

FOREWORD

When Pope Saint Gregory XVII sent out the convocation for the First Palmarian Council in 1979 in the second year of his Pontificate, the Bishops of the Palmarian Episcopal College, all recently consecrated and many recently ordained Priest, felt unprepared for contributing to such an important task. But the Pope wisely disposed that some two months before the Council's Official Opening on the 30th of March 1980, the Council Fathers start work on drafting the Palmarian Creed, a work that might be worthy of the Church's mission in her apocalyptic period, surpassing all previous creeds in the History of the Church.

After a time of preparation in which the Council Fathers worked on their own or in small groups, the general sessions began presided by the Pope, in which the definitive text received approbation.

Heavenly interventions were not lacking during the sessions, for example the revelation of the names of Most Holy Joseph's parents. Likewise the Lord deigned to communicate the following to His Vicar:

"A Creed is no small matter: it is the profession of Faith for which one must be willing to die. This is the time to make everything quite plain. The Palmarian Creed must cause astonishment to mankind for its magnitude, its depth, its beauty, its integrity. Likewise, you know things that are still a matter of opinion among the different doctors; by way of the Creed they can become defined, if approved by My Vicar..."

"Work earnestly, work lovingly, gladly, joyfully. Explain your ideas one to another, and constantly invoke the Holy Ghost; and, of course, continually invoke the White Dove, the Spouse of the Holy Ghost, My Most Holy Mother, the Exalted and Divine Mary. This, this, this, this is the hour, pre-eminently, the Marian hour. The Marian hour of the Church is in these times. For Mary's triumph has to be prepared. Mary's loftiest Throne must be well prepared in the Creed. As likewise Saint Joseph's, that Most Holy Man. Let the doctrine be left quite clear by means of the Creed..."

"And now, dearest sons, work on the Creed, work on the Creed. The Palmarian Creed, the most beautiful and most complete in the History of the Church; for all the Works of El Palmar have to be tremendous, all of them! Amazing, mysterious, profound and very beautiful, all of them!"

Thus the elaboration of the Creed ended shortly before the Official Opening of the Council, and allowed time for printing, and to distribute it in Spanish and in some other language on the Opening Day. It was read out loud in the Palmarian Basilica by all present at the magnificent ceremony, the reading lasting about one hour.

Towards the end of the Second Palmarian Council in the year 2002, the Palmarian Creed was considerably enlarged with the incorporation of the

many important theological advances during the course of the two Holy Councils.

Let the reader take delight in the extraordinary work he has in his hands and learn from its great teachings.

Palmarian Creed

I believe in one true God,
Most Blessed Trinity, Father, Son and Holy Ghost:
eternally existing of Himself,
Purest and Most Simple Spirit,
Eternal, Living, Almighty, Creator.
One sole Godhead in Essence
and Three truly distinct Persons,
but coequal and coeternal One with Another.

I believe that the Triune God
is eternal Love:
Infinitely perfect, good, holy, wise,
happy, beautiful, just, merciful,
provident, munificent, free, veracious,
immutable, immense and omnipresent;
with one single understanding and one single will
in most perfect harmony;
beginning and end of all things,
without past, without future,
in one eternal present.

I confess that God's attributes or perfections
are infinite in number,
and are His very own Divine Essence.

I believe there is one single God in the Trinity
and a Trinity in the Unity,
Mystery of mysteries,
manifested in the Old Testament,
and fully revealed by Jesus Christ
in the New Testament.

I adore the Three Divine Persons,
venerate Their ineffable intratrinitary life,
their inexhaustible happiness,
and with the Angels and Saints extol:
Unity in Essence,

Distinctness in Persons,
Equality in the majesty of Their glory.

I believe that the Three Divine Persons
possess the same authority,
coexist One in Another,
and interpenetrate intimately
without separation or confusion.
And that together They are adored and glorified.

I believe that from all eternity,
the name of God the Father is that of Ananias,
the name of God the Son is that of Melchisedech,
and the name of God the Holy Ghost is that of Malachias.

I believe in One Lord God the Father, Most Holy Ananias,
First Person of the Most Blessed Trinity,
Fount without source,
Unbegotten in all His infinite divine attributes,
Fount of the Godhead, of the Trinity and of Authority.
I believe that God the Father
is Paternity of Himself,
that He eternally engenders
the Son or Divine Word,
and that, together with the Son or Divine Word,
He eternally gives procession to the Holy Ghost.

I believe in One Lord God the Son, or Divine Word,
Most Holy Melchisedech,
Second Person of the Most Blessed Trinity,
Onlybegotten Son of the Father,
not made, but eternally engendered
by the Father.
I believe that the Son is consubstantial with the Father and the Holy
Ghost,
and that He is the Word of God, uncreated Wisdom,
and that He eternally receives, from the Father,
all the infinite divine attributes.
I believe that divine Filiation
is the very same Person of the Son:
God from God, Light from Light,
True God from True God.
I believe that the Son, together with the Father,
eternally gives procession to the Holy Ghost.

I believe in One Lord God the Holy Ghost,
Most Holy Malachias,

Third Person of the Most Blessed Trinity,
Divine and Eternal Love.
I believe that the Holy Ghost
is neither created nor begotten,
but eternally proceeds from the infinite love of the Father and of the Son
as from a single Fount,
and is consubstantial with Them.
I believe that Passive Spiration
is the very same Person of the Holy Ghost,
Who eternally receives from the Father and the Son
all the infinite divine attributes.

I believe that the Most Holy Trinity,
to manifest divine glory
and communicate to us divine love and happiness,
moved by a most vehement desire,
decreed the Work of Creation
in accord with that eternally conceived and ordained
in the Divine Mind.

I believe, therefore, that the Triune God
is the Supreme Maker
and Essential Cause of all things created:
The Creator of the Great Orb of the Universe,
and therefore of Heaven and of Earth,
of everything invisible and visible,
and that He made it all out of nothing.

I believe that the Work of Universal Creation
was accomplished in one single instant divided into instants
according to a mysterious divine order,
at the start of the first natural day
or Day of Universal Creation
called Dominica or Day of the Lord.
At Universal Creation
everything came forth from the Hands of God at the same time,
in one instant divided into instants, according to Divine Order.

I believe that, before all things,
God created the Most Divine Soul of Christ
united to the Divine Word.
The Most Divine Soul of Christ,
truly human,
was created an eminently Priestly Soul,
with supreme fullness of Grace,
infused knowledge and beatific vision.

The Divine Word,
by uniting to Himself the Soul of Christ,
began to be the Divine Word made Man.

I believe that, following this,
God created the Divine Soul of Mary
associated to the Divine Council.
The Divine Soul of Mary
was created an excellently Co-Priestly Soul
with fullness of Grace,
infused knowledge and beatific vision.

I believe that the Souls of Christ and Mary
were created enthroned in One Another,
that is, mystically espoused;
so that, for evermore,
the Soul of Christ dwelt in the Soul of Mary
and the Soul of Mary dwelt in the Soul of Christ.
I believe that the Soul of Mary
was created enthroned in the Most Holy Trinity
by virtue of Her espousal with the Soul of Christ.

I believe that the most singular Espousal
of the Souls of Christ and Mary,
is the Mystical Soul of the Church.

I believe that the Souls of Christ and Mary pre-existed
because they were created before the conception
of their respective Bodies.

I believe that the Most Divine Soul of Christ
is the First Instrumental Cause
of the creation of the Divine Soul of Mary
and of all other things invisible and visible.
And that the Divine Soul of Mary
is the Second Instrumental Cause
of all other things created after Her.

I believe that the Soul of Christ, once created,
produced sublime fire;
that the Soul of Mary, once created,
produced sublime water;
that the Holy Ghost, with His creator breath,
sent forth sublime air;
and that the sublime earth or energy-soul
is produced by the union of the three previous elements.
I believe that the four elements named,
distinct from the four ordinary elements we know,
are fundamental for the life and preservation

of all created material things
there are in the Great Orb of the Universe.

I believe that, after the Souls of Christ and Mary,
God created the Angels, pure spirits,
espoused to the two Divine Souls,
endowed with Sanctifying Grace,
infused knowledge,
beatific vision,
and sublime and glorious natural qualities.

I believe that subsequently God created all visible things:
those pertaining to the animal, vegetable and mineral kingdoms;
and that, as culmination of them all,
and compendium of all grades of being,
God created, to His own image and likeness,
the first man, Adam,
and the first woman, Eve.

The creation of the first human couple
took place in the following manner:
God created from nothing
the primogenial substance or essential body of Adam;
and at the same time created his immortal soul,
which He infused into that body.
God infused the essential body
and the soul united into clay,
and in this way the accidental body of the first man was formed.
Then God extracted from Adam
a rib with primogenial substance;
from this He formed the primogenial substance
or essential body of Eve,
into which He infused her immortal soul created out of nothing.
God then infused the soul and essential body united
into the rib extracted from the first man,
and in this way the accidental body of the first woman was formed.

The human being, thus created,
is capable of knowing and loving God
and of rendering Him homage in the name of the whole visible creation.

God, In His infinite goodness,
created our first parents
espoused to the Souls of Christ and Mary,
in the state of original justice,
and therefore with Sanctifying Grace,
beatific vision,
the glorious state of their souls and their bodies,

immortality of body,
freedom from concupiscence
and infused knowledge.

I believe that God, foreseeing the fall of Adam and Eve,
before they sinned,
extracted a portion of their immaculate and glorious seeds
for the future formation of the Immaculate Body of Mary,
and, in Hers, that of Christ.

Those seeds of our first parents,
God reserved espoused to the Souls of Christ and Mary,
and this espousal constituted
the Sacrament of the Triple Benediction,
the Perfect Sacrament of the Old Testament;
through which God presanctified and sanctified
a good number of privileged men and women,
imparting to them Perfect Justice or Sanctifying Grace;
and also benefited humanity with innumerable Graces,
all by virtue of the anticipated application
of the infinite merits of Christ and Mary on Calvary.

I believe that, on the very day of Universal Creation,
God subjected the Angels to a trial of love and fidelity,
for the purpose of confirming them in eternal happiness, if they overcame.
Accordingly, He deprived them of beatific vision,
of infused knowledge and other gifts.

A third part of them,
captained by Lucifer,
sinned by rebelling against their Creator,
for which they were chastised with Hell or eternal fire
produced by the Most Divine Soul of Christ,
and were changed into demons.

The other two-thirds of the Angels,
captained by Saint Michael,
remained faithful to God,
and were everlastingly rewarded
with Heaven or eternal blessedness.

I believe that, on the very day of Universal Creation,
God subjected Adam and Eve to a trial of love and fidelity,
for the purpose of confirming them in eternal happiness, if they overcame.
To do so, He deprived them of beatific vision,
of infused knowledge, of impeccancy and other gifts.
But, seduced by Satan,
the ancient serpent, the accursed Dragon,
and spurning God's Graces,

they disobeyed their Creator.
Thereby they lost original justice
with all its exalted gifts;
and, by divine decree,
they lost it as well for all their descendants,
with the exception of the Most Holy Virgin Mary,
leaving them, as inheritance of death, original sin,
with all its ruinous consequences.

I believe that ever since Universal Creation,
God has continued His creative activity unceasingly.
And that, at the moment of conception of each human being,
He continues to create the soul,
though deprived of Sanctifying Grace.

I believe that, in the Old Testament:
the Eternal Father
showed Himself visibly on Earth
under the human figure of Most Holy Ananias,
among many other ways;
that the Divine Word made Man,
or Divine Word and Most Divine Soul of Christ united,
showed Himself visibly on Earth
under the human figure of High Priest Melchisedech, King of Salem,
among many other ways;
that the Holy Ghost
showed Himself visibly on Earth
under the human figure of the Prophet Malachias,
among many other ways;
and that the Divine Soul of Mary
showed Herself visibly on Earth
under the human figure of Queen Essenia,
Purest Spouse of the King of Salem,
among many other ways.

I believe that when the time eternally decreed arrived,
God the Father,
in His infinite Goodness and Mercy,
sent His Onlybegotten Son down to Earth
to proceed with and consummate there
the Salvific Work of Reparation and Redemption,
decreed by the Three Divine Persons,
though it pertained solely to the Son to accomplish that Work.

I believe that on the twenty-fifth day of March
in the year five thousand one hundred and ninety-nine

of the Creation of the World,
the Divine Word united to the Soul of Christ,
without separating from the glory of the Father,
came down from Heaven
to the town of Nazareth
and miraculously became Flesh
in the most pure Womb of the Virgin Mary,
not by the action of man,
but by the action and Grace of the Holy Ghost;
and that, at the very instant of the Incarnation,
the Deific Body of Christ
was united to the Divine Word and to the Most Divine Soul,
and moreover the extension of Christ's Eternal High Priesthood
to His Deific Body was wrought.

I believe that at the Incarnation of the Divine Word,
was wrought the Most Singular Espousal
of the Most Sacred Hearts of Christ and Mary,
and therefore of Their Most Sacred Bodies,
by virtue of the enthronement
of a Particle of Christ's Heart in Mary's Heart,
and of a Particle of Mary's Heart in Christ's Heart.
There also took place the Most Singular Espousal
of the Most Sacred Bloods of Christ and Mary,
by virtue of the enthronement
of a Drop of Christ's Blood in Mary's Heart
and of a Drop of Mary's Blood in Christ's Heart.
By virtue of sacramentality,
in each of these Espousals:
Christ, whole and entire, dwells in Mary,
and Mary, whole and entire, dwells in Christ.

I believe that Our Lord Jesus Christ,
or Divine Word made Man,
is true God and true Man;
one single Person, Divine,
with two natures, divine and human;
two understandings, divine and human;
two wills, divine and human;
and one single memory, human.

I believe that Jesus Christ, the Promised Messiah,
was born in Bethlehem on the twenty-fifth day of December
in the year five thousand one hundred and ninety-nine
of the Creation of the World,
and became like unto us,

except in sin.

I believe that, though His Soul and Body
possess the glorious state by nature,
Christ wished also to possess,
during the greater part of His life on Earth,
a passible state in both elements
so as to be able to suffer and to die for us.
Christ, in the glorious state, always rejoiced,
and in the passible state, suffered.

I believe that Our Divine Saviour,
during His hidden life in Nazareth,
lived subject and obedient to His Virginal Parents Mary and Joseph,
in the bosom of the Holy Family,
also called the August Trinity of Earth.
And that during the three years of His public life,
in His sublime mission as Envoy of the Eternal Father,
He proclaimed the Kingdom of God
and left evident proof of His Divinity and Doctrine
by the example of His infinite virtues
and innumerable miracles,
being model of our spiritual life.

I believe that, under the rule of Pontius Pilate,
and of the iniquitous Pontiffs Caiphas and Annas,
Christ suffered a most shameful and bloody Passion,
undergoing crucifixion on Mount Calvary; and that,
yielding up His Spirit to the Father, He immolated Himself and died
when His Soul separated from His Body;
and thus crowned the continuous Offertory of His whole Life.
I believe that, by this admirable and sublime bloody Sacrifice,
He consummated the necessary reparation to the Father in infinite degree.
I confess that, as gratuitous consequence
of this act of reparation,
came superabundantly the redemption of mankind;
and that this all meant the most resounding triumph
of the infinite goodness of God over sin.
For that which man's pride and disobedience had lost,
divine obedience restored with increase.
By the Fruit of Mary's Virginal Womb
the head of the infernal serpent was forever crushed,
by Christ triumphing over sin and death to our benefit.
And that which the accursed fruit of the satanic tree of Paradise
had caused to die,

the blessed fruit of the Saving Tree of Calvary restored to life.
Where darkness prevailed, now reigns the Light!

I believe that the Most Sacred Side of Jesus, dead upon the Cross,
was opened by Longinus's lance
transpiercing His Deific Heart,
from which the last remaining Drop of Blood came forth,
which was a Drop of Mary's Blood
enthroned in the Deific Heart,
and by concomitance with that Drop of Mary's Blood
a Drop of Blood of Jesus dead in both states,
Body and Blood thus becoming separated;
and in addition there came forth Water,
which was the Holy Ghost,
Who, manifested under that form,
was poured out in the Deific Blood.

I believe that the Soul, Body and Blood of Christ,
separated from one another,
remained united to the Divinity.

I believe that, from the Divine Side of Christ, Reparator and
Redeemer,
came forth, cleansed and renewed, the New Church
or Mystical Body of Christ,
with the Wisdom of the Sacraments.

I believe that Our Most Holy Saviour,
His Soul united to the Divinity,
appeared glorious in Heaven
to the Angelic Choirs,
who received an increase in accidental glory.
Then He descended into hell,
by which should be understood:
That He appeared to the souls in the Bosom of Abraham
and, to those who did not possess It,
granted the Drop of Mary's Blood
and therefore Perfect Justice or Sanctifying Grace,
and took them all to Heaven;
that He appeared to the souls in Purgatory
and, to those who did not possess It,
granted the Drop of Mary's Blood
and therefore Perfect Justice or Sanctifying Grace,
took many to Heaven,
and filled with Hope those who still remained purifying themselves;
that He appeared to the souls in Children's Limbo,
and granted them Imperfect Justice

or reflection of Sanctifying Grace;
that He appeared to the damned,
who were filled with greater confusion and torment
and received an increase in their two essential pains;
and He enchained Satan.

All bent their knees
at the Holy and Terrible Name of Jesus.

I believe that the Body of Our Divine Saviour,
taken down from the Cross,
was borne to the Holy Sepulchre,
and that, wrapped in the Sacred Sudarium or Holy Shroud,
was buried, and there,
united to the Divinity,
He received the adoration of the Virgin Mary
and of all those present.

I believe that Jesus Christ, all powerful,
His glorious Body, Blood and Soul all united, never again to die,
rose from the dead on the third day by His own divine power,
thus leaving us the greatest proof of His Divinity,
the principal foundation of our Faith,
cause and Hope of our resurrection to come.
I believe that He first appeared to His Most Holy Mother;
then to Saint Mary Magdalen and to other women.
Later He appeared to the Apostles:
To fortify them and instruct them further in the Faith,
to confer the Papacy upon Peter,
and to send them out to preach the Gospel to every creature
and baptize those who were to believe;
and He charged them to remain together in Jerusalem
until the Coming of the Holy Ghost,
promising to be with them
until the consummation of the ages.

I believe that, forty days after His Resurrection,
while blessing His Most Holy Mother,
His Apostles, disciples and pious women,
Jesus, from the summit of the Mount of Olives in Jerusalem,
with majesty and glory, ascended into Heaven
by His own divine power,
to the acclamation and jubilee of the Angels
and of all the Blessed,
who accompanied Him in so glorious a triumph.
And, in the sight of all,
with Light streaming from His Divine Face,

as Supreme King,
cast down the gates of Heaven, thus opening them officially,
where He is seated at the right hand of the Father,
in glory equal to Him as God
and, as Man, in glory greater than any other.

I believe that from there He will return
at His Glorious Second Coming,
with the same power and majesty,
to judge the living and the dead,
as Supreme and Just Judge,
Remunerator without appeal.

O Holy Shepherd,
Thou, who hast left Thy flock
in exile's land,
do swiftly return
and turn to us the pious gaze
of Thy most resplendent Countenance;
for with great vehemence we await Thee,
so as to reign with Thee
in utter holiness, peace and happiness!

I believe that Jesus, as God,
is King of Infinite Majesty;
and as Man is temporal King of the Jews,
since, as legal son of Saint Joseph, His Virginal Father,
He is by descent heir to the throne of David.

I believe that He is the Christ or Anointed of God,
Angel Mediator, Supreme and Eternal Prophet,
the Eternal High Priest Melchisedech.

I believe that Our Lord Jesus Christ
is prefigured in the Old Testament:
As innocent Victim, by Abel son of Patriarch Adam.
As Captain of the Ark of Salvation or Holy Church,
by Patriarch Noah.
As Model of Infinite Patience, by Patriarch Job.
As Father in the Faith and Model of Obedience,
by Patriarch Abraham.
As obedient unto death,
by Patriarch Isaac, son of Patriarch Abraham.
As sold for thirty coins,
by Patriarch Joseph, son of Patriarch Jacob.
As Prime Legislator and Supreme Caudillo,
by Lawgiver and Caudillo Moses.
As King of Infinite Majesty, by King David.

As Supreme and Eternal Prophet, by the Prophet Elias.
As risen from the sepulchre on the third day,
by the Prophet Jonas.
As dying crucified upon a cross, by the Prophet Jeremias.
As Zealous Guardian of the House of the Lord,
by Caudillos Zorobabel, Esdras and Nehemias.

I believe that the Work of the Sanctification of souls
was decreed by the Three Divine Persons,
and that the mission of the Holy Ghost
is to communicate the love of the Father and of the Son to souls,
endowing them with the state of Divine Charity,
through the life of Grace.

I believe that the Holy Ghost, the Divine Paraclete,
our Defender and Consoler,
is Sanctifying Grace Itself,
the Great Supernatural Gift,
who regenerates souls by the Sacrament of Baptism,
who truly dwells in the souls of the just,
and vivifies, sanctifies and deifies them,
turning them into living temples of God,
sons and heirs to His glory.

I believe that the Holy Ghost
is the Uncreated Soul of the Church,
Spouse of the living souls of the faithful;
whom He fills with His gifts and fruits
according to their response to grace.

I believe that the Holy Ghost,
as the personification of Trinitary Love,
is the impulse behind the entire Work of Creation,
which is the living expression of divine love.

I believe that the Divine Paraclete
dwelt in Noah's Ark,
confounded the races and tongues at Babel,
justified Abraham, our father in the Faith,
fortified Isaac, figure of Christ,
guided Jacob, symbol of the Church,
taught Moses observance of the Law,
made him leader of the People of Israel,
and dwelt in the Ark of the Covenant.

He spoke by the Prophets,
anointed Kings,
emboldened Caudillos,

descended upon the Virgin Mary,
appeared at the Jordan
when Christ was baptized by Saint John the Precursor,
was poured out in the Blood of the Victim immolated on the Cross,
came down in tongues of fire upon the Apostles in the Cenacle,
fortified the martyrs of Christ, and fortifies them still;
continues to speak by the Magisterium of the Church,
and lavishes Himself upon the Palmarian Apostles,
who prepare the way for Christ's Return
and for His Messianic Kingdom of peace on Earth,
upon whom He will come down in the apotheotic Last Pentecost.

O most vehement Fire of Charity!
O Gentlest Dove!
O Fount of Wisdom!
O Breeze of Consolation
O Most Blessed Light!
O Breath of God!
Infinite Ocean of Clarity!
Banisher of darkness!
Impetuous Wind of Salvation!
Splendour of the Glory of God!
O Most Loving Gift to souls!

I believe that the Most Holy Virgin Mary,
real and most perfect creature,
is true Mother of God,
eternally conceived in the Divine Mind
as His befitting companion.

I believe that Mary Most Holy
is the Woman announced in Genesis
to crush the head of the infernal serpent.

I believe that on the eighth day of December
in the year five thousand one hundred and eighty
of the Creation of the World,
the Most Holy Virgin Mary
was conceived in the city of Jerusalem
by virtue of the sublime cohabitation
of Her presanctified parents Anne and Joachim,
whose seeds had previously been glorified
by the glorious seeds of Adam and Eve
reserved until that moment
in the Sacrament of the Triple Benediction.
I believe that Mary was conceived without original sin

and endowed with most perfect beauty, spiritual and human;
that She was exempt as well from all personal stain;
and therefore possesses the singular privilege
of being wholly Irredeemed,
since She who never knew sin
could not be redeemed.

I believe that the Immaculate Virgin Mary,
at the very instant of Her Most Pure Conception,
enjoyed the use of reason;
and fully conscious
of the exalted gifts received from God,
which surpass all those granted
to all other creatures put together,
with most profound and perfect humility,
most vehement desire and most generous response,
offered Herself up entirely to Her Divine Spouse, the Creator,
consecrating to Him the first fruits of Her Being:
the exquisite lily of Her Perpetual Vow of Virginity.

O Mary! How fair You are!
O Immaculate and Purest Dove!
Slender as the palm-tree!

I believe that, though Mary's Soul,
Essential Body and Accidental Body
possess a glorious state by nature,
She had as well,
during the greater part of Her life on Earth,
a passible state in Her Soul and Accidental Body,
so as to suffer for us.
In Her Essential Body She never had a passible state.

I believe that, in order for this exalted Lady
to be able to act in the sublime mission to which She was consecrated,
God, in His Infinite Wisdom,
at certain times in Her life,
partially suspended infused knowledge and other most divine gifts,
leaving Her in the ordinary condition and state of all the virtues;
and thus, by their heroic practice,
be the admiration of the Angels,
and the ideal model for human beings.

I believe that the Divine Mary,
in Saint Anne's maternal womb,
Sanctuary of the Tabernacle of God,
with unceasing and heroic acts
of Faith, Hope and Charity,

revered, praised and adored
the Infinite Majesty in the Unity and Trinity of God,
for Herself and for all creatures.
With sublime prostration and copious sighings,
She interceded and prayed for the salvation of all mankind,
and vehemently implored the Heavenly Father
to hasten the hour
of the Coming of the Promised Messiah.

I believe that the Divine Child Mary,
in most sublime ecstasy,
absorbed and withdrawn from Her corporal senses
in the course of Her mother Saint Anne's delivery,
was born in Sephoris, close to Nazareth,
on the eighth day of September in the year
five thousand one hundred and eighty-one of the Creation of the World.
The Divine Child Mary was born resplendent and most beautiful,
as befitted Her dignity of Spouse of God,
filling mankind with Hope.

Her Most Holy Parents
gave Her the Most Sweet Name of Mary,
as God had decreed and later communicated
through the ministry of Archangel Saint Gabriel;
at the Name of Mary,
with profound reverence,
all bow the head,
in Heaven, on Earth and in the abyss.

I believe that this Divine Princess
was presented and entrusted to the Temple
by Her Parents at the age of three years,
arousing the admiration of the priests
and of all those in the service of God,
being Herself model and example of religious life.

I believe that Mary, Sovereign Princess,
in an indescribable act of selfless obedience
and immolation of Her own will,
full of Faith and Hope in Her Creator,
accepted with supreme Charity the divine command:
becoming espoused at the age of seventeen years
with Joseph Virgin from the House of David,
chosen by singular providence of God.

O Mary!
Described by the Holy Ghost in the Old Testament,
sung by the Angels,

awaited by the Patriarchs,
announced by the Prophets!

Of Thee the Prophet Saint Isaias foretold:
*“The Lord God Himself will give you a sign:
Behold the Virgin shall conceive and bring forth a Son,
and His name shall be called Emmanuel.”*

I believe that when the time eternally decreed had come
for the Messiah Saviour to reveal Himself upon Earth,
and proceed with and consummate
the Saving Work of Reparation and Redemption,
God sent Archangel Saint Gabriel
to the town of Nazareth,
accompanied by innumerable Angels,
to announce to the Virgin Mary
the Mystery of the Incarnation,
and to request Her consent;
which She granted, pronouncing Her Fiat.
I believe that, at this precise moment,
the Holy Ghost covered Mary with His shadow,
forming from the Most Pure Blood of the Virgin
the Most Perfect Body of a Child;
and at that same instant,
the Divine Word and the Most Divine Soul were united to that Body;
and without ceasing to be God,
He became Flesh as true Man
in the Purest Womb of the Virgin Mary.

I believe that Mary,
Mother of God and ever Virgin,
rapt in most lofty ecstasy,
gave birth to Her Divine Son Jesus
in the Stable at Bethlehem.
He came forth from the Maternal Womb
like a ray of sunlight passing through crystal,
without shattering or staining it.
Thus was fulfilled as foretold
in the Canticle of Canticles,
“My Divine Spikenard exhaled its aroma”;
and He was adored by Mary and Joseph.

O Divine Virgin Mary!
O Garden enclosed! O Fountain sealed up!
At the Glad Tidings of the Birth
of the Virginal Fruit of Thy Womb,
the Heavens smile,

stars sing,
Angels sing psalms,
shepherds and kings adore,
the hills dance with delight.
The Messiah has come!
He who was announced by the Prophets,
awaited by the Patriarchs,
desired by the peoples!
All the Universe leaps for joy!

I believe that the Most Pure Mother,
in obedience to the Law,
in a supreme display of humility,
went to the Temple, in company with Her Spouse Saint Joseph,
to submit to the legal rite of the Purification of the Mother
and Presentation of Her Divine Son,
receiving from the lips of the High Priest,
aged Saint Simeon,
this most dolorous prophecy:
*"A sword shall pierce your Soul
which is espoused to His."* –
that is, to Christ's Soul.

I believe that the Immaculate Virgin Mary
requested and received the Holy Sacrament of Baptism
from the hands of Her Son, Our Lord Jesus Christ,
obtaining a greater plenitude of Graces,
not for Herself but for the benefit of humanity.

I believe that Mary Most Holy
is Universal Mediatrix in the Dispensation of all Graces,
Suppliant Omnipotence,
prerogatives She exercises continually,
as is well proven at the Marriage of Cana
when She hastened the hour of the first public miracle
or manifestation of the Divinity of Christ.

I believe that Mary is Co-Reparatrix,
because She suffered spiritually
all the pains that Christ suffered in Soul and Body,
offering up to the Eternal Father the death of Her Divine Son;
and also Her own Spiritual Death
when deprived of the beatific vision for seven seconds
in Her most painful delivery of giving Birth to the Church
or Mystical Body of Christ.
With these sufferings, Mary accomplished
a Co-Priestly mission with Christ.

I believe that Mary is Co-Redemptrix of mankind,
because She united the sufferings
and countless afflictions of Her life
to the Sacred Passion of Our Lord Jesus Christ,
not as mere co-operation,
but as authentic suffering of the Passion,
She being the Co-Victim of Calvary.

Therefore, I most firmly believe
that the Most Holy Virgin Mary
is Co-Priest of Christ, the Eternal High Priest;
and that this real and true Priesthood of Mary
is inferior to the Supreme Priesthood of Jesus Christ,
greatly superior to the Ministerial Priesthood
and immensely superior to the common priesthood of the Faithful.

I believe that Mary, Co-Priest,
is Spouse of Christ, Eternal High Priest,
and Most Pure Spouse of Priests.

I believe that Mary is Mother of the Church,
since the Church is the Mystical Body of Christ.

I believe that Mary is Mother of Mankind,
because all men are called
to become grafted into the Mystical Body of Christ.

I believe that Mary is Divine Treasuress
and Universal Dispensatrix of all Graces,
as She is an inexhaustible Treasure and Outflow of Graces,
which She lavishes upon Her children in prodigal superabundance.

I believe that Mary is tender Mother of Priests,
since She is Mother of Christ, the Eternal High Priest.

I believe that Mary Most Holy was present
at the Resurrection and Ascension of Her Divine Son Jesus Christ
and took part in His glorious entry into Heaven.

I believe that Mary, Help of Christians,
gathered and presided over the Apostles and others in the Cenacle,
who were persevering united in prayer and recollection
when the Holy Ghost visibly descended upon them
in the form of tongues of fire.

I believe that Mary is Divine Shepherdess of Souls,
because She maternally shepherds the flock of the Church
in Christ's Name.

I believe that Mary is Divine Doctress of the Church,
as She is Herself the Seat of Wisdom,
and because, in the Name of Christ,
She maternally teaches the flock of the Church.

I believe that the Most Holy Virgin Mary did not die,
but that, living in Jerusalem,
at the age of seventy-four years
a Sublime Dormition came upon Her
in the presence of the Apostles and others
present in the Cenacle.

I believe that Her Most Pure glorious Accidental Body,
united to Her glorious Divine Soul and Essential Body,
was placed in the sepulchre,
where She received the veneration of the Angels,
of the Blessed, of the Apostles and others present.

I believe that, on the third day,
waking from Her Gentle Dormition,
She was Assumed into Heaven in Body and Soul,
not by ministry of Angels,
but by the virtue proper to Her glorious nature;
being accompanied by Her Divine Son
who descended from Heaven,
and by the entire Celestial Court.

Mary Assumed into Heaven!
O wonder never seen!
*“Who is She who rises up from the desert
like the lily of the valley,
like the fragrance of myrrh and frankincense,
full of light and majesty?”*
She is the delight of the Angels,
the wonder of Heaven,
the consolation of men,
the joy of mankind,
the happiness and peace of Earth,
the health of the world,
the unfathomable abyss of the Divine Mercies.

Mary Assumed into heaven!
*“Who is She who comes up as the morning rising,
fair as the moon,
bright as the sun,
terrible as an army set in battle array?”*
She is the radiance of eternal light,
the unstained mirror of the ways of God,
the image of His goodness.
Behold with delight
the Rose of Jericho,
more comely than all comeliness,

more beautiful than all beauty,
and more perfect than all the perfections
we admire in the Universe.
Mary Assumed into Heaven!
O prodigy worthy of Infinite Wisdom!
O most faithful reflection of the Divine Face of Jesus!

I believe that the August Divine Mary,
in the sight of the Apostles and many others,
was crowned by the Most Holy Trinity,
and is seated at the right of Her Divine Son
as Queen of Heaven and Earth,
whence She exercises Her power and empire
over the Angels and Saints
and all other creatures.

O Mary!
I will exclaim with the Prophet Saint David:
*“Glorious things have they said of Thee
O Mary, Mystical City of God.”*

I believe in the spiritual presence, real and true,
of the Most Holy Virgin in the Holy Eucharist,
adoring God and supplicating for all mankind.

I believe that the Most Holy Virgin Mary,
as Spouse of the Holy Ghost,
dwells in the souls of the just,
and that this presence, spiritual and real,
is acquired, firstly and principally,
when receiving, in the Sacrament of Baptism,
the Singular Sacrament
of the Drop of Mary’s Blood.

I believe that Mary is the Health of Mankind
because on Her depends the salvation
of all those who so desire,
since without Mary salvation is not possible.
I believe that Mary is the Divine Nurse,
because, as Co-Priest,
She heals the souls of sinners.

I believe that, as Christ
is Father and Head of Creation,
so Mary is Mother and Heart of Creation,
and God’s Most Loving Companion.

I believe that the Most Holy Virgin Mary
is the Precursress of the Second Coming of Our Lord Jesus Christ.
I believe and confess that this exalted creature called Mary,

has attained all these prerogatives
by being the worthy Mother of God,
and that the abyss of all Her mysteries lies
in this wisdom:

Mary, Daughter of God the Father,
Mother of God the Son,
Spouse of God the Holy Ghost,
Temple and Tabernacle of the Most Blessed Trinity
and Mystical City of God.

O Mary! Greater than Thee, God alone!

O Mary, enthroned in the Most Blessed Trinity!
Let my tongue, united to the Angelic Choirs,
sing Thy glories, saying:
Holy, Holy, Holy art Thou, O Mary,
Mother of God and ever Virgin!

I believe that the Most Holy Virgin Mary
is prefigured in the Old Testament:

As Mother of Jesus Christ Son of the Promise,
by Matriarch Sarah the wife of Patriarch Abraham.

As Mother of the Church or Chosen People,
by Rebecca the wife of Patriarch Isaac.

As Spiritually Dying to give birth to the Mystical Christ,
by Matriarch Rachel the wife of Patriarch Jacob.

As Captaine of the Hosts of the Lord by Caudilla Deborah.

As Model of Virtue, Slave of the Lord and Gleaner of souls,
by Ruth the wife of Booz.

As Fortitude of God and Sword of Carmel, by Caudilla Judith.

As Sublime Star of Salvation,
by Queen Esther the wife of King Assuerus surnamed Cyrus.

As Mother and Inspiration of martyrs,
by Machabea the mother of the seven Machabee brothers.

I believe that Glorious and Virginal Saint Joseph, most Just Man,
was predestined from eternity,
in the Mind of God, for the most high dignity
of Virginal Father of Jesus and Virginal Spouse of Mary.

I believe that Patriarch Saint Joseph
was conceived with the stain of original sin
or absence of the Holy Ghost from his Soul;
but was preserved from the guilt of original sin
or indwelling of Satan in his soul
by being conceived with imperfect justice

or reflection of the Holy Ghost.

Hence Saint Joseph is quasi-immaculate and partially irredeemed.

I believe that Joseph Most Holy
was presanctified in his mother's womb
at the third month of his conception;
and that, from the very instant of his presanctification,
he enjoyed the use of reason,
the indwelling of the Holy Ghost in his Soul,
beatific vision,
infused knowledge and other exalted gifts;
was confirmed in Grace,
and received in most perfect degree
the privilege of impeccancy,
and thus could never sin, either mortally or venially.

I believe that Patriarch Saint Joseph,
from the very instant of his presanctification,
consecrated himself to God by a vow of Perpetual Virginity,
and is the man full of Grace;
so that, after Mary,
he surpasses all the Angels and Saints together.

I believe that Joseph Most Holy,
besides the glorious state he possessed
in his Soul, in his Essential Body
and in his Accidental Body,
had also, during the greater part of his life on Earth,
a passible state in his Soul and Accidental Body,
so as to be able to suffer, and so collaborate
in the Work of Reparation and Redemption.
In his Essential Body he never had a passible state.

I believe of Joseph Most Holy that,
at certain times of his life,
God, in His Infinite Wisdom,
partially suspended infused knowledge
and other exalted gifts,
in order that he might exercise virtue in heroic degree.

I believe that Saint Joseph
was born in the City of Bethlehem
to his holy parents Jacob and Rachel;
and that he always enjoyed an indescribable beauty.

I believe that Saint Joseph Virgin,
at the age of twenty-six years,
was espoused to the Most Holy Virgin Mary.

I believe that Patriarch Saint Joseph,
as Mary's Virginal Spouse,
gave God his consent
for the Incarnation of the Divine Word
to be wrought in Her.

I believe that Joseph Most Holy,
knowing that his Spouse the Virgin Mary
had conceived the Son of the Eternal Father
by the action of the Holy Ghost,
being a just and humble man,
considered himself unworthy to live with the Mother of God
and represent the Eternal Father legally
in the bosom of the Holy Family;
therefore, with unspeakable affliction,
he secretly pondered living apart from Her.

I believe that Joseph Most Holy
exulted with indescribable joy
on receiving, through Archangel Saint Gabriel,
the divine command to live in Mary's company
and exercise legal fatherhood over the Son of God.

I firmly believe and confess
that Joseph Most Holy
never, at any time, doubted the virginal purity of Mary.

I believe that Joseph Most Holy,
in obedience to the Law,
circumcised the Son of God
and gave Him the Name of Jesus,
thus exercising his legal fatherhood
and a Co-Priestly mission with Mary,
since the ministry of circumcising Christ
meant for Saint Joseph his own mystical death.

Therefore, I firmly believe
that Glorious Patriarch Saint Joseph is Co-Priest of Mary,
and that Joseph's real and true Priesthood
is inferior to Mary's Priesthood,
superior to the Ministerial Priesthood,
and greatly superior to the common priesthood of the faithful.

I believe that Joseph Most Holy
is Father and Doctor of the Church;
and that, owing to his loftiest dignity
of Virginal Father of Jesus and Virginal Spouse of Mary,
he exercises, as Coadjutor of the Exalted Mother of God,
the Prerogatives of Co-Reparator, Co-Redeemer,

Co-Mediator, Co-Treasurer, Co-Dispenser,
and many other sublime privileges.

I believe that Joseph Most Holy,
shortly before the public life of Christ began,
died of love in the arms of Jesus and Mary.

I believe that the death of Saint Joseph
was that of his Accidental Body alone, or clinical death,
and that he was moreover exempt from Particular Judgment.
His Essential Body united to his Soul
was immersed in gentle dormition,
and awoke when Christ expired.
His Accidental Body rose from the dead
at Christ's Resurrection.

I believe that Joseph Most Holy,
on the day of the Lord's Ascension,
following a gentle dormition, was assumed into Heaven
with his Soul and his Bodies; his Accidental Body
remaining asleep in Heaven until the moment when
the Most Holy Virgin Mary was Assumed into Heaven.

I believe that the August Saint Joseph
is in Heaven in Body and Soul,
seated at the right of his August Spouse Mary,
from where he reigns over the Angels and Saints,
and all other creatures.

O Joseph Most Holy!
Vicar of God the Father,
Guardian of God the Son,
Confidant of God the Holy Ghost,
Custodian of the Tabernacle of the Most Blessed Trinity,
Guardian and Defender of the Church.

I believe that Joseph Most Holy
is prefigured in the Old Testament:
As Guardian of the Ark of Salvation or Holy Church,
by Patriarch Noah.
As Father in the Faith and Model of Obedience,
by Patriarch Abraham.
As Model of Chastity and Fidelity,
by Patriarch Joseph son of Patriarch Jacob.
As miraculously chosen through the staff which blossomed,
by Levitical High Priest Aaron.
As speaking face to face with Jesus Our God,
by Lawgiver and Caudillo Moses.
As King and Intrepid Caudillo of the Lord, by King David.

I believe that Anne Most Holy
is Mother of the Virgin Mary,
and that she was presanctified in her mother's womb
in the fourth month of her conception,
the Holy Ghost dwelling in her soul
from that very instant
and filling her with loftiest Graces.

I believe that Anne Most Holy
was born in Sephoris,
and was espoused to Joachim Most Holy
of the House of David.

I believe that Anne Most Holy
is in Heaven in body and soul,
seated at the right of Saint Joseph,
and above all the Angels
and all the Saints after her.

I believe that Joachim Most Holy
is Father of the Virgin Mary,
and that he was presanctified in his mother's womb
in the fifth month of his conception,
the Holy Ghost dwelling in his soul
from that very instant
and filling him with loftiest Graces.

I believe that Joachim Most Holy
was born in Sephoris.

I believe that Joachim Most Holy
is in Heaven in body and soul,
seated at the right of his spouse,
and above all the Angels
and all the Saints after him.

I believe that Saint John the Baptist
is the Precursor of Our Lord Jesus Christ,
and that he was presanctified in his mother's womb
in the sixth month of his conception,
on the occasion of the Virgin Mary's visit
to her cousin Saint Elizabeth,
rejoicing, from that very instant,
in the indwelling of the Holy Ghost.
I believe that, after fulfilling his mission as Precursor,
he crowned his life in the service of God by dying a martyr.

I believe that the Prophet Saint Elias
was presanctified in his mother's womb

in the seventh month of his conception;
rejoicing from that very instant
in the indwelling of the Holy Ghost;
and that after founding the Order of Mount Carmel
and accomplishing his lofty mission on Earth,
without dying, he was taken up in a fiery chariot
to the Planet of Mary,
from where he will return close to the Return of Christ.

I believe in the Angels,
pure spirits,
sublime images of God;
proven in love,
confirmed in Grace,
who behold without cease the Divine Essence,
fulfil at each moment the will of God
and sing His praises unceasingly.
Myriads upon myriads is their number,
nine choirs in three hierarchies:
Seraphim, Cherubim and Thrones;
Dominations, Virtues and Powers;
Principalities, Archangels and Angels.
I believe that each angelic choir is a distinct species,
and each hierarchy a grade of angelic priesthood.
Charged with the guardianship of men,
they protect them from evil
and guide them towards Heaven.

Among all the Angels excel
the seven Archangels who stand in God's presence,
who assist before the Lord,
and are charged with the principal missions:
Saint Michael, Prince of the Heavenly Hosts,
Saint Gabriel, Saint Raphael, Saint Uriel,
Saint Cediel, Saint Cedechiel and Saint Jereniel.

I believe that Our Lord Jesus Christ founded His Church
in order to continue, through Her,
the Work of Reparation and Redemption.

I believe that, at the Incarnation of the Divine Word
in the Virginal Womb of Mary,
took place the private and hidden Conception of the Church
or Mystical Body of Christ,
by virtue of the Espousal of the Drops of Blood of Christ and Mary
and the enthronement of this Espousal in all members

of the Church in the state of Grace.

I believe that the Espousal of the Drops of Blood of Christ and Mary is the Singular Sacrament of the Drop of Mary's Blood, in which Christ and Mary are integrally present and the whole Most Blessed Trinity.

I believe that, when Christ expired on the Cross of Calvary, the solemn and official Conception of the Church, or Mystical Body of Christ, was wrought, when Christ delivered up a Particle of His Deific Heart espoused with a Particle of Mary's Purest Heart, and both Holiest Particles became enthroned in all members of the Church in the state of Grace.

I believe that the Mystical Espousal of the Particles of Christ's and Mary's Hearts is the Singular Sacrament of the Particle of Christ's Heart, in which Christ and Mary are integrally present and the whole Most Blessed Trinity.

I believe that one hour after Christ's death the Church, or Mystical Body of Christ, was born on Calvary of the Most Sacred Hearts of Jesus and Mary and of the heart of Saint John the Evangelist, at the very instant when Christ's Heart was transpierced by the lance of Longinus, and at the same time Mary's Heart and that of Saint John were transpierced.

I believe that the Birth of the Church took place when Christ, in a solemn and official manner, delivered up the Singular Sacrament of the Drop of Mary's Blood in order for Graces, from that moment, to be distributed through the Ministerial Priesthood.

I believe that the Birth of the Church entailed for Mary Her Spiritual Death at the foot of the Cross, when Her Immaculate Heart was transpierced and She was deprived, for seven seconds, of the beatific vision.

I believe that the Church or Mystical Body of Christ is formed by: The Church Triumphant, namely the Blessed of Heaven. The Church Suffering, namely the Holy Souls in Purgatory. The Church Militant, namely the faithful who pilgrim on Earth. And the Church Expectant, namely the Children of Limbo.

I believe that Christ and Mary are enthroned in all members of the Churches Triumphant and Suffering,

and in all members in the state of Grace
of the Church Militant.

But none of those members
are as yet enthroned in Christ and Mary;
therefore their mystical espousal, or enthronement of Christ and Mary
is wrought solely within those members themselves.

I believe that the Children of Limbo, or Church Expectant,
possess only the reflection of mystical espousal with Christ and Mary.

I believe in the One, Holy, Catholic, Apostolic and Palmarian Church:
One in Faith, one in government, one in the Sacraments;
holy for Her Divine Founder, holy for Her Doctrine,
holy for the Sacrifice of Mass and the Sacraments,
holy in many of her members;
Catholic, that is, Universal: Since she is for all peoples,
for all times, and is the sole depositary of the whole truth
contained in the Sacrosanct Treasure of Divine Revelation;
apostolic for the succession of her Hierarchy; apostolic for the origin
of her Doctrine and her worship; apostolic for her mission;
Palmarian: since the See of Peter was first in Jerusalem,
passed briefly through Antioch,
was then translated to Rome,
and due to the apostasy of Rome
was translated to El Palmar de Troya, in Spain;
and finally, will return again to Jerusalem.

I believe that the Palmarian Catholic Church
or Palmarian Christian Church of the Carmelites of the Holy Face,
is Mother and Mistress of Souls;
and that She alone teaches the Mysteries of Faith,
or true and unchanging Doctrine,
that constitute the Sacrosanct Treasure of Divine Revelation.
That is, all Revelation past, present and future, contained:
in Sacred History or the Holy Palmarian Bible,
in Holy Tradition,
in the Dogmatic Definitions of the Popes
and of the Holy Ecumenical Councils,
and in mystical-prophetical revelations.

I believe that in Sacred History, or the Holy Palmarian Bible,
the Word of God is contained
in its absolute authenticity and purity,
and therefore free of errors and adulterations.

I believe that the True Church of Christ
is indefectible, invincible and indestructible

by the very promise of her Divine Founder:

“The gates of Hell shall not prevail against Her”.

I believe and confess that
outside the Palmarian Catholic Church, there is no salvation.
O Spouse of Christ!
Ark of Salvation!
Barque of Peter!
Inexhaustible fount of sanctity!
Church Visible, Church Indefectible, Church Persecuted and Invincible.

I believe that the Church is the Mystical Body of Christ,
founded upon a single Rock
in the person of Blessed Peter, Prince of the Apostles,
and in him, in all his legitimate successors: the other Popes.

I believe and confess that the Pope,
is the Supreme Ruler or Visible Head of the Church,
Immovable Rock,
Vicar of Christ,
Successor of Saint Peter,
Universal Father and Doctor,
Sovereign Pontiff and Supreme Shepherd,
Sweet Christ on Earth,
symbol and guarantee of unity.

I believe that papal authority is received by the elected Bishop
when Christ Himself confers upon him the Sacrament of the Papacy
or Eighth Sacrament,
which is not a Sacrament to be administered by the Church.
O Sacrament of the Papacy,
sublime key to the Seven Holy Sacraments!

I believe and confess that the Pope enjoys infallibility
when, as Universal Master and Doctor,
he defines a truth in matters of Faith and Morals for the whole Church,
since he necessarily teaches without any error,
being assisted by the Holy Ghost
in conformity with Christ’s promise.
The gift of infallibility is lifelong.

I believe and confess that the Pope,
as Vicar of Christ, King of the Universe,
possesses supreme power in both spiritual and temporal orders,
by divine right,
and full dominion as Sovereign and Monarch,
being Lord, Administrator and Distributor of all lands;
whose fullness of power is represented in the two keys.

I acknowledge the Pope with all his rights and prerogatives,
and I submit to him with filial respect and veneration.
I confess that whoever does not submit to Papal authority
is outside the Church.

I believe that Jesus Christ
has constituted the Church hierarchically:
The Pope, Supreme Head,
and the Bishops, Priests and Deacons
who are in communion with him.

I believe that, at the death of Pope Saint Paul VI,
Christ elected directly, as Successor to Saint Peter's Cathedra,
Pope Saint Gregory XVII the Very Great.
He, at Christ's command,
translated the Apostolic See of the Church
from Rome to the Sacred Place of El Palmar de Troya.

I believe that the Holy Sacrifice of Mass
or Holy Sacrifice of the Altar,
is the very same Sacrifice of Calvary
perpetuated by the Priest Celebrant.
It is the one, perfect and eternal Sacrifice of the New Covenant.

I believe that Holy Mass is a Eucharistic Sacrifice,
because Christ and Mary are immolated
under the species of bread and wine.
The Sacrifice of Calvary was bloody
because Christ and Mary were immolated with utmost suffering.
The Sacrifice of Mass is unbloody
because Christ and Mary are immolated without suffering.
The Sacrifice of Mass is of infinite value.

I believe that in the Holy Sacrifice of Mass
there are two sacrifices:
the Infinite Sacrifice of Christ and Mary on Calvary;
and the finite sacrifice of the Church,
namely the good works of the faithful in the state of Grace.
I believe that in the Holy Sacrifice of Mass
there are three Priests and three Victims:
Christ, Mary and the Priest Celebrant.

I believe that in the Holy Sacrifice of Mass
there are three essential parts:
Offertory, Consecration and Sacrificial Communion.
In the Offertory the Priest Celebrant,
offering the species of bread and wine,
in anticipation offers Christ, Mary,

himself and the whole Church.

In the Consecration the Priest Celebrant,
by virtue of the words of consecration,
converts the bread into the Body of Christ
and the wine into the Blood of Christ.

In the Sacrificial Communion or Eucharistic Immolation,
when the Priest Celebrant consumes the Body of Christ
and drinks His Blood, both in the one and in the other case
Christ and Mary are eucharistically immolated,
and at the same time the Priest Celebrant is immolated
and in him the whole Church.

I believe that in the Eucharistic Immolation
the finite sacrifices of the Militant Church acquire infinite value
by being united to the Infinite Sacrifice of Christ and Mary.

I believe that in the Consecrated Host
are really and truly present:
Christ in Body, Blood, Soul and Divinity;
Mary in Body, Blood and Soul;
and the Father and the Holy Ghost are also present.

And that in the Consecrated Wine
are really and truly present:
Christ in Blood, Body, Soul and Divinity;
Mary in Blood, Body and Soul;
and the Father and the Holy Ghost are also present.

I believe that the Holy Sacrifice of Mass is offered up to God
for the following principal purposes:
to adore Him, to give Him thanks, to make reparation to Him,
to make satisfaction to Him for sins and to pray to Him
for the living and the dead.

I believe that the Holy Sacrifice of Mass
is the most sublime of all that can be offered to God,
of absolute necessity
for our prayers and sacrifices
to be accepted by Him.
Without Mass, the bonds between God and humanity would be sundered,
no one could be saved, and the world would cease to exist.
O Sacrifice, Pure, Holy and Immaculate!
O Sublime Motor that pours out the Graces of Calvary
through the Sacraments of the Church!

I believe that in the Church
there are seven true and efficacious Sacraments
instituted by Christ:

Baptism, Confirmation, Confession,
Communion, Extreme Unction, Holy Orders and Matrimony.
I believe that, of these Sacraments,
Baptism, Confirmation and Holy Orders
impress a character upon the soul.
O Sacraments of the Church!
Fruits of the mystical tree,
Founts of everlasting life,
Channels of Divine Grace!
O Wisdom of the Sacraments!
Each lavishes upon the souls of the faithful
the fruits of the Passion of Christ.
The seven Sacraments are the ordinary way
to receive Sanctifying Grace.

I believe that the Holy Sacrament of Baptism
is spiritual birth to the life of Grace, since
it cleanses the soul of original sin,
endows the soul with the Drop of Mary's Blood
and consequently with Sanctifying Grace or the Holy Ghost;
expels Satan from the soul, freeing her from his power
and incorporates her into the Mystical Body of Christ.
And if the baptized person is adult,
any personal sin he might have is blotted out as well.
In Baptism is received the common priesthood of the faithful,
divine filiation is acquired,
and the right to receive the other Sacraments.

O regenerating efficacy of the Holy Sacrament of Baptism!

I believe that the Holy Sacrament of Confirmation,
is the supernatural increase of the Grace received at Baptism,
since it increases the Drop of Mary's Blood in the soul
and therefore communicates a greater fullness of the Holy Ghost,
confers with greater superabundance His sevenfold Gifts,
further strengthens the soul,
makes us witnesses and soldiers of Christ
and readier for combat unto martyrdom.
O fortifying efficacy of the Holy Sacrament
of Confirmation, as continuative action
of the Holy Sacrament of Baptism!

I believe that the Holy Sacrament of Confession
forgives sins committed after Baptism,
reconciles with God,
gives to the soul the Drop of Mary's Blood
if lost through mortal sin,

or if not, augments it,
and therefore restores or increases the supernatural life
of all who, repentant,
sincerely confess their sins to an apt Priest.
O saving efficacy of the Holy Sacrament of Confession!
O Sacrament of Divine Mercy!

I believe that the Holy Sacrament of Communion
is the reception of the Sacred Eucharist
for the nourishment of the soul, an increase of Grace
and greater union with God.

In the Sacred Host is received:

Christ, in Body, Blood, Soul and Divinity;

Mary in Body, Blood and Soul;

and the whole Most Blessed Trinity.

In his heart the communicant receives

a Particle of Jesus' Deific Heart if he does not possess It,
or an increase in It if he already does.

O Most Divine Sacrament Sustainer and Fortifier
of Divine Life in the soul!

O Holy Communion!

O Sacred Eucharist! O Sacrament Most Holy!

O portent of divine power!

O prodigy of love!

In which Christ, for love of us,

veils His Glorious Body beneath the humblest appearances of the Host.

O wonder of Divine Wisdom!

Christ remains among us,

delivers Himself up to us as nourishment for our souls

and as Viaticum for our journey to Heaven.

O Sacrament of piety!

O sign of unity!

O bond of Charity!

Be forever blest, praised, and eternally adored!

I believe that the Holy Sacrament of Extreme Unction

is a special supernatural medicine

for the spiritual and corporal relief of the sick,

since it augments the life of Grace

by giving an increase in the Drop of Mary's Blood,

purifies from sin,

comforts and fortifies the soul,

restores health if beneficial for the soul,

and prepares for the final combat.

O most powerful spiritual efficacy,

and at times physical as well,
of the Holy Sacrament of Extreme Unction!

I believe that the Sacrament of Holy Orders
is that which confers, upon the celibate men chosen,
the Eternal Priesthood according to the Order of Melchisedech,
for the benefit of the Church,
bestowing upon them divine powers
to exercise their corresponding Sacred Ministries.
There are three grades of Holy Orders:
Diaconate, Presbyterate and Episcopate, in ascending order.
The Priest exercises his Ministry in the Name of Christ and of the Church,
and is mystically Christ,
since at his ordination he receives in his heart
the indwelling of the Soul of Christ in the form of a Luminous Cross,
by virtue of which the Ministerial acts of the Priest
are acts of Christ Himself.
On being ordained, the Priest receives the Mystical Priestly State,
by means of which Christ operates in His Minister
whenever the Priest carries out an act of his Ministry.
The Priest, then, has a double state:
the natural state, as man,
and the Mystical Priestly State, as Priest.
All Graces are poured out upon the Church
through the Mystical Priestly Heart.
O Holy Sacrament of Mediation
between God and humanity!

O Holy Sacrament of Sublime Priestly Celibacy!

I believe that the Priest,
whether Deacon, Priest or Bishop,
receives from the Pope, direct and immediate,
powers validly to exercise the Sacred Ministry,
by virtue of the apostolic succession of the Ordaining Bishop.
These powers are automatically withdrawn by the Pope
should the priest, by apostasy, leave the Church.

I believe that the priest,
whether deacon, priest or bishop,
outside the true Church
One, Holy, Catholic, Apostolic and Palmarian,
has no power whatever
either validly to celebrate Holy Mass,
or validly to administer the Sacraments,
or validly to carry out any other act of Sacred Ministry.

I believe that the Holy Sacrament of Matrimony,
legalizes and sanctifies the union between man and woman,
confers the Graces necessary to live out this union in holiness,
adorns the Church with new children
and symbolizes the union between Christ and His Church.
I believe that the principal end of the Sacrament of Matrimony
is to give the Church all the children God may wish to bestow upon them.
O Divine Sacrament of the Priesthood of Procreation!

I believe that the Church,
in the person of the Pope,
has the power to grant Indulgences
for the pardon of the temporal punishment
due to sins already forgiven,
the debt to be paid either in this life or in Purgatory.

I believe that the Church has instituted the Sacramentals,
numerous signs, sensible and sacred:
to honour God,
to sanctify souls,
to petition for gifts and Graces
and to defend us from the three enemies of the soul.

I believe that the Sacred Images
of Our Lord Jesus Christ,
of Blessed Mary Ever Virgin,
of Her Most Chaste Spouse Saint Joseph,
and of all the Angels and Saints,
as also their Sacred Relics,
should be given due honour and veneration.

I believe that the worship due to God is that of latria;
to the Most Holy Virgin Mary, that of hyperdulia;
to Joseph Most Holy that of protodulia;
to the Angels and other Saints, that of dulia;
and to the Holy Souls in Purgatory, that of hypodulia.

I believe that the Communion of Saints
is the sharing of Graces or spiritual goods
between the members of the Mystical Body of Christ.

Therefore:

The faithful on Earth
can and should help one another by their prayers and sacrifices.
The faithful on Earth
can and should relieve the Holy Souls in Purgatory
by their prayers and suffrages,
to lighten their sufferings

and hasten their entry into Glory,
since the Holy Souls are unable to help themselves.
The faithful on Earth
venerate and invoke the Blessed of Heaven,
as friends of God, models of Christian life and powerful intercessors.
The faithful on Earth
venerate and invoke the Holy Souls in Purgatory,
dearly beloved of God,
who, in turn, intercede before God for the faithful on Earth.
The members of the Churches Suffering and Militant
benefit from the sacrifices of the Children of Limbo,
to whom we can turn to obtain Graces for us,
since they are intercessors of ours
by possessing a reflection of the Holy Ghost.
The Children of Limbo benefit from the prayers
of the Churches Triumphant, Suffering and Militant.
The Blessed in Heaven heed the petitions of the faithful
of the Churches Militant, Suffering and Expectant.
O admirable Communion of Saints,
sublime manifestation of God's Charity!

I acknowledge and confess that Christ
also assists His Church down through the ages
by means of apparitions, miracles,
and diverse charismatic and prophetic gifts.
In these Last Times,
the Most Holy Virgin Mary,
as Precursress of the Second Coming of Christ,
has revealed Herself in most extraordinary and transcendent manner
in the Sacred Place of El Palmar de Troya,
by means of Her Apparitions, mystical phenomena and heavenly
messages,
with motherly concern calling men to prayer and penance,
and clearly announcing the proximity of Christ's Return.
From the Place of the Lentisco at El Palmar de Troya,
the Most Holy Virgin Mary, as Divine Shepherdess and Doctress,
in the face of the roman church's apostasy,
prepared the Church of the Last Times:
The One, Holy, Catholic, Apostolic and Palmarian,
which has her Apostolic See
in the Sacred Place of El Palmar de Troya.
This is the true Church of Christ,
ruled by the true Vicar of Christ and Palmarian Sovereign Pontiff,

who as lawful successor to the Cathedra of Saint Peter,
continues the task of preparing the way for going out to meet Christ,
Who will shortly return to Earth with great power and majesty
in His Glorious Second Coming.

I believe that the Order of Carmelites of the Holy Face
in Company of Jesus and Mary,
is the last and only Religious Order of the Last Times.
In her is contained the spirit
of all the other Religious Orders
founded throughout the History of the Church,
and now extinguished by the apostasy of the roman church.
I believe that the first Religious Order
was also that of the Carmelites,
founded on the sixteenth day of July in the year
four thousand two hundred and eighty of the Creation of the World,
on Mount Carmel by the Prophet Saint Elias,
who instilled in it his spirit of prayer, penance
and devotion to the Virgin Mother of God to come.
I believe that this ancient Carmelite Order
prepared for the First Coming of Christ,
keeping alive the authentic traditions of the Chosen People.
I confess that this Carmelite Order,
spread throughout many parts of Christendom,
became relaxed, departing from its primitive Rule,
and that later, by divine inspiration,
it was admirably reformed by the Exalted Saint Teresa of Ávila.
I believe that the most glorious branch of this Reform
is that of the Carmelites of the Holy Face in Company of Jesus of Mary
which, under the patronage of the Most Holy Virgin Mary
and of Glorious Patriarch Saint Joseph,
is preparing the Glorious Return of Christ to Earth.
I believe that the Order of Carmelites of the Holy Face
or Crossbearers, are the Marian Apostles of the Last Times,
chosen by God to save the Church,
re-establish spiritual and temporal order in the world
and battle tenaciously against Antichrist and his hordes.

I believe that it is decreed unto men to die once only,
and that the life of man in this world ends with death.
Death takes place in two stages:
The first is clinical death,
when the accidental body
separates from the soul and the essential body.

The second is true death,
when the essential body separates from the soul.
In the majority of cases
several minutes elapse between the two deaths.
At true death
the time of merit or demerit ends for man,
and eternal life or eternal death begins.

I believe that Particular Judgment
occurs between clinical death and true death.
In the presence of Christ, Supreme Judge,
the Particular Judgment of each soul united to the essential body
takes place in four distinct moments
in the following order:
Satan's deceitful discourse,
to seduce the soul, in order that she damn herself eternally.
The Divine Mary's discourse,
to give the opportunity of salvation
to whoever reaches clinical death in mortal sin;
and to anticipate heavenly joy
to whoever reaches clinical death in the state of Grace.
Acceptance or rejection of salvation by whoever is being judged.
The sentence of Christ: Saved, for whoever accepted salvation.
Damned, for whoever rejected salvation.
Immediately after sentence, true death occurs,
when the soul and the essential body separate.
At true death the soul goes to its eternal destiny:
Heaven, if saved and without prior need for purification in Purgatory.
Hell, if damned.
O Particular Judgment,
mysterious and merciful last opportunity for salvation,
given by Christ to each human being at the hour of death!

I believe that Heaven or the Church Triumphant
is the state of eternal glory enjoyed by the Blessed:
Angels and saved men.
Heaven, then, is not a place, but a state of utter happiness.
To Heaven go those who reach clinical death in the state of Grace;
and those who, having reached clinical death in mortal sin,
at their Particular Judgment
accept the Divine Mary's discourse and reject Satan.
The Blessed enjoy two kinds of glory:
Essential glory or beatific vision,
namely to see God face to face, truly as He is, immersed in the Divinity.

Accidental glory, which is the rapturous vision of God's works,
especially of Christ's Deific Humanity
and of Mary's Purest Person.

Heaven is eternal, since it is unending,
and utter bliss, since there is no admixture of any evil.

To enjoy the vision of God, or beatific vision,
the understanding is illuminated
by the Soul of Christ, or Light of Glory.

O Eternal Blessedness!

Jubilant, I will sing as is written in the Book of Henoah,
the words uttered by the Prophet Saint Elias,

*"Neither has eye seen, nor ear heard,
nor has it entered the mind of man
what God has prepared for those who love Him."*

I believe that Purgatory, or Church Suffering,
is the state of temporal expiation of souls
who need to be purified before going on to Heaven.
Purgatory, then, is not a place, but a state of purgation.
To Purgatory go those who, at Particular Judgement,
have not been wholly purified of the temporal punishment
due to their mortal or venial sins,
whether forgiven in life or at Judgment.

The pains suffered by the Holy Souls in Purgatory
are temporal and of three kinds:
essential pain of loss: being deprived of the vision of God,
which is the greatest suffering of all;
essential pain of sense: the simultaneous suffering
of the fire and cold of purification;
accidental pain: other sufferings.

The Holy Souls of Purgatory love God intensely,
suffer terribly and have full assurance
of afterwards going to Heaven.

Purgatory will cease to exist at Christ's Second Coming.

I believe that Children's Limbo, or Church Expectant,
is the state of temporal expectation
for those who die without Baptism before attaining the use of reason.

Limbo, then, is not a place,
but a state of waiting or expectation.

The Children of Limbo,
though they lack the Drop of Mary's Blood,
possess a reflection of It,
and therefore a reflection of Sanctifying Grace,

which is the Holy Ghost.

Though they do not see God, the Children of Limbo do love Him;
moreover, they possess a complete, natural joy,
with some participation in heavenly joy,
without any suffering.

Shortly before the Second Coming of Christ,
the Children of Limbo will receive the Drop of Mary's Blood,
and therefore Sanctifying Grace.

From then on, they will be Blessed of Heaven,
though dwelling in the Messianic Kingdom on Earth
until the Nuptials of the Lamb.

Limbo will end an instant before the Second Coming of Christ.

I believe that Hell, or Eternal Death,
is the state of eternal damnation suffered by the reprobates:
demons and damned men.

Hell, then, is not a place, but a state of total suffering.

To Hell go those who, at Particular Judgment,
reject the Divine Mary's discourse
and accept that of Satan, father of lies.

The pains suffered by the damned are of three kinds:
essential pain of loss:

deprived forever of the vision of God,
the greatest suffering of all;

essential pain of sense:

the simultaneous suffering of the most terrible torments of fire and cold;
accidental pain: suffering all other evils.

Hell is eternal, since it is unending;

utter wretchedness, since there is no possibility of any good.

I believe that Satan
is the Infernal Dragon,
the ancient serpent or Devil:

Prince of darkness,

chief of all demons,

captain of the rebel angels,

father of lies,

inventor and instigator of all evil.

I believe that, by divine permission,

he tempts men without respite

to make them sin against God

and draw them down into the eternal fire of Hell.

I believe that this present time
is the Apocalyptic Era of the Church,

which began in the year one thousand nine hundred and seventeen and will end with Christ's Glorious Second Advent.

I believe that the Devil, Lucifer,
by divine leave, was unchained
during the Pontificate of Pope Saint John XXIII,
to further sift and purify the Church, in which
the apostasy of the greater part of her bishops, priests and faithful
gave increasing alarm.
I believe that, following the death of Pope Saint Paul VI,
the general apostasy of the roman church was officially consummated,
she thus becoming the first Great Harlot
or Babylon of the Last Times.

I believe that the true Church of Christ
continues her saving mission
in the Sacred Place of El Palmar de Troya,
See of the Church, One, Holy, Catholic, Apostolic and Palmarian.

I believe that, owing to the great general apostasy of the
roman church,
the terrible Third World War will ensue
and the first Three Days of Darkness of the Apocalyptic Era;
all of which will be a frightful purifying chastisement,
as manifestation of God's just Wrath.

I believe that, together with this great purification,
will occur the apotheotic Apparition of the Most Holy Virgin Mary
or Great Miracle of El Palmar de Troya,
the Pentecost upon the Palmarian Apostles,
the new enchainment of Satan,
the universal exaltation of the Holy Palmarian Church,
and the Conquest of the Sacred Hispano-Palmarian Empire
or Reign of the Sacred Hearts of Jesus and Mary,
brought about by the Order of Carmelites of the Holy Face
or Crossbearers, captained by the Pope.

I believe that, towards the end of the Sacred Hispano-Palmarian Empire,
the last Pope, by Christ's mandate,
will translate the See of the Church to Jerusalem.

I believe that the Universal Resurrection of the flesh
is the resurrection of dead bodies: accidental and essential.
This will take place at the very instant of Christ's Second Coming.
At the resurrection of the flesh,
essential bodies and accidental bodies
will be restored to life when united again to the soul.
The resurrection of the flesh will be:
glorious for the saved,

when their bodies receive glorious qualities;
infernal for the damned,
when their bodies receive infernal qualities.
At their glorious resurrection
the bodies of the saved will partake for evermore
in the eternal bliss enjoyed by their respective souls.
At their infernal resurrection
the bodies of the damned will partake for evermore
in the eternal wretchedness suffered by their respective souls.

I believe that Christ, in His Glorious Second Coming,
will return to Earth with great power and majesty,
accompanied by His Divine Mother and by all the Blessed.
His Divine Face will fill the saved with joy
and the damned with terror.
He will be seen from everywhere in the Universe.
The spot where Christ will place His divine feet at His Return,
will be the summit of the Mount of Olives, in Jerusalem,
from where He ascended into Heaven.
At the very instant of the Second Coming,
God will create a number of blessed Angels
equal to the number of damned angels.

I believe that Our Lord Jesus Christ
in His Glorious Second Coming,
with the dazzling brightness of His Most Sacred Face
and the breath of His Divine Mouth,
will destroy the power of Antichrist and of his infernal mother,
whereby Satan and his legions will be wholly vanquished
and enchained for evermore,
deprived of all power over men.
After Antichrist or Satan incarnate,
Antimary will be the creature with the highest grade of damnation.

I believe that, at the Last or Universal Judgment,
Christ, as Supreme Judge,
in His Glorious Second Coming,
in union with Mary,
will judge all creatures angelic and human.
In their turn, Christ, Mary, all the Blessed
and all the other saved will judge the reprobates.
The Last Judgment will be the universal manifestation
of the glory and majesty of Christ and Mary;
of the glory of all the Blessed and other saved;
and of the eternal wretchedness of all the damned.

At Universal Judgement, Christ will publicly proclaim the salvific and condemnatory sentences passed by Him at each Particular Judgment.

I believe that Our Lord Jesus Christ, in His Glorious Second Coming, will establish His Messianic Kingdom on the Earth purified and renewed. The Messianic Kingdom is Earthly Paradise re-established on Earth with yet greater splendour, and is therefore not Heaven or Eternal Blessedness. Those who dwell in the Messianic Kingdom will lead lives of utter holiness, happiness and peace; all will enjoy the vision of God, and no one will then die. Satan will have no power over them. At the Messianic Kingdom, all the saved will dwell in Mary's Heart; and through Her in Christ's Heart, and will have an increase of essential glory. Those who, without dying, enter the Messianic Kingdom to live, as likewise their descendants, will multiply until the number decreed by God is reached, and without undergoing death will go to Heaven following a gentle dormition.

I believe that, at the end of the Messianic Kingdom, will take place the Nuptials of the Lamb, with the direct enthronement of Joseph Most Holy and the other Blessed in the Heart of Christ, and therefore in the whole Most Blessed Trinity. This enthronement is the greatest degree of espousal each can acquire, and implies the final increase of essential glory. At the Nuptials of the Lamb, Christ will deliver up to the Eternal Father all that pertains to the Kingdom of God. Since from the Father all things come, and to Him all things must return.

I believe that, at the moment of the Nuptials of the Lamb, will also take place the Nuptials of the Dragon: in which all the damned will dwell directly in the heart of Satan, and therefore in sataninity. At that instant, God will expel all the reprobates from the Great Orb of the Universe,

creating for them an immense unknown thing
in which they will drift about for all eternity.

I believe that, following the Nuptials of the Lamb,
God will continue to create unimaginable things
for all eternity,
and all the Blessed
will be instruments of the new creations
as co-creators together with the Supreme Maker.

Holy, Holy, Holy,
Lord God of Hosts,
Heaven and Earth are full
of the majesty of Thy glory!

Glory be to the Father,
Glory be to the Son,
Glory be to the Holy Ghost.
As it was in the beginning
is now and ever shall be,
for ever and ever.

Amen. Amen. Amen.

Alleluia! Alleluia! Alleluia!