

**Reply to the
'Observations of the
Congregation for the
Doctrine of the Faith on
the writings of Mrs
Patricia de Menezes and
the Community of [the]
Divine Innocence'**

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Divine Innocence

First it is important to explain the meaning of the words 'Divine Innocence' by which this inspiration has come to be known.

The following is a theological explanation of the words Divine Innocence.

'Divine Innocence is perfectly incarnated in Christ Crucified. Christ, as a man, is without any sin. Although He is innocent, sinners put Him to death. To save all sinners from death and sin He is put to death. He is the cause of recovered innocence for all men, the cause of a participation in His Divine Innocence through grace. He does good not only on the human level but also on the divine level, repairing by His miracles the evil which is the result of original sin. Divine Innocence is a perfect attribute of God, in Himself, and in Christ. '

The name Divine Innocence is to be identified with Christ as seen in the prayer given in the messages "O Divine Innocence be triumphant in our crucified innocence" this triumph over sin and death can only be through Jesus Christ.

The community of Christ's Divine Innocence are those who take a commitment to strive to be fitting members of the original Christian family, the Holy Family, founded by Christ within the Catholic Church. Its members wish to live in innocence, according to the Gospel and the teachings of the Church, and to carry out their male and female roles of nurturing and protecting the life of Christ in themselves and in the world.

Christ, and the Trinitarian life of the Holy Family within the Catholic Church, are at the root of this spirituality.

Four concerns are mentioned in the CDF Observations. We would like to take each concern and share what we understand of the spirituality, life and practice of the message of Divine Innocence. It is important that both the theological work already done and the lived understanding of the inspiration of Divine Innocence are considered in conjunction with the messages, because they help to explain how the inspiration is in keeping with Catholic teaching and has helped those who have responded to its message.

1. The exaggerated claims made for the Community of Divine Innocence.

De Menezes makes extravagant claims for the Community of Divine Innocence: *"regarding all the different spiritualities and charisms within the Church, Our Lord showed me that they were like facets of a diamond, but the Way of Divine Innocence is the whole diamond"* (31.1.01). What is more she clearly believes that she has supernatural sanction for this conviction: *"Jesus: The founders of these great Orders and Communities waited for this hour, and how they wish it was already blazing - blazing for all to see"* (12.4.98). At points an almost hysterical note enters the dialogue which is not compatible with a communication from the Word Incarnate: *"Jesus: You are the beginnings of the New People of God" (11.1.94); This spirituality is the Perfect Original Spirituality of the Church Herself 12.4.98); This Order, the perfect Order of My Divine Innocence is the First and last Order! The Alpha and the Omega, I AM. This Order is MY ORDER! This Order is Perfection! The Order of MY Divine Innocence precedes all orders, and supersedes all orders, it is the original perfect Christian Universal Order of God!"* (12.4.88)

Often quotations can be misunderstood when lifted from their original context. Most of the quotations used are from longer discourses. The full messages will be available to accompany this work, but we have drawn from them in the following explanation.

The Way of Divine Innocence – The community of Divine Innocence

The message of 31st January 2001 quoted above continues “The whole diamond is the whole family of mankind within the one Holy Family!” The whole diamond is God’s plan for humanity achieved by Christ, unfolding in time, perfect in the Church, yet still to be achieved. Christ is the Way, the Truth and the Life. The Way of Divine Innocence means following Christ in the desire to regain our lost innocence through His definitive Revelation and its communication through the one Holy Catholic Church. The community of Divine Innocence is the community of those who are trying to follow the Way of Divine Innocence. It is not the Way and not the whole diamond.

Patricia states:

The whole diamond is all humanity, in the Holy Family and within the Church, as one Holy Family and people of God. Each community and order down the ages is one facet of the diamond. The community of Divine Innocence is also one facet of the diamond. When I studied jewellery I learnt that a stone cutter slowly releases the full brilliance of a diamond as it cuts each facet. Our Lord wants us all to understand the full vision of the whole diamond, so that we can co-operate with grace to bring about that fullness which is the Church in all her glory.

The Family of Divine Innocence is a community of individuals who have responded to this private revelation, who are striving to live the ordered life of the Holy Family

and the teachings of the Church, centred on the Eucharist, celebrating and drawing from the liturgical and devotional life of the Church. The Family of Divine Innocence seeks to live the Way of Christ's Divine Innocence within a particular supportive community, but the fundamental message is one of restored innocence, centred upon the Eucharist, the life of the Holy Family, the Liturgy of the Hours. These, like other fundamental aspects of this message, are part of the universal life of the Church.

The New People of God

The statement "You are the beginnings of the New People of God" (11.1.94) is to be understood first as referring to the Church (cf. LG 9, 13). In every age there is a new People of God that responds to the newness of Christ's definitive revelation.

It also refers to those within the Church who strive for a deeper understanding of Divine revelation and for restored and risen innocence, in and through Christ's Divine Innocence, by following the theology and spirituality of the Holy Family in *Nazareth Universal* and striving to become committed and fitting members of the Holy Family itself within the Catholic Church.

Those who respond to this message are indeed a "New People of God" in so far as they are members of the Catholic Church who truly live the spirituality of the Holy Family, which is the spirituality of the Church Herself, because it is centred on Christ.

Divine Order

The reason Our Lord is speaking of the order of His Divine Innocence and the Divine Order of things is that God's divine order is being destroyed and challenged - the order of gender, 'male and female he created them', the order of marriage, the order of creation itself in the mixing of human and animal genetic material. It is a message relevant to this time and situation to show we must all live by the Divine Order God founded, the order of His Divine Innocence, if we are to live in innocence. Creation unfolds according to the Divine Order of things; an acorn grows into an oak tree, not a pine tree, the fertilized egg in a woman's womb grows as a human being. Similarly, the perfect Divine Order for the family has been established by God himself in the Holy Family.

Jesus: "If you look closely at this Family you will see everything is here; the Unity and Peace of the Blessed Trinity; the Father's Will carried out to perfection; all the gifts and fruits of the Holy Spirit, Triumphant in Holy and Divine Innocence; the One Priest, Prophet/Priest and King; the perfection of the role of women and the perfection of the role of men." **11th January 1994**

"The Holy Family is the Motherhouse of the Church", God's own household. God IS the beginning and end of the Divine Order of things in creation, in the Holy Family

and the Church. Our Lord said in the messages of this inspiration, “the Holy Family IS”, The Holy Family is a living reality right now in our age, as it has been in every age. The Holy Family is the Church in miniature. The true Church is holy. The Holy Family is the Church, holy, complete and perfect in miniature.

The Order being spoken of in the quoted message is not a religious order, rather the Divine Order founded by Christ in the Holy Family and the Catholic Church. With regard to the other ‘Orders and Communities’, the context of this quotation is a much larger dialogue concerning the relationship between the life of the Holy Family and the Church. The beginning of the Church was the coming of Christ and His coming established the Holy Family. (Cf. Prayer over the Gifts, Feast of the Annunciation) The first to be associated in Christ’s coming to establish the Church in miniature were Our Lady and St Joseph. The spirituality of the Holy Family is relevant to all in the Church, be they priests, religious or lay men and women. All these states are represented in the Holy Family.

The messages speak of the ‘Novitiate of the Holy Family’. Central to the notion of a “novitiate” is training. Christ, through His Church, is the source of our salvation and training for perfection. The Holy Couple, as the first to be called and to accept this gift, are a privileged model for us and instruments helping us in our training through and within the Church.

Patricia’s explanation is as follows:

I was shown that the founders of orders and communities in the Church, who were now in Heaven, seemed to be happy that all vocations within the Church would have a greater awareness of the Divine Order founded by Christ in the Holy Family. These founders longed to see this good news “blazing [across the world] for all to see”. so as to encourage a deeper understanding that we can become one Holy Family of God – a member of the Holy Family itself - within the Catholic Church. All people in every vocation are invited to strive to be committed and fitting members of Christ’s own family, the Holy Family, within the Catholic Church. **Jesus:** The Holy Family of Nazareth IS Nazareth Universal and must be so if My life is to be incarnate in the whole of humanity! **22nd November 1999**

Like Our Lady, all women can learn to nurture the life of Christ in themselves and in others and their vocation in the world. This was, and still is, one of the roles of Our Blessed Lady. Our Lord wants to see the personification of this beautiful role of Our Lady active in all women. St. Joseph’s role is active in the Church and Our Lord wants to see this role active in all men, not just lay men. They are invited to guard and protect the life of Christ -- in themselves, in others and in their vocation , as St. Joseph did in the Holy Family.

They would also see how Christ’s life is often crucified in us -- through our own sins and the sins of others -- and triumphant in us through Jesus’ Victory on the

Cross, through the Sacraments of the Church and following the teachings of the Church. Christ founded the ordered life of the Holy Family and the Divine Order in the Church and it does precede all orders and will supersede all orders, because it was founded by Christ and is the perfect Christian universal Order, founded in the beginning by God Himself, in whom all things have their beginning and end.

Pope Paul VI's words on the School of Nazareth express part of what we are striving for in the Novitiate of the Holy Family.

“The home of Nazareth is the gospel school where we begin to understand the life of Jesus. The first lesson we learn here is to look, listen, to meditate and penetrate the meaning of this very simple, very humble and very beautiful manifestation of the Son of God.

Here in this school, one learns why it is necessary to have a spiritual rule of life, if one wishes to follow the teaching of the Gospel and become a disciple of Christ.

How I gladly would become a child again, and go to school once more in this humble and sublime school of Nazareth, close to Mary, I wish I could make a fresh start at learning the true science of life and the higher wisdom of divine truths.May Nazareth teach us what family life is, its communion of love, its austere and simple beauty, and its sacred and inviolable character. Let us learn from Nazareth that the formation received at home is gentle and irreplaceable. Let us learn the prime importance of the role of the family in the social order.” Address by Pope Paul VI – The Pattern of Nazareth.

Through following the Novitiate of the Holy Family there should be a growing awareness that the Holy Family is not only an exemplary model to emulate, since it has been established by Christ, and also an active, present reality within the Catholic Church.

2. The "inappropriate words and phrases" attributed to Jesus.

'The words and phrases attributed by De Menezes to Jesus in her 'showings' are at times strange and bizarre. They are not consonant with the sane and wise Gospel tradition. The 'voice of Jesus' which we hear in these revelations indulges again and again in a kind of colloquial chit-chat: "**Jesus**: So you don't believe me? **De Menezes**: Sorry Lord it was just curiosity. **Jesus**: Curiosity killed the cat: let's get back to St John. (4.12.93) **Jesus**: Tell them this university offers a Master's Degree, your Lord and Master's Degree, and I expect every student to attain First Class Honours with a P grade. P for perfection. (29.11.95). **Menezes**: Lord, the Way of Divine Innocence does not seem to be what the young want. **Jesus**: What do the young want? **Menezes**: Excitement. **Jesus**: I can give them enough excitement to give them a heart attack!" (11.1.01).'

The background to the examples given

Concerning the first quotation, it might be helpful to know the background to the dialogue. Patricia explains:

I was looking at a passage in St John's Gospel and Our Lord asked me to look more closely at it. I decided to turn to the other Gospels, to read their accounts. Our Lord wanted me to look at what was in St John's Gospel in relation to the aborted children and not waste time looking at the other Gospels which He knew did not contain the account described in John Chapter 3. Our Lord was very patient with my ignorance and gentle and good-humoured in His reprimand.

The second quotation, which refers to a Master's Degree, relates to what Our Lord calls the '*Eucharistic University*.' This is Patricia's explanation of the term:

Our Lord made a play on words, saying that students who study at the Eucharistic University before Our Lord's real presence were expected to attain First Class Honours with a 'P' grade, P for perfection.

We were called to study our faith diligently, and over the years various people in the Family of Divine Innocence, including myself, have taken studies at various levels, including a Masters Degree in Religious Education and Catechesis, B.A in Divinity, Certificates in Catechesis, Adult Studies in the Catholic Catechism, Papal Teaching and Scripture, etc.

All the members of the Divine Innocence community who studied their faith before the Blessed Sacrament, at the feet of Jesus in the Eucharist, said how exciting and joyful the study of the faith was and how much they felt the real help of the Lord. Our Lord pointed out there were no fees to pay at the Eucharistic University; and that on the teaching staff of this university we had Our Lord, Our Lady, all the great Saints, theologians and Fathers of the Church, to whom we could pray for help. We had of course to work diligently, and it was very hard work at times. We were shown that the Eucharistic University could be held in every parish, with ongoing study of the faith at every level.

The priests could help the people, and the people could deepen their knowledge of the faith with their priests. Most people have stopped studying the faith at the age of 12 -15, at Confirmation. Every parish could have facilities, so that mothers with children could study the faith, a library of resources. Catholic Churches could be open at times that would be helpful for working people and students to study before Our Lord; first the study of the faith: "Seek first the Kingdom of Heaven", and then any suitable subject before the Blessed Sacrament. Our Lord said that our study should be for the Glory of God, the building up of the Church and the good of mankind.

The last quotation is part of a longer dialogue that highlights the hopes, fears, and temptations of young people in choosing to live by the Faith of the Church, and gives perceptive and inspiring advice. Patricia explains the background:

I was thinking about young people living the Way of Divine Innocence. Our Lord asked me to think of what the young want and to compare it with my experience of living the Faith. I suggested excitement, travel, money, work security, bright lights, fun, having a good time. In each case my suggestions were used to show how the Christian life is a paradox, which can fulfil all that the young want. The conversation was used to give advice to all young people and show that striving to live according to the Gospel, and following Christ, and living the faith in a world opposed to the teaching of the Church would be exciting enough and even at times very difficult, and could even bring them, at times, great heartache. The Catholic Christian life, well-lived was exciting, never dull, and a joy.

The message behind the words and phrases

What we ask to be considered with regard to the words and phrases attributed to Jesus is not only the style but the substance of the communication and whether this is consistent with Catholic teaching. For example, the reference to a "Master's degree" is part of a dialogue concerning two important practices recommended by the Church – ongoing study and formation in the Catholic Faith; and adoration of the Blessed Sacrament. These are brought together and encouraged in the messages on the teaching and practice of the *Eucharistic University*.

The colloquial style in the messages we have been told by those who read them to be 'a genuine help in understanding the Gospel and living it better'. (*Public Revelation and private revelations- their theological status, The Message of Fatima, Congregation for the Doctrine of the Faith*).

The Gospel itself shows how Jesus sought to be intelligible in His teaching, using the language, phrases, sayings and examples familiar to the people of his time, for example "when you see a cloud rising in the west you say at once a shower is coming." (Lk 12:54; Mt 11:17)

Lastly these 'showings' are presented as a dialogue with Jesus to reflect the way Patricia de Menezes perceives them. However this must be qualified. The theological commentary on the Secret of Fatima by Cardinal Joseph Ratzinger helps in understanding the anthropological structure of private revelations. Although it refers specifically to visions it would seem applicable to the various forms of communication involved in private revelation. It states:

'Interior vision is not fantasy but, as we have said, a true and valid means of verification. But it also has its limitations. Even in exterior vision the subjective element is always present. We do not see the pure object, but it comes to us through the filter of our senses, which carry out a work of translation. This is still more evident in the case of interior vision, especially when it involves realities which in themselves transcend our horizon. The subject, the visionary, is still more powerfully involved. **He sees as he is able, in the modes of representation and consciousness available to him.** In the case of interior vision, the process of translation is even more extensive than exterior vision, for the subject shares in an essential way in the formation of the image of what appears. He can arrive at the image only within the bounds of his capacities and possibilities. **Such visions therefore are never simple photographs of the other world, but are influenced by the potentialities and limitations of the perceiving subject.'** *The Message of Fatima, Congregation for the Doctrine of the Faith. CTS 2000 ISBN 186082093 (own emphasis)*

Any words and phrases that are attributed to Jesus come to us through the prism of the instrument. In simple terms the communication to Patricia de Menezes comes to us according to her experience and understanding. What must be considered is the fundamental message behind the vision or dialogue. Many of the messages are a form of catechesis that uses figurative images and language. As we know with catechesis, it will vary depending on who it is for -- whether children, teenagers, or adults -- but it still seeks to communicate the same fundamental truth.

3. *The questionable demand made concerning the status of aborted children.*

'The central message that De Menezes claims to have received since 1984, namely that the Church proclaim the martyrdom of all the innocent children deliberately killed before birth and acknowledge these unborn children as companion martyrs of the first Holy Innocents, is doctrinally problematic. A martyr is someone who bears witness to Christ. If the victims of abortion were to qualify for martyrdom it would then seem that all victims of any moral evil should be likewise deemed martyrs. De Menezes' notion of a 'Baptism of Love' is not, as claimed, a development of doctrine. Rather it is an innovation which is difficult to harmonize with the teaching of the Church.'

Status of aborted children is not the central message

First it must be stated that the request (not a demand!) in the messages to proclaim the martyrdom of children killed before birth as companion martyrs of the first Holy Innocents is only one part of the messages of Divine Innocence and not the central message. Patricia de Menezes explains:

The Novitiate of the Holy Family is the central message, because if people lived according to the Gospel and the teaching of the Church and strived to be Christ-like, nurturing and protecting the life of Christ in themselves, their families and in the world, we would not have so many abortions. Abortion is a huge area of crucified innocence. The mothers and fathers who have been involved in abortion represent another area of crucified innocence, namely crucified motherhood and fatherhood.

An analogy would be that the 'Novitiate of the Holy Family' is 'preventative medicine', whereas the 'claiming' is an urgent call to the perpetrators to repent and believe in the Gospel. Although the 'claiming' is very important, the 'Novitiate' is more fundamental, as it means striving to live the fullness of Catholic teaching and sacramental life within the Church, which is the foundation of our relationship with Christ.

Although only one part of the inspiration, the request to the Magisterium to claim the children killed before birth for Christ and His Church involves many messages and requires detailed theological work in order to clarify how it may be possible, and why it is important. Through the help and guidance of a number of priests, some of them theologians of repute - and all of them loyal to the Church's teaching - and through our own theological studies, we are fully aware of the doctrinal issues involved. Many of the doctrinal issues surrounding the claiming have been addressed over the years.

The request for the children killed before birth to be considered companion martyrs of the first Holy Innocents is just that -- a request, and a call for theological debate, which fully respects the authority and role of the Magisterium. From the beginning,

Patricia and others who have responded to the messages have always tried to communicate faithfully and respectfully Our Lord's request.

There is not the space in this reply to set out the full case for this request to the Church. We will confine this statement to the specific concerns raised and merely give an outline of the main elements and issues involved in claiming the children. (See *Theological and Catechetical implications of the Church proclaiming children killed before birth as companions of the first Holy Innocents* by Patricia de Menezes www.divineinnocence.org)

Fostering theological debate

Through the help and guidance of a number of priests, some of them theologians of repute - and all of them loyal to the Church's teaching - and through our own theological studies, we are fully aware of the doctrinal issues involved. Many of the doctrinal issues surrounding the claiming have been addressed over the years.

In the work of bringing this request to the attention of the Magisterium, we were advised to foster theological debate on the issue. In 1999 the family of Divine Innocence were instrumental in bringing about a theological Consultation at the Abbey of Solesmes. This was possible through the kindness of the Abbot of Solesmes, Fr Philippe Jobert, O.S.B, and Fr Aidan Nichols, O.P. The various papers submitted were published in the book *Abortion and Martyrdom*, (ed. Fr Aidan Nichols O.P; Gracewing, England, 2002) and sent to various Bishops' Conferences around the world and to several dicasteries of the Holy See.

Following this, we made considerable effort to make individual Bishops and theologians aware of this work, along with the relevant messages that concern the salvation and martyrdom of children killed before birth. It is our firm belief that prayer, reparation, and the efforts of all those who care deeply about pro-life issues have raised awareness of this issue in the Church.

The Hope of Salvation

In 2004 John Paul II asked the International Theological Commission to begin its study on the salvation of unbaptised infants. *The Hope of Salvation* the title of the document by the International Theological Commission, was approved for publication by Pope Benedict XVI on Jan. 19, 2007. The study recognises the growing pastoral need to reflect on the fate of those infants who die without Baptism -- whose numbers have increased greatly in recent times "partly because of parents, influenced by cultural relativism and religious pluralism, who are non-practising, but... also partly a consequence of *in vitro* fertilisation and abortion... Given these developments", the document continues, "the question of the destiny of such infants is raised with new urgency". (The Hope of Salvation for infants who die without being baptised, 2.)

The following extracts from this document have a bearing on the request to recognise aborted children as companions to the Holy Innocents of Bethlehem.

The following are ways by which 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. I Cor 15:26), a participation in his own battle, in the midst of which we can find him alongside us (cf. Dn 3:24-25 [91-92]; Rom 8:31-39; 2 Tim 4:17). His resurrection is the source of humanity's hope (cf. I Cor 15:20); in him alone is there life in abundance (cf. Jn 10:10); and the Holy Spirit offers to all a participation in his paschal mystery (cf. Gaudium et Spes, 22).

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. (Own emphasis)

87. c) It is also possible that God simply acts to give the gift of salvation to unbaptised infants by analogy with the gift of salvation given sacramentally to baptized infants. We may perhaps compare this to God's unmerited gift to Mary at her immaculate conception, by which he simply acted to give her in advance the grace of salvation in Christ.

A comment made during an interview by Fr Peter Gumpel, a theologian and historian who has studied the matter, illustrates that it remains perfectly legitimate to continue to bring to the attention of the whole Church how children killed before birth are saved through Christ and are therefore part of the Church.

'We can hope, and the fact that we can hope, as the Catechism says, is an interpretative key. No one hopes or can hope legitimately for something one is certain is impossible.' (*What the Church has said about children who die without baptism.* www.zenit.org)

We would welcome further investigation into the messages, theology and testimony of those who have studied this cause to address what is considered problematic.

A martyr is someone who bears witness to Christ.

The tradition recognises the witness of many different martyrs that have their source in, and thus share in, Christ's witness unto death. The Holy Innocents, whose veneration arose in the Church around the 4th century and who are celebrated by the Church's liturgy as martyrs, show this. 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.

Subsequent theological work has helped to shed light on how those killed before birth witness to Christ:

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.

"Children killed by abortion are martyrs for the divine truth about life, 'Thou shalt not kill'. This divine command is revealed in Sacred Scripture (Ex, 20:13). It is also inscribed in the heart of every human person, belonging as it does to the natural law. Those who bring to an end the lives of children before their birth voluntarily transgress this divine law, and so aborted children are made into victims, in all objectivity, for that law, even though they had no possibility of choosing to die for the truth about life. This objectivity confers on their death the formal status of martyrdom." (Holy Innocents in our times. Fr Philippe Jobert. *Abortion and Martyrdom P. 123*)

So whatever the various intentions of those who kill the children, the death of these children, innocent of actual sin and unable to defend themselves, is the result of the violation of divine truth regarding life, and thus they witness to that truth. The children witness to the Word of God, who is Christ.

In addition, by suppressing life before birth – and therefore making it impossible for the children to receive Baptism – their killers place themselves in opposition to God's gratuitous plan for each person to attain eternal life.

This, of itself, is not enough, however, for other victims of the violation of the Fifth Commandment are not considered martyrs. How does Christ come to witness in these children?

At a more fundamental level, the active participation of the martyr is a grace from God, acting in the martyr to conform him or her to Christ, the Proto-martyr. It is not only the martyr's choice for Christ, but also Christ's choice of the martyr to witness, through His grace, to a particular truth. This is shown in Jesus'

words in John's Gospel, "You did not choose me, but I chose you." (Jn 15:16) We know that God's power is shown forth in human weakness. **Jesus:** '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.' **20th March 1996.** (cf. 1Cor 1:27,28).

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.

.....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 [for] happiness. *The divine Principle of Martyrdom.* Fr Philippe Jobert

Do children in the womb receive grace? Jesus in the messages answers with the question 'Why would I not give grace to innocent children?' **23rd June 1999**

It is the teaching of the Church that all are conceived in a state of original sin; they are deprived of grace that orders them to the beatific vision. In the case of children killed before birth, they are also deprived of the ordinary means to receive this grace, instituted by Christ, namely Baptism with water. Does this mean they are excluded from eternal life?

Fr Philippe Jobert, OSB, in his paper *Holy Innocents of our Times*, lists three strong reasons to believe that God would bestow the necessary and sufficient grace on children killed before birth.

1) *Divine Justice*

Then again, would it be just for these children, who have no personal sin of their own, to be deprived of eternal life and the beatific vision, whereas their murderers, should they repent, have every chance of gaining it? Therefore, it is fitting that Divine Justice should give to the children who have been killed, the same possibility of salvation given to their murderers. Being deprived unjustly through violence of the normal means of salvation, would God justify them in some other way? There is no injustice in the souls of these innocent children which could become an obstacle to the gift of grace: the privation of original

justice transmitted to them would be cancelled by this gift, and their natural human will, being good, would consent to it straight away.

2) *Divine Charity*

God wills the salvation of all men (*Mt 18, 14; 1Tm 2, 4; 2 P 3, 9; P 3,9*). Only those who freely refuse salvation exclude themselves from this universal salvation willed by God. The children, victims of voluntary abortion, are not in this category. God has created man solely to reveal Himself to him in eternal life. Would He then create millions of souls in order that they should be deprived of eternal life, not through their own fault, but through violence done to them? It is [appropriate], therefore, that His Divine Charity should bestow this grace upon them so that they may enjoy it, and in return glorify Him.

3) *Divine Mercy*

In short, God is Mercy, Christ manifested his preference for the poor, the deprived, for all kinds of helplessness: *When he saw the crowds he felt sorry for them ... (Mt. 9, 36; 15,32)*. He, who humbled Himself because He had mercy on sinners, became man and even a child and dwelt among men, had a predilection for children precisely because they are innocent, little, weak and defenceless, incapable of surviving on their own. Why would He not show mercy to the littlest among the children, to the most deprived, to those least able to survive or to defend themselves, to those stricken by the greatest misery, deprived of original justice and victims of a violent death, by opening wide the gates of heaven for them?

If human logic, based on the original sin incurred by these children, coldly relegates them to exclusion from eternal life, this is not the Logic of Divine Love, God's Love of Justice, Love of Charity, or Love of Divine Mercy. This is not the logic of the Sacred Heart of Jesus, who poured out every drop of His Sacred Blood on the Cross so that these innocent victims of man's wickedness might be saved.

How does this relate to the children being martyrs, witnesses to Christ? In their helplessness, both physical and spiritual, Christ identifies with them and, at the moment of their violent death, gives them His grace and the Faith, so they actually participate in His own witness to the Truth during His Passion. Just as we share in the death of Christ by our Baptism in water, so these children also do by their death. They are saved by a baptism of blood, and therefore they are authentic martyrs.

Christ gives testimony in them and dies in them. '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.' (*Holy Innocents in our times*. Fr Philippe Jobert. *Abortion and Martyrdom*, P. 124)

They witness to the person of Christ because, as a category, they can be seen clearly to be utterly dependent on his love. Their only way to life is through Christ's saving identification with them in their deaths which, like his, are an attack on the Truth.

It does not follow that all victims of any moral evil should be deemed martyrs.

Children killed before birth are a special category and declaring them martyrs does not mean any victim of a moral evil is a martyr. The reasons stated above for them witnessing to Christ shows that they are more than victims of a moral evil.

We can say with certainty that this category of victim is exceptional in being utterly innocent, weak, defenceless, and most often lacking even the defence of civil law. Pope John Paul II in *Evangelium Vitae* n. 58 says: 'The moral gravity of procured abortion is apparent in all its truth if we recognize that we are dealing with murder and, in particular, when we consider the specific elements involved. 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.'

Whatever the individual reasons put forward, the stark truth that innocent human life is being extinguished stands out in the killing of the unborn. Their deaths clearly manifest opposition to the Church's teaching on respect for human life. It is an organised crime, in most cases allowed by the law, provided by institutions, promoted by governments and private organisations, and used by some as a means of making money. The killing of the pre born is a persecution that involves many aspects of the faith; dignity of the human person made in God's image, the commandment, thou shall not kill, motherhood and fatherhood dishonoured, also attacked is the teaching on marriage and being open to the gift of life, to mention just a few.

Jesus: 'Men have reviled them, persecuted them and uttered all kinds of evil against them falsely on my account, the Lord the Giver of life, the Kingdom of Heaven is most certainly theirs!' **10th July 2002**

It is not only that they are a special category of victim it is Christ's saving choice of them to witness in Him, the Word and source of grace upon whom they utterly depend. The children killed before birth if declared martyrs will witness and make manifest God's Truth Love and Mercy to the world and in particular those in most need of that witness, the perpetrators.

The question as to whether the claiming of children killed before birth as martyrs would mean that all victims of murder are martyrs, is discussed by Fr. Brian Harrison, O.S., (*Abortion and Martyrdom* pp. 106-108)

Baptism of Love

The above term used by Jesus in the messages points to the source of Baptism, indeed of all of the Sacraments, namely God, who is Love. It does not in any way diminish the necessity of Sacramental Baptism. Divine Love flows from the Holy Trinity, in the Person of the Holy Spirit. Rivers of living water, that is Divine Love in the Person of the Holy Spirit, flow from the Heart of Jesus, pierced through on the Cross this 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 a person's second birth in Christ, through grace. Cf. CCC 536,739

Both the baptism of blood of the martyrs and the baptism of desire are a Baptism of Love, the love which flows from Christ's Heart. In the case of aborted children, the Baptism of Love reaches them through their likeness to Christ Crucified.

The Catechism states about Sacramental Baptism.

1225 In his Passover Christ opened to all men the fountain of Baptism. He had already spoken of his Passion, which he was about to suffer in Jerusalem, as a "Baptism" with which he had to be baptised. The blood and water that flowed from the pierced side of the crucified Jesus are types of Baptism and the Eucharist, the sacraments of new life. From then on, it is possible "to be born of water and the Spirit" in order to enter the Kingdom of God.

The messages say of the children:

Jesus: 'The children have gone to the fountain head (the Crucifixion), the source of all the Sacraments, the Blood and Water flowing from My side!' **23rd June 1999**

11th May 1999.

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!

4. Violent Language Used in the "Inspirations" when Attacking Church Authority

'De Menezes' supposed revelations and writings demonstrate a litigious and dissident spirit. The Church stands accused of impeding Jesus' efforts to save the souls of millions of aborted children and, therefore, 'Jesus' ranks the hierarchy of the Church, who are unwilling to 'claim' the aborted, alongside abortionists and abortion-sponsoring legislators. As such, the 'Jesus' of De Menezes' supposed revelations displays ignorance of the Church's uncompromised stance against the evil of abortion and its compassionate hope for the salvation of children who have died without baptism. It is as if Jesus were inordinately bound by his own Church: Jesus refrains from working any good for the children, it seems, until the desired 'claiming' is declared.

The unusually violent and threatening language used in the 'inspirations' to attack the authorities of the Church seems incompatible with any genuinely divine revelation: "**Jesus:** Those who subject the children to trial by neglect, I will subject to trial by fire ... Wicked short-sighted shepherds. Vengeance is mine! Let those who know of this grace not be complacent! Cardinals, bishops, theologians and people, your, duty is clear! Millions of human lives and immortal souls are at stake!" (11.9.97) or again "Inform the Archbishop that his hard-heartedness is like that of Pharaoh and it will bring down disaster on the people" (19.8.95).'

We have checked our publications and the two messages quoted above do not appear in them. This means they were not made public by us but sent only to either the Congregation for the Doctrine of the Faith or to the Archbishop. The 11th September 1997 is included in the messages attached as it provides additional contextual information.

Litigious and dissident spirit

This is deeply felt by members of the Family of Divine Innocence who care deeply about the Church. This criticism does not take into account the many messages affirming and encouraging study and conformity to Church teaching; in addition the witness of those who have responded to this message. There are so many references to docility and fidelity to Church teaching, the role of the Magisterium and in particular the care and prayerful support of priests (see examples below). Those involved in this inspiration are encouraged to be deeply committed to the life and teachings of the Catholic Church and in some cases have been led to that commitment by the spirituality itself. It has been recognised by the previous Archbishop of Southwark and local clergy that our members are Catholics of good standing in the Church.

Feast of the Holy Family, 1990.

Our Lady. My children, when you enter the Holy Family by your commitment, the Rules of the Holy Family apply to you. We lived by a holy discipline. No sin can exist within this Family - no rebellious behaviour – no disobedience to the Will of God and the teachings of the One Holy Catholic Church can come under my Motherly care.

St. Joseph cannot be the guardian of sin, disobedience or unholy behaviour. The Child Jesus is never the companion of evil or sin. He is Innocence Itself. He is sinless. He is Divine Innocence and wishes to live in the company of His brothers and sisters - those who strive daily to serve the Novitiate of the Holy Family, by being docile and obedient to the Commandments and teachings of the Church and following Christ in the Gospel.

17th June 1985.

Jesus. With this Chaplet (Eucharistic Chaplet) you must strengthen and protect the Priests I have given you. It is your solemn duty to do so. They pour out their lives for you. They suffer so much. Those of you who criticise My Priests, Bishops or the Holy Father should beware. It is a grave sin. Those who in the past have attacked the person or inner spirit of these men, who are a special treasure in My Heart, should come humbly and ask for forgiveness. Wrap My Priests in this Chaplet that I have given you. Include your own needs. Pray for all souls through it. Those who protect and strengthen My Priests through it will have a special place in My Heart. I will grant many other petitions through its use.

8th June 1985. After an act of consecration to the Immaculate Heart of Mary.

Our Lady. I, your Mother, wish you to look very carefully at this Act of Consecration which I have given you. You must live it to the letter. Look at each word. Do you fail me in any way in living this Consecration? If families would only live this Consecration and say the Rosary together, what protection would be yours! Stay very close to the Sacraments of Confession and Holy Communion. Obedience to the Church is of the utmost importance. Why do you abandon the ship (the Church) that carries you to the safety of Heaven? If this ship is in the storm of evil and sin, stay with her and be guided by her captain, the Holy Father! (who follows the light of Christ.)

By studying the inspiration as a whole and the lived witness of our members, we believe there is sufficient evidence of the fidelity, docility and commitment to both the teaching of the Catholic Church and her Pastors.

Ranks the hierarchy of the Church, who are unwilling to 'claim' the aborted, alongside abortionists and abortion-sponsoring legislators.

This is not true. The words of Jesus are a warning to us all, not only to those directly responsible, but also to those who can help the cause of life and to those who are indifferent to the plight of these children. The plight of these children is not only the threat to their physical life but also the uncertainty in Church teaching regarding their eternal beatitude and millions more children in danger of death. Once they have been killed, these children, made in God's image and likeness and whom Christ came to save, are forgotten by the majority of people. The words of Jesus in the messages invite us all to search our hearts and ask, "Is there something more that can be done for these children and for those responsible for their deaths?"

The following extract from the thesis titled *Theological and Catechetical implications of the Church proclaiming children killed before birth as companions of the first Holy Innocents* by Patricia de Menezes explains the wider implications of not considering the 'claiming':

Having taken an overview of the Catholic Church's position on this matter, the Magisterial and papal documents which 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 message not seemed to have 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 seen however as predominately 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, which is based upon the revelation of Jesus Christ who has conquered sin and death. 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, must they not be given life in the Church for all to see? 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, (c.c.c.1261) remembering that St. Paul tells us our hope will not be disappointed. Rom: 5:5

Ignorance of the Church's uncompromised stance

The previous extract illustrates that Patricia de Menezes acknowledges the uncompromising stance of the Church regarding abortion. Jesus in the messages state that the children bear witness to the truth taught by the Catholic Church. A wider look at the messages can leave no doubt that the 'claiming' is dependent upon and directed to proclaiming the Church's teaching on life in its fullness.

The Church's teaching is consistent, public, unambiguous and universally recognised. The sad fact is that individual members of the Church, both lay and clerical, have not always proclaimed and lived the full implications of this teaching regarding the 'Gospel of Life'.

Compassionate hope for salvation

The 'compassionate hope' for the salvation of children who have died without baptism is referred to in the Catechism of the Catholic Church:

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," allow us to hope that there is a way of salvation for children who have died without Baptism. All the more urgent is the Church's call not to prevent little children coming to Christ through the gift of holy Baptism.

1283 With respect to children who have died without Baptism, the liturgy of the Church invites us to trust in God's mercy and to pray for their salvation.

The document *The Hope of Salvation* states that ‘the Church does not have sure knowledge about the salvation of unbaptised infants who die.’ Although there is an increasing openness to the possibility of the salvation of unbaptised infants, expressed both through the *sensus fidelium* and in the liturgy, at present the official teaching of the Church is that this is not certain.

Does it matter? Do we require this certainty? Could it be left as one of those matters of faith that is a mystery and left as a point of speculative interest to theology?

First, it is a matter of pastoral urgency due to the number of individuals killed and, by implication, of those involved in the killing. The official statistics give evidence of killing worldwide on an unprecedented scale. Silence as to their status after death is an advantage to those who want to believe they never existed. Once they have been killed they are forgotten and it becomes part of the silent, secret hidden nature of this tragedy. It is one of the reasons why, through this inspiration, we believe that we must remember these children and make public reparation for their deaths.

There are pastoral and catechetical issues involved. Repentant parents may enquire after the fate of their children after death. If the issue is not clarified, then there is a danger that many of the laity, and possibly also a number of priests, out of a sense of pastoral concern, will tend to assume that the children killed by abortion have been saved anyway, without it having been made fully clear how the children are saved through Christ and His Church. This would most certainly undermine the understanding of the necessity of sacramental baptism.

By contrast, if serious consideration were given to the theological arguments for proposing that the children killed before birth should be considered as companion martyrs of the first Holy Innocents, then through their baptism of blood – the extraordinary means of salvation – they would also witness to the ordinary means of salvation, the Sacrament of Baptism, with a profounder understanding that both flow from the ‘pierced side of Christ’.

There is a wonderful unity to the Catholic Faith, and thus by showing forth in this way how God has included these children in His saving plan, the Church can bear witness to His Truth, Justice and Mercy; to Jesus Christ crucified, risen and glorified; indeed to all the articles of the Creed.

Jesus refrains from working any good for the children,

It is not that Jesus refrains from working any good for the children but he respects the divine order he has established. The action of the Church is necessary so as to witness to Christ the Sacrament and the ordinary means of salvation, the Sacraments. It is not only about the children who have already died, but about those still in danger – and still more, the souls of those who have committed this sin. The action of the visible Church is vital to this.

Returning to the unusually violent and threatening language used in the 'inspirations'

According to the theological commentary on the message of Fatima, private revelations can be seen as belonging to the theological category of prophecy. In the biblical sense this is not prediction of the future but it is given to explain the will of God for the present. 'The prophet speaks to the blindness of will and of reason.....The prophetic word is a warning or a consolation, or both together.' (*The Message of Fatima, Congregation for the Doctrine of the Faith.*)

The following is Patricia's explanation:

In the Scriptures we see examples in the prophetic writings of strong language that are both warning and consolation, such as the book of Ezekiel, for example. Throughout the Bible different instruments were chosen to give a difficult message to God's people.

A prophetic message often comes in times of crisis, spiritual emergency, sin and decay. It was sometimes because the people had to be corrected for very grave sins – as is arguably the case today with abortion and many other sins of our age. In the messages Our Lord is speaking about an unparalleled evil and strong words, it seems, are necessary in order to remind us how urgent it is for the shepherds to seek out the millions of people in every country who are involved in the killing of the children. There are numerous people who could benefit from learning to be fitting members of the Holy Family and living by the teachings of the Church.

The innocent blood of so many children soaks our land and every country in the world, God asks for an account of the innocent blood. (cf. Gen 37:26; Is 26:21; Ez 24:7-8., Evangelium Vitae 9.) Our Lord loves His bishops and priests. He is trying to help and warn the people that great suffering will result for the Church and the world on account of the innocent blood of the children that has been shed. The killing cannot go on indefinitely without terrible consequences.

The Church has a prophetic and motherly responsibility towards all those involved in the killing of children before birth. The Church needs to reach these people more effectively than is presently happening; to call them to the truth, to the Church and her Sacraments, in order to reconcile them to God and his laws. Our Lord is showing that the whole world would hear if the Catholic Church were to claim the children killed before birth and raise them to the Altar as companions of the first Holy Innocents. The Church is the only Universal motherly body with the authority, given by Christ to the Holy Father and the bishops, and the right doctrine. We ask only that they look carefully at the evidence.

I understand that Our Lord has chosen the children killed before birth to be heralds and witnesses to His Divine Innocence, for their parents and for the world, calling all nations to live in innocence, according to the Gospel and the teachings of the Holy Catholic Church; in this way they are proclaiming Christ as Saviour and the Sacraments of the Church as the ordinary means of salvation. The children come from every country in the world and will, if the Church claims them and raises them to the altar as companion martyrs of the first Holy Innocents, speak in every language and witness to the Truth, who is Christ, and to the Mother Church and her teachings.

Millions of human lives are at stake; children are in grave danger of being killed before birth; millions of parents, doctors, legislators, drug companies and abortion clinic staff, hospital staff have colluded in this grave sin. Their souls are in great danger if they have lifted their hands against the innocent. Our Lord said: Do not die with this innocent blood on your hands. Our Lord also says that the cardinals, bishops and priests are not doing enough to call the whole world to the truth, and to repentance. This is a missionary field of vast proportions, and yet it has hardly been entered. The claiming is to help them arrest the attention of all peoples and the governments.

The reference to Pharaoh was to show that God wants to bring his people out of the bondage of sin to the promised land of the Church and set them free from sin and the slavery of evil.

Let those who know of this grace not be complacent!

If the concern regarding the language of the messages is implying that the messages attack the authorities of the Church as a whole, this is not true. The warning is against complacency for all in the Church who know about the inspiration. It is the responsibility of the Family of Divine Innocence to make known and understood the message of risen innocence in Christ's Divine Innocence, for if we fail to do so, we will be culpable.

The messages are addressed to everyone to examine his or her responsibility regarding this unprecedented and systematic crime against the most weak and defenceless members of humanity, which continues unabated every day. If the number of children killed in abortion worldwide were to be translated into public killings, everyone would be calling for urgent action. Every year, in different ways, we remember those who have died in war, and other victims of violence or disasters, both man made and natural, yet in the case of these innocent victims, there is silence.

Throughout the history of the Church, attacks upon the truth have been countered by deeper reflection on the Deposit of Faith. This private revelation, is asking for such reflection to combat this crime, through Christ and His Church, via His witness in these children. "Martyrdom is the supreme witness to the truth of the faith" (CCC2473). A realisation of the scale of the problem should certainly impress upon those in authority the urgency of giving serious consideration to every possible initiative.

Finally the children of Divine Innocence have been given a simple Rule and Constitution which we will strive to live.

The Rule of Love - Constitution of the Child Jesus

Patricia. I was thinking about the Rules and Constitution for the Children of Divine Innocence and thought that they should be very simple. I asked the Infant Jesus.

Patricia. Little King, what are the Rules of this Community?

Infant Jesus. The first Rule is Love, the last Rule is Love and all the Rules in between are Love.

Patricia. What is the Constitution, Little King?

Infant Jesus. Your Constitution is My Constitution.

Infant Jesus. What is the Constitution of My Childhood? (Our Lord spoke about the physical and spiritual constitution of His Childhood.) The Constitution of a healthy, holy, little child, strong and joyful and full of happiness, who quickly recovers after a fall; naturally loving and kind; full of warmth and innocence; trusting and good; forgets wrongs quickly; affectionate and peaceable; bears the wounds inflicted by others with love and resignation.

Infant Jesus. A Child of Divine Innocence:

- trusts and is trusted;
- loves its Heavenly Mother and its Mother the Church;
- is docile and obedient and shows loving fidelity to the Holy Father;
- is confident under the care of its Heavenly Mother and the guardianship of St Joseph;
- would never do anything that would grieve or shame the Holy Family;
- A Child of Divine Innocence:-
- knows the faith of the One, Holy, Catholic and Apostolic Church and studies it with diligence and love;
- keeps the commandments;
- loves silence, because it is in that silence that one hears the voice of God;
- loves the Song of Love and strives to sing it to perfection.

Infant Jesus. This is your Rule and Constitution; you follow the house rules of the Holy Family in Bethlehem and Nazareth. In a spiritual sense the child of Divine Innocence is born in Bethlehem and in Nazareth grows in stature and wisdom. Look to the example and virtues of your Heavenly Mother and St. Joseph, and the Child Jesus who is the perfection of the way of Divine and Christ like Innocence.

Messages Quoted in the CDF Observations

Highlighted passages are the quotes used in Observations

31st January 2001(ii). Nazareth House. The Way of Divine Innocence, A24.

P. Regarding all the different spiritualities and charisms within the Church, Our Lord showed that they were like facets of a diamond, but that the Way of His Divine Innocence is the whole diamond with all the facets. Then He said:

J. The whole diamond is the whole family of mankind within the one Holy Family!

12th April 1998(ii). Holy Thursday. (Erratum Holy Thursday was 9th April 1998)

Patricia. We were studying the Catechism of the Catholic Church CCC. 512 on the subject of 'Profession of Faith', Paragraph 3: The Mysteries of Christ's Life. Our Lord commented on the content of the text:

R. 'Concerning Christ's life the Creed speaks only about the mysteries of the Incarnation (conception and birth) and Paschal mystery (passion, crucifixion, death, burial, descent into hell, resurrection and ascension). It says nothing explicitly about the mysteries of Jesus' hidden or public life, but the articles of faith concerning his Incarnation and Passover do shed light on the whole of his earthly life. 'All that Jesus did and taught, from the beginning until the day when he was taken up to heaven', (Acts 1:1-2) is to be seen in the light of the mysteries of Christmas and Easter.'

Jesus. I AM that I AM! The Holy Family IS PERFECTION on earth! It IS the life of the Blessed Trinity! It IS the perfection of the Role of Men, Women and Priests! The Novitiate IS the New Garden of Eden!

Patricia. Both Our Lady and St. Joseph are Christlike. The Perfection of the Role of women is seen in Our Lady. The Perfection of the role of men is seen in St. Joseph.

The one Perfect Priest is Our Lord who completes the Holy Family. Like the Holy Family our lives must be Christ centred and they will be, if we live fully committed to the life of the Holy Family. That perfection is not yet perfect in us. The Novitiate of the Holy Family is to help us to live that perfection right now. The Novitiate is to train us in the perfection of our roles and how to co-operate more effectively with others in their roles. In this way the perfection Christ came to give us is founded in each one of us. Our Lord said "Be ye therefore perfect as your heavenly Father is perfect. Jesus came to show us the Way to the Father. The Way of Divine Innocence is the way to the Father explained in greater clarity.

The hidden life of Nazareth is coming more and more clearly into focus as is the hidden role of St. Joseph and Our Lady and the teaching Our Lord gave the Holy Couple in Nazareth. There is only one Holy Family and that is the original Holy Family where the perfection of Catholic Family life was established for the whole of the family and people of God for all time. The perfection of the motherly and fatherly roles of all men, women and priests was founded in that original Holy Family and Our Lady and St. Joseph were the first novices to be trained in this Holy Universal Novitiate.

Often we hear people say "Have you allowed Jesus into your life?" We might also think in the other direction. Our lives are full of sin and imperfection. He wants us to come into His life. We have to go fully into His life, enter His heart and mind and His Family, the Holy Family.

Our Lord invited us all in the Gospel via His words to Philip to "Come and See" where he lives in Nazareth (Jn 1:46). Since the Crucifixion the life of Nazareth is Universal. It would be better for us to be at home in his home and follow his rule of life than for Jesus to be a guest in our home and lives where we still hold the key of the home and make the rules. So often we say to Our Lord, "that is far enough, don't interfere too much in my life". We can sometimes act as if Our Lord and His way of life is inconvenient. When Christ stands at the door and knocks it would be better for us if he knocks at the door of Nazareth and find us fully at home with Our Lady and St. Joseph. If he must knock at our door surely it must be to say to us "come and see where I LIVE". He had only one home on earth and that was Nazareth. You may hear people say "we are already in the Holy Family through our Baptism", but are we fully committed members of the Holy Family and the life of the Blessed Trinity, and are we really studying how to become perfect in a committed way? Do we diligently study our faith and the teachings of the Church in an ongoing life-long way?

I asked Our Lord what is the difference between being in the Church and being in the Church studying and living the Novitiate of the Holy Family.

Jesus. The difference is the degree of perfection revealed and the training offered to attain perfection by the shortest route possible. Many prefer the long route. They are in no hurry to be perfect or to reach heaven. Oh Yes, there are millions of non-committed Catholic Christians and millions of non-committed Christians, they are Catholic and Christian in name only.

Patricia. But Lord, I am speaking about those trying to do their best to be good Catholic Christians and good people outside the Church. Our Lord referred to the Penny Catechism:

R. "Why did God make me? He made me to KNOW HIM, to LOVE HIM and to SERVE HIM and to be happy with Him in this world and the next." (Penny Catechism)

Jesus. This Novitiate is for everyone! This is not Personal Service or National Service, this is the Universal Service of the Holy Catholic Church!

Jesus. What happens to a new recruit in the Army? Training! He or she is prepared for battle. What happens to a small child in a family? Training! What happens in the Novitiate of the Holy Family? Training for perfection! On the Way of Perfection there are battles to be fought and WON! You will be trained and equipped to WIN the battle between good and evil, not to lose! [Patricia. To fully enjoy Christ's own Victory on the Cross]

Patricia. Lord, what can we say when people say, "Why should I serve this Novitiate of the Holy Family?"

Jesus. Tell them the Virgin Mother of God was humble enough to serve it before you and so was the great St. Joseph, pure spouse of Mary. Tell them their Saviour and Lord humbled Himself to be born of a creature and to be obedient to St. Joseph and the Blessed Mother. Tell them to follow Me from the beginning to the end. Can they say I have another spirituality

other than the spirituality of the Church Herself, different from the Blessed Mother, separate from St. Joseph, a spirituality that is not of My Divine Innocence? If they do, their spirituality is not Catholic or Christian or of the original perfect order I founded in the beginning. Their situation is not Catholic in the sense of Universal or obedient to Me. The Blessed Mother said "Do as he tells you" and I said in the Gospel, "Come and see" [where I live].

Patricia. My Lord, the wording "Do as he tells you" was in the context of the wedding feast?

Jesus. This is the wedding feast of the Lamb! What servant decides his own training programme? The families, men, women, the priest, the children are not trained in the Way of My Divine Innocence! They are not trained to understand the perfection of their separate yet complementary roles.

Patricia. Forgive me, Lord, for saying that there are millions of people who have gone before us who never heard of the Novitiate of the Holy Family. There are millions in the Church now who do not know about it. I do not wish to question you, Lord, I only wish to be able to answer those who attack your beautiful messages.

Jesus. There are millions who will learn this Way of My Divine Innocence because it is the easiest way to Heaven! No longer will the roles of women be crucified, no longer will the role of men be crucified or the role of the Priest. No longer will the innocence of little children be stolen from them, if only you will follow My Way of Divine Innocence and allow the original perfect Order I founded in the beginning to be founded in each one of you!

Jesus. A little child will lead them, My Divine Innocence. The Way of My Divine Innocence will show the way to the life that is more abundant.

Patricia. Lord, please, what is the difference between being in the Church and being in the Church and serving this Novitiate?

Jesus. A difference of degree.

Patricia. Lord, some say everyone is in the Holy Family.

Jesus. They do not act as if they are! Many keep company with devils not saints.

Patricia. Lord, we are speaking of those who are trying to be good Catholics.

Jesus. What do you mean by trying? How many Catholics really know their faith? How many read the Bible, the very Word of God? How many have ever opened the Catechism of the Catholic Church? How many have ever read even one of the Holy Father's Documents? How many have read the documents of the Church or the Councils? What do you mean by trying? - a starvation diet! Many manage on devotion empty of substance. Too many Catholics are at the kindergarten level and have no intention of advancing, they wander into error through culpable ignorance. If they reach Heaven at all they will inhabit the lower mansion.

Patricia. Lord, forgive me for pressing you, I need to answer those who attack us or think the Novitiate is just another spirituality. What of priests and religious who say this is not for them, they have another spirituality?

Jesus. That is the trouble, they have another spirituality - that is exactly the problem!

Patricia. I mean the spirituality of the Franciscans, Dominicans, Jesuits, Benedictines and all the other communities, Lord?

Jesus. The founders of these great orders and communities waited for this hour and how they wish it was blazing already - blazing for all to see, the glory of the Novitiate of the Holy Family. The Perfection of the Role of women, that of nurturing and mothering the life of their God in their motherhood and womanhood and particular vocation.

The glory of the role of men, shining out for the whole world to see, that of guardian and protector of My life in the world in their fatherhood and manhood and in their vocation.

The glory of the perfection of the role of the priesthood shining out for all to see, triumphant in My Divine Innocence. This is a Universal Novitiate!

The priests have not understood their combined Christlike, St. Joseph and other Christ role and now it is imperative they do, for the forces of evil gather to slaughter yet more innocents, to destroy the glory of the role of women and of men and, worst of all, to destroy and distort the innocence of childhood. Be forewarned, innocence is to be yet deeper crucified unless you listen to this message of Divine Mercy! + (Patricia. Our Lord gave His Blessing +).

11th January 1994 (i).

J. What can you give Me in the beauty of this present moment?

P. Lord, I often feel uneasy when there are attacks on the foundation and the spirituality!

J. I will be your defence. This foundation is already founded and I have protected it all down the ages in good souls.

P. Lord, why does the Church not know of this Novitiate of the Holy Family, the first Christian Order, the last Christian Order, and the amazing power of its effects?

J. What did I tell My disciples, My child? - "I cannot tell you everything now; it would be too much for you". The revelation of this Novitiate and its power and effects is revealed in all its beauty in this last time, to gather in all the nations of the earth, so the Church will be Triumphant in Holy and Divine Innocence. The devil will be defeated as the glory and power of the Novitiate of the Holy Family renews the whole of creation.

You are the beginnings of the New People of God. The Sacrament of Marriage lived to perfection. The priestly, single, and married state lived to perfection.

P. The Holy Family is shown above the sanctuary area in dazzling white clothes - a white that is whiter than anything one can see on this earth. This represents purity and Holy Innocence, but this purity and Holy Innocence is not just an outward clothing; the Holy

Family's whole being is pure and holy; they move and have their being in this Holy and Divine Innocence and Purity. To think we are being given the invitation to enter into the company of the Holy Family itself - to live even here on earth in this environment - it is an incredible invitation! The way back to this new Garden of Eden is via Christ in the Eucharist and a grace flowing from the Holy Family. Our Lord is 'the Way, the Truth and the Life'.

J. My child, you need not worry that anything or anyone can destroy this foundation! I AM the foundation stone of the Novitiate of the Holy Family, the keystone of this Original First and Last Christian Order. 'The gates of hell cannot prevail against this foundation'. The proof of this foundation is the very existence of the Church Herself and the gates of hell will not prevail against her!

P. Lord, how is the Holy Family the Church?

J. The Holy Family is the Church in miniature. The true Church is holy. The Holy Family is the Church, holy, complete and perfect in miniature.

P. Our Lord showed that the whole life of Christ, the Order He established in the Holy Family and the Order He founded in the Church, is the Novitiate of the Holy Family and it now needs to be founded in each person and all peoples until we become one Holy Family and People of God.

J. On the Cross I said the words "It is finished". Now that perfection of Redemption has only to be founded in you in all the perfection of the Original Christian Order, the ordered life of the Holy Family. God does not live or work in the past or wait for the future, but is perfect in every present moment in the eternal present moment.

If you look closely at this Family you will see everything is here; the Unity and Peace of the Blessed Trinity; the Father's Will carried out to perfection; all the gifts and fruits of the Holy Spirit Triumphant in Holy and Divine Innocence; the One Priest, Prophet/Priest and King; the perfection of the role of women and the perfection of the role of men. A new heaven and a new earth. The Song of Divine Love sung to perfection.

By coming into this Original Christian design and living this Blessed Novitiate you will reach perfection. Yes, the doorway back to the Garden of Eden is via the Eucharist - My true and Real Presence in the Blessed Sacrament. No one can come to the Father except through Me. 'I AM the Way, the Truth and the Life'. 'He who believes in Me will not perish but have eternal life'. Even here on earth you will have My life more abundantly from within My own Family, the Holy Family.

This Novitiate and this grace needs to be understood by the Teaching Church. If the Bishops and Priests do not understand it they cannot carry out their St Joseph and Other Christ roles and protect the grace!

P. Lord, why then have you come to the lay people first?

J. I came to St. Joseph and the Blessed Mother first also in the Original design. I have not changed My approach. The Family is the Church in miniature. If all families came into this Original Design of the First and Last Christian Order, that Original Holy Family and that

original and perfect environment, they would become the extended Holy Family, one Holy Family and People of God.

P. Lord, why did you not go to the Bishops and Priests with this information?

J. The Blessed Mother did not question My methods. She said: "Let it be done to me according to Thy Will."

P. Forgive me, Lord!

J. My child, take this grace to the Church and to the people – why did I not first go to the Jewish Priests? The basis of all holy vocations is the family - holy priests, holy men, holy women, and innocent children.

**12th April 1998 St. Raphael's Church, Second Tuesday of the Month Retreat Day.
Instruction from Our Lady on God's Divine Order of things.
(Erratum: The second Tuesday was the 14th April)**

Our Lady. Thank you my dear children for coming to this retreat day. This is a special day, for it is a day set aside for a deeper study of your faith, the Scriptures and spiritual reading, but most of all you have come together to adore the Lord of Life. Before you (Our Lord in the Blessed Sacrament) is the life of the Universal Church, the life of Humanity and the life of all creation. Each breath in your body is a gift from your Divine Lord. Every Church would be full day and night if you really understood the gift of this most adorable Sacrament.

My children, you console my Heart . The true children of Divine Innocence are those who have a deep devotion for My Real Presence, but there is more! The children of Divine Innocence have an intimate relationship with Jesus Eucharistic, He is the Lover of their souls, their intimate friend, where He is, they are also. Remember the Divine Order of things ordained by God.

Our Lady. How did the Lord of Life become flesh in this world?

Our Lady. At the Will of the Father he came (Jn 4:34).

Our Lady. Your Heavenly Mother's 'yes' (Luke 1:38).

Patricia. The overshadowing of the Holy Spirit. The greatest miracle the world has ever known came about. The Real Presence of Christ. Conception / Incarnation (Lk 1:38).

Patricia. The Motherly role of Our Lady and the Protecting role of St. Joseph (Mt 2:14).

Patricia. Our Lady indicated that I should continue to write down all the elements of Christ's life in this world and she occasionally commented.

Patricia. Born of the Virgin.

Our Lady. Your Heavenly Mother. The humility of Bethlehem, His throne of humility (Mt 2:11).

Our Lady. The flight into Egypt, the desert experience (Mt 2:14,15).

Our Lady. A Hidden Nazareth, Wisdom's hidden Glory. Hidden Glory in ordinary everyday life (Mt 2:23 ; Lk 2:51).

Patricia. Christ's Mission (Jn 18:37).

Our Lady. Real Presence of God living among men. Living Gospel of the Life of Christ, the Sacrament, teaching; the Word of God, the Scriptures, Catechism, Healing, Obedience to the Father's Will (Jn 5:30).

Patricia. The Passion.

Our Lady. The testing of the soul's fidelity: denial, betrayal or fidelity.

Patricia. Death - Crucifixion: Our Lady accompanying Christ to the Crucifixion. St. John and Our Lady under the Cross. Words of Our Lord from the Cross; "Woman behold your son, son behold your Mother." The first Confessional: the good thief, "This day you will be with Me in paradise." Spiritual and physical crucifixion in us. The death of sin in us, our crucified innocence reborn in Christ's Divine Innocence through confession, receiving Holy Communion and deepening the knowledge of our Faith. The need for St. John to carry out his St. Joseph and priestly role in caring for Our Lady and the infant Church with St. Peter and the other Apostles. Our Lady mothering the infant Church. The motherly and fatherly role of protecting and nurturing the life of Christ in our male and female roles.

St. John brought Our Lady into his home so she became the mother of St. John as well as of the whole human race, a particular and universal motherly role – the role of the Mother Church and the role of all women. St. John came into the Novitiate of the Holy Family, as Guardian, Protector and Priest in his combined priestly, Christ-like and St. Joseph role (the role of men according to their particular vocation, priest or laity).

Patricia. The Resurrection: The Triumph of Christ's Divine Innocence in our crucified innocence. "This day you will be with me in paradise" (Lk 23:43).

Patricia. Personal attention from the risen Christ for his Apostles and Our Lady. Breath of God, Jesus breathed on the Apostles and said "Receive the Holy Spirit" (Jn 20:22). The coming of the Holy Spirit. The public Church is born at Pentecost; power is given to go out and tell the good news to the whole world and to baptise in the name of the Father, the Son and the Holy Spirit.

Patricia. Apostolic Mission. Our Lady caring for St. John and the Apostles. The incarnational life of Christ. Our Lady was the experienced Mother, teaching the young Mother Church. Christ conceived, formation in the womb of the Church, the 'Herod of evil' trying to kill Christ's life in the new Christians. Hidden life to protect the life of Christ. Growing in stature and wisdom before God and man. Mission, Crucifixion, Resurrection in the Church and in the life of Christians.

Our Lady. My children, this is your Novitiate, the Way of Divine Innocence, the Spirituality of the Church Herself. The life of Christ your Lord. The perfection of your motherly / female role, fatherly / male role, priestly / fatherly role / other Christ / role in

Nazareth Universal. The perfection of motherhood, the New Eve. The perfection of fatherhood, the perfection of Divine Childhood. The magnificent perfection of the priesthood in the one perfect Priest, Glory, now! The Resurrection now! Strong Catholics, holy Christians triumphant in Holy Innocence, led by a little Child, Jesus in his Divine Innocence. My Motherly blessing +.

Patricia. A blaze of light comes forth from the Blessed Sacrament, beautiful rays of light.

Jesus. Oh my children, children of My Divine Innocence, what treasures of grace I long to share with each one of you. Ask and you WILL RECEIVE! My Blessing +.

Patricia. Lord, you seem to be instructing us personally.

Jesus. I have always instructed personally and that personal instruction is kept safe in the heart of My Virgin Bride, My Church. The Order I founded in the family, the only Holy Family, must be founded in each one of you, every soul. True Christians belong to the Holy Family and the Church: this Order IS perfect. This Order must be founded to perfection in every member of the Church if they are to be fitting members of the Holy Family. (The Divine Order of things.)!

Patricia. Lord, I do not know what to say to priests, religious, lay people, they seem to think the Way of Your Divine Innocence is optional or one of many spiritualities in the Church.

Jesus. How blind are those who think they see clearly. The blind lead the blind. **This Spirituality is the Perfect Original Spirituality of the Church Herself.** Shout it abroad, proclaim it from the roof tops! My Church must be Triumphant in all its members in My Divine Innocence! How can you think or say “what is the difference between this Spirituality and any other spirituality”? This Spirituality IS founded by the Father, Son and Holy Spirit, all others by founders through the inspiration of the Holy Spirit and yes, they served for a time but the time, the appointed time, is here for you to be perfect, and the perfection of My Order in all its perfect originality to be founded perfectly in each one of you!

This Order, the perfect Order of My Divine Innocence, is the First and last Order! The Alpha and the Omega, I AM. This Order is MY ORDER! This Order IS Perfection! The Order of My Divine Innocence precedes all orders, and supersedes all orders, it is the original perfect Christian Catholic Universal Order of God! (The Divine Order of things.)

Nazareth is the Motherhouse of the Church!

For those who in humility, in union with the Blessed Mother give Me their Yes and are diligently prepared to undertake their training through their Commitment (to the Holy Family), miracles of grace will pour into your lives. Too many of you say “yes” but with many reservations. Say often the Prayer of Perfection and the Prayer of the foundation of the Order of Divine Innocence and Novitiate of the Holy Family, these prayers will help you to open every area of your life to the purifying fires of Divine Love. + (Patricia. Our Lord gave us His Blessing.)

Prayer of Perfection:

'O My God, Father, Son and Holy Spirit, I desire that you bring my soul to the perfection and full glory that you intended for me when you created me, so that you receive the greatest glory and praise possible. Do not allow my weakness, frailty and sins to impede the action of Your love. Be fully glorified in me, in Body, Mind and Spirit; Amen!'

Prayer of the foundation of the Order of Divine Innocence and Novitiate of the Holy Family:

'Dear Lord, Dear Blessed Mother, St Joseph, found the Order of Divine Innocence and the Novitiate of the Holy Family more and more perfectly in me every day, in all the perfection of the original design of the first Christian Order, Amen.'

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, for the claiming of the souls of aborted children, should look at St. John, Chapter 3.

Patricia. I looked at Mark to see what he said about this part of the Gospel but couldn't find it there. Our Lord in good humour said:

Jesus. So you don't believe Me!

Patricia. Sorry, Lord, it was curiosity!

Jesus. Curiosity killed the cat: Let's get back to St. John. St. John - Chapter 3..

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".'

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 :-

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?

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:

Verse 6: 'That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.'

Verse 7: 'Wonder not that I said to thee, you must be born again.'

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. (P. Only the Church can claim the souls of aborted children as companion Martyrs with the first Holy Innocents).

Jesus. Write this Verse:

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:

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!

29th November 1995.

Patricia. Lord, what shall we tell those who wonder what we are doing for hours in your Presence?

Jesus. Tell them you have enrolled in THE open university - a university that is open to all men. Tell them you have to attend classes. Tell them your enrolment fees have been paid in full on the Cross and invite them to join you at the Eucharistic University of Divine Love. Tell them the Professor can speak with authority on any subject, in any language, and enlighten any number of souls instantly, with simultaneous translations. Tell them this University offers a Master's Degree, your Lord and Master's degree, and I expect every student to attain First Class Honours with a P grade, P for Perfection. Graduation Day, with cap and gown, is in heaven!

Patricia. What is the cap, Lord?

Jesus. Humorously Our Lord said: "A halo".

Patricia. And the gown, Lord?

Jesus. Innocence; the White Robe of the saints who have been through the great persecution.

Jesus. Tell them classes are held locally world-wide, as near as your local church, where My Real Presence is reserved. Too many lock My students out of the Eucharistic University.

11th January 2001(iii). Nazareth House.

Patricia. I was thinking about the Song of Love and I said to Our Lord:

Patricia. Lord, is the Song of Love active or still?

Jesus. It is retroactive!

Patricia. What do you mean, Lord?

Jesus. Look it up!

Patricia. Dictionary meaning: 'having validity from an earlier date'. (The Song of Divine Love is born in God and shared with us.)

Patricia. Lord, the Way of Divine Innocence does not seem to be what the young want.

Jesus. What do the young want?

Patricia. Excitement!

Jesus. I can give them enough excitement to give them a heart attack! Have you lacked excitement?

Patricia. I can't complain about that, Lord - more than enough.

Jesus. What else do the young want?

Patricia. Travel, perhaps.

Jesus. Since you have been in My service, where have you travelled to spreading this message?

Patricia. Israel, India, Japan, Australia, New Zealand, Ireland, Canada, U.S.A, Yugoslavia, Germany, Austria, France, Rome and Italy, Scotland, Wales, Belgium, Portugal.

Jesus. Where else do you wish to go?

Patricia. Nowhere (unless it is Your Will, Lord). I have had more than enough travel!

Jesus. What else do the young desire?

Patricia. Money, perhaps - work and security.

Jesus. Do you complain of your treatment in My employment?

Patricia. No Lord, Divine Providence has taken care of every need, I don't deserve it.

Jesus. It is not a matter of being deserving but of being loved!

Patricia. Perhaps the young want the bright lights, Lord.

Jesus. There is no brighter light than the light of the Truth. The young need to learn to distinguish the light of Truth from the glint of false gold. There is no brighter light than the Light of the world, I am the Light of the world! The bright lights you speak of are mere baubles in comparison!

Patricia. Some say they want fun, a good time.

Jesus. There is a price to pay for each funfair ride but the will is free!

Jesus. Have you enjoyed fun?

Patricia. Something better, Lord - joy and great companionship.

Jesus. Beggars are the choosers! Many young people want to keep their God on the shelf until they have had their fun and then get round to God later! It is fortunate for these young people that I Am Patience!

Patricia. Lord, there are many young people who are good and try.

Jesus. 'There is no one good but God' (Mark 10:18). All I want is that they in their trying receive the victor's crown! Why are there so few who will allow Me to accompany them in their discovery of life more abundantly? What high hopes I have at the creation of each individual soul and what low expectations so many have for themselves! I create an original - you re-create a very poor copy!

Patricia. Lord, the young and the not so young are afraid that life will pass them by.

Jesus. It will if they go by side roads rather than the Royal Road to Heaven!

Patricia. The straight and narrow road seems like a straightjacket to many, Lord.

Jesus. The straight and narrow road that leads to God is true freedom. The broad way leads to bondage and a straightjacket of sin that restricts freedom of movement, and a darkness that leads to error and distress! My Way is the way of love and companionship, truth, goodness and light - the way of perfection that leads through the 'mountain of mists' of error and sin to the high mountains of truth and Divine Love.

Patricia. Oh Lord, why do we want the love of others before the love of you? I cling to you (Jesus on the Cross). I want to go home, take me home!

Jesus. It is not the Will of the Father to take you home yet (Heaven). What do you want?

Patricia. The Will of the Father. 'Hide me in the shadow of your wings.' (Ps 17:8)

Jesus. (Patricia. Our Lord from the Cross) My 'wings' are outstretched to save! 'Hide in the shadow' of My wings!

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 over come 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 over come 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!

Messages relevant to 'Baptism of Love'

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.

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 and 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!

Messages relevant to the Martyr status of children killed before birth.

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 are still 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!

28th December 1997(i). Feast of the Holy Innocents.

Patricia. I was reading the Office of Readings for the Feast day and Our Lord commented upon the first Antiphon for the psalms:

R. 'Your children, Lord, skipped like lambs, singing your praises, since you delivered them.'

Jesus. Do you really believe I will not deliver these lambs (aborted children and those killed in their innocence)? I did not create them to be lambs laid down for the slaughter!

Patricia. I continued with the Office and Our Lord commented upon the Second Reading taken from a sermon by St. Quodvultdeus:

R. 'No pity for sorrowing mothers deters you, no sympathy for fathers weeping as their sons are carried to the grave. Nor are you held back by the sobs and crying of the little victims themselves. You slay those little ones because fear in your heart slays you. You think, 'If only I succeed in my purpose, mine will be long life.' But in reality you are seeking to murder Life itself.

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.

Though they know it not, these children die for Christ and their parents are mourning the deaths of martyrs. The Christ-child has made babies, who are unable to talk, fitting witnesses to Himself. This is how He reigns who had come to reign in no other way. Already the Liberator sets free, the Saviour offers salvation.

Herod, in your ignorance of this you rage and tremble. But, unknown to you, even as you rage against the little one you are serving Him.

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.”

Jesus. It is perfectly clear that these children (the aborted babies) are the same!

Patricia. Our Lord also referred to the second Antiphon for Morning Prayer:

R. ‘The children sing praise to God; in death they preach what their young mouths could not utter.’

Jesus. They preach most eloquently the faith of the One Holy Catholic Church. Why does their Mother not embrace them so that their profession is a witness to the truth universally?

Patricia. Our Lord also referred to the Concluding Prayer of Morning Prayer:

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!

Jesus. Once claimed, the children (killed before birth) witness to My Resurrection by their resurrection in the Church.

Patricia. Our Lord referred me to the Scriptural passage, 2Cor19-20:

R. “God has entrusted to us the news that God and man are reconciled. So we are ambassadors for Christ; it is as though God were appealing through us and the appeal we make in Christ is be reconciled to God.

V. ‘Their voice has gone out through all the earth. Their message to the ends of the world.’

Patricia. The aborted children when claimed by the Church, will be like ambassadors for Christ and His Church. Upon the Church raising them to the altar to show forth the mercy of God, they will make Christ’s name speak to the nations and say: “Be reconciled”. At the claiming of the children, their voices will go out throughout the whole world proclaiming the message of the truth and the Gospel to the ends of the world.

Patricia. It is also important to note the liturgical significance of the Church's prayer on this day and how it relates to the aborted babies. A good explanation of its deeper significance is taken from *An Introduction to Catholic Spirituality*, Fr. John Berry

“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.’¹ The Liturgy 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.)

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

¹ Sacrosanctum concilium n. 13

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!

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!

The Family of Divine Innocence

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