Dear Doctor Gabel,

I recently read in the Catholic Register Magazine your comments about providing referral information to women who seek for professional medical assistance to abort their babies. In their heart of hearts I know that these women know they are doing wrong.

Doctor Marc, I would like you to read the enclosed two papers, both of them have been taken from The Poem of the Man God by Maria Valtorta.

I would dearly love you to also examine your conscience of a doctor. In your youth I am sure you did proudly swear the Hippocratic Oath.
Embrace God and love as He loves and embraces you and all of us in the whole wide world.
I would not like to be in your position to find myself working against Almighty God.
To work against God is to find yourself working for Satan.
I pray that you have a change of heart, a very real change of heart and that the College of Physicians and Surgeons will change their position.

Defend yourself from yourself.

Yours truly
Dr. Rocco Gerace
College of Physicians and Surgeons
80 College Street
Toronto

Dear Doctor Gerace,

I have just put pen to paper addressing one of your associates Dr. Marc Gabel and I think it is a good idea to also send you copies of some of the same paperwork. Please read them. Women know in their heart of hearts that they do wrong to seek an abortion. Also you know it is wrong to end a life, any life, after you so proudly swore the Hippocratic Oath so many years ago. Defend yourself from yourself. Please publish these papers to all your doctors.

Yours truly
Innocence

But God gives you children as examples, and you have children amongst you. And if you see a child who is physically or morally forlorn and who may perish, welcome him in My Name, because they are greatly loved by God. And he who welcomes a child in My Name, welcomes Me. Because I am in the innocent souls of children. And he who welcomes Me, welcomes Him Who sent Me, the Most High.

And beware lest you should scandalize one of these little ones, whose eyes see God. You must never scandalize anybody. But woe betide three times those who soil the innocent purity of children! Let them be like angels as long as possible. The world and flesh are too repugnant to souls coming from Heaven! And a child, through his innocence, is still entirely a soul. Respect the soul of a child and his body as you respect a sacred place. And a child is sacred also because he has God within himself. The temple of the Spirit is in every body. But the temple of a child is the most sacred and intimate, it is beyond the double Veil. Do not even allow the wind of your passions to shake the curtains of their unawareness of concupiscence.

I would like a child in every family, among every gathering of people, to check the passions of men. A child sanctifies, brings solace and freshness through the simple glance of his innocent eyes. But woe to those who despoil children of their holiness through their scandalous behaviour! Woe betide those who teach children wickedness through their debauchery! Woe betide those who by means of their word and irony injure the faith children have in Me! It would be better if a millstone were tied round the neck of each of them and they were thrown into the sea to be drowned together with their scandal. Woe to the world that scandalises such innocent souls! There must indeed be scandals but alas for the man who provides them.

No one is entitled to do violence to his body or to his life. Because life and body are given to us by God and He only is entitled to take them entirely or in part. I tell you that if your hand causes you to sin, it is better that you cut it off, and if your foot causes you to give scandal, it is better if you cut it off. It is better for you to enter into Life crippled or lame, than to be thrown into eternal fire with two hands and two feet, And if it is not sufficient to have one hand or foot cut off, have also the other hand or foot cut off, so that you may no longer scandalize, but you may have time to repent before being thrown into the unquenchable fire, which tortures like a worm for ever. And if your eye should cause you to sin, tear it out and throw it away. It is better to be one-eyed, than to be in hell with both eyes. With one eye or without eyes you could see in Heaven the Light whereas with two scandalous eyes you would see darkness and horror in hell. And nothing else.

Remember that. Do not scandalize the little ones, do not despise them, do not deride them. They are worth more then you are, because their angels always see God, Who tells them the truth to be revealed to children and to those whose hearts are like those of children. And love one another like children, without disputes and without pride. And be at peace with one another. Be peaceful-
TAKEN FROM THE POEM OF THE MAN GOD by MARIA VALTORE

What is man? Man is the sovereign creature whom God created to be the king of creation and He created him in His image and likeness, giving him His likeness according to His spirit, and His image by drawing His perfect image from His perfect thought.

By killing a man, does one offend only the man? No. Also God, Man in His flesh; God in His sight.

Because life and death are to be given and taken by Him only. To kill is to do violence to God and to man. To kill is to enter God's direction. To kill is to go against the commandment of love. Who kills does not love God, because he dissipates one of His works: a man. Who kills does not love his neighbor, because he takes away from his neighbor what a murderer wants for himself: life.

Also the womb that gives birth to a man according to the commandment of God is sacred and sacred is the young life that grows within it, to whom God has given a soul. And now listen, you woman, these unpunished murders of so many lives. It is also
murder to detach a fruit that is growing in a womb, because it is of a guilty seed, or because it is an embryo which is not wanted, being a useless burden to your bodies and your wealth. There is only one way not to have that burden: by being chaste. Do not join homicide to lust, violence to disobedience, and do not think that God does not see; simply because man does not see. God sees everything and remembers everything, you ought to remember that.
Hippocratic oath, ethical code attributed to the ancient Greek physician Hippocrates, adopted as a guide to conduct by the medical profession throughout the ages and still used in the graduation ceremonies of many medical schools. Although little is known of the life of Hippocrates—or, indeed, if he was the only practitioner of the time using this name—a body of manuscripts, called the Hippocratic Collection (Corpus Hippocraticum), survived until modern times. In addition to containing information on medical matters, the collection embodied a code of principles for the teachers of medicine and for their students. This code, or a fragment of it, has been handed down in various versions through generations of physicians as the Hippocratic oath.

The oath dictates the obligations of the physician to students of medicine and the duties of pupil to teacher. In the oath, the physician pledges to prescribe only beneficial treatments, according to his abilities and judgment; to refrain from causing harm or hurt; and to live an exemplary personal and professional life.

The text of the Hippocratic Oath (c. 400 BC) provided below is a translation from Greek by Francis Adams (1849). It is considered a classical version and differs from contemporary versions, which are reviewed and revised frequently to fit with changes in modern medical practice.

I swear by Apollo the physician, and Aesculapius, and Health, and All-heal, and all the gods and goddesses, that, according to my ability and judgment, I will keep this Oath and this stipulation—to reckon him who taught me this Art equally dear to me as my parents, to share my substance with him, and relieve his necessities if required; to look upon his offspring as my own brothers, and to teach them this Art, if they shall wish to learn it, without fee or stipulation; and that by precept, lecture, and every other mode of instruction, I will impart a knowledge of the Art to my own sons, and those of my teachers, and to disciples bound by a stipulation and oath according to the law of medicine, but to none others. I will follow that system of regimen which, according to my ability and judgment, I consider for the benefit of my patients, and abstain from whatever is deleterious and mischievous. I will give no deadly medicine to any one if asked, nor suggest any such counsel; and in like manner, I will not give to a woman a pessary to produce abortion. With purity and with holiness I will pass my life and practice my Art. I will not cut persons laboring under the stone, but will leave this to be done by men who are practitioners of this work. Into whatever houses I enter, I will go into them for the benefit of the sick, and will abstain from every voluntary act of mischief and corruption: and, further from the seduction of females or males, of freemen and slaves. Whatever, in connection with my professional practice or not, in connection with it, I see or hear, in the life of men, which ought not to be spoken of abroad, I will not divulge, as reckoning that all such should be kept secret. While I continue to keep this Oath unviolated, may it be granted to me to enjoy life and the practice of the Art, respected by all men, in all times! But should I trespass and violate this Oath, may the reverse be my lot!