4). There is no distinction between them; “For there is no distinction between Jew and Greek; the same Lord is Lord of all and bestows his riches upon all who call upon him” (Rom 10:12). The claiming will proclaim the truth to all peoples via the children of the nations. My attention was drawn to the passage in Romans 10:13-18:”

R. "For, "Everyone who calls on the name of the Lord shall be saved. " But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!" But not all have obeyed the good news; for Isaiah says, "Lord, who has believed our message?" So faith comes from what is heard, and what is heard comes through the word of Christ. But I ask, have they not heard? Indeed they have; for "Their voice has gone out to all the earth, and their words to the ends of the world."

Jesus. “The world receives a garbled message (from the society they live in, from governments, the media etc.). When the Church claims the children, "their voice will go out to all the earth, and their message to the ends of the world and with one voice in many tongues they will proclaim, "Christ is risen! We are His witnesses! Mercy Reigns! Come, and be reconciled! Truth has sprung from the earth!" Then every nation will hear the good news of the Gospel. Then those who hear have only to confess with their lips that 'Jesus is Lord'.”

Patricia. “If they believe with their hearts that God raised Jesus from the dead and in Him and through Him, the millions of slaughtered children are saved, then the perpetrators will receive the truth that can set them free if they will only repent!”

Jesus. “My Priests, Cardinals and Bishops drag their feet while the forces of evil drag my people and my children through the mud and filth of sin!”

12th October 1999. Comox, Canada. Adoration of the Blessed Sacrament.

Patricia. “I was reading my Divine Office for Wednesday, Week 28 of the year and the second reading from the Office of Readings was taken from the discourses of St. Maximus the Confessor addressed to Thalassius; “*The light that enlightens every man*”. Our Lord pointed out that this reading is relevant to the Church claiming the children and proclaiming them Companion Martyrs of the First Holy Innocents.”

R. ‘The lamp that is set on the lampstand is the true light from the Father, the light that enlightens every man coming into the world, namely Our Lord Jesus Christ.’

Patricia. “The light of Christ, that enlightens every man coming into the world, enlightens also the aborted children at some time during their life or at the moment of their death.”

R. ‘By becoming one of us and assuming our human nature, He became and was called the lamp. This means that He is by nature the Wisdom and Word of God the Father, which is faithfully and loyally preached in God’s Church and which is raised up as a shining and resplendent light among the nations by a life of virtue led in

accordance with the Commandments, giving light to all who are in the house (by that I mean in this world).’

Jesus. “By the Church proclaiming the little aborted children and those killed before birth martyrs, and true witnesses to the Word and the Commandments that have been disobeyed in their slaughter by individuals and nations, the Word and the Truth is proclaimed. They become millions of lights witnessing to the Light of the world in a dark world of sin. I am that Word, I am the Light of the World. You place their witness to the Word ‘under a bushel’. ‘Put it on a lampstand’ for all the nations to see!”

R. ‘Like a lamp He has dispelled the gloom of ignorance and the darkness of sin, and in this way He alone has become the path to salvation for all men. By virtue and knowledge He brings to the Father all those who are resolved to follow Him, who is the way of righteousness, by keeping the divine Commandments.’

Patricia. “Our Lord showed that unless the Church raises the children killed in abortion as a universal witness and proclaim them martyrs who witness to the truth to all nations, the truth and the word regarding the Commandments eg. ‘Thou shalt not kill’ etc. and the truth regarding the sanctity of life and teachings of the Church, all these things will not be proclaimed. God has chosen these children to witness to these things universally.”

R. ‘The Holy Church He calls the lampstand, for through its preaching the word of God shines out on it and enlightens all that live in this world, as in a house, with the brightness of truth, filling the minds of all men with the knowledge of God.’

Patricia. “Those who have slaughtered the children in their millions will have the word and the truth preached to them through the Church by little children, “A little child will lead you” to the truth.”

R. ‘The word will not suffer being kept under a bushel; it needs to be set on that great and beautiful lampstand that is the Church. For if the word is restricted by the letter of the law, like a light hidden under a bushel, it deprives all men of eternal light. It offers no spiritual vision to men striving to free themselves from the senses. For they recognise that these are misleading, capable only of error and able to grasp only with what is their own nature, that is to say subject to decay. But once the word is placed on the lampstand, that is the Church, where God receives true worship in spirit, then it will give light to all men. If the letter is not understood according to the spirit, then it can only be grasped with the senses, which means that what it has to say is restricted and the force of what is written is not allowed to sink into the mind.’

Jesus. “This is what raising the millions of children to the altar will do – proclaim the good news of salvation!”

R. ‘Let us not be guilty of restricting the incomprehensible force of wisdom by the letter.’

Jesus. “The Church at the moment does this. They do not allow me to ‘hold out the light of divine teaching to all men’ (R) (Patricia. Through the children’s witness)”

Jesus. “I have come into the world to give sight to the blind, set prisoners free, make the deaf hear and the lame walk. Why do you stop My word from being proclaimed by innocent children?”

5th August 2000. Eve of the Transfiguration. St. Mary Major. Pinetree visit.

Patricia. “We were making a Walk of Reparation in the form of a Cross over the whole country but a local priest objected. I said to Our Lord that they take offence at the Walks of Reparation and our honouring Our Lady as the Mother of the Hidden and Mystical Wounds. I saw in Our Lord’s Heart a fiery indignation rising when I mentioned that the Priests and Bishop were offended by our trying to carry out Heaven’s request. Our Lord said:”

Jesus. “And what of the gross offence given to your God in the slaughter of millions of children He created in His own image and the millions of the parents in grave sin? What of the offence given to Me who died in agony on the Cross for all those souls that these shepherds neglect and prefer to listen to hearsay, rumour and lies against this message of tender mercy and compassion? They make NO EFFORT to help you in this development of doctrine or to consider the Novitiate of the Holy Family! They prefer to listen to the father of lies and they attack not you but My Divine Innocence! Insults against me fall on you, but you will be vindicated and I will lay hands on the shepherds who neglected My sheep and lambs! *Here is an ecumenical message of vigour and love. My ecumenical Message founded in the Truth, not lies and hearsay! Your Advocate is the Holy Spirit who will defend the Message of My Divine Innocence and it will be proclaimed universally throughout the world and the Catholic Church!*”

Patricia. “Tenderly, Our Lord said:”

Jesus. “I love you child, have courage! Courage! My little children of My Divine Innocence.”

Patricia. “Lord, what kind of world do we live in, these things are so terrible?”

Jesus. “You live in My world and against all appearances, I Am Master of it! Trust Me!”

2nd June 1997.

Patricia. “As we said the Divine Office I was shown the Lamb of God on the high altar. From the wounded side of the Holy Lamb of God flowed a life-giving stream. The stream watered a beautiful green valley where every kind of fruit and food were growing. Everywhere the water flowed there were peace and abundance, holiness and innocence, security from all danger, and victory over every evil.

The Lamb is so gentle and soft that one feels drawn to His Innocence and beauty and a great desire to be as close as possible to the Holy Lamb of God. Yet one can see that this Innocent Lamb has been terribly wounded and that those wounds give us life. It is terrible that such Innocence should have suffered so, but there was no other way to cover our sins. I heard in an interior way the Lamb say:”

Jesus. “The whole world, every nation, will rejoice when the Church claims the millions of slaughtered children put to death before birth and the millions of children sacrificed to the demons of evil. I have won the great battle over sin and death! Proclaim My Victory universally through My Church over these sins and these deaths! (Abortions).

Let the Church gather in this rich harvest that will feed the nations with My Truth and the teachings of the Catholic Church. The devil will try at every turn to destroy all your efforts to raise the little ones to the Altar of My Church. O My Church, I implore you - claim the innocent children of every nation in My Name!

The Victory is Mine. Your lack of action and your doubt and indifference gives this Victory to the evil one and to the forces of evil that has claimed their lives. You wound

Me anew by your lack of faith! The answer to this holocaust could only be in Me and in My Church, Triumphant in Holy Innocence!

The children cry out in the wilderness of sin. Rescue them and give them life in the Church! Their number is 'full up, pressed down and running over'. They have been pressed in the winepress but their blood, united to Mine, will flow for all nations; but apart from Me they can do nothing."

Patricia. "What can I do, Lord? I can't make them understand. What can I do against the whole strength of the Authorities of the Church?"

Jesus. "I AM with you, child: Return to the Church and pound upon the door! Tell them of My Appeal of Mercy before I must break down the door of their indifference and disbelief with a tidal wave of My Justice and Wrath!!

Will I forever allow men to slaughter the children in all their innocence?"

20th March 1996. St. Raphael's Church, Surbiton. Mass.

Patricia. Our Lord pointed out that the Gospel according to John; 5:17-34 was very relevant to the claiming of the aborted children. The whole reading needs to be studied:

R. '...Thus, as the Father raises the dead and gives them life; so the Son gives life to anyone He chooses.'

Jesus. "The Bishops and Priests are limiting My choice. I have, in the helpless, aborted ones, chosen the weak and through My Church I wish to make them strong in bearing witness to Me, to the Father and the Holy Spirit, to the truth and to the Faith of the One True Church.

The Church, by not claiming the children as true Martyrs who 'live in the Lord' say, by silence, that God has not, and could not, choose these little ones in their millions to bear witness before the nations."

R. 'Thus, as the Father raises the dead and gives them life, so the Son gives life to anyone he chooses...'

Jesus. "Do the Churchmen say My Father cannot raise these little ones to life in My Church, or that I may not choose these helpless, weak victims of other people's sins and raise them from the dead?"

R. '... for the Father judges no one; He has entrusted all judgement to the Son.'

Jesus. "I AM the Son of God! My judgement is just. I judge the millions of aborted children not guilty of any personal sin. In My Love and Compassion I wash them, in My own Blood, of the sin of Adam and Eve.

As the New Adam I raise them up to bear witness to the truth to the whole world. I restore them to their Mother, the New Eve, who has pleaded for them, that they may be given voice and life in My Church, so that all may honour the Son as they honour the Father. Whoever refuses honour to the Son refuses honour to the Father who sent Him.

I was sent to set prisoners free. Now is the acceptable time to free them from the grasp of the devil and allow this 'white-robed army' to rise in the Church, to strike terror into the nations who legalise abortion! "Thou shalt not kill ", says the Lord your God! I Am the Word!

When the Word of the Father speaks and brings these little ones into being, do you

really believe that an immortal soul does not hear that Word that gives them life, and is their Creator?

I tell you most solemnly the hour will come - in fact it is here already - when the dead will hear the Voice of the Son of God and all who hear will live.

All souls come before God to be judged. The children killed in abortion are virgin souls who have not committed any actual sin. Will not the truly innocent soul hear My Voice and live. For the Father who is the source of life (their life also), has made the Son the source of life, and because He is the Son of Man, has appointed Him Supreme Judge. I Judge in supreme justice. 'Do not be surprised at this, for the hour is coming when the dead will leave their graves at the sound of His Voice - those who did good to eternal life and those who did evil to condemnation'.

When claimed their deaths will defeat whole armies of evil and bring about an avalanche of good. I have united them to My Perfect Sacrifice and washed them of original sin in My Blood. How else could 'they live in the Lord'?"

R. 'I can do nothing by Myself, I can only judge as I am told to judge and My judging is just, because My aim is to do not My own Will but the Will of Him who sent Me. Were I to testify on My own behalf My testimony would not be true, but there is another witness who speaks on My behalf and I know that His testimony is true. The Father bears witness to the Son.' (John 5:30,31)

Jesus. "The Spirit also speaks on behalf of the little aborted ones; a true witness and Advocate. Invoke the Spirit and raise them to life in the Church, so they can speak in the Universal Church in every language and witness to the truth."

R. 'You sent messengers to John and he gave his testimony to the truth - not that I depend on human testimony, no, it is for your salvation that I mention it.' (John 5:33,34)

Patricia. "Our Lord spoke of the aborted children's testimony and their witness to the truth and to Christ:

Jesus. "I do not depend on their testimony, but you do! Choose mercy or justice!"

Patricia. "Speaking of all those involved in the sin of abortion, Our Lord said:"

Jesus. "Repent and be saved!"

Patricia. "Speaking of those who will not even look at heaven's requests to claim the children or study the Novitiate of the Holy Family:"

Jesus. "Culpable ignorance will not save you from My just judgement! Millions of little ones fell like snowflakes and you did nothing."

Patricia. "The millions of children will witness to those who also did nothing as well as unrepentant people who, on any level, killed the children."

17th April 2005.

Patricia. "Someone suggested that as an objection to the claiming of the children killed before birth, the accusation of idealism could be raised towards this message, that it is too good to be true. Our Lord said:"

Jesus. "It is so good that it IS true!"

Patricia. "We know that Goodness is a divine attribute, God is All Good. As God's answer to the holocaust of abortion, the claiming is the good and true solution which is

merciful, loving and just, calling those who have killed the children to reconciliation. It gives glory to God, to His Church and to the children. It is the goodness of truth.”

Patricia. “Later some of us were taking a Sunday drive in the countryside and Our Lord continued the message, He said:”

Jesus. “Goodness and right go together – the right of the children to salvation, the right of the parents to hear of this merciful message, the right of the Church to proclaim it and defend it, and in God right is might not as your saying goes might is right!

My mighty hand goes out to these children and rescues them and my mighty divine Love flows forth for the salvation of all – claim and proclaim! Right truth and love reigns supreme in this answer!”

Patricia. “I am shown lots of Bishops and Priests in long black soutains bent over and dragging their feet (symbolic of their attitude to this message). Speaking of those who become angry when you speak of private revelation and the help God is trying to give His Church, the Bishops and priests, Our Lord said:”

Jesus. “ ‘I am slow to anger and quick in mercy.’ You, Bishops and Priests are quick to anger and slow in mercy! Why does my answer make you so angry? You are indifferent, why? Why? Why, when Divine Love is longing to save?

I will tell you what your answer is, tell me if you are satisfied with it! No glory and praise to God! In the eyes of the world no victory in the holocaust of the innocents! No glory for the children! No glory for the Church! My word stifled rather than proclaimed! Justice not done! Mercy not given! Innocence not appreciated! Motherhood not revered! Fatherhood not elevated! The True nature of My Priesthood; Prophet, Priest and King not shown forth in Glory! By your silence, lack of love and mercy you proclaim death’s victory and the devil’s triumph! Are you really shepherds after my own heart?

If this is not your answer what is your answer to the holocaust of abortion and the devastation of the innocent, of motherhood and fatherhood and families? Tell Me what it is? ‘You are neither hot nor cold!’ The Te Deum not sung as the children are raised to the altar universally, instead this mournful grieving! You celebrate death, I celebrate life!”

25th March 2001(i). Epsom Downs.

Patricia. “Some of us went for a drive out into the country and on the way I was asked what should be done about the question of inconsistencies in the early messages. Some early messages seemed to show ambiguity about the aborted children in regard to the Sacrament of Baptism: Our Lord replied:”

Jesus. “Woe to those who use these inconsistencies to reject the whole message of Mercy and Compassion! If I rejected you and all sinners because of your mistakes, no one would be saved! If more sensitive help was given in the beginning instead of this message and grace being treated with ridicule, contempt and harassment, you would have all learned together many things peaceably! I had to stay with the instrument, to lead her through a minefield of ignorance, hatred and disbelief, and school her in the ways of reconciliation, mercy and love.

When will you peaceably allow her to explain this message without aggression and contempt? Her faith in Me will eventually show you that you can learn from someone in My school of love who began this journey in complete ignorance of the teachings of My Church. Theologians will look at the words I have given her; they will study them and many souls will be helped because of her. Not because this is her work, but because it is My work in her! I will have the crucified innocence of My people triumphant in My Divine Innocence!

Motherhood is redeemed, fatherhood is redeemed, the innocence of childhood is redeemed! Through this message you need to learn to live that redemption!"

Patricia. "Our Lord is showing us that many priests have an aversion to learning from those who have gone down to Nazareth before them and are studying the Novitiate of the Holy Family, because they do not believe a little child, childlike innocence, can lead them. Many priests will live and die without discovering the beauty of this message."

Patricia. "I felt I had failed Our Lord for not getting this message to the Church. Our Lord said:"

Jesus. "Be careful of this way of thinking, that indicates to you that I have failed in you - the will of others is free and beyond your control!"

Patricia. "Priests have said that there is no new revelation after the Apostles and the Church teaches this."

Jesus. "They are using this statement to deny Revelation itself – that is not acceptable! Your lack of logic is going to prove My perfect Logic! I have given you a sense of humour to bear it! The theologians will have to admit that I have a sense of humour in choosing such an impossible instrument!"

Patricia. "Our Lord showed that the inspiration of Divine Innocence is a greater light of the Holy Spirit on Public Revelation and a development in our understanding of Revelation."

Patricia. "I do not want to be impossible, Lord!"

Jesus. "Why not, if it proves that I can do the impossible with every impossible one!"

Jesus. "Grace has to be cared for delicately. This grace and the instrument has been dealt with roughly! (Patricia. Our Lord showed that when a flower is coming up out of the ground (the dark earth of sin), you do not tread on it or break it to pieces; "he will not break a bruised reed" (Mat 12:20))"

Jesus. "It is the age old story, you kill the prophets and then build tombs to honour them (Mat 23:29), when you could have learnt with sensitivity from the action of the Holy Spirit! The Scriptures bear out this!"

Patricia. "God's choice of instrument is often not the one man would choose, e.g. King David was chosen yet his brothers seemed a better choice. He was not perfect, i.e. the episode with Bethsheba. God used David to bring about what He had planned. Our Lord is showing that it is not even Christian to treat people the way the members

of Divine Innocence and this message have been treated. The truth should be sought in these situations.”

9th February 1998

Patricia. At Maryvale Institute, Birmingham while I was on a residential course, I was shown a vision of St. Peter; he was wearing a white loin cloth. He was a big man and his body was dark and burnt from the sun. I could see the muscles on his back and his arms and he seemed very strong. He picked up a heavy net and cast it into the sea, drawing in a great catch of fish, as mentioned in the Gospels.

The nets were full of large and small fish. These, Our Lord showed, were the children brought into the Church, and many others that would be converted and brought to Christ and to the Church. This will be because of the graces given to the Church when she proclaims the true martyr status of the children. The big fish were those directly involved in abortion, parents, medical staff, legislators and government officials, who had signed the children’s lives away. Many people had repented because of the Church’s action in raising them to the altar of the Catholic Church.

St. Peter said: “Master, we toiled all night and took nothing! But at your word, I will let down the nets” (Luke 5:5. RSV). Our Lord in these messages is saying to the Holy Father; “let down your nets by claiming the children, and a huge haul of souls will be brought into the boat of the Church and hauled up on the shores of salvation. The Holy Father must have the faith to do as Our Lord has asked and to play out the nets for a huge catch of souls. When the bishops and priests see the catch, they will come to help him haul it into the Church. Jesus Himself prayed for Peter and his successors. The Holy Father needs to step out in faith and then ‘turn and strengthen’.”

16th September 2001.

Patricia. “At the beginning of Mass throughout England a time of silence was asked for by the hierarchy in remembrance for the victims killed in the terrorist attacks in the USA. Our Lord said:”

Jesus. “If the whole world can stand in silence in remembrance of innocent victims in their thousands, why does the world not stand silent for the millions of lives lost in abortion and then rise up and put these and a million more injustices right? Sorrow without repentance is faith without works! (Patricia. Our Lord referred to the prayer world-wide but no change in sinfulness)

If the nation’s leaders were true men of God, they would first and foremost lead their people in holiness, justice and peace! Not allow them to build great towers of Babel when the Cross of your Saviour towers higher than towers built to the glory of money making, then there is hope for the nations. When the blood of the innocent is covered with My Blood, evil will not rain from the skies but blessings and joy!”

Patricia. “My attention was drawn to the readings during Mass. Our Lord commented:”

Second Reading from the first letter of St. Paul to Timothy 1:12-17:

R. ‘...Here is a saying that you can rely on and nobody should doubt: that Christ Jesus came into the world to save sinners. I myself am the greatest of them; and if mercy has been shown to me, it is because Jesus Christ meant to make me the greatest

evidence of his inexhaustible patience for all the other people who would later have to trust in him to come to eternal life'

Jesus. "And I mean to make the children killed in their innocence the greatest evidence of My inexhaustible Love!"

Patricia. "The Gospel Reading (shorter form) was taken from St. Luke 15:1-10:"

R. 'Now the tax collectors and sinners were all drawing near to hear him.

And the Pharisees and the scribes murmured, saying, "This man receives sinners and eats with them." So he told them this parable:

"What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbours, saying to them, 'Rejoice with me, for I have found my sheep which was lost.' Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

"Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it? And when she has found it, she calls together her friends and neighbours, saying, 'Rejoice with me, for I have found the coin which I had lost.' Just so, I tell you, there is joy before the angels of God over one sinner who repents."

Patricia. "Our Lord showed that the attitude of the Pharisees and Scribes continues in some people in the Church, it is alive and active. In the reading they complained that Jesus "receives sinners and eats with them".

The grandeur of the Love and Mercy of God in the claiming of the aborted children and the mercy offered to the perpetrators seem too big a mercy and love for some in the Church. Our Lord showed that in the Gospel the priests and bishops, cardinals and our Holy Father preach of the good shepherd not losing one of his sheep but leaving the ninety nine to go and recover the lost. They seem to ignore this when it comes to the aborted children and those who have killed the children in their millions. In the Gospel, Jesus the Good Shepherd seeks even one lost sheep, in the holocaust of abortion there are millions of souls involved in a corporate sin and the Church authorities will not seek them or look at this development."

Jesus. "You teach that I am a loving God but in action you reduce Me to a vengeful God, one with no answer to abortion when I present you with the definitive answer! Millions of souls are lost because of YOU, negligent shepherds! You pray for an answer to abortion and a million evils and errors. YOUR PRAYER HAS BEEN ANSWERED in the Claiming and the Novitiate of the Holy Family."

Patricia. "Dear Lord, have pity on your Bishops and Priests."

Jesus. "Let them have pity on the sheep entrusted to their care and the millions of lambs marked down for slaughter (children killed before birth)!"

Patricia. "Lord, you converted St. Paul with a great light from heaven, do the same for them so they can see the beauty of this message and its doctrinal evidence and the truth contained in it."

Jesus. "THIS IS, I REPEAT, THIS IS THE GREAT LIGHT FROM HEAVEN, THE LIGHT OF THE TRUTH, THE WORD, A DEVELOPMENT OF DOCTRINE, respond before it is too late!"

Patricia. “Our Lord showed that the wrath of God is to come upon the world and a terrible sword of vengeance if we do not heed His warning. Whether we like it or not God’s Truth will march through the nations and His righteous sentence will fall upon the nations. We will stand before His Judgement seat and answer for the millions of souls led into error and the killing of the innocent, unless we accept this Mercy and repent and amend our lives. This grace is a transforming grace offered to the world. The Catholic Church is the custodian. The shepherds will be the first to be held responsible for the souls that could have been called to repentance or who died without this consolation that is offered to set men free.

Our Lord showed that those who are misjudging this message are denying the Truth. He showed Church officials dressed in black these garments representing old law attitudes without the new Law of Love. They were sitting on the other side of a very flimsy table which was symbolic of flimsy excuses and weak doctrine in regard to the fate of aborted children. Our Lord strode over to this table and pounded upon it to show how weak their arguments were against this grace. The Church officials are hiding behind shaky and flimsy reasons to do nothing, yet in the Gospel the good shepherd actively seeks the lost sheep.”

Patricia. “I prayed for the people killed in the USA and I heard the words Our Lord spoke on His way to Calvary: “Weep not for me but for yourselves and your children”.

We are praying for those who have already met their personal judgement of the good and evil they have done. Those who died in these terrible acts of terrorism are now in Heaven, Hell or Purgatory. Those in Purgatory need our prayers, those in Hell are lost for all eternity, those in Heaven intercedes for us and we should rejoice and praise God that they give Him glory. We are in communion with them. The world needs to reflect on this reality, to amend our lives and to live in holiness and peace, justice and love.

Referring to the talk of a holy war by fundamental Muslims, Our Lord said that it must begin within each nation with amendment of life and a holy war against sin. To humbly pray for ones enemies has more lasting power than revenge. ‘Justice is mine’ says the Lord. Our Lord showed that nations needed saintly leaders. He said:”

Jesus. “If the nations were to come to their knees in prayer for the perpetrators of this great evil and governments and peoples world-wide wage a holy war on sin, first in themselves and then in their nations and political policies, those who have died would not have died in vain. If nations kept the Commandments of loving their God first and their neighbour as themselves, there will arise hope and love from the ashes of this atrocity and your God would Bless your efforts and a new life wrapped in Divine Love will be yours. Reprisals are for rebels. Justice and prayer and the process of the law for lawbreakers but ‘vengeance is mine’!”

APPENDIX II.

**THEOLOGICAL CLARIFICATIONS BY FATHER PHILIPPE JOBERT, OSB.,
MONK AND THEOLOGIAN OF SOLESMES ABBEY, FRANCE, ON THE
INSPIRATION OF DIVINE INNOCENCE, SURBITON, SURREY, ENGLAND.**

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PERSONAL WITNESS OF FATHER PHILIPPE JOBERT, OSB., MONK AND THEOLOGIAN OF SOLESMES ABBEY, FRANCE.

28th June 2000.

In Nazareth House, between the 16th and the 28th of June a theological investigation into the doctrine of Divine Innocence brought important progress in understanding the truths which are contained in the terminology of the Messages. The conclusions of this investigation will be useful in order to write a document to present Divine Innocence to the authorities of the Church and to the theologians. We need to show to them through theology how the doctrine of the Messages is already contained implicitly in divine Revelation and in the teaching of the Church. A theological explanation of Divine Innocence will make explicit the immediate link between divine Revelation given to the Church and the doctrine of the Messages.

For instance, a list of the themes, which are treated in the Messages, arranged in an alphabetical order, led to a systematic ordering of these themes according to theological regulations. The result was that the Novitiate of the Holy Family appeared as the organic and complete Plan of Salvation, with all the relations between the Holy Trinity [the common work of the three divine Persons], through the Mystery of the Incarnation in the Holy Family and mankind. The Novitiate is a new expression of this eternal Plan, which is to be fulfilled in our times; at the same time, it is clearly expressed in proper words, and personified in the persons of the Holy Family, so that it can be easily understood, and put into practice by everybody.

Another result was that the Claiming of aborted children found its important place in this plan of salvation. The most recent messages manifest the notion of the "Baptism of Love", which proves to be a key to the full doctrine of baptism which, from the Baptism of Christ in the Jordan, flows from the pierced Heart of Jesus on the Cross to the unborn children, as well as to the Sacrament of Baptism for everyone else.

These two examples concerning the most important themes of Divine Innocence are the main discoveries of our work, among many other clarifications.

Fr. Philippe Jobert

Also, with regard to the overall content of this inspiration and the instrument God has chosen to communicate this message to the Church and to the world, Father Jobert has stated:

“I am not issuing a statement about the authenticity of her messages, but about what is contained within them, from a theological point of view. However, I can say that they not only contain nothing contrary, nor alien to the teaching of the Church, but what they say is a far deeper theology than everything I know, either in classical theology, or in modern researches... There are no books from which she (Patricia de Menezes) could have taken ideas and formulas. There are no theologians, in the present time, who could have inspired her writings. My conclusion is that there is no natural explanation of so deep and so strong a doctrine, which may be called without exaggeration, the “Logic of Love”.

Fr. Philippe Jobert

Terminology.

Just as Holy Scripture is the source of theology, the messages are, in their wording, the source of their own theological explanation. So it is necessary to explain each expression proper to the message, and, inversely to go back to the actual terminology of the messages to grasp all that is contained within them.

1) **Divine Innocence:**

This is a divine attribute, which means the divine Perfection as opposed to any evil, any sin; the divine Will is perfect as being identical to infinite good, and ordering everything to this infinite Good. God enjoys all that is good, and hates all that is bad and opposed to His Goodness. All that is good shares in His Goodness, and in the same measure, in His Divine Innocence.

2) **Christ’s Crucified Innocence:**

The Son of God Incarnate communicates His Divine Innocence to His human nature. When, as a man, He is crucified by the forces of evil, His Innocence is crucified: that means that these forces of evil which crucify Him, are absolutely opposed to His Innocence. Because His Innocence is infinite Love, this love is Mercy for the sinners’ misery, and Justice against their sins in His Heart.

3) **The crucified innocence of the children (killed before birth) and of people:**

All those who share in Divine Innocence are innocent, in as much as they seek good and refuse sin. The children are innocent in that they have no actual sin, because they do not enjoy the use of their freewill. When innocent people are victims of the forces of evil, their innocence is crucified.

4) **Divine Innocence triumphant in human crucified innocence:**

As members of Christ, who lives in them through faith and grace, it is Christ who is crucified in their crucified innocence. Because Christ’s Crucified Innocence is triumphant, having defeated the forces of evil, the devil, sin, and death by His Passion and His Resurrection, His Divine Innocence crucified is triumphant in our crucified innocence in as much as we share in His Love, Mercy, and Justice.

5) **The Novitiate of the Holy Family:**

The primitive order of the family, created by God in our first parents and destroyed by their sin, is restored in the Holy Family by the Son of God Incarnate, Jesus, Mary His Mother and Joseph, Mary's spouse. All mankind is contained in Jesus who redeems it from sin and death through His Cross, who sanctifies it through grace, and will raise it at the end of time. Mary personifies the primitive role of Eve as a female person, restored in herself, and Joseph personifies the primitive role of Adam as a male person, restored in himself. Both of them are God's instruments in their genders and roles, motherly and fatherly, to help families to live according to the original order of things: in union in their complimentary roles of man and woman, for the birth and education of their children to the good.

Furthermore, they are associated with Christ in His powers: prophetic, priestly, kingly, to attract people, to bring people to Christ, and to help them live according to the Gospel, in faith, hope, and charity, and in all the virtues. Their action as instruments is real, dependant upon Christ's sanctifying action, as intercessors to obtain grace and all necessary assistance from Him on a human level. Their action is mainly ordered to the personification of their roles, fatherhood, motherhood, not only in families, but in every vocation: even priests and religious are under their influence in this way.

The foundation of this influence must be considered in a comparison with human society. The family is the source of civil society. The Holy Family is the source of the Church, and also her perfection: there is no distinction between the Church and the Holy Family. What the Holy Family is invisibly in heaven, the Church is visibly on earth. Every member of the Church is a member of the Holy Family.

Thus, the Novitiate of the Holy Family is a modern expression of the eternal plan of Salvation. Because our life on earth is a novitiate of the eternal life, the Novitiate of the Holy Family is a training for eternal life under the influence of the Holy Family: it is an ordered Christian life, according to the Gospel, the teaching of the Church: the study of the faith, liturgical prayer, Mass, Eucharistic Adoration, the Sacraments, the Rosary, etc. and in particular divine Wisdom and Truth. It is a fully Christ-centred life under the care of Our Lady and St. Joseph through a commitment to the Holy Family.

The Novitiate does not add anything to the normal Christian life and to membership in the Church but tends to the perfection of this Christian life to which all the faithful are called. Because the Holy Family perfectly shares in the Trinitarian life, through their commitment to the Holy Family, through their perfect fulfilment of the roles of Mary and Joseph as women and men, the faithful pursue the best way of sharing more and more fully in the Trinitarian life and of reaching the perfection of charity in the Novitiate.

In this way, people in every state of life, married, single, priests, religious etc., may, through the Novitiate, root their life more deeply in the Church, when they commit themselves, without any change in their kind of existence, to the Holy Family which is the heavenly summit of the Church. In doing so, they become one Holy Family.

6) Nazareth universal:

"Rabbi, where do you live?" "Come and see." (Jn 1:38,39). Even in our age, Christ lives in the Holy Family. He lives in the Blessed Sacrament on earth and Our Lady

and St. Joseph are always with Him to adore Him. He lives in the Blessed Sacrament to pour down His grace on mankind. Mary and Joseph are with Him, united to His sanctifying action; they are instruments of Christ to gather all mankind and to bring them to Christ through their influence upon each gender, male and female, extending their roles to all men and women in the world. Thus mankind becomes the Holy Family, and the world becomes a universal Nazareth in which Our Lord lives.

7) Mother of the Hidden and Mystical Wounds:

According to Simeon's prophecy, the Heart of Our Lady was pierced by a sword of pain, when her Son died on the Cross. Her Heart contained all mankind, because it was overshadowed by the Holy Spirit, who as Creator, contains all men as objects of God's Love. Thus her wounded Heart contains all human suffering and wounds in a mystical way ('mystic' is human life as transformed by the Holy Spirit).

Just as the wound of Our Lady's Heart is hidden, so all these mystical wounds are hidden: she offers them to her Son to be healed by His Mercy. Our Lord's wounds in His Heart and body are the ransom of our sins, which in this way are the cause of Our Lady's hidden wound. Her wound is a sharing in Christ's wounds, as well as all human wounds which are mystically contained in hers. Through this sharing, she is united to Christ's Passion, and with her the whole Church, first as redeemed, then as instrument of the fulfilment of Redemption in the whole of mankind.

8) Eucharistic Heart of Jesus:

In the Blessed Sacrament, in Christ's sacramental Body, Christ's Heart is really present, and His Divine Love, as well as His human mercy, is present through concomitance, in His Heart. In heaven, Our Lady is, with her glorious body, associated with her risen Son, she is also united to His sacramental presence through the union of her Heart with Christ's Eucharistic Heart. This union is sealed by the Holy Spirit who fills their Hearts. So her Heart is also Eucharistic. St. Joseph, through his marriage with Our Lady is united to her by the Holy Spirit, in a spiritual union of hearts.

This union makes the heart of St. Joseph a Eucharistic Heart: Joseph and Mary are united in their adoration of the Blessed Sacrament, by the Holy Spirit uniting their Hearts. Since the beginning of the Incarnation, they have always been with Jesus and continue to be up to the present time, when He is present in the Holy Eucharist. Associated with Christ's Eucharistic Heart by the Holy Spirit, their Hearts are acting on mankind through charity, to bring all hearts, male hearts and female hearts, in their separate and complimentary roles, to the centre of the Holy Family, Christ: so all hearts become eucharistic with theirs.

9) The Eucharistic University:

Christ is a living and acting divine Person in the Blessed Sacrament. To the people who submit themselves to His action, He gives light for their intelligence; so that, when they study before the Blessed Sacrament, whatever the subject of their study, they receive knowledge at a higher level because they share in Christ's Wisdom in the submission of their intelligence to His Love.

10) Philosophy of Divine Love:

All philosophies are the result of human research into various things to discover their ultimate causes. When philosophers submit their intelligence to reality, God, acting through the being of things, gives them a share in His truth; but when they substitute their own ideas for the objective knowledge which is given to them by God through these particular things, their intelligence becomes independent and subjective, and they wander into the domain of error. An error cannot cope with reality, because it does not come from an experience of reality. Objective truth is not complete, when the subjective experience of one's self is not integrated into it. Objective knowledge of subjectivity through experience is the refutation of subjectivism which is the cause of all errors through its independence from experience. Even when a philosophy is true, it remains incomplete, because it does not discover the ultimate cause of being: it is a limited sharing in God's Wisdom.

The Philosophy of Divine Love is the perfect philosophy. When we speak of God's philosophy, the word does not mean the research of Truth, but the identity of Love and Truth in God. Out of His Love, God gave a gratuitous participation in His Wisdom through faith, and in His Truth through Revelation: in this way the human mind is elevated on both sides: subjective and objective. Using its own philosophy, the human mind tries to discover more and more the divine Truth which is contained in Revelation; in this theological work the necessary condition to better perceive this content is a submission of reason to faith: this act of obedience is love, and a participation in Divine Love.

A deeper participation in Divine Love, under the motion of the Holy Spirit, leads to a deeper sharing in Divine Wisdom. Human intelligence discovers new meanings within Divine Revelation, through a perception of the Divine Love Himself by mystical experience. In such a way, the Holy Spirit communicates the Philosophy of Divine Love itself, which is complete and perfect truth. However, this communication is given in the obscurity of faith, and remains always limited by the limits of human intelligence, as well as by the measure of the gift of God. Coming from an experience of God, this philosophy is superior to all philosophies which come only from an experience of things.

11) Song of Divine Love:

Praise is an act of intelligence, which, under an impulse of love, expresses its admiration. When the object of the knowledge transcends the capacity of its comprehension, from its own knowledge it tries to express this transcendence. This link between knowledge and praise is similar to the link between the shared philosophy of Divine Love and the Song of Love. This Song is a pure praise which expresses, through a symbolic language, that which transcends the creature's capacity in its experience of Divine Love. This praise of all divine perfections, all divine works, as experienced by the creature, is admiration, thanksgiving, joy, because God alone is its object. Reparation concerns human sins, even though it is a result of love. All that God has done for mankind, salvation, sanctification, glorification, is a cause of praise and is the source of the Song of Love.

12) Enlightenment:

The submission of all knowledge, drawn from an experience of things, to Christ's light in the Eucharistic University, leads to a new age of enlightenment, the ultimate cause of which is Divine Love.

That which unites the Claiming of children killed before birth and the Novitiate of the Holy Family.

The spirituality of Divine Innocence lies upon two foundations: the claiming of unborn children and the Novitiate of the Holy Family. At first sight, it is not easy to find how these foundations are bound together. A first step is taken, when their common opposition to the same evil is understood. The Novitiate is a remedy, which prevents abortion through sanctification of motherhood and fatherhood, the Claiming is a remedy which follows abortion through the salvation of unborn children. However this link is rather negative and further research is necessary along the same lines, to find the positive link between the Novitiate of the Holy Family and proclaiming the martyr status of children killed before birth.

The principle of the Claiming is prevenient grace, which Christ grants to children who are conformed to His death, when they are killed in the womb of their mothers. Through this grace, they are martyrs, giving a silent witness to the Gospel of life. Likewise, the principle of the Novitiate is prevenient grace, which sanctifies Mary's motherhood, and, through her marriage with Joseph, Joseph's fatherhood. Jesus is the source of this grace, which orders to Himself the daily life of the Holy Family. Christ's grace is given through the Sacraments of the Church to transform human activity into Mary's and Joseph's roles by a participation in Divine Love.

Thus, prevenient grace is the link between the Claiming of children killed before birth and the Novitiate of the Holy Family, and this link is sealed by Divine Love in Christ.

Crucified innocence and Divine Innocence – the case of aborted children.

Christ is Divine and Crucified Innocence, because innocence means the state of somebody who has no fault, no sin, no defect in his will. Christ's Crucified Innocence is shared by those who suffer and die in Him and for Him, and above all by those who have not committed any actual sin, that is to say children killed in the wombs of their mothers. They pre-existed in Christ dying for them and for all mankind on the Cross, and Christ did not lose any of those who were given to Him by His Father, except Judas and all those who refuse His Salvation.

The aborted children were created by God's Love and God loves His image in them: He wants to elevate these images of Himself by grace to be His children in the Son, who is His Divine image, because He loves man like He loves Himself. When they are killed by their parents contrary to the divine truth of life, they share in Christ's Crucifixion, and thus they have an external likeness to Christ Crucified, which is the sacrament opening their souls to grace and uniting them to Him. Their crucified innocence becomes triumphant in Christ's Divine Innocence, and in Christ they have the Father as their Father.

Abortion tries to suppress the filiation of the child, which is the image of the Divine Filiation. Christ is at the same time Son of God and Son of man; when the children are killed Christ is wounded, because He loves them as Himself; His human filiation is wounded and His Mother Mary is wounded in her Motherhood (the Mother Church and natural parents are also wounded). The children are united to Christ as the Crucified Son of God, and so they receive the adoptive filiation in Christ. It is a baptism of love in Christ's Divine Innocence, which includes not only the Sacrament of Baptism but also the Sacrament of Confirmation, making them martyrs who witness to the truth of Christ, Son of God and Son of man.

In the first order of creation, fatherhood and motherhood were chosen by God to be instruments of His Divine Fatherhood in grace. They continue this mission after original sin, on the human level only; but God continues giving His grace to mankind in His Divine Son's Incarnation; He replaces the parents of the children when they deny them as their children, and when they suppress the human filiation, making them images of His Crucified Son, united to them by His Fatherly Love. Afterwards the children draw their parents to this adoptive filiation which they enjoy in the Kingdom of heaven, in the Communion of Saints.

Holy Innocents in our times.

A paper written by Dom. Philippe Jobert O.S.B., monk of Solesmes Abbey France, on the question "Can the Magisterium of the Church acknowledge children killed in abortion as companions of the Holy Innocents, and therefore as martyrs?"

In his Encyclical Letter "*Evangelium Vitae*" (n.99) John-Paul II writes "Your child lives in the Lord". With these words he asserts the glory of the children slain in the wombs of their mothers.

A. Glory:

We must find arguments, which demonstrate how this glory is applicable to these children.

1. They are images of God, having a spiritual soul from the first moment of their conception.
2. They are innocent, not having committed any actual sin. They are deprived of supernatural justice only by original sin. Their natural will is not ordered to the beatific vision.
3. They are violently deprived of human birth, and then of baptism, the ordinary means of salvation.
4. In glory they are innumerable living praises to the gratuitous Mercy of God, and intercessors for their slaughterers and for all sinners.

This glory is acceptable to God because:

1. Holy Scripture reveals His universal salvific Will (Mt. 18,14; 1 Tim: 2,4; 2 Pet: 3,9), to which there is no obstacle in the souls of the slain children.
2. The cases of Jeremiah (Jer: 1,5) and of St John the Baptist (Lk: 1,15) show that God can freely sanctify by grace a child in the womb of His mother. The similar case of Mary is a dogma of faith: viz. the Immaculate Conception.

3. Christ poured out His blood and gave His life on the Cross for all men to be saved. Being the Creator, He contains, pre-existing in Himself, all creatures. With Christ, who is a Divine Person subsisting in an individual human nature, all men, pre-existing in this Divine Person, subsist in His individual human nature. Therefore, when Christ operates, suffers and dies, all men operate, suffer and die with Him. Among them the unborn infants are virtually saved: to be actually saved, it is necessary only that God's grace be granted to them before their actual death, since they have already died virtually in Christ on the Cross.
4. Christ said several times that the smallest ones and children are dearest to His heart. Since this power of salvation is not limited to the Sacraments, He anticipates for these preferred ones the gift of grace, which they cannot otherwise receive.

However, the strongest argument for the glory of aborted children seems to be the Divine Logic of Love. Notwithstanding God's supreme freedom and the gratuitous nature of salvation, there is an extremely deep connection between the mystery of Divine Love and the glory of slain children according to the three levels of God's Love which are distinguished by their effects:

1. Love of charity: through which God wills that all men become members of Christ, united to Him, conformed by adoptive filiation to His image as God's Son in glory.
2. Love of justice: through which God wants the glory of all men as due in justice to the Blood poured out by Christ for them. Love of justice also for the children, cruelly deprived of the ordinary means of salvation.
3. Love of mercy: through which God has given His Son as a ransom to sin and death for the liberation of all men ... and who has a greater misery than these children? Even the greatest sinners, and among them the abortionists, can at any moment until the last second before death, be converted from their sins by grace changing their free will; but these innocents, not having the exercise of free will, are deprived even of this possibility.

God, who is Love, created mankind with the gift of natural life to be the matter for the gift of eternal life. There is no necessity within human nature to receive grace, which is eternal life. Nor is there any disposition to receive grace. There is simply a spiritual ability to be gratuitously elevated to share in the Life of the Holy Trinity, which infinitely transcends human nature.

If human life is supernaturally ordered towards eternal life, this comes only from the divine purpose of Love, which attracts human life to Itself. This purpose can neither be frustrated nor thwarted. If the forces of evil try to obstruct the divine plan by killing the unborn, these forces of evil are overcome by the Logic of Love, anticipating the gift of grace before the death of the unborn. We must not fear exaggeration when we speak of the infinity of God's Love transcending our knowledge (Eph: 3,19), and of the power of His desire for universal salvation, especially in favour of the innumerable innocents killed through abortion.

B. Martyrdom:

Since they are killed, is it possible to call them martyrs? Martyrdom means witness to Jesus Christ, God and Man, borne at the price of human life. It is the most heroic act

of faith, hope and charity, implying a voluntary preference for eternal life, and a renunciation of earthly life. The martyrs are perfectly similar to Christ, the King of martyrs, who was condemned to death and crucified for His witness to the truth of His Divinity. This likeness to Christ is the reason for an extension of the title of martyr to those who were killed for their relationship to Christ, even if they were not free to choose Him. The Holy Innocents were slaughtered by Herod, who wanted to kill Christ: formally Christ was martyred in each of them. They were witnesses to Christ as Messiah by their blood, without any possibility of willing it.

We now wish to compare the case of unborn children to that of the Holy Innocents; but is there a relationship between them and Christ as regards their death? Their murderers try to suppress their filiation to a father and a mother. This filiation is an image of the divine Filiation of Christ. Furthermore it is similar to the human filiation of Christ, who called Himself the Son of man. However, the slaughter of the unborn is not aimed at the suppression of Christ's filiation as such, and so, from this point of view, the victims of abortion cannot be considered martyrs.

The same answer can be opposed to the argument based on life. Christ said: "I am the Life" (Jn 14,6). The life of the unborn is an image of, and participation - if remote - in Christ as Life, but this relationship is extraneous to the intention of abortionists.

We cannot therefore use only the subjective likeness to Christ of these children as innocent persons as proof of martyrdom. This proof must be looked for elsewhere to be objective. St Augustine wrote (PLS2,425): "If Christ is Truth, whoever is condemned for truth suffers for Christ, and a crown is due to him." These words concern St. John the Baptist, who was beheaded for the divine truth about marriage. More recently St. Maria Goretti and several other virgins were canonised as martyrs for chastity.

Aborted children are martyrs for the divine truth about life. "Thou shalt not kill." This commandment of God is revealed in Holy Scripture (Ex: 20,13); it is also written in the heart of every human person, as a part of natural law. Those who terminate the life of the unborn willingly transgress this divine law; and so objectively the unborn are rendered victims, although they do not have any opportunity of choosing to die for the truth about life. This objectively confers on their death the formal notion (*ratio formalis*) of martyrdom.

Some may wonder how God can consider so important something as tenuous, as frail and as insignificant (in the sight of many people) as a human embryo at the time of its conception. However, it must be remembered that Christ poured out His Blood for the soul, which gives the embryo its spiritual and corporal life. Furthermore, to understand the seriousness of the precept "Thou shalt not kill", it must not be forgotten that human life is the necessary matter for the reception of the gratuitous gift of eternal life. To suppress human life is to prevent God from giving grace. In the light of the Logic of Love, no crime is worse than to render impossible the connection between earthly and eternal life, a connection which is established gratuitously by God's Will.

According to His universal Will of salvation, God prevents the break of this connection by the precious gift of sanctifying grace, at the very moment of the murder of the unborn children. Indeed, these children belong to the Love of God who created them. They belong to the Love of Christ who saved them on the Cross, when they pre-existed and subsisted in His Crucified Humanity. They belong especially to Christ as embryos

because, not having the use of their free will, they have no self-determination. They have only human nature, and God's Providence rules immediately over every created nature. Furthermore, they are the closest image of Christ, who reduced Himself to nothing, when He entered the world as an embryo. The Mother of Christ loves unborn children because, when she gave birth to her Divine Son, simultaneously she gave birth to them as pre-existing and subsisting in Christ. When they die, Christ, acting according to His Divine Logic of Love, takes them as members of His Mystical Body, for He lives in them through His grace, which flows from His Heart. His Divine Innocence is crucified, when they are killed. Thus is fulfilled what Our Lord said: "Truly I say to you, as you did it to one of the least of my brethren, you did it to me" (Mt: 25,40).

Christ Himself gives a witness to His divine truth about life through their death, because this death continues His own death on the Cross. Mary, the Mother of the Hidden and Mystical Wounds, becomes actually their mother. Because Christ is a martyr in them, while assuming their death as His own death, they are actually martyrs in Christ. The Church, as Mystical Body of Christ, gives a voice to their witness when she proclaims them as martyrs and as her children.

In this way, the Victory of Christ over sin and death is complete and fully manifested by this innumerable crowd of martyrs. Likewise, the grandeur of the plan of salvation, the power of Christ's Blood, and the infinity of the Mercy of God who conceived it, are proclaimed.

Thus God who created the universe and mankind for the glory of His Mercy, reveals supremely this Mercy, not only in giving grace to the unborn before they are deprived of life, but above all in giving them the glory of martyrdom, since their death is configured to Christ's death as a witness to divine Truth.

Through their death as martyrs, they become members of the Mystical Body of Christ who sanctifies them. They are sanctified, not outside, but inside the Church. She is their mother, not through the Sacrament of Baptism, but in claiming them as her glorious sons through a baptism of blood. She gives their blood a voice proclaiming the divine truth of life, the glory of Divine Mercy, and the power of Christ's Blood.

Christ Himself, as God's Word living in the glorified children, speaks through their blood as a witness to the divine Truth about life. Furthermore Christ lives in the Church as God's Word when the Church speaks. He proclaims the children as members of the Church when she, recognising them as martyrs, identifies their witness with Christ's witness.

God the Father generates His Son when He expresses Himself in His Word. The world was created by the Word of God (Jn: 1,3), who became a man through Mary's "Fiat". The Word of God gives birth to the slain children in the Church, their Virgin Mother, when she proclaims them as her glorious sons: it is a generation by word. As in Baptism there is a sacred word joined to water (Eph: 5,26), which gives birth to God's adoptive sons. As the parents, in the name of their child, confess their faith and renounce the deeds of Satan, Mother Church, when proclaiming slain children as martyrs, confesses her faith in the divine truth about life and condemns the crime of abortion.

Thus, immediate justification of the children in their mother's womb does not in any

way deprive the Church of her saving mission, because this proclamation is itself a necessary act of the Church in making their witness heard by all people. Although they already live in the Lord (EV. n.99), they are not yet born in glory, so long as the Church has not asserted this glory. Through this assertion, which gives them birth in glory, she becomes their Mother.

This proclamation is not only a glory for the children, but above all for God, for Christ Crucified, and for the Church. Their witness glorifies the absolute gratuitousness of their salvation by God because they cannot freely co-operate with that salvation.

It is a glory also for us; since in the Holy Eucharist we are in communion with all who are contained in Christ, not least with the glorious martyred children.

Post scriptum: “Can the Magisterium of the Church acknowledge children killed in abortion as companions of the Holy Innocents and therefore as martyrs?”

The whole argument of this cause is founded on the basis of the universality of the Salvific Will of God. It implies two main consequences:

Salvation is considered in its principle, which is the Mercy of God, and the justification which Christ achieves on the Cross: it is God’s work.

Thus, this work of God has no limits: it is universal in itself, offered to all men. The limits come only from men who resist the salvific power of Christ’s Blood.

It is under the light of this universal salvific power, that the case of unborn children must be considered. Not having the use of their freewill, they do not resist or limit the effects of the universality of Christ’s power of salvation. Christ does everything to suppress the power of sin, which He has defeated on the Cross; His victory over original sin is absolute and definitive. His victory over death, which is fulfilled by resurrection, begins in the gift of grace, the resurrection of souls, to the children at the moment of their violent death. The result of this salvific work of Christ for the children is a glory for God’s Mercy and for Christ alone, because nothing can be related to human co-operation in it.

The same reason must be invoked for unborn children’s martyrdom. Martyrdom is a divine grace, which is given to some persons who co-operate with their freedom; so it becomes a personal act of the highest charity. In the case of the children, there is no personal co-operation, for they have not the use of their freedom. Martyrdom is exclusively a gratuitous gift of Christ, giving of Himself as the King of martyrs, to continue His witness to divine Truth, through all unborn children. There is no place for an exception, either on the part of Christ, or on the part of the children, who conform to His likeness in death to bear witness to the truth about life. This martyrdom is universal in itself, for it is a participation of all children in Christ’s martyrdom.

This universality of salvation and martyrdom in the case of unborn children is so essential, that to look for an individual case of martyrdom in one child who is killed in

abortion “in odium fidei”, would completely miss the point.²⁸² For in such a case, the universal salvific Will of God and Christ’s martyrdom are not taken into account. The charism of martyrdom is reduced to the human level, and to the exceptional human conditions of the violent death of one person only: and the glory of martyrdom would be received by this person, not by God’s Mercy and Christ Crucified alone.

In the interpretation of the evangelical revelation of the universal salvific Will of God, there is a continued tradition of progression from St. Augustine, through the Second Council of Orange and the Council of Trent, from a restricted number of the predestined, to a wider and more merciful teaching of the Church. For unborn children, the Church would have to take a step in this direction; and the same is to be said for the definition of martyrdom, according to the traditional lines of the development of Christian doctrine.

Covenant.

‘This cup is the new Covenant in my blood, poured out for you’ [Lk.22: 20]

A covenant is an exchange of loves. The New Covenant is situated in Christ Himself. In Him God’s Love is given to human nature: as a man Christ receives the Divine Being; and when He gives his life in sacrifice on the Cross, He gives His human love to the Father. Thus the original Covenant between God and mankind, broken by the original sin of our first parents, is restored in Christ’s blood, because all men of all times are included in Christ, for they pre-exist in Him as their Creator, and subsist with Him in His human nature.

Even though in the original Covenant, mankind refused love to God, God’s Love is faithful to His Covenant and continues to keep mankind within Himself, who created and who maintains in being the whole universe. The Old Covenant is an act of God’s Love, choosing a people from mankind to start again with Him in an exchange of love. The love that is required from the Jewish people is a human love because mankind is deprived of the original justice, which is grace. The gifts which are promised by God’s Love in the Old Covenant are on a human level, to which mankind is reduced by original sin. However, within the promise of a decedent was included the birth of Christ in whom the original exchange of love, where God offered man a share in His Divine Life, would be restored.

Mary is at the same time the summit and the last fruit of the Old Covenant. In her womb Christ was conceived by the operation of the Holy Spirit. The New Covenant, which is the union of the divine and human natures in the Person of the Son of God, starts in her and from her. Since the Holy Spirit as the Creator, contains pre-existing in Himself, all men as objects of the Divine Love, and because the Holy Spirit is present in Mary’s heart and moves it, she gave for all mankind’s sake through her ‘Fiat’, the consent of love which makes her the Mother of the Savior. Thus Mary is the link between the Old and the New Covenants, and the human origin of the New Covenant. This New Covenant begins in Mary’s womb and is achieved completely on the Cross, by the supreme act of love for God and for all men through which Christ gave His life for them.

²⁸² The question is about aborted children as such, as considered under the universal formal notion (ratio formalis) of aborted; and therefore about all aborted children and because of abortion.

This New Covenant in Christ's Blood is continued until the end of the world by the Holy Eucharist which perpetuates and actualizes it everyday. Since His visible presence on earth ended with his Ascension, Christ now gives His sacramental Body and Blood to the Church as a source of divine life. In the Eucharistic communion, the New Covenant is fulfilled in each of the faithful who is united with Christ by it.

This personal union is part of a collective union with Christ who created the Church by the gift of the Holy Spirit to His Apostles, gathered with Mary on the day of Pentecost. The Church is a new People of God, united to Him by the New Covenant through the Holy Spirit who gives birth in baptism to adoptive sons of God. The Holy Spirit realizes in each baptized person the New Covenant achieved by Christ on the Cross for all men pre-existing in Himself. The Church becomes the Mother of the sons of God on earth, continuing the motherly mission of Mary who engendered them pre-existing in Christ.

The source and perfection of the Church is in the Holy Family, Jesus, Mary, and Joseph. The original Covenant of God with the first couple instituted the perfect order of things on a human level. This first couple lived, united by Divine Love and shared through grace, the complimentary roles of man and woman. This original order is restored and elevated in the Holy Family, who shares in Christ the life of the Holy Trinity: this sharing achieves the new Covenant between God and mankind at its highest level. It is a transformation of the whole human society in Christ. This transformation in Christ of the whole human society is made on two levels, according to two levels of life: human life in the family and civil society, supernatural life in the Church. On both levels the Holy Family is the source and model of Christian life, because the New Covenant through the Holy Family reaches all human persons as members of the Church, and as members of the human family and civil society. The Holy Trinity lives in the Holy Family. Jesus lives in those who agree to receive this Trinitarian grace through the Holy Family. Thus the New Covenant reaches human families through the Holy Family, giving to all men the role of Joseph, to all women the role of Mary, and to all their members the life of Jesus, Son of God and Son of man, source of unity.

The Novitiate of the Holy Family is the Christian life at all levels, lived according to the Gospel, in the dependence of the Holy Family. It is a training of progress in virtue to reach the perfection of the New Covenant, which is the reign of Divine Love in the Church, in the family, in civil society. It sanctifies all roles, from the hierarchy of the Church to fatherhood and motherhood in families, in Christ's Unity.

Since Our Lord said that those who are last on earth would be the first in heaven, we may consider the children killed by abortion to have their place at the highest level of participation in the New Covenant. They are perfectly conformed to Christ's Crucified Innocence by their crucified innocence; being the most helpless; the most despised; the most forgotten; the least among all men. God's Mercy is everything in them and reigns perfectly: in their martyrdom they reach the summit of the Novitiate of the Holy Family and they are the preferred children of Mary and Joseph since they are completely identified with Jesus.

Note: God is the Prime Lover in the Covenant, the first effect of the Covenant is prevenient grace: In our first parents, in the Immaculate Conception, in the martyrdom of unborn children.

The theory of limbo forgets and neglects the Covenant. Through abortion the devil tries to undermine the Covenant.

Theological arguments for the martyrdom of children killed before birth.

With regard to the salvation for unbaptised persons in general, the Second Vatican Council says: “Those who, through no fault of their own, do not know the Gospel of Christ or His Church, but who nevertheless seek God with a sincere heart, and moved by grace, try in their actions to do His Will as they know it, through the dictates of their conscience, those too may achieve eternal salvation. Nor shall divine Providence deny the assistance necessary for salvation to those who, without any fault of theirs, have not yet arrived at an explicit knowledge of God, and who, not without grace, strive to lead a good life. Whatever good or truth is found amongst them, is considered by the Church to be a preparation for the Gospel, and given by Him who enlightens all men that they may at length have life” (Lumen Gentium n.16)

Concerning children killed by abortion, the Encyclical *Evangelium Vitae*, according to the Latin translation (AAS. T.87-1995-f.515) says: “You can commend your child to the Father and to His Mercy with hope”. These pronouncements have a divine source in Holy Scripture, where God expresses His desire for the salvation of all men:

Mat. 18:14: “So it is not the will of my Father who is in heaven that one of these little ones should perish.”

1 Tim.2:3-44: “This is good, and acceptable in the sight of God our Saviour, who desires all men to be saved and come to the knowledge of the truth.”

2 Pet.3:9: “The Lord is not slow about His promise as some count slowness, but is forbearing towards you, not wishing that any should perish, but that all should reach repentance.”(RSV)

From these words we grasp that, in the eternal thought and Will of God, the creation of every human person, and the gift of human life, is ordered to eternal life. Because of God’s transcendence, this divine design is fulfilled by the gratuitous gift of a sharing in the divine nature, which is sanctifying grace: 2 Pet 1:4, “You are to share the divine nature”.

In the divine design, the children killed by abortion pre-exist²⁸³ in the divine Word, to be created and to be assimilated into Him by grace, becoming children of God and seeing Him: 1 John 3:2. “We are sons of God even now, and what we shall be hereafter has not been made known as yet. But we know that, when He comes, we shall be like Him for we shall see Him as He is”.

When the Word becomes a man, and subsists in an individual human nature, the children, pre-existing and subsisting in Him, subsist with Him in His individual nature. Everything done and suffered by Christ is also done and suffered by them, who are contained in Him. Thus, they are redeemed and justified in advance, in the death of Christ on the Cross.

²⁸³ St. Thomas Aquinas *Summa Theologica*: 1a Q4 a2; Q12 a8; Q13 a2 et ad 2, a4, a5, a6; Q 14 a5, a11; Q 15 a2; Q18 a4 ad 1; Q 19 a3 ad 6, a4; Q 44 a3, Q56 a2; Q 57 a1; Q 93 a8 ad 4; Q 104 a1; Q 105 a3.

All these conclusions are certainties, resulting directly from public Revelation, the teaching of the Church and classical theology. However, they cannot be considered as the ultimate truths about the state of the children killed by abortion, for the Holy Spirit always leads the Church to a deeper understanding of the Divine Truth, once and for all revealed by Christ and His Apostles. The Second Vatican Council says: “The perception of the things and of the words which the tradition conveys, increases either through contemplation and study of the believers who meditate on them in their heart or by interior intelligence of the experience of spiritual realities”. (Dei Verbum n.8)

Private revelations are such experiences. According to the deep and precise commentary of Cardinal Ratzinger about the Secret of Fatima, which gives rules of interpretation on private revelations, we are authorised to consider that these revelations can make certain truths more explicit, which are contained implicitly in public Revelation. They add nothing to public Revelation, which is complete and definitive (Catechism of the Catholic Church, n. 67), but they draw our attention to some points of Christ’s teaching, which are more useful in our times. The criterion of the value of private revelations is that they point to the salvation of souls in Christ.

Precisely in our times, the plague of abortion, which devastates many countries in the world, and especially the most ancient Christian ones in Europe, endangers the salvation of souls; for abortion is a “heinous crime” (Gaudium et Spes, n. 51). A private revelation shows the way to restrain, and even to stop this plague. If the Church declares that all the children killed by abortion are martyrs, she will have in heaven a countless crowd of intercessors, who have the power to obtain from Divine Mercy the conversion of their murderers. At the same time, through the voice of their Mother the Church, they will be an eloquent witness to the Divine Truth about life for which they died, from every nation in the world.

This private revelation calls Our Lord Jesus Christ ‘Divine Innocence Crucified’, and shows the victims of voluntary abortion as crucified innocence. Thus they share in Christ’s Victory over sin and death, as members of His Mystical Body in heaven, since they shared in His Cross.

The children have original sin, which is a privation of original justice. They receive a Baptism of Love, according to this private revelation. The meaning of this baptism of Love can be discovered under the light of the Divine purpose of universal salvation. God is Love. God is the prime Lover. God did everything that was possible and even impossible, such as taking the nature of a slave and dying on the Cross, out of His love for men, to fulfil His purpose of universal salvation. Baptism of Love is Christ’s Baptism. Firstly, because Christ, as the Son of God, is Love: “He will baptise you with the Holy Spirit and with fire” (Mat 3:12). Then, because Christ, as the Son of man, is baptised: “There is a baptism I must needs be baptised with, and how impatient I am for its accomplishment”(Lk.12:50). This baptism, of which John’s baptism was the prefiguration, is Christ’s Passion, which He suffered for all men, pre-existing and subsisting in Him. “Greater love has no man than this, that a man lay down his life for his friends” (Jn.15:13).

Christ gives a participation in His Love, both divine and human, through His Baptism which washes all sins away, and first of all original sin, and justifies by sanctifying grace: “The Love of God has been poured into our hearts by the Holy Spirit, whom we have received” (Rom.5:5).

The Baptism of Love is given by divine Love to every human person who shares in Christ's Baptism, as He Himself said: "You will be baptised with the baptism I am to be baptised with" (Mk 10:38). This gift is granted in various ways. First, the sacramental way: "We who were taken up into Christ by baptism, have been taken up, all of us into His death" (Rom.6:3). A second way is the witness of a death suffered for Christ, which unites the martyr to Christ Himself through charity: "Whoever acknowledges me before men, I too will acknowledge him before my Father who is in heaven". (Mt 10:32) "It is the man who loses his life for my sake that will save it" (ibid. 39). If the martyr was not baptised, he receives the Baptism of Love through a baptism of blood. If somebody dies without baptism of water, but having the desire for this baptism he belongs to Christ through this desire which is an effect of the Holy Spirit: he receives the Baptism of Love through a baptism of desire.

The unborn children do not receive the baptism of water. Having only original sin, but no actual sin, since they have not the use of their freewill, there is no obstacle in their soul to the Baptism of Love: their natural desire of happiness is able to receive sanctifying grace and the gift of the Holy Spirit. God is the Prime Mover of human nature and He orders it to Himself implicitly through this natural desire of happiness. Moreover there is someone who makes up for the children's inability to desire baptism explicitly: Mary, as Mother of Christ is Mother of all men pre-existing and subsisting in Christ. The Holy Spirit came upon her (Lk.1:35) to make her not only the Mother of Christ and of all men, but also the intercessor for universal salvation. He dwells in her Heart forever. As the Creator of all men, He contains them pre-existing within Himself as objects of Divine Love and as subjects of the gift of Himself. At the foot of the Cross, Mary's Heart was pierced by a sword of pain (Lk.3:35): She became the Mother of the Hidden and Mystical Wounds, as this private revelation calls her. Being moved by the Holy Spirit, her Heart, moved by the distress of unborn children, prays for their salvation, to obtain from the Father's Mercy the gift of sanctifying grace: thus, they receive a baptism of desire, through Mary's desire for them. The same Spirit moves the Church to continue on earth the motherly mission of Our Lady in Heaven.

Above all, they receive the Baptism of Love through a baptism of blood, which unites them to Christ Crucified. They are killed for the divine Truth about life, which is printed in every human soul, and revealed in the Decalogue: "Thou shalt not kill". They are martyrs to the Gospel of life; for human life is the necessary receptacle of the gratuitous gift of eternal life, according to the divine purpose of Love for mankind.

United to Christ as witnesses to the divine Truth transgressed by their murderers, they are taken by Him as members of His mystical Body, because their innocent death actualises their participation in His own Passion. Christ Himself bears witness and gives His life for truth within them and through them, moved by the Holy Spirit. As Christ perpetuates the memorial of His death in the Mass He perpetuates His Martyrdom through theirs. Thus, their crucified innocence is perfectly integrated in Christ's Crucified Innocence, because not yet having freewill, they are perfectly moveable in their natural will by God's Love. Christ's Blood "which is more eloquent than Abel's". (Heb 12:24) speaks through their blood, which is their visible witness. Finally, Christ is a martyr in them; "When you refused it to one of the least of my brethren here, you refused it to me" (Mt 25:45).

Unborn children are children of God in heaven, but they are not yet born as children of the Church in this world. The Church becomes their Mother, when She claims them as her children from all nations in the world, whatever the religion of their parents. When

She utters that they are martyrs in Christ, She gives them birth publicly. Through her voice, their witness reaches the ends of the earth; and they become missionaries, preaching God's word: "Thou shalt not kill", for the conversion of their murderers. Their numberless army will stop the assaults of abortion.

In heaven, they praise God's Mercy, who alone saved them by Christ's merits. The Word Incarnate, who was their witness at the time of their martyrdom, is now their praise because they are forever members of His Mystical Body. Their thanksgiving for the Baptism of Love which was granted to them, obtains from Divine Mercy a greater extension of sacramental baptism to children who escaped death before birth, because it is the same Baptism of Love under a visible form, the same purification by Christ's Blood, signified by water. The Baptism of Love, source of all baptisms (baptism of water, baptism of desire, baptism of blood) not only does not diminish the importance of the sacramental baptism, but reinforces it in manifesting the necessity for all men to be integrated in Christ's Crucified Innocence triumphant. Unborn children are the first models of this integration.

This private revelation²⁸⁴ shows explicitly the marvels that are implicitly contained within the Father's Mercy, to whom "Evangeliium Vitae" commends unborn children. To understand the Divine Logic of Love which binds Divine Mercy and the martyrdom of unborn children, it is necessary to use the judgement by connaturality, for this logic transcends human reason. Created charity is a participation in Uncreated Charity, and moves believing intelligence in two ways: first, by a perception of things contained within Divine Love; then by an impulse to join a predicate to a subject, to form a judgement about the perceived things. Such a judgement introduces us into a deeper meaning of public Revelation, but also to a genuine interpretation of private revelations, manifesting the harmony between each, which leads to a development of doctrine.

At this point, it is necessary for an intervention of the third way mentioned by "Dei Verbum, n.8": the charism of authority given to the Successors of the Apostles and particularly to the Successor of St. Peter to utter a pronouncement about this development of Christian doctrine.

A theological precision about unborn children's martyrdom.

Before His Passion, Jesus says to His Father: "Holy Father, keep them in thy name, which thou hast given me" (Jn 17:11).

The name of God is "I am" (Ex 3:14). Thus Jesus says to the Jews: "When you lift up the Son of man, then you will recognise that I am" (Jn 8:28).

"I am" means that God is His Divine Act of Being, i.e. the Divine Act of Being in person.

When Jesus, the Son of God, who personally subsists in a human nature, says "I am", He affirms that He exercises His Divine Act of Being in this individual human nature. This human nature began to exist at the Annunciation, and lived a human life from

²⁸⁴ Given to Patricia de Menezes, Surbiton England and referred to as the inspiration of Divine Innocence.

birth to death, then was raised and lifted up to the right hand of the Father. As such, it is situated within human history, and now, after having been once offered in sacrifice (Rom 6:10; Heb 7:28), does not die anymore. It is glorified forever.

However, the Son of God, as a Divine Person who subsists in this nature (and with Him subsist all human persons whom He contains virtually), exercises His Divine and eternal Act of Being in this nature, and makes eternal all its successive states, all its acts, all its sufferings, and even its death. All the history of Jesus, not in itself, but in as much as it belongs to the Word Incarnate, who puts it in being by His eternal Act of Being, is eternal in Him.

Thus, in the Apocalypse, St. John has a vision of “the Lamb as slain” (Apoc 5:6).

From this eternal Divine Act of Being of Jesus as a man (which St. Thomas Aquinas studies in the Summa Theologica IIIa Q.17a2), it follows that the act of offering of Christ as a sacrifice is present everywhere and at every moment, in every Eucharistic transubstantiation performed by a priest, which makes it an actual sacrifice, the Sacrifice of the Cross itself, sacramentally present.

Likewise, the martyrdom of Christ, who bears witness to Truth at the cost of His life, is present everywhere and at every moment in the murder of children in their mother’s womb through voluntary abortion, to assume actually these children into the Mystical Body, making their violent death a continuation of His own eternal martyrdom in His members. For these children were virtually contained in Him when He suffered His Passion. Thus martyrdom of aborted children is actual, as an effect of the eternal actuality of Christ’s Martyrdom as its efficient cause.

The Divine Principle of Martyrdom

St. Maximilian Kolbe is a martyr because he gave his life to save another prisoner from death. He is a martyr for charity. He had not to bear testimony for the Catholic faith at the cost of his life, which is the ordinary case of martyrdom. However, he gave a witness of charity, that is to say, a witness to Divine Charity operating in him. Martyrdom is a charism, a gift of the Holy Spirit. Human love for God and one’s neighbour, is transformed into charity by the Holy Spirit, who is Divine Charity inspiring to give up one’s life for the sake of others, to obtain eternal life. “There is no greater love than to give up one’s life for one’s friends” (Jn 15:13). God is not only Truth, He is also Charity.

The principle of martyrdom is in God using man as a witness, i.e. as an instrument of His Truth and Charity. God is free to choose as His instrument somebody who has not the true faith: Among the Ugandan Martyrs there are some Anglicans, who were killed for remaining faithful to God and to His Commandments, like the Catholics did. They are also martyrs because God operated in them to give this witness at the cost of their lives.

Even God is free to choose people who have no faith, to give a witness of love at the cost of their life under the inspiration of Divine Charity, of which they are not conscious. This can be applied to the children killed before birth, to bear witness, as

instruments of Christ, to the Gospel of Life. Martyrdom is founded more upon God's action, than upon man's subordinated operation. This can be reduced to its simplest shape, a consent of will to God's action, even a natural one, because the children have a natural desire of happiness.

Baptism of Love - children killed before birth.

God is Love, and freely loves His human creatures. He gives us a share in His Love. Divine Love flows from the Holy Trinity, in the Person of the Holy Spirit, who is the principle of the human birth of Christ from Mary, and who abides in His Sacred Heart. When Christ was baptised by John the Baptist in the Jordan, the Holy Spirit was seen descending on Him. Rivers of living water, i.e. of Divine Love in the Person of the Holy Spirit, flow from the Heart of Jesus pierced through on the Cross, that is, the Baptism of Love giving sanctifying grace. The Baptism of Jesus in the Jordan, being a sign of His future death and Resurrection, is the source of the Sacrament of Baptism, where the name of the Holy Trinity joined to water makes a child of God out of a sinner: the Holy Spirit is the principle of this child's second birth in Christ through grace.

When sanctifying grace is poured out in situations apart from the baptism of water, for instance, to Our Lady and to St. John the Baptist, it is equally a Baptism of Love. The baptism of blood of the martyrs and the baptism of desire, are also the Baptism of Love, which flows from Christ's Heart to the martyrs because they have the likeness of Christ Crucified and because it is received in their desire. It is a Baptism of Love because Divine Love crosses every created limit, overflowing the limits of the Baptism of water, to reach all those who cannot receive this baptism of water, and who desire it.

In the case of aborted children, the Baptism of Love reaches them through their likeness to Christ Crucified in a death implicitly for the Divine Truth of Life. Their natural desire for God, included in their human order to happiness, is able to receive sanctifying grace, which makes them members of Christ's Body, living and dying in Him. Divine Love, through this Baptism of Love, of desire, of blood, transforms and elevates them to be witnesses of the Word who is Life, in the Church.

Communion of Saints and children killed before birth.

This article of faith has two strictly connected senses in the Catholic tradition:

1. "Saints" means: holy things, gifts of God, God Himself. In this sense, Eucharistic communion means the reception of the Body of Christ as a food of eternal life.
2. "Saints" means: those who are saints. Sanctity is charity. Charity is a participation in Divine Love. All those who live in charity are united together by Divine Love, which is the principle of their personal charity; Divine Love is in the Heart of Christ, which is the source of grace, through which the saints are submitted to the Holy Spirit by faith and charity. Christ sent the Holy Spirit to His Church at Pentecost; the Church is a communion: communion with the Trinity, through the Holy Spirit, who is the personal communion of the Father and the Son. Communion with Christ, who communicates to her His Holy Spirit, through a participation in Divine Love, which is

grace. Communion of all the members of the Church who receive the truth of Christ by faith, and the eternal life by grace.

The Pope, the bishops and all the hierarchy, are the servants of this communion of the Church through their threefold power, prophetic, priestly and royal: they lead their flock to Christ by the unity of faith, of baptism, of government. They are assisted by the Holy Spirit to maintain and develop this unity within the faithful by their teaching, by the Sacraments, by obedience to the Vicar of Christ: so the Church is a communion of all the faithful receiving the same truth, the same grace, the same path to Christ, the same Christ, the same God.

The saints in heaven enjoy the plenitude of this communion and are perfectly united with God. They are united to Divine Love, which communicates all divine gifts to men on earth. Among them, unborn children killed before birth are prominent members of the communion of Saints, sharing, in Divine Love, by their intercession, this communication of forgiveness, of grace, of all kinds of divine and human goods in Christ. For they enjoy, through their union with Christ, participation in His vision and Charity, His threefold power, prophetic, priestly and royal, for the good of the whole Church on earth. Their martyrdom makes them prophets as witnesses to Truth, priests as offering themselves to God (in union with Christ), victims in the sacrifice of their life; kings, as servants of the Creator and free from all creatures. The Church enjoys the effects of this power, when she acknowledges and glorifies their martyrdom, which makes them powerful intercessors for all sinners.

The Holy Sacrifice of the Mass and the claiming of the slaughtered children.

The Holy Sacrifice of the Mass perpetuates the Sacrifice of Christ on the Cross. All the parts of the rite are ordered to this central act, in its sacramental representation, and to its manifestation.

The liturgy of the Word begins with a penitential act. We regret publicly our sins; not only our personal sins but the sins of all mankind, which have offended God. Among these sins is the monstrous slaughter of children in the womb of their mothers. We ask God for His pardon, for His Divine Mercy for us, for all sinners, and for the perpetrators of these crimes of abortion. Divine Mercy has cleansed the children who were conceived with original sin, in associating them with Christ's Sacrifice as martyrs; and they are intercessors for the forgiveness of all sins.

Kyrie Eleison: The Mercy of God is proclaimed at the beginning of the Mass as the principle of the total mystery of salvation: the glory of the children is the most perfect effect of Divine Mercy.

The Gloria in excelsis Deo is a hymn of praise and thanksgiving to the Holy Trinity for its work of salvation. By God's Love, His good Will towards men brought peace to the world: peace between God and men by the atonement of all sins realized by Christ Crucified. The children killed before birth, which are a huge part of mankind, are not excluded from this work of salvation. They enjoy eternal peace in glory with Christ their Savior who took away the sins of the world.

The Opening Prayer gathers all the wishes of the members of the liturgical assembly: these wishes converge always to grant eternal life, through grace and the practice of virtue, especially charity for God and for neighbour. To the children killed before birth, God granted grace at the moment of their death to enable them to be witnesses to the Gospel of life in Christ; they pray for us in the Communion of Saints, so that we might join them in eternal life through the gifts of Divine Mercy.

In the Liturgy of the Word we are taught the truth about God's mysteries, and especially about salvation. This work of salvation, which Christ achieved on earth, is to be completed with our co-operation during life, because all divine gifts come to us through our earthly life. The children killed before birth fulfil all this at the moment of their death, when Christ takes them into Himself, to bear witness to truth through their innocence, especially to the truth about life.

The profession of faith summarizes this teaching in our assent to truth. We believe in the Father who in His image created us and the children killed before birth. We believe in Our Lord Jesus Christ, the only Son of God, Image of God, who became man for our salvation, was crucified, died, and rose again: all men are comprised in this work of salvation, and even the children: Seated at the right hand of the Father, He will judge everyone. Those who have killed the children will know that which they perpetrated against Christ (Matt 25:40). We believe in the Holy Spirit, the Giver of life, the earthly life, the eternal life, which the children enjoy forever among all the other martyrs. The Holy Spirit who has spoken through the prophets, speaks through their prophetic role of witness to Divine Mercy. We believe in the Church, who gives birth to them, as their Mother, through a baptism of blood, which purifies them from original sin. We look for the resurrection of the dead: the children will be raised for the life of the world to come, among all the saints.

In the liturgy of the Eucharist, we first offer the matter of Christ's Sacrifice, as a sign of our offering of ourselves with humble and contrite hearts, in order to be received by God, which is the meaning of sacrifice: sacrifice for sins, because we are sinners. We need the forgiveness of our sins, through Christ's Sacrifice on the Cross. Sacrifice of communion, when having been reconciled with God, we share in the sacramental Body and Blood of Christ, which unites us with His offering of Himself to His Father. Holocaust, when being united with Christ through Love we are consumed by the fire of the Holy Spirit in Christ's Sacrifice, for the praise and glory of the name of God. The children are sharers in all these levels of sacrifice, as innocent members of the Body of Christ Crucified and of witnesses to Divine Mercy for them.

The prayer over the gifts is a recapitulation of all offerings, in order to please God, and to obtain His grace for the whole Church: which is united with the sacrifice of praise and thanksgiving of the children in the heavenly Church.

The Preface is the entrance into the Eucharistic Prayer. It is a praise of all the marvels operated by God, and ends in the angelic praise of the Divine Sanctity. The children in heaven sing with the angels the praise of Divine Mercy, which made them participants in this divine Sanctity.

The Eucharistic Prayer, following the Sanctus, continues this praise of the divine Sanctity. Uniting the whole Church on earth and in heaven and especially the martyrs, among whom are the children, it prepares for the imminent actualization of Christ's Sacrifice on the Cross. This expresses a fervent hope for peace in this life,

preservation from damnation and for admission among those God has chosen as His children in heaven.

Then, the account of the Last Supper shows and realizes what Our Lord said and did to perpetuate His Sacrifice, through the transubstantiation of the bread and wine. In His Sacrifice, all men are contained, and even the children, who are forgotten because they are not born. In Christ they offer themselves; in Christ they are consecrated in Truth as His witnesses, and their salvation is operated because they are innocent. From the actual and sacramental presence of the Sacrifice of the Cross, its power radiates all over the world and throughout all centuries, to unite all children killed before birth to Christ Crucified and Risen, as martyrs.

After the Consecration, the Church unites her own offering in thanksgiving for Christ's Sacrifice, celebrating the memory of the whole paschal mystery, and of all the gifts flowing from it. To her offering of the Holy and immaculate Victim, she unites the sacrifices of Abel, Abraham, Melchisedec, the co-operation of Angels, and the memory of all the dead, praying for them.

At the end we pray for ourselves, sinners, to be admitted among the Apostles and martyrs: the children are with them, not out of merit, but thanks only to God's Mercy and Love through Christ. And they share in the glory, which Christ gives to His Father in the unity of the Holy Spirit forever and ever.

The communion rite begins with the prayer which Christ Himself gave us to obtain pardon for our sins: 'Our Father who art in heaven': the children are your children and they proclaim holy Your name. In them, You reign, and Your kingdom has come. Your will is done in their innocence. They enjoy in heaven, through the beatific vision, Christ who is the Bread of those who believe on earth. Having been forgiven, they forgive their murderers, and pray for their repentance and salvation, because God overcomes the crime of the murderers by His Mercy, and calls them to share in the glory of their victims. No temptation, no evil, can reach these victims, who are free forever, having been saved from original sin and made saints. Being preserved from all anxiety, they help us to wait in joyful hope for the coming of our Savior Jesus Christ, for the glory of His kingdom, where they are happy.

Being reconciled with God through the gift of His peace through Christ's Sacrifice, we ask for an extension of this peace flowing from heaven where the children enjoy it, to the whole Church, and to all men, through a communion of love, publicly signified. Thus we are prepared for communion with the Body and Blood of Christ: He is the Lamb of God who takes away the sins of the world, and who grants peace. There is no longer an obstacle to our union with Him: one word only from Him is able to heal our sick souls. Our union with Christ in Eucharistic communion is also a communion with all the saints who are members of His Body, especially with the little martyrs, our forerunners in heavenly glory.

After communion, in union with the triumphant Church, the faithful, filled with thanksgiving and praise, express these in the final prayer. Their thanksgiving comprises the glory, which has already been given to all saints and to the children by Divine Mercy.

At the end of the Mass, the benediction of the Holy Trinity opens to all the promise of the divine merciful gifts, through which the children have already been united with the Father, the Son, and the Holy Spirit.

Conclusion:

When the Mass is celebrated with reference to the claiming of the children, there is a development of doctrine, by making explicit what is implicitly contained in living Tradition, as it is done from Holy Scripture. Both Scripture and Tradition are the Word of God coming to us in two ways, in complementarity. The Holy Spirit gives assistance to the Church to express the Truth in the liturgy and gives the impulse to develop the understanding of the Eucharistic mystery from the liturgical rites and texts, with regard to the children's involvement in Christ's Sacrifice.

Thanksgiving in Mass and aborted children.

Eucharist means thanksgiving. It was instituted by Christ as a memorial of His Paschal Mystery. Because this Paschal Mystery completely fulfilled the salvation of mankind, as such it is only a matter of thanksgiving for what has been perfectly done once and for all. Now, and until the end of the world, the Holy Eucharist is celebrated, to obtain the effects of the Paschal Mystery in the history of the whole of mankind for all times and everywhere: this prayer is united to the offering of the sacramental Holy Sacrifice.

However, for all the effects which have already been achieved the Eucharist is also a thanksgiving: for all the saints in heaven, for the good deeds in the Church, for the gift of grace which is the source of every holiness, for all the means of grace which have been instituted and inspired by Christ in His Church.

Among these effects, we find the glorious martyrs who are the aborted children and who have shared in Christ's Passion and share in Christ's glory. Thus, they are united to the thanksgiving in the Mass, as is shown in the holy liturgy for the First Holy Innocents. They are active members in the Church's liturgy as it is written in the Apocalypse. They give thanks to God and to Christ for their glory, and they praise and glorify the Divine Mercy.

Aborted children are fully and actually united to the Paschal Mystery in the Mass as members of Christ Crucified and Risen, they offer it in Christ, and Christ offers it in them as a Sacrifice of thanksgiving.

Kings, Priests, Prophets - aborted children's participation in Christ's threefold office.

Apocalypse 1,6:

"...has made us a kingdom, priests to His God and Father, to Him be glory and dominion for ever and ever."

Apoc. 5,10:

"... has made them a kingdom and priests to our God and they shall reign on earth".

Apoc. 20,6:

"...they shall be priests of God and of Christ, and they shall reign with Him..."

What is written in the Apocalypse about all saints may be applied in a special way to unborn children:

1. The royal power consists in a dominion of people uniting their work for the achievement of the common good. Through the acceptance of their martyrdom and of God's gratuitous Love, the children are freed from original sin and from all sins, free of the persecution from those who kill them, free of all obstacles to their desire for eternal life and to their will to serve God only, free of every human power: absolute freedom. Moreover, being united by charity to Christ the King, they share in His royal power over all men. Being submitted to His Will of salvation for all men, their will is united with His Will, to achieve this salvation with the co-operation of their prayer. Having reached the end by the highest act of charity, martyrdom, they will judge all men with Christ and with the Apostles to whom Christ promised thrones of judgement.

2. The priestly power consists in mediation between God and sinners to reconcile them. It brings to men the gifts of God and it offers to God the sacrifice of men for the repentance and the expiation of their sins. Christ is the perfect Mediator. Being God, He gives God's grace, and being a man, He offers Himself on the Cross, through His obedience to His Father and the acceptance of suffering and death, as a Sacrifice for all sinners who are contained in Him as creatures in their Creator. Being sinless and perfectly innocent, He is loved as a man by His Father, and all men are loved in Him.

All those who are members of Christ through baptism share in His priestly power, firstly receiving grace from Christ's plenitude of grace, then obtaining grace for others through the communion of Saints. Charity is a participation in the Divine Love of Christ who loves every man and wants his salvation. Accepting the trials of human life, they share in Christ's Passion. They participate in reparation for their sins and the sins of others to actually apply the atonement once and for all fulfilled by Christ on the Cross.

Through their martyrdom, baptism of blood, unborn children killed before birth have this priestly power. They are united to Christ Crucified. They are united with the Heart of Christ, source of grace and forgiveness; they are, by their innocence, privileged intercessors for all sinners and especially for those who have killed them.

3. The prophetic power consists in speaking in the name of God against all sins, and for the service of God and the salvation of men. Through their witness, given by their blood, unborn children killed before birth are prophets. The Divine Word Crucified is speaking through them, through their crucified innocence, uttering a witness to Truth. Being united to Christ, the Divine Truth, by their blood, they are precursors of the future manifestation of Christ's glory. Everybody, having truth written in their soul "Thou shall not kill", is able to hear and understand their witness against evil and for righteousness.

Our Lady of the Hidden and Mystical Wounds.

I. Preliminary paper.

Our Lady is always linked to the Church as Mother: each time she is wounded, the Church is wounded. The motherhood of women and the fatherhood of men are wounded and when their roles are disordered children are wounded, their innocence

crucified especially in abortion. Our Lady comes close to her children, to their crosses, which are the Cross of Christ. She instinctively knows that every wound can be healed by the power of Christ's Wounds: this healing which flows from Christ through the Sacraments of the Church. The awareness of the dignity of their roles stops the wounding. Each time the divine order of things is distorted by sin, the result is crucified innocence and many wounds: which effect the whole body of Christ. Our Lady delights when she sees our progress because it is our progression in her Son's Divine Innocence. Because of her continual intercession down the centuries for us, her Son orders us to honor her Hidden and Mystical Wounds (Mystical is intimately united with the Mystical Body, the Mother Church).

II. The eternal divine purpose was that all things be subjected to God, so that He may be all in all (1Cor 15:28): which means a union between God and His human creatures. In creation, our first parents were subjected to God by sanctifying grace, and united to Him through faith, hope, and charity. Being created in the image of God, they were free in their love of God just as God loved them freely. There was an operative alliance between God and mankind. It was operative as an exchange of mutual love. However, our first parents broke this alliance, rejecting subjection to God's Wisdom and Will, and they preferred to seek independently their good according to their own thought and desire.

God's Love, being unchanged, wants the restoration of the primitive alliance, but at a higher level. This new alliance would be, not only operative, but entitative: which means that in One Divine Person, the Son, divine nature and human nature would be united by one Divine Act of Being. However mankind's consent is required to draw up this new alliance.

As a partner in this new alliance, God chose a Virgin from Israel, to become the Mother of His Son in human nature. Her own Conception was Immaculate, as preserved from original sin by a plenitude of prevenient grace. Her answer to this first divine gift was the consecration of her whole person to God in remaining Virgin. So she was perfectly subjected to God. The mystery of the Incarnation was revealed to her by the Angel: because Incarnation will be realised through her and from her as the Mother of the Son of God Incarnate, God, who respects human freedom, waits for her consent. However, her consent is not only personal, but also given in the name of the whole of mankind. The aim of the Incarnation is the salvation of all mankind, the union of all men with God. In her Immaculate Conception, she had been made adoptive daughter of God in a personal gift of the Holy Spirit. Now she will receive the Holy Spirit at the same time as a personal gift making her the Mother of God, and also, as a universal gift making her consent, the whole consent of mankind.

The Holy Spirit is identical to the Divine Act of Being, common to the Three Divine Persons. In the Divine Act of Being, all men are contained as creatures pre-existing in their Creator. Mary also is contained in the Divine Act of Being, and she is one with all men as such. When the Holy Spirit comes upon her (Lk 1:35), first uniting her will to Himself, her free consent is made as one with all mankind's will to accept the Incarnation. Thus, when she says: "Let what you have said be done onto me" the new alliance between God and mankind is prepared, through Mary's mediation, on the side of mankind. Then, the Holy Spirit, sent by the Father and the Son, actualises the generative faculty of Mary, when the Son takes her as His mother, through that same Divine Act of Being. From her, He assumes into His Divine Person an individual

human nature; when Mary conceives the Son of God as her Son in human nature, the new alliance of divine nature and human nature is completed.

The Son of God Incarnate, Jesus Christ, subsists in His individual human nature, which is a part of His Person. He exercises His Divine Act of Being in it and through it. All men pre-existing and contained in this Divine Act of Being, subsist and operate with Christ, in it and through it. When Christ acts, suffers, dies, rises, they act, suffer, die and rise in Him and with Him.

Mary, being the Mother of Christ, is the Mother of all men contained in Christ. As the Holy Spirit remains united to her operating love in her Heart, she is united to all men by the same motherly love, which unites her to Christ. Old Simeon foretold her that a sword of sorrow would pierce her Heart (Lk 2:35): which was the prophecy of Christ's Passion, but also of all sufferings of mankind, her children, through the centuries. Her Compassion wounds her Heart: being the Mother of Christ, who is Divine Mercy, she is the Mother of Mercy, wholly and perfectly merciful. She is united to her Son in His work of Mercy by the Holy Spirit. She bears in her Heart all the wounds of her children especially in our times when the plague of abortion breaks all bounds, her Heart is wounded by the millions and millions of children killed before birth.

Mary is subjected and ordered by the Holy Spirit to Christ, not only as her Son, but also as the Word, in whom she will see God. After the Assumption, being glorified in soul and body, she sees in the Word all men, her sons, actually living and suffering. At the time of Christ's Passion, the object of her Compassion was, not only Christ, but all men contained as pre-existing in Christ. Then, her Heart was wounded, not only by Christ's sufferings, but also by the sufferings of all mankind in all times.

Historically, her Compassion is ended and replaced by a sharing in Divine beatitude. Christ who, through the Holy Spirit, was the principle of her Merciful Compassion at the time of His Passion, now uses her as His instrument to apply, to actually suffering men, the effects of her affective mercy: His Divine Act of Being, being eternal and co-existing for all times, joins her historical Compassion as an instrumental cause to its present effects. This explains why Our Lady appears sometimes weeping and expressing her sorrows as present, showing her Heart as wounded by mankind's sins and sufferings. That is a presence as a cause to its actual effects. Being the result of the mystery of Christ's Divine Act of Being operating through her, this presence is mysterious: that is the reason why Mary is called the Mother of the Hidden and Mystical Wounds.

Mary's Motherhood.

The Blessed Virgin became the Mother of all men, when she gave birth to the Child Jesus, who contains them, pre-existent in Him as their Creator, and subsisting with Him in His individual human nature.

Through her Immaculate Conception, she is perfectly submitted to the action of the Holy Spirit, Divine Virginity, who establishes her in the state of virginity; this state means that she belongs to God only, and it excludes every human union with anybody

else. Thus, she is the proper instrument of the Holy Spirit to conceive Christ virginally. However, she is more than an instrument, which only disposes a matter to the principal agent's action; because she communicates her human nature to the Son of God in His Conception. She does not co-operate only to the efficient causality of the Holy Spirit, but she gives something from the corporeal substance of her virginal person: her causality is motherly, because it is not only operative, but above all entitative, towards the Child Jesus.

Her motherhood towards men is fulfilled in giving birth to them in Christ, and in giving birth to Christ in them. The Holy Spirit, who came upon her to engender Christ in human nature, operates through her virginal person, in order to engender men as adoptive children of God. She acts, not only to submit men to the Holy Spirit's operation, but also and above all to give them a participation in her spiritual and corporeal glory. Her spiritual glory consists of first in her vision of God in the Word, to whom she has been ordered by the Holy Spirit from her Immaculate Conception, and then to engender Him in His human nature. Thus, she gives a participation in her vision in helping men to believe in Christ. Likewise, her spiritual glory consists also in her charity under the impulse of the Holy Spirit. She gives a participation in her charity in attracting men to love Christ and to humble themselves unto the Child Jesus' likeness. Finally, she gives a participation in her corporeal glory after her Assumption, in granting all kinds of healings to suffering men as an instrument of Christ's Divine Act of Being. Such is her motherly causality.

According to these participations in her glory, the Blessed Virgin is Mediatrix of all graces, co-operating to Christ's Priesthood. Only God is present through His action in the human soul. Christ, as the Son of God, gives a sharing in His Divine Act of Being (2Pet 1:4) through His individual human nature. This gift consists in a communication to human souls of His sanctifying grace, of which His human soul is full. Grace is a disposition to share in the Divine Act of Being, which Christ alone can communicate as the unique Mediator and Priest, because He is simultaneously God and man. The Blessed Virgin, who is only a human person, co-operates through her motherly causality to this priestly causality of Christ, in helping men to receive grace. Her Mediation is situated on the side of mankind: she is God's instrument to dispose men from outside, to receive all graces, which Christ gives inside. Because what she communicates is a participation in her personal glory, her Mediation is motherly: men become actually her children, when they become children of God in her Son, the Child Jesus.

Certainties regarding the fate of children killed in the womb.

It is certain that the primitive order of human life to the participation in the divine Life is restored in Christ as in its principle, because within the hypostatic union of the divine nature and of the human nature, and as a result of this union, the humanity of Christ is full of Grace: "de plenitudine ejus omnes accepimus". The Baptism of Christ, showing the Holy Spirit descending upon Christ, means that "rivers of living water" flow from His Heart when His death on the Cross has taken away the sins of mankind, which are the obstacles to the gift of the Holy Spirit.

It is certain that these "rivers of living water" flow through Baptism and through the other Sacraments. The Baptism in the Holy Spirit, which is given by Christ, is a Baptism of Love giving participation in the Divine Life, through grace, to all those who share in Christ's death and Resurrection.

It is certain that “we who are baptised, die in the death of Christ and we rise in the Resurrection of Christ”, because the baptism of water is the sacrament of the death and Resurrection of Christ. It is certain that Christ is Sacrament, and those who are configured to Christ’s death, share in His Resurrection through the gift of glory: such is the Baptism of blood which is a baptism of love because “there is no greater love than that a man give his life for his friends”(Jn 15:13), as Christ did Himself. This love of the martyr is a participation in Christ’s Love for His Father, when He died for divine Truth. Such also is the baptism of desire, because this desire is consent to grace which God will always give, a desire for the conformity to Christ’s death and resurrection in Baptism.

Such is also the case of the children: their natural desire for happiness which orders them implicitly to God (but not to the vision of God) is a gift of God who loves them because He created them in His image; this natural desire opens their souls, who have not committed actual sins, to the reception of sanctifying grace, but original sin is an obstacle. It orders them to a human happiness linked with the body, limited to this life, separated from the order to eternal life which is bound to conformity with the Paschal mystery of Christ. This conformity comes about for them through the violence, which is inflicted on them, against the divine truth of life. It is a conformity to Christ the Sacrament who gives them sanctifying grace through a baptism of love and blood.

Martyrdom – children killed before birth.

I. Every martyr must be a witness for divine truth who is Christ. Historical circumstances make this witness particular; for instance, for Christ’s divinity, for fidelity to the Catholic Church, for chastity etc.... Then martyrdom is a vocation given by God to some persons, and a special grace of fortitude is joined to this vocation, to help the freewill of the martyr to accept death. It is Christ who helps them through this special grace.

What is unique in the children’s martyrdom is that, not yet having the use of their freewill, they are under God’s direct motion in their natural will for happiness. Thus Christ takes them into His Crucifixion when they are killed. Living in them through grace, He offers them in His own offering to the Father and they share in His Sacrifice for all sinners. They are perfect instruments of Christ’s charity: this complete instrumentality is the particularity of their martyrdom. Their martyrdom, their witness to the truth about life, is completely identified with Christ’s martyrdom and witness: this is the highest level of martyrdom because it is a glory only for Christ through them and with them as human persons.

II. It is a certainty that God created mankind in order to transform human persons into His children in His Son. In the beginning God gave grace to our first parents through a gratuitous gift. Human nature is spiritual and free, God also is Spirit and free. A man is able to know the Creator from His creatures, but not in Himself because God transcends infinitely man’s natural capacity for knowledge. Man, having in his natural will a desire for universal happiness, can desire to know God, because He desires an unlimited good which is not contained in this limited universe, and because he knows that God is infinitely good. However, he cannot desire to see God, because

the sight of God is proper to God and transcends his nature. To see God demands a certain equality with God.

God is His Act of Being, and sight of God is a communion of intelligence in this Act of Being. No creature, even the most perfect angel is its own act of being, but rather receives, as a subject, a limited participation in the divine act of being. Limited being is created from nothing, and united with a subject, which is distinct from it. So it cannot be united to the Divine Act of Being which is simple and infinite. There is no proportion between God and a created intelligence, between absolute simplicity and composition, between infinity and limitation. Sight is a perfect assimilation of a being with another being in knowledge, at every level of knowledge. Sight of God is out of reach for all created intelligences, but not impossible.

Through original grace, God made our first parents able to become capable of His sight, giving them a participation in His divine nature. Their human life was the ground where the seed of eternal life was sown; this ground was necessary to the divine seed: the natural capacity of knowing God, and the natural capacity of desiring a universal good. Human life is required to receive the divine Revelation and to be elevated to a desire for eternal life. However there is no order in a created nature to a knowledge and a hope which are above this nature: a gratuitous gift is absolutely required to elevate the created nature to desire the beatific vision of God.

From the revelation of original sin in Genesis we know that our first parents received this gratuitous gift and lost it. We know also the eternal and loving Will of God to elevate human life through grace to eternal life. Although there is no order to eternal life in human life, the free Will of God, through a gratuitous transformation, and through a participation in divine nature, orders human life to be the necessary ground for the birth and for the development of eternal life in a created person. This transformation unites angels and man to God.

This is the summing up of "Evangelium Vitae": not only is human life the most perfect natural gift of God, which depends upon God alone for its birth, its conservation, its end; but its end is a divine destiny. Not only is human life sacred because it is given by God and the human person is made in the image of God, who possesses it, but above all because it is ordered to become, through grace, a participation in the divine Life of the Son of God.

It is this divine Will, operating within human life to order it to the Son of God, which makes any attack against human life an offence to God's Love and an attack against the Son of God.

In the Incarnation, the Son of God assumed in Himself human life, to restore within mankind the eternal life, which had been rejected by original sin. The Will of God who orders mankind to His Son is not suppressed by original sin; only the disorder of original sin and of all the actual sins which flow from this disorder must be destroyed by the Redemption. Christ's obedience and death restore within mankind the gratuitous order to eternal life. The Son of God, Crucified and Resurrected, contains in Himself potentially the whole of mankind, the human life of all men, as ordered by Himself to Himself. Only the human person's freedom is able to prevent him through actual sin, from actualizing by grace through the sacraments the order of human life to eternal life in Himself.

Unborn children, who have no actual sins, but only original sin, which is a privation of actual order to eternal life, do not set any obstacle in themselves to the gift of grace by Christ, who contains all plenitude of grace for them. When their life is threatened by abortion, the gratuitous Will of God who freely orders human life to eternal life in Christ, is thwarted. When they are killed, Christ, who is the end of their human life by virtue of the Will of God, is killed in them by the suppression of the necessary ground for eternal life. They are perfectly united to Christ Crucified, because they are martyrs for the Gospel of life. They are martyrs, because they are innocent. The children's death is part of the original punishment of original sin; their death is transformed into martyrdom, first by violence, which makes them victims, because they are innocent; then by Christ Crucified, who as a Priest, offers these victims to His Father, because they are united to Him. Their violent death deprives them unjustly of the potentiality of being justified by Christ in Baptism, just as the violent death of Christ deprived Him of the human power of His corporeal nature of giving grace. This deprivation of human life was unjust, and the Resurrection is due to Him, with His priestly power of giving grace. Christ Risen raises the children to eternal life, as a just reparation for their deprivation of life as a necessary ground for grace. 'Through Him, with Him, in Him, in the unity of the Holy Spirit, all Glory is yours Almighty Father, forever and ever. Amen'.

Their glory becomes a witness to Christ's Resurrection. What is due to them is not grace, which is absolutely gratuitous, but human life which is a gift to them from God as a ground for grace: here is the reason for their justification before death. Christ Risen makes them His members in glory, as they were His members in death, through a unification with Him as witnesses of the Gospel of life: it is justice for Him who died for them. It is justice for them; not because of merit but because of need. They participate in Christ's merit, and receive a compensation because of their deprivation of life as a necessary subject of grace. They are not able to exercise or be responsible for free will because they have not reached the age of reason.

This justice remains subordinated to Mercy because they have no right to grace itself. (But we must remember that if God is so generous with grace for millions of people who have committed grave sins, why would His grace suddenly dry up for the millions of children who have not committed any actual sin?) The Gospel of life is the resurrection to eternal life, through God's mercy and love operating within human life to justify mankind in Christ.

They are martyrs because they witness by their silent blood to Christ as the end of their human life, necessary subjects of eternal life in virtue of the gratuitous divine order. Christ's Blood actualises in their blood their passive and active redemption. Passive, because they receive grace from Christ to whom they are united. Active, because their natural will, elevated by grace, submits itself to the Will of God, uniting them to Christ Crucified. Thus they show in themselves, in their crucified innocence, the Son of God Crucified, who is their end; and they are immediately united to the Son of God through the beatific vision.

Additional notes:

1. The definition of martyrdom which is implied in the previous demonstration is a perfect unity with Christ Crucified, manifested by innocence and violent death. This definition broadens the classic definition of a witness of faith at the price of life, to a

witness of other virtues, which unite to Christ Crucified: chastity (Maria Goretti), charity for neighbour (Maximilian Kolbe). The basis of this broader definition is the word of Christ: "Nobody has a greater love than the one who gives his life for his friends." (Jn 15:13) In this case, it is not only a witness to a definite truth (marriage: St. John the Baptist - Supremacy of the Pope: English martyrs etc...) but to Christ Himself who is Truth. In the case of unborn infants the truth "Thou shalt not Kill", points to life as a necessary subject for eternal life and to Christ who is eternal life. "I am the way, the Truth and the life"

2. The basis of the whole demonstration is a certainty which is to be added to the recorded certainties: (See page 88) the Gratuitous Will of God who orders human life through grace to be united to His Son by the beatific vision.

3. Being composed of a spiritual soul and a material body, a human person can change by itself, or can be changed in itself. After death, the soul is separated from the body, which is its necessary subject for change. Being simple, the separated soul cannot change and cannot be changed. So, the transformation of a human person by grace from a sinner to a child of God must be done between the conception and the death of this person. It cannot be saved after death. It is the complete human life, at the same time spiritual and corporeal, which is ordered by God to eternal life through grace. The grace must be received before death, or in death in the case of a baptism of blood. It is the person, soul and body, who is ordered by God to His Son.

God has a person to person relationship with the human person, a relationship of love with the whole person. It is the whole person, body and soul who is saved by Christ, according to the Will of the Father in the Unity of the Holy Spirit. For this Trinitarian relationship the soul must be there at conception.

Witness.

A witness is an instrument of God as Truth. Everybody who has received the gift of faith, objectively through Christ's Word and the teaching of the Church, subjectively through the grace of believing this Divine Truth, is a witness, chosen by God to proclaim the Good News of eternal life. Because Christ is living in him through grace, which is the seed of eternal life, and which contains in itself the power of witnessing to the Truth against any created opposition: hostility of enemies, weakness of the believer. Martyrdom is the visible effect of invisible Divine Truth, manifesting itself through a human witness, subjected to truth by the grace of faith, at the cost of earthly life.

This meaning of witness and martyrdom is convenient to Christ first as a man, and to everybody who is in whatsoever state, a member of Christ (who is Truth) and His instrument. The Church, the Apostles, the martyrs, all Saints, all prophets, every Christian who says the Creed, all are witnesses, because it is the Holy Spirit who speaks through them. "Do not be anxious how you are to speak, or what you are to say; for what you have to say will be given to you in that hour, for it is not you who speak, but the Spirit of your Father speaking through you" (Mt 10:19)

Even this meaning of witness can be applied to the children killed before birth, who cannot speak: The Holy Spirit bears testimony through their death, which is martyrdom for the Gospel of Life, through Holy Scripture and the voice of the Church.

Consecration in the truth.

Having been redeemed by Christ, the children belong to Christ. Christ is Life, that is to say, the divine life as it is shared at different levels, from the highest, divine life to the lowest, human life. "Thou shalt not kill" is the truth about life. Christ is the truth of life; He came to witness to the truth at the price of His own human life, which is a perfectly innocent life. He continues His witness to the Truth in every innocent life killed contrary to the divine truth of life. He is the truth of life who takes upon Himself the children killed by abortion, to bear witness to the truth in them. Being vindicated by belonging to Christ, by Christ who is truth, they are consecrated in the Truth, through their blood, which is witness to the Truth in Christ's Blood.

Glory.

Glory consists in being known and loved by others. It presupposes some excellence in the person whose glory is in others. In the Trinity, the Son is the Glory of the Father, because His is the image expressing the transcendent perfection of the Father; and the Holy Spirit results from the common Love of the Father and of the Son as their personal communion, achieving their glory.

We give a created glory to God when we acknowledge His transcendent perfection, when we express it in our praise, when we love Him for it.

Everything which is done and made by God, glorifies Him, because it expresses something of His perfect goodness and makes it known and loved; as the Son glorifies the Father who engenders Him, and the Holy Spirit, who proceeds from the Father and the Son glorifies the Father and the Son. Through grace, we share in this Trinitarian Glory by charity which is the gift of the Holy Spirit; and in heaven, by the vision, in the Word of the Father.

The claiming (of children killed before birth) by the Church gives glory to God's Divine Mercy and His Divine Justice and to Christ who is the Incarnation and the manifestation of these divine perfections in the Redemption, for the Church who obtains in this way millions and millions of members praising for ever God's Divine Love.

Duty of the Church regarding aborted children.

Christ sent His Apostles to teach the Gospel to all nations and He poured on them His Holy Spirit so that their words would reach the minds and hearts of all men. The strength of the mission given by the Lord, and the impulse of the Holy Spirit, the deep desire for the salvation of all nations, charges the Church with the duty of preaching Christ's truth, and the whole truth. Revelation is entrusted to her, not only to transmit and to conserve it, but also to penetrate and to develop its contents, because the Holy Spirit leads her always into the whole truth. Thus the divine plan of salvation becomes more and more known in itself, and in its numberless effects.

Among these effects, which are newly manifested in our times, is the glorious martyrdom of unborn children. The glory of this martyrdom sets in a greater light the Divine Will of universal salvation, the sanctifying power of Divine Love, through the

baptism of Love flowing from the pierced Heart of Jesus, and the infinite Mercy of God which cannot be prevented by the children's death, by the cruelty of men, or by the limits of the ordinary means of salvation. It shows Divine Justice operating for the sake of the innocent. It shows the power of Christ's Blood which sanctifies the blood of the slain infants, and the power of the Divine Word speaking through their silent witness to Truth. It gives the Church the glory of an immense army of martyrs who are her children. It manifests the supreme importance of the grace, which is given through baptism and the other Sacraments.

This truth of the martyrdom of unborn children has remained implicit up to our times, but it becomes explicit as a genuine part of public Revelation, as a remedy to our contemporary evils: the enormous increase of abortion, the loss of the sense of sin, the despising of the human person, human life, and above all the complete ignorance of the loving design of God for men: elevation of men to the dignity of becoming His children in the Son.

To preach this truth, by the acknowledgement of unborn children as companions of the First Holy Innocents especially in liturgy, answers a pastoral need of our times: not only in the Church but even in non-Christian societies. To mothers who have lost their child by abortion, and who worry about its fate and perhaps what they might see as its vengeance (in Japan mothers and fathers try to placate the child as if it were an evil spirit), this truth proclaims its happiness and its pardon (of original sin and pardon towards the parents), and gives peace, joy and gratitude to God.

Furthermore, this truth, showing how abortion is distasteful to God by the glorification of its victims, establishes a divine obstacle in the way of abortion.

Thus, on the pastoral level as well as on the doctrinal level, the Church has a duty to teach the truth of the martyrdom of unborn children, as an explicit part of the revealed truth of salvation. The glory of these martyrs is already and actually achieved by God, but its manifestation by the Church activates the minds of the faithful to know this truth and to accept what they know. Finally, so that they can rejoice in it and to give thanks and glory to God for it!

Weakness.

St. Paul says that the power of God is manifested in human weakness. Christ is the synthesis of divine power, and of human weakness which was fulfilled in the Crucifixion.

It may be argued that the power of God is more glorified according to the measure of weakness of its human instrument. The weaker one is, the more the power of Christ is manifested. Who is weaker than the children killed before birth²⁸⁵? Thus, the triumph of Christ's Victory over death is supreme in them because their victory is not due to their activity, but to Christ acting in them without any resistance on their part (cf. Gal 2:20). In them the instrumentality of martyrdom is perfect: in them, sin and death are

²⁸⁵ 'How is it still possible to speak of the dignity of every human person when the killing of the weakest and most innocent is permitted?' E.V. 20; 'The one eliminated is a human being at the very beginning of life. No one more absolutely innocent could be imagined. In no way could this human being ever be considered an aggressor, much less an unjust aggressor! He or she is weak, defenceless, even to the point of lacking that minimal form of defence consisting in the poignant power of a newborn baby's cries and tears' E.V. 58

completely defeated and they share in Christ's Victory in resurrection: 'they live in the Lord'.

Helplessness and Innocence.

There is a link between helplessness and innocence. The first word means that the children in the womb are deprived of all means of action for themselves: they are only beings at the beginning of life. Their spiritual soul has a body, which, being only an undeveloped embryo, is not yet an instrument. They have no use of their freewill, either for good, or for evil. They are also deprived of supernatural justice by original sin, which is the greatest helplessness. Thus, they are innocent of any actual sin, which is the meaning of the second word, innocence.

Sacrifice.

In the liturgy of the Old Covenant, there were three kinds of sacrifices:

- 1) Sacrifice for sins: atonement, the lowest level.
- 2) Sacrifice of communion: which unites men with God, when they share in the flesh of the offered victims.
- 3) Holocaust: when the whole victim is burnt as an oblation to God: the highest level.

This was a prefiguration of Christ's Sacrifice on the Cross. The three levels are united, when He dies for the expiation of all sins of mankind, when He offers, as a man, Himself to His Father and gives grace to men, when through burning charity, He gives His life for all those whom He loves. This link between the three levels of sacrifice is especially visible in the Holy Eucharist, where Christ is at the same time a priest and a Victim, offering Himself for the sins of mankind, giving Himself as a food of grace in the eucharistic communion, and being a holocaust of thanksgiving to His Father, consumed by the fire of Divine Love. Divine Charity changes into a holocaust of love, the various holocausts, which were perpetrated by the forces of evil throughout the centuries:

- 1) The persecutions against Christians at the beginning of the Church, because they refused to offer sacrifices to the Roman Emperor.
- 2) The persecutions against Jews by Hitler, because they are the chosen people: St. Edith Stein.
- 3) The situation of legal abortion, which is a persecution against children, who are potential members of Christ through human life, and who are chosen by God's Love to be victims for their murderers and for all sinners.

The transformation of holocausts of evil into holocausts of charity is operated by Divine Love through the obedience of the heart to the Divine Word and to Christ's grace. That is the meaning of this sentence of the Psalm, which was quoted by Our Lord when He said to the Pharisees: "I do not want holocaust and victim but an open ear": the true sacrifice is a submission of intelligence and will to God, which is rooted in the heart and is inspired by the Holy Spirit: it leads to a complete gift of one's self even to martyrdom.

The martyrdom of unborn children is such a holocaust, bearing a witness to God's Love, to the Divine Life, through their death, and to the Divine Word, who said "thou shalt not kill", who created human life as an image of God, who gratuitously elevated

this humble human life to be the subject and the instrument of Divine Life, in the first Creation, and in the Incarnation. Everyone will be able to hear and to understand this witness, when it is spoken by the Church for their sake, because this witness of the Church, saying that the children are martyrs, comes from the Word Incarnate.

Limbo, no.

The theory of limbo ‘limps’ because it relies upon divine Justice only, and not upon Justice and Mercy together. God is at the same time Justice and Mercy: so there is never divine Justice without Mercy.

Ps 88:15: ‘Justice and equity are the foundation of thy throne,
Mercy and faithfulness stand in front of thy face.’

St. Augustine, in his polemics against Pelagianism, insisted on the absolute necessity of sanctifying grace through baptism to obtain eternal life. These polemics arose from the custom of baptising children. As children have not committed actual sins, what is removed by baptism is original sin. Thus, unbaptised children who die with original sin, cannot receive eternal life. St. Augustine thought that they were excluded from salvation. The Council of Carthage (418) followed this position which can be found also in the Councils of Lyons (1274) and Florence (1439).

However, many theologians thought that children could not be condemned to hell, because they did not commit any mortal sin. As they could not be admitted into heaven, the theologians imagined a third place, limbo, where they would be deprived of the beatific vision, but not punished otherwise. So they would enjoy some natural happiness.

This opinion was considered traditional enough to be sustained by the Bull “Auctorem fidei” which condemned the pseudo Council of Pistoia. Against the Jansenists, who followed the strict opinion of St. Augustine, Pius VI declared (1794) that limbo must be admitted as a place where those who die with original sin only, are deprived of the beatific vision, without any punishment by fire.

This position is common among theologians, and is considered as a teaching of the Church, because nothing about the fate of children who die unbaptised is explicitly revealed in the Word of God.

However, the concept of limbo is founded upon two negative concepts: no heaven, no hell. It is possible to found a concept upon a reality, but not a reality upon a concept and all the more so upon negative concepts: so limbo has no more reality than a purely intellectual conception. What’s more, the reasoning, which leads to the existence of limbo, is a result of human logic. However, divine mysteries are not connected to each other by human logic, but by divine Logic. Because ‘God is love’ (1Jn 4:9), we know that the divine Logic is the Logic of Love.

- Inasmuch as divine Love is Charity, God wants the salvation of all men, loving them as Himself, and so He offers sanctifying grace to all those who are not opposed to His love: unborn children are unable to resist.
- Inasmuch as divine Love is Justice, God is just to His Christ who poured out His Blood for all sinners to be saved, and to atone for all sins: thus the original sin of unborn children is washed out in His Blood.

- Inasmuch as divine Love is Mercy, Christ is Divine Mercy made flesh to take upon Himself all human miseries and to communicate His plenitude of grace to all who believe in Him and receive His baptism. What Christ Resurrected operates in His believers through the Sacraments, He operates also in those who die before they are able to believe and to receive the Sacraments. At the moment of their natural death, Christ appears to them in His glorious human nature, as the vanquisher over death for all men through His Resurrection: spontaneously they adhere to Him through their natural desire for life, and Christ gives them eternal life. Their death paid the debt of their original sin and Christ's Mercy made them sons of the Resurrection (Lk 20:36) through His grace, elevating their natural desire.

Such is the Logic of divine Love, which is transcendent. It is out of reach to human reason, but the Holy Spirit, who alone knows it, reveals its conclusions through the gift of wisdom to those who become His instruments through a complete abnegation of their proper wisdom and a perfect submission to divine Wisdom.

There is an analogy with the Holy Eucharist: just as in this Sacrament the risen body of Christ is a food of divine life, so also when Christ Resurrected appears to dying children, He is to their desire a food of divine life, for He said: "I am the resurrection and the life" (Jn 11:25).

In the case of children who are killed in abortion, there is a previous action of Christ's Mercy for them: He unites them to His own martyrdom, as witnesses for the Gospel of Life. They are martyrs in Him and are consequently glorified in Him. In comparison with the Mass, they are united to Christ's Sacrifice at the moment of Consecration, whereas other children, victims of miscarriage, are united to Christ's glory at the moment of communion to His glorious Body; the former are intercessors for the latter.

Against Jansenism.

Among those propositions of Jansenius Augustinus condemned* as heretical, the fifth one is: "To say that Christ died and poured out His blood absolutely for all men is semi-pelagian". The censure mentions that this proposition "derogates from divine love".

Indeed the truth of Divine Love for all men is explicitly asserted in many sentences in Holy Scripture, because it is divine love which created them; therefore the gratuitous design of universal salvation which results from this love reveals that God created men only to call them to share eternal life. His Son became a man and suffered His Passion unto death on the Cross so that all of them would be saved and none be lost. He has expiated all the sins of all men in all times, and has superabundantly merited for them the heavenly beatitude. Nobody is excluded from His redeeming action, not even the smallest human beings such as the children killed before birth. When the Church condemns the heretical proposition, which reserves salvation only to the predestined, the Church opens the door of the kingdom of heaven to these children.

It is not necessary to look at the precise meaning of the Pauline texts, which evoke predestination, and in particular the beginning of the Epistle to the Ephesians. When St. Paul writes that we have been chosen before the creation of the world, that we have been predestined to be adoptive sons of God in Jesus Christ, he wants first to affirm the liberty and gratuitousness of the divine design of salvation, for every choice

is a free act. Then he means that this act is eternal in God, and determines the creation of the world and of men. It is a design of His love, the aim of which is the manifestation of the glory of His grace. This design was achieved through a redemption, which His beloved Son obtained: the remission of sins is fulfilled. Finally, this design tends to unite everything in Jesus Christ.

All these assertions are positively universal, and, so to speak, they exclude all exclusion. For an exclusion would be contrary to Divine Love who wants only the good for men; it would be opposed to the glory of grace which transforms men into adoptive sons of God; it would be unjust also to Christ who poured out His Blood for the salvation of all those who were entrusted to Him by His Father.

Predestination heresies exist because the meaning of the words “predestination” and “choice” were interpreted univocally, and not according to analogy, which is due to God’s attributes. As God is Love and Primary Cause, He determines in advance human persons, who are secondary causes, to eternal life, while respecting their freedom. On the other hand, whereas human choice is exclusive (for instance, the choice of a spouse in marriage excludes every other person), the divine choice is inclusive. Within the universal call to eternal life, each person is an object of choice by God, proper and unique, and of an irreplaceable vocation. Thus, the mystery of predestination which some, such as Calvinists and Jansenists make a scarecrow, is in fact the kindest of all the mysteries: “Eternally, I have loved you”. (Jer:31.3).

Like all others, the children killed before birth have been eternally loved, and predestined to adoptive filiation in Jesus Christ, and to eternal life.

Another condemned sentence, from Jansenius Augustinus says: “Some divine commandments are impossible to comply with, by just persons who want to do so, and strive according to their natural power in the present state: grace is missing in them in order for them to comply with these commandments” (Prop.1)

This error proves a complete misunderstanding of God: to impose impossible precepts would be a perverse cruelty, because it would be impossible not to commit sin. God orders only what is necessary to salvation, and is in proportion to the capacity of those who must obey: He has no other purpose than mankind’s salvation, and plans everything for its achievement. On the contrary, grace is never lacking: God always gives the necessary assistance for the fulfilment of His Will by men. The reason is that eternal life is an end which infinitely transcends human power. God cannot give up His creature to its limits, and to its weakness, which hinder it from tending towards and reaching its ultimate end: all the more as He created it for this end, which He alone can give.

Divine Love is continuously acting. He grants His grace, which is a created participation in His divine nature (2 P:1.4) increasingly, to all who accept it. Free consent to this divine gift is the only condition required from man, in order to be saved: it is an obedience of faith, and of hope, and of charity. This truth is the contradictory sentence of the fourth condemned proposition of Jansenius. It is concerned with adult persons, who can consent or resist, because they enjoy freewill.

The case of the children killed before birth is different: they have not yet the use of their freewill. They are moved naturally by God, who acts directly upon their natural will. This natural will is deprived of supernatural justice by original sin, but it tends

naturally to good under the divine motion. Thus their soul is capable of receiving the gift of grace without any resistance when God mercifully wants to grant it to them, because they are not inclined to actual sin. In this natural passivity, there is no contradiction to propositions 2 and 3 of Jansenius, which concern only the situation of freewill towards grace. These are not about the natural will of the children, which is necessarily moved by God to good.

The conclusion which logically results from the condemnation of Jansenism by the Magisterium of the Church, when it is compared with the case of children killed before birth, is that, as much from the gratuitous Love of God, who wants the salvation of all men, as from the children, who are immediately submitted to His salutary operation without resistance, nothing stands in the way of the Magisterium acknowledging them as actually saved by Christ's Blood.

* Note: Bull "Cum occasione" of innocent X, 31st May 1653, DZ. 2001.

Brief explanations of key theological themes in relation to the children.

Justice: gives everyone what is due to him. Unjustly deprived of earthly life through, which God gives to all His means of salvation, the children killed before birth are granted, at the very moment of their violent death, grace and charity in Christ, by Divine Justice which makes them just and worthy of beatific vision and resurrection.

Mercy: removes misery from those who are deprived of the necessary means of living. Christ, on the Cross takes upon Himself the whole misery of death and damnation of mankind to atone for all human sins, through His obedience; and His Mercy includes the children who are innocent, but have original sin: they are deprived by violent death of all means of salvation, which is their special misery. Christ's Mercy takes upon Himself this misery in uniting their innocent will with His Sacrifice through the gift of His grace.

Love: wants for another all goods as for oneself. God's Charity loves all men as Himself, and will give them a participation in His own life of knowledge and love in the beatific vision. Only those who do not accept Christ as the way to eternal life are excluded of their own accord from this sharing in God's beatitude. The children cannot resist the Divine Love in Christ, who communicates His grace to them in a baptism of Love at the moment of their death.

Law: orders people to their good. The ancient law was given to the Jews who, like all other people after original sin, are under the bondage of death and deprivation of grace. This law leads only to an earthly justice: it is external and does not transform a sinner into a child of God. The new

law is the Holy Spirit who leads a person from within through Christ's grace to eternal life. The new law changes the sinner into a child of God. It is a gratuitous gift, which gives an inner justice; through this justice, the child of God is proportioned to his Father in heaven, and receives the beatific vision as a reward of his love. The children, who are deprived of this justice, and of all means of receiving it, according to the Logic of Divine Love, are introduced into the reign of the new law, by Christ's Mercy justifying them in His own Sacrifice on the Cross, making their death a sacrifice in His own death, and opening to them the kingdom of heaven. Not having the use of their freewill, they obey God's law in natural love, and this natural love is transformed by the Holy Spirit into Charity, the new law.

The Word of God:

is a commandment which shows the way to please God through love, and invites all to follow it. This word is spoken to human freedom and requires obedience, which is true love. The children have this natural commandment written in their souls, and they obey it in their natural will. The Word Incarnate takes them up into Himself. They obey His Mercy which elevates them to share in His own Sacrifice at the moment of their death which is perpetrated against the Word of God; "Thou shall not kill", and so they become witnesses to the Word of God.

The Will of God:

is the divine design of salvation, fulfilled in Christ's Sacrifice. The natural will of the children is innocent, although deprived of grace, and conformed by Christ's Crucified Innocence to the Divine Innocence, at the moment of their death: their will is united to the Will of God by Christ's grace and Christ's obedience.

Blood: the blood which flows from Christ's pierced Heart includes the children in a baptism of blood, which makes them martyrs in Christ's love for His Father and for all mankind, at the moment of their death.

Baptism: this baptism of blood is first a Baptism of Love.

Objections to the claiming of children killed before birth as martyrs.

When St. Thomas Aquinas studies a question, first he meets objections, but he does not answer the objections immediately. Previously he gives the answer to the question; and often this answer cuts objections at the root because they are false, they are destroyed by truth. At the end, St. Thomas refutes objections, only if they comprise something, which is not already refuted by his answer to the question.

For instance in the case of Limbo; theologians have established this notion, not from Revelation, but from reasoning; which was based on the necessity of baptism, and on

the freedom of assent to faith, exclusively. Having no use of freewill, no possibility of being baptised, the children who die in the womb of their mother, cannot receive grace and go to heaven. Having not committed any actual sin, being deprived of grace only by original sin, they are not condemned to hell. Limbo is not heaven nor hell; only a negative concept, not a reality.

If we explain that children killed before birth are martyrs in Christ, because Christ exercises His own martyrdom in them, out of His Mercy and Justice, all objections are destroyed; because they are formulated as though Christ is not living anymore, as though His sacrifice is not eternalised by His Divine Act of Being and present to the children, as though His Mercy forgets these children and is not powerful enough to save them etc....

When a member of the clergy objected, preferring Limbo, which was taught to him in the seminary, I explained to him the role of Christ in the martyrdom of the children, and he could not give any answer.

Thus, most of the time, we must first explain the truth, which by itself excludes objections. Afterwards, sometimes it may be useful to add a refutation on a particular point. If we begin to take account of objections, we settle on the adversaries' ground and we are in a position of weakness, prisoners of their thought. On the contrary, we must draw them into our position through an explanation of the truth, which they cannot object to.

1. Children killed before birth are martyrs, because they are killed as living sons or daughters (filiation), and as such they are images of the Son; Divine Filiation is present in them (through their parents) as the principle of their natural filiation. Christ Crucified is a martyr in them, because He is the Son of God and Son of man, attacked in His Divine Filiation in them, by abortion. Christ's martyrdom is eternalised by His Divine Act of Being, and is present to every aborted child to exercise His witness to His Divine Filiation (Lk 22:70) in them, and He associates them to His witness through the gift of faith which justifies, acting in their intelligence and in their natural will, to order them by grace to God, as sons of God.
2. Children who die before birth (before baptism) are virgins, because they are innocent, having not committed any actual sin. The Holy Spirit, who is Divine Virginity is present as the Paraclete in their innocent natural will to order it to good. Through their innocent death, they are conformed to Christ's innocent death. The Child Jesus, whose Childhood is eternalised by His Divine Act of Being, and who died on the Cross for their salvation when they were pre-existent in Him, is also Risen and glorified with the Father in heaven*, seeing them and loving them as His images of innocent dying Childhood, as virgins. With His Father in their Divine Nuptiality, He sends their Divine Virginity to make of them in Him sons of God who cry out "Abba, Father" (Rom 8:15)

*Rom 6:10. "By dying, He is dead to sin once and for all, and now the life He lives is life with God"

Thus children killed before birth are martyrs under the influence of Divine Filiation, and naturally aborted children (miscarriage) are saved under the influence of Divine Virginity.

The Philosophy of Divine Love.

Preliminary paper.

Philosophy of Divine Love means Divine Wisdom as the principle of the free designs of Divine Love. God's Wisdom is transcendent, and only through Revelation can we know its statements (Rom 11:33). The beginning of the Epistle to the Ephesians shows that the divine purpose of calling man to communion with God is a pure object of faith, out of reach of human intellect (Faith and Reason n.7). The word "Philosophy" here has an analogous sense, not to be confused with human philosophy. Only theology is able to explain this divine philosophy, and theology relies completely upon faith and Revelation.

1. Human philosophy, and more precisely, metaphysics, is the science of being as being. Like all sciences, and more than any other, metaphysics has its foundation in the sensitive experience of material being, because we have no other experience of being. Without this contact with being, metaphysics would only be a game of concepts and words, absolutely empty and meaningless. Our objective experience of the existence of a spiritual soul in man relies upon the sensitive experience of the effects of intellectual operations, which is possible at the age of reason, not before. Even the being of an embryo is not a matter of experience. God being Spirit, creation is not a matter of experience. Divine Love, which is the principle of creation, is not a matter of experience. God, God's Love, creation, the spiritual soul at the moment of conception, all these realities are objects of faith. All that the Philosophy of Divine Love expresses about the invitation, addressed to man as soon as he comes into being, to converse with God, is an object of faith, revealed in both Testaments, confirmed by Tradition and by the Church.

To be recognised as a person, the embryo must have a spiritual soul which would be a matter of experience; being spiritual the soul is not a matter of experience; thus it is not a subject of metaphysics, which is founded upon experience, and which transcends empirical data through abstraction; but empirical data are absolutely necessary to be abstracted and to become metaphysical subjects. The Philosophy of Divine Love, transcending every human experience, and still more, every material experience, does not replace the lack of an experience which is necessary to prove the presence of a spiritual soul at the moment of conception.

The Philosophy of Divine Love proves that God does not leave man without a philosophical way of demonstrating the presence of a spiritual soul at the moment of conception. This is the way shown in the speech of Pope John Paul II to the Academy for Life in February 1998 (published in *Osservatore Romano*). If a man is able to produce intellectual acts at the age of reason, and if no substantial change has been made in him from the moment of conception, the spiritual soul which is the principle of intellectual acts is present in him from the moment of conception. The proof of no substantial change is the experience of the complete substantial program (DNA genetic code) and of all substantial elements in an initial state in the embryo from the moment of conception, up to the age of reason. There is a unity

of person throughout the years. In the eyes of God the time between conception and the age of reason is seen as one moment, when in our eyes we see a long passage of time, and God sees each person all at the same time.

The messages of Divine Innocence speak of the Philosophy of Divine Love. This is a supernatural experience, a fruit of a gift of the Holy Spirit, the gift of intelligence. This supernatural experience, rooted in the Divine Act of Being, does not replace the natural experience, rooted in the material act of being, known through the five senses. As well as in Christ, who has two natures, the divine nature does not replace the human nature: both are necessary. We must not confuse our supernatural experience with our natural one.

If human philosophies fall short, there are two reasons:

1. Most of them are false: Descartes, Kant, Hegel, Marse, Nietzsche, Whitehead, Wittgenstein, Russell etc.... because they have lost every contact with reality (idealism, subjectivism, agnosticism, etc). The philosophy of St. Thomas Aquinas founded on the act of being, and sensitive experience, which Pope John Paul II recommends in the Encyclical *Faith and Reason* n. 97 is able to demonstrate the presence of a spiritual soul from the moment of conception, on the natural level.
2. All of them are limited to this natural level, and are unable to show the transcendent end to which man is called by God's gratuitous Love. This end is only known through Revelation and faith. The source of this Revelation is the Philosophy of Divine Love, Divine Wisdom itself.

The Philosophy of Divine Love

Introduction:

Philosophy means the research of wisdom. We call wisdom a knowledge of the ultimate causes of things, with a purpose of conformity of life with the universal order which rules them to their end. In modern language philosophy is an abstract study concerning things, man, science and ethics. The most abstract parts of philosophy are metaphysics, which is the science of being as such, and logic, which rules the right order of concepts and words, i.e. the use of reason. They are complimentary, because logic teaches how to build the science of being out of the intelligible material supplied by the sensitive experience of reality, and abstracted from its individuality by the power of intelligence.

This philosophy is the highest activity of human reason. Because human reason is situated within a body, and because, being immaterial, it has no contact with the material world, it uses the way of the bodily senses for its information about things. Every real thing exercises an act of being, which gives reality to its nature and to its subject. Through the influence of this act of being, a thing is active on human senses, which are passive and empty, and receptive of information coming from things to them. Everything known by human reason comes to it through this way, even the most universal and abstract notions. Because human intelligence is made for being, it has a natural ability of understanding being, and whatever concerns being. When there is in a thing something which has not its principle in the thing, human reason naturally tries to find outside it the origin of this element; this natural sense of causality leads human

reason to seek beyond the visible world an invisible cause of its being, which it does not explain by itself. Hence, the fundamental question asked by Heidegger: “Why is there something, instead of nothing?” The answer is God, the First Cause of being, because God is Himself His Act of Being. In such a way, God is known indirectly, through things, as their ultimate Cause. His existence is proved as the Prime Mover, and even as the Prime Lover.

However, this knowledge of God, because it comes from very imperfect and limited things, remains infinitely inferior to God Himself. Through analogy, we are able to purify and to elevate these human notions about God, but a huge gap subsists between the human science of God and God’s science of Himself.

Divine Love fills this gap through a Revelation of this Divine Science, which is objective faith. It consists in a divine knowledge communicated through human concepts and words. Thus, faith is received by human reason. Faith informs human reason with a Truth, which infinitely transcends its power of understanding. However Divine Truth attracts reason to an instrumental use of analogous concepts, in order to inform it more and more deeply, more and more completely and give it a limited, but better understanding of its contents. The result is theology: a science, which is a participation of the Divine Science revealed in objective faith. Theology remains inside faith, as an analysis of its contents; it elevates philosophy at the level of faith, as an instrument, which penetrates faith; like a microscope with which a scientist penetrates into the contents of matter.

Though theology is so much higher than philosophy, it remains infinitely inferior to the Divine Science itself. There is also a character in theology which, as a subordinate science, makes it paradoxically inferior to philosophy because the latter is equal to its matter, and masters its study. That is the reason why, when a comparison is to be established between supreme human knowledge and divine knowledge, the use of the word “philosophy” is more appropriate than “theology”. It is possible to build an analogy between human philosophy and divine philosophy, because both of them are supreme in their order and equal to their matter.

Because Wisdom implies, not only knowledge, but also an order to good, Divine Wisdom, which through Love, orders everything to the Divine Good, may be called “Philosophy of Divine Love”, which infinitely transcends the philosophical knowledge of Divine Love, obtained through the research of human reason. Its Truth is Love defined. Its Logic is a Logic of Love, mysterious and inscrutable, hidden in Divine Innocence and revealed in Christ’s Divine Innocence.

Our knowledge of the Philosophy of Divine Love results from the gift of wisdom, a gratuitous effect of charity. It implies an absolute abnegation of independent thought, and an absolute obedience of intelligence to the obscure light of Divine Love, which is the summit of faith, and a participation in Divine Wisdom.

Three levels at which the knowledge of God is realised.

1. Divine Science of God by Himself: as Being, as Life, as Light, as Love, as Mercy, as Justice.

2. Supernatural Science of God: through Revelation in human concepts and words, God gives a gratuitous sharing in His own divine knowledge: the name of this knowledge is Faith. Because Faith is received by reason which is ordered to understanding, reason submits its natural knowledge of God and things (which is philosophy) to the divinely revealed Truth of faith, to understand its contents: the result is theology, which is a supernatural science of God. Supernatural in its matter: God as revealed. Natural in its process. In this case, philosophy is a mere instrument of faith for its analysis, and the theological result remains at the level of faith, like the statue is at the level of the art of the carver who uses a chisel to carve the marble, not at the material level of the chisel; because the chisel is only an instrument through which the action of the art of the carver passes using only the cutting property of the chisel to introduce his idea into the marble.
3. Natural science of God: through an induction climbing up from things as beings to their First Cause, which we call God, we reach an indirect and analogous knowledge of God, which is philosophical. This knowledge is inferior to the theological knowledge, and infinitely inferior to the divine knowledge of God.

Why a philosophy of Divine Love?

A. Historical survey:

In the present state of philosophy, a historical process is responsible for the general gap that has occurred between human thought and real being.

Man has faculties of knowledge, which are purely potential and empty, and are naturally ordered to be actualised and filled by knowledge of things. The act of being of material things is the principle of their knowledge in human senses: it gives to their forms (colour, sound, shapes) to impress human senses, and through them, to print their image in an inner sense, imagination. Under the pressure of its natural desire of understanding, intelligence, as an active spiritual light, illuminates this sensitive individual image, draws its intelligible contents from its material limits, to impress these contents on itself as a passive spiritual empty screen. So an intellectual universal image of the thing, abstracted from its sensitive image, actualises the potentiality of intelligence. Then, actualised intelligence forms from this information a proportioned intellectual object for its sight, which is the concept or idea of the thing, and expresses it at a lower level of imagination, voice and senses, in a universal word signifying the real thing itself. Thus from the beginning to the end of this process, the contents of human knowledge comes from the real thing actualising the sensitive potentiality, and through abstraction the intellectual potentiality.

Human activity in knowledge consists only in reception of information. Even the illuminating activity of intelligence in abstraction is subordinate to intellectual information of passive intelligence. Then, the treatment of this information by intelligence which it actualises is an assimilation to the simplicity of intelligence of the complex content of this information. This assimilation is a spontaneous analysis (analogous to the same process in assimilation of food by the body) of all the elements

composing the content, and finally, a synthesis of them in a concept reproducing their unity.

This is the notion of objective knowledge, where all information comes from real things and returns to it. The knowing subject is only receptive in this order of information. Before this information comes from outside, the subject is completely empty and knows nothing. Its subjectivity has its part in knowledge on the side of reception only: which is the reason why different persons may have a different knowledge of the same thing, through information coming from the thing and is the same for all.

This action of the thing upon human knowledge relies on the act of being exercised by the thing. Everything which is, is, through its act of being, intelligible in objective knowledge: the act of being is the universal source of knowledge at the sensitive level, and at the level of intellectual knowledge, and is the imaginative reality of the thing, as well as after abstraction, the intellectual reality of the intellectual image of the thing, because being is the perfection of knowledge as well as the perfection of things. Human intelligence is ordered to the knowledge of being, beyond the knowledge of the nature of any subject of the act of being which limits it to its own contents. The process of objective knowledge of being and of any reality was perfectly known in the thirteenth century. However, as it was predictable, when the notion of the act of being was lost in the beginning of the fourteenth century, the notion of objective knowledge of reality began to decay. Nominalist philosophies, noticing that realities are the property of individual things only, and that all concepts contained in intellectual knowledge are universal, concluded that they do not mean anything real: they are only words (*nomina*). Only the subject exists, and we attribute to it various names according to our partial perceptions of our senses but these names do not correspond to different perfections of the subject, and what they mean is not distinct from the subject itself.

This exclusive consideration of the subject in knowledge, and the rejection of all universal ideas as representative of reality, led to a subjective notion of the knowing subject which produces its ideas from itself only. The result is subjective philosophy, which is completely cut off from real being. Descartes in the seventeenth century, and Kant in the eighteenth century are responsible for this complete inversion of human knowledge. They replace truth by certainty. They keep a sensitive contact with material reality, but this sensitive knowledge is not certain: reason can throw a doubt on it. Reason projects its subjectivity by a priori categories, extension and duration on things. Being is only an idea: hence, the name of idealism given to this system. Concerning things, we know their appearance only, not what they are: idealism is agnostic. There is no other knowledge than self-consciousness. The subject is a prisoner of its subjectivity, running around like a fly in a bottle.

To escape this limit Hegel built a new system where everything springs from the spirit through a dialectic. The spirit expresses itself in thesis: immediately it denies the thesis in antithesis, and the result of their opposition is antithesis, something new: so the whole universe is the conclusion of a dialectic deduction which remains absolutely subjective. Marx applied this dialectic to matter, and to society: from dialectic materialism, the struggle between social classes between workers and owners started, and succeeded in Lenin's communist revolution. The system of another subjectivist, Nietzsche exalting the strength of the human will, was applied to the German people and provoked the Second World War. Both systems, accumulating terrible destruction

and ruin with immense slaughter everywhere, destroyed themselves, but few philosophers understood that this destruction was the result of subjectivism which continues to remain as the master of human intelligence's, all over the world separating them from reality, from objective truth, and from God: subjectivism leads to atheism.

During the nineteenth century, a Danish Parson, Kierkegaard demonstrated against Hegle that many things couldn't be dialectically deduced. He rediscovered real being as a cause of irrational responses, like fear, pessimism etc. But, remaining submitted to kantian agnosticism, he thought that real being was inconceivable. Only faith is able to give us knowledge of the Divine Being, beyond every human comprehension. His system is existentialism, the unique reaction against absolute idealism, up to now.

Modern existentialists have not Kierkegaard's lutheran faith, and most of them are atheists. Sartre considered being as absurd, and his pessimism is absolute: hell is the others. For Heidegger, being is unknowable. What we know is 'dasein' (we are there), which has no meaning. Nihilism is the present result of the existentialist system.

In our times, only thomists preserve objective knowledge of the real world. But most of them are more aristotelean than thomists, because only a minority within this minority recovered the true notion of the act of being professed by St. Thomas Aquinas: they are essentialists, and consider being only at the inferior level of essences, which are only potential to the act of being.

All attempts of conciliating thomism and subjectivism failed, even that of St. Edith Stein's. However in our times, Karol Wojtyla, future Pope John Paul II, professor of ethics at the Catholic Polish University of Lublin, built a new anthropology, where to external knowledge of the world and of oneself coming from sensitive and intellectual experience, is joined an inner experience of the person through subjective consciousness of its action. Both experiences are complimentary and give a synthetic knowledge of the person. This knowledge is objective, because it relies upon an objective experience of subjectivity which is a reality; the principle of this reality is the reflection in the subject of the objective experience of his own action, so he can say: "I am acting".

The whole process relies upon the act of being of the acting person. Unfortunately this anthropology is rejected by subjectivists: for them consciousness is an absolute, and excludes an inner intellectual objective experience of one self as a subject of activity. It is also not understood by thomists, who also do not accept inner experience of one self, of subjectivity, as objective because they admit only external objective experience of being. For them, subjectivity is not a reality. It is confused with subjectivism. Few persons know the Pope's anthropology, which is the human basis of most of his teachings, even though his anthropology is the key of the most important documents of Vatican II, "Dignitatem humanae" and "Gaudium et Spes", to which he contributed much.

Here we are today, and the solution of the philosophical problem as a whole is contained within the Philosophy of Divine Love: it includes the objective philosophy of act of being, united with the subjective philosophy of the person who acts through love.

B. The objective way:

St. Thomas Aquinas demonstrated God's existence, as a necessary cause of movement: everything which passes from immobility to a movement, and even from potentiality to existence, must be set in movement by an exterior mover which already exists and already is active. If this mover has not in itself the principle of its activity, it is potential to another superior mover, and so on. At the end, there is an ultimate mover, which is not moved by a superior mover, because it has in itself the source of its activity and of all successive subordinated movers.

That is a matter of common human sensitive experience. We may call that the principle of suspense: when we see a movement, there is immediately within us an enquiry about the cause of the movement. Because our intelligence is made to perceive reality; in a reality in movement which does not show the cause of its movement, there is a supplement of perfection which trespasses the limits of its nature; there is a gap of reality between the thing and its movement; and our intelligence spontaneously looks for the reality which fills this gap from outside. When you see the handle of a door in movement, spontaneously one looks for the person who sets it in movement. All detective novels are based on this principle of suspense: where there is a murder, there is also a murderer. Where there is an action, there is an agent. Where there is something which has an act of being, and which is not by itself being, but only a subject of being, there is somebody who gave it its being, and who is his own act of being; and we call Him God.

Thus St. Thomas showed that God is the Prime Mover. However, is everything and known in the expression; God is the Prime Mover? Maybe our enquiry will not stop there, and a question will remain: Why does God give being and movement to things?

We must return to our common experience of subordinated causes. When we move something, it is to give it a perfection coming from us; but what is in ourselves the origin of this action of movement? There is a natural impulse to the thing, either to attract the thing to us, or to attract us to the thing. We call the first attraction a desire, and the second one, a love. The desire is caused by a lack of perfection in the agent, love is caused by an excess of perfection, which leads the agent to communicate his own perfection.

God is the First Cause of every perfection: so there is no place for desire in Him, who has no imperfection. There is in Him only one cause of giving movement, and being, and every perfection: Love. God is the Prime Mover because He is the Prime Lover.

Another question will arise: how does God love things, which do not exist, and are nothing before they are created?

Once more we return to our experience: we desire and we love a thing only if we previously have a knowledge of this thing, and especially the knowledge of the proper good of this thing. God the Creator, before He created things, eternally conceived things as future subjects of a participation in His Perfection, which presupposes that He has a knowledge of His Perfection, of His goodness to be participated in. The knowledge of Goodness, we call Wisdom.

God, knowing through His Wisdom, the perfection of His Being, is so delighted by this sight, that He freely decides to share it with creatures, which He conceives and loves eternally, and creates in time. The connection between Divine Wisdom which conceives things and Divine Love which communicates to things a sharing in the

Divine Being, we call the Logic of Divine Love; this Logic is absolutely mysterious: its principles and its process are beyond our comprehension: we have only a limited understanding of this Logic from its effects, because God's freedom transcends everything. However, if we completely submit our judgement to the free divine decisions of God's Wisdom, we are led into the mysteries by a participation in its movement, which is created wisdom, and our mind is spontaneously inclined to think and judge according to the divine process of this Logic. So we are introduced to the ultimate principle of Divine Love's actions which is Mercy.

Mercy is this excess of Divine Love, which not only communicates His Being to creatures, but goes beyond in taking upon Himself their misery, which they draw from their origin: nothing. (Summa I. Q.21 Art.4) Mercy is the mystery of mysteries because there is an absolute opposition between being and non-being, between God who is His Act of Being and the nothing of creatures. Mercy overcomes this opposition, by an excess of Love. Divine Mercy is the source of bringing all creation into being out of nothing. The source of the re-creation of mankind, of sinners, into Divine Being assuming their misery upon Himself through Incarnation and Redemption, again is Divine Mercy.

Mercy implies a relationship with misery, which is external to God. If we look at Mercy in its absolute principle, we discover Divine Innocence which means the transcendence, the originality of the Divine Being, its excess of Perfection and Goodness, expressed through a negative word, the negation of every evil, every deprivation of perfection, because negation is universal and absolute.

Having reached the summit of our human research into Divine Love as the first Cause of every movement, of everything, it is possible to consider now its causality from this summit through deduction: every effect will be an effect of Divine Love.

It is especially relevant today to apply this principle in the unique case of creation: the creation of a spiritual soul in the conception of every human person. God's Love, as the Cause of a human being, with the co-operation of the parents, does not make something imperfect, lacking what is the proper perfection of human nature, i.e. to be spiritual. As the spiritual soul is at the same time the form of the body, it communicates to the body all the necessary dispositions to be the proportionate subject of a spiritual soul. These dispositions are the beginning of the organs of the body which are the instruments of the spiritual activities, intelligence and will. These activities define properly a human person as such, and the spiritual soul is the principle of these activities. It is present in the person long before these activities are physically possible, where they remain implicitly contained as potentialities, because the body is not completely informed by the spiritual soul; this spiritual soul is the source of a continued development of the organs from the state of the embryo to the state of reason, when at this point they become appropriate instruments of abstraction, universal thought and will. Only a spiritual soul is able to lead this development of the body, of which it is also the end.

Modern science has shown that from the first moment of conception, from the union of both male and female elements, the program of development of the organs, and the beginnings of these organs are present. Thus, at the same moment the perfection of the creating Cause, Divine Love, and the complete dispositions of the subject, shows that the spiritual soul is present as a formal cause of the body from the first moment of conception. The purpose of the efficient Cause, Divine Love, is the communication of

its image, as spiritual, at the same level as this image is in the procreating cause of the person, i.e. its parents; and finally to establish between itself and the created person a relationship of natural love, as well as a relationship of fatherhood and motherhood between the parents and the child.

The doubt of Aristotle in this matter comes from his theory of the form springing from the potentiality of the matter. In this way, it is not possible to reach in generation a form, which transcends the potentiality of the matter, i.e. a spiritual soul, with immaterial potentiality of intellectual and voluntary operations. St. Thomas Aquinas follows him, but the philosophical demonstration of a First Cause, a Prime Mover who is a Prime Lover dissipates the aristotolean doubt: the Prime Mover can produce a spiritual soul at the moment of conception, and the Prime Lover will produce it as the proper effect of His Love: the communication of His likeness.

This is the lower expression of Divine Love, but there is a higher expression of Divine Innocence, which is revealed in Holy Scripture, and achieved by Christ's Love, His Divine Love and human love; the first one is human being, image of Divine Being. The second one is a participation in divine knowledge and divine Love, whose object is Divine Being Himself, Divine Innocence, the origin and the end, Alpha and Omega.

Because human love is the image of Divine Love, from the different forms of human love, we can reach some idea of their Model: they are complimentary in their particular perfections. Gathered together these perfections express their perfect unique source, divine Love in its simplicity: spousal love, fatherly love, motherly love, brotherly and sisterly love. Furthermore, The Old and New Testaments reveal the genuine nature of Divine Love, and often use a comparison with these forms of human love. An analogy is necessary to deny the imperfections of human love, and to elevate their perfection to its highest degree. (Wis 13:5)

These forms have in common the communication of the proper good to another person; at the highest level is the communication of life. More deeply, at the level of the person as a principle of love, it is a gift of one's self to another, who is loved as oneself; and the perfection of this love is sacrifice: to give up one's own life for the sake of the beloved. (Jn 15:13)

God loves us as Himself in the communication, through grace, of His divine Life. God's Love transcends itself in sending us His Son to give up His own life for the salvation of all sinners: this is Mercy.

The deepest Mercy of Christ is the association to His own martyrdom, of the children killed before birth as martyrs. Being almost nothing, and being violently deprived of their only good, their life, as martyrs in Christ, they witness ultimately, to Divine Mercy in its absolute perfection, which is the transcendence of the Divine Being, Divine Innocence.

C. The subjective way:

The new subjective anthropology, elaborated by Pope John Paul II, provides a complimentary way, to reach the notion of divine Love on a philosophical ground. It is founded on the inner experience of the acting person. This fundamental act is will and will is love. The person has an immediate intellectual experience of its act of will: which is the source of its responsibility in action. It has not an experience of the will

itself and a fortiori, not an immediate experience of the soul, and of itself as the subject of the soul. The will, the soul, the person, are known through an induction into the immediate experience of the act of the will. This induction is spontaneous, and leads to its final expression: "I will" which joins the act of will to its principle, the person, as subjectively self-conscious: "I".

Every act of will has an object, which attracts it objectively. Our will has a spontaneous and necessary order to the good of our person: this good is as real as our person: in fact, we conceive it as our perfection as a person, and we necessarily will it in every personal action. The act of will is the result of both the natural order to the truth of good, which is subjective, and subjectively perceived, and of the objective attraction of some particular real good. We are free because the natural order to the truth of good is, as universal, much wider than any particular objective good. This particular good is perceived in an objective experience of knowledge, including an objective experience of ourselves as principle of our action: we express this objective experience through the word: "Me".

This objective experience of a real good as such, i.e. as desirable, and of ourselves as a limited good makes the person free to choose the particular objective good and to move itself to this good. The objective experience of the particular good and of itself is spontaneously reflected and integrated into the subjective consciousness of the person. The consequence is that free love is always the result of the objective knowledge of a real good, which is not contained in itself, and which is desired as a complement of the incomplete good of the person. The consciousness of our inability to obtain by ourselves this good, and of the necessity of desiring our perfect good leads our desire to become a prayer to somebody who will give us our good from his own good, who must be the principle of our perfect good, and who loves us: we call Him Divine Love, or the Prime Lover.

Thus the subjective anthropology is complementary to objective philosophy to climb up from desire to God's Love through prayer, which is the doorway to the gratuitous gift of beatitude. Prayer is the expression of our consciousness of dependence upon God's Love. Prayer is the key of every progress into the philosophy of Divine Love.

Can we say that Divine Love bridges the gap between faith and reason, and that the Philosophy of Divine Love shows us how?

Yes, when we reach, through a philosophical induction the knowledge of God's Being, not only as the Prime Mover, but also as the Prime Lover, we hold the highest step which is within reach of human reason; and also, which can be used to receive the Revelation of the same Divine Lover gratuitously communicating His own Life to the spiritual creature. In this sense, Divine Love is the link between faith and reason.

The Philosophy of Divine Love shows that to pass from the level of reason to the level of faith is not against reason, since according to reason, infinite Divine Love is able to elevate the spiritual creature to its own level, through faith.

The theology of Divine Love shows that this gratuitous elevation, which is known through faith only, is convenient to His Glory, because as such God is known and loved as He is. It is also convenient to the spiritual creature which, being an image of God, has the capacity of receiving through grace a sharing in divine knowledge and

Divine Love; and also because, being open to the universal its beatitude is beyond any limited spiritual good. So its natural desire of beatitude is conveniently fulfilled by a supernatural hope of the divine Good, which is out of its reach.

The highest convenience* is provided by Divine Love's infinity, which is to communicate itself as much as it is possible, i.e. infinitely.

* We cannot completely understand God but some proportion of God which we call convenience.

Discovering the act of being (Summa Th. 1a Q 50 a2)

All things which our senses perceive around us are beings. The first knowledge which we have of them is that they are. Only after this knowledge, we perceive what they are. This can be experienced when we see from far away something coming towards us. First, we see that it is a being. When it comes nearer, we see that it is a man; and finally we recognise this person. What makes him this person is his individuality as a subject, what makes him a man is his human nature, common to all other men. What makes him a being?

Speaking of himself as a being, he will say: "I am", like he would say "I run". The likeness of expression in both cases, a verb, leads to a comparison. Like a runner runs in exercising his activity of running through his legs, a being is, in exercising his activity of being through his nature. This activity of being, which is the principle of every other activity, is called actuality. It consists in an act of being, which makes actual every subject of a nature. A thing, which exercises its act of being, is also called real, and reality is the abstract name of the act of being. The act of being transcends the nature of a real thing; the nature is potential towards the act of being, which is exercised by the subject through it, like through an instrument.

The perfection of a thing, which constitutes this thing, is called its form. This form is the more perfect part of the nature. It brings the act of being to the subject; it receives the act of being, which is not comprised in it, and is its actuality, transcending it and perfecting it. A common error consists in assimilating the act of being to a superior form, which would be received by the subject. The act of being is not a form, but the actuality of the form; it is received by the subject through the form, and it is an act, which is exercised by the subject through the form. We call a being something, which exercises the act of being through an instrument, which is its nature. The difference between actuality and activity is that the actuality is received by the subject, whereas the activity is produced by the subject: both of them are exercised by the subject. A thing is an object of knowledge and desire inasmuch as it exercises its act of being. Thus a being is, as such, true and good.

Inner credibility of private revelations.

Christ proved His divine Revelation by miracles and fulfilment of prophecies: this is an external, objective, and perfect proof of credibility. Private revelations can be proved by miracles, by visible extraordinary divine gifts of those who transmit these revelations.

However there are inner criteria of credibility within private revelations:

1. Not only are their contents in complete accordance with public Revelation, and with the teaching of the Church. Not only can what they show as new truth be found, as implicitly revealed, in public Revelation, but this new truth is manifested in a special splendour (Veritatis Splendor), in a light which cannot be attributed to human invention. This splendour consists in a glorification of the divine attributes, of the work of Christ, of the Church. That is the reason why private revelations are often granted to children, to simple or ignorant persons, not to scholars and masters, just as the Revelation of the true God as "I Am" was given to a poor and small people of nomads, and not to the powerful peoples of ancient times who had reached a very high level of civilisation and of human thought.
2. When private revelations give missions to achieve, their divine origin is proved by the heavenly, not earthly, means, which these missions require for their fulfilment. These means are: reliance upon grace and prayer, and a participation in Christ's Cross, which are alone in proportion with the end to be reached, which is beyond all human power and action. That is the reason why these missions are often given to persons who are deprived of any possibility of a human fulfilment.

APPENDIX III:

THEOLOGICAL PRESENTATION CARRIED OUT BY FATHER FRANCIS FROST OF THE DOCTRINE CONTAINED IN THE MESSAGE OF DIVINE INNOCENCE, 1993.

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Introduction - Preliminary remarks.

Central to the messages given to Patricia de Menezes is the spirituality of Divine Innocence which might be summarised as follows: By our sins and the sins of others Divine Innocence has been crucified in ourselves and others. We are to recover the Divine Innocence of our baptism and progress in holiness by union with the Passion of Jesus and the Compassion of Mary (this expression is not used in the messages but its content is everywhere present), using all the means offered to us by the Church: her teaching, based on the gospel, prayer, (penance with the Sacrament of Reconciliation), and above all the Sacrament of the Eucharist.

All of this is classical doctrinal and spiritual teaching. One notes, however, in the messages that it is given an intensity, an immediacy and a simplicity which make it accessible even to the least educated. In this respect, it shows a certain kinship with the "Little Way" of Theresa of Lisieux. A couple of examples will suffice:

Jesus. "Give Me every time you have condemned others and others have condemned you unjustly - and stand here with Me, silent and uncomplaining, I will give you all the times you have borne, quietly and patiently, condemnation and injustice. I will give you strength and help where you still bear injustice and condemnation silently, now and in the future." (The Way of Reparation, page.13, First Station of the Cross).

Jesus. "Give Me your innocence crucified - all the wounds and hurts of the past and present. Give Me your loneliness and your pain. Give Me your lost purity. Give Me your broken hopes and shattered dreams. Give Me your crosses and I will gladly take the burden of them Myself.... I will give you back your innocence and heal the wounds of your past and present - place in your heart love, light, beauty and innocence reborn - resurrected in My Resurrection." (ibid, Second Station of the Cross).

Furthermore, the messages ask for the founding of a spiritual Family in the Church under the patronage of the Holy Family. The members of this family, which is to include priests, consecrated persons of both sexes and married or single people, are to be so close to the Holy family that they are to consider themselves, as it were, as "blood members" of, that family, through the Blood of Jesus, shed for them on the Cross. In this privileged association with one another, they can, through the living out of motherhood and fatherhood, in the Church and society, as Jesus and His Mother wish it to be lived, overcome, both for others and for themselves, all that degrading of family life which makes growth in Divine Innocence impossible.

These recommendations converge with many new forms of spiritual renewal which have sprung up in the life of the Church and which, according to the opinion of no less a person than the President of the Congregation for the Doctrine of the Faith, Cardinal Ratzinger, truly embody the teaching of the Second Vatican Council, as a force for Church renewal. At the same time, they have behind them a long line of founders of religious congregations and spiritual writers, who have underlined the importance, for the spiritual life, of the infancy through which Jesus passed and of the Holy Family as a whole, and whose teaching culminates, at the end of the 19th century, in the two greatest spiritual figures of that period: Therese of Lisieux and Charles de Foucauld.

Amongst the victims, in whom Divine Innocence is crucified over and over again, a special place is given, in the messages, to aborted children. The messages ask that the Magisterium of the Catholic Church recognise these little ones as martyrs in the true sense and that the Church lay claim to the spiritual riches of their martyrdom for the benefit of all the faithful, and even of those outside her visible boundaries. Special consideration must be given to those, parents and others, guilty of the sin of abortion. A special relationship is to be established between the parents, in particular, and the aborted children, such as will bring about the triumph of Divine Innocence in their lives. "Father of all consolation, from whom nothing is hidden, you know the sorrow and faith of any repentant parents here who mourn the death of their children. May they find comfort in knowing that these children are entrusted to Your loving care. Give to these parents, and all who have condoned abortion, the grace to amend their lives in accordance with the teachings of the Holy Catholic Church." (Way of Reparation, page. 37).

However the Church cannot take such steps, under the guidance of the Magisterium, without prior theological investigation. Jesus explicitly asks for such investigation in many of the messages. He does this in particular *a propos* of interpreting rightly certain key passages of Scripture. For instance, of two passages of Deuteronomy, Chapter 21, Patricia says; "These two passages were pointed out to me (1 to 9 and 15 to 17), and I was asked to bring them to the attention of the Church. Our Lord said He had come to fulfil the Law, every dot and stroke." (31st March 1995). The reason for Jesus acting in this way is clear: the problem, posed by claiming that the aborted children are martyrs, in the full sense which the Church has given to that word, is the relationship between their eternal destiny and the sacrament of Baptism, which the Church has always taught to be of necessity for salvation. This does not necessarily mean the exclusion of unbaptised children from salvation. The Catechism of the Catholic Church puts it this way " ... the great mercy of God who wills that all men might be saved (1 Timothy 2,4) and the tenderness of Jesus towards children which leads Him to say: "Let the children come to Me, do not prevent them ..." (Mark 10,14), allow us to hope that there is a way of salvation for children who have died without Baptism." (No. 1261). But the positive claim that aborted children are true martyrs

requires a theological clarification which this leaving of unbaptised children to the mercy of God simply does not contain.

With this issue, explicitly raised by Jesus in the messages, most of this presentation will be concerned. It will be necessary to scrutinise, with this issue in mind, the key doctrines of Redemption by Christ, Mary's role in our Redemption, and the sacramental power of the Church. Such investigation will uncover the doctrinal foundations of Divine Innocence spirituality as a whole, without there being any need to analyse all the aspects of this wider context. There is need, however, to come back to the project to found a spiritual family, modelled on the example of the Holy Family and contained within it. Integral to this spiritual thrust are concepts of motherhood and fatherhood, which need to be seen in their relationship to the central truths about our Redemption.

What follows, therefore, will deal successively with the following points:

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I. The Precious Blood of Jesus

The cause of our Redemption is the bloody Sacrifice of Jesus on the Cross, in which the realism of the sacrificial offering of Himself to His Father is such that there is a real separation of His Blood from His Body.

It is in this sense that we are saved by the Blood of Jesus, prior to our being washed by water in Baptism. We are washed in the Blood of Jesus; "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." (Apoc.7,14). Hence Jesus refers to His future violent separation of His Blood from His Body on the Cross as His Baptism; "But I have a baptism to be baptised with and how I am straitened until it be accomplished." (Lk. 12.50).

In other words washing in water is inseparable from being washed in the very Blood of Jesus. This is why water flows from the side of Jesus on the Cross, but only after the flow of blood: "But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." (Jn. 19,34). The water is the spiritual fruitfulness of the blood and thus it is linked to the coming, from the very heart of Jesus pierced on the Cross, of the Holy Spirit, the Spirit of love. "In the last day, that great day of the feast, Jesus stood and cried, saying, 'If any man thirst, let him come unto me, and

drink. He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water.' But this spoke He of the Spirit which they that believe in him should receive, for the Holy Ghost was not yet given, because Jesus was not yet glorified!" (Jn.7,37-39).

This glorification is the lifting up of Jesus on the Cross. It is then that the Holy Spirit flows out of His Body, in the pouring out of the Blood from that Body. It is then that the Spirit of love is poured out on us giving the spiritual fruitfulness to us of the sacrificial separation of His Body and Blood, sacramentally given to us every day in the separate consecration of the bread and wine at Mass. The first letter of St. John sums it up this way: "This is He (Jesus) that came by water and blood, even Jesus Christ, not by water only but by water and blood, and it is the Spirit that beareth witness, because the Spirit is truth. For there are three witnesses that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness on earth, the Spirit, and the water and the blood; and these three agree in one." (1 Jn.5,6-8). Yet, in this same Holy Spirit, it is the blood which is first and foremost fruitful for our purification, the water being the showing forth of that purification in washing: "How much more shall the blood of Christ who through the eternal Spirit, offered Himself without spot to God, purge your conscience from dead works to serve the living God." (Hebrews 9,14).

Many aspects of the messages illustrate, either visually or in words these fundamental Scriptural truths. Patricia often sees the aborted children, both in the care of Mary and the Angels and intimately associated with the Sacrifice of the Mass. Jesus affirms over and over again that His bloody Sacrifice is enough for the salvation of these children: "Is My Blood not sufficient to save them. My poor innocent slain lambs?" (Message dated 26th September 1989). "I have Blessed them, you cannot change it! I command you to bless those I have Blessed" (Message dated 19th October 1988). Jesus also refers Patricia to Deuteronomy, Chapter 21, 1-9, in which the procedure for purification from unidentified murder is described.* He means the unidentified victim to be a figure of aborted children. The heifer, offered in sacrifice, then becomes a figure of Himself, and the river, in which the elders must wash their hands over the slaughtered heifer, symbolises the river of blood and water which flows from the side of Jesus on the Cross. In the course of the explanation Patricia sees: "Our Lord hanging on the Cross, a fountain of blood and water flowing from His side." (Ibid). One could also see the obligation of the elders to wash their hands as pointing to the need for purification in priests who have such intimate contact with the Body and Blood of Jesus. Hence the lavabo rite which the Church has placed at the end of the Offertory of the Mass.

* It is for this reason that He shows her rivers pouring out of His side during Mass.

II. The Hidden and Mystical Wounds of Mary

The Tradition of the Church has always seen the moment at which Jesus speaks to His Mother standing at the foot of the Cross, as the moment when He includes in Her Divine Motherhood, all His brethren, the whole human race. It is, by that very fact, the moment of fulfilment of Simeon's prophecy to Mary: "Yea a sword shall pierce thy own soul ... " (Luke 2, 35). Jesus, in substituting, as it were, in the person of St. John, all our persons, for His own Divine Person, was asking of Mary a total act of self-

sacrifice, in her sacrificial surrender of His Own Person to the point of separation from Her in death for our salvation. John Paul II calls this act of Mary's the most profound *kenosis* (self-emptying) of faith in the history of the whole world. (Both in *Redemptoris Mater* and *Mulierem Dignitatis*)

There is, then, a mystical piercing of the whole being of Mary which results from, and is a share-in, the violent separation of the Body and Blood of Jesus for our sins. In the case of Jesus Himself, His physical Heart was pierced with a sword, but not His soul, because St. John especially testifies that, at this point. His soul had left His Body. Mary really receives wounds, albeit hidden and mystical, as a share in, and intimate union with, the wounds, both physically visible and deeply mystical, of Jesus. Patricia tells us: "... while saying the Rosary, at the Mystery of the Crucifixion, I saw Our Lord in agony on the Cross. Our Lady stood beneath the Cross in terrible anguish. She appealed to the Father in these words: 'Give me His pain: Give me His pain:' It was then that Our Lady received the Hidden and Mystical Wounds and shared, in a deep mystical and physical way, in Our Lord's Crucifixion. Our Lord and Our Lady seemed completely in union with each other in carrying out the Father's Will." (Message dated 15th August 1987).

Jesus wishes us to give honour to the Hidden and Mystical Wounds of Mary in order to deepen our spiritual understanding of the intimate part played by His Mother in our Redemption: "Honour these Hidden Wounds, hidden in humility. What has she not suffered for you and for My sake? Come, come deeper into My Heart and My Wounds through the intercession of the Immaculate Heart of your Mother and her Wounds." (Message dated 8th May 1985). "I wish these Hidden Wounds of My Mother to bring to the notice of men the intimate part their Heavenly Mother has played in their salvation." (ibid).

This honour is to take public form in the Church. There is to be a statue of Mary of the Hidden and Mystical Wounds. Addressing herself to the Pope, Mary says: "Most Holy Father, I come to you in this Statue with a desire dear to the Heart of Jesus I wish through the Statue of the Mother of the Hidden and Mystical Wounds, to gather in my poor little ones." (Message dated 1st February 1989.) There is to be a feast of 'The Hidden and Mystical Wounds' of Mary. The day, on which Mary has, on occasion, shown to Patricia something of the depth of meaning in this way of honouring her, is the Feast of the Assumption. Thus, as the Statue of her Mystical Wounds is brought into a Church in Galway, on the Feast of the Assumption, 1987, Mary says; "If only this Image were in every Church, so that through it I could gather my poor wounded children into the saving Wounds of the Glorious Son of God: I share with you all your hidden wounds and sufferings just as intimately as I shared at the time of my Divine Son's Passion all His Wounds and Sufferings." And a little later on: "I come to you today to this Church on the Feast of my Assumption into Heaven, to draw you out of my Son's Crucifixion in your souls and lives, to His Glorious Resurrection." Consequently the day chosen for the feast of the Hidden and Mystical Wounds of Mary is August 17th" and this date was made known on the Feast of the Assumption 1989 (see message on that date).

Important doctrinal considerations underlie this intimate association between the wounded Heart of Mary and her glorious Assumption. In the liturgical readings for this feast, no emphasis is put on the death of Mary. As Orthodox Christians rightly assert, the death of Mary was a Dormition, that is a passage in love from this world of time to eternal glory in union with Jesus, and with a glorified body like His. Does this

mean that, in spite of her close association with the Mystery of the Redemption, Mary, unlike Jesus, escaped violent death? The desire of Jesus to have public honour given to the hidden wounds of Mary points in exactly the opposite direction. It is proper to the eminent dignity of womanhood, that a woman dies more profoundly in the death of the fruit of her being, than in her own physical death. Mary died then a violent death when Jesus, Her Son, died violently. It was a supernatural death in which she went through the perfect last agony of her motherhood and received Hidden Stigmata. Patricia's comment on what was revealed to her on the Feast of the Assumption in the Church in Galway is: "This mystical sharing was the only way Our Lady could bear to watch the Passion and Death of Our Lord, and although this caused her unimaginable spiritual and physical suffering, she pleaded with God the Father to give her this grace." (Message dated 15th August 1987). In other words, through God's grace and in conformity with His Will, she bore to the uttermost limits the crucifixion of her motherhood, in both its spiritual and physical implications.

Because her motherhood united her so closely to Her Son in His visible human form on earth she cannot but be closely united to Him also in His Eucharistic Presence. On the feast of St. Margaret Mary, 16th October 1992, Patricia, in a vision, saw this closeness of Mary to the Eucharistic Presence of Jesus as a beating of Her Heart in perfect rhythm with the Heart of Jesus. At the same time, she desires ardently that all of us should, through adoration and love of Jesus' Eucharistic Presence, come to the same synchronisation of our heart-beat with His. As a means to this end, in the context of the same vision, Jesus asks for the institution of a feast of the Eucharistic Hearts of Jesus and Mary: "Ask the Church to proclaim a feast of the Eucharistic Hearts!" (In block capitals on the same sheet. Feast of St. Margaret Mary, 1992). The date suggested is some time in September; perhaps, because, in the middle of this month, there are two feasts which underline the synchronisation of the sufferings of Jesus and Mary: the Exaltation of the Holy Cross on the 14th and the Seven Dolours of Mary on the following day.

It is true that the adjective "Eucharistic" cannot be used in a univocal sense of both Jesus and Mary. The Heart of Jesus is really and truly present in the Eucharist: Mary's is not. The explanation of Jesus on this subject is as follows: "Does a body have within it two hearts? Those who fear the term: "Eucharistic Hearts of Jesus and Mary" do not use logic. How can My Mother's Heart beat in My Breast and Mine in Hers? My Mother's Heart beats in union and in unison with My Heart and Its Desires. My Mother's Eucharistic Heart endeavours to draw all souls to love My Real Presence in the Blessed Sacrament. We are One in love and desire for men to come to the source of their salvation, I AM" (April 22nd, 1985).

The logic of Jesus, then, is this: just as underlining Mary's close association with Her Son's existence on earth does not lead to any confusion of roles, so the use of the adjective "Eucharistic", to underline Her close association with the sacramental existence of Jesus in the Eucharist, will not lead to confusion either. The conclusion: I AM: is also a salutary reminder that we have to reach beyond the limits of our limited human language to enter, by love and prayer, into the mysteries of the Hearts of Jesus and Mary. Nevertheless, whenever new doctrinal developments are at stake in the content of the messages, Jesus insists on the need for pronouncement by the Magisterium. In the last resort, therefore, it is for the Magisterium to pronounce whether this analogical, rather than univocal, use of the adjective, Eucharistic, as applied to Mary, is not only possible but pastorally helpful. *

One might further ask: Why give such emphasis to the role of Mary in our Redemption: This question brings us back to the central issue requiring theological elucidation according to the express wish of Jesus: the relationship between the eternal destiny of aborted children and the infinite merits of the Redemptive acts of Christ. In the next section this relationship will be looked at directly. But this analysis will not be enough. We need to understand how the eternal destiny of, aborted children relates to the Church. This understanding cannot be reached without taking into account the role of Mary. In this light, one of the messages about Her Hidden and Mystical Wounds takes on particular significance: "I wish the world to realise the debt they owe to My Most Tender Mother - the suffering she bore for mankind in perfect union with Her God and Son. I wish these Wounds to be honoured in union with My Own Wounds to save souls, especially the most abandoned sinners and weakest souls." (Message dated 15th April 1985). It is because the Hidden and Mystical Wounds of Mary have the power to succour the weakest and most abandoned, amongst whom must be reckoned aborted children, that all that has been said in this second section is direct preparation for what will be said in the seventh section about the share of the Church in their salvation. What is at stake is the Divine Motherhood of Mary, without which her unique relationship to the Church is impossible to understand. Mary pleads through the Passion and Death of Jesus and through her wounded motherhood.

*May Mary forgive me if there is any discourtesy towards Her in this!

(Referring to this prayer, in February 1993 Our Lady said to Patricia: Our Lady: "It would be more discourteous not to seek the truth! The truth sets you free from any misinterpretation!")

III. The Baptism of Aborted Children in the Blood of Jesus

Because the flowing blood of Jesus is the ultimate source of the fruitfulness which comes from baptism, aborted children are baptised directly by the Blood of Jesus. They are literally washed in it, "And one of the elders answered, saying unto me, 'Who are these, who are arrayed in white robes, and whence came they?' And I said unto him, 'Sir, thou knowest?' And he said to me, 'these are they who came out of the great tribulation and have washed their robes, and made them white in the blood of the Lamb' ". (Apoc. 7,13-14). In the messages, Jesus clearly identifies the great tribulation as applicable to the evil of abortion, practised on a massive scale, by indicating another passage of the Apocalypse (6, 9-11), in which there is also a vision of martyrs who have preceded us, who are on earth, into glory. "And when he had opened the fifth seal, I saw under the altar the souls of them, that were slain for the word of God and for the testimony which they held: and they cried with a loud voice, saying, 'How long, O Lord, holy and true, does thou not judge and avenge our blood on them that dwell on the earth?' And white robes were given unto every one of them: and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." (Message dated early 1992).

[On 24th June 1999 Our Lord referred to this Scriptural passage in answer to a Polish Bishop who said: "You are asking the Church to canonise children not yet killed but who would be in the future"]

Jesus emphasises, in particular, verse 9, that as a washing in the Blood of Jesus, the death of aborted children is true martyrdom, because it has taken place as a witness to the truth of the Word of God about the sanctity of human life. The Word of God includes the Fifth Commandment: "Thou shalt not kill" and also the Fourth: "Honour thy father and thy mother," because in committing abortion, the parents are dishonouring a parental dignity which comes from the Fatherhood of God. It is this witness to the truth which makes the shedding of the blood of the aborted children an intimate sharing in the shedding of the very Blood of Jesus and in its Redemptive power. Thus in the messages Jesus says "When will My Church on earth realise that they died in the Blood of My Crucifixion? Their bloody martyrdom to the forces of evil at the hands of their own parents and society – is this not enough to give them the grace of baptism by their innocent blood? Is My Blood not sufficient to save them, My poor innocent slain lambs?" (26th September 1989).

The chief doctrinal source to which Jesus points in the teachings and life of His Church, in order to substantiate the truth of this claim, is the feast of the Holy Innocents. Jesus says "It is within the Church's power to proclaim this doctrine and number these little innocent ones (the aborted) among the Holy Innocent Martyrs - it is My desire that this is done:" (An undated feast of the Holy Innocents). This indication converges with the change in the status of the feast of the Holy Innocents, in the wake of the liturgical reform initiated by the Second Vatican Council, in order to offer it unambiguously to the Universal Church as a feast of martyrs. (The celebrant of the Mass must no longer wear purple vestments but red).

In keeping with this change in status and with its doctrinal implications, the liturgical texts make liberal use of those passages in the Apocalypse which associate the saved with the Blood of the Lamb. Besides the text of 7,13-14, quoted above, there are allusions to this relationship with the purifying blood of the Lamb in the Introit: "These innocent children were slain for Christ. They follow the spotless Lamb and proclaim for everetc" ; in the Alleluia verse; " ... the white robed army of martyrs praise you"; in the Communion antiphon: "they follow the Lamb wherever He goes." The most important doctrinal truth relevant to aborted children is however contained in the three Proper Prayers: the Opening Prayer, the Prayer over the gifts and the Prayer after Communion. They all make it absolutely clear that the martyrdom which unites the Holy Innocents to the Lamb was a pure gift which required no conscious act of intelligence (knowledge) or will (love) on their part.

The Prayer after Communion is the most explicit: "Lord, by a wordless profession of faith in Your Son ...", that is, by the actual act of undergoing death (Opening Prayer). The Prayer over the gifts makes an application of this grace of martyrdom, of baptism of blood, as pure gift, to the pure gift of God's grace in our own baptism: "Lord, You give us Your life even before we understand ..." (that is if we have been baptised as little children, as we should be, if we have been brought up by Catholic parents). This observation of the Opening Prayer is relevant to the doctrinal issue at stake, if only because, all our own merits being totally dependent on God, we have no leg to stand on to try and set limits to the mercy and goodness of God towards other members of the human family, whether they benefit from a Church celebration of water baptism or not. Jesus is constantly coming back to this in the messages: "Is My blood not sufficient ---?" (see above). In any case nothing more is needed than the central doctrinal truth asserted by these Prayers that martyrdom is a pure gift, to understand how aborted children can be true martyrs, without having to make any conscious acts of knowing, or even loving.

The objection might be raised that to link the doctrinal assertion about the eternal destiny of such a vast number of human beings, never born into this world, to one feast in the liturgical year is to over-estimate the doctrinal implications of this feast. But such an objection would not do justice to the true nature of the Church's Magisterium. According to the principle *lex orandi, lex credendi*, a doctrinal truth, so knitted into the prayer life of the Church, as to be proposed to all the faithful, in a feast prescribed for celebration by the Universal Church during one of the major seasons of the liturgical year, the Octave of Christmas, cannot but be a necessary component of that totality of Catholic truth which, because it is always and everywhere being taught, belongs to the Church's Ordinary Magisterium.

Another example, not without relevance to the content of the messages (see the preceding section) might help to clarify this point. The chief justification, in the area of doctrinal proof, for the papal definition in 1950 of the dogma of the bodily Assumption of Mary into heaven was the existence of a feast of the Assumption, common to both East and West, because going back several centuries behind the separation, and, therefore, witnessing to a doctrinal continuity not only with the Fathers of the Church but with the discreet, though not inconsistent, evidence of the Scriptures (Apocalypse, Chapter 12).

Furthermore the messages relate the destiny of aborted children, not only to the feast of the Holy Innocents and the scriptural evidence on which it is based, but also to the scriptural figure of St. John the Baptist. "I (Patricia) was told to ask the Priests by what means St. John the Baptist was baptised as the answer was in some way bound up with this issue. I don't know how." (3rd December 1988). The Priests can only answer what the Church teaches us through asking us to celebrate a feast of the beheading of John the Baptist: that John the Baptist was, like aborted children, washed by martyrdom in the blood of Jesus. The moral truth for which he died was integral to that Gospel truth which, in the final analysis, is the very Person of Jesus Himself. Hence Jesus, in the messages, links the aborted children to John the Baptist, by associating them with His own words about John the Baptist in the Gospel: "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he." Matt 11:11 (Message given 25th July 1992 at Nazareth House.)

What Jesus means is that the aborted children, because they have not been allowed to be born into this world, seem so little and insignificant, and yet it is the very greatness of John the Baptist which throws into relief their importance, not only in relation to their own eternal destiny, but also to ours. And so Jesus adds in the same message: "These little Martyrs, martyred in the womb, have witnessed with their blood to the truth and the great Commandment: 'Thou shall not kill'." (ibid) "Their death and martyrdom, when claimed by the Church as true martyrdom, will be a mighty force against the evil of abortion" (ibid).

Implicit, if not explicit, in the choice by Jesus of the example of John the Baptist, is another striking convergence with the way the Church's Magisterium has recently spoken about martyrdom. It could be expressed this way. Although Maximilian Kolbe did not die as a result of professing belief in Christ, John Paul II, in canonising him, classified his feast among the feasts of martyrs and not of confessors. He did this because Maximilian Kolbe died a martyr to the image of Jesus defaced in His little ones, in accordance with the Gospel statement: "Inasmuch as you have done it unto one

of the least of these My brethren, you have done it to Me" (Matt 25:40). For the same reason, John Paul II, when he visited Canterbury Cathedral, accepted to kneel, in the apse, in front of photographs of martyrs to the dignity of the human person, that is, once again, martyrs to the image of Jesus defaced in His little ones: Oscar Romeiro, Bishop Luwum of the Anglican Church in Uganda etc. Similarly, therefore, aborted children are not only, in themselves, little ones, in whom the image of Jesus is defaced, but also their martyrdom witnesses to the immense multitude of the suffering members of our human race in whom Divine Innocence is crucified. Were Archbishop Romeiro to be canonised, such an event could not but be another pointer to the appropriateness of the Magisterium recognising such immense riches at the Church's disposal in her struggle to uphold and promote human rights and the dignity of human personhood, from conception to the grave, on which they are founded.

Jesus Himself associates the aborted children with the verse of Matthew, Chapter 25, just quoted: "How much longer will their Crucified Innocence be ignored and go unrecognised? Will the Father's Justice not fall? Will their case go unheard by the Supreme Judge? What you do to the least of these little ones you do to ME!" (Message given at Nazareth House, July 1992). There is in fact a literal likeness between aborted children and Jesus. No one could have brought Jesus into the world with a purer and greater love than Mary's. But no sooner was Jesus in the world, but He was rejected by the world. The details of this rejection, described in the account of the birth of Jesus, in the Gospel of St. Luke (2:1-7), are summed up in a general theological statement applying to the whole historical life of Jesus in the gospel of St. John: "He came unto His own, and His own received Him not." (John 1:11). In this sense the least in the kingdom of God who is greater than St. John the Baptist, whilst explained by Jesus as a designation of aborted children, as being in the singular and not in the plural - *mikroteres* in the Greek - is none other than the very Person of Jesus Himself in the mystery of His rejection and humiliation.

Here, it would seem, we have the true meaning or application of a passage of Deuteronomy 21:15-17, shown without explanation to Patricia, with the injunction that priests and theologians should ponder on it. The passage is as follows: "If a man has two wives, one loved and the other unloved, and the loved one and the unloved one both bear him children, and the first-born is of the unloved wife, when the man comes to bequeath his goods to his sons, he may not treat the son of the wife whom he loves as the first-born, at the expense of the son of the wife whom he does not love, the true first-born. As his first-born he must acknowledge the son of the wife whom he does not love, giving him a double share of his estate; this son being the first fruit of his vigour, the right of the first-born is his." (Message dated 19th October 1988) In the account of Jesus' birth, Luke designates Him as Mary's first-born (2,7). Jesus is Mary's first-born, as the uncreated Son of the Father, engendered from all eternity and, therefore, as preceding every creature in whose name Mary has said "Yes" to the mystery of the Incarnation. He is also Mary's first-born, as the first-born, by His Death and Resurrection of all those whom He saves from spiritual death (Col. 1: 18). As the forerunner of our own victory over sin and death. He gives us all to Mary to be her children, so that, by her Motherly care and powerful intercession, she can enable us to win that victory. Why, then, are aborted children not officially recognised by the Church's Magisterium as a precious part of the heritage, of Jesus' Death and Resurrection, bequeathed to Mary as her children? This is the question which Jesus is putting to the Magisterium, in parable form, by quoting these verses from Deuteronomy. It is as if, by its silence, the Magisterium were not recognising a very rich part of the heritage which belongs to the Church through her sponsal relationship

with Jesus and which comes to her through her being pre-contained, as it were, in the sponsal relationship of Mary with the Holy Spirit, by which she gave birth to her first-born Son (Luke 2,7).

In other words, through her Magisterium, the Church must relate the rich heritage, which the company of children martyred in abortion constitutes for her, directly to the Person of Jesus, the first-born of Mary. Only so will she come into the possession of the full richness of her own sponsal relationship with Him. She must give full weight to this particular consequence of the recognition by both Paul VI and John Paul II that Mary is truly *Mater Ecclesiae*: Mother of the Church. Otherwise there would be a strange setting aside of part of the richness of Mary's motherhood of the Church and her power of intercession for the Church, which would resemble the rejection of Jesus in which she shared at His birth, both of which humiliations are pointed to by Jesus in the passage from Deuteronomy used by Him as a parable.

From a practical pastoral point of view, this parable about the first-born shows that the fathers of the aborted children have been guilty of an irresponsible exercise of their fatherhood. They are indeed, as the husband with two wives, responsible for the vigour of their youth and for their own salvation. Contrition with this recognition of responsibility is required. Speaking of the martyrdom of aborted children as a rich heritage is in no way to condone the sin of murder of which they are the victims. The messages give warnings which are almost frightening. To honour John the Baptist as a martyr is in no way to canonise Herod.

IV. The Personhood of Aborted Children

Human life is sacred from the moment of conception, because from that moment it is in the embrace of the creative activity of God. This truth which the Church has always upheld is taught categorically by her Magisterium at the present time. By citing a key affirmation of this truth made by Cardinal Ratzinger in *Donum Vitae*, the new Catechism of the Catholic Church makes it quite clear that such teaching is to be considered as part of the content of the Ordinary Magisterium. No. 2758, citing *Donum Vitae*, states: "Human life is sacred because, from its origin, it is embraced in the creative action of God and remains for always in a special relationship with its Creator, its unique end. God alone is master of life from its beginning to its termination; no one can claim, in any circumstance whatsoever, the right for himself to directly destroy an innocent human being." No. 2270 then draws out the moral consequence of this inviolability of human life: "Human life must be given absolute respect and protection from the moment of conception. From the very first moment of its existence, the human being must be granted the rights of the person, among which is the inviolable right of every innocent being to life." (Translations of the author from the original French version. The original version of *Donum Vitae* is also in French.)

In the messages, Jesus multiplies the references to Scripture to illustrate this teaching of the absolute creative mastery of God over human life. He points in particular to both Old and New Testament texts: to Galatians 1,15: "But when it pleased God who set me apart from my mother's womb and called me by his grace"; to Psalm 138, 13-15: "For it was You who created my being; knit me together in my mother's womb. ... Already You knew my soul, my body held no secrets from You when I was being fashioned in secret and moulded in the depths of the earth" (January 13th 1991). This latter text is quoted by No. 2270 of the Catechism of the Catholic Church.

More importantly in the messages, by referring to texts in which a child is promised to a woman, before she actually conceives it, Jesus is indicating that our existence is intended in the mind of God, before our conception. Jesus refers to the promise made to Sarah, to Samson's mother, to John the Baptist's mother and to the special case of Himself in relation to His own Mother. To the objection that all these persons in Scripture are special cases He replies: "Every soul has a special destiny and that is to become a saint and to enter heaven and be with God for ever." (Message dated 3rd December 1988). St. Paul speaks of this predestination which affects each one of us in a text aptly assigned by the Church's liturgy to the feast of the Immaculate Conception. "Blessed be the God and Father of Our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love ..." (Ephesians 1:3-4). Or again in Romans 8:29: "For those whom He did foreknow. He also did predestine to be conformed to the image of His Son, that He might be the first-born among many brethren".

The messages also enter into the delicate area of the direct creation by God of the human spiritual soul; direct, that is, in the sense of not involving the collaborative procreative activity of the parents, as in the case of the body. To an objection voiced by a priest to Patricia to the effect that abortion would not be the heinous crime that it actually is, because in the womb the child would not yet have a soul, Our Lady replies: "Does God create a body without a soul? This is against the teachings of the Church. Animals have no souls." (Mary must mean here the spiritual immortal soul of the human being). "Those who say the child in the womb has no soul will slaughter it like an animal. They slaughter innocent children." (19th October 1988.) Again on the same undated sheet Jesus says: "Do the priests and theologians suppose I was soulless in the womb? Did John the Baptist have no soul in the womb: Did a soulless body leap for joy? Do they suppose the body of the unborn child in the womb can exist full of life without its soul..." (ibid).

Such statements inevitably raise the question: when is the soul of the unborn foetus created by God? Mary's question: "Does God create a body without a soul?", already implies that the creation of a spiritual soul is in some way linked to conception, because the biological, and, therefore, bodily, life of a human being is a continuous living process from conception to the grave. Thus other statements tend in the same direction. To Patricia's question: "Mother is there not some way to show the soul is present at conception?"; Mary replies: "The care of the soul has been shown in the scriptures even before conception." (ibid). Mary even goes so far as to say: "It is time the Church spoke on this matter. The soul is infused at conception." (ibid).

However, what Mary does not say is that it is possible to subject this infusion of the soul to scientific observation of the "*conceptus*" (the embryo which has just been conceived) or even to explain it philosophically. Furthermore what seems to be a categorical statement of infusion at conception is qualified by Mary in the following rather strange sentence: "Only God has the right to give and to take life; to breathe life into the soul and to take back His breath of life." (ibid). If God can see fit to take back the breath which makes the soul be the soul, would this not suggest that, in the *conceptus*, there is a fundamental capacity for accession to the spirit-centred activity of a spiritual soul, and that this makes of the *conceptus*, right from the outset, a person and not just a biological organism; but that God might see fit not to go on infusing His creative love to the point of bestowing on the *conceptus* the fullness of human spirit-

centredness. If such were the case then the conceding of the status of personhood to the *conceptus* would not entail the conclusion that thirty per cent of all spirit-centred human persons are eliminated by natural processes from the womb in the early stages of their foetal development. [Patricia: On 2nd November 1995 I asked Our Lord about all the natural terminations of conception He referred me to the passage where St. John was thought to be alive until Christ returns (Jn 21:21). He said: "What is that to you?"]

By relating the mystery of human personhood to a mystery of Divine creative dominion and initiative which utterly transcends all scientific observation or philosophical explanation [In a message dated 16th June 2002 Jesus commented, "Except, the philosophy of Divine Love], the recent teaching of the Church's Magisterium is consonant with the general trend of the messages, even if it has not yet provided certain doctrinal clarifications for which they seem to be calling (see Mary's remark above). In *Donum Vitae*, Cardinal Ratzinger puts it this way: "It is true that no experimental evidence is able of itself to lead to the discovery of a spiritual soul; however scientific conclusions provide precious indications for reasoned discernment of the presence of a person from the first appearance of human life: how could a human individual not be a human person? The Magisterium has not committed itself expressly to affirmation of a philosophical nature but it reaffirms constantly the moral condemnation of all abortion by deliberate intervention." (Doc. Cath., no. 1937, column 3536 - Author's translation into English).

The Catechism of the Catholic Church, after quoting *Gaudium et Spes*, no. 14, to the effect that man is endowed with both a body and a soul, does not speak of the infusion of a soul at conception but says: "From conception onwards, the human person is destined to eternal beatitude." (CCC no. 1703). In other words, however and whenever the human embryo accedes to spirit-centredness, from its conception onwards it is the beneficiary of divine creative intervention which destines it to eternal happiness in heaven. John Paul II adopts the same point of view in his first encyclical *Redemptor Hominis*: "Man, as he is willed by God 'chosen' by him from all eternity, called, destined to grace and to glory - this is what every man is, man in his utter concreteness and reality, man in all the fullness of the mystery of which he has become a sharer in Jesus Christ and in which comes to share each one of the four billion human beings living on our planet, right from the very instant of his conception near to the heart of his mother" (Translator's underlining) (*Redemptor Hominis*, no. 13). It is surely this predestination to eternal glory, and not the moment of accession to full spirit-centredness, which makes every human being comparable to Mary in the mystery of her Immaculate Conception. "The care of the soul, she says, has been shown in the scriptures even before conception." And then she adds: "The doctrine of the Immaculate Conception has been defined. Those who dare to interfere with God's plan break the commandments and demand that God condone such evil." (Message dated 19th October 1988)

Indeed the nub of the convergence between the messages and the teaching of the Magisterium is precisely that this commandment of God, which the Church has expressed in terms of the intrinsic moral reprehensibility of every act of abortion, whatever the circumstances, is based on what the human embryo actually is and not just on moral tutorism. It is not enough to say: "This embryo, or foetus, may now have been endowed by God with an immortal soul. It is therefore necessary to play safe and not do away with it, even if, in fact, the soul has still not been infused". The basis of the moral injunction must be ontological and not just moral. For, from the first moment of its conception, the embryo benefits from the influx of the creative love of God in such a way that it develops towards full adult, spirit-centred personhood,

without any discontinuity and in full possession, right from the outset, of all that is necessary for such development, given the right environment. The creative love of God cannot be seen as an outside addition, not integral to the process, because God is more interior to us than we are to ourselves (St. Augustine). In other words the human embryo does not have to become more of a human being than it already is, in order to reach conscious awakening to spiritual life and a spiritual love-relationship with its Maker.

Even the case of monozygotic twins is no exception. The most recent genetic research shows that they do not develop out of what, prior to the splitting, would be an undifferentiated mass of cells with no individuality. Before the twinning the cells constitute one unified living being. What is possible, however, is that they conserve in the first stages of their existence a certain totipotentiality which enables cells which split off to constitute the nucleus of another specific and unified individual. In other words, there never is, at any stage of the twinning process, a conception, or conceptuses, which do not possess that individuation without which there can be no response to God's call to share eternal life.

The ontological ground of the universal prohibition of abortion holds good. *Donum Vitae* puts it this way: "... the fruit of human generation from the first moment of its existence, that is from the constitution of the zygote onwards, requires the unconditional respect morally due to the human being in his corporal and spiritual totality. The human being must be respected and treated as a person from conception onwards ..." (I. Respect for human embryo's 1). To deprive it of life is murder and is disobedience of the commandment. "Thou shalt not kill." One must even go further and say that in harmony with the teaching of Scripture, Tradition and the Church's Magisterium, the messages so present the absolute dominion of God over human life, that the stewardship required of husband and wife in the exercise of their power to procreate rules out all contraception. "Humble yourselves before the mighty hand of God." says Mary (undated message). "You do not have the right to interfere in the creation of a human being". This second sentence refers to the illegitimacy of fertilisation in vitro. But what holds good for the manipulation involved in such artificial methods of fertilisation holds good for the manipulation involved in artificial birth-prevention. "Human procreation requires the responsible collaboration of the spouses with the fertile love of God." *Donum Vitae*, (Introduction 5) If God creates human beings out of love, it is the open-ended act of love of the spouses in marriage which must be the place of meeting between His creative love and their procreative stewardship. The open ended mutual love of the spouses, not abusively foreclosed by some contraceptive gadget or technique, leaves to God alone the decision to intervene or not intervene in this act of love according to His transcendent creative power and purpose and the laws written by Himself into the sexual functioning of their stewardship. The dominion of the Creator over the human life which He has created is thus fully recognised. Contraception, on the other hand, denies this dominion and degrades the image of God in which the spouses have been created and the purity of the love which should flow out of it.

V. The Role of Angels

Angels play a considerable role in the visions, especially in those which are associated with the sacrifice of the Mass. "During the Holy, Holy, Holy, (in the Mass) Our Blessed Lady came in procession with many Angels. At the raising of the Sacred

Body and Blood of Our Lord Our Blessed Mother had to be supported by Angels each side of her, because she was overcome by joy and gratitude towards Our Lord; her soul was bursting with Love and Thanksgiving. There were Angels and Saints in the procession (presumably this refers back to the statement in the first sentence) and their wonder and love at the Presence of Our Lord on earth was more than one can explain." (July 26th, 1987 ... Ireland). This is not surprising in the light of the explicit association which the Church wants the faithful to make between angels and the celebration of Mass, by making mention of all the angelic hosts in the Preface which immediately precedes the Eucharistic prayer.

What is more significant to the purpose of the messages is the association of angels with aborted children. There is the assertion, of times repeated, that aborted children have guardian angels. "Our Lady was shown coming in procession with guardian angels carrying aborted children in their arms." (December 23rd 1990). The assertion is made in the face of denial: "Another priest said the messages were wrong because angels were shown with the souls of aborted children, and there was no evidence that these souls had guardian angels. To this Our Lord replies: 'Do you think I would leave such an important thing as the creation of a soul unattended?'" (October 19th 1988). The Angels attend not only to the aborted children but to their parents, and to all of us: "The Angels carry in their hands caskets full of graces, (as they wait for the celebration of Mass) for the children's parents, for the Church and for all mankind." (September 26th 1989). Such a vision concords with the intercessory role ascribed to an angel in the Apocalypse: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense that he should offer with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints ascended up before God, out of the angel's hand." (Apoc. 8, 3-4).

The three Archangels whom the *lex orandi* of the Church's liturgy allows us to name: Michael, Gabriel and Raphael are associated by name with this intercession; which is also linked with Reparation for the evil of abortion. "The Archangels - Michael, Gabriel and Raphael - head the lines of angels. St. Gabriel brings to the world an increase of Purity through the Mass of Reparation." (September. 26th, 1989). In another message, St Raphael is associated with healing and St. Michael with defence against evil. The Mass of Reparation, is one of those which the messages request to be said on specially designated days of penance and reparation "for serious personal sin and the sins of the world especially the sin of abortion." These days are: "the Feast of the Holy Innocents, the Feast of the Archangels, and the first Friday of each month .." (Main Points in the Introduction to Divine Innocence).

At this point the question might be asked: Why do the messages make explicit the relationship between angels and aborted children? There is, indeed, a contrast between this emphasis and the small amount of attention paid, even by many fervent Catholics, either to their Guardian Angel or to the angelic hosts in general, living in communion with God. Perhaps the heart of the matter lies precisely in that contrast.

Indifference to angels on the part of practising Roman Catholics stems ultimately from the influence exercised on their Christian faith by modern materialism. Whilst holding on faithfully to the central truths of Christianity about our salvation in Christ, many Christians, not just Roman Catholics, relate these truths only to the way they affect our earth-bound existence. Christian salvation becomes nothing more than human liberation. It is clear that such an outlook will have no concern for, or even awareness

of, either the immensity or the nearness of a world of spirits created by God to share in His Triune Glory, and already sharing it, totally beyond the reach of our earth-bound human senses as long as we ourselves have not reached the fulfilment of our eternal destiny.

The messages make it quite clear that what is at stake, is not so much the way this latent Catholic materialism passes over the existence of angels as such, but the way this silence throws into relief indifference to the eternal destiny of aborted children; and that from two points of view.

The first is indifference to their spirit-centred personhood which gives them the possibility of this eternal destiny. This comes out clearly in the way, in the messages, Jesus answers certain objections. Thus, as we have seen above, to the objection that those children in the Bible promised to women by angels in advance of their conception, do not prove the personhood of the *conceptus*, because they are only special cases, Jesus answers: "Every soul has a special destiny and that is to become a saint and to enter heaven and be with God for ever." (October 19th 1988). What is at stake here is a certain kind of mental obtuseness, having its roots in a modern materialism which undervalues the dignity of the human *conceptus* because it can be seemingly eliminated with impunity from the narrow circle of our earth-bound sense experiences. But such undervaluing is blindness to the truth that, even whilst we are seemingly so earth-bound, we are already inhabitants of heaven in the company of the angels and saints: "Set, your affection on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God." (Col. 3, 2-3). Our Lady says: "Sadly so many do not see their destiny or their dignity (the dignity of the human person and the sanctity of human life)." Then she adds what her Son said about angels when He was correcting a false sense of values in His hearers in St. Matthew's gospel (8.10): "You may believe me, the angels of these little ones [which our materialism makes us despise] DO stand before the Throne of God." (September 21st 1990).

The second form of indifference is heedlessness of abortion being a grave evil; a gravity which is twofold: each aborted child is murdered; this slaughter is taking place on a vast scale. Here lies the full significance of the references to the role of St. Michael the Archangel: "Throughout the Mass I saw the Archangel Michael fighting Satan in the form of a Dragon. He stood before the altar and struggled with Satan. The Dragon had in its mouth and claws this whole country, and Ireland was crushed under its back foot - but it was tearing this country (England) to pieces - just tearing it to eat it with its teeth and claws. St. Michael fought with the Dragon. It was during Mass that I heard Our Lord say: "See what will happen if you do not unite and run to the Sacraments for help and protection." "(September 22nd, 1986). England is mentioned as a kind of metropolis of abortion, but also as the dowry of Mary which Mary intends to claim back. Mary called for the conversion of England, and Jesus added that when that conversion took place, her faith would astound the world. This would bring about the reversal of an historical situation of which so many generations had been victims since the separation of England from Rome.

At the same time, because the evil is world-wide, the whole Church is involved in the struggle between St. Michael and evil. "St. Michael carried a flaming sword. Great flames leap from this terrible sword - a sword of fire against the wicked. If we choose to do nothing and do not believe, then the terrible sword will bring us all a great chastisement of the Church herself and punishments on mankind. We are being offered great graces, but if we refuse to listen, the caskets carried by the angels, instead

of bringing mankind beautiful graces will, when opened, release horrible plagues and sufferings." (September 26th, 1989). Indeed, the passage of the Apocalypse, quoted above, about the angel offering the prayers of the saints to God, is inserted into descriptions of plagues embracing the whole world. Jesus also indirectly underscores the role which Apocalypse, Chapter 12 attributes to St. Michael in the defeat of evil, by saying of His Mother: "And who will crush the head of this great evil? (abortion) The woman clothed with the sun (Apoc. 12,1) The Mother of the Hidden and Mystical Wounds! The Immaculate Mother of God." He indicates that as a result of Satan's defeat the words of the psalm have come true: "on the lips of children and babes, you have found praise." (Ps 8:2)

VI. Aborted Children and Original Sin

From what has been said about the martyrdom of aborted children in Section III and their being washed in the blood of Jesus, it would appear that we have pre-empted any further discussion of how original sin is remitted in such children. However the objection could be raised that such pre-emption does not do justice to the reticence of Catholic tradition to make any affirmative statement about the eternal destiny of children who are not baptised and who die before they are capable of those conscious acts of knowing and willing, which would enable them to benefit from baptism of desire.

Catholic Tradition has always been firm in the dual assertion of the universal salvific Will of God, which can be proved from Scripture (I Timothy, 2,4) and the necessity of water baptism for salvation, which can be proved both from Scripture and the continuous sacramental practice of the Church. This has so far led the Church to commit unbaptised infants to the infinite mercy of God, without making a positive doctrinal statement to the effect that they enjoy the beatific vision.

Nor has the Church ever given dogmatic status to the theological hypothesis that, as unremitted original sin prevents unbaptised infants from enjoying the beatific vision, because no one in sin can be perfectly united to God, they enter a place, or state, of natural happiness. Cardinal Ratzinger says of this hypothesis: "It took the form of a secondary thesis in the service of a truth which is primary for faith in the absolute sense: the importance of baptism ... The concept of Limbo could be abandoned if there were any necessity to do so." (*Quoted from another source*). In our opinion there is necessity to do so and most theologians are doing so, because such an hypothesis does not do full justice, either to the universality of the salvific will of God or, above all, to the unspeakable mercy and loving tenderness with which He has revealed that will in the heart of Jesus, broken by our sins and out of love for us, in the course of His total self-emptying and intense suffering for us on the Cross. One would have to be a scholastic theologian with little or no feel for the impact of biblical statements and images in order to maintain the limbo hypothesis in the face of what the New Testament reveals to us about the love of Jesus for us and, in particular, for little children. "Our Lord then moved backwards and forwards in time with a reference to the Apostles trying to turn the little children away. Our Lord forbade them to do so. Our Lord blessed the children." (October 19th 1988) As the preceding quotation from Ratzinger indicates, the limbo-hypothesis does not really address the issue as to how God's universal salvific will is fulfilled towards unbaptised infants. Rather is its underlying preoccupation the avoidance of all weakening in the minds of the faithful of the obligation to baptise "But the underlying preoccupation must not be given up.

Baptism has never been for faith something merely accessory and it may not now be considered as such, nor may it ever be." (ibid).

Does this mean that the only way forward is to continue to commend unbaptised infants to the mercy of God, without ever making any clear statement about their having, either reached or not reached, the state of eternal happiness in heaven? We venture to suggest that this is not the only possibility. A preceding section has shown that, in the case of aborted children, an appeal can be made to the *lex orandi* of an important feast of the universal Church, the feast of the Holy Innocents, modified after the 2nd Vatican Council, to bring out more clearly the martyr status of these children. But the objection just raised requires us to go further. This particular case of doctrinal development now needs to be seen as part of a wider development, affecting all unbaptised infants, incapable of acts of knowing and loving necessary to receiving the grace of baptism of desire, and implicit, at least, in the teaching of the Council and in subsequent papal elaboration of that teaching.

The messages constantly refer to making explicit what is already implicit, or better perhaps, of making more explicit what is already contained therein. Speaking of the aborted children again. Our Lord said: "I have blessed them, you cannot change it. I command you to bless those I have blessed." And then Patricia comments under the influence of the same inspiration: "Our Lord wants the Church officially to do something for the children." (October 19th 1988) Again she comments: "Our Lord wishes the Church to claim the aborted children as martyrs to the truths and teachings of the Holy Catholic Church. He said that such a document would confirm the teaching of His Church and is signed with His Blood and witnessed with the blood of the aborted children." (February 11th, 1991).

The statement "such a document would confirm the teaching of His Church" makes it quite clear that there is no question of trying to impose the content of a private revelation on the whole Church, nor of adding to the deposit of faith which the Church has the solemn duty to defend in its integrity. Rather is it a question of bringing to the explicit notice of all the faithful something which is already there in the deposit of faith and which has a scriptural basis. Many scriptural references were given to the Church to look at as a basis for claiming the aborted children" (ibid). This making explicit of what is already there is also expressed in terms of a binding in heaven of what will be bound on earth. The implication here is not that something new takes place in heaven as a result of what is decided upon earth. Precisely because doctrinal statement is at stake, and not just pastoral decision-making or discipline, there is a making explicit of a part of that truth which, because it has come from heaven as revelation, has always been bound, that is true, in heaven. "We cannot put limits on God. If the Church pronounces that the aborted children are to be considered Martyrs to the truths and teachings of the Holy Catholic Church, then what is bound on earth will be bound in heaven but the Holy Spirit has gone before that pronouncement - God does not trail behind men or His Church" (Undated commentary of the Constitution on the Liturgy. (Nos. 7-8, 106).

Nevertheless, as this quotation shows, there is a binding in heaven which follows the binding on earth in the sense that what is bound on earth is seen to have heavenly authority for thus being made normative. In other words, doctrinal explicitation could not be undertaken by the Church unless it were seen to be vested with the authority of heaven to be really and truly Divine Revelation. "Once again I appeal directly to the Holy Father. Stretch out your hand. My son, to these little ones. You have the authority

to claim them as martyrs to the Truths and Teachings of the Holy Catholic Church on earth. You have the authority to open the way for them to enter the Church Triumphant in heaven." (February 11th, 1991). This last sentence implies a heavenly fruit of earthly pastoral decision-making which goes beyond ratification by heaven of earthly doctrinal explication. What this fruit is and how it is possible belong to the next two sections.

How, then, are we to understand a doctrinal explication which fits the case of aborted children within the wider context of all infants incapable of baptism of desire, who die without receiving water-baptism? The ecclesiological and sacramental content of this explication must be left to the next section in which the share of the Church in the salvation of aborted children is specifically considered. At this point the christological content needs to be clarified, that is the answer to the question: How is the salvation of these children and the required remission of original sin, related to the universal salvific will of God as it has become effective in the Redemptive acts of Jesus?

The Church has always taught that, in all descendants of our first parents, original sin is contracted, not personally committed. A human being cannot possess personhood except in and through interpersonal relationships with other human beings. Hence, whilst as issuing immediately from the creative love of God, the human spirit cannot bear the stain of original sin, because God cannot create sin, nevertheless it cannot exist in this world except within a web of sin-stained inter-personal relationships which cause it to contract original sin from the first moment of that existence. This is the meaning of the classical scholastic teaching about the difference between Adam and ourselves. Adam committed personal sin and thereby infected human nature with sin. We inherit a sin-stained human nature, the basis of our solidarity with others, and this sin-stained nature infects our personhood.

However, as St. Paul points out the new solidarity which we are given in the grace of Christ, the new Adam, is much more radical and profound than our sin-stained solidarity in the first Adam: "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." (Romans 5,17). If this superiority of solidarity in the grace of Christ really is the case, do all the beneficiaries of it have to await the celebration of water baptism before receiving this benefit?

Recent statements of the Magisterium would seem to indicate otherwise because on the one hand, original sin cannot deface an image and likeness which the human spirit possesses by issuing immediately from the creative love of God and, on the other, Jesus has, by His Incarnation, entered into real solidarity with every human being who comes into existence, it would seem at least possible to postulate the seed of Redemptive grace in each human being as part of that solidarity. In his first encyclical: *Redemptor Hominis*, John Paul II, quoting *Gaudium et Spes*, states: "by the Incarnation the Son of God, has united Himself, in a certain way, to every man." (His underlining). (*Redemptor Hominis*, no 13, §1 - *Gaudium et Spes* no 22, §2). A little later on, the Pope draws out of the phrase: "in a certain way" a meaning which gives a redemptive dimension to the relationship between Jesus and every human being. 'It is a question then of man in all his truth, in his fullness. It is not a question of man "in the abstract", but of the real, "concrete", "historical" man. It is each and every man, because each and every one has been included in the mystery of the Redemption, and Jesus has united Himself to each one through this mystery.' (ibid 3).

Or again, in the last paragraph of this section, he states that through Jesus, every human being shares in the plenitude of a mystery of Divine predestination. "Man, as he has been "willed" by God, chosen by him from all eternity, called, destined to grace and to glory: that is what "Every" man is, man in his concreteness and reality; that is what man is in all the fullness of a mystery in which he has become a sharer in Jesus Christ and in which shares each one of the four billion human beings living on our planet, from the first moment of his conception near the heart of His mother." (Our underlining) (ibid). In the messages, Mary would seem to be echoing the intimacy and the efficacy of the relationship between Jesus, Her Son, and each human being to which these papal statements seem to point, when she says: "I show you this great sorrow because still today - in the slaughter of the innocent ones - Divine Innocence finds no welcome - even before He is born in innocence in a newly created soul." (Abortion). (Eve of Immaculate Conception, 1988).

To the objection that the implications of these statements would make water baptism unnecessary, it must be replied that exactly the contrary is the case; they point to a spiritual reality which increases the urgency of baptism. If, before he comes into this world, a human being is already re-orientated away from sin by a solidarity with Christ in grace, ontologically prior to the sin-stained interpersonal relationships with the descendants of the first Adam, then the urgency of water-baptism is increased in the sense of being the indispensable continuation of this graced re-orientation.

In other words, as soon as such a human being comes into the world, he must be immediately incorporated into the whole web of redeemed interpersonal relationships which constitute the Church as the body of Christ. He must be baptised into this body, so as to be protected from, and enabled to fight against, that network of sin-stained relationships which the New Testament calls the world. Thus John Paul II immediately qualifies what he says about the unique relationship between Christ and every human being by mentioning the role of the Church. Immediately after the quotation from *Gaudium et Spes*, he adds: "In consequence the Church recognises her fundamental duty by acting in such a way that this union (between Christ and each human being) might be continually actualised and renewed." (no 13, 9). Immediately following our second quotation, he says: "Every man comes into the world by conception in the womb of his mother and in being born from his mother and it is precisely because of the mystery of Redemption (our underlining) that he is entrusted to the solicitude of the Church." (ibid. 3).

Furthermore, the last quotation made above, by mentioning the existence of four billion people on the planet - a number now greatly increased - gives the reason why some kind of explicitation of doctrine in the area we have been discussing, has become of paramount importance. One could express it this way. In relation to this huge world population there are now, at a low estimate, roughly fifty million abortions every year. If one were to suppose that the first Apostles had succeeded in converting to Christianity, in their generation, every single person in the whole of the Roman Empire, the total number, about 50,000,000 converted in this whole generation, would be equivalent to the total number of abortions in one year at the present time. Hence the urgency of showing that the universal salvific will of God, as shown to us in the costly and bloody sacrifice of Jesus on the Cross, can in the very area where the power of wickedness seems greatest, be the source of immense spiritual riches for the Church. "On the day My Church claims the little slaughtered ones, millions will be added to My Church in heaven. Crucified Innocence will be Triumphant." (February 11th, 1991). Jesus also uses the figure of Abraham and his posterity to show how this

triumph will indeed be commensurate with the extent of the evil to be overcome: "The little slaughtered, aborted children are now in their millions, like the stars, and I will have them shine like bright stars for My cause, the triumph of the crucified innocence. Have faith and I will raise up to Abraham these little ones that so many consider lifeless stones." (Epiphany 1993).

VII. The Share of the Church on Earth in the Salvation of Aborted Children.

(1) The Teaching of the Church.

Scripture and Tradition teach that the Church, as both invisible mystery and visible institution, is the Body of Christ and His Spouse. Tradition sees St. John's portrayal of Mary standing at the foot of the Cross, as a clear intimation that, at the moment of Jesus' death on the Cross, the Church begins to exist as His Spouse. At the foot of the Cross, Mary is not only the Mother of Jesus, offering Him in total self-sacrifice to the Father, but she also moves into a spousal relationship to the mystery of salvation, when it is accomplished in the putting forth of the Spirit of Jesus on to His Spouse the Church in an act of spousal embrace, (John 19,30). At that moment, Mary is the only human being, other than the humanity of Jesus Himself, totally available to that love of God which is the very Person of the Holy Spirit. Thus, as she beholds her dead Son, now to be taken down from the Cross, she pre-contains in herself, the entire Church, publicly to be made manifest by the outpouring of the Spirit at Pentecost.

The Church is also the Body of Christ, not just metaphorically, but as a sacramental continuation of His very physical being. This St. John indicates when he states that blood and water flowed from the pierced heart of Jesus after His death on the Cross (19,34). Catholic tradition sees, in the blood, the sacrament of the Eucharist and, in the water, the sacrament of Baptism, that is the two sacraments which are constitutive of the Church. It is because the Church has issued from the very physical Body of Jesus, that she is a mystery of salvation, which is indivisibly invisible, in the spousal love of the Holy Spirit which has been communicated to her, and visible, as a structured institution. In other words she is, over and above the seven distinct sacramental rites administered within her, the total sacrament, as it were, (*veluti sacramentum in Lumen Gentium*, no 1) of our salvation. Thus, speaking of this wonderful spousal birth of Christ's body, the Church, and comparing it to the coming to be of Eve from the first Adam, the Constitution on the Liturgy of Vatican II says: "For it was from the side of Christ as He slept the sleep of death on the Cross that there came forth "the wondrous sacrament of the whole Church." (Here the Council uses the word sacrament without qualifying it with a "veluti", because it is quoting a Holy Saturday lesson from the Tridentine Roman Missal.

These two aspects of the reality of the Church, the spousal and the bodily-sacramental, are brought together into one by the passage in Ephesians which compares Christian marriage to the spousal relationship between Jesus and His Church: "Husbands, love your wives, even as Christ also loved the Church, and gave Himself up for her; that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that she should be holy and without blemish." (Ephesians 5,25-27). The reference to Jesus giving Himself up for the Church recalls the historical fact, recorded by St. John, of Jesus dying in an ecstasy of love, which brought the Church into being by the bridal kiss of the Holy Spirit. The washing of the water by the word* recalls the

historical fact of the flow both of blood and water from the pierced heart of Jesus, because the washing of water in baptism, although prior in time, in a Christian life, to the reception of the Eucharist, is only fruitful for regeneration, by virtue of the sacrificial shedding of Christ's blood, sacramentally contained in the Eucharist (see Section 1).

* [Patricia: By the children witnessing to the Word with their lives are they not washed by the Blood and Water from Christ's side?]

In the text of Ephesians there is another aspect of the spousal relationship of the Church with Jesus which must not escape our notice. St. Paul says that Jesus gave Himself up in an ecstasy of love in order that His bride the Church might be without any spot or blemish. But who in the Church has always been without spot, that is immaculate, from the very beginning of earthly existence? The answer must be that there is only one such person: MARY. Therefore, even if St. Paul was not explicitly aware of it, his words do in fact contain the truth that Jesus has succeeded in giving Himself a perfectly immaculate bride because of the relation of Mary to His act of Redemption. This is why, Mary standing at the foot of the Cross, pre-contains in herself the whole Church. All holiness, subsequently brought about in the members of the Church, can be directly related to her. She is truly *Mater Ecclesiae* – Mother of the Church.

Yet Mary is not the mother of the ordained ministry. She is mother of all ordained ministers, in so far as they are baptised persons, called to holiness, but their actual acts of ministry do not relate directly to her motherhood. St. John makes it clear that ministry, as well as the holiness of Mary, comes directly from the self-giving, spousal love of Jesus: "And when He had said this. He breathed on them, and saith unto them: "Receive ye the Holy Ghost: Whose sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." (John 20,22-23). The point of clarification is this: the last breath of Jesus on the Cross, in which He put forth His Holy Spirit on to His Bride the Church, is now continued in a breathing of the Spirit into His Apostles, which gives them a ministerial power of reconciliation with God to be exercised in union with, and as a fruit of, the reconciling power of Christ's own act of Redemption. In other words their ministerial power is a fruit of Jesus' spousal love for His Church, which is just as immediate and direct as the holiness of Mary. When Jesus designated St John as son to His mother, He also entrusted her to the ministry of the beloved disciple. This means that the motherly role of women does not encompass or include ministry but is entrusted with the spiritual nurture which leads to the sacrificial reality, present to Mary in Jesus hanging on the Cross and Sacramentally made present to the Church in the ordained Ministry.

This is what John Paul II means by pointing out, in *Mulierem Dignitatis* that the Church has two dimensions, mutually irreducible the one to the other; the Marian and the Petrine. Rather are they given to each other as being complementary for the ultimate good of all the members of the Church. Ministry is at the service of the Church's holiness. Holiness is the purpose for which the institutional Church exists. Conversely there cannot be an exercise of ministry without a minimum of collaboration with the sanctifying grace of baptism, even if the efficacy of the sacraments does not depend on the holiness of the person who administers them. In fact much more is required than this bare minimum, in order that ministry should produce the fruits which Jesus intends.

In the whole history of the Church there is no more enlightening illustration of how Jesus intends spousal holiness and ministry to work in complementarity than the life and writings of the woman whom Paul VI made a doctor of the Church: St. Catherine of Siena. She lived out a life of heroic self-sacrifice and penance in reparation for the ills which beset Church and society in her time. Stemming from her spousal intimacy with Jesus were her constant exhortations to ecclesiastics of every rank in the Church, including two popes, either to be converted from sinful living or to show greater pastoral generosity. Yet she always shows filial obedience and an affectionate and delicate deference towards these ordained ministers. The theological reason she gives for this is the derivation of ministry directly from the blood of Jesus which was shed for us. "Because the Vicar (the Pope) has enough strength and power to close and open the gates of eternal life, are we going to be corrupt members, children in rebellion against their father and foolish enough to act against him? We are aware that without him we can do nothing. If you set yourself up against the holy Church, how will you be able to participate in the blood of Christ? The Church is inseparable from Christ. It is she who gives us and administers to us the sacraments, and the sacraments give us the life which they receive from the blood of Christ; and before this blood was given to us, no virtue was sufficient to gain for us eternal life. How can we be bold enough to despise this blood? (Letter to Nicolas Soderini).

The distinction, in unity, between the Church as Spouse and the Church as Body enables us to have a right understanding of how the Church shares in the universal salvific power of the blood of Jesus. As Spouse the Church really is a subject of spiritual activity distinct from Christ and, therefore, capable of taking spiritual initiative in collaboration with Him. It is through His self-effacement in the giving of His love, which is the very Person of the Holy Spirit, that Jesus has, been able to make of His Spouse a spiritually self-determining subject. This is what He means by saying to His Apostles, in the discourse after the Last Supper: "Nevertheless I tell you the truth. It is expedient for you that I go away; for if I do not go away, the comforter will not come unto you; but if I depart, I will send him unto you." (John 16,7). Jesus substantiates this promise when, in an ecstasy of love unto death, He causes the Holy Spirit to bring forth from His physical body, already dead, the whole sacrament of the Church in the flow of blood and water. He no more exercises physical control over what is happening, because henceforth, through the power of the Spirit, He wants to live invisibly in the Church, leaving visible initiative to His Apostles, their successors, and, in general, to all the baptised members of His Church. "Go ye therefore and teach all nations ... and, lo, I am with you always, even unto the end of the world." (Matthew 28,20).

The Church is, therefore, not just a passive receptacle of the redeeming grace of Christ. She is an active agent of that grace for our salvation and sanctification. Jesus commits His grace - giving sacraments to His Church in such a way that it is only through the mediation of her spiritual initiative, that the sacraments are effectively administered. Furthermore there is a whole sphere of supernatural efficacy belonging to the Church which is of wider application than the efficacy strictly attached to the performance of sacramental rites. Theologians describe the source of this wider sphere of efficacy as *ex opere operantis ecclesiae*. It relates to what is performed by the Church as a distinct subject of supernatural action and operation. The practice of gaining indulgences, now no longer wide-spread, is one of the ways in which the Church has inculcated into the hearts of the faithful the possibility of a supernatural efficacy *ex opere operantis ecclesiae*.

Nevertheless the existence which the Church possesses as a distinct subject of supernatural initiative derives directly and wholly from Christ. She is not like a bride who, in human marriage, comes towards her husband in an equality of love which has its source in an independent life and experience. She is one Body with Him because she issued from His physical Body on the Cross. This oneness now takes a sacramental form. It is union with the very Risen Body of Jesus through a sacramental economy, instituted by Jesus, which transcends the limits of space and time. Where the sacramental Eucharistic body of Jesus is, there is the Church as His Body-Spouse. "Really sharing in the body of the Lord in the breaking of the Eucharistic bread, we are taken up into communion with Him and with one another." (*Lumen Gentium*, no 7, §1).

Two consequences flow from this for the sacramental efficacy of the Church. The sacraments which she administers are always the acts of Christ Himself. "By his power he is present in the sacraments so that when anybody baptises, it is really Christ Himself who baptises." (This is a quotation of St. Augustine.) (*Sacrosanctwn Concilium* no 7, §1). Thus the seven sacraments are efficacious *ex opere operato*, that is with a supernatural efficacy which derives from the valid performance of the rite according to the command of Christ and not from subjective dispositions be they those of the minister or the recipient. The second consequence is that the efficacy *ex opere operands ecclesiae*, that is proper to the praying, interceding and acting Church, is intimately conjoined to the efficacy *ex opere operato*, because it is never separable from the universal efficacy of Christ's act of redemption. In a passage just quoted from the Constitution of the Liturgy and to which Patricia herself was referred by the messages, this truth is expressed clearly several times. "Christ, indeed, always associates the Church with himself in this great work (the sacramental acts of the liturgy) in which God is perfectly glorified and men are sanctified. The Church is His beloved Bride who calls to her Lord, and through him offers worship to the eternal Father., (no 7, §2). "In it (the liturgy) full public worship is performed by the Mystical Body of Jesus Christ, that is by the Head and his members." (ibid. §3). "From this it follows that every liturgical celebration, because it is an action of Christ the priest and of his Body, which is the Church ..." (§4).

Because, on the one hand, the Paschal Mystery of Christ is the expression of the universal salvific will of God towards the human race and, because, on the other, the Church is in bodily-sacramental union with the Paschal Mystery, through originating in its visible, historical, and bodily enactment, it follows that the being and action of the Church are co-extensive with the universal salvific will of God, at least insofar as it concerns the human race. The Vatican Council teaches this, by setting the entire exposition of the nature of the Church in *Lumen Gentium*, within the framework of an introductory section of this document which states: "... the Church, in Christ, is in the nature of a sacrament - a sign and instrument, that is, of communion with God and of unity among all men." (*Lumen Gentium*, no §1). There is, then, a sacramental relationship between the Church and every human being without exception. This is the true meaning of the traditional statement: "*Extra ecclesiam, nulla salus*": Outside the Church there is no salvation. It does not mean that all pagans, who reach salvation, have been crypto-Catholics during their life on earth.

What is at stake is not subjective experience, but objective means of salvation. All the means used by God, outside the Catholic Church, to draw men to salvation in Christ stand in an objective sacramental relationship to the fullness of the sacramental means to be found in the Catholic Church, because that fullness is inseparable from God's universal salvific will. The Decree on Ecumenism says this explicitly of Christians

who belong to Christian Communions other than the Roman Catholic Church: "It follows that the separated churches and communities as such, though we believe they suffer from the defects already mentioned, have been by no means deprived of significance and importance in the mystery of salvation. For the Spirit of Christ has not refrained from using them as means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church." (Decree on Ecumenism (no 4. §4). (Our underlining). The statement made about non-believers and the truth and goodness to be found in their midst is weaker: "Nor shall divine providence deny the assistance necessary for salvation to those who, without any fault of theirs, have not yet arrived at an explicit knowledge of God, and who, not without grace, strive to lead a good life. Whatever good or truth is found amongst them is considered by the Church to be preparation of the Gospel." (*Lumen Gentium* no. 16). But this reference to the tradition concept of *praeparatio evangelica*, to be found in many of the Church Fathers, also points to an objective relationship between such truth and goodness and the sacramental fullness to be found in the Catholic Church alone. At the same time, because it is only preparation and not fullness, it does not render the communication of sacramental fullness, through the preaching of the Gospel, inoperative and unnecessary. Rather does it call for it all the more urgently, even as the solidarity of unbaptised infants with the Redemptive Incarnation of Christ, calls for water-baptism the moment that their entry into the world makes it possible for them to be integrated into all the graced interpersonal relationships which constitute membership of the Body of Christ.

Furthermore the concept of *praeparatio evangelica* shows that the sacramental solidarity deriving from the unity between Christ and His Body the Church is not limited to space. Even solidarity on the purely human plane is not so limited, because human culture is passed on from one generation to the next. All the more so then will the lifting of this solidarity to a sacramental plane have an application, the universality of which will have a retroactive effect on those who precede its manifestation at a particular moment of history. The epistle to the Hebrews, after sketching out an economy of faith which stretches from creation until the coming of Christ, says that this faith only derives efficacy from this promised Christ insofar as it establishes solidarity with those who have the explicit link with Christ in time: "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." (11,39-40) (Our underlining).

Hence the modification of the feast of the Holy Innocents, subsequent to the Council, to make explicit the full martyr status of these children, can now appear as a particular case of that heightened awareness of sacramental solidarity which is one of the most precious fruits of the Council's teaching about the nature of the Church. Hence also the possibility of affirming that aborted children, at whatever point in time they were murdered, do not, by being washed in the Blood of Jesus, bypass the sacramental economy of the Church, of which baptism is an integral part, even if they bypass a celebration of water-baptism by a faith-community at a particular place and time.

As an autonomous subject of spiritual self-determination, the Church is not only Spouse but Mother. She is not just the purely passive receptacle of the graces of Mary's motherhood and holiness. Rather does she ensure, by her own active motherhood, that Mary's motherhood and holiness should reach to all the members of the Body of Christ without exception. Yet in the very fulfilling of this role, she is pre-contained in Mary, because her Head is Mary's Divine Son and because she is working towards a

perfection of holiness which is already summed up in Mary's glorified body and soul in heaven. Both Mary and the Church are mothers and yet neither can reach to all the fullness of motherhood without the other.

These truths are lucidly expressed in a reading of the breviary, to which Patricia has been directed, with the instruction to submit it to the scrutiny of a priest. The reading is taken from a homily of Isaac Stella on the feast of the Assumption. The key phrases, indicated by Patricia, are these. "Mary and the Church: each is Mother, each is virgin; both conceive in holiness from the same spirit; both bring forth a child without sin before God the Father. Mary gave birth to the absolutely sinless Head for the Body; the Church gave birth, in forgiveness of every sin, to the Body for the Head; each (the Church and Mary) is the mother of Christ, but neither without the other gives birth to the whole Christ." The wonderful conjoining and interweaving of the motherhood of Mary and the motherhood of the Church is related by *Lumen Gentium* to the activity of preaching and baptising, where it is manifest that the Church brings forth children by the power of the Holy Spirit. "By preaching and baptism she brings forth sons, who are conceived of the Holy Spirit and born of God, to a new and immortal life." (no 64). In the sentence which precedes this one, the same passage states that the Church can only do this because she has first interiorised the word of God in imitation of Mary and in contemplation of her sanctity. This interiorisation is not just an act of the intelligence. It contains the whole being of the Church which must like Mary's womb become a dwelling place of Jesus, the Incarnate Word of God. Thus, in the exercise of her own motherhood, the Church is always referred back to the perfect faith and love by which Mary brought Jesus into this world: "Imitating the mother of her Lord, and by the power of the Holy Spirit, she keeps intact faith, firm hope, and sincere charity." (ibid).

The climax of this intertwining of the two acts of motherhood is the celebration of the Eucharist. This is doubtless why so many of the messages emphasise the relationship of Mary to the Eucharistic mystery. One could put it this way: By the power of the Holy Spirit, Mary conceived the Son of God incarnate in human flesh and blood in her womb. "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." (Lke 1,35). In the celebration of the Eucharist the words of consecration pronounced by the priest in the name of Christ, produce, by the power of the same Holy Spirit, the Eucharistic body of Jesus in the womb of the Church. "Let your Spirit come upon these gifts to make them holy, that they may become for us the body and blood of Our Lord Jesus Christ". (Eucharistic Prayer no 2). The womb which receives this unspeakable gift of the Spirit, the sacramental body and blood of Jesus, is none other than the community of believers who make themselves into such a receptacle by their faith, hope and love. But they cannot do this except by being sustained by, and enfolded in, a holiness which is none other than Mary's. "The Church, therefore, in her apostolic work too, rightly looks to her who gave birth to Christ, who was thus conceived of the Holy Spirit and born of a virgin, in order that through the Church he could be born and increase in the hearts of the faithful. In her life the Virgin has been the model of that motherly love with which all who join in the Church's apostolic mission for the regeneration of mankind should be animated." (*Lumen Gentium*, no 65).

(2) The Content of the Messages.

However imperfect the above account may be of the teaching of the Church about her intimate nature, we remain firmly convinced that there is nothing in the messages, about the share which the Church has in the salvation both of aborted children and, in general, of all those in whom sin has wounded and crucified the indwelling Divine Innocence, which does not have a firm doctrinal basis in that teaching. However startling some of the statements or injunctions of the messages may seem at first sight, they are, in fact, only practical application of that teaching. Let us examine briefly the main aspects of these applications.

In a message given in July 25th, 1992 Jesus says: "Their death and martyrdom, when claimed by the Church as true martyrdom, will be a mighty force against the evil of abortion. The Church has the power to open the gates of heaven to these martyrs. Their companions (the Holy Innocents) wait with open arms to embrace them." A little further on: "How much longer will they hang on the Cross of your disbelief? How much longer will their Crucified Innocence be ignored and go unrecognised." It is clear from this and similar statements that the words: "The Church has the power to open the gates of heaven to these martyrs" does not mean that the aborted children owe their salvation to the Church, rather than to Jesus, that is to the Church, as distinct from Jesus. The proof of this is already contained in the word martyr which relates them directly to the saving blood of Jesus, as Jesus Himself states in a sentence a little further up: "I tell you again, they died in the blood of my Crucifixion, their innocence crucified." (ibid) (And see whole of our section 3). They do mean, however, that, by being conjoined to the universal saving efficacy of Christ's paschal mystery, the Church's power to actively sanctify (see above) does really share in the salvation of these children. Jesus intimates this with great delicacy by pointing to the request he makes in the Gospel to be baptised by St. John the Baptist (Undated reflection on the texts of the feast of the Baptism of Our Lord). At this point, Patricia says that she understands the words of Jesus: "I have need to be baptised by you" as truly relating to the sacramental role of the Church, even if she is unable to conceptualise it: "This is important but I am not sure why. As far as I understand (with the heart) it is that heaven is asking the Church, with regard to the aborted children, to do what she can and God, the Father, Son and Holy Spirit, will do the rest."

Elsewhere, Jesus does in fact say quite clearly that the sacramental instrumentality of His Church is conjoined to His universal efficacious act of Redemption: "This Mercy has been offered to mankind but grace and the sacraments must come to the people via the discipline of My Church, through the hands of the priests. It is for the Church to decide and for the people to be obedient to the Church. It is not a decision for individuals but for the Church - the Magisterium of the Church." (July 9th, 1989). It could be objected that the people mentioned here are those who can be reached by sacramental acts in the course of their life on earth. But the declaration: "It is for the Church to decide", points in a different direction. In any case, from what was said in the previous exposition of the Church's doctrinal teaching about herself, it is clear that no limits of space or time need be put on the sacramental instrumentality of the Church to which Jesus is referring. Consequently a real share of the Church in the salvation of aborted children must not be excluded. The statement is also balanced by a re-affirmation of the absolute priority of Jesus' own act of Redemption: "Am I bound by My own Sacraments? Ask the Church! What does the Church teach? Does the Church put limits on my Mercy? You have not given all the messages to the Church! A full investigation is needed." (ibid).

Furthermore, the reference of Jesus to individuals not being able to decide, besides underlining the role of the Church's Magisterium in doctrinal development, raises another issue, which needs to be clearly faced if heresy is to be avoided in the drafting of ceremonies of reparation for parents, or others, who have been guilty of the sin of abortion. On no account whatsoever must they be allowed to say, or to pray, at the end of such a ceremony: "I now give thanks for the entry of my child into heaven." This is because the Church's sacramental instrumentality, precisely because it transcends the barriers of space and time in union with the universal mediation of Christ, does not fall within the limits of the space-bound and time-bound acts of an individual, however fervent his intercession or reparation may be.

The Church has always instilled this simple yet profound truth into the hearts of the faithful by the way she has taught prayer for the souls in Purgatory. It is perfectly legitimate for me to pray for a soul which has departed this life, or even to make application in my own mind, of the grace of a plenary indulgence to that soul. But the connections which I make in my mind, I have no means of imposing in a sphere of solidarity in the saving grace of Christ, which the soul has now entered and which totally transcends all my limited space-time connections. Therefore, I must be open to my prayer contributing to this solidarity in grace in a way which is not less wonderful than, but might be different from, the limited connections made in my mind. In plain terms, because I do not even know whether the person, for whom I am praying or wish to gain the plenary indulgence, is in Purgatory or not, I must be open to the possibility of my offering benefiting some other person or persons.

Similarly prayer and acts of Reparation, on the part of those who have been involved in abortion, can so be taken up into the sacramental action of the Church, reaching out to the whole of the human race without limit of space or time, that, insofar as they are the fruit of an open-ended faith and love which lays down no conditions, they truly reach the souls of aborted children. On the feast of the Epiphany, 1993 Jesus said to Patricia: "Give Me the gift of your faith so that I may present it to these children:" Then Patricia comments: "This is a little difficult to explain. Our Lord is the King of all creation, yet, in humility. He made this request to the Church and to each of us. I am unable to explain the beauty of the request of our faith, which is in some way linked to the salvation of the children's souls and the souls of those who repent of the sin against them. It is as if Our Lord was putting Himself in the role of the Magi and bringing gifts of gold, frankincense and myrrh to God the Father. I can't explain the beauty of what You show me. Lord, forgive me! Perhaps the Church and the Priests could explain."

The same mystery of a real connection between the eternal destiny of aborted children and faith in the members of the Church could be approached from the angle of the relation of circumincession between the motherhood of Mary and the motherhood of the Church, outlined at the end of the previous section on the doctrine of the Church. Certain visions of the way Mary is shown to relate both to the aborted children and to members of the Church on earth, whether their parents or not, would seem to provide an apt illustration. "Our Lady came with the children again. She came as the Mother of the Hidden Wounds. She opened out her arms and the Mystical Wounds were shown on her hands. Small children stood close to her; they looked like starving children - starved of love. They were grey-looking, with large expressionless eyes. It was sad the way they stayed near Our Lady. She seemed their only hope - the only one who loved them. How deeply their sadness affected me! My heart felt their sadness and loneliness." Then Our Lady speaks: "Time is short. The First Friday approaches. Do

not disappoint me or the souls I have drawn to God's Mercy!" Afterwards further details of the vision are shown: "The parents of these children are being shown; they are shown apart from their children but they look with anguish towards them. Our Lady is trying her best to help them but her efforts are limited by our lack of co-operation, slowness and complacency. Our Lady comes like a beggar." (July 29th, 1989). These concrete details correspond exactly to the truths we have tried to outline in conceptual language in the preceding section.

It is not that the intercessory power of Mary is not so rich and awesome that it is capable of crushing the dragon's head (as Jesus says in another place) (See the message quoted at the end of the section on Angels), that is of wiping out the evil which is at the root of all this abortion. It is precisely the power of Mary's Mystical Wounds which makes the children stand close to her and look, in hope, towards her, for the love of which they have been starved. Later on the same evening, Patricia sees Mary as the source of protection of millions upon millions of aborted children stretching right across the sky. But at the same time Mary comes as a beggar or leaves Patricia feeling sad, as in the evening vision, because it is in the very nature of the power and the love, vested in her motherhood, to make room for our co-operation. The motherhood of Mary is rich with a plenitude that can only exist through the motherhood of the Church, thus making room for, and even begging for, the co-operation of each and every member of that Church. "Our Lady was deeply grieved and her heart was wounded with a great wound and deep pain. All Our Lady of the Mystical Wounds had obtained for us she had to return to God the Father and say: "The graces are not wanted or appreciated." All Our Lady wanted in return for such wonderful graces and treasures was the Mass of Reparation on the First Friday in the community. For months now we have been unable to do this – we have no priest." (8th December, 1990). The greatness of such love is the room which it makes for the most ungrateful of us, because of its humility. What can we reply? Perhaps this, which was written by an evangelical Protestant in the England of the 18th Century:

“Place us near the accursed wood,
where thou didst thy life resign,
near as once thy mother stood,
partners of the pangs divine;
bid us feel her sacred smart,
feel the sword that pierced her heart.”
(Charles Wesley, Eucharistic Hymns, no 22, verse 2)

Since however the aborted children belong as martyrs to the Church Triumphant in heaven (Messages quoted in section III, section VI and the first message of this section), priority must be given, within the solidarity in grace into which the sacramental mediation of the Church enables us to enter, not to the movement of intercession and reparation towards the children *ex opere operantis ecclesiae*, that is through the interceding and celebrating Church, but to a movement of them towards us. This is the reason given by the messages for asking the Church's Magisterium to make a pronouncement about their martyr status: "Their death and martyrdom, when claimed by the Church as true martyrdom, will be a mighty force against the evil of abortion." (Message quoted at outset of this section). "The forces of evil are claiming human sacrifices of millions of children. Heaven wishes to defeat the evil through these innocent ones, but needs the co-operation of the Church. The grace can only be given through the Church." (Commentary of Patricia on words of Jesus, Epiphany, 1993.)

The claiming and naming of the aborted ones by the Magisterium is, therefore, seen by the messages as a way for the Church to enter more fully into a rich spiritual heritage which is already hers by the power of Jesus' blood which in their martyrdom, has washed these little ones of original sin. One could even interpret their "starved" look when they are with Mary, and also their "greyness" (all details of visions reproduced above) as meaning that they are being deprived of a sharing of love into which they want to enter with us. In this sense, it is not possible to say to a woman who had an abortion: "You can by prayer and reparation cause your child to enter heaven." (For reasons, see earlier). But it is possible to say to her: "Your child is now with Jesus and is full of love for you and praying for you. [E.V 99 'Living in the Lord'] He, or she, wants you to recognise and also enter into that loving relationship." It is, however, a possibility to be used with pastoral tact and discretion until the Magisterium has made some kind of pronouncement on the subject. It is also possible to say to such a mother: Because you are participating in a Mass of Reparation, because you recognise the presence of Jesus in this Mass, you are able to name your child. The two acts of recognition go together just as they did for Mary Magdalen, the former sinner, who recognised the Risen Jesus, as soon as she recognised her name being pronounced by Jesus.

There is a striking paradox in the way the messages speak of the recognition of aborted children as martyrs being a powerful means of defeating the powers of evil. For the powers of evil are, thereby, being defeated by their own fruits. This is the paradox of the Paschal Mystery itself. Sin brought about the crucifixion of Jesus on the Cross and His Cross overcomes sin. St. Paul puts it this way "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." (I Corinthians 2, 7-8). In other words Satan would, as it were, have drawn back from leading men into the sin of crucifying the Son of God, if He could have known how, in the Divine Plan, this ignominious death was to inflict total and irreversible defeat upon him.

This is the nub of the whole spirituality of Divine Innocence as it applies not only to the limit situation of aborted children, but to all those who are examples of crucified innocence, by being the innocent victims of other people's sins, or, even of their own sins, crucifying innocence within themselves. It is Jesus, the totally innocent crucified Victim, who enables us to turn the tables on all the forces of evil, including our own sinfulness, by turning the effects of our defeat into the means of our victory. "Do you see this cross? This is the cross of Revolution. Not a revolution of violence and death and terror, but a revolution of love and mercy, compassion and reconciliation. Through this cross the innocent victims are united to My Crucifixion; there is not one single drop of innocent blood that is shed in vain. Where that blood is spilt, the ground becomes holy in My sight. See, My people suffer horribly - the innocent all over again for the guilty. This cross will spread all over the world. The cross will be like a flag of victory; those who recognise its meaning and power will hold it aloft, above evil, and in the face of injustice and oppression. The power in innocent blood has been proved in My Crucifixion. Will I allow the blood of the innocent ones to be wasted? It is, to Me, the most precious of offerings." (Words of Jesus on June 18th, 1985). In this message, besides referring to His own Crucifixion, Jesus is referring to a crucifix which He wants made and made known, composed of a cross with two figures on it, one on each side. One figure is a crucified child and the other a child still on the cross but in glory and triumphant. The two figures portray how, in the very process of being victims of evil, the little, the powerless and the weak can be triumphant witnesses of

the triumph of Jesus in His Paschal mystery. That we can all be triumphant in the midst of our sinfulness and weakness, is forcibly brought home by the two different texts of The Stations of the Cross presented in the Reparation booklet (See quotations in introduction above).

In the messages, Jesus makes use of the life and mission of St. John the Baptist as they are portrayed in the gospels, to show how the two movements of solidarity in the communion of saints, the one coming from the triumphant martyr children in heaven, to the Church Militant on earth and the other moving in intercession and reparation *ex opere operands ecclesiae* towards the triumphant in heaven converge, as it were, into one living stream of grace and love. We have already seen how aborted children are a continuation, in the Church, of the reality of John the Baptist's martyrdom, as a death for moral truth, intimately linked to the very Person of Jesus and, thereby, constituting a baptism in Jesus' redeeming Blood. (See section III above). But the messages go further than this in the identification of the destiny of the aborted children with the mission of John the Baptist. As he was forerunner to the full gift of salvation in the Person of Jesus, so are they forerunners to a triumph of Divine Innocence which Jesus wants to communicate to our world. "These children, whom I wish My Church to claim along with the First Holy Innocents, have an important role in the dawn of Holy Innocence and will be My Heralds of that Dawn (the wording here is a clear reference to the Benedictus which Patricia has been asked to examine closely), so that I may give light to poor sinners and extend to them my loving kindness in Confession and guide them into the way of peace." (Words of Jesus about Baptism from an early message). On the other hand the baptism of repentance, preached by John the Baptist, is a model of that public penance and reparation, for the sin of abortion and all other sins against Divine Innocence, in which all the members of the Church must eventually be involved. "As the Gospel was being proclaimed at Mass I heard the words: This is a Baptism of Repentance." (Reading about John the Baptist, baptising in the Jordan.) Our Lord then said of the service for aborted children and Mass and Confession for repentant parents: "This is also a Baptism of Repentance" meaning: The Repentance of the Church (in sorrow); the repentance of the people (mankind - for sins against the innocent); the repentance of the parents (contrition for abortions); the repentance of mankind (for any crime against the innocent)" (December 3rd 1988).

It is the very Person of John the Baptist who becomes the point of convergence for the two movements: from the aborted children to members of the Church on earth and vice versa. But Jesus points to verse 8 of Luke, chapter 3, to suggest this conjunction in a more deeply theological way. (December 3rd 1988). The verse speaks of God raising up children to Abraham out of the stones. We have already seen (end of section VI) how Jesus uses this image to show how He can transform the stones of abortion into the glorious martyr triumph of the aborted. The implication therefore is that, in the very act of trying to bring forth fruits worthy of penance in ceremonies of reparation which resemble the water purification practised by John the Baptist, we are to be aware of how the goodness and largesse of God have outdistanced all our efforts in the way He has graced the aborted children.

Patricia's reaction to all this is: "A wonderful backwards and forwards co-operation between God and man - Christ and His Church." It is indeed in perfect harmony with what the Church says about herself as Body-Spouse of Jesus in the teaching of Vatican II.

VIII. The Responsibility of the Church

Once again the issues to be faced in this section seem to have been pre-empted by what has gone before. Several of the messages, discussed in the two preceding sections, assign to the Church precise tasks. They ask the Magisterium to make a pronouncement about the martyr status of aborted children. They ask for pastoral care and concern for all the innocent victims, besides aborted children, in whom Divine Innocence is crucified. The message which outlines the different categories of people called to public repentance (see quotation from the message given on December 3rd, 1988) ends with the statement: "Our Lord asked for the whole Church to be officially called to do penance and to hold a Day of Reparation and a Service of Remembrance for the aborted children."

These messages also make it quite clear that a heavy burden of responsibility is involved in these tasks, because of the countless millions of innocent victims who are concerned. Jesus speaks of the blood of these victims crying out for vengeance as surely as did the blood of Abel. If the whole Church does not respond to these warnings with penitence and reparation then grave punishment will follow. They explicitly ask that this burden of responsibility be transferred from the one who is receiving them to the one who is the minister of universal communion in the Church. Thus Jesus says on Good Friday, 1990: "You have been reluctant to give My messages to the Holy Father. This is an unholy fear of men - where is your fear of My condemnation? While you conceal these messages you are held directly responsible; when you have given them to the Holy Father you are no longer responsible; until then you and Father (a priest associated with Patricia in the work) stand condemned for not carrying out My requests." At other times, Jesus and His Mother both reveal their distress at the apparent indifference of those who exercise ministerial oversight in the Church: "The Child Jesus went to Priests and Bishops, many, many of them, desperately tugging at their clothes and pleading with them to help Him. He looked like a small child that wanted to tell his father of some desperate emergency but his father was too busy with other things - so the Holy Child ran desperately from one to another; the Priests looked down at him but were distracted and preoccupied with other matters and did not realise the terrible urgency in the heart of the Infant Jesus. He continued to tug at their clothes - crying out all the time: "Help Me! Help Me!" Poor Jesus! If only the Church could feel the anguish in His heart and that of His sorrowing Mother: I can't understand the complacency! What bitterness flows, like a torrent, from the heart of Jesus and the heart of Mary is a sea of pain." (September 7th 1990).

In order rightly to understand the urgency thus attached by the messages to the responsibility which they lay on the Church in relation to all victims, both children and adults, in whom Divine Innocence is being crucified again, we need to set them within the framework of the Church's self-understanding, briefly outlined in the previous section, and also of her social teaching which flows out of that self-understanding, as an integral part of the mission entrusted by Christ to her to bring every human person into the unity of communion with God. (*Lumen Gentium*, no 1). The Council's Pastoral Constitution on the Church in the World categorically condemns abortion in the following terms: "Life must be protected with the utmost care from the moment of conception: abortion and infanticide are abominable crimes." (no 51, 3). Since the Council, this teaching has been constantly reiterated, both in the declarations of episcopal conferences and in addresses given by the Pope in his travels round the world. There is, therefore, practically no part of the world in which the voice of the Church, in this matter, has not been clearly heard. Just recently the Holy Father, whilst condemning outright the raping of women in Bosnia Herzegovina as a heinous crime,

beseched the women, who had been made pregnant, to respect the defenceless and innocent life they are carrying within them.

Could the Magisterium of the Church uphold the sacredness of the unborn child in more absolute terms than this? Alone among the Churches, the Roman Catholic Church makes the clear statement that the act of abortion is intrinsically immoral, whatever the circumstances, that is, there is never any exception to the duty of obedience to this principle. Orthodox Christians would, in general, hold this position, but their Church authorities are not accustomed to make pronouncements on moral issues. On the issue of abortion, the statements of Protestant Churches are, as on so many other things, a Babel of conflicting opinions. Granted that words are not enough; that, as the example of the women of Bosnia Herzegovina shows so clearly courageous action and pastoral concern and care are required, in both secular society and the Church, on a much wider scale than in regard to this one issue. But are those in the Catholic Church vested with the authority to teach, not making as an explicit defence as they can of the defenceless unborn child?

If only moral truth were at stake, the answer could be, without any hesitation, in the affirmative. But, in asking for a pronouncement on the martyr status of aborted children, the messages are pointing to the crucial importance of the bearing of supernatural truth on the way they have been treated. The moral truth that abortion is intrinsically evil relates, in the first place, to the right of every human being conceived in the womb, to enjoy a normal span of life on this earth. It also contains implicitly a reference to his supernatural destiny, because the sacredness of his life, requiring such absolute respect, originates in the direct creation of his soul by God. Precisely because, from conception onwards, the earth-bound destiny of the human being is indissolubly wedded to his supernatural destiny, the reference to this latter needs to be made very explicit. Such explicit recognition is required from conception onwards, because from then on it influences the way his earthly destiny will or will not be fulfilled and, above all, whether or not it will be lived out as a suitable preparation for the heavenly destiny. It is for this sort of recognition that the messages are asking.

For a similar reason, under the impulse of the Second Vatican Council, the Magisterium, in its social teaching related to the dignity of the human person and the basic human rights to which it gives rise, has moved towards a more prophetic stance. Whilst still making use of philosophical reasoning based on natural law, it tends to integrate it more and more into a framework of reference which relies wholly on the revealed word of God. The very Person of Jesus, in His Paschal Mystery, becomes the only frame of reference by which man can discover who he really is on the purely natural plane. Already the *Pastoral Constitution on the Church in the World* moves along these lines (see nos 37-38). The process is accentuated in the social encyclicals of Paul VI and, even more so, in the writings and addresses of John Paul II. Thus in his very first encyclical John Paul II writes: "...Christ the Redeemer reveals man fully to himself such is, if one can put it that way, the human dimension of the mystery of Redemption. In this dimension, man can recover the greatness, the dignity and the true value of his humanity." And again "The man who wants to go to the bottom of understanding who he is, must, with his anxiety, his uncertainties, and even his weakness and his sin, come close to Christ. He must, so to speak, enter into Christ with his whole being, he must appropriate and assimilate the whole reality of the Incarnation and Redemption, in order to rediscover himself." (*Redemptor Hominis* no 10, §1).

In asking the Magisterium to proclaim that aborted children are martyrs who have truly been washed in the blood of Christ, the messages are simply asking it to help the whole Church to become aware that one of the major evils of our time can only be properly understood and, then overcome, if it is related to what the Holy Father calls the whole reality of the Incarnation and Redemption. They are asking all of us to lift up our eyes, not just in moral rectitude, but in faith, hope and love, to Jesus hanging on the Cross and shedding His blood, so that we see in abortion, not just a moral evil, but a crucifixion of Divine Innocence in our midst; but also so that we may believe that such crucified love can be triumphant over human wickedness and weakness.

However the question might be asked: "Why have such messages not been communicated directly to those who exercise teaching authority in the Church? It might help to reformulate this question with an example. In the middle of the last century, Mary appeared to a little urchin girl, Bernadette Soubirous, an ignoramus who was not then a saint, but showed marked spiritual improvement from then on, and gave her instructions about the building of a sanctuary which would become a power-house of spiritual renewal for the universal Church. Why did Mary not give these instructions directly to the Church authorities who had to bear the burden of carrying them out? On one occasion when Bernadette was standing before a representative of the civil authorities, he quite understandably said to her: "If the lady really is giving instructions that we are to carry out, then she would not have communicated them to a little fool like you." Bernadette replied: "The lady did not tell me that you would believe what I say; she just told me to tell you."

This reply of Bernadette's, made under the inspiration of the Holy Spirit touches on the crucial issue: the complementarity between sponsal holiness and ministerial authority, as Jesus wishes them to be lived out in His Church. Because this holiness derives directly from His own sponsal self-donation on the Cross, He reserves to Himself, and also to His Blessed Mother, the right to communicate directly to human instruments, however unworthy they may be, that which will contribute to an increase of the Church's sponsal holiness. For such is the purpose of all so-called private revelations: not addition to the public revelation, nor even divinely guaranteed transmission of its content, but the drawing, out of that content, of what would contribute to an increase of holiness. Those who exercise ministerial authority in the Church are asked to give ear in humility, in order to make manifest that their ministry is at the service of the Church's holiness. Conversely however, the chosen instruments of the private communications are always asked to submit the content of these to verification by ministerial authority, because, without such obedience, the ministerial service of holiness would be impossible. "You have not given all the messages to the Church! A full investigation is needed." (Words of Jesus to Patricia on July 9th, 1989). In a fairly long commentary of Numbers 22 to 24, Jesus compares the hesitation of Balaam to carry out the wish of God that Israel should be blessed to the hierarchy of the Church not yet having carried out the blessing of aborted children. Such blessing would in turn bring great blessing on the Church. The triple blessing in verse 10 of Chapter 24 is taken as a reference to a blessing of the children in the three persons of the Trinity. Jesus is in fact the focal point of the whole narrative because He is the morning star of 24, 17. (See II Peter 1,19). He wants to rise in our hearts, in Holy Innocence.

IX. The Novitiate of the Holy Family

As the introduction to this doctrinal presentation has already indicated, the messages call for the founding of a spiritual family the purpose of which is to promote the living of family life according to the gospel ideal and in conformity with the constant teaching of the Catholic Church. Such a spiritual family, and Catholic families generally, would then constitute an environment in which the victims of sins against the family, their own sins and the sins of others, could be healed and the way of Divine Innocence could triumph in them.

Mary was most insistent with a particular Catholic priest that this foundation should not be seen as a new spiritual family in the Church. Rather should it be seen as a spiritual novitiate entered into for life within the extension of the Holy Family. The members of the foundation are being asked, as it were, to step into the one Holy Family of Jesus, Mary and Joseph and become truly members of it, so that they can be taught by Jesus, and by His Blessed Mother and St. Joseph in union with Him, how to lead Catholic family life according to the gospel. Through Jesus - Eucharist, who nourishes us with His Body and Blood, they can enter into a blood relationship with the Holy Family. "We have a true blood relationship with the Holy Child (Jesus) - we receive His Precious Blood in Communion." (Comment of Patricia in relation to the spirituality of this foundation on March 21st 1992.) This spiritual concept is enshrined in what Mary designates as the Marian priests, brothers, sisters and families of Divine Innocence.

Such a concept of an extension of the very life of the Holy Family in today's world entails the rooting of the foundation in the heart of the Church. If the members can truly consider themselves as such an extension, it is because Mary and Joseph are to the Mystical Body of Christ what they were, through the initiative of God the Father in the power of the Holy Spirit, to the visible, historical life of the Incarnate Son of God in this world. Mary is the mother of the Church and St. Joseph is its protector and guardian. Paul VI officially proclaimed Mary as *Mater Ecclesiae*, Mother of the Church, at the end of the 2nd Vatican Council. Catholic tradition has been much more guarded and discreet about the role of St. Joseph.

Nevertheless the *lex orandi* can once again be our sure guide in this matter. In the Proper of the Mass for the feast of St. Joseph on the 19th of March, the Entrance Antiphon is derived from Luke 12,42; "And the Lord said, who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season." The actual words of the Antiphon are: "The Lord has put his faithful servant in charge of his household." The Greek word rendered by the Authorised Version as steward, and by the English translation of the liturgical text is "*oikonomos*": the one in charge of a household or family. The thinking behind the modification of Jesus' words in the gospel by an Antiphon which constitutes, as it were, a leit-motif for the whole meaning of the feast, is perfectly clear. Jesus promises future responsibility to one who has already exercised faithful stewardship. In other words, because St. Joseph was a wise and faithful steward in relation to the Holy Family, he now has the responsibility of being protector, or guardian, of the whole Church. The application is all the more pointed in the light of Jesus' promise being made in reply to a question of Peter. There is, therefore, in St. Joseph's guardianship of the Church a universality parallel to the ministry of universal communion entrusted to Peter and his successors for the good of the whole Church. As Jesus intimated to a particular Priest, the silence of the New Testament about St. Joseph, after the episode of the finding of Jesus in the Temple, turns out to be a "thundering silence". The Tradition of the Church has been able to draw out some of the richness of its

implications. (We shall come back to these later on.) What is made clear is the extent to which a project of founding a spiritual family which purports to be a participation in the very life of the Holy Family is rooted in the ongoing life of the Church. For, whether one enters into visible membership of this foundation or not, one is already a member of the extended family of Jesus, Mary and Joseph, simply by virtue of baptism into the Body-Spouse of Jesus which is the Church.

Many of the spiritual and pastoral consequences of this will only reveal their full potential as the foundation develops. But something must be said, within the framework of this doctrinal exposition, about the way they relate to the understanding which the Church has of herself and of her relationship to the world as it is developed in the teaching of Vatican II.

A first consequence is that Patricia approaches this call to found from the standpoint of ordinary family life lived out both in society and in the bosom of the Church and subject in consequence to many of the difficulties and tensions, which the wrongs and imbalances of society introduce willy nilly into Catholic family life in the Church. Patricia: "Father" (a priest who has helped her) "says I work too much from the Natural Family Situation" Jesus: "You have to work from what you know. The Natural and Divine Law work together. You have experienced the good and evil that the natural family experiences; you have learnt from that experience. The supernatural environment of the Holy Family is teaching you how heaven wishes families to live." (March 16th, 1992) Or again: "But where do we start in this wicked world and evil society? We start with ourselves and we start where Jesus started, with His Heavenly Father, by carrying out the Will of God. We then go to Mary the Virgin Mother of God and ask her permission to be born of her spiritual Motherhood, the Maternal Church, by keeping the Church's teaching and following the Commandments." (Vision concerning the striving to be a full member of the Holy Family - March 16th. 1992)

Another consequence flows immediately out of this one the worst forms of human brokenness, of brokenness of family life of twisted relationships between men and women, and between parents and their children, can be brought to wounded Divine Innocence and the sufferers there healed of their own wounds so that Divine Innocence can be triumphant "Vision: The sanctification of family life and all family situations. Gathering up the most helpless members of society, the crucified victims of sin - their own sins, the sins of others, sins of circumstances and of history; healing the wounds caused by sin and the wounds caused by the person's reactions to those sins (the sins of the parents are visited on the children to the third and fourth generation). Natural and Supernatural cause and effect of living in the wholesome and holy environment of the Holy Family in innocence and holiness. To have Christ as the centre of our lives will bring us this healing and redeeming touch," (March 16th). Or again : "The Vision is a holy and wholesome environment in which very wounded souls can regain their natural innocence and can grow and develop their supernatural innocence within the teachings of the Church; follow the Gospel, keep the Commandments - under the care of the Holy Family itself (March 16th, 1992.)

The distinction between the natural and the supernatural, alluded to in the two previous quotations, is of crucial importance. There can be no question of offering, to those who suffer most from the brokenness of family life, only the moral injunctions of the Church, based on natural law and human dignity, on the grounds that it is not possible to go further with people so far from the practice of the gospel ideal embodied in the life of the Holy Family at Nazareth. On the contrary, only the deepest spiritual

nourishment, stemming from the constant contemplation of that ideal and already being lived out, however imperfectly, by people with whom the broken ones can be put into direct contact, is sufficient to bring about their healing. This and this alone, will lift them above themselves in faith, hope and love, so that Crucified Divine Innocence can be triumphant in them. All the resources of the Body-Spouse of Jesus called to perfect sponsal union with Him must be mobilised in the service of those who appear to be the least of the little ones.

Hence the project to structure the foundation in such a way that representatives of all three states of life in the Church: the lay state, married, or unmarried, consecrated religious life and celibate ministerial priesthood, can pray, work and live in close collaboration with each other. Each of these three states, even the lay unmarried state through the sacrament of baptism, is a way of sharing in the Church's sponsal relationship of holiness with Jesus. "The foundation of a new community was requested which included Priests, Religious, and laity as one family, working in holy co-operation with each other." (The Longer Presentation of the Main Points of the Messages). Or again: "Founding of a Religious Order living the ordered life of the Holy Family encompassing Priests Religious and Laity in one religious family. Laity is not to be considered as third order. Priest and Male House, Motherly and Female House. Double Foundation Houses with shared chapel" (Shorter Presentation of Main Points of the Messages).

There is a striking convergence between this will to involve all three states of life in the Church in close collaboration with each other and the direction in which the teaching Church has been moving at the universal level, since the synod commemorating the 20th Anniversary of the conclusion of the Second Vatican Council. That Synod emphasised ecclesial communion as central to the teaching of the Council in its entirety and then went on to programme three Synods which would deal successively with each of the three states, or vocations in the Church, which are together constitutive of that ecclesial communion. Two of these synods, the first on the laity, with the subsequent promulgation by John Paul 2nd of *Christifideles Laici* and the second on formation for the priesthood, with again the encyclical *Pastores Dabo Vobis*, as a follow up, have already taken place. The third on the religious life is to take place in 1994. The lineaments or preparatory working guidelines have already been communicated to all the bishops of the world.

Those who, whilst belonging to, or seeking to belong to, one of those three states of life in the Church, enter into this spiritual family of the Holy Family, undergo the Novitiate of the Holy Family. It is Mary and St. Joseph in person who teach them how to live out true motherhood and fatherhood and the spiritual complementarity between them, having themselves been schooled in these roles by the very Person of the Lord Jesus who chose in humility to be submitted to them. "Our Lady and St. Joseph were not a family until Jesus arrived to complete them individually as a family." (March 16th). A full documentation from the messages and from those involved of what this novitiate implies is beyond the scope of this presentation. One or two examples will suffice.

On the basis of her own experience Patricia puts her finger on what is implied for the mother of a family in this formation in true Catholic motherhood modelled on Mary. "It is natural for a mother when she is to give birth to a child to seek out a place of permanence and safety Our Lady was denied this from the natural point of view this would be the cause of psychological stress ... Our Lady's trust in God was

supernatural and therefore calmed her natural instincts and gave her a supernatural trust in God. We are all called to this supernatural trust in God." (8th December, 1991). Or again: "It is not natural for a mother to accept her child being scourged, crowned with thorns, insulted, nailed to a cross and dying in agony, for the sins of the people, when he himself is completely innocent and good. All her natural instincts would cry out against such a crime. Our Blessed Lady had been well trained in her supernatural role as Mother of Holiness and Innocence. She was fully human and felt the anguish and pain a mother would feel, but because her Motherhood was guided by supernatural grace and principles she was able to accept and even co-operate with the Will of God for the redemption of the world.....We as women are also needed by Christ to carry out our supernatural role as mothers of holiness and innocence, married or single, the role of mothering Christ in the world and of co-operating in helping those around us to offer themselves as victims of love to the Father in union with Christ on the Cross - for the salvation of the world. This role of women in their supernatural motherhood is vital to the Church and to the world." (ibid)

In this second quotation we see how motherhood rightly lived out in the family moves out to society at large. Or rather women, whether married or single, have, by vocation, this role of exercising a wider motherhood in society. "We take our example from this family (the Holy Family) for all family situations - the natural family, community family, family of the Parish, the diocese, school, the place of work, the family of Nations, the family of mankind. All our families should be Christ-centred." (March 16th, 1992).

There is a striking parallel between these wider implications of the Novitiate of the family and the way the whole corpus of the social teaching of the Church is structured and built up. It always begins with the family as the basic unit of social life in society, where alone can be acquired those virtues, which are necessary for men to live in harmony with one another at every level, social, cultural, political and international, of the interrelationships of the whole family of mankind.

What of the celibate ministerial priest? In his sacramental ministry, especially in the celebration of the Eucharist, he is the representative of the very Person of Jesus. In this capacity he must be a sacramental instrument of the binding together of all the members of the spiritual family of the Holy Family. But, in the person of St. Joseph, he will be able to contemplate how his celibate solitude with Jesus enables him better to behave as a true father to those entrusted to his pastoral care. He must model the necessary contemplative dimension of his priestly life on the example of St. Joseph who "learnt more from gazing at the Holy Child who is pure truth, pure love, purity and humility than in any other way." (Words of St. Joseph). The most clear statement of what masculine celibacy entails is made by St. John the Baptist in the Gospel of St. John. To those who ask him whether he is not upset because his disciples are leaving him to go to Jesus he replies. "He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase and I must decrease". (John 3, 29-30). Like John the Baptist, the priest must be self-effacing in the very act of establishing close pastoral relationships with others. It is his celibate solitude with Jesus which will enable him to do this, because he will rejoice to see the pastoral relationships become a vehicle of the union of Jesus with His loved ones. He will thus in his solitude become a witness to the transcendent fatherhood of God who has made possible this fruitfulness of the pastoral relationships in the love of Jesus.

Is there any need to insist on how the Gospels portray St. Joseph as the supreme example of this chaste fatherhood, under the transcendent fatherhood of God? St. Joseph accepted self-effacement in order that the Child Jesus should be fully formed in the womb of Mary (Matt.1, 19-21). Yet he fully accepts the guardianship of fatherhood in the naming of the Child (1,25). He effaces himself again in order that the Sonship of Jesus in relation to His Heavenly Father might be made fully manifest (Lke 2, 49-50). Yet he accepts that Jesus be submitted to him as a child to his father (2,51). Finally he disappears entirely from the scene in order that the spousal relationship between Jesus and His Church might come into being, through Mary. Yet now the Church recognises him as her protector and guardian: "The Lord has put his faithful servant in charge of His household" (Entrance Antiphon for the feast of St. Joseph).

Because Jesus was formed by the Holy Spirit in the womb and heart of Mary, He is at the heart and centre of the Holy Family. Because Jesus-Eucharist is formed by the Holy Spirit in the womb and heart of the Church, He is at the heart and centre of the spiritual family of the Novitiate of the Holy Family. Hence the emphasis, everywhere laid in the messages, both on the celebration of Mass and on the adoration of Jesus-Eucharist. The shorter summary of the main points of the messages laconically states: "Vocation: Perpetual Adoration of the Blessed Sacrament and the care of priests and Families." But everything is implicitly said in the order of priorities here established. Included in these priorities is the stark reality that the destruction of family life is the biggest single cause of the decline in vocations to the priesthood. It is only in proper Christian nurture, as made possible by stable family life, that this tendency towards decline will be reversed. Cardinal Lustiger, speaking in France in defence of priestly celibacy, pointed out that the Holy Spirit is no less generous now in giving the charism of celibacy than he was in the 19th century when France was able to send both male and female celibate missionaries all over the world. But in the present generation the charism of celibacy is often stifled in the hearts of boys and girls, through want of proper nurture by Catholic motherhood and fatherhood.

Appendix A.

Two further Illustrations from Saint Catherine of Siena, Doctor of the Church:

(1) The Infant Christ-Child and the Cross.

"She saw in him the cross of desire and the cross of the body, and she said to him: My sweet Lord, what was your greatest suffering: the suffering of the body or the suffering of desire? And Jesus answered her tenderly: My daughter, have no doubt, I can assure you that there is absolutely no comparison between something finite and something infinite. Think that the suffering of my body was finite, but that my desire was not so, and that I always bore the cross of holy desire. Do you not remember, my daughter, that I once showed you my birth, and that you saw me newly born with the Cross on my neck. This was to teach you that I, the Incarnate Word, from the moment of my conception in the womb of Mary, was attached to the cross of the desire that was mine to obey my Father, and to accomplish his will in man, by giving grace back to man and making him reach the end for which he has been created." (Letter to an important prelate).

(2) The Baptism of Blood for those who cannot receive a Baptism of Water.

'You know that there came out blood and water; the water was for the holy baptism which Christians receive and which gives life and the form of grace. Eternal Goodness, by the merits of the blood of the Lamb, has also provided for the needs of our ignorance and wretchedness. And for those who are unable to receive the baptism of water, there is the baptism of blood and of fire, because their blood shed for God becomes a baptism, as it was for the Holy Innocents. This efficacy comes from the blood of the Son of God; the blood of the martyrs only has value through his blood. But we, poor miserable Christians, who have received grace, why do our hearts, so cold and so full of self-love, not apply themselves to contemplating this fire of ineffable love and this infinite Providence? By sin we had lost the grace and purity received in holy baptism, the excellence of which is so great that one can only receive it once; and God has established a baptism of blood and of fire that we are constantly able to receive." (Letter to the Religious of Cervia).

Appendix B. Author's note:

Many of the messages presented in the preceding doctrinal synthesis deal with biblical themes which interweave with one another in a way which is very illuminating. In the choice of texts, which he has made the author of this doctrinal synthesis has done his best to follow in the direction of this illumination. He entrusted the whole process of discerning which texts to choose to the guidance of Mary. If there is oversight or imbalance in his choice, he wishes to beg her forgiveness. To his knowledge there is no theological statement in this presentation contrary to the deposit of faith, as contained in Scripture and Tradition of which the authentic interpretation "has been entrusted to the living teaching office of the Church alone" (*Dei Verbum*, no 11, §1). If those with the authority to speak in the name of this teaching office were to think otherwise, he would immediately submit his judgement to theirs.

APPENDIX IV: ABORTION: FACTS AND STATISTICS.

Abortion Statistics - World.

Page 1 of 1



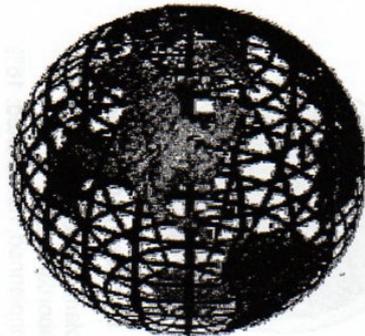
Abortion Information You Can Use

[I Need Help Fast](#)
[1-800-395-HELP](#)

[I am Pro-Choice](#)
[I am Pro-Life](#)
[I'm not Sure](#)
[Quick Facts](#)
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World Abortion Statistics

54 countries allow abortion, which is about 61 percent of the world population. 97 countries, about 39 percent of the population, have abortion laws that make it illegal according to the pro-abortion Center for Reproductive Law and Policy in New York.

- The Alan Guttmacher Institute reports approximately 22 million legal abortions were reported in 1987.
- It is estimated that between four and nine million were not reported totaling of 26-31 million legal abortions in 1987 alone.
- There were a total of 10-22 million "clandestine" abortions, bringing the total worldwide figure to 36 and 53 million abortions.

France - Legalized
Britain - Legalized
Switzerland - Legalized
Denmark - legalized
Hungary - Legalized
Romania - Legalized
Poland - Illegal
Italy - Legalized
Colombia - Illegal
Peru - Illegal
Mexico - Illegal
Russia - Legalized
United States - Legalized
China - Legalized
Australia - Legalized
Brazil - Illegal

Sources: International Family Planning Perspectives, 16:59, June 1990;
USA Today, 8/8/96.

Last Updated: 03/15/03

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Magnus Hirschfeld Archive for Sexology

World-wide Statistics

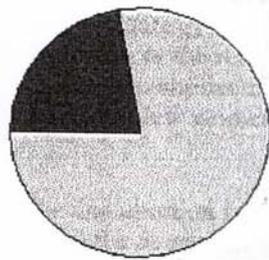


- Course 2
- Abortion
- Unwanted Pregnancies
- A Moral Dilemma
- Differing Views
- A Medical Issue
- A Legal Issue
- World-wide Statistics
- Historical Notes
- Abortion Methods

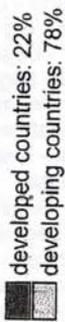
Abortion

World-wide Statistics

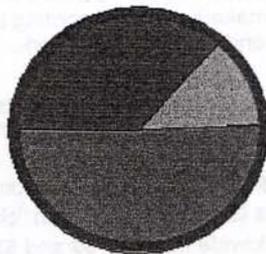
Planned and unplanned pregnancies including abortions



Abortions world-wide

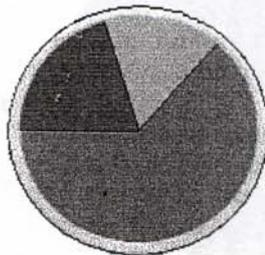


Sources: Center for Bioethical Reform,
Alan Guttmacher Institute



Developed Countries

planned pregnancies: 51%
unplanned, not aborted: 13%
Total number of pregnancies per year: 28 million



Developing Countries

planned pregnancies: 64%
unplanned, not aborted: 16%
Total number of pregnancies per year: 182 million

Nearly 1.5 billion women in the world are of childbearing age, i.e. between 15 and 45 years old. During most of these years they have sexual intercourse but do not want to become pregnant, either because "the time is not right" for them or because they do not want more children than they already have. World-wide, in spite of the more frequent use of contraception, women are still undergoing a great number of abortions. Indeed, each year, there are about 26 million legal and an estimated 20 million illegal abortions in the world. In other words: World-wide, there are ca. 126.000 abortions every day. Most abortions by far occur in the developing countries. The present, often acrimonious discussion about the morality and legality of abortion must be seen before the background of these sobering facts.

**Baby Parts for Sale
A batch of eyes by UPS – 30 livers by FedEx**

By J. C. Willke, MD

After fighting abortion for 30 years I thought I had seen and heard it all, but not so. Here is a new development, a coordinated high-tech industry functioning for the specific purpose of obtaining and selling high-quality fetal organs for research.

Partial-Birth abortions seemed to be so horrible that most of us wondered how such procedures could be defended. Many of us chalked it up to the fact that the pro-abortion advocates and the abortion industry didn't want to give one inch for fear that their whole house of cards will fold. I, among others, felt that their resistance to forbidding this gruesome procedure was a fear of a domino effect. If we stopped this one, then we'd stop the next and the next and the next and they didn't want it to start. But now we have evidence of a very clear additional reason why they want these late-term abortions to continue. The reason is that this is the one method that gives them intact fetal bodies from which they can obtain organs for research.

The other method of late-term abortion, D&E (Dilatation and Evacuation), involves reaching up into the uterus and dismembering the live baby. This delivers pieces of macerated organs that are usually unsuitable for fetal research, transplantation etc. This may be the main reason for their vehement defense of the practice of Partial-Birth abortion.

The story was broken recently by Life Dynamics under the guidance of its director, Mark Crutcher. A lady came to him with a story, which he has verified. The name of the informant cannot be revealed, as she is still involved in the work that she has exposed. Her story is dramatically recorded in a video just released by Life Dynamics. In it, this woman under the pseudonym, Kelly, tells her story. Her back is to the camera and her voice is electronically altered to prevent her identification. She worked for “an outside source, hired with a team to go in [to late term abortion clinics] to dissect and procure fetal tissue for high-quality sales.” Read on as Kelly describes her macabre profession. “What we did was to have a contract with an abortion clinic that would allow us to go there on certain days. We would get a generated list each day to tell us what tissue researchers, pharmaceutical companies and universities were looking for. Then we would examine the patient charts. We would screen out the ones we didn't want.

We did not use specimens that had STDs [sexually transmitted diseases] or fetal abnormalities. We only wanted the most perfect specimens that we could give to the researchers.” And the age of these babies? The victims were up to and over 30-weeks gestation. “We were looking for eyes, livers, brains, thymuses [lymphoid tissue], cardiac blood, cord blood, blood from the liver, even blood from the limbs.”

Only an estimated 2% of the late-term aborted babies had abnormalities. “The rest were very healthy. 95% of the time, she was just there to get rid of the baby.” How many of the late-term – the ones around 30 weeks – would you see? “Probably 30 or 40 babies a week.”

Kelly stated, “We would sell the tissue to private contractors. They in turn would sell to

other universities and researchers. There was a high demand every week to buy such fetal tissues. It was shipped by UPS, FedEx, Airborne and sometimes by special couriers. Sometimes we would take the specimen in a box to the airport and put it on as regular cargo, to be picked up at the destination.” And did these shipping companies know they were transporting baby parts? “No. All they knew was that it was just human cells. But it could be a completely intact fetus. It might be a batch of eyes, or 30 or 40 livers going out that day, or thymuses

And the leftover parts? “We would usually put this down the garbage disposal along with the placenta and the leftover blood material. If it was too large to go down the drain, they had a special freezer and when they accumulated 60 or 70 fetuses in one box, it would be picked up for incineration.”

And then the obvious question. Kelly is still working for this company, so why did she come and tell this story to a pro-life group? One day when she was working, “A set of twins at 24 weeks gestation was brought to us in a pan. They were both alive. The doctor came back and said, ‘Got you some good specimens, twins.’ I looked at him and said, ‘There’s something wrong here. They are moving. I don’t do this. This is not in my contract.’ I told him I would not be part of taking their lives. So he took a bottle of sterile water and poured it in the pan until the fluid came up over their mouths and noses, letting them drown. I left the room because I could not watch this.” But she did go back and dissect them after they were dead. She said, “That’s when I decided it was wrong. I did not want to be there when that happened.” And then it happened again and again. “At 16 weeks, all the way up to sometimes even 30 weeks, and we had live births come back to us.” And then? “Then the doctor would either break the neck or take a pair of tongs and beat the fetus until it was dead.”

Did the abortionist ever alter the procedures to get you the type of specimens you needed that day? Her answer was “Yes, before the procedures they would want to see the list of what we wanted to procure. The [abortionist] would get us the most complete, intact specimens that he could. They would be delivered to us completely intact. Sometimes the fetus appeared to be dead, but when we opened up the chest cavity, the heart was still beating.” She was asked if the type of abortion procedure was intentionally altered to deliver to you an intact specimen, even if that meant giving you a live baby? Her answer was, “Yes, that was so we could sell better tissue, so that our company would make more money. At the end of the year, they would give the clinic back more money because we got good specimens.”

The Partial-Birth abortion procedure involves inserting seaweed laminaria into the cervix. This swells up, dilating the cervix. In 24 hours, new laminaria are inserted. This produces more swelling and dilatation so that by the third day the baby can be extracted. During the dilatation procedure she is sent to a nearby motel. Sometimes the laminaria would fall out and she would go into labor and deliver the baby. And then? “They would call the nurse, and the nurse would call the doctor who would go to the motel room and pick up the woman and the fetus. That’s when they would call us and say, ‘Okay, we’ve got a couple of specimens here,’ or ‘We’ve got one specimen.’ We would go [to the clinic] and the specimen [the baby] would be in a bucket, sometimes alive. When we opened the chest cavity the heart would still be beating. Sometimes we could see movement in the bucket. These babies had to come out alive. There’s no way for them to be coming out dead. They were all alive. How they killed them is anyone’s guess. My guess is that they had to kill them in

the bucket or put them in a corner and let them die slowly.” And that was because the abortionist had seen how strongly you reacted to seeing them killed in front of you?

“That's correct. And he did not want to repeat those instances but they kept happening anyway, and that's how I came to call you guys [Life Dynamics].”

Finally, Kelly related how sometimes a woman, halfway through the dilatation procedure, would change her mind and say she did not want the abortion. In such a case they would tell her that it's too late now. “You're going to have the abortion.” Kelly said, “All of the staff would gather around pressuring her to have the abortion. On the second day, they're given an IV sedation, which kind of puts them into what I call a Nyquil nap. They're just basically drowsy, not thinking for themselves and that's basically how they are coerced into continuing the procedure.”

Finally, in the interview, she notes that many of the employees of the clinics were lesbians. When the mother was unconscious these women would discuss her genitalia with degrading remarks and on occasion even take the phone number off of her chart. Then they would “call her weeks down the road and ask her out for a date. It was not uncommon for women or men at the clinic to hit on these women for dates.”

Now we know why

Now we know one of the major reasons why the abortion industry is fighting so intensely to prevent a ban on Partial-Birth abortion from being enacted. It's more than not giving any ground on abortion for any reason. It's also because selling fetal parts is a very lucrative part of the abortion business. These mothers pay large sums of money for late-term abortions and the abortionists in turn are given big money for these intact organs. The model specimens have to be: the bigger - the better; the older - the better; the more alive - the better.

The above dialogue is from a video that has been produced by Life Dynamics. If any of our readers would like a free copy of this interview, while quantities last, feel free to contact us and we will send you a copy. Send your request to: Life Issues Institute, 1721 W. Galbraith Rd, Cincinnati, OH 45239. Phone (513) 729-3600. Fax (513) 729-3636. E-mail lifeissues@aol.com

Taken from: <http://www.nrlc.org/abortion/ASMF/asmf13.html>

Is Abortion Safe?

Physical Complications*

Despite the use of local anesthesia, a full 97% of women having abortions reported experiencing pain during the procedure, which more than a third described as "intense," "severe" or "very severe." Compared to other pains, researchers have rated the pain from abortion as more painful than a bone fracture, about the same as cancer pain, though not as painful as an amputation.

Studies also reveal that younger women tend to find abortion more painful than do older adults, and that patients typically found abortion more painful than their doctors or counselors expected. The use of more powerful general anesthetics can reduce the pain, but significantly increases the risk of cervical injury or uterine perforation.

Complications such as these are common, as are bleeding, hemorrhage, laceration of the cervix, menstrual disturbance, inflammation of the reproductive organs, bladder or bowel perforation, and serious infection.

Even more harmful long term physical complications from abortion may surface later. For example, overzealous curettage can damage the lining of the uterus and lead to permanent infertility. Overall, women who have abortions face an increased risk of ectopic (tubal) pregnancy and a more than doubled risk of future sterility. Perhaps most important of all, the risk of these sorts of complications, along with risks of future miscarriage, increase with each subsequent abortion.

The particular type and severity of complications depend a great deal on the experience of the abortionist and the particular abortion method used. Given that most abortions are performed at abortion clinics rather than by a woman's regular ob-gyn, the doctor performing the abortion is likely to be a stranger of whose skill and experience a woman knows very little. Such things as an inadequate gynecologic examination prior to the operation, the carelessness of the abortionist, or the retention of fetal and placental tissue can all bring on complications. These kinds of complications can usually be treated and generally subside (though not always), but few women ever return to the clinics for crucial post-operative examinations.

There is strong evidence that abortion increases the risk of breast cancer. A study of more than 1,800 women appearing in the *Journal of the National Cancer Institute* in 1994 found that overall, women having abortions increased their risk of getting breast cancer before age 45 by 50%. For women under 18 with no previous pregnancies, having an abortion after the 8th week increased the risk of breast cancer 800%. Women with a family history of breast cancer fared even worse. All 12 women participating in the study who had abortions before 18 and had a family history of breast cancer themselves got cancer before age 45.

Of course, death of the mother is the most serious of all complications. Over 200 women have died from legal abortions since 1973. The risk of death increases according to the duration of pregnancy and the complexity of the abortion technique employed.



LIFE

21 Week Baby
Born Alive
(photo, 3 weeks later)

or DEATH

21 Week Baby
Killed by Abortion





Baby Born at 4-1/2 Months

Baby Kenya King, born in Orlando, Florida, 21 weeks (4-1/2 months) from the first day of her mother's last menstrual period. Weighing 18 oz. (510 gm) she dropped to 13 oz. She is shown @ 5 lbs. with her mother. (Miami Herald, Pam Smith photo)

Some states use "viability" or ability to survive outside the womb as a measurement of the humanity of the unborn. Thirty years ago, however, "viability" was about 30 weeks. Now it is as early as 20 weeks. In 20 more years it may be at 10 or 12 weeks. What is changing is the increasing sophistication of our external life support systems. The babies are the same. Therefore, "viability" cannot be used to judge the baby's humanity. Rather it measures the skill and equipment of the doctors, nurses, and hospital in which the baby is born.



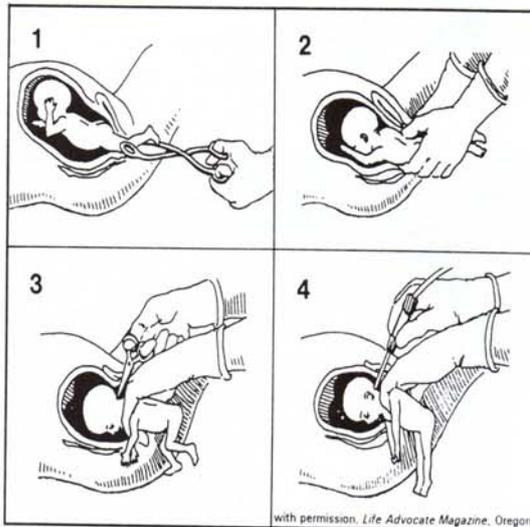
Eleven to Twelve Weeks (3 Months)

At this stage all organ systems are functional. He breathes, swallows, digests, and urinates. He is very sensitive to pain, recoiling from pin-prick and noise, and seeks a position of comfort when disturbed. Soon he will sleep and wake with his mother. If his amniotic fluid is sweetened, he will swallow more often, if it is made sour he will quit swallowing.

He can be taught by sound signals to anticipate and recoil from a pain stimulus, but no two little ones will respond the same, they are already individuals. At this stage Arnold Gesel has said, "The organization of his psychosomatic self is well underway."

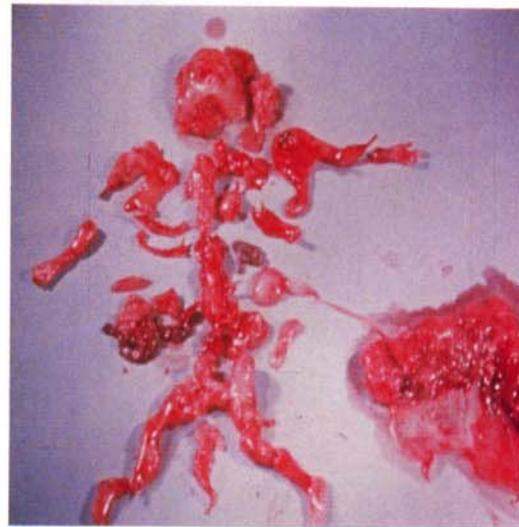
After this time nothing new will develop or function, only further growth and maturation.

Note, he is sucking his thumb. Ultrasound movies have shown thumb sucking at eight weeks.



Partial Birth (Brain Suction) Abortion

After 3 days of dilating the cervix, the abortionist reaches up the birth canal, grasps a leg and pulls it down and out, then the other leg, body, shoulder and arms. At this point with a gentle pull, he could deliver the final 3 or 4 inches (the head) and send the baby to the nursery. Rather, he inserts scissors into the base of the baby's skull, separates the blades, and inserts a suction tube into the skull and sucks out the brains. This kills the baby who is then removed.



D & E Abortion at 4 Months

Performed between 12 and 20 weeks, this method utilizes a sharp toothed, pliers-like instrument. The abortionist grasps a part of the body of the baby and tears it away. This dismemberment of the living baby continues, without any fetal anesthetic, until all parts, plus the deeply rooted afterbirth, are removed. Bleeding is profuse.

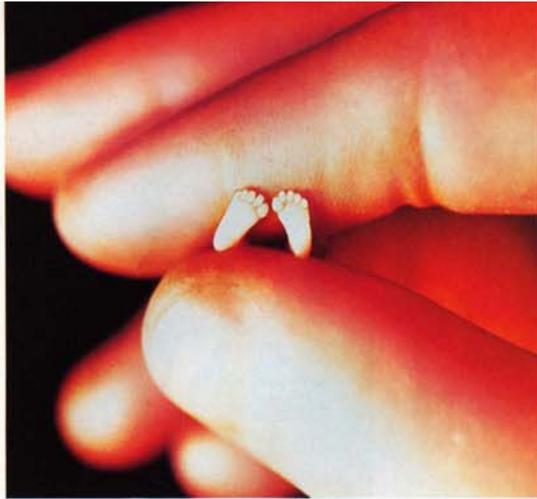
Salt Poisoning

After 16 weeks, a long needle is inserted through the mother's abdomen into the baby's sac and a solution of concentrated salt is injected. The baby breathes in and swallows the salt and is poisoned by it. It takes over an hour to slowly kill the baby. The mother will go into labor about 24 hours later and deliver the "Product of Pregnancy."

By Dr. & Mrs. J.C. Willke

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Tiny Human Feet at 10 Weeks

These perfectly formed feet demonstrate that the baby's tiny body is completely formed at this time.

- | | |
|----------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| at six weeks | <ul style="list-style-type: none"> -- "quickening" occurs--that is movement begins. -- human brain activity can be recorded on the electroencephalogram. |
| at 18 days | <ul style="list-style-type: none"> -- the human heart begins to beat. |
| at conception | <ul style="list-style-type: none"> -- human life begins. At that moment a new being exists--totally different from the body of either the mother or father (different genetic makeup) -- human (46 chromosomes) -- alive (capable of replacing his own dying cells) -- and needing only food and time to grow into an adult human. |



Human Life at Eight Weeks (2 Months)

- At this stage:
- he (or she) will grab an instrument placed in his palm and hold on
 - an electrocardiogram can be done
 - he "swims freely in the amniotic fluid with a natural swimmer's stroke"
 - with instruments you can hear his heartbeat.



Suction Abortion at 10 Weeks

Suction abortion is performed between six and 12 weeks. This method involves the insertion of a tube through the cervix (mouth of the womb). Connected to a powerful suction, this tears apart the body of the developing baby and sucks it out. Then, either with this tube or with a curette, (a loop shaped steel knife), the abortionist cuts and slices the deeply rooted placenta, the afterbirth, from the inner wall of the womb. Up to 95% of abortions are done in this way. Sometimes body parts are easily identified.

Prostaglandin Abortion

This drug causes the woman to go into labor at any stage of pregnancy. It is used in middle and late pregnancy to induce abortion. It's major "complication" is "live birth." It also can cause serious maternal injury.

Recently it has been used with RU-486 to increase its "effectiveness."



Suction Abortion at 8 Weeks

RU-486

This is an abortion pill, used along with a prostaglandin drug. It is "effective" in 90-95% of the time when used between one and three weeks after she has missed her first period. It functions by starving the tiny embryo by depriving him or her of a vital nutrient hormone, progesterone.

It kills a developing baby after his or her heart has begun to beat.

All but one (recent) colored photo in this brochure were submitted during scientific testimony before the Judiciary Sub-committee of the U.S. House of Representatives in 1976 and before the Judiciary Sub-committee of the U.S. Senate in 1981 and in 1982. They were not challenged and were published by both House and Senate in the official proceedings.



Nurse with premature baby born at 6 months.

Q. What are we to think of a woman who aborts her child?

A. Let's be very clear. We understand the agony of her decision. We want to stand with her, not against her. We want to help her explore other loving alternatives like adoption. We want to help her. Why can't we love them both?

Q. But adopted children have serious problems.

A. Not so at all. Compared, across the board, to children born into families, adopted children are more stable, more healthy, more educated and lead more stable lives as adults, than biological children—they are, that is, if placed in the adoptive home as young infants. When children are adopted who have lived in a succession of foster homes, there are problems at times. These problems are not from adoption however. Rather they bring the problems with them and sometimes the adoptive parents are unable to cope with them.

Q. But isn't it cruel to allow a handicapped child to be born—to a miserable life?

A. The assumption that handicapped people enjoy life less than "normal" ones has been shown to be false. A well-documented investigation has shown that there is no difference between handicapped and normal persons in their degree of life satisfaction, outlook of what lies immediately ahead and vulnerability to frustration. "Though it may be both common and fashionable to believe that the malformed enjoys life less than normal, this appears to lack both empirical and theoretical support."
Paul Cameron & D. Van Hoesck, Am. Psychologic Assn. Meeting, 1971

Q. What about a woman who's been raped?

A. Pregnancy from forcible rape is extremely rare. (See Wilke, Abortion: Questions and Answers). The victim must be supported, loved and helped, but we should never kill an innocent baby for the crime of his father.

Q. But legal abortion is better than dangerous back-alley abortions and their toll of women dying, isn't it?

A. Most such stories are false. In 1972, the year before the U.S. Supreme Court decision on abortion, only 39 women died in all 50 states from illegal abortions. (25 more died in 1972 from legal abortions). These were 39 tragedies, but compared to over 5,000,000 pregnancies that year this is a minuscule number. Certainly it shows that claims of 5-10,000 deaths and one million illegal abortions are totally ridiculous.

Either there were not many illegal abortions or all illegal abortions were amazingly safe.

Q. What about her right to choose?

A. The first question to ask about any action that is morally questionable is not "who can choose to do it?" but "is the action right or wrong in the first place?" Consider other examples such as rape, stealing, child abuse. Do we first ask "who decides?" who can choose to do these things? No! We first ask "are these actions right or wrong?"

Just so with abortion. The first question must be "is abortion right or wrong?" The "choice and who decides?" question follows. It is never the first question.

Another answer to "choice" is, choice to do what? Clearly it is a choice to kill.

LIFE or DEATH

Q. Isn't abortion another means of contraception?

A. No. Do not confuse abortion with contraception. Contraception prevents new life from beginning. Abortion kills the new life that has already begun.

Q. What is an abortifacient then?

A. Some of today's so-called "contraceptives" are really abortive at times. This is when ovulation is not suppressed, fertilization does occur, but the one-week-old living human embryo is unable to implant into the wall of her womb. If the "contraceptive" drug or device prevents implantation then it is really an abortifacient.



Human Garbage—These dead babies had reached fetal ages of 18 to 24 weeks before being killed by abortion. This is the result of one morning's work at a Canadian teaching hospital.

Q. I've heard abortion compared to slavery.

A. The analogy is accurate. The Dred Scott decision in 1857 ruled that black people were not "persons" in the eyes of the Constitution. Slaves could be bought, sold, used or even killed as property of the owner. That decision was overturned by the 14th Amendment. Now the court has ruled that unborn people are not "persons" in the eyes of the Constitution. They can be killed at the request of their owners (mothers). This dreadful decision can only be reversed by the court itself or overturned by another constitutional amendment.

Q. Why bring unwanted babies into the world?

A. An unwanted pregnancy in the early months does not necessarily mean an unwanted baby after delivery. Dr. Edward Lenoski (U. of S. Cal.) has conclusively shown that 90% of battered children were planned pregnancies.

Since when does someone's life depend upon someone else wanting them. That is an incredibly evil ethic.

Q. Abortion is only a religious question, isn't it?

A. No. Theology certainly concerns itself with respect for human life. It must turn to science, however, to tell it when life begins. The question of abortion is a basic human question that concerns the entire civilized society in which we live. It is not just a Catholic, or Protestant, or Jewish issue. It is a civil rights question, a human right's question, a question of who lives and who can be killed.

Q. A civil rights question? How so?

A. 1) The first question to be asked is: What is this inside of her womb? Is it a human life? The answer is found in natural science, medicine and biology. At the first cell stage, fertilization, this being is alive, not dead. Human?, yes, not another species. Sexed?, yes, male or female from fertilization. Complete?, yes, nothing has been added to the single cell, whom each of us once was, nothing except nutrition and oxygen.

Science has long since shown conclusively that this is a human life from the beginning.

2) The second question is: Should there be equal protection by law for all living humans, or should the law discriminate, fatally against an entire class of living humans as with abortion, which discriminates on the basis of age (too young) and place-of-residence (living in the womb).

So, abortion is a violation of human rights, of civil rights.

Q. What about emotional after effects?

A. Some women have problems soon after the abortion. The big problem, however, is usually many years later. This is now called "Post Abortion Syndrome." By virtue of suppression and denial, such women repress any negative feelings for, on average, at least five years. Then, a variety of symptoms emerge, many of which can be very upsetting and even disabling. It is similar to the post-traumatic stress syndrome seen a decade or more later in some combat veterans.

There is treatment for this but many doctors do not know how. If a woman is troubled, she should seek a referral from a pro-life pregnancy help center.

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