

*Messages from Jesus
and the Blessed Mother
Concerning Abortion*

Excerpted from

The Heart of God

Recorded by

Lori G.

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In the spirit of obedience and accord with the *Code of Canon Law*, the Disciples of Mercy have submitted Volumes I, II, and III of *The Heart of God* for review to the Ordinary of the Archdiocese of Miami where Lori G., the recipient of the messages, resided until her death. On June 6, 2000, the Great Jubilee Year, his Excellency, John C. Favalora, Archbishop of Miami, "officially declared that the three volume text *The Heart of God: Messages from Jesus and the Blessed Mother* is free from doctrinal or moral error and may be published. No implication is contained therein that the one granting this *Imprimatur* agrees with the contents, opinions or statements by the author of the texts."

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Preface

It is with great excitement that the Disciples of Mercy would like to introduce you to the texts, *The Heart of God*. The Disciples of Mercy is a non-profit Catholic lay organization dedicated to spreading the messages of Jesus and the Blessed Mother in the three Volumes of *The Heart of God*, as given to Lori G., a convert from Judaism, devoted wife, and mother of five. Lori had been receiving daily messages from the Lord and the Blessed Mother since April 30, 1994 until her death on September 23, 1996. This victim soul whom the Lord requested to “allow Him to use for the benefit of the Kingdom” possessed the rare gift of being able to enter into an immediate dialogue with Jesus and the Blessed Mother at any time and circumstance.

Several messages of Jesus and the Blessed Mother address the act of abortion. Therefore it is with earnestness and humility that we request of you to review these messages, prefaced by a prayer to the Holy Spirit for discernment. Let us always be mindful that the womb is a place of safety and sanctification. Let no one touch the womb.

Even though God abhors the sin of abortion, His Mercy extends always to the sinner even to the last breath of life. The words of St. John Paul II are a source consolation and hope to all us

sinners "the death and resurrection of our Lord Jesus Christ is greater than my weaknesses and all the sins of the world. I will come and confess my sins and be healed, and I will live in his love." (*In My Own Words*, p.101) We encourage you to pray one of the thirty five prayers Jesus and the Blessed Mother had taught us derived from *The Heart of God*, Volume Three, February 24, 1996:

My children, there is a pathway from the mire of sin to the bliss of Jesus' love. That pathway is my Immaculate Heart. If you desire this, you may implore my help in the following way: Mother of the Eternal Flame of love, Mother of the Heart and Soul of All That is Seen and Unseen, let your heart be a hiding place for sinners. Let your heart be the cavern that I may find the eternal shelter and peace that God so longs to bestow upon me. Mother Immaculate, please permit your mantle of grace and protection to shield me from the eyes of God and from the evil one's plots to capture my soul. Mother, so full of love and tenderness, permit me to rest in the sanctuary of your most Immaculate Heart. Let your Immaculate Heart be as the nest for the Lord's lost sparrows to return. May the name of my beloved Jesus be praised and adored and blessed from every heart and tongue forever and ever. Amen.

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Moral Guidelines and Biological Aspects of Abortion and the Present State of Embryonic Stem Cell Research

The messages of Jesus and the Blessed Mother contained in this booklet, recorded by Lori between 1994 and 1996 are principally directed to the overt acts of abortion such as suction aspiration, dilation and curettage (D&C) and dilation and extraction (D&X also known as partial-birth abortion). The condemnation of such behavior by Jesus and the Blessed Mother is juxtaposed against a society where it was widely condoned especially during the administration of President Clinton (1993- 2001), who on April 10, 1996 vetoed the *Partial Birth Abortion Ban Act*. However, Under the administration of President George W. Bush (2001 -2008) the nation witnessed a respite from the lack of respect toward the unborn. From his first day in office, Bush demonstrated his pro-life commitment by re-instituting the *Mexico City Policy* a policy initiated by President Reagan, that stops taxpayer funding of groups that promote or perform abortions in other nations. Later, Bush extended that policy further to prevent pro-abortion funding within all State Department programs. Bush is to be applauded for his pro-life policies. It is said he signed every piece of pro-life legislation that came across his

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desk. Sadly, his successor, Barack Hussein Obama II, (2009-2016) has been a striking contrast to Bush's pro-life policies. Obama has consistently demonstrated a complete disregard for the unborn since his very first act in office was the repealing of the *Mexico City Policy*. Even his early days as member of the Illinois Senate he voted against *SB 230*, a bill designed to prevent the practice of partial birth abortion. The President's history so far has been a plethora of bills favoring the reproductive rights of women to control what is to be done to their bodies without the slightest deference of respect accorded the unborn. Likewise, he has approved expansion of research on embryonic stem cells (which involves the destruction of the human embryo) despite the fact that modern science has proven adult stem cell (not a cell from a fertilized human zygote) is far more contributive to the advancement of medicine and physical cures than the embryonic cell. The Obama tenure in office has so far produced a shameful legacy regarding the rights of the unborn.

Today, there are more subtle acts in performing an abortion from various forms of contraceptives (abortifacients which directly affect the uterine lining so the tiny developing baby embryo cannot attach to it) to the controversial embryonic stem cell research alleging beneficial medical breakthroughs but at the expense of those human beings who have no say in the research. Truly, we constructed the famed *Nuremberg*

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Code precisely in the light of the Nazi atrocities including the conviction of 23 physicians who perpetrated horrendous experiments where the value of the human lives of their forced participants was non-existent. The *Code* clearly states, "No experiment should be conducted where there is an *a priori* reason to believe that death or disabling injury will occur." Apparently, this *Code* bears no application when it comes to embryonic stem cell research. The unborn has no right to be informed as to what will be done to his or her body. To explain why such behavior is morally objectionable a brief scientific excursus is warranted.

It is an irrefutable fact that "the time of fertilization represents the starting point in the life history, or ontogeny, of the individual." K. L. Moore, and T.V. N. Persaud, *The Developing Human: Clinically Oriented Embryology, 7th ed.* (Philadelphia: Saunders 2003 pg 2). Hence, when the fertilized zygote forms as a result of the male sperm penetrating the female oocyte a unique human with its own specific genome (46 chromosomes) is created. All of us on earth can say that at one time I was an embryo not that I was a male sperm or a female oocyte. At its earliest stage this single-cell embryonic zygote commences to produce specifically human proteins and enzymes directing his/her own further growth and development as human. Initially, the embryo stem cell exists as an undifferentiated cell, that is, it exists before the specific

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DNA code unravels and begins calling for the formation of specific cells that are targeted to become different organ cells such as heart, liver, pancreas, etc. In scientific language this stage is called pluripotent and is especially conducive to research since the researcher can then reprogram the stem cell and harvest them into producing only those cells which presently occupies his scientific and financial interest. As a consequence, once the human embryonic stem cell (ECS or sometimes referred as hECS) is extracted, the unique human zygote is destroyed and his/her human history is annulled. As medical ethicist, Paul Ramsey, has noted, "The embryo's subsequent development [free of any outside intrusion] may be described as a process of becoming what he already is from the moment of conception."

Some scientists claim that investigating this process in a lab is the only manner in which we can make toward the next step of the medical revolution, that is, understanding the intricate disease process at the cellular level. In addition, we would be able to harvest cells and inject them into patients whose specific disease has destroyed or injured their present cell organs/tissues and thus compensate for such injury and regain their original functional capacity. Despite all the hoopla, private money bankrolling, public funding, and the clamoring for unfettered use on the part of scientists, the embryo stem cell (ESC) research has not yet produced the miraculous thera-

pies that have been predicted. The reports of clinical success of embryonic research has been negligible largely due to significant obstacles including tumor formation (tumorigenic), immune rejection, unstable gene expression, and the extreme complexity to stimulate the cells to form the desired type of tissue the research design is seeking.

According to a 2009 Fact Sheet put out by *Stem Cell Research Org* there have been zero medical treatments derived from embryonic stem cells while there are presently 73 verified advances in medical treatments directly related to adult stem cell research. In 2007 scientists were able to take a patient's skin cells and reprogram them back to being pluripotent almost comparable to end goal of embryonic research. These adult stem cells properly called induced pluripotent cells (iPS) suffer no rejection or immune resistant problems since they are specifically derived from the patient's own cells and not that of a foreign embryo. Even the *California Institute for Regenerative Medicine (CIRM)* founded in 2004 and provided with \$3 billion in general obligation bond funding to support embryonic stem cell research has begun steadily moving away from its founding mission to funding projects most likely to result in clinical trials, that is, the funding of adult stem cell and other ethically sanctioned research alternatives to the embryo stem cell. Could this change of attitude on the part of the scientific community with its insurmountable diffi-

culties with embryo research be the consequence of the Lord's exhortation, "You have no right to determine who lives and who does not" (*Message of January 30, 1996*) or the recognition that we have reached the dangerous precipice of moral conflation echoed in the prophetic words of Isaiah, "Woe to those who call evil good and good evil, who put darkness for light and light for darkness."? (Is 5:20).

How did we arrive at this moral ambiguity and what forces were at play that caused its catalyst? We are immersed in a social consciousness where sexual differences are not to be barriers in the search for personal happiness and economic equality. In the pursuit of these "apparently good goals" women desire equal freedom comparable to that of men. However, women's naturally fertile bodies - "an apparent evil" binds them to biological laws and consequences that encroaches upon their freedom to a much larger degree than that of their male counterpart although the male is equally complicit and materially responsible for the embryo's existence. Women seeking emancipation claim placing moral and legal limits upon abortion unjustifiably burdens them and denies them their personal liberty guaranteed under the Fourteenth Amendment (equal protection under the law). So the argument goes by those abortion rights advocates such as *Planned Parenthood*, an organization that recently was caught in the shameful embarrassment of admitting their em-

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ployed physicians were found negotiating with biotech company middlemen that would purchase the intact fetal body part averaging \$30 to \$100 per organ/tissue and then, in turn, selling them for a nice profit to research labs that need them. Here is the height of moral hypocrisy: *Planned Parenthood* is profiting from the death of the unborn which includes a doubtless number of females while publicly professing their organization is solely dedicated to the empowerment of women. Since the infamous Supreme Court decision of *Roe v. Wade* (1973) permitting the right of women to have an abortion under the zone of privacy granted by the Fourteenth Amendment, 56 million children have been aborted in the United States, more than the present population of Texas and Florida combined.

Religious Authority

Finally, we Catholics, hold the belief that the formation of our conscience - that is the faculty that determines right from wrong is not the sole arbitrator of moral behavior. If that were so, we would be acting solely on personal whim or capriciousness. In the formation of our conscience we are obligated to give serious deference to the following: natural law (human persons through the application of reason upon the eternal truths (basic goods) found in reality can derive a moral ought (norm) in directing us to our proper ends as human beings), Divine Moral Law (e.g., The Commandments),

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the mind of Christ revealed in Sacred Scripture, and the teaching tradition of the Church (Magisterium). This position is wisely summarized in the encyclical *Evangelium Vitae* of St. John Paul II, "No circumstance, no purpose, no law whatsoever can ever make licit an act which is intrinsically illicit, since it is contrary to the Law of God which is written in every human heart, knowable by reason itself, and proclaimed by the Church." (n. 62.)

While Jesus never directly addressed the issue of abortion, the early Church Fathers were unanimous in their condemnation of its practice in the Roman Empire where the abortive act and infanticide were of no distinction. It all depended upon the head of the family's determination whether the future child or newborn was to be accepted. The Church down through the Ages has maintained to the present time the moral condemnation toward all acts that deliberately destroy innocent life. "Abortion and euthanasia are thus crimes which no human law can claim to legitimize." (Pope John Paul II. *Evangelium Vitae*, (n.73).

Undoubtedly, the Church is not the only conscience forming institution which greatly affects the individual member's moral development. Today we live in a very pluralistic society where many cultural institutions (political, legal, social media, entertainment world, etc.) present varying norms of moral be-

havior that contribute to its citizens' ethos creating a form of moral vertigo for the individual.

Again, we find the words of St. John Paul the Great, instructive in his encyclical *Evangelium Vitae (On the Value and Inviolability of Human Life)* where he states quite emphatically the loss of our traditional moral moorings and the ethical morass that modern society finds itself:

The fact that legislation in many countries, perhaps even departing from basic principles of their Constitutions, has determined not to punish these practices against life, and even to make them altogether legal, is both a disturbing symptom and a significant cause of grave moral decline. Choices once unanimously considered criminal and rejected by the common moral sense are gradually becoming socially acceptable. Even certain sectors of the medical profession, which by its calling is directed to the defense and care of human life, are increasingly willing to carry out these acts against the person. In this way the very nature of the medical profession is distorted and contradicted, and the dignity of those who practice it is degraded. In such a cultural and legislative situation, the serious demographic, social and family problems which weigh upon many of the

world's peoples and which require responsible and effective attention from national and international bodies, are left open to false and deceptive solutions, opposed to the truth and the good of persons and nations.

Regarding the specific practice of stem cell extraction from the human embryo, Pope Emeritus Benedict XVI, states unequivocally the serious moral infraction derived from such deliberate practices that incurs the death of the embryo:

The Magisterium of the Church has constantly proclaimed the sacred and inviolable character of every human life from its conception until its natural end. This moral judgment also applies to the origins of the life of an embryo even before it is implanted in the mother's womb, which will protect and nourish it for nine months until the moment of birth: Human life is sacred and inviolable at every moment of existence, including the initial phase which precedes birth." Address of His Holiness Benedict XVI. "To the participants at the *12th General Assembly of the Pontifical Academy for Life and Congress on The Human Embryo in the Pre-implantation Phase.*"

Our present pope, Francis, likewise acknowledges the inviolability of human life that seems relentlessly trampled upon in our "modern and enlightened" society. In his May 30th, 2015 address to *Science and Life Association*, he clearly states the ultimate measure of the moral advance of a society:

The degree of progress of a civilization is measured by its ability to protect life, especially in its most fragile stages, rather than by the spread of technological means. When we speak of man, let us never forget the attacks on the sacredness of human life. The scourge of abortion is an attack on life... Loving life means always to take care of the other, to wish him well, to cultivate and respect his transcendent dignity.

To those mothers who have made the agonizing decision to terminate the life of their child the Pope does not exculpate the act but acknowledges its perennial consequences, that is, the psychic wounding that will reverberate throughout the life of the mother. This wounding consists of much sequelae one of which is the belief that one has committed the unforgivable sin and thus to be ultimately relegated to eternal damnation. Such a belief is completely erroneous, unfounded and a complete affront to the merciful and forgiving God we have come to know through Scripture and our tradition. Pope Fran-

On September 1, 2015, the day he informed the world of his intention to found a Jubilee Year of Mercy, stated quite poignantly the position of the Church regarding the forgiveness of God for those who have chosen the fretful decision to abort.

The tragedy of abortion is experienced by some with a superficial awareness, as if not realizing the extreme harm that such an act entails. Many others, on the other hand, although experiencing this moment as a defeat, believe that they have no other option. I think in particular of all the women who have resorted to abortion. I am well aware of the pressure that has led them to this decision. I know that it is an existential and moral ordeal. I have met so many women who bear in their heart the scar of this agonizing and painful decision. What has happened is profoundly unjust; yet only understanding the truth of it can enable one not to lose hope. The forgiveness of God cannot be denied to one who has repented, especially when that person approaches the Sacrament of Confession with a sincere heart in order to obtain reconciliation with the Father.

A nagging conscience of the mother derived from the abortive act is not to be ignored since it does have a therapeutic ele-

ment for as Pope Francis says, "The Church Fathers teach us that a shattered heart is the most pleasing gift to God for it is the sign that we are conscious of our sins, of the evil we have done, of our wretchedness, and of our need for forgiveness and mercy." (*The Name of God is Mercy* p. 32) However, for those who have taken the step to seek reconciliation through the sacrament but still feel mired in the circle of unforgiveness, shame, doubt, and even possibly despair, then they must learn to forgive and be merciful to themselves. Moral theologians informed us that Jesus loves each one of us to such depth that his mercy is greater than any sin we have committed. "I the Lord, want you to know how infinitely precious you are to me. If there is only one among you to desire me, I should go to Calvary again." (*Message of July 27, 1995*) Although such an act is not necessary in the economy of salvation since his act of unfathomable mercy on the Hill of Golgotha is more powerful than all the sins perpetrated in the world combined - past, present, and future, his love for each of us is infinite and unimaginable even to enduring the crucifixion event again in order to regain an intimate relationship with him. Yes, Jesus desires an intimate relationship with every repentant sinner and a life of self-recriminations for past sins can only provide a baseless obstacle to the love and peace that accompanies such a renewed life. By virtue of our baptism we are all called to holiness and holiness consists of being imitative of Jesus for he is the Way, the Truth, and the Life. Let us then place our

entire trust devoid of any hint of doubt in Jesus' mercy and be imitative of his consoling words, "Each time you approach me in this sacrament [reconciliation], I place a drop of my Holy Precious Blood upon your heart. Your sins are forgiven and forgotten. I remember them no longer. (*Message of June 14, 1995*) What beautiful words of consolation and peace do they bring to the repentant sinner for if Jesus chooses to forgive and forget our repentant sins, who are we to have the audacity and effrontery to remember them? Therefore, let us begin anew a life of intimacy with him knowing that our sins are forgiven and forgotten and that we too must do likewise to ourselves out of respect for his love and mercy. Understandably, there will be crosses in the future for us to carry as a means of closer union with his heart but do not permit past forgiven sins to be additional weights to those crosses. Have faith that they are forgiven, forgotten, and thrown into the abyss of his mercy. Jesus speaks so comfortably of this in the *Message of April 25, 1996*:

Children of my Sacred Heart, I, Jesus, have taught you the importance of accepting the cross I have sent you, but likewise, my little ones, I do not expect you to carry a cross that has not been heaven sent. In other words, many of you inflict additional sufferings and worries upon yourselves. You place boulders on the cross I have given you. You add a great deal of

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weight to the cross I have given you. I assure you my little lambs, that nothing shall be accomplished by your self-inflicted suffering. It is a waste of time. If you were to turn your worries and anxieties around and accept the gift of faith instead, the boulders would explode into tiny fragments.

If only you would realize that I, Jesus, am always faithfully by your side in every trial and in every tribulation. Yes, I desire you to carry the cross from heaven but not those you have built to crucify yourselves. Instead, acquire gifts from me, the Eternal Gift Giver. Pray for holy wisdom that you may separate heavenly and earthly situations. In simplicity, do you not separate your laundry into darks and whites that they may become properly washed? Then learn to separate your problems. Accept those from heaven and reject your self-induced crosses. Instead, pray for more faith. Pray for discernment. I, Jesus, have so much to teach you, my dear little children, but remember it is prayer that opens my ears to your supplications. It is prayer from your heart that softens my Eternal Heart.

Allow me to turn your dark moments into illuminated faith moments. Allow me to turn your painful mo-

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ments into healing moments. Do you think the medicine from heaven cannot sooth you? Accept what I have to give you, my precious ones.