

Extracts from the Palmarian Catechism

1st of January 2024

First Section Christian Doctrine

CHAPTER I

What every Christian should first know

The sign of the Holy Cross

Signing oneself:

By the sign ✠ of the Holy Cross, from our ✠ enemies deliver us, O Lord ✠ our God.

We should therefore sign ourselves by tracing three crosses with the thumb of the right hand: the first on the forehead, that God may deliver us from evil thoughts; the second on the lips, that God may deliver us from evil words; and the third on the breast, that God may deliver us from evil deeds and desires.

Blessing oneself:

In the Name ✠ of the Father, and of the Son, and of the Holy Ghost. Amen.

We should bless ourselves by tracing a cross with the right hand, fingers straight and joined, the palm turned towards us, physically touching first the forehead, then the breast, the left shoulder and the right shoulder with the tips of the index, third and ring fingers joined.

The Our Father

Our Father, Who art in Heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in Heaven.

Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us, and let us not fall in temptation, but deliver us from evil. Amen.

The Hail Mary

Hail Mary, full of grace, the Lord is with Thee; blessed art Thou amongst women, and blessed is the fruit of Thy womb, Jesus.

Holy Mary, Mother of God and our Mother, pray for us sinners, now and at the hour of our death. Amen.

Glory be to the Most Blessed Trinity

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.

Hail Mary Most Pure, conceived without sin.

God hails Thee Joseph

God hails Thee Joseph, full of grace, the Lord is with Thee; blessed art
Thou by Thy intimate union with Jesus and Mary.

Virgin Saint Joseph. Virginal Father of Jesus and Virginal Spouse of
Mary, pray for us sinners, now and at the hour of our death. Amen.

The Creed

I believe in God, the Father Almighty, Creator of Heaven and earth;
and in Jesus Christ His only Son, our Lord; Who was conceived by the
action and grace of the Holy Ghost, born of the Virgin Mary, suffered
under Pontius Pilate, was crucified, died and was buried. He descended
into Hell; the third day He rose again from the dead; He ascended into
Heaven, sitteth at the right hand of God, the Father Almighty; from thence
He shall come to judge the living and the dead. I believe in the Holy Ghost,
the Holy Catholic, Apostolic and Palmarian Church, the communion of
Saints, the forgiveness of sins, the resurrection of the body, and life
everlasting. Amen.

The Hail, Holy Queen

Hail, Holy Queen, Mother of Mercy, hail our Life, our sweetness and
our Hope! To Thee do we cry, poor banished children of Eve; to Thee do
we send up our sighs, mourning and weeping in this vale of tears. Turn
then, most gracious Advocate, Thine eyes of mercy towards us; and after
this our exile, show unto us the blessed fruit of Thy womb, Jesus. O most
clement, O most loving, O most sweet Virgin Mary. Pray for us, O Holy
Mother of God, that we may be made worthy of the promises and graces
of Our Lord Jesus Christ. Amen.

The Commandments of the Law of God

The first is to love God above all things.

The second is not to swear in vain by the Holy Name of God.

The third is to sanctify Holydays.

The fourth is to honour father and mother.

The fifth is not to kill.

The sixth is not to commit acts of impurity.

The seventh is not to steal.

The eighth is not to bear false witness or to lie.

The ninth is not to commit idolatry.

The tenth is not to desire espoused persons or to covet the goods of others.

The Commandments of Holy Mother Church

The first is to hear the Holy Masses prescribed for Sundays and other Holydays of Obligation, and to pray daily the Holy Penitential Rosary, the Act of Consecration to the Holy Face and the Holy Way of the Cross.

The second is to confess mortal sins as soon as possible, and at the latest before three months have elapsed since having sinned mortally.

The third is to receive Holy Communion before three months have elapsed since the last Holy Communion.

The fourth is to comply with the norms of Christian decency established by the Church.

The fifth is to assist the Church in her financial needs, by way of alms or other material aid, according to the means of each individual.

The Sacraments of Holy Mother Church

The first, Baptism.

The second, Confirmation.

The third, Confession.

The fourth, Communion.

The fifth, Extreme Unction.

The sixth, Priestly Order.

The seventh, Matrimony.

The works of mercy

Corporal works:

The first, to visit the sick.

The second, to feed the hungry.

The third, to give drink to the thirsty.

The fourth, to clothe the naked.

The fifth, to shelter the needy.

The sixth, to visit the imprisoned.

The seventh, to bury the dead.

Spiritual works:

The first, to instruct the ignorant.

The second, to give good advice to one who needs it.

The third, to admonish the wayward.

The fourth, to forgive injuries.

The fifth, to comfort the distressed.

The sixth, to bear patiently our neighbour's faults.

The seventh, to pray to God for the living and the dead.

The capital sins

The first, pride.
The second, covetousness.
The third, lust.
The fourth, anger.
The fifth, gluttony.
The sixth, envy.
The seventh, sloth.

Contrary to these seven vices are seven virtues

Contrary to pride, humility.
Contrary to covetousness, generosity.
Contrary to lust, chastity.
Contrary to anger, patience.
Contrary to gluttony, temperance.
Contrary to envy, charity.
Contrary to sloth, diligence.

The sins against the Holy Ghost

Despair.
Presumption.
Combating the known truth.
Envyng our neighbour's spiritual prosperity.
Obstinacy in sin.
Wilful impenitence.

The soul's enemies

are three: the world, the devil and the flesh.

The last things of man

are four: Death, Judgement, Heaven and Hell.

The powers of the soul

are three: understanding, memory and will.

The theological and cardinal virtues

The theological are three: Faith, Hope and Charity.
And the cardinal, four: Prudence, Justice, Fortitude and Temperance.

The senses of man

are five: sight, hearing, smell, taste and touch.

The Gifts of the Holy Ghost

The first, Wisdom.
The second, Understanding.

The third, Counsel.
The fourth, Fortitude.
The fifth, Knowledge.
The sixth, Piety.
The seventh, Fear of the Lord.

The Fruits of the Holy Ghost

They are twelve: charity, spiritual joy, peace, patience, benignity, goodness, forbearance, faithfulness, meekness, modesty, continence and chastity.

The eight Beatitudes

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.
Blessed are the meek, for they shall possess the land.
Blessed are those who mourn, for they shall be comforted.
Blessed are those who hunger and thirst after righteousness, for they shall have their fill.
Blessed are the merciful, for they shall obtain mercy.
Blessed are the clean of heart, for they shall see God.
Blessed are the peacemakers, for they shall be called the children of God.
Blessed are those who suffer persecution for righteousness' sake, for theirs is the Kingdom of Heaven.

The Evangelical Counsels

They are three: voluntary poverty, perfect chastity and life of obedience.

Venial sin

Venial sin is forgiven by performing any one of the following twelve sacramentals with devotion, repentance and purpose of amendment:

By hearing Holy Mass.
By receiving Holy Communion.
By listening to a sermon.
By receiving the blessing of a Priest.
By kissing a Bishop's ring.
By praying the Our Father.
By praying the Hail Mary.
By praying the Act of Contrition, "My Lord Jesus Christ..."
By pious reading.
By blessing oneself with Holy Water.
By striking one's breast.
And by giving alms to the Church.

Act of Contrition

My Lord Jesus Christ, true God and true Man, my Creator, Father and Redeemer, because Thou art infinitely Good and because I love Thee above all things, (*strike breast twice*) I am sorry, O Lord, I am heartily sorry for having offended Thee. I firmly propose to amend my life, to sin no more and to avoid the occasions of sin; to confess my sins and to perform the penance imposed upon me. I offer Thee, O Lord, my life, my deeds and my works, in satisfaction for all my sins; and I beg pardon of Thee, trusting that Thou, in Thy infinite Goodness and Mercy, wilt forgive my sins through the merits of Thy Most Precious Blood, Thy Passion and Death; and also that Thou wilt grant me the grace of amendment and of perseverance in Thy holy service until the end of my life. Amen.

Spiritual Communion

O Jesus and Mary! I firmly believe that You are really and truly present in the Most Blessed Sacrament of the Altar. I desire to receive You sacramentally now; but as this cannot be, I implore You to come spiritually to my heart: fill me with Your graces and inspirations so that I may live forever united to You. Amen.

I Confess

I confess to Almighty God, to Blessed Mary ever Virgin, to Blessed Joseph, to Blessed Anne and Blessed Joachim, to Blessed John the Baptist, to Blessed Elias, to Blessed Michael the Archangel, to the Holy Apostles Peter and Paul, to Blessed Teresa, to all the Saints and to you brethren, that I have sinned exceedingly in thought, word and deed, (*strike breast 3 times saying:*) through my fault, through my fault, through my most grievous fault. Therefore I beseech Blessed Mary ever Virgin, Blessed Joseph, Blessed Anne and Blessed Joachim, Blessed John the Baptist, Blessed Elias, Blessed Michael the Archangel, the Holy Apostles Peter and Paul, Blessed Teresa, all the Saints and you brethren, to pray to the Lord Our God for me. Amen.

CHAPTER II

God, One in Essence

1. There is only one true God, Most Pure Spirit, Eternal, Immutable, infinitely Perfect and Omnipresent.

He is Most Pure Spirit because He is simple, immaterial and indivisible by nature.

He is Eternal because He exists of Himself, for He always has existed and always will exist, having neither beginning nor end.

He is Immutable because nothing in His Being changes.

He is infinitely Perfect because He possesses all perfections without any defect or limitation whatsoever.

He is Omnipresent because He is everywhere by His essence, by His presence and by His power.

By His essence: because His infinite Being fills and encompasses all, and by Him we live, move and have our being.

By His presence: because He sees, hears and knows all things, even our most hidden thoughts.

By His power: because He creates, preserves and could annihilate all things.

2. God is Lord, infinitely Holy, Wise, Just, Truthful, Merciful and Powerful, the Beginning and End of all things.

He is infinitely Holy because He is Holiness itself, Source or Origin of all goodness and love.

He is infinitely Wise because He knows and governs all things most perfectly.

He is infinitely Just because He rewards the good and punishes the bad, according as each one deserves.

He is infinitely Truthful because He is Truth itself, and can neither be deceived nor deceive us.

He is infinitely Merciful because He is ever willing to forgive the repentant sinner.

He is infinitely Powerful because by His sheer power He does all that He pleases.

He is the Beginning and End of all things, because all comes from Him, He is our sole end, and to Him all must return. He has neither beginning nor end nor past nor future; to God everything is an eternal present.

3. God's attributes are infinite in number and therefore impossible to enumerate.

CHAPTER III

God, in Three Persons

1. In God there are Three Persons truly distinct and equal to one another: the Father, the Son and the Holy Ghost. From all eternity, the name of God the Father is that of Ananias or Dispeller of darkness, the name of God the Son is that of Melchisedech or King of Righteousness; and the name of God the Holy Ghost is that of Malachias or Envoy.

They are distinct because the Father is fount without source; the Son is eternally begotten by the Father; and the Holy Ghost proceeds eternally from the love of the Father and of the Son.

They are equal to one another because the Father is God, the Son is God and the Holy Ghost is God.

The Most Blessed Trinity, Father, Son and Holy Ghost, is the same one only true God, in Three distinct Persons, that is to say, One sole God in Essence and Three Divine Persons.

2. Before He created all the invisible and visible things of the Universe, God always existed most happy in Himself, without need of anything.
3. God is Creator, Saviour and Sanctifier.

CHAPTER IV

God the Creator

1. God is Creator, because by His sole desire He draws all He creates out of nothingness.

God creates everything in order to reveal His glory and to share His love and happiness with other beings.

God, One and Three, is the First and Absolute Cause of all Creation.

God, One and Three, possesses Supreme Paternity over all creatures.

2. In the Work of Creation should be distinguished: Initial or Universal Creation, and continued Creation.

Initial or Universal Creation occurred at the first instant of the Day of Creation, called Sunday or the Lord's Day. The Universe came into being when God created all invisible and visible things out of nothing. Universal Creation occurred in a single instant: the first instant of the Universe's existence.

Continued Creation is God's continuous creative activity: the soul of every living being, and everything that He will go on creating for all eternity.

3. In the first instant of Universal Creation, at one and the same time and in the following order God created: the Most Divine Soul of Christ, the Divine Soul of Mary, the Angels, the material Universe, and finally Adam the first man and Eve the first woman.

CHAPTER V

The Souls of Christ and Mary

1. God created the Soul of Christ united to the Second Person of the Most Blessed Trinity, or Divine Word, Who is God the Son. That union is the Divine Word become Man: Our Lord Jesus Christ.

The Soul of Christ, then, is human like ours.

The Soul of Christ was created with supreme fullness of Grace, of infused knowledge and of beatific vision.

The Soul of Christ is the First Instrumental Cause of all Creation, and therefore Co-Creator with the Divinity. Hence Christ, also as Man, is Father of all Creation.

God created the Soul of Christ eminently priestly, since Christ's Eternal High Priesthood is the union of His Soul with the Divine Word.

2. God created the Soul of Mary spiritually espoused to the Soul of Christ.

The Soul of Mary was created with fullness of Grace, of infused knowledge and of beatific vision.

The Soul of Mary is the Second Instrumental Cause of all Creation, and therefore Co-Creator with Christ. Hence Mary is Mother of all Creation.

God created the Soul of Mary excellently Co-Priestly, since Mary's Co-Priesthood is Her participation in Christ's Eternal High Priesthood, in virtue of Her Soul's most singular espousal with Christ's Soul.

3. The Souls of Christ and Mary are enthroned in each other, and are therefore spiritually espoused from the instant of Their creation.
4. Infused knowledge is that infused directly by God. Beatific vision is direct vision of God.

CHAPTER VI

The Angels

1. The Angels are beings of solely spiritual nature, created by God to His image and likeness.
2. God created the Angels endowed with Grace, infused knowledge and beatific vision.

God created the Angels distributed in nine choirs and three hierarchies, namely: Seraphim, Cherubim and Thrones, the first hierarchy; Dominations, Virtues and Powers, the second hierarchy; Principalities, Archangels and Angels, the third hierarchy.

Each hierarchy is a degree of angelic priesthood; which is participation in Christ's Priesthood through participation in Mary's.

Each angelic choir is a distinct species; and there are no two identical angelic spirits, since each Angel is a distinct angelic person.

3. Shortly after creating the Angels, God subjected them to a trial of fidelity:

A third of the Angels, led by Lucifer, rebelled against God, and so were confirmed in disgrace and eternally punished with Hell, turned into demons.

The rest of the Angels, led by Saint Michael, by their fidelity to God in the trial, were confirmed in Grace, and rejoice eternally in Heaven.

4. The good Angels are always loving and praising God, and caring for men.

Over and above the angelic choirs are the seven Archangels: Saint Michael, Saint Gabriel, Saint Raphael, Saint Uriel, Saint Cediël, Saint Cedechiël and Saint Jereniël. Saint Michael is Prince of all the heavenly hosts. Each of the Archangels has the mission of promoting among men the practice of the following virtues and defending them from the contrary vices: Saint Michael, humility; Saint Gabriel, patience; Saint Raphael, chastity; Saint Uriel, charity; Saint Cediël, generosity; Saint Cedechiël, temperance; and Saint Jereniël, diligence.

5. The bad angels or infernal spirits hate God, and tempt men so that they may sin and be damned.

There are seven principal demons, Satan or Lucifer being the chief of all the infernal spirits, though none of them obey him.

6. Every man, from conception, has at least one guardian Angel assigned to him by God.

Every man, from conception, has at least one tempter demon assigned to him by the infernal spirits, by divine permission.

7. Saint Michael, before the trial, was the least of all the heavenly spirits; and Lucifer the first of them all.

8. Confirmation in Grace meant for the faithful Angels definitive possession of Eternal Blessedness. Confirmation in disgrace meant for the rebel angels eternal damnation in Hell.

9. The Angels or heavenly spirits, over and above their faculties of intelligence and will, possess the suprarational intuitive power or angelic reasoning power, extremely subtle and agile, and greatly superior to human reasoning power. The suprarational intuitive power is where the knowledge they acquire is impressed, acts as the Angels' senses, and facilitates the understanding and will in order for the Angel to reason about and comprehend with extreme subtlety and agility the things he perceives.

10. The good Angels possess two estates, or states:

The natural one, proper to angelic nature.

The supernatural or beatific one, which they possess from their vision of God.

For their greater happiness the good Angels act simultaneously with their two estates.

11. The demons or infernal spirits, over and above their faculties of understanding and will, also possess the suprarational intuitive power or angelic reasoning power, extremely subtle and agile and greatly superior to human reasoning power. The suprarational intuitive power is where the knowledge they acquire is impressed, acts as the demons' senses, and facilitates the understanding and will in order for the bad angel to reason about and comprehend with great subtlety and agility the things he perceives. But the demons operate with their suprarational intuitive power in a very restricted way in comparison to the good Angels.

12. The bad angels possess two estates, or states:

The natural one: proper to angelic nature, though restricted by damnation.

The infranatural one: beneath that which proper to the angelic nature.

For their greater suffering the demons act simultaneously with their two estates.

CHAPTER VII

The material Universe

1. God created all the material things of the Universe classified in three distinct kingdoms: mineral, vegetable and animal.

All material things were created with beauty and marvellous order; the Universe, however, became in great part disfigured by original sin.

2. In the Universe there exist four elements necessary for the life and subsistence of created things:

Sublime fire, produced by the Most Divine Soul of Christ.

Sublime water, produced by the Divine Soul of Mary.

Sublime air, impelled by the Holy Ghost.

Sublime earth or energy-soul, produced by the union of the three previous elements.

These four elements are of a different nature to the four common elements we know.

3. The sublime fire, sublime water, sublime air and sublime earth or energy-soul are of spiritualized matter, unalterable, insentient, and having neither intelligence nor will.

Each of these four elements is in itself an indivisible unity.

4. Neither spirits nor spiritualized bodies possess the energy-soul.

5. When God creates a material body: a star, He infuses the energy-soul into it, in order to give it life and for it to function according to the physical laws given by Him.
6. The Universe is an immense, perfectly spherical Orb, whose form is given to it by the sublime fire and the sublime water that encircle and envelope it.
7. Within the immense Orb of the Universe there exist many smaller universes, including mini-universes, which together make up the immense Orb.
8. The Universe has, at one and the same time:
The form of an immense Orb.
The form of an immense Cross.
The form of an immense Altar.
9. In the Universe there are eight dimensions, which are eight different ways of viewing it according to the divine plan and response to grace; for example, each of the Blessed in Heaven at the same time see the three forms of the Universe from the eighth dimension, a vision which is perfect according to their personal merits; the damned in Hell see the Universe from the fourth dimension, a vision which is chaotic and amorphous according to their degree of reprobation; and we only perceive that part of the Universe within our compass, beneath the three dimensions of length, breadth and height, and therefore in a very restricted way.
10. God creates out of nothing and infuses into each plant, at the very outset of its being, a material and mortal soul, with certain intelligence and sensibility according to its nature. By plant should be understood every branch, leaf, fruit, seed, and so forth.
11. God creates out of nothing and infuses into each animal, at the very outset of its being, a material, mortal and subrational soul. Hence each living being receives its life from God, Who is Lord and Giver of life, and not by chance or by any other process as the idolatrous theory of evolution mistakenly teaches.
12. The energy-soul never supplants the human, animal and vegetable souls in their proper function of maintaining life and preserving the respective substances they animate. Animal and vegetable souls, being merely material, need the force of the energy-soul in order to carry out their functions.
13. Together with Christ and Mary, all created things form the Cosmic Body of Christ, which is natural in character.

14. According to the divine plan, no existing material thing ever returns to non-existence; for matter, though susceptible to transformation, cannot be annihilated owing to the energy-soul.

CHAPTER VIII

The human person

Each human person is different from every other.

1. The human person, image and likeness of the Unity and Trinity of God, consists of three elements:

The soul, spiritual and immortal.

The essential body or primogenial substance, which is of spiritualized matter, and therefore unalterable.

The accidental body, which is purely material, and therefore corruptible by nature.

2. Each human being, at the instant of conception, receives the natural priesthood, which is the Divine or Eternal Law impressed on the soul by God. The character of this priesthood is a spiritual sign in the form of an altar indelibly impressed upon the soul.

3. The soul and its powers:

The human soul is a spiritual and immortal substance created by God to His image and likeness.

At the very instant of its creation by God, the soul is infused by Him at the conception of the human being, giving the person natural life.

The human soul has three powers: understanding, memory and will.

The understanding is for knowing God and His works.

The memory is for remembering God's Law and the spiritual and temporal benefits we receive from Him.

The will is for loving God and for doing His divine Will in all things.

True human liberty is to use understanding, memory and will in accord with the divine plan. On the contrary, libertinage is man's abuse of the liberty given to him by God.

The libertine loses true liberty by becoming a slave to his passions.

4. The soul and its supersenses:

The human soul possesses five spiritual supersenses: sight, hearing, smell, taste and touch.

With its supersenses:

The soul perceives spiritual mysteries or things.

The soul shares in the material mysteries or things perceived by the five corporal senses.

The whole soul sees, hears, smells, tastes and touches, respectively.

5. The two bodies and their senses:

We human beings all receive our essential and accidental bodies from our parents by way of natural procreation.

The essential body is the perfect model of the accidental body; but on account of original sin the latter cannot in this life attain all the perfection of its model.

Both the essential body and the accidental body possess five senses, which are: sight, hearing, smell, taste and touch.

6. Of itself the essential body feels no joy or pain, since its joy or pain come from the soul, and also from the accidental body by way of the soul.

7. The two bodies and their sub-powers:

In the cerebrum, both of the essential body and of the accidental body, there exists a material substance called 'the animal instinctive power' or 'sixth sense', which is divided into sub-understanding, sub-memory and sub-will.

The powers of the soul and the sub-powers of the body are mutually related:

The powers of the soul communicate their knowledge of spiritual things to the sub-powers of the body.

The sub-powers of the body communicate their knowledge of material things to the powers of the soul.

For as long as we live in this fallen world, there cannot be perfect harmony between the powers of the soul and the sub-powers of the accidental body, given that the soul's tendency is rather towards good and the accidental body's is rather towards evil.

CHAPTER IX

The soul and its functions

The soul has been created to inform and to operate conjointly with the two corporal elements of the human person.

Therefore:

1. For as long as the soul is united to the essential body and to the accidental body, it realizes the following functions:

Higher functions, these being the soul's communication with the essential body.

Consider the following examples:

In the natural order the soul communicates life to the essential body; and between the two elements there is intercommunication of their respective joy or pain. In the supernatural moral order: the soul communicates its supernatural grace or disgrace to the essential

body; and between the two elements there is intercommunication of their respective spiritual good or ill.

Lower functions, these being the soul's communication with the accidental body.

The same examples given above apply to the accidental body as well. Owing to the functions of the soul, there is always intercommunication between the three elements of the human person. However, intercommunication between the essential and accidental bodies is not direct, but always by way of the soul, which, for that purpose, first assumes notifications from the two bodies; and communicates, together with its own, that from one to the other, which they assume according to their nature.

Let us consider the following examples:

In the natural order the soul assumes the joy and pain of the accidental and essential bodies; and, together with its own, communicates those of each to the other. In the supernatural moral order the soul assumes the spiritual good or ill of both bodies; and, together with its own, communicates that of each to the other.

2. When the soul and the essential body are separated from the accidental body, which occurs at clinical death, the soul's lower functions cease, there being no communication with the accidental body.
3. When the three elements of the human person are separated, which occurs at true death, the higher functions of the soul also cease, there being no communication with the essential body.
4. For as long as we live in this fallen world, perfect harmony always exists between the soul and the essential body, since the latter is spiritualized matter. But there is not always complete harmony between the soul and the accidental body, owing to the natural discrepancy between spirit and corruptible matter.
5. Besides its functions in the natural order and in the supernatural moral order, the soul also performs functions in the beatific order.

CHAPTER X

The first man and the first woman

1. God created the first man, Adam, and the first woman, Eve, endowed with grace, infused knowledge and beatific vision; that is to say, our first parents were created in the state of original justice.
2. Adam and Eve were created in the same place where the town of Bethlehem stands today. God willed that they should live a short distance away in what is now Jerusalem and its surroundings, since that was the

most beautiful part of Paradise, which encompassed not only the Earth but the whole Universe as well.

3. The creation of Adam was as follows:

God took a portion of soil, symbol of the feminine ovum, from the globe of the earth, symbol of the mother's womb, and mixed it with water, symbol of masculine semen. This shapeless mix or clay was placed on a spot called Earthly Paradise on planet earth. At the same time as He prepared the clay, He created the primogenial substance and also the soul, and infused them both united into the clay which, on being given life by the soul and impelled to bodily formation, at once became transformed into Adam's accidental body, in perfect accord with his essential body.

4. The creation of Eve was as follows:

From Adam, God extracted a rib with primogenial substance; and with this primogenial substance formed the primogenial substance or essential body of Eve, into which He infused her immortal soul created out of nothing. God infused the soul and essential body thus united into the rib extracted from the first man, and thereby the accidental body of Eve came into being.

5. Our first parents Adam and Eve were created according to the physical and psychological state of a person thirty-three years of age. Adam was 1.85 metres tall and Eve 1.70 metres. Both possessed glorious bodies, and were not created naked; for from that first instant their bodies possessed a mysterious radiance which covered them in the fashion of heavenly apparel, which they conserved until Adam sinned.

6. Shortly after their creation, God subjected Adam and Eve to a trial of fidelity as well.

But, foreseeing that they would sin, beforehand He extracted from their bodies glorious seeds, by which the Sacrament of the Triple Benediction was constituted, formed by the Souls of Christ and Mary and those seeds, which were vivified by the Divine Souls enthroned in them.

In that manner God provided for the future Immaculate Conception of Mary, since the glorious seeds of Adam and Eve would glorify the seeds of the parents of the Most Holy Virgin Mary in order that She might not inherit original sin.

Moreover, God was to make use of the Sacrament of the Triple Benediction to pour out abundant graces upon mankind.

7. Our first parents Adam and Eve were not faithful in the trial to which God subjected them since, tempted by the demon, they disobeyed their Creator, sinning grievously.

The disobedience of our first parents is the original sin.

By their sin our first parents lost original justice with all its sublime gifts, among them that of divine filiation, and they fell beneath the slavery of Satan. For in original sin must be distinguished: the guilt, which is the presence of Satan in the soul; and the stain, which is the absence of the Holy Ghost from the soul.

8. Shortly after Adam's and Eve's fall, God promised them the future Redemption of mankind, and announced to them the Saviour Messiah. And, seeing them repentant, He forgave them their sin, granting them imperfect justice. Thereby Satan was expelled from their souls, which became vinculated to the Souls of Christ and Mary. Years later God restored perfect justice to Adam and Eve, and accordingly the Souls of Christ and Mary were enthroned in their souls, and they recovered Sanctifying Grace, which is the Holy Ghost.

9. All human beings inherit at conception the guilt and the stain of the original sin of our first parents; in other words, we are conceived without the original justice which Adam and Eve, by their disobedience, lost for themselves and for all their descendants. Because of that, human nature is fallen.

Man, as long as he lives in this world, is inclined to evil and to sin; moreover, he is subject to death, to suffering, to sickness and to many other misfortunes.

10. For Adam and Eve original sin was a personal mortal sin.

For their descendants original sin is an inherited mortal sin.

11. Though our first parents Adam and Eve were created on earth, God provided that the Angels conveyed different couples of good men and women from this planet to other planets of the Universe, in order to people them as well. In their turn the demons, with divine leave, did likewise with couples of bad men and women. Therefore, just as on Earth, there are good and bad human beings on many other planets in the Universe.

CHAPTER XI

The pre-existence of the Divine Souls of Christ and Mary and Their activity

- A) The Souls of Christ and Mary pre-existed because they were created by God prior to the conception of their respective Bodies. Therefore:

The Soul of Christ united to the Divine Word from the instant of His creation, was without His Body until, millennia later, He took human flesh in the Virgin Mary's Most Pure Womb.

The Soul of Mary espoused to the Soul of Christ, from the instant of Her creation, was without Her two Bodies until, millennia later, at Her Immaculate Conception, She took human flesh in the womb of her mother Most Holy Anne.

B) Distribution of graces in the Old Testament:

1. The pre-existent Divine Souls of Christ and Mary:

Offered Themselves to God as spiritual Victims from the instant of Their creation, for the future salvation of mankind.

Exercised, and continue to exercise, Their paternity over all other created beings, as Models and Instruments They are of all creation.

They applied in anticipation the merits of Calvary, which were available thanks to the future Masses to be celebrated by Ministerial Priests for the benefit of mankind.

Guided men towards salvation, purifying their good works.

Were the Light that illuminated the whole of the Old Testament.

2. God promulgated the Ten Commandments of His Law for all men to fulfil, and be able to save themselves.

3. Through the Patriarchs and Prophets, God announced to men the Promised Messiah, Jesus Christ the Saviour of the world, in order for them to know from Whom they received in anticipation their salvation, and furthermore to give testimony to posterity that the Messiah had been foretold in the Old Testament.

4. God poured out His graces upon the Chosen People:

By way of the perfect Sacrament of the Triple Benediction, by which perfect justice was received, and therefore Sanctifying Grace, which is the Holy Ghost.

Through imperfect sacraments such as circumcision, by which imperfect justice was received, and therefore the reflection of Sanctifying Grace.

5. High Priest Melchisedech, mentioned in Sacred Scripture, was the Soul of Christ united to the Divine Word, appearing in human form in the Old Testament.

6. The Soul of Christ with the name of Melchisedech, and the Soul of Mary with the name of Essenia, appeared in human form in the Old Testament for a period of time as King and Queen of Salem, today Jerusalem.

CHAPTER XII

God the Saviour

1. God is the principal Source of all grace and virtue.
2. God the Father sent us His Divine Son Jesus Christ in order to free us from slavery to sin and restore Sanctifying Grace to us, lost by our first parents in Paradise.

Sin is an infinite offence because the offended Being, God Himself, is infinite. It pertained to man alone to make reparation for that offence, since he was the offender. But being finite by nature, man was unable to perform the infinite expiation required by divine justice. Hence only God become Man could accomplish this expiation. Our Lord Jesus Christ, the Divine Word become Man, was indeed able to make reparation to the Father for the sins of mankind, being an Infinite Victim: Infinite as God, Victim as Man, by taking our sins upon Himself.

3. The salvation of mankind is fruit of the Work of Reparation and Redemption.
4. To save the human race it was necessary that:
Mary's Soul, at Her Immaculate Conception, should be clothed in human flesh taking a corporal nature like ours.
Christ's Soul, united to the Divine Word, should be clothed in human flesh, miraculously becoming incarnate in Mary's most pure Womb.
Christ, in union with Mary, should consummate the Work of Reparation and Redemption by His Passion and Death upon the Cross, on Calvary.
5. The Sacrifice of Christ and Mary on Calvary made possible the outpouring of graces, by way of Holy Masses, so that we might be able to attain salvation, by contributing our own good works.

CHAPTER XIII

God the Sanctifier

1. God is the principal Source of all sanctity.
2. Man's sanctification is the work of the Holy Ghost through His presence in the soul, which is thereby transformed into a living Temple of the Most Blessed Trinity.
3. The Holy Ghost is Sanctifying Grace Itself truly dwelling in the souls of the just, sanctifying, vivifying and divinizing them; by virtue of which they are sons of God and heirs to His glory.
4. Christ on the Cross gave us the Holy Ghost poured out in His Most Precious Blood espoused to Mary's Blood, in order that our souls might

be vivified and sanctified by the presence in them of the Most Divine Paraclete.

5. The Holy Ghost is the Uncreated Soul of the Church and the Spouse of souls in Grace. A soul is in Grace when the Holy Ghost, Who is the Great Supernatural Gift, dwells within her.

6. Habitual Grace is Sanctifying Grace, namely the Holy Ghost dwelling in the soul.

Habitual Grace makes us righteous, holy, pleasing to God and worthy of eternal life.

Habitual Grace is the supernatural life of the soul.

7. Actual grace is a transient supernatural help freely given by God to direct us along the right path.

To be efficacious it needs man's co-operation.

Actual grace may be:

Internal: an interior light that enlightens the understanding and moves the will to do good.

External: which is every exterior indication that moves us to do good.

Actual grace is also absolutely necessary in order for man to accomplish works that lead him to salvation.

8. God gives to every human person the graces necessary for salvation.

CHAPTER XIV

Our Lord Jesus Christ

1. Of the Three Divine Persons, Father, Son and Holy Ghost, it was the Second Person: the Son of the everlasting God, or Divine Word, who became Man.

2. The Son, besides being true God, is true Man from the very instant of the creation of His Most Divine Soul; and from then on is the Divine Word made Man, called Christ.

3. At the Incarnation of the Divine Word, Christ's human nature became complete when He received a glorious Body, infinitely holy and adorable.

The Incarnation of the Divine Word in the Virgin Mary's Immaculate Womb took place thus: from Mary's Most Pure Blood the Holy Ghost miraculously formed 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.

Hence Christ's Body was conceived in Mary's Womb, not by the action of man, but by Action and Grace of the Holy Ghost; given that Most Holy Joseph, Mary's Virginal Spouse, is Jesus' legal and Virginal Father.

During the nine months He remained in the most pure Womb of His Mother, Christ possessed solely the glorious state, and therefore did not suffer in the least.

4. The Incarnation of the Divine Word took place in Nazareth, Galilee, on the 25th of March in the year 5199 of the Creation of the world.

5. At the very instant of the Incarnation, Christ's Deific Body became united to the Divine Word and to His Most Divine Soul.

Therefore Christ's Soul and Body are inseparably united to the Divine Word.

6. At the very instant of the Incarnation of the Divine Word, Christ's Eternal High Priesthood extended out to His Deific Body.

7. Christ was born of the Virgin Mary, miraculously coming forth from the Womb of His Mother like a ray of sunlight that passes through crystal without shattering or staining it.

Christ was born in Bethlehem of Judah on the 25th of December in the year 5199 of the Creation of the world, or year 0 of the Christian Era.

And on the eighth day, the 1st of January in the year 1 of the Christian Era, He was circumcised and received the Name of Jesus.

8. In Our Lord Jesus Christ there are:

Two natures, the Divine, since He is God; and the human, since He is also Man;

One single Person, the Divine;

Two understandings, the Divine and the human;

Two wills, the Divine and the human;

One memory, the human, because as God He has all things ever present to Him;

One single Body, of the same material nature as the accidental body of man, given that Christ possesses no essential body or primogenial substance.

9. During His life on Earth, Our Lord Jesus Christ always enjoyed the beatific vision in the glorious state of His Soul and of His Body.

10. Though Christ's Soul and Body possess the glorious state by nature, during the greater part of His life on earth Christ wished also to have a passible state so as to be able to suffer for us. Therefore, in the glorious state of His Soul and Body, Christ always felt joy; and in the passible state of His Soul and Body, Christ suffered. Owing to His passible state, Christ could die.

Though during His life on earth Christ's Soul and Body were not subject to the limitations of our fallen nature, He wished to be subject to many

of them: anguish, sadness, hunger, thirst, weariness and so forth, in order to suffer all the more for us.

11. The Son of God become Man is called:

Christ, meaning anointed, since He is the Eternal High Priest;

Jesus, meaning Saviour;

Jesus Christ, the two Names together.

12. All of Christ's acts are infinite in value, since He is a Divine Person.

13. In Christ there are two kinds of Wisdom or knowledge:

As God, the Divine, Uncreated and Infinite.

As Man, the beatific in supreme degree, created and finite, coming from the vision of God.

Furthermore, Christ as Man possesses infused knowledge in supreme degree, infused into Him by the Divine Word.

In Christ there is no acquired knowledge of any kind.

14. In Christ there are two kinds of power:

Infinite, as God.

Finite, as Man.

15. Christ's Sanctity is:

Infinite as God.

Infinite also as Man, since His Most Sacred Humanity is inundated with the very same Holiness of the Divine Word, and hence is likewise adorable.

16. Our Lord Jesus Christ, as God, is King of Infinite Majesty; and as Man, is also King and Supreme Prophet.

17. The life of Christ is divided into three periods:

Hidden or private, during which He lived in submission and obedience to His Parents.

Semi-public, during which He prepared for His proximate appearance in public. This lasted from the death of Saint Joseph until the institution of the Sacrament of Baptism.

Public, during which He preached the Gospel. He thus taught us the way of salvation and died crucified for us, poor sinners.

Our Lord Jesus Christ, by virtue of His Infinite Power as God, worked abundant miracles, leaving evident proof that He is the Divine Word made Man.

With His heavenly doctrine as well, Our Lord Jesus Christ left evident proof of His Divinity.

CHAPTER XV

Christ's joy and suffering during His life on Earth

1. During the greater part of His life on earth, in His Most Sacred Humanity Our Lord Jesus Christ experienced joy and suffering at the same time.

Though during His life on earth He always preserved the glorious state of His Most Sacred Humanity, nevertheless, in order to suffer and to die He assumed in both His Soul and His Body a passible state in which He permitted no access of the beatific vision, so as to keep the passibility needed for the fulfilment of His expiatory mission.

Therefore:

The Most Divine Soul of Christ in the glorious state, by way of higher functions, communicated the plenitude of His beatific vision, as well as other gifts, to the glorious state of His Deific Body, at the same time assuming the Body's joy.

The Most Divine Soul of Christ in the passible state, by way of lower functions, communicated His suffering and joy, both natural and supernatural, to the passible state of His Deific Body, at the same time assuming the Body's suffering and joy.

Consequently, though Our Lord Jesus Christ assumed a passible state in His Most Sacred Humanity, He always kept intact the plenitude of beatific glorification in the glorious state of His Soul and Body; therefore, while always possessing supreme joy in the glorious state, in the passible state He always suffered, till attaining paramount dolour.

2. In Heaven the Most Divine Soul of Christ only exercises higher functions with respect to His Deific Body, and does not exercise lower functions, having no passible state.

CHAPTER XVI

The Most Holy Virgin Mary

1. The Most Holy Virgin Mary is predilect Daughter of God the Father, most loving Mother of God the Son, purest Spouse of God the Holy Ghost; and Temple and Tabernacle of the Most Blessed Trinity.
2. Before the Immaculate Conception took place, the seeds of Her parents Saint Anne and Saint Joachim were glorified by the glorious seeds of Adam and Eve, by means of the Triple Benediction.

3. At Her Immaculate Conception, Mary's Soul was clothed in the essential Body and accidental Body engendered in the state of glory by Her parents through natural procreation.
4. The Immaculate Conception of the Most Holy Virgin Mary took place in Jerusalem on the 8th of December in the year 5180 of the Creation of the world.
5. The Virgin Mary was born in Sephoris, near Nazareth of Galilee, on the 8th of September in the year 5181 of the Creation of the world.
6. The Most Holy Virgin Mary is Immaculate because She was conceived without original sin and was exempt from all stain of personal sin. Mary is Irredeemed because She Who never knew sin could not be redeemed.
7. Mary's essential Body and accidental Body, from the moment of Her Immaculate Conception, are most perfect, most beautiful, glorious and immaculate.
8. When She was seventeen years old, the Divine Mary married Most Holy Joseph, who was then twenty-six years old.
9. Besides the natural glorious state She always has in Her Soul and in Her Bodies, the Divine Mary, during the greater part of Her life on earth, also possessed a passible state in Her Soul and in Her accidental Body, so as to be able to suffer for us. Her essential Body never had a passible state. Therefore, during Her life on earth:

Mary's Soul always enjoyed the vision of God, except at Her Spiritual Death on Calvary.

Mary's Bodies shared in the beatific vision when Her Soul communicated its joy to them.

Mary always suffered in the passible state of Her Soul and of Her accidental Body.

But in Her essential Body She never suffered, not even at those moments when it was deprived of beatific joy, since it preserved a sublime supernatural salutary joy which completely inundated it.

When both of Mary's Bodies shared in the beatific vision of Her Soul in the glorious state, that was because Her Soul:

Through higher functions gave Her essential Body to share in that beatific joy.

Through lower functions gave Her accidental Body to share in that beatific joy.

When Mary's accidental Body shared in the suffering of Her Soul in the passible state, that was because Her Soul:

By way of lower functions, gave Her accidental Body to share in its sufferings.

10. In Heaven, Mary's Divine Soul exercises higher beatific functions with respect to Her essential Body and lower beatific functions with respect to Her accidental Body.
11. Though during Her life on earth the Divine Mary was not subject to the restrictions of our fallen nature, She, like Christ, wished to be subject to many of them, so as to suffer and merit all the more for us.
12. The holiness of Mary surpasses that of all the Angels and Saints put together.
13. All of Mary's acts are finite, by nature; infinite, by Her most singular Espousal with Christ.
14. The Most Holy Virgin Mary is:
 - True Mother of God, because Christ Her Son, as well as true Man, is true God.
 - Perpetual Virgin, since She was Virgin before childbirth, in childbirth and after childbirth.
 - Mother of the Church, since the Church is the Mystical Body of Christ.
 - Our Mother, because in giving us Her Son Jesus Christ, She gives us supernatural life.
 - Co-Priest of Christ, Eternal High Priest.
 - Seat of Wisdom, because God dwells in Her.
 - Treasures and Dispensatrix of graces, because She is inexhaustible Treasure and Outpouring of all graces.
 - Universal Mediatrix, because all graces of salvation necessarily pass through Her.
 - Divine Doctress of the Church, Divine Shepherdess of souls and Universal Queen.

CHAPTER XVII

Most Holy Joseph

1. He is Mary's Virginal Spouse and Jesus' Legal and Virginal Father.
 2. Saint Joseph is the son of Saint Jacob and Saint Rachel.
 3. At his conception Saint Joseph inherited original sin as far as the stain or absence of the Holy Ghost is concerned; however, at conception he was preserved from the guilt of original sin, or indwelling of Satan, on receiving imperfect justice, and therefore Satan never had any power over him.
- Therefore, Saint Joseph:
- Was redeemed, since at conception he inherited the stain of original sin.

Was irredeemed, since at conception he was preserved from the guilt of original sin.

4. Saint Joseph was presanctified in the third month of his conception, when receiving the Indwelling of the Holy Ghost. As from that instant he enjoyed the use of reason, beatific vision, infused knowledge and other exalted gifts; and likewise from then on his essential and accidental bodies were most perfect and most beautiful.
5. Saint Joseph was born in Bethlehem of Judah on the 20th of July in the year 5172 of the Creation of the world.
6. In addition to the glorious state he possesses in his soul, in his essential body and in his accidental body, Saint Joseph, during the greater part of his life on earth, also possessed a passible state in his soul and in his accidental body, so as to be able to suffer, in order thus to co-operate in the Work of Reparation and Redemption. His essential body never possessed a passible state.

Therefore, as from his Presanctification, and during the rest of his life on earth:

Saint Joseph's soul always enjoyed the vision of God.

Saint Joseph's bodies shared in the vision of God when that joy was communicated to them by his soul.

Saint Joseph, in the passible state of his soul and of his accidental body, always suffered.

His essential body, however, even at those moments when it was deprived of beatific joy, never suffered, since it preserved a sublime, supernatural salutary joy which inundated it completely.

When both of Saint Joseph's bodies shared in the beatific joy of his soul in the glorious state, that was because his soul:

Through higher functions, gave his essential body to share in that beatific joy.

Through lower functions, gave his accidental body to share in that beatific joy.

When the accidental body of Saint Joseph shared in the suffering of his soul in the passible state, that was because his soul:

Through lower functions, gave his accidental body to share in that suffering.

7. In Heaven Saint Joseph's soul exercises higher beatific functions with respect to his essential body and lower beatific functions with respect to his accidental body.

8. By divine disposition, Saint Joseph on Earth was Vicar of the Eternal Father and therefore Head of the Holy Family and Guardian of Jesus and Mary.
9. By divine providence Saint Joseph was unable ever to sin. He was most perfect model of all virtues.
10. After Mary, in graces and prerogatives Saint Joseph ranks above all the Angels and Saints put together.
11. Saint Joseph is:
Co-Priest of the Divine Mary.
Father and Doctor of the Church.
Universal Co-Mediator of all graces, and therefore indispensable for our salvation.
12. In the same way that we must go to Jesus through Mary, to Mary we must needs go through Joseph.
13. Saint Joseph died of love in the arms of Jesus and Mary on the 19th of March in the year 29 of the Christian Era. At his death Saint Joseph was not deprived of the beatific vision.
Saint Joseph's natural death was solely that of his accidental body, that is, clinical death, and was besides exempt of particular judgement; for his essential body, being essentially glorious by having recovered at presanctification what it lacked of original justice, could not die. So then, following the death of Saint Joseph's accidental body, his essential body was immersed in gentle Dormition; and thus united to the soul, stayed sleeping and insensible to the soul's beatific joy, and to any other joy, in the Limbo of the Just up till the moment when Christ expired on the Cross. That was when his essential body awoke, and from then on and for evermore, shared in his soul's beatific joy. One instant after the Resurrection of Our Lord Jesus Christ on the 27th of March in the year 34 of the Christian Era, Saint Joseph's accidental body arose on uniting to his soul and to his essential body, likewise sharing in his soul's beatific joy until the Lord's Ascension; for on that day, the 5th of May in the year 34 of the Christian Era, following a Gentle Dormition, Saint Joseph was Assumed into Heaven in his soul and his two bodies. Saint Joseph's essential body united to his soul enjoyed beatific bliss; and his accidental body remained dormant in Heaven without sharing in beatific bliss until the moment when the Most Holy Virgin Mary was Assumed into Heaven in Body and Soul on the 15th of August in the year 57 of the Christian Era.
14. Saint Joseph is in Heaven with the greatest glory after Mary.

CHAPTER XVIII

The Mystical Espousal of Christ and Mary

1. The Souls of Christ and Mary were created espoused to One Another.
2. At Mary's Immaculate Conception, the Espousal of the Divine Souls extended out to the most pure essential and accidental Bodies of Mary.
3. At the Incarnation of the Divine Word, the hitherto existing Espousal between Christ and Mary extended out to the Deific Body of Christ.
4. Christ and Mary, then, are mystically espoused by virtue of the following enthronements in One Another:

Christ's Soul in Mary's, and Mary's Soul in Christ's. This twofold enthronement is the Most Singular Espousal of the Divine Souls.

Christ's Body in Mary's, and Mary's Body in Christ's, which is by virtue of the enthronement of a Particle of Christ's Heart in Mary's, and a Particle of Mary's Heart in Christ's. This twofold enthronement is the Most Singular Espousal of the Most Sacred Hearts, and therefore of the Most Sacred Bodies.

Christ's Blood in Mary's and Mary's Blood in Christ's; which is 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. This twofold enthronement is the Most Singular Espousal of their Most Sacred Blood.

By virtue of each of these espousals:

Christ, whole and entire, dwells in Mary.

Mary, whole and entire, dwells in Christ.

5. Christ dwells in Mary in the following ways:

Where the Soul of Christ is, there too are:

His Body and Blood, owing to the natural union of the three elements.

The Divinity, owing to the union of Christ's Soul with the Divine Word.

The Father and the Holy Ghost, owing to the unity of the Divine Essence in the Three Persons.

Where the Particle of Christ's Heart is, there too are:

All of His Body or Flesh, owing to Sacramentality.

His Blood and His Soul, owing to the natural union of the three elements.

The Divinity, owing to the union of Christ's Blood with the Divine Word.

The Father and the Holy Ghost, owing to the unity of the Divine Essence in the Three Persons.

Where the Drop of Christ's Blood is, there too are:

All of His Blood, owing to Sacramentality.

His Body and Soul, owing to the natural union of the three elements.

The Divinity, owing to the union of Christ's Blood with the Divine Word.

The Father and the Holy Ghost, owing to the unity of the Divine Essence in the Three Persons.

6. Mary dwells in Christ in the following ways:

Where Mary's Soul is, there too are:

Her Body and Blood, owing to the natural union of the three elements.

Where a Particle of Mary's Heart is, there too are:

All of Her Body or Flesh, owing to Sacramentality.

Her Blood and Soul, owing to the natural union of the three elements.

Where a Drop of Mary's Blood is, there too are:

All of Her Blood, owing to Sacramentality.

Her Body and Soul, owing to the natural union of the three elements.

7. What is said here of Mary regarding Her Body or Flesh and Particle of Heart, as likewise regarding Her Blood and Drop of Blood, refers to Her accidental Body and Blood. But we should make plain that wherever Mary's Soul or Particle of Heart or Drop of Blood is, there too Her essential Body or Flesh and Her essential Blood are present, owing to the natural union of the three elements comprising the human person: soul, essential body and accidental body.

8. Sacramentality is the glorious gift of accidental bodies by which:

Where there is a particle of flesh, there too is all the flesh, or entire body.

Where there is a drop of blood, there too is all the blood.

9. By the unity of the Divine Essence, each Divine Person necessarily dwells in the other Two.

10. Until the Universal Resurrection and establishment of the Messianic Kingdom, only the Deific Body of Christ and the Most Pure accidental Body of Mary possess the glorious gift of Sacramentality; although God exceptionally grants the gift in a transient manner to whomever He pleases.

At the Universal Resurrection and establishment of the Messianic Kingdom, all saved human beings, in other words the Blessed of Heaven and those living in the Messianic Kingdom on earth, will receive the gift of Sacramentality.

CHAPTER XIX

The Salvific Work of Reparation and Redemption

1. Our Lord Jesus Christ the Reparator, by His Life, Passion and Death on the Cross, made reparation to the Eternal Father for Adam's sin and for all the mortal sins of the saved.

Our Lord Jesus Christ made reparation to the Father for the mortal sins of the damned by punishing them with Hell.

By His reparation Christ honoured and glorified the Father, in order to make amends to Him for the ingratitude of mankind's sins and thereby obtain forgiveness for us.

By that reparation the Father received complete satisfaction and was reconciled to fallen mankind, man being given the opportunity of salvation. Without that Reparation to the Father, man could not have been saved, since Redemption has come to us through that Reparation as a free gift.

2. Our Lord Jesus Christ the Redeemer then, by His Life, Passion and Death on the Cross, redeemed mankind, and thereby won the graces necessary for our salvation, if we avail ourselves of them; since only those who avail themselves of Redemption are saved.

3. Christ's Sacrifice on Calvary is of infinite value as He is a Divine Person.

4. Christ, Eternal High Priest, freely and willingly accepted the Sacred Decree of the Eternal Father that He was to die for us in order to free us from slavery to sin and from the pains of Hell. Though there could have been other ways of accomplishing this, it was necessary that Christ redeem us by His Death on the Cross, in order thus to demonstrate all the more His love for us, and the malice of sin.

Jesus accepted death on the Cross because, being the most ignominious and dolorous, it was to our benefit the most meritorious and glorious.

5. In His most dolorous Passion, at the same time as Christ suffered with paramount intensity in the passible state of His Soul and Body, He also rejoiced with paramount intensity in the glorious state of both elements; for at no time during His life on earth was His Soul ever deprived of the vision of God, nor was His Deific Body ever deprived of beatific joy.

6. Christ died in His Humanity, not in His Divinity; so we say that the Divine Word died in His Most Sacred Incarnate Humanity. Accordingly, God died on the Cross.

7. Our Lord Jesus Christ bloodily immolated Himself by dying on the Cross on Friday the 25th of March in the year 34 of the Christian Era.

8. When Christ died on the Cross, His Soul left His Body. His Soul, separated from His Body, remained united to the Divinity; and His dead Body also remained united to the Divinity. His Soul ceased for evermore to suffer when freed from the passible state. His dead Body continued to preserve the passible state, but was insentient.
9. At the instant Christ expired, the Reparation to the Father was consummated.
10. When Christ expired, His Soul, united to the Divine Word, full of glory and majesty:
 - Increased the accidental glory of the Angels in Heaven;
 - Descended into Hell, by which is to be understood:
 - That He took the souls of the just in Abraham's Bosom to Heaven, having first granted Sanctifying Grace to those who did not possess It; for the just in Abraham's Bosom were waiting for Jesus to accomplish the Redemption in order for them to go to Heaven;
 - That He granted Sanctifying Grace to those Souls in Purgatory who did not yet possess It, taking countless numbers of them to Heaven and filling with hope those who still remained there purifying themselves.
 - That He granted imperfect justice to the Souls of Children's Limbo, who went on to constitute the Church Expectant. For until Christ expired on the Cross the Children of Limbo had not yet formed part of the Church, since they lacked imperfect justice.
 - That by His presence He humbled Satan and the other damned in Hell, for their greater suffering and confusion.
11. An hour after His death, Christ's Deific Side was transpierced by a lance, and at that moment the Redemption of mankind was consummated. At the Lance-thrust Christ shed His last remaining Drop of Blood. Christ's Blood, separated from His Soul and His Body, remained united to the Divinity.
12. The Most Holy Virgin Mary, Co-Reparatrix and Co-Redemptrix, was necessarily united to Her Divine Son in the Work of Reparation and Redemption, since She shared in all His sufferings.
13. Mary Most Holy, Co-Priest, immolated Herself by dying spiritually at the foot of the Cross in two stages:
 - At 3 pm, by Her bloody participation as Mother in Her Son's Death.
 - At 4 pm, by the Lance-thrust, when Her Immaculate Heart was transpierced at the same time as Christ's Heart. For Mary the transpiercing of Her Immaculate Heart entailed Her spiritual death

properly speaking, which consisted in Her being deprived of the vision of God for seven seconds.

14. The Sacrifice of Mary on Calvary was of infinite value by virtue of Her most singular Espousal with Christ.
15. On Calvary, at the moment of the Lance-thrust, the Apostle Saint John the Evangelist, by virtue of his ministerial priesthood, by his own sacrifice and that of the whole Church, completed the Sacrifice of Christ and Mary; given that all we members of the Mystical Body necessarily share in the Sacrifice of Calvary through our finite sacrifices, namely the good works we perform in the state of Grace.
16. The Redemption of mankind won by Christ on Calvary also applied to other inhabited planets.
17. Through God's infinite mercy, the number of men saved is very much greater than the number damned, since grace abounds far more than sin.

CHAPTER XX

The Resurrection and Ascension of Christ

1. Our Lord Jesus Christ rose from the dead on the third day, that is, on the Sunday following His death: namely on the 27th of March in the year 34 of the Christian Era.

When Christ said that He would rise again on the third day of His Death, He meant to say that He would rise within the third day following His Death, and therefore on Sunday. Considering the different Gospel expressions, by saying that He would be three days and three nights in the heart of the earth, He made known the divine plan concerning the Resurrection in its rigorous decree; and by saying that on the third day He would rise, He is showing the generous fulfilment of the same out of love for the elect, whom He wanted to share in the joy of His Resurrection as soon as possible. Accordingly, Christ brought this admirable event forward by the number of hours between 6 am on Sunday when He rose, until 6 pm the following Monday when He should have risen.

His Resurrection took place when He reunited His Body and Blood to His Soul, leaving the sepulchre alive and glorious, never again to die. At the instant of resurrection, Christ's Deific Body was freed from the passible state.

His Most Divine Soul, when Christ died on the Cross, and His Deific Body, on rising from the sepulchre, as from then on belonged no more to this world, in order solely to continue to belong to heavenly glory.

2. During the forty days preceding His Admirable Ascension, Christ, fully glorious in Heaven, appeared to His Most Holy Mother, as well as to the Apostles, disciples, holy women and others, in order to strengthen them in the Faith, give them His final instructions and confer the Papacy on Peter.
3. On Thursday the 5th of May in the year 34 of the Christian Era, that is forty days after His glorious Resurrection, Christ ascended into Heaven by His divine power. The admirable Ascension of Christ, from the summit of Mount Olivetti, or Mount of Olives, in Jerusalem, was the public, solemn and official manifestation of His entrance into Heaven. The mystery of the Ascension was contemplated by the Most Holy Virgin Mary, the Apostles, the disciples, the holy women and others.
4. Christ is in Heaven: as God, with the same glory as the Father and the Holy Ghost; and as Man, with supreme plenitude of glory, to which no creature can attain.

CHAPTER XXI

The Coming of the Holy Ghost.

The Dormition and Assumption of Mary

1. After Our Lord's Ascension, the Most Holy Virgin Mary yet remained on Earth to assist the Church in her difficult beginnings.
2. On Sunday the 15th of May in the year 34 of the Christian Era, there took place the Coming of the Holy Ghost upon the Apostles, the disciples, the holy women and others gathered about the Divine Mary in the Cenacle at Jerusalem. The Most Divine Paraclete showed Himself as a vehement wind and tongues of fire. All those accompanying Mary Most Holy in the Cenacle were filled with the gifts and outpourings of the Most Divine Spirit.
3. On Friday the 13th of August in the year 57 of the Christian Era, the Most Holy Virgin Mary, without suffering bodily death, was immersed in a gentle Dormition in the Cenacle of Jerusalem. Her Most Pure accidental Body dormant, united to Her glorious Soul and essential Body, was laid in the sepulchre today known as that of the Virgin, beside the Garden of Olives.
4. On Sunday the 15th of August in the year 57 of the Christian Era, the Divine Mary awoke from Her gentle Dormition; and from the sepulchre in which She had been laid, by the power of Her own glorious nature, rose up into Heaven in Body and Soul. The Most Blessed Trinity

solemnly and officially crowned Mary as Queen and Mistress of Heaven and Earth.

CHAPTER XXII

The Church and her three stages

1. The first stage of the Church was that of the Mystical Soul, comprising the Souls of Christ and Mary and the members of the Churches: Triumphant (that is, the Angels), Abraham's Bosom or Limbo of the Just, Suffering and Militant.

The following possessed the indwelling of the Souls of Christ and Mary, and therefore Sanctifying Grace: the Angels; and those who had received perfect justice and were in the state of Grace. They were members incorporated into the Mystical Soul.

The following possessed the reflection of the Souls of Christ and Mary, and therefore, the reflection of Sanctifying Grace: those who had received imperfect justice and were in the state of Grace. They were members solely vinculated to the Mystical Soul.

The Church of the Mystical Soul was so called because with Christ and Mary her members formed one single Soul, vivified by the Soul of Christ.

This stage of the Church lasted from the moment of Universal Creation until Mary's Immaculate Conception, which is the mystery of Mary's Soul being clothed in human flesh on becoming united to Her essential and accidental Bodies.

2. The second stage of the Church was that of Mary's Mystical Body, comprising the Soul of Christ, the Soul and Bodies of Mary, and the members of the Churches: Triumphant (that is, the Angels), Abraham's Bosom or Limbo of the Just, Suffering and Militant.

The following possessed the indwelling of the Drop of Mary's Blood, and in It the indwelling of the Soul of Christ, and therefore Sanctifying Grace: the Angels, and those who had received perfect justice and were in the state of Grace. They were members incorporated into Mary's Mystical Body.

The following possessed the reflection of the Drop of Mary's Blood, and in It the reflection of the Soul of Christ, and therefore, the reflection of Sanctifying Grace: those who had received imperfect justice and were in the state of Grace. They were members solely vinculated to Mary's Mystical Body.

Mary's Mystical Body was so called because the members formed with Mary one single Body, vivified by the Soul of Christ.

This stage of the Church lasted from Mary's Immaculate Conception until the Incarnation of the Divine Word, mystery in which the Most Divine Soul of Christ clothed Himself in human flesh on becoming united to His Deific Body.

3. The third stage of the Church is that of Christ's Mystical Body, which began with the Incarnation of the Divine Word.

In Christ's Mystical Body we must distinguish:

Before Calvary:

It comprised Christ and Mary, and the members of the Churches Triumphant (that is, the Angels), Abraham's Bosom or Limbo of the Just, Suffering and Militant.

This was the Mystical Body of Christ corresponding to the period in which the Church's conception was private and hidden.

Following Calvary:

It comprised Christ and Mary, and the members of the Churches Triumphant (that is, the Angels and other Blessed), Suffering, Militant and Expectant, namely the Children of Limbo.

This is the Mystical Body of Christ as from the solemn and official conception of the Church and her birth on Calvary.

The Church is called Christ's Mystical Body because her members form one single Body with Christ, Who is the Head, through Mary, Who is the Neck.

CHAPTER XXIII

The Conception of the Church or Mystical Body of Christ

Two manners are distinguished in which this conception took place.

- A) The private and hidden conception of the Church took place when the Divine Word became Flesh in Mary's Most Pure Womb.

This conception of Christ's Mystical Body was effected thus:

At the same moment as Mary's Person was enthroned in Christ's Deific Body, and the Deific Body in Mary's Person, all the members of Mary's Mystical Body went on to form part of the Mystical Body of Christ conceived.

Hence the Conception of Christ's Mystical Body came about:

By virtue of the enthronement of Mary's Person in the Heart of Christ, when He in His Heart received a Drop of Her Most Pure Blood.

By virtue of the enthronement of Christ's Deific Body in the Heart of Mary, when She in Her Heart received a Drop of His Deific Blood.

By virtue of the enthronement of Christ's Deific Body in the Church's members in the state of Grace on receiving a Drop of Christ's Deific Blood espoused to the Drop of Mary's Most Pure Blood they already possessed as members of Her Mystical Body. But those merely vinculated to Mary's Mystical Body only received the reflection of the Drop of Christ's Blood espoused to the reflection of the Drop of Mary's Blood they already possessed.

Christ's and Mary's mystically espoused Drops of Blood constitute the Singular Sacrament of the Drop of Mary's Blood.

In this Singular Sacrament:

In the Drop of Christ's Blood He is present whole and entire in Blood, Body, Soul and Divinity; and therefore the Father and the Holy Ghost are also present.

In the Drop of Mary's Blood She is present whole and entire in Blood, Body and Soul.

Consequently, in every member of the Church in the state of Grace, by virtue of the enthronement in him of the Singular Sacrament of the Drop of Mary's Blood:

Christ dwells in him in Body, Blood, Soul and Divinity, and therefore so does the whole Most Blessed Trinity.

Mary dwells in him in Body, Blood and Soul.

B) The solemn and official conception of the Church took place when Christ expired on Calvary.

The Conception of Christ's Mystical Body was effected when He entrusted to us a Particle of His Deific Heart espoused to a particle of Mary's Most Pure Heart, and both Most Sacred Particles became enthroned in all the Church's members in the state of Grace.

The two Particles of the mystically espoused Hearts of Christ and Mary constitute the Singular Sacrament of the Particle of Christ's Heart.

In this Singular Sacrament:

In the Particle of Christ's Heart He is present whole and entire in Body, Blood, Soul and Divinity, and therefore so too are the Father and the Holy Ghost.

In Mary's Particle of Heart She is present whole and entire in Body, Blood and Soul.

Consequently, in every member of the Church in the state of Grace, by virtue of the enthronement in him of the Singular Sacrament of the Particle of Christ's Heart:

Christ dwells in him in Body, Blood, Soul and Divinity, and therefore so does the whole Most Blessed Trinity.

Mary dwells in him in Body, Blood and Soul.

CHAPTER XXIV

The Birth of the Church or Mystical Body of Christ

Christ's enemies, to dissimulate His death at 3 o'clock in the afternoon on that 25th of March in the year 34, and thus deny that He was the Redeemer of Mankind, shortly before 4 o'clock in the afternoon, they bribed a Roman soldier to transpierce the Deific Heart of Jesus dead upon the Cross; and God, foreseeing everything, made use of this for one of the greatest mysteries of our Faith.

1. The Church was born on Calvary of the Most Sacred Hearts of Jesus and Mary and the heart of Saint John the Evangelist, at the very instant the Deific Heart of Christ was transpierced by the lance of Longinus, and in turn both the Most Pure Heart of Mary and the priestly heart of Saint John were transpierced.
2. The Birth of the Church was when Christ, this time solemnly and officially, entrusted to her the Singular Sacrament of the Drop of Mary's Blood, in order that graces might from then on be dispensed through the Ministerial Priest.
3. The Birth of the Church, which occurred one hour after Christ expired, entailed for Mary Her Spiritual Death when Her Immaculate Heart was transpierced and She was deprived of the beatific vision for seven seconds. For Mary, then, the birth of the Church was dolorous in extreme.

CHAPTER XXV

The Church and her saving mission

1. Christ founded His Church in order to continue through her His work of saving mankind. The true Church then is the Church founded by Our Lord Jesus Christ, to which He gave the power to teach, to sanctify and to govern.
2. As from Calvary, the Church or Mystical Body of Christ comprises:
The Church Triumphant: the Blessed of Heaven.
The Church Suffering: the Holy Souls of Purgatory.
The Church Expectant: the Children of Limbo.
The Church Militant: the faithful wayfarers on earth.
3. In the Church or Mystical Body of Christ are distinguished:
The invisible aspect, which is the Espousal of Christ and Mary with the Church's members by means of Grace.
To the invisible aspect belong:

The members of the Church Triumphant.

The members of the Church Suffering.

The members of the Church Militant in the state of Grace.

The members of the Church Expectant, though only as vinculated.

The visible aspect, which is the concourse of all the faithful of the Church Militant under the authority of the Pope, the Vicar of Christ on Earth.

4. In the Church or Mystical Body of Christ, two kinds of members must be distinguished:

The living, those in the state of Grace and therefore mystically espoused to Christ through Mary. The members of the Church Expectant are also living members, though only possessing a reflection of mystical espousal with Christ and Mary.

The dead, those in mortal sin, who continue to belong to the Church since they are in communion with the Pope.

5. With respect to the living members of Christ's Mystical Body, it is appropriate to distinguish:

The Blessed of Heaven and the Holy Souls of Purgatory are incorporated into the invisible aspect of the Church. They do not pertain to her visible aspect.

The Children of Limbo are vinculated to the invisible aspect of the Church. They do not pertain to her visible aspect.

The militant faithful in the state of Grace are incorporated into the invisible and into the visible aspects of the Church. They pertain to the Church in her two aspects.

Regarding the dead members of the Mystical Body of Christ, who are those militant faithful in mortal sin, they are incorporated solely into the visible aspect of the Church. They do not pertain to her invisible aspect as long as they are in mortal sin.

6. The Blessed of Heaven, the Holy Souls of Purgatory and the members of the Church Militant in the state of Grace, by virtue of the indwelling in them of the Drop of Mary's Blood, are enthroned in one another, forming a closely-linked family united in Grace, in the love of God, in mutual charity and in the sharing of spiritual goods. The Souls of the Children of Limbo, by virtue of the reflection in them of the Drop of Mary's Blood, also form part of this family as vinculated members.
7. The members of the Churches Triumphant and Suffering, the members of the Church Militant in the state of Grace, and the members of the Church Expectant as vinculated, all form a single Body with Christ, Who is the Head, through Mary, Who is the Neck.

CHAPTER XXVI

The Communion of Saints

1. The Communion of Saints is the sharing of graces or spiritual goods among the members of Christ's Mystical Body.
2. The faithful on earth can and ought to help one another by their prayers and sacrifices.
3. The faithful on earth can and ought to succour the Holy Souls of Purgatory by their prayers and suffrages, in order to alleviate their sufferings and hasten their entry into Glory, since they are unable to help themselves. God has left this mission in the hands of the militant faithful.
4. The faithful on earth venerate and invoke the Blessed of Heaven as friends of God, models of Christian life and powerful intercessors.
5. The faithful on earth venerate and invoke the Holy Souls of Purgatory, who are greatly loved by God. They in turn intercede before God for the faithful on earth.
6. The members of the Churches Suffering and Militant benefit from the sacrifices of the Children of Limbo, to whom we can have recourse in order for them to obtain graces for us, for they are intercessors of ours, since they possess the reflection of the Holy Ghost.
7. The Children of Limbo benefit from the prayers of the Churches Triumphant, Suffering and Militant.
8. The Blessed of Heaven attend to the petitions of the faithful of the Churches Militant, Suffering and Expectant.

CHAPTER XXVII

The Espousal of Christ and Mary with the members of the Church

1. Christ's and Mary's Mystical Espousal extends out to the members of the Mystical Body of Christ in the state of Grace by virtue of the endowment to the Church of the Singular Sacrament of the Drop of Mary's Blood and of the Singular Sacrament of the Particle of Christ's Heart.
2. The militant faithful of Christ's Mystical Body in the state of Grace are mystically espoused to Christ and Mary by virtue of the enthronement in their hearts of the Singular Sacrament of the Drop of Mary's Blood, and by virtue of the enthronement in their hearts of the Singular Sacrament of the Particle of Christ's Heart.

The espousal of those faithful with Christ and Mary is:

The Flesh of Christ and the Flesh of Mary, with the flesh of the faithful.

The Blood of Christ and the Blood of Mary, with the blood of the faithful.

The Soul of Christ and the Soul of Mary, with the souls of the faithful.

3. The members of the Churches Triumphant and Suffering are mystically espoused to Christ and Mary by virtue of the enthronement in them of the Singular Sacrament of the Drop of Mary's Blood and by virtue of the enthronement in them of the Singular Sacrament of the Particle of Christ's Heart.

The mystical espousal of these members with the Flesh, Blood and Soul of Christ and Mary is:

For the Angels, according to their angelic nature.

For those in Heaven in body and soul, the same as for those of the Church Militant.

For the rest of the saved, their espousal with the Flesh, Blood and Soul of Christ and Mary is by way of their souls.

4. The Children of the Church Expectant possess only the reflection of the Singular Sacrament of the Drop of Mary's Blood and the Singular Sacrament of the Particle of Christ's Heart. Consequently, they only possess the reflection of the mystical espousal with the Flesh, Blood and Soul of Christ and Mary.
5. Christ and Mary are enthroned in all members of the Churches Triumphant and Suffering, and in all members of the Church Militant in the state of Grace; however these members are not yet enthroned in Christ and Mary, until they receive this grace at the Second Coming of Christ.

CHAPTER XXVIII

The Church, sole depositary of the Truth

1. The true Church is the sole possessor and teacher of the truth. Hence she has the right and duty to teach all men the way to salvation.
2. A faithful of the true Church is a baptized person who is a member of her.
3. A faithful of the true Church is bound to believe all that she teaches and to obey all that she commands.
4. In order to believe, Faith is necessary, for Faith is firm belief in the truth of things we do not see.
5. There are two kinds of Faith:
Living Faith, that of the faithful in the state of Grace, by virtue of the indwelling in their souls of the Sacred Treasure of Divine Revelation, the truths of which they firmly believe. Living Faith is infused by God

into the soul through Baptism. Living or infused Faith is vivified by Grace.

Dead faith, that of the faithful in mortal sin. For although the Sacred Treasure of Divine Revelation does not dwell in their souls, they continue to believe firmly in the truths contained in it. Dead faith is that which ceases to be infused into the soul.

Both living Faith as well as dead faith are supernatural gifts from God.

6. In addition to the distinction between living Faith and dead faith, we must also consider:

Faith as to its content: all the truths contained in the Sacred Treasure of Divine Revelation.

Faith as to its exercise or practice: to believe in all the truths contained in the Sacred Treasure of Divine Revelation.

7. Faith or the Sacred Treasure of Divine Revelation is the beatific vision veiled, since it is the depositary of the sublime mysteries that constitute the essential glory and the accidental glory of the Blessed. Therefore they remain concealed from souls who have not yet reached the heavenly fatherland.

8. Members of the Church Militant in the state of Grace possess in their souls the beatific vision, though as yet concealed beneath the veil of Faith. The same applies to the Holy Souls of Purgatory.

9. To be saved it is necessary to believe and to act in accordance with the truth the Church teaches; since outside the fold of the true Church salvation is not possible. The Palmarian Creed contains the fundamental truths of our Holy Catholic Faith.

10. Those who deny any truth of Faith are outside the Church.

11. All those outside the true Church, One, Holy, Catholic, Apostolic and Palmarian, are apostates, heretics and schismatics.

12. The natural faith in the Palmarian Church which those outside the Church may have is a simple belief they possess by way of actual graces. Their acts of faith, as also of hope and of charity, though solely naturally meritorious, are necessary for them to attain the grace of becoming catechumens and receiving the Holy Sacrament of Baptism.

CHAPTER XXIX

The Sacred Treasure of Divine Revelation

The mysteries of Faith that we must believe constitute the Sacred Treasure of Divine Revelation: all past, present and future Revelation contained in Sacred Scripture, Holy Tradition, the dogmatic Definitions

of the Popes and Holy Ecumenical Councils, and mystical-prophetical revelations.

1. The Sacred Scriptures are the collection of the Books of the Old and New Testaments, written by God's inspiration, and which constitute the Bible.

The Books of the Old Testament are those written before the Coming of Jesus Christ as Messiah: some are historical, others prophetical, others doctrinal, and so forth.

The Books of the New Testament are those written after the Coming of Jesus Christ as Messiah, and are:

The Holy Gospel of Our Lord Jesus Christ, which contains the life, miracles and teaching of Jesus. It was written by Saint Matthew, Saint Mark, Saint Luke and Saint John, and compiled by the two Holy Dogmatic Palmarian Councils.

The Acts of the Apostles, which portray the life of the early Church.

The Epistles, or Letters of some of the Apostles.

And the Apocalypse of Saint John.

2. Holy Tradition is the Word of God handed down orally by the Apostles, later set down in writing and approved by the Church.
3. The dogmatic Definitions of the Popes are the infallible papal teachings, that is to say, free from all error.
4. The Holy Ecumenical Councils are the infallible council teachings approved by the Pope. The most important Ecumenical Councils have been the two Palmarian Holy Councils, the first complete Council Labour.
5. Mystical-prophetical Revelations are the word of God revealed to mystics, and approved by the Church.

CHAPTER XXX

Hallmarks of the True Church

1. The Church of Christ is: One, Holy, Catholic, Apostolic and Palmarian: She is One in the Faith, because the truth revealed by God is the same for all; One in government, because there is one sole visible Head, the Pope; and One in the Sacraments, because they are the same for all the Church's faithful.
She is Holy, because her Founder is Holy; her doctrine is Holy; her aims and many of her members are Holy.
She is Catholic, because she is universal, for she embraces all truths and is for all peoples.

She is Apostolic, because her hierarchy and doctrine derive from the Apostles.

She is Palmarian, because her See is now at El Palmar de Troya, Seville, Spain.

2. 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."
3. The true Church of Christ is also called 'Palmarian Christian Church of the Carmelites of the Holy Face', or 'Palmarian Christian Church', or 'Palmarian Church'; since in essence this is exactly the same as saying 'the Church, One, Holy, Catholic, Apostolic and Palmarian.'
4. The Palmarian Church is the sole and authentic Christian Church, name which comes to her from Christ, her Divine Founder.
5. On the 6th of August 1978, after the death of Pope Saint Paul VI, Our Lord Jesus Christ, accompanied by the Apostles Saint Peter and Saint Paul, chose and crowned the new Pope, Saint Gregory XVII the Very Great. From that moment on the roman church ceased to be the true Church.
6. Owing to the apostasy of the roman church, Christ translated the See of His Church from Rome to El Palmar de Troya on the 9th of August 1978. By the election of Pope Saint Gregory XVII the Very Great and the translation of the See to El Palmar de Troya, the true Church of Christ received the title of Palmarian.
7. The Holy Ghost is the Soul of one single True Church, namely the One, Holy, Catholic, Apostolic and Palmarian. Outside of Her, the indwelling of the Most Divine Paraclete in souls is not possible.
8. The members of the Palmarian Church constitute the Order of the Carmelites of the Holy Face in Company of Jesus and Mary, which comprises three branches: Friars, Nuns, and Tertiary faithful.
9. On the 30th of July 1982, Pope Saint Gregory XVII withdrew all powers from bishops, priests and deacons outside the true Church, One, Holy, Catholic, Apostolic and Palmarian. He also withdrew the sacred character from all relics, images, objects used in worship, altars, and so forth, of the apostate, heretical and schismatic churches. Moreover, the eucharistic presence of Christ and Mary vanished from all the tabernacles of the world not pertaining to the Palmarian Church.
10. Bishops, priests and deacons outside the One, Holy, Catholic, Apostolic and Palmarian Church have no power validly to perform any act of Priestly Ministry.

11. The Holy Palmarian Church, in union with her Divine Founder Our Lord Jesus Christ, rejects, loathes and condemns the name 'roman'; for Rome, namely the city on the seven hills, is now the great Harlot of the Last Times and see of the prophet of Antichrist, and therefore see of Satan.

CHAPTER XXXI

The Hierarchy of the Church

1. The Pope is:
Sovereign Pontiff.
Vicar of Christ on Earth.
Legitimate Successor of Saint Peter in the Papacy.
Supreme Ruler or Visible Head of the Church.
2. The Pope is Infallible Master of the truth, to whom we owe complete submission and obedience.
He is infallible because when he speaks as Supreme Shepherd of the Universal Church, he teaches the truths of Faith without any error at all, for he is assisted by the Holy Ghost in accordance with the promise of Christ.
3. As Christ's representative, the Pope has supreme spiritual and temporal power on Earth.
4. By divine right the Pope has full authority over every other authority in the Universe, and over all human beings on Earth and on the other inhabited planets.
5. By divine right the Pope enjoys full dominion over the entire Universe.
6. When the one elected Pope has accepted, Christ confers upon him the Sacrament of the Papacy directly and invisibly. This is not a Sacrament for the Church to administer.
7. The Church Militant or visible Church is governed by the Pope, now the Palmarian Sovereign Pontiff, as well as by the Bishops under his authority and in communion with him.
8. The Supreme Pontiff of the Church, Universal Father, is the Vicar of Christ, called His Holiness the Pope; for in the early days of Christianity the Church, to denominate the Sovereign Pontiff or Vicar of Christ, took the word 'Papa', which comes from the Greek and means 'Father'.
9. The Church's Hierarchy is successor to the first Apostles chosen by Christ to govern her.
10. Whoever does not submit to the authority of the Pope is outside the Church.

CHAPTER XXXII

Holy Mass, perpetuation of the Sacrifice of Calvary

1. The Sacrifice of the Mass is the perpetuation, by the Priest at the altar, of the Sacrifice of Calvary or Sacrifice of the Cross.
2. The Sacrifice of the Mass is really and truly the same Sacrifice of Calvary, for the following reasons:
In the Sacrifice of Calvary there were three Priests and three Victims: Christ, Mary and Saint John.
In the Sacrifice of the Mass there are also three Priests and three Victims: Christ, Mary and the Celebrating Priest.
In the Sacrifice of Calvary, Christ and Mary, as Propitiatory Victims, offered Themselves and were immolated in a bloody manner; Saint John offered himself and was immolated in a mystical manner, and in him the whole Church.
At Holy Mass Christ and Mary offer Themselves and are immolated in a Eucharistic and unbloody manner by means of the Celebrating Priest; who in turn offers himself and is immolated in a mystical manner, and in him the whole Church.
3. The Sacrifice of Calvary is bloody because Christ and Mary immolated Themselves with maximum suffering.
4. The Sacrifice of the Mass is unbloody because Christ and Mary immolate Themselves without suffering.
5. The Sacrifice of the Mass is eucharistic because Christ and Mary immolate Themselves under the sacred species of bread and wine.
6. Holy Mass, then, is the Sacrifice of the Body and Blood of Christ and of the Body and Blood of Mary, offered to the Eternal Father by the Priest at the altar under the species of bread and wine, in perpetuation of the Sacrifice of the Cross.
7. At Holy Mass all the mysteries of our Catholic Faith contained in the Sacred Treasure of Divine Revelation become mystically present.
8. The Holy Sacrifice of the Mass is offered to God for the following principal purposes: to adore Him, to give Him thanks, to make reparation to and give Him satisfaction for sins, and to pray to Him for the living and the dead.
9. Holy Mass is the most surpassing offering that can be made to God; and is absolutely essential in order that our prayers and sacrifices be accepted by Him. Besides, without the Mass, the ties of communication between God and mankind would be sundered.
10. It is very advisable and beneficial to attend Holy Masses frequently, daily if possible.

11. His Holiness Pope Peter III establishes that all the Palmarian faithful who live in El Palmar have the obligation to go to Holy Mass at least three times a week, under pain of mortal sin.

CHAPTER XXXIII

Holy Mass and its two real and true Sacrifices

In the Holy Sacrifice of Mass there are two real and true sacrifices:

The Infinite Sacrifice of Christ and Mary on Calvary, and the finite sacrifice of the Church.

A) The Infinite Sacrifice of Christ and Mary on Calvary:

1. The Sacrifice of Christ is in essence infinite in value since He, principal Priest and Victim, is God Himself made Man.
2. The Sacrifice of Mary is by grace at all times of infinite value, by virtue of Her most singular Espousal with Christ.
3. The Infinite Sacrifice of Christ and Mary comprises all the works performed by Them:

Throughout the time of the pre-existence of their Divine Souls.

From Their respective incarnations, during the time They lived on Earth.

After Their lives on Earth and for all eternity.

4. All Christ's and Mary's past, present and future works were present on Calvary. Therefore, all Christ's and Mary's works are mysteriously contained in the Bloody Sacrifice of Calvary and in its perpetuation, Holy Mass.

5. The works of Christ and Mary:

Throughout the time of the pre-existence of their Divine Souls, they had neither reparatory nor redemptory meritorious value, given that the Divine Souls dwelt only in Heaven.

During Their lives on Earth, Their works had reparatory and redemptory meritorious value; and when They suffered, Their works also had expiatory value.

After Their lives on Earth, Their works have neither reparatory nor redemptory meritorious value, since Christ and Mary dwell exclusively in Heaven.

During Their lives on Earth Christ and Mary merited everything for us and nothing for Themselves, since They possessed the fullness of grace according to Their respective dignity.

B) The finite sacrifice of the Church:

It comprises the good works or finite sacrifices accomplished by her members in the state of Grace, that is, those acts with supernatural value.

The sacrifice of the Church, though of itself finite in value, becomes infinite in value, according to case:

1. The sacrifices performed by the members of the Churches Triumphant and Suffering become infinite in value when they themselves unite them to the Infinite Sacrifice of Christ and Mary, without the need for Holy Mass.
2. The sacrifices performed by the members of the Church Militant in the state of Grace become infinite in value when they are united by the Priest at Holy Mass.
3. The sacrifices of the members of the Church Expectant, though in themselves of imperfect finite value, acquire perfect finite value on being vinctuated to the Infinite Sacrifice of Christ and Mary by the Priest at Holy Mass.

These sacrifices of the Church Expectant, though acquiring perfect value at Holy Mass, will not become infinite in value until the Return of Christ.

C) When the finite sacrifices of the different members of the Church become infinite in value, they become acts of Christ, since He makes them His own.

A finite sacrifice is united once only to the Infinite Sacrifice. But that union, once effected, is perpetuated at every Mass.

The union of Sacrifices, then, is the espousal of the finite sacrifice of the Church to the Infinite Sacrifice of Christ and Mary.

CHAPTER XXXIV

Holy Mass and its three essential parts

At the start of Holy Mass, from Most Holy Joseph the Celebrant receives authorization to offer the Infinite Sacrifice of Christ and Mary and the finite sacrifice of the Church, and to produce the espousal of those finite sacrifices not yet united.

The Holy Sacrifice of the Mass has three essential parts: first, the Offertory; second, the Consecration; and third, the Sacrificial Communion.

1. The Offertory:

The Celebrating Priest, when offering the species of bread and wine, offers Christ and Mary anticipatively, and, at the same time, himself and the whole Church.

At the Offertory the Priest offers, then, besides the Infinite Sacrifice of Christ and Mary, all the finite sacrifices of the Church: past, present and future, and their espousal to the Infinite Sacrifice.

At the Offertory are perpetuated more especially the sublime spiritual Offertory of the Souls of Christ and Mary prior to their Incarnations, and the most bloody Offertory of the two Divine Victims on Calvary. Although at Holy Mass the Offertory is accomplished in two stages, when the Celebrating Priest offers the bread and later the wine: both stages constitute the first essential part of the Mass: the Offertory.

2. The Consecration:

The Celebrating Priest, by virtue of the consecratory words, converts the bread into the Body of Christ and the wine into the Blood of Christ.

In the consecrated Host are really and truly present: Christ in Body, Blood, Soul and Divinity; and Mary in Body, Blood and Soul.

In the consecrated Wine are really and truly present: Christ in Blood, Body, Soul and Divinity; and Mary in Blood, Body and Soul.

Since Christ is present in the Sacred Host and in the Most Precious Blood, the Father and the Holy Ghost are also really and truly present.

At the Consecration are perpetuated, among other mysteries: the Incarnation of the Divine Word, the Espousal of the Most Sacred Hearts of Jesus and Mary, and the private and hidden Conception of the Mystical Body of Christ.

Although at Holy Mass the Consecration is accomplished in two stages, when the Celebrating Priest consecrates the bread and later the wine: both stages constitute the second essential part of the Mass: the Consecration.

3. The Sacrificial Communion or Eucharistic Immolation:

When the Priest eats the Sacred Host and drinks the Most Precious Blood of the Chalice, in both cases Christ and Mary are immolated or die eucharistically; and at the same time the Celebrant is immolated or dies mystically, and in him the whole Church.

The eucharistic presence of Christ and Mary under the Sacred Species of Bread disappears when the Sacred Host reaches the Celebrating Priest's throat.

The eucharistic presence of Christ and Mary under the Sacred Species of Wine disappears when the Most Precious Blood reaches the Celebrating Priest's throat.

The Eucharistic Immolation of Christ and Mary, at Holy Mass, is effected at the same time in the Celebrant's throat and in the Celebrant's heart:

In the Celebrant's throat, when the presence of Christ and Mary disappears, both under the sacred species of bread and under the sacred species of wine.

In the Celebrant's heart, when he receives from Christ and Mary for the Church's benefit: an increase in the Particle of Deific Heart when he consumes the Sacred Host; and an increase in the Drop of Mary's Blood when he consumes the Most Precious Blood of the Chalice.

At Holy Mass the mystical immolation of the Celebrating Priest, and in him that of the whole Church, takes place at the same time that Christ and Mary immolate Themselves.

By virtue of the increase in the Deific Particle of Heart and in Mary's Most Pure Drop of Blood in the Priest's heart, he becomes profoundly interpenetrated by the Most Sacred Passion and Death of the two Divine Victims, identified all the more with Them and mystically dead, and accordingly immolated. At the same time the members of the Church in the state of Grace are co-immolated with the Priest.

The Priest's immolation, then, involves an increase in espousal with Christ and Mary for all the members of the Mystical Body in the state of Grace.

Although at Holy Mass the Immolation is accomplished in two stages, when the Celebrating Priest consumes the Sacred Host and later consumes the Most Precious Blood of the Chalice, both stages constitute the third essential part of the Mass: the Sacrificial Communion or Eucharistic Immolation.

The union of sacrifices at Holy Mass:

When the Celebrant consumes the Most Precious Blood of the Chalice there is effected, among other mysteries, the union of sacrifices; by virtue of which the finite sacrifices of the Church Militant not yet united, are then united to the Infinite Sacrifice of Christ and Mary. In that union these finite sacrifices become infinite in value by becoming acts of Christ. Only through the union of sacrifices does the outpouring of graces upon the Church become possible.

At the Eucharistic Immolation of the Priest's Sacrificial Communion at Holy Mass, are perpetuated: the Immolation of Christ and Mary on Calvary, the espousal of all the past finite sacrifices of the Church with the Infinite Sacrifice, the official and public Conception of Christ's Mystical Body, and the Birth of that Body.

CHAPTER XXXV

Holy Mass and the Mystery of the Eucharist

1. The Sacrament of the Eucharist is produced at Holy Mass.
When the Celebrating Priest consecrates the Host he produces the Sacrament of the Eucharist under the species of bread.
When the Celebrating Priest consecrates the contents of the Chalice he produces the Sacrament of the Eucharist under the species of wine.
Christ and Mary are really, truly present whole and entire:
In the Sacred Host and in any particle of it however tiny.
In the Most Precious Blood of the Chalice and in any drop of it however minute.
2. In the Sacrament of the Eucharist, the substance must be distinguished from the accidents:
The substance is Christ and Mary, invisibly present under the sacred species of bread and wine.
The accidents are what can be perceived by the five senses: form, colour, aroma, taste, weight and so forth, of the bread and wine.
Christ, substantially present in the Eucharist, assumes or makes His own the accidents of bread and wine, so that the accidents of bread in the Sacred Host are Christ Himself, Who there possesses the form, taste, aroma, colour and so forth, of bread; and the accidents of wine in the Most Precious Blood are Christ Himself, Who there possesses the form, taste, aroma, colour and so forth, of wine.
Both the substance of Christ present in the Eucharist, as likewise the accidents of bread and wine, are equally adorable, since they are Christ Himself.
3. Holy Mass and the Sacrament of the Eucharist were instituted by Christ on Holy Thursday, in the Jerusalem Cenacle.

CHAPTER XXXVI

Naturally meritorious sacrifices

1. By virtue of the natural priesthood which all human beings receive at the instant of their conception, a member of the Church in mortal sin, or any person outside of Her, can accomplish acts of virtue having the value of a naturally meritorious sacrifice.
2. It is an evident fact that during their life on earth, those outside the Church also perform good deeds. These deeds, though not supernaturally meritorious, do possess natural merit; and God, Who is a just remunerator, takes into account any good act performed with upright intention, leaving nothing unrewarded, be it in this life or in the next.

3. Every man, by the Divine or Eternal Law also called Natural Law, impressed in the soul, is necessarily aware of the existence of a superior Being Who is good and powerful and remunerating; moreover, by this Natural Law he knows he must do good and avoid evil.
4. Hence every man, though it be for no other reason than the dictates of Natural Law, is obliged to do good; and this results in deeds or sacrifices of natural merit, since in this life they will have no supernatural merit having been performed without the indwelling of Sanctifying Grace in the soul.
5. Naturally meritorious acts or sacrifices will attain supernatural value at particular judgement if the soul accepts the Divine Mary's discourse; for at that moment, on self-determining her own salvation, the soul supernaturally renews in desire all good deeds performed in life: both those of supernatural value as well as those of natural value, the latter being upgraded to the supernatural order, so that they then form part of the finite sacrifice of the Church, and are apt to be united at Holy Mass.
6. Naturally meritorious deeds or sacrifices will be converted into acts of iniquity at particular judgement if the soul rejects the Divine Mary's discourse; for at that moment, on self-determining her own damnation, the soul reprobates in desire all good works performed in life.

CHAPTER XXXVII

The Holy Sacraments of the Church

1. Christ instituted seven Sacraments: Baptism, Confirmation, Confession, Communion, Extreme Unction, Priestly Order and Matrimony.
2. The Sacraments are perceptible signs for communicating Sanctifying Grace and other special graces to us.
3. The Sacraments are the ordinary means for receiving Sanctifying Grace.
4. Of the seven Sacraments:
 Baptism, Confirmation and Priestly Order impress a character, hence they are received only once.
 Confession, Communion, Extreme Unction and Matrimony do not impress a character, hence they can be received more than once.
5. The Sacraments of the living are:
 Confirmation, Communion, Extreme Unction, Priestly Order and Matrimony, since they are to be received in the state of Grace.
 The Sacraments of the dead are:
 Baptism and Confession, since they were instituted to confer Sanctifying Grace, the supernatural life of the soul.

6. The characters of Baptism, of Confirmation and of Priestly Order, are the corresponding sign of the cross indelibly impressed on the soul when each of these three Sacraments is received.
7. The Sacraments were instituted by Christ:
 Baptism, when He was baptized by Saint John the Baptist at the Jordan.
 Matrimony, at the wedding feast of Cana in Galilee.
 Confirmation, Communion, Extreme Unction and Priestly Order, during the celebration of the first Mass on Holy Thursday in the Cenacle.
 Confession, in His first apparition to the Apostles in the Cenacle after having risen.

CHAPTER XXXVIII

The Holy Sacrament of Baptism

1. Baptism is spiritual birth to the life of Grace; by it we are given divine filiation and the dignity of Christians.
 Baptism is obligatory for all human beings and indispensable for eternal salvation. Those who die without Baptism and are saved receive the graces of Baptism at particular judgement.
 Baptism cleanses the soul of original sin. Moreover, whoever receives Baptism having the use of reason, is cleansed of any personal sins he may have, as well as original sin.
 In Baptism is received the Drop of Mary's Blood, and therefore Sanctifying Grace, namely the Holy Ghost.
 The indwelling of the Drop of Mary's Blood is lost by mortal sin and recovered by Confession.
2. In Baptism is received the common priesthood of the faithful, which is a participation in Christ's Priesthood through participation in Mary's.
3. Baptism entails the following four promises: - the renunciation of Satan, - of his works, - of the seductions of the world - and of the disorderly inclinations of the flesh.
4. In the Sacrament of Baptism, with the impressed character or common priesthood, a triple espousal is received:
 The common juridical espousal, of divine right, indissoluble and eternal, whereby the baptized irrevocably binds himself to be a faithful of the Church.
 The common mystical espousal, by virtue of the indwelling of the Drop of Mary's Blood, received in the heart of the baptized person. By this the Father, the Son, the Holy Ghost and the Divine Mary all dwell

within us, and it is Them we should serve. This espousal is lost by mortal sin and recovered by Confession.

The common external espousal with the Church in her visible aspect, since by Baptism, the baptized enters into communion with the Pope. This espousal is lost by apostasy and recovered by returning to the Church.

A small child, newborn, should not enter church before being exorcized at the door prior to Baptism. The child's parents can take turns staying outside with the child, and can confess and commune in that turn of Holy Masses, taking turns.

5. Priests are the ordinary ministers of the Sacrament of Baptism, and therefore those entrusted with administering it.

However, any Palmarian faithful having the use of reason may baptize with lay baptism. Lay baptism can only be administered in case of danger of death to the child, or when it is completely impossible for the Priest to arrive before fifteen days have elapsed from the child's birth; and knowing that the Priest will not come in time, from the moment this is known. In this case the father if Palmarian, or the mother if he is not, has the obligation of baptizing using lay baptism, pronouncing the formula in the vernacular. Any Palmarian faithful can comply with this obligation of the parents if both are wholly prevented from baptizing the newly born. But there is a very grave obligation that whoever is thus baptized receive conditional Baptism with the full rite as soon as possible from a Priest.

6. Lay baptism is administered by pouring ordinary water on the head of the child, saying at the same time in the vernacular: 'N., I baptize you in the name of the Father, and of the Son, and of the Holy Ghost.' There is no need to make any crosses when pouring on the water.

N.: Here is pronounced the name given to the person to be baptized.

7. In order for Baptism to be administered validly to a child without the use of reason, it is necessary that at least father or mother be Palmarian.
8. In the case of a person with the use of reason who wishes to enter the Church, before he can validly receive the Sacrament of Baptism, as a catechumen there are certain requirements to fulfil which should be taken into account.

Regarding such catechumens, not yet faithful of the Church, but who are adhered to Her with the right to be baptized and destined to partake of Heavenly Glory, the following should be observed: (a) the time required for his catechumenate will vary in accord with his progress in learning the Church's Doctrine and her Holy Norms, and in the exact fulfilment of

them all. (b) Though allowed to enter Churches and Chapels, including during the celebration of the Sacred Mysteries, he cannot benefit from any of the Holy Sacraments nor have any post or duty which may be commended to members of the Church's faithful. (c) During his time as a catechumen he cannot enter into courtship with any of the Church's faithful, or with anyone not a faithful of the Church unless also in the catechumenate. (d) During the time of his catechumenate he will be appraised by the competent Church authority or by someone duly delegated, to verify that he is fulfilling the Norms integrally. If he breaks those Norms, and for the faithful those Norms are under pain of excommunication reserved to the Pope, the catechumen should present his infringements to the Missionary Bishop or competent Superior, which for him would not be excommunication, he being solely adhered to the Church, so that he can be helped and instructed in fulfilling them and be able to amend. If after a prudent time no progress in their fulfilment is seen, he will be separated from the Church and cease to be a catechumen. (e) In order for the catechumen to receive the Sacrament of Baptism validly, he is required: firmly to believe in the truths of the Catholic Faith, after having been instructed in them; freely and sincerely to desire Baptism in order to become a member of the true Church of Christ; to be truly sorry, at least with attrition, for any personal mortal sins he may have committed. (f) Before receiving Holy Baptism, he should communicate to the Missionary Bishop or competent Superior his infringements of the Holy Norms which for the faithful are under pain of excommunication reserved to the Pope; the family, employment and other situations in which he finds himself, and hindrances or obstacles to the free fulfilment of the Palmarian Faith. Once everything has been examined by the Sovereign Pontiff or Bishop he has delegated, his admission or otherwise to Holy Baptism, and therefore to the Church, will be communicated. (g) If admission to Holy Baptism is denied, his adhesion to the Church will be annulled, so that he will no longer be considered a catechumen, and will become like any other apostate who has never belonged to the Holy Palmarian Church. (h) If he is admitted to Holy Baptism, immediately beforehand he will have to make the "*Profession of Palmarian Catholic Faith and Abjuration of Heresy, for admission and readmission into the Church of apostates of every kind*". Following this he will receive Holy Baptism and go on to become a new member of the Church with full rights.

9. The name of some saint should always be given to the baptized person, to be his advocate and a model of virtue for the baptized person to imitate.
10. The Sacrament of Baptism is absolutely essential in order validly to receive the other Sacraments.

CHAPTER XXXIX

The Holy Sacrament of Confirmation

1. Confirmation is the supernatural increase of the Grace received at Baptism.
2. In Confirmation is received an increase of the Drop of Mary's Blood, and consequently a greater fullness of the Holy Ghost.
3. Confirmation further strengthens the soul, and makes us soldiers of Christ.
4. In Confirmation is received the fullness of the common priesthood of the faithful.
5. In the Sacrament of Confirmation, together with the impressed character, is received the fullness of the common juridical espousal and of the common mystical espousal, and the common external espousal with the Church is consolidated.
6. Confirmation is to be received in the state of Grace; for whoever receives it in mortal sin commits a sacrilege.
7. Bishops are the ordinary ministers of the Sacrament of Confirmation.
8. Confirmation should, if possible, be administered immediately after Baptism, allowing a brief interval between the two Sacraments.

CHAPTER XL

The Holy Sacrament of Confession

1. This is the Sacrament that forgives sins committed after Baptism.
If the person who confesses is in mortal sin, he will again receive the Drop of Mary's Blood, and consequently Sanctifying Grace, thus recovering mystical espousal with Christ and Mary.
If he is not in mortal sin, he will receive an increase in that Drop.
Besides forgiving sins, Confession further strengthens the soul against the danger of sinning.
2. Priests are the ministers of the Sacrament of Confession.
3. To make a good confession five things are necessary: examination of conscience, sorrow for sin, purpose of amendment, telling the sins to the Confessor and performing the penance.

Examination of conscience is remembering all the sins committed since the last good confession.

The examination should be made by considering:

The Commandments of the Law of God,
the Commandments of Holy Mother Church,
capital sins,
fulfilment of the Norms given by the Church,
and one's personal obligations.

Sorrow for sin is contrition, which may be: perfect or imperfect.

Perfect contrition is hearty sorrow for having offended God because He is infinitely good and worthy of our love.

Imperfect contrition, called attrition, is sorrow for having offended God out of fear for His Infinite Justice, for He may punish us in this world or in the next.

To make a good confession, at least imperfect contrition, or attrition, is necessary.

Purpose of amendment is the firm resolve never to sin again. The resolve not to sin again includes as well taking all the measures necessary to avoid sin, especially that of making greater efforts not to fall in temptation, that of a greater spirit of prayer and penance, and above all the firm purpose of fleeing the occasions of sin.

Telling the sins to the Confessor:

The penitent should accuse himself integrally of his sins; that is, after a diligent examination of conscience, he should accuse himself of all mortal sins of thought, word, deed, desire and omission which he remembers having committed.

The sins we are certain of should be confessed as certain; the doubtful as doubtful; together with the number of times each sin has been committed.

Besides, the confessor should be told of circumstances that entail another sin or sins: the theft of a sacred object involves two sins: theft and sacrilege.

Performance of the penance is to say the prayers or perform the good works the confessor imposes on the penitent in expiation for his sins.

This duty should be carried out as soon as possible.

4. Whoever makes a bad confession, besides not being forgiven his sins, commits a sin of sacrilege.

A confession is badly made:

When a mortal sin is wilfully concealed.

When the penitent does not have at least sorrow of attrition for his sins, or purpose of amendment, or of fleeing the occasions of sin.

When there is prior intention not to perform the penance the Confessor imposes.

5. Whoever forgets to tell a mortal sin, although the confession is valid, is bound to tell it at the next Confession.
9. Perfect contrition by itself forgives mortal sins, provided the penitent has the firm resolve to confess them as soon as possible and to mend his ways.
10. If a member of the Church's faithful commits a mortal sin, he should quickly ask God's forgiveness and confess as soon as possible; for as a member of the Church he has the sacred duty of always living in the state of Grace. Besides, being in mortal sin, he runs the risk of eternal damnation.
11. There is no obligation to confess venial sins, though it is highly recommendable to do so.
12. Frequent confession is highly recommendable and very beneficial.
13. Whoever has heard something of another person's confession is bound by the Seal of the Sacrament.

Palmarian Rite of the Holy Sacrament of Confession

The penitent, before approaching the confessional, will kneel in the Chapel or Church, cross himself, and then privately and fervently recite the "My Lord Jesus Christ..."

Following this he will go to the confessional, where kneeling, first of all he says in the vernacular, "*Hail Mary Most Pure*".

To this the Confessor replies "*Sine labe origináli concépta.*"

This said, the penitent begins by indicating the time elapsed since his last confession, and immediately tells all his sins to the Priest, who, once he has heard the confession, gives him wise and holy counsels. He then imposes the corresponding penance.

Following this the Confessor absolves him pronouncing the formula of absolution.

The penitent, on being absolved, replies in the vernacular "*Thank you, Father*".

To this the Confessor replies solely "*Vade in pace*".

The penitent leaves the confessional at once.

If it is a general confession, the Confessor, before saying *Vade in pace*, gives the Papal Blessing with Plenary Indulgence.

CHAPTER XLI

The Holy Sacrament of Communion

1. It is the reception of the Holy Eucharist for the nourishment of our souls, for increase in Grace and for greater union with God.

It is not possible for man to persevere in the state of Grace without the supernatural nourishment of the Holy Eucharist.

2. The Sacrament of Communion is that of the Eucharist because of the eucharistic presence there of Christ and Mary.

3. The Priest is the minister of the Sacrament of Communion and therefore only he may administer It to the faithful.

4. In the Sacred Host is received, as we know:

Christ in Body, Blood, Soul and Divinity; and therefore so too are the Father and the Holy Ghost.

Mary in Body, Blood and Soul.

5. Whoever receives a small fraction or particle of the Sacred Host also receives Christ and Mary whole and entire.

6. Holy Communion is to be received in the state of Grace. Whoever receives in mortal sin commits a sacrilege.

Moreover, Holy Communion must be received on the tongue and kneeling, with love, humility, devotion and reverence, since it is God Himself Whom we receive.

7. It is highly recommendable and beneficial to commune frequently, if possible daily, in order to further strengthen our soul, and thus sustain and increase in her the life of Grace.

8. The presence of Christ and Mary in the Sacred Host disappears when the Host reaches the throat of the communicant, who receives in his heart, should he not possess It, the Particle of Christ's Deific Heart, or an increase in It should he already possess It.

When the communicant receives the Particle of Deific Heart, he becomes espoused to Christ by this means as well; and through Christ, to Mary.

When the communicant receives an increase in the Particle of Deific Heart, he becomes more intimately espoused to Christ.

There is an increase in the Divine Mary's Drop of Blood in the communicant, so that his whole being receives a greater penetration of that same Blood by virtue of a mysterious flux.

9. The indwelling of the Particle of Christ's Heart is lost by mortal sin, and recovered by receiving Communion worthily again.

10. Though perfect contrition by itself forgives mortal sins, nonetheless in order to receive Holy Communion it is necessary to have confessed them beforehand.

Therefore, should a communicant be on the way up to the communion-rail, or kneeling there, or even at the point of communing, and remember that he is in mortal sin, he may not receive Holy Communion, though he make an act of perfect contrition; for in order to commune he must first go to confession; otherwise he commits a sacrilege.

11. In order to be able to receive Holy Communion there is the obligation, under pain of mortal sin, to be visibly present at the complete turn of Masses in which Holy Communion is administered. This precept obliges every time Communion is received.

The following are dispensed from this obligation:

Those receiving Holy Viaticum

Those incapacitated by sickness.

Those held up by genuine traffic problems.

Those who, for other reasons, are dispensed by the Pope or by the authority delegated by him.

12. When the faithful have no opportunity to receive Holy Communion, they should make a Spiritual Communion, with the assurance that Jesus and Mary will come spiritually to their soul.

CHAPTER XLII

The Holy Sacrament of Extreme Unction

1. This is the Sacrament which the Priest administers to all the faithful who are seriously ill.

It is highly advisable and salutary that a sick person receive Extreme Unction before any surgical operation, whether serious or not.

2. Extreme Unction has the following principal effects:

It increases the life of grace, since an increase in the Drop of Mary's Blood is received, and therefore greater espousal with Christ and Mary.

It fortifies the soul for the final struggle.

It erases venial sins; and if the sick person be in mortal sin and incapable of making his confession, Extreme Unction restores Grace to him provided he has at least attrition for his sins.

It gives health to the body, if it be for the good of the soul.

3. Palmarian relatives have the great responsibility to do everything possible so that ill Palmarians receive the Holy Sacraments before death.

The sick person, and his family as well, are obliged under pain of mortal sin to call a Priest so that Extreme Unction be administered to him while still fully conscious.

- Though knowing that the sick person has already died, the Priest should be called to administer Extreme Unction conditionally in accord with his sound judgement.
4. Extreme Unction is to be received in the state of Grace and, besides, while the sick person is still fully conscious; if he is not fully conscious, the Priest may administer the Sacrament to him conditionally in accord with his sound judgement.
 5. It is very advisable and salutary that a sick person receive Extreme Unction with some frequency in the case of a serious and prolonged illness.
 6. Whoever, being able to confess, knowingly receives the Sacrament of Extreme Unction in mortal sin, commits a sacrilege.
 7. A sick Palmarian, before becoming terminally ill, has the duty under mortal sin to ensure that he dies in a place where he can be duly assisted spiritually by the Sacraments and other helps of Palmarian Holy Mother Church.
 8. An elderly Palmarian, before becoming terminally ill, and above all if the Church so commands, has the duty, under pain of incurring excommunication reserved to the Pope, to ensure that he dies in a place where he can be duly assisted spiritually by the Sacraments and other helps of Palmarian Holy Mother Church.

CHAPTER XLIII

The Holy Sacrament of Priestly Order

1. Priestly Order is the Sacrament by which the ministerial priesthood is conferred for the Church's benefit.
2. The Sacrament of Order gives to the ordained powers for their ministry, and graces to perform it well.
3. The Bishop is the ordinary minister of the Sacrament of Order.
To receive Holy Orders, a candidate must necessarily be a baptized male and a Religious of the Order of Carmelites of the Holy Face.
4. There are three degrees of Priestly Order: the Diaconate, the Priesthood and the Episcopate.

The Deacon's mission is to assist Priests and Bishops.

The Priest's mission is to celebrate Holy Mass and administer the Sacraments entrusted to him.

The Bishop, besides celebrating Holy Mass and administering the Sacraments, possesses the fullness of the powers of the Priesthood and the faculty to transmit them.

5. Priestly Order is to be received in the state of Grace, otherwise the one ordained commits a sacrilege.
6. The Priest exercises his ministry in Christ's name.
7. The Priest is mystically Christ Himself, for the following reasons:
At ordination the Priest receives in his heart the indwelling of the Soul of Christ in the form of a luminous Cross, by virtue of which the Priest's ministerial acts are acts of Christ Himself.
At ordination the Priest receives the Priestly Mystical State, through which Christ acts in His minister whenever the latter performs any act of his ministry.
8. The Priest, then, possesses a double state:
The natural, which corresponds to him as the man he is.
The priestly mystical, which he receives at ordination for his ministry to be effective.
9. Whenever a Priest performs an act proper to his ministry: Mass, the Sacraments and so forth, the following takes place:
The Priest, through his natural state, plays the part of instrument in putting his hands, his voice and his entire being at Christ's service. Christ, in turn, acts in the mystical state of the Priest rendering effective the acts he performs.
10. The Mystical Priestly Heart of the Church:
All graces are poured out upon the Church from the Mystical Priestly Heart, in which we must consider a twofold aspect:
The essential, which is the Espousal of the Most Sacred Priestly Hearts of Jesus and Mary.
The extensive, which is the espousal of the Priestly Hearts of Jesus and Mary with all the hearts of Ministerial Priests by virtue of the indwelling in the latter of the Most Divine Soul of Christ in the form of a luminous Cross.
11. The Mystical Priestly Heart is single and multiple:
Single, in that the action of Christ, first and effective Cause, is the same in all Priestly Hearts.
Multiple, in that each Priest is an individual and separate instrument of Christ's priestly action in the Mystical Priestly Heart of the Church.
12. The Mystical Heart of the Priest is, in the name of Christ and the Church, the legitimate depositary of infinite graces, which it harbours ever inexhaustibly by virtue of the perdurability of Holy Mass; and only from that Heart do members of the Church receive graces.
The graces that can be received by those outside the Church as well come to them exclusively from the Mystical Priestly Heart.

- The Mystical Priestly Heart, then, is Mystical Calvary.
13. At the reception of the Diaconate, Priesthood, or Episcopate, in each of these three degrees of Order there is acquired, with the corresponding impressed character or Ministerial Priesthood, a triple espousal:
 The priestly juridical espousal, of divine right, indissoluble and eternal, whereby the ordained binds himself irrevocably to serve the Church by his ministry.
 The priestly mystical espousal, by virtue of the indwelling of the Most Divine Soul of Christ in the form of a luminous Cross, in the soul and heart of the ordained, and which implies priestly espousal to the Soul of Christ, through espousal to the Soul of Mary.
 The priestly external espousal with the Church in her visible aspect, since the ordained becomes Minister of the Church.
 14. The Priest, being mystically Christ, is spiritual Father of the Church's faithful, since by means of Holy Mass he makes possible the outpouring of graces upon souls, principally through the Sacraments.
 15. Priestly celibacy is absolutely obligatory for whoever receives Holy Orders.

CHAPTER XLIV

The Holy Sacrament of Matrimony

1. The Sacrament of Matrimony, besides making it lawful, sanctifies the union between man and woman.
2. The Sacrament of Matrimony is indissoluble, and only at the death of one of the spouses is the marriage bond sundered.
3. The ministers of the Sacrament of Matrimony are the contracting parties themselves: the bride and the bridegroom. Nonetheless, it is the Priest who gives efficacy to the ministry of the contracting parties for joining themselves indissolubly in the bond of matrimony.
4. The Sacrament of Matrimony:
 Increases the life of grace in the married couple since an increase in the Drop of Mary's Blood is received, and therefore greater espousal to Christ and Mary.
 Gives them strength to live in holiness together and to fulfil their duties as spouses and parents.
5. The principal end of marriage is to give children to the Church.
 Therefore, the husband or wife who wilfully places any obstacle to the conception of children sins mortally, and furthermore incurs excommunication reserved to the Pope; for both spouses ought always to be desirous of having all the children that God may wish to grant them.

6. The Sacrament of Matrimony is to be received with reverence, right intention and in the state of Grace; for whoever receives it in mortal sin commits a sacrilege.

7. Both the man and the woman, in order validly to receive the Sacrament of Matrimony, besides being apt ministers for contracting marriage, must be members of the true Church; for if either were not, the Sacrament would be invalid.

Within the true Church, One, Holy, Catholic, Apostolic and Palmarian, the only valid marriage is that contracted by means of the Sacrament of Matrimony.

8. The Sacrament of Matrimony symbolizes the union between Christ and His Church.

9. Alcoholism, the use of drugs and infectious diseases are impediments for validly contracting Marriage because of the danger of conceiving handicapped children.

10. Marriages validly contracted between persons outside the Church, which therefore fulfil the essential conditions, are only merely natural contracts or matrimonies, and therefore without any value of Sacrament. Notwithstanding, these natural marriages, though pagan in character, are indissoluble, and only the death of one of the parties sunders the marriage bond.

In order for natural matrimony to be valid, it is necessary that the contracting parties be persons apt for marriage, and, besides, that the ceremony be performed with juridical formality without opposing natural law, according to the beliefs, laws and customs of the contracting parties.

Natural matrimony between the unbaptized is raised to the dignity of a Sacrament at the very instant when the contracting parties receive Baptism and are thereby admitted into the bosom of the Church.

Natural matrimony between baptized persons is raised to the dignity of a Sacrament at the very instant when, their excommunication lifted, the contracting parties are admitted into the bosom of the Church.

11. Any member of the Palmarian faithful who apostatizes with the intention, manifest or not, of marrying any person, specified or unspecified, outside the true Church, cannot validly contract even natural matrimony, since such a marriage will always be invalid and therefore mere concubinage.

12. As long as a person is united to another by the indissoluble bond of matrimony, whether Sacrament of Matrimony or merely natural matrimony, he cannot validly contract another marriage.

13. Between married persons there is the respective obligation under mortal sin of informing one another in those cases where the marriage act is forbidden to one of them owing to the use of drugs, drunkenness or alcoholism, and infectious disease.

CHAPTER XLV

Courtships

1. Courtship is the path to the Holy Sacrament of Matrimony. Courtship is a period of preparation in which the Palmarian man and woman, by way of decent, virtuous and Christian dealings, dispose themselves to fulfil the grave obligations of the married state they intend to enter in the future. Purity before marriage is very important for their future life together as it further guarantees mutual respect and understanding.
2. In the choice of the person sought as a marriage partner, chiefly spiritual virtues should be taken into account, as well as natural and acquired qualities; and above all a truly Palmarian life, which guarantees the other qualities.

Decree on Courtships

Pope Saint Gregory XVII the Very Great, on the 17th of February 1995, promulgated the following Decree on Courtships:

“Courtship between a Palmarian man and a non-palmarian woman, or between a Palmarian woman and a non-palmarian man, is strictly forbidden under pain of excommunication; since courtship under such circumstances is not the way to attain the grace of the Holy Sacrament of Matrimony, or Holy Priesthood of Procreation. Moreover, it is a real offence against God, because a parody would result, namely: the courting non-palmarian man cannot fittingly represent Christ; neither can the courting non-palmarian woman fittingly represent the Church. The excommunication incurred by possible transgressors is reserved to the Vicar of Christ.”

CHAPTER XLVI

The Sacramentals

1. The Sacramentals are multiple sensible and sacred signs instituted by the Church to honour God, sanctify souls, implore gifts and defend us from the three enemies of the soul.
2. By the special virtue conferred upon them by the authority of the Church, the Sacramentals are far more effective than any other act of piety.

3. Sacramentals are, for example: all the prayers in the Palmarian devotionalary, all the hymns of the Palmarian hymnal, the exorcism, the Scapular of the Holy Face, a Priest's blessing, Holy Water, alms, works of mercy, the use of certain religious objects, other prayers established by the Church, and so forth.

CHAPTER XLVII

Civil and family authority on earth

1. God creates every human soul endowed with true authority. But when the soul is infused into the body the following occurs:
Those conceived by parents who are members of the true Church preserve their God-given true authority.
Those conceived by parents who are not members of the true Church do not preserve their God-given true authority, for at the instant of the soul's infusion into the body, that authority is transmuted into the false authority given by Satan, when the newly conceived child inherits the apostasy of his parents.
2. True authority comes from God and is given by Him to man, who thus becomes a representative of the Supreme Maker.
3. False authority comes from Satan and is given by him to man, who becomes a representative of the Evil Spirit.
4. True authority is only possible within Holy Mother Church, given that in this world no one can ever legitimately represent the power or authority of God unless he be subject to the sacred authority of the Pope. Consequently, when the faithful of the Church apostatize, they lose true authority.
5. Hence, outside the true Church, temporal authority or power is a mere sham of true authority, and men wield it in representation of Satan. Notwithstanding, God habitually makes use as well of those wielding false authority as mere illegitimate instruments of His in order to carry out His providential plan of the government of the world.
6. The faithful of the true Church are obliged before God to obey all the laws and dispositions given by any civil authority, whether true or false, provided those laws and dispositions oppose neither Divine Law nor the Magisterium of the Church.
7. As for authority in the bosom of the family:
Parents receive directly from God their representation of divine authority over their children. However, parents receive directly from the Pope the power to use that authority over their children; so that the Vicar of Christ, as Universal Father, has the power to withdraw

children from their parents' authority when used contrary to the Law of God, the sacred principles of the Gospel and the Magisterium of the Church.

8. When parents joined in matrimony are members of the true Church, their representation of divine authority over their children is both natural and spiritual in character.

Parents receive the power to use that authority over each child directly from the Pope, both in the natural and in the spiritual order, as representatives of papal authority in the bosom of the family. But they do not receive it from the Pope to use contrary to Divine Law and the Magisterium of the Church.

9. When lawfully wedded parents are not members of the true Church, their representation of divine authority over their children is merely natural in character.

Such parents receive the power to use their authority over each child directly from the Pope solely in the natural order, on representing papal authority in the bosom of their family. However, they only receive it from the Pope to wield in whatever does not run counter to Divine Law and the Magisterium of the Church.

10. Though both the father and the mother represent God's authority over their children, it should be greatly borne in mind that in the family the father is the head, and therefore the highest authority; and the mother is the heart.

CHAPTER XLVIII

The enemies of the soul

1. They are three: the world, the devil and the flesh.
2. They are called enemies of the soul because from them come temptations for us to break the Commandments, lose Grace and forever damn ourselves.

The world tempts us with immorality and other false allurements.

The devil tempts us by placing bad thoughts and desires within us; and also by placing diverse occasions of sin within our reach.

The flesh tempts us with evil inclinations and passions, proper to our fallen nature.

3. Temptations are overcome by:

Casting aside the seductions of the world, of Satan and of our own flesh.

Fleeing the occasions of sin.

Prayer and penance.

Frequenting the Sacraments.

Use of Sacramentals.
Invoking the Most Holy Virgin Mary.

CHAPTER XLIX

Sin

1. Sin is any deliberate disobedience to the Law of God.
2. Sin may be of thought, word, deed, desire or omission.
He sins by thought who thinks evil.
He sins by word who speaks evil.
He sins by deed who does evil.
He sins by desire who desires evil.
He sins by omission who omits to do what is bidden.
3. Personal sin may be mortal or venial.
Mortal sin is any disobedience to the Law of God in serious matter, committed with full knowledge and full consent of the will.
Venial sin is any disobedience to the Law of God in slight matter, committed with full knowledge and full consent of the will; or in serious matter, if there has not been full knowledge or full consent of the will.
4. A person also sins mortally when, knowingly and unnecessarily, he places himself in a serious occasion of sin, or fails to withdraw with due promptitude.
5. Mortal sin is so called because it brings about the supernatural death of the soul, since it expels the Holy Ghost and gives entrance to Satan, who dwells in all souls in mortal sin. Such a sin makes us deserving of the pains of Hell.
6. Venial sin is so called because it weakens the soul and further predisposes it to mortal sin. Venial sin makes us deserving of the pains of Purgatory.
7. Venial sin is forgiven by any of the twelve Sacramentals mentioned in Chapter I. Hence there is no need to confess venial sins, though it is good to do so.
8. There is, then, no obligation to go to the Sacrament of Confession in order to have our venial sins forgiven. But if a penitent desires his venial sins to be forgiven by way of this Sacrament, he ought to reveal at least those he deems the most important, and at the same time be sorry for all the rest.
9. Nonetheless, it is highly recommendable and very beneficial frequently to confess venial sins.

10. One should avoid and detest not only mortal sin but also venial sin, since it is an offence against God.

CHAPTER L

Capital sins

1. They are called capital sins because they are the heads, roots and sources of all other sins.
2. They are seven: pride, covetousness, lust, anger, gluttony, envy and sloth.

Pride is inordinate love of our own esteem.

Covetousness is inordinate love of temporal goods.

Lust is inordinate love of carnal pleasure.

Anger is inordinate love of vengeance.

Gluttony is inordinate love of food and drink.

Envy is hatred of our neighbour on account of his good.

Sloth is inordinate love of rest and of omission of duty.

3. Contrary to the seven capital sins are seven virtues:

Contrary to pride is humility, which is acknowledgement of our own littleness and wretchedness.

Contrary to covetousness is generosity, which is detachment from temporal goods and willingness to succour our neighbour.

Contrary to lust is chastity, which is rejection of illicit carnal pleasure.

Contrary to anger is patience, which is to maintain serenity of spirit in adversity.

Contrary to gluttony is temperance, which is moderation in taking food and drink.

Contrary to envy is charity, which is feeling as our own the good and ill of our neighbour.

Contrary to sloth is diligence, which is moderation in taking rest and promptitude in performing our duties.

CHAPTER LII

Sin against the Holy Ghost

1. Sin against the Holy Ghost is wilful obstinacy in doing evil, out of contempt for the means of salvation.
2. Sin against the Holy Ghost may be greater or less in degree.
3. There are many forms of sin against the Holy Ghost. Here are some:
Despair, which is to arrive at the obstinate conviction that it is impossible to obtain forgiveness for sins and eternal salvation from God.

Presumption, which is to expect to attain salvation without the need of sorrow for sins and to continue to commit them without fear of God's punishments.

Denial of the known truth, which is to present the true religion as false or doubtful, with malice aforethought.

Envy of our neighbour's spiritual wellbeing, which is to detest our neighbour's sanctification.

Obstinacy in sin, which is to reject the inspirations of grace and the salutary counsels of virtuous persons with refined ill-will and rebellion against God.

Wilful impenitence, which is arriving at the obstinate resolve to be forever unrepentant for sins and to resist any inspiration of grace that might move to repentance.

4. When any sin against the Holy Ghost reaches the highest degree of obstinacy, it is in practice unforgivable, not because God is unwilling to forgive, but because the impenitent person closes off the channels of grace in such a way as to render the reception by him of any grace impossible; for he decidedly chooses not to be saved, and God necessarily respects his free will.

CHAPTER LIII

The Ten Commandments of the Law of God

The Ten Commandments of the Law of God are contained in these two:

To love the Lord our God with our whole heart, and with our whole soul, and with our whole mind and with our whole strength; and our neighbour as ourselves.

A) The first Commandment of the Law of God is to love God above all things.

1. In this Commandment we are bidden:

To have Faith, believing in one true God.

To have Hope, hoping in Him as our sole Happiness.

To have Charity, loving Him as Supreme Good.

To perform acts of religion, worshipping Him as Supreme Maker and Preserver of all things.

And to believe all truths revealed by God and taught by Holy Mother Church.

2. To love God, then, is to adore Him alone, with Faith, Hope, Charity and Religion.

We, as God's creatures, must adore Him with reverence in body and soul.

A person loves God when he keeps His Commandments and would prefer to lose all things rather than offend Him.

3. A person breaks this Commandment when he sins against Faith, Hope, Charity or Religion.

It is a mortal sin against Faith:

To deny the existence of God or any other truth revealed by Him and taught by the Church, or cast doubt upon it.

It is a mortal sin against Hope:

Stubbornly to distrust God's mercy, including coming to believe that God will not wish to forgive a person his sins.

To trust rashly in God's mercy, including coming to believe that one can be saved without giving up sin.

It is a mortal sin against Charity:

Not to love God.

To hate God.

To disobey His will seriously.

To be contemptuously ungrateful for His benefits.

It is a mortal sin against Religion:

Not to give due worship to the Most Blessed Trinity.

Not to give due veneration to the Most Blessed Virgin Mary.

To reject or despise the veneration of saints, sacred images and holy relics.

Not to give due honour and veneration to all sacred persons, places or things.

4. A person commits a sin of omission against the first Commandment when he fails to make acts of Faith, Hope, Charity or Religion when he should.

B) The second Commandment is not to swear in vain by the Holy Name of God.

Besides swearing in vain, this Commandment deals principally with unfaithfulness to vows or promises, blasphemy and the wrongful use of God's Name.

1. To swear, or take an oath, is to call on God to be witness to the truth of what we say, do or feel.

2. To swear in vain is to do so untruthfully, unjustly or unnecessarily.

To swear untruthfully is to call on God to be witness to the truth of something that we know to be false. It is a mortal sin, since it is to swear falsely.

To swear unjustly is to swear to do something bad. It is a mortal sin if the unjust thing is serious, and a venial sin if it is slight.

To swear unnecessarily is to swear without serious cause, or for something of little importance. It is a venial sin at least, for the scant reverence shown towards the Name of God.

3. Whoever swears in vain by creatures swears in vain as well by their Creator.
4. Christ teaches us to say 'yes' or 'no' truthfully at all times when affirming or denying anything.
5. It is also a sin against the second Commandment not to carry out a promise or vow made to God with the intention of serious commitment. The sin is mortal or venial depending on the seriousness of the commitment made.

The vow or promise to God must be to do something good. If the commitment is serious it should be well pondered beforehand and advice sought from a prudent person.

6. It is also a mortal sin against the second Commandment:
To commit blasphemy, which is every word or deed injurious to God, to the Virgin, to the Saints and to all other sacred things.
To mock or ridicule sacred things, intending grave injury.
7. He also sins who makes wrongful use of God's Name, namely by saying it with disrespect, contempt or irreverence.
The bad use of God's Name is nearly blasphemy, since we owe God total veneration. Hence there is mortal sin when the wrongful use of God's Name implies grave disrespect, contempt or irreverence. There would only be venial sin in grave matter when lacking full knowledge or full consent of the will; or also for slight irreverence, owing to thoughtlessness.

C) The third Commandment is to sanctify Holydays.

1. To sanctify Holydays is to worship God by hearing the Holy Masses prescribed by the Church and to do no unnecessary work on Sundays and Holydays of Obligation.
2. The work forbidden on Sundays and other Holydays of Obligation includes:
Corporal, mechanical and industrial work, whether remunerative or not.
Intellectual work for remunerative ends.
Housework not necessary for the good order and running of the family.
3. It is a mortal sin, on Sundays and other Holydays of Obligation, not to hear Holy Masses when able to do so without grave hardship; and

to perform any of the tasks expressly forbidden on those days without grave need, or licence from the Church.

4. Work necessary for the good of society — in hospitals, bakeries, restaurants and so on — is permitted on Sundays and other Holydays of Obligation; as also other work tacitly or expressly licensed by the Church.

D) The fourth Commandment is to honour father and mother.

1. To honour our parents is to love, obey, succour and reverence them.
A child may not obey his parents, however, in anything opposed to God and the Church.
2. Parents' duties are: to love, maintain and bring up their children as Christians, as likewise to provide them with an education and a livelihood.
3. A child who disobeys or offends his parents grievously, or abandons them in grave need, sins mortally.
4. Parents who neglect fundamental obligations towards their children sin mortally.
5. As for the duties of married couples, in all that does not oppose God and His Church, the wife must love, obey, respect and care for her husband who is ruler and head of the family; the husband must love, respect and care for his wife who is companion and heart of the family. Non-fulfilment of any of these duties between spouses can be mortal sin.
6. Bishops and Priests, because of their spiritual paternity, must be obeyed, loved and respected with the special reverence due to their authority and ministry. Non-fulfilment of these duties towards the Church's ministers can be mortal sin, and may also deserve excommunication.
7. All are obliged to obey and respect the dispositions of any other authority: catechists, mayors, teachers, policemen, etc., provided such dispositions do not oppose God and His Church. Non-fulfilment of these duties can also be a mortal sin.
8. This Commandment also includes the mutual obligations at work of employers and employees. Non-fulfilment of these duties can also be mortal sin.
9. Because of their venerable old age, elderly people should be honoured by showing them due respect.

E) The fifth Commandment is not to kill.

1. This Commandment forbids us to harm our neighbour's life, whether by thought, word, deed or desire.

2. It is a mortal sin against the fifth Commandment:

For a person to kill someone: murder, abortion, euthanasia, and so forth, or to collaborate in any such murders. He would also incur excommunication reserved to the Pope.

For a person to take his own life or mutilate himself. He would also incur excommunication reserved to the Pope.

For a person to fight a duel, collaborate in or be present at one. He would also incur excommunication reserved to the Pope.

For a person to wound, threaten or insult someone, with the intention of offending grievously; or not to forgive an offender.

For a person to hate someone or wish him death or some other grievous harm.

For a person to curse anyone wishing him some grievous harm.

Not to help another person in grave need when able to do so.

To give scandal by word or deed inciting another to sin mortally, since mortal sin is the supernatural death of the soul.

3. Whoever harms, injures, offends or scandalizes another is obliged to ask forgiveness and to make good the damage done.

4. This Commandment does not forbid legitimate defence.

F) The sixth Commandment is not to commit acts of impurity.

1. This Commandment obliges us to be pure and chaste in thought, word, deed and desire.

Every sin against purity, besides offending God, is at the same time contrary to nature, and for that reason is repugnant and foul.

2. It is a mortal sin:

To commit unchaste acts alone or with others.

To desire to commit them.

To say, watch, read or listen to immodest things, taking pleasure in them.

To take pleasure in impure thoughts.

Any one of the above would only be a venial sin if there be some circumstance that excludes grievous sin.

G) The seventh Commandment is not to steal.

1. This Commandment requires us to respect the goods of others; and forbids us to take or to keep unjustly what belongs to our neighbour, or to cause any harm to his goods.

2. Whoever steals or damages his neighbour's goods sins mortally if the harm is serious, and venially if it is slight.

3. Whoever steals or damages another's goods will not have his sin forgiven him in confession if he is not sincerely willing to give back what he has stolen or repair the damage done.
4. The restitution of stolen goods and reparation of damages should be made as soon as possible; and if the person wronged should have died, the Church must be consulted as to the best way of making reparation for the harm done.
5. In harm to one's neighbour's goods are also included: fraud, usury, not paying a just wage to workers and employees, not doing an honest day's work, and any other action or omission that unjustly prejudices one's neighbour's goods.

H) The eighth Commandment is not to bear false witness nor to lie.

1. This Commandment obliges us to respect our neighbour's good name and to tell the truth.
2. It therefore forbids lies, calumnies, detraction, false witness, rash judgement and any other offence against our neighbour's honour and good name.
 To lie is to say the contrary to what one thinks, intending to deceive.
 To calumniate is to impute to one's neighbour sins he has not committed or faults he does not have.
 To detract is to speak ill of one's neighbour by making known his faults and taking away his good name.
 To bear false witness is to declare an untruth before a court.
 To make a rash judgement is to judge ill of one's neighbour without cause or foundation.
3. The person who listens to defamation when able to silence the defamer and urge him to charity, co-operates in taking away his neighbour's honour.
4. A sin against the eighth Commandment is mortal if the lie or the harm done to one's neighbour is serious, and venial if it is slight.
5. Whoever has injured his neighbour's good name will not have his sin forgiven him in Confession unless he is sincerely willing to make good the harm done, as far as he is able.
6. When questioned about our private affairs, we may be reserved about them, but never lie; neither let things contrary to the truth be understood, which would be unlawful mental restriction or reservation.
 Notwithstanding:

In extreme cases where the sacred duty of concealing the truth exists, and no easy way out comes to mind, one not only may, but ought to resort to mental restriction or reservation. For example:

When the sacred seal of Confession is involved.

In times of persecution, so as not to reveal a place of hiding.

To prevent a murder.

In a just war, in the art of strategy.

And in a few other cases.

In extreme cases where the sacred duty of concealing the truth exists, and therefore of resorting to mental restriction or reservation, and an oath be required, one not only may, but should take the oath without any scruple at all.

I) The ninth Commandment is not to commit idolatry.

1. This Commandment forbids idolatry in any of its manifestations.

2. It is a mortal sin against this Commandment:

To believe in false gods.

To believe in superstitions.

To consult fortune-tellers and to seek help from faith-healers.

To practise or attend worship contrary to the true Church, such as:

Heretical or schismatic worship.

False god or idol worship.

Satan worship.

Superstitious worship.

Spiritualist worship, and so forth.

In addition to the direct worship of Satan or satanism, all other worship as well, contrary to that of the true Church, is satanic.

These sins bear as well the pain of excommunication reserved to the Pope.

3. It is also a mortal sin against this Commandment:

To commit sacrilege, which is any profanation of a sacred person, place or thing, since they are consecrated to Divine Worship.

To supplant God in one's heart by idolizing any human manifestation: person, work of art, sport, political tenet, science and so forth, and oneself included.

These sins may or may not entail the pain of excommunication, according to their greater or lesser gravity.

J) The tenth Commandment is not to desire espoused persons or covet the goods of others.

1. This Commandment forbids adultery, sacrilegious infidelity, and coveting the goods of others.

2. It is a mortal sin of adultery:

For a married person to have carnal pleasure alone or with any person other than his spouse, by thought, word, deed or desire.

For a single person to have impure pleasure with a married person, by thought, word, deed or desire.

3. It is a mortal sin of sacrilegious infidelity:

For a Priest or other person consecrated to God by religious vows, to have impure pleasure alone or with any other person, by thought, word, deed or desire.

For any person, by thought, word, deed or desire, to have impure pleasure with a Priest or other person consecrated to God by religious vows.

In the expression 'person consecrated to God by religious vows' are included Brothers or Sisters still without vows.

The friar or nun who prompts or provokes a lay person to a sin against chastity, independently of the age, sex and marriage status of the lay person, whether by letter, telephone or directly, incurs excommunication reserved to the Pope.

The lay faithful who prompts or provokes a friar or nun to a sin against chastity, independently of the religious' age and rank in the Church, whether by letter, telephone or directly, incurs excommunication reserved to the Pope.

4. Whoever by thought, word, deed or desire, tries to amass riches insatiably at the expense of his neighbours' goods commits a mortal sin of coveting the goods of others.

5. Any of the above would only be a venial sin should there be some circumstance that excludes grievous sin.

CHAPTER LIV

The Five Commandments of Holy Mother Church

A) The first Commandment of the Church is to hear the Holy Masses prescribed for Sundays and other Holydays of Obligation, and to pray daily the Holy Penitential Rosary, the Act of Consecration to the Holy Face and the Holy Way of the Cross.

1. This Commandment obliges us to hear at least one complete turn of Masses, which may be greater or less in number, depending on the turn in question.

2. All faithful having the use of reason and who are not dispensed for a grave cause are obliged to hear the Holy Masses.

3. It is a mortal sin:

On Sundays and other Holydays of Obligation not to hear the Holy Masses when able to attend them.

4. The Holy Masses should be heard with devotion and reverence.

5. It also obliges us to pray the prayers as established by His Holiness Pope Peter III in his Apostolic Letters:

“For all Palmarian faithful, for those who have made their First Holy Communion, We establish the obligation, under mortal sin, to pray daily the Holy Penitential Rosary on those days when they do not attend a complete turn of Holy Masses.”

“For all Palmarian faithful who have made their First Holy Communion, We establish the obligation, under mortal sin, to kneel, if possible, and adore the Holy Face, by reciting the Act of Consecration to the Holy Face every day.”

“We also ordain and exhort you earnestly to pray the Holy Way of the Cross in reparation to the Holy Face, though not under mortal sin... The Charity of Christ urges us: the love of Jesus Christ demands of us the performance of this desire of His.”

B) The second Commandment of the Church is to confess mortal sins as soon as possible, and at the latest before three months have elapsed since falling into mortal sin.

1. It is a mortal sin not to confess before three months have elapsed since falling into mortal sin, when able to do so.

Whoever, being in mortal sin, allows one whole year to pass without confessing, incurs excommunication for apostasy to all the effects of this pain, the lifting of this excommunication for apostasy being reserved to the Holy Father.

2. This Commandment obliges all faithful having the use of reason.

C) The third Commandment of the Church is to receive Holy Communion before three months have elapsed since the last Holy Communion.

It is a mortal sin not to receive Communion before three months have elapsed since the last Communion, being able to do so.

Whoever deliberately allows one whole year to pass without fulfilling the precept of Communion just as established by the Church incurs excommunication for apostasy to all the effects of this pain, the lifting of this excommunication for apostasy being reserved to the Holy Father. And if at some time he should wish to regularize his situation, the Sovereign Pontiff may require him to make the *“Profession of Palmarian Catholic Faith and Abjuration of Heresy,*

for admission and readmission into the Church of apostates of every kind”; and following the raising of his excommunication for apostasy and other possible excommunications reserved to the Pope, he would have to confess his personal sins in the confessional or Ordinary Tribunal of Penance.

D) The fourth Commandment of the Church is to comply with the norms of Christian Decency established by the Church.

1. This Commandment obliges us:

To dress decently.

Not to resort to places where there is indecent exposure.

Not to possess or read magazines and other forbidden publications.

Not to view spectacles in the street, at the theatre, in a stadium and so forth, that contain any danger to morality.

2. Palmarian lay faithful have the strict obligation of always behaving with the maximum decency, whether at home, at work, in the street, or in any other place, so that their lives be a prolongation of God’s Church. In this way they will teach the world to live worthily in holiness.

3. Temples and Chapels are sacred places dedicated to prayer and worship. Inside them, therefore, all are most severely obliged to observe a respectful conduct, avoiding any kind of conversation or lack of restraint which might offend against the holiness of the place or disturb the piety, devotion and peace required in the House of God.

Norms of Christian Decency

Men

Trousers: He will always wear long trousers. They cannot be close-fitting, transparent or translucent. **Shirts:** They will be long-sleeved down to the wrist, completely buttoned up, including at the collar, so that arms and chest be completely covered, at least up to the base of the neck. Moreover, shirts cannot be close-fitting, transparent or translucent. **Socks:** Whatever their age, men are obliged to wear socks that cover the ankle at least, both in Church and wherever else they may be; nonetheless they are not obliged to wear them while at home, including during visits. **Jeans or denims:** Denim clothing can be worn, but without rips, slits or discolouring. Yet never for going to Church or sacred precincts, or Chapels. **Patterns, lettering and logos:** Outer garments with excessively large lettering or patterns of any kind (animals, cars...), or brand name logos, cannot be worn. Garments for work or school with large logos are allowed

for going to work or school and likewise to travel back home. On reaching home, they have to change. Moreover, when wearing such clothing they can speak with others, and can wash it at home. **Shoes:** Sports or gym shoes cannot be worn to enter Church. **Hair:** It cannot be long, dyed or standing on end, or shaved off... Neither can the man wear earrings nor have body-piercing or tattoos, or wear studs and the like.

Those under twelve years: They can use short trousers covering the knees well, but in everything else will observe the same discipline as their elders.

Nevertheless, out of consideration for some forms of work (carpentry, building, farming, do-it-yourself, and so forth), they are permitted during the time thus employed to roll up their sleeves below the elbow without the latter becoming visible, and as well to loosen their shirt collar. When at home they may also avail themselves of the permission to loosen their shirt collar, including during visits. Under no circumstances may they wear short trousers, not even for work or sport.

Women

Dresses: They have to be long-sleeved down to the wrist, and besides cover at least up to the base of the neck to exclude any kind of low neckline. They cannot be tubular, close-fitting, transparent or translucent, and the hem of the dress cannot be above fifteen centimetres from the floor, all around, as from 12 years of age. They cannot have openings or slits. Short-sleeved or sleeveless dresses and low necklines are allowed, as long as clothing which properly covers at least up to the base of the neck as well as the arms be worn underneath, and so too are pinafore or jumper dresses or skirts with straps with or without bib. **Skirts:** They cannot be straight or tubular, close-fitting, transparent or translucent, and the hem of the skirt cannot be above fifteen centimetres from the floor, all around, as from 12 years of age. They cannot have openings or slits. **Trousers:** Under no circumstances can women wear trousers, as this garment is proper to men. **Blouses:** They have to be long-sleeved down to the wrist, and besides cover at least up to the base of the neck to exclude any kind of low neckline. They cannot be close-fitting, transparent or translucent. **Stockings or socks:** Women will obligatorily wear long socks or stockings, tights or pantyhose, of any material not transparent, which cover at least the calf. Likewise women, to cover thighs and hips, may wear, as inner

garment for warmth, whatever they deem fit. **Denim wear:** Denim clothing can be worn, but without rips, slits or discolouring. Yet never for going to Church or sacred precincts, or Chapels. **Patterns, lettering and logos:** Outer garments with excessively large lettering or designs of any kind (animals, cars...), or brand name logos, cannot be worn. Garments for work or school with large logos are allowed for going to work or school and likewise to travel back home. On reaching home, they have to change. Moreover, when wearing such clothing they can speak with others, and can wash it at home. **Shoes:** Neither sports nor gym shoes nor high heels can be worn to enter Church.

Those under twelve years: They will wear socks at least, but in everything else will observe the same discipline as their elders; but those under that age can use stockings or tights if they wish. They will wear dresses or skirts with hem reaching down closer to the feet than to the knees; that is, covering more than half the lower leg.

Nevertheless, out of consideration for housework, (cleaning, cooking and so forth), as well as for certain other kinds of work (farming, factory work and so forth), women are permitted during the time thus employed to roll up their sleeves as far as the elbow, without the latter becoming visible, as also to loosen the collar of their blouse, but always excluding any kind of low neckline. Also, while at home, they can make use of this permission to loosen the collar of their blouse and are not obliged to wear stockings, including during visits. Under no circumstances, at no time may they wear trousers, not even at work; and if required to do so at school, for example for gymnastics, they must flatly refuse.

Lace and other adornments can be worn over clothing which meets the norms. Women may not have body-piercing for studs and the like, or tattoos.

If someone is in their room during the day with the door closed, windows with curtains or Persian blinds also closed, and there is no danger of being seen by anyone, there is no obligation to be completely well dressed.

Norms for the use of the Habit in Palmar

The lay faithful are obliged to use the Carmelite Habit in the ‘Finca de Nuestra Madre del Palmar Coronada’ as from ten years of age, excepting for work.

Men: Shirt proper to the Habit: of cloth proper to the Habit, brown in colour, long sleeved; brown cord for the collar, and Shield of the

Order. As for the Shield of the Order, it can be of cloth, or as well a brooch; trousers also brown in colour.

Women: Dress proper to the Habit: of cloth proper to the Habit, brown in colour, reaching down to the ankle, for all as from ten years of age, long sleeved, proper belt or instead a brown coloured cord, and Shield of the Order.

Regarding the colour of other items: overcoats, raincoats, jerseys, waistcoats, shoes, sandals, socks and so on, there are three colours to choose from: cream, brown or black; preferably brown; and then cream; completely independent of the colour each wishes to choose within these three colours; uniformity within these three colours is not obligatory, but there cannot be mixed colours in a single article.

The Habit should be worn for entering the Sacred Place, and only those pilgrims arriving from their journey on their way to lodge in the Pilgrims' Residence, or on their way back home, can be dressed otherwise.

Moreover, to enter church, whether in El Palmar or in the Chapels of different Palmarian Dioceses, Men Tertiaries should have their heads uncovered and the Women Tertiaries should cover their heads with the typical Spanish mantilla, white, black or cream in colour. Little girls, until they can walk, should have their heads covered in any other fashion.

The only exceptions to using the traditional Carmelite Habit in this Sacred Place will be: The bride and bridegroom who are to enter Marriage, the children who are to make their First Communion, the foremen and assistants for the Processional Floats, and the Music Band.

On pilgrimages, the skirts or dresses of the *mantilleras* and the women members of the Music Band will reach down to the ankle, the same as the Habit.

7. Modern music

Rock and all its derivatives, etc., is the work of Satan himself; for by means of that music free reign is given to all the base passions of man; and hysteria, fanaticism, drug addiction, excessive drinking, and many other psychic and physical disorders are fomented. Modern music is utterly opposed to the true art of music, and is an infernal incentive to sensuality. Modern music is opposed to God's Infinite Beauty, to Good Morality and to sound artistic taste; and is therefore a grave danger to men; so that they are obliged not to co-

operate or allow themselves to be influenced by such music, and openly to reject it.

Whoever has tapes, disks or any other media with such music sins mortally, as does whoever expressly listens to it. It should be taken into account that to hear is not to listen; so that once aware of such music there is sin only if the person deliberately listens to it.

E) The fifth Commandment of the Church is to help the Church in her economic needs, by way of alms or other material aid, according to the means of each individual.

That person sins mortally who, being able to help the Church without serious difficulty, fails to do so.

It is the most excellent of alms, since it is to give directly to God's Work; it is the most just of alms, given that Our Holy Mother the Church gives us the life of grace, infinite in value; it is the most efficacious of alms, since without them the Church cannot carry out her transcendent mission of giving glory to God and spreading His Kingdom everywhere.

CHAPTER LV

The virtues

Virtue is the steadfast disposition of the soul to do good, which is not possible without divine assistance.

The virtues are seven in number: three theological and four cardinal.

A) The theological virtues:

1. They are called theological because God infuses them into the soul by means of the Sacrament of Baptism, and therefore they dwell in the soul in the state of Grace.

2. They are: Faith, Hope and Charity.

3. Let us examine these virtues as practised by man:

Faith is the supernatural virtue whereby we firmly believe what God has revealed to us and what the Church teaches us.

Hope is the supernatural virtue whereby we firmly trust that God will give us eternal glory by means of His grace and our good works.

Charity is the supernatural virtue whereby we love God above all things because of Who He is, and our neighbour as ourselves for love of God.

4. The three theological virtues are always supernatural gifts from God owing to their origin.

5. When a member of the Church is in mortal sin, Faith, Hope and Charity cease to be infused in his soul; nevertheless the soul continues to exercise faith, hope and charity, though dead.
6. When they dwell in the soul, the three theological virtues represent:
 Faith, the Eternal Father and His Work.
 Hope, the Son and His salvific Work of Reparation and Redemption.
 Charity, the Holy Ghost and His fruitful Work.
7. When they dwell in the soul, the three theological virtues have the following forms:
 Faith, that of the immense Cosmic Orb of the Universe.
 Hope, that of a slain Lamb.
 Charity, that of a Tongue of fire.
8. The three theological virtues dwell in the soul in the triangular way customarily used to portray images of the Most Blessed Trinity. The triangle of the theological virtues is capped by an open book facing downwards, in the manner of a pitched roof in the form of an inverted 'V' (^). This Book represents the Divine Essence.

B) The cardinal virtues:

1. They are called cardinal because they are the foundation of all the other moral virtues.
2. They are: Prudence, Justice, Fortitude and Temperance.
 Prudence is the virtue that moves us, in an orderly way, to do good and avoid evil.
 Justice is the virtue that moves us to give to each his rightful due.
 Fortitude is the virtue that moves us to overcome with courage all obstacles to good.
 Temperance is the virtue that moves us to moderate our inordinate passions and desires.
3. When a person is in the state of Grace they are supernaturalized.
4. When a person is not in the state of Grace they are merely natural.

C) When a person in the state of Grace practises any of the virtues, he receives an increase in the Drop of Mary's Blood.

CHAPTER LVI

The Gifts and Fruits of the Holy Ghost

1. The Gifts of the Holy Ghost are seven different and ordinary ways in which the Holy Ghost operates in the soul in the state of Grace:
 The Gift of Wisdom is the Holy Ghost giving life of wisdom to the soul.
 This Gift enables the soul to discern rightly concerning divine things.

The Gift of Understanding is the Holy Ghost giving life of understanding to the soul. This Gift enables the soul to penetrate the truths of Faith.

The Gift of Counsel is the Holy Ghost giving life of counsel to the soul. This Gift enables the soul to receive God's inspirations for doing right, and as well for giving good counsel to others.

The Gift of Fortitude is the Holy Ghost giving life of fortitude to the soul. This Gift enables the soul to grow in strength in order to continue steadfast in virtue, including to the point of heroism.

The Gift of Knowledge is the Holy Ghost giving life of knowledge to the soul. This gift enables the soul to make right use of created things for her salvation.

The Gift of Piety is the Holy Ghost giving life of piety to the soul. This Gift enables the soul to love God and fulfil His Divine Will.

The Gift of the Fear of the Lord is the Holy Ghost giving life of fear of the Lord to the soul. This gift enables the soul to acquire holy fear of God, so as not to displease Him and not to be separated from Him eternally.

The Holy Ghost operates by way of His seven infused Gifts with greater or lesser effectiveness according to the greater or lesser responsiveness of the soul to the graces received.

2. The Fruits of the Holy Ghost:

A person who faithfully keeps the Commandments of the Law of God is vivified by the seven Gifts of the Holy Ghost, and obtains the Fruits of the Most Divine Paraclete, which are twelve:

Charity, loving God and our neighbour.

Spiritual Joy, inner happiness possessed by the soul in the exercise of charity.

Peace, tranquillity possessed by the soul when acting uprightly.

Patience, serenity possessed by the soul in suffering and adversity.

Benignity, gentleness possessed by the soul, even when correcting others.

Goodness, upright will ever to do good.

Forbearance, nobility and constancy of soul in adversity.

Faithfulness, fidelity of the soul to virtue, to divine inspirations and to upright commitments.

Meekness, patience of soul in dealings with our neighbour.

Modesty, moderation of soul in acting, in speaking and in adornment of the body.

Continence, dominion of soul over inordinate passions and inclinations.

Chastity, dominion of soul over impure pleasures.

CHAPTER LVII

The eight Beatitudes

preached by Christ in the Sermon on the Mount

1. Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.
The poor in spirit are those who, for love of God, live detached from honours and riches, whether possessing them or not. Those possessing them, because they use them in moderation, according to God's will; those not possessing them, because in humility and resignation they accept their poverty.
Christ has promised to fill them with abundant graces in this life, and, more especially, with eternal happiness in Heaven.
2. Blessed are the meek, for they shall possess the land.
The meek are those who are docile to God's will; and who with patience suffer the difficulties of life and the defects of their neighbour.
Christ has promised them mastery over their passions and inordinate inclinations by means of special graces; and above all eternal happiness in Heaven.
3. Blessed are those who mourn, for they shall be comforted.
Here are included those who mourn and do penance for their sins and for those of mankind.
Christ has promised them spiritual consolation in this life; and above all, eternal joy in Heaven.
4. Blessed are those who hunger and thirst after justice, for they shall have their fill.
Those who hunger and thirst after justice are those who yearn for and obtain holiness for themselves and for others.
Christ has promised them that in this life they will be given an abundance of virtue to attain holiness; and above all, to be very close to God in Heaven.
5. Blessed are the merciful, for they shall obtain mercy.
The merciful are those who practise the works of mercy.
Christ has promised to have signal mercy on them, above all at the hour of death, so that they may attain heavenly glory.
6. Blessed are the clean of heart, for they shall see God.
The clean of heart are those who live in God's grace and conduct themselves with the required mortification and purity of conscience.
Christ has promised them spiritual light in this life; and above all, the joy of seeing God face to face in Heaven.

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

The peacemakers are those who, for love of God, strive to live at peace with themselves and with others.

Christ has promised them the possession, in this life, of spiritual peace in their souls, which belongs only to the children of God; and above all, eternal peace in Heaven.

8. Blessed are those who suffer persecution for righteousness' sake, for theirs is the Kingdom of Heaven.

Those who suffer persecution for righteousness' sake are those who are held in contempt for practising Christian virtues; and those who, to confess and defend the true Faith, are persecuted and including martyred to the point of death.

Christ has promised to fill them with abundant graces in this life; and, above all, to reward them in Heaven with the imperishable crown of glory reserved to martyrs.

CHAPTER LVIII

The Works of Mercy

1. The works of mercy are acts of charity performed for the relief of our neighbour in his needs.

2. There are fourteen works of mercy: seven corporal and seven spiritual.

3. The corporal works are:

First, to visit the sick.

Second, to feed the hungry.

Third, to give drink to the thirsty.

Fourth, to clothe the naked.

Fifth, to shelter the needy.

Sixth, to visit the imprisoned.

Seventh, to bury the dead.

These acts of charity may be obligatory or done out of piety, according to circumstances and a person's possibilities.

4. The spiritual works are:

First, to teach the ignorant.

Second, to give good advice to one who needs it.

Third, to admonish the wayward.

Fourth, to forgive injuries.

Fifth, to comfort the distressed.

Sixth, to bear patiently our neighbour's faults.

Seventh, to pray to God for the living and the dead.

These acts of charity are obligatory, in greater or lesser degree, according to circumstances and a person's possibilities.

5. In the measure that we practise mercy towards our neighbour, God will be merciful towards us, principally on the day of judgement. For Christ said "*Blessed are the merciful, for they shall obtain mercy.*"

CHAPTER LIX

The Evangelical Counsels

1. They are the recommendations that Our Lord Jesus Christ makes in the Gospel in order for a person to attain to greater perfection in the spiritual life.
2. The Evangelical Counsels are three: voluntary poverty, perfect chastity and life of obedience. These three evangelical counsels in essence constitute the state of perfection proper to the religious life:
Voluntary poverty is complete renunciation of temporal goods, including the prospect of them, in order to live more wholly dedicated to the things of God.
Perfect chastity is complete renunciation of the delights of the flesh lawful within the Sacrament of Matrimony, in order to live with a purity akin to that of Angels.
A life of obedience is complete renunciation of self in order to live fully subject to the will of God, by way of the Holy Rules and the orders of the superior.
3. Religious life is consecration of body and soul to God, in order to live more wholly dedicated to personal sanctification and the salvation of souls.
4. Consecration to the religious life is made by the profession of the religious vows of poverty, chastity and obedience, and may be:
Temporal, made only for a time.
Perpetual, made in perpetuity, whereby the Religious is eternally bound to them.
5. The profession of perpetual religious vows entails the religious mystical espousal with Christ and Mary.
6. The Tertiaries of the Order of the Carmelites of the Holy Face, in order to aspire to greater perfection, should live according to the spirit of the Evangelical Counsels, in all that the obligations proper to their state of life allow.

Chapter LX
**Confirmation in Grace
and confirmation in disgrace**

A) Confirmation in Grace in this world:

1. Confirmation in Grace is a most singular privilege that, even in this world, God at times grants to certain persons so that they live permanently in the state of Grace.
2. When this exceptional privilege is received by a person still in the maternal womb, it is called Presanctification.
3. By virtue of confirmation in Grace, the person receiving this privilege is already assured of eternal salvation, by possessing in this life extrinsic impeccancy, which preserves the soul from all mortal and venial sin.
4. Consequently, from the instant a person has been confirmed in Grace, in his soul the indwelling of Christ and Mary, and therefore of the Holy Ghost, is definitive.
5. When a person is confirmed in Grace, he enjoys, at that moment at least, the beatific vision.
6. Moreover, whoever is confirmed in Grace is endowed by God with infused knowledge and other gifts; though He may veil them in some circumstances, for the person's greater sanctification and the welfare of souls.
7. Whoever is presanctified, at the very instant of being confirmed in Grace in the maternal womb, also definitively receives the use of reason.
8. Confirmation in Grace is a privilege freely granted by God, without any merit on the part of the recipient, with the aim that the person thus privileged fulfil special missions for the Church's benefit and his own good.
9. Although the person confirmed in Grace cannot from then on sin mortally or venially in this life, nevertheless God permits certain human defects in him that, without being sin of any kind, will stimulate him to greater practice of virtue.
10. Confirmation in Grace necessarily implies definitive confirmation in the Faith. But God may confirm certain persons in the Faith in this privileged manner, without confirming them in Grace, as was the case of the Apostles and others, during Pentecost at the Cenacle. By confirmation in the Faith, the person does not enjoy extrinsic impeccancy, which preserves from all mortal and venial sin, but he is

preserved forever from the sin of apostasy, and as consequence is guaranteed final perseverance or eternal salvation.

B) Confirmation in Grace after clinical death:

All the saved, before going to their respective destinies, are confirmed in Grace.

All who die in the state of Grace receive this confirmation on reaching clinical death.

All who die in mortal sin and are saved, receive this confirmation when they self-determine their own salvation at particular judgement.

Children who go to Limbo are confirmed in Grace following clinical death, when they receive imperfect justice.

Those who have received the most singular privilege of confirmation in Grace in this world, have no need to receive it afterwards.

C) Confirmation in disgrace:

Radically opposed to confirmation in Grace is confirmation in disgrace, which consists in the definitive indwelling of Satan in souls that have freely self-determined their own damnation, whether in this world or at particular judgement. Those confirmed in disgrace exclusively do evil; so that they are incapable of any good works, and can no longer save themselves.

CHAPTER LXI

Indulgences

1. In the Sacrament of Confession our mortal sins are forgiven, but the temporal punishment due to them is not always wholly forgiven us, since this depends on our dispositions: degree of repentance, intensity of love, and so forth.
2. Temporal punishment is the purification required by the soul for mortal or venial sins already forgiven in life or at clinical death.
3. Purgatory exists for this purification.
4. Notwithstanding, God, infinitely indulgent and merciful, has given His Church the power of indulgences, so that the faithful who resort to them may be purified here on earth and free themselves from the terrible pains of Purgatory.
5. An indulgence can be:
Partial, whereby only a part of the punishment is remitted.
Plenary, whereby all temporal punishment due up till the moment of gaining the indulgence is remitted.

Most Plenary, which besides remitting all temporal pain owing to forgiven mortal and venial sins, has the virtue of granting extraordinary, unsuspected graces to attain sanctity.

6. To gain any indulgence, one must:

Be in the state of Grace.

Have the intention of gaining it.

Fulfil the conditions proper to each indulgence.

Only the faithful of the Church, One, Holy, Catholic, Apostolic and Palmarian, can gain Partial Indulgences and Plenary Indulgences for their own benefit, for the benefit of the Holy Souls of Purgatory, for the benefit of another faithful and for the conversion of sinners.

7. In the One, Holy, Catholic, Apostolic and Palmarian Church many partial and plenary indulgences are granted. Here are the most important:

Partial indulgence

For kissing a Bishop's ring.

For the following invocations:

Lord, show us Thy Face, and we shall be saved.

Our Crowned Mother of Palmar, be our salvation.

Most Holy Crowned Saint Joseph of Palmar, pray for us.

Crowned Saint Teresa of Jesus, pray for us.

Saint Pio of Pietrelcina, be our Protector.

Jesus, Mary and Joseph, I love You, save souls.

Saint Gregory XVII the Very Great, pray for us.

Saint Peter II the Great, pray for us.

Plenary indulgence

For each bead of the Penitential Rosary, provided that the fifty beads are recited on the same day and the intentions of the Pope are prayed for.

For each station of the Holy Way of the Cross to the Holy Face, provided that the fifteen stations are recited on the same day and the intentions of the Pope are prayed for. And three for the holy prayer of the Wounds following the Holy Way of the Cross. The same indulgences are gained by praying the Gregorian Holy Way of the Cross.

For each of the four parts of the Holy Trisagion, provided that the four parts are recited on the same day and the intentions of the Pope are prayed for. The same indulgences are gained by praying the Gregorian Holy Trisagion.

Three, for praying the Holy Josephine Rosary within a single day, provided that the intentions of the Pope are prayed for.

For praying the devotions corresponding to each day of the week, provided that the intentions of the Pope are prayed for.

For receiving Benediction of the Most Blessed Sacrament of the Altar.

For receiving the Papal Blessing.

For kissing the Papal Ring.

For kissing the feet of the Supreme Pontiff.

For kissing the episcopal ring when receiving Holy Communion.

For kissing, at the hour of death, a picture of the Holy Face, or a picture of Our Crowned Mother of Palmar, or a Holy Crucifix.

For every Mass heard on the High Altar of the Cathedral-Basilica of Our Crowned Mother of Palmar, in the Holy Palmarian See.

8. Besides, in the Church, One, Holy, Catholic, Apostolic and Palmarian, Most Plenary Indulgences can also be gained. Though the Sovereign Pontiff can grant new Most Plenary Indulgences at any time, as for example those of Holy Months, Holy Days, Holy Triduums, Holy Novenas, and so forth, this is the principal one:

The Most Plenary Indulgence of Holy Years

1. All the faithful of the One, Holy, Catholic, Apostolic and Palmarian Church can gain Most Plenary Indulgences during Holy Years under the following conditions:

Attending at the turns of Holy Masses celebrated in the Cathedral-Basilica of Our Crowned Mother of Palmar; and at each Mass heard they can gain a Most Plenary Indulgence.

For which is required: true repentance for sins; confession if unfortunately they be in mortal sin; to receive Communion at least once each day they wish to gain the Indulgence; and pray for the intentions of the Sovereign Palmarian Pontiff, reciting one complete Our Father in the course of the day.

2. The faithful can also apply the Most Plenary Indulgence of the Palmarian Holy Year or other Most Plenary Indulgences granted by the Sovereign Pontiff, for their own benefit, to their families, to the conversion of sinners and to the repose of the Holy Souls of Purgatory.
3. Only when the Pope expressly so ordains will it be extended to other churches or chapels in different parts of the world. In special circumstances, when visits by the Missionaries are not possible, in certain countries the Sovereign Pontiff can establish that it be gained by reciting the four official prayers of the Church.

4. The Most Plenary Indulgence duly gained, besides pardoning all the temporal pain due to forgiven sins, mortal and venial, has the virtue of granting extraordinary, unsuspected graces for attaining sanctity.

CHAPTER LXII

Death

This is one of the four Last Things of man.

1. Death takes place in two stages:

The first is clinical death, when the accidental body separates from the soul and the essential body, these last two remaining united.

The second is true death, when the essential body separates from the soul.

Several minutes elapse, generally, between the two deaths.

2. The accidental body, after separating from the soul and the essential body, is buried.
3. The essential body, after separating from the soul, remains dead in space.
4. The soul, separated from the other two elements, remains in space rejoicing or suffering according to its destiny.
5. At true death, for man the time of merit or demerit ends, since the time of trial is then over; with the exception of the Children of Limbo, who continue to merit, not having yet been judged.

CHAPTER LXIII

Particular Judgement

This is one of the four Last Things of man.

Particular judgement takes place between clinical death and true death.

In the presence of Christ the Supreme Judge, the particular judgement of each soul united to the essential body occurs in four different moments, in the following order:

Satan's discourse.

The Divine Mary's discourse.

Acceptance or rejection of salvation by the person being judged, with self-determination of eternal destiny.

Christ's favourable or unfavourable sentence.

1. Satan's lying discourse is to seduce the soul, in order that she damn herself eternally.
2. The Divine Mary's discourse can have one of two aims:
If the soul is in the state of Grace, the discourse is for the soul an anticipation of the joys of Heaven.

If the soul is in mortal sin, the discourse is to instruct and convert, and thus give the soul the opportunity to save herself.

Thanks to the Divine Mary's discourse, none save or damn themselves without prior knowledge of the true Faith; since outside the true Church salvation is not possible.

3. After both discourses, the person judged:

If he reached clinical death in the state of Grace, then as he has just been confirmed in Grace he necessarily reaffirms his eternal salvation, crushing Satan's head. Should he have some unforgiven venial sin, through an act of perfect love of God, it is forgiven him at that moment, with the possibility moreover of acquiring new merits and partial or total indulgence of temporal pain.

If he reached clinical death in mortal sin, he must decide his eternal destiny. For if he accepts the Divine Mary's discourse rejecting Satan, his mortal and venial sins are forgiven him and he receives Sanctifying Grace, is confirmed in Grace and will be saved. But if he accepts Satan's discourse rejecting the Divine Mary, he will be confirmed in disgrace and damned.

4. When the judged soul has self-determined her eternal destiny, Christ, as Supreme Judge, passes sentence:

Salvific, if the soul has accepted the Divine Mary's discourse, rejecting Satan.

Condemnatory, if the soul has accepted Satan's discourse, rejecting the Divine Mary.

5. Immediately after the sentence, true death occurs, when the soul separates from the essential body.

6. At true death the soul goes on to her eternal destiny:

Heaven, if saved and has no need of prior purification in Purgatory.

Hell, if damned.

7. The unbaptized who die before the use of reason will have their particular judgement shortly before the Second Coming of Christ.

CHAPTER LXIV

Heaven or the Church Triumphant

This is one of the four Last Things of man.

1. Heaven is the state of eternal glory enjoyed by the Blessed: Angels and saved men.

2. Heaven, then, is not a place, but a state of complete happiness commensurate with each person's degree of merit. The Blessed of

- Heaven are scattered about the immense space of the Universe, entirely free to go from one place to another.
- Each of the Blessed is an individual kingdom of heavenly peace, happiness and concord, forming one family together with the rest of the Blessed by virtue of their sublime enthronement in one another.
3. To Heaven go those who reach clinical death in the state of Grace; and those who, having reached clinical death in mortal sin, at particular judgement accept the Divine Mary's discourse and reject Satan.
 4. The Blessed enjoy two kinds of glory:
 - Essential glory or beatific vision, which is to see God face to face, truly as He is.
 - Accidental glory, which is the rapturous vision of God's works.
 5. Essential glory or beatific vision is to see the Divine Essence, namely to contemplate God face to face with the understanding and to love Him most perfectly with the will.
 - For beatific vision, the understanding is illuminated by the Soul of Christ or Light of Glory.
 6. The Blessed in Heaven will yet receive two increases of essential glory or beatific vision:
 - One at the establishment of the Messianic Kingdom.
 - And another at the Nuptials of the Lamb.
 7. Accidental glory is to contemplate both the spiritual as well as the material creations of God.
 - Created things are contemplated in two ways:
 - By beatific vision, given that, at the same time as the Divine Essence is seen, all created things are seen in the Light of God.
 - By natural vision, the vision of created things by means of the supersenses of the soul and the senses of the body.
 - The Blessed of Heaven see the three forms of the Universe from the eighth dimension, a vision which is perfect in accord with the personal merits of each individual. This rapturous contemplation of the Universe forms part of their accidental glory.
 8. Accidental glory will increase in Heaven for all eternity.
 9. Heaven is:
 - Eternal, since it is unending.
 - Utter bliss, since there is no admixture of any evil.
 10. Regarding resurrected bodies, essential and accidental, already in Heaven, and the bodies that will be there after Universal Resurrection, it happens that each glorious soul, united to the two bodies it animates, communicates its beatific joy:

To the essential body through higher functions.
To the accidental body through lower functions.
Moreover, each soul shares in the unspeakable beauty and happiness of the two bodies it animates, makes their joy her own and communicates that of one body to the other.

CHAPTER LXV

Hell

This is one of the four Last Things of man.

1. Hell is the state of eternal damnation suffered by reprobates: demons and damned men.
2. Hell, then, is not a place, but a state of total suffering commensurate with each person's degree of demerit. The reprobate of Hell are scattered about the immense space of the Universe; but their freedom of movement is subject to divine permission.

Each of the reprobates is an individual kingdom of infernal hatred, disharmony and unspeakable suffering, forming together with the other reprobates an abominable brood by virtue of their execrable enthronement in one another.

Among all the reprobate, reign the most utter hatred, anarchy and discord, with complete insubordination to Lucifer, chief of Hell. But at the same time, because of their hatred for God, common accord exists among them for battling against the Most High and all that He loves.

3. To Hell go those who, at particular judgement, reject the Divine Mary's discourse and accept that of Satan, the father of lies.
4. The pains suffered by the damned are of three kinds:
Essential pain of loss, which is to be deprived forever of the vision of God, which is the greatest suffering of all.
Essential pain of sense, which is to suffer simultaneously the most terrible torments of fire and cold.
Accidental pain, which is to suffer all other evils.
The fire and the cold are produced by the Soul of Christ in each soul that damns itself.
5. The demons and other damned in Hell see the Universe from the fourth dimension, a vision which is for them chaotic and amorphous according to the degree of reprobation of each. This harrowing contemplation of the Universe forms part of their accidental pain.
6. The demons and other damned in Hell have yet to receive two increases in the essential pains of loss and of sense:

- One at the establishment of the Messianic Kingdom.
 And another at the Nuptials of the Dragon.
7. Accidental pain will increase in Hell for all eternity.
 8. Hell is:
 - Eternal, since it is unending.
 - Utter wretchedness, since there is no possibility of any good.
 9. Regarding resurrected bodies, essential and accidental, already in Hell, and bodies to be there after universal resurrection, it happens that each infernal soul, united to the two bodies it animates, communicates its terrible sufferings:
 - To the essential body through higher functions.
 - To the accidental body through lower functions.
 Moreover, each soul shares in the unspeakable ugliness and suffering of the two bodies it animates, makes their suffering its own and communicates that of one body to the other.

CHAPTER LXVI

Purgatory or the Church Suffering

1. This is the state of temporal expiation of souls that need to be purified before going to Heaven.
2. Purgatory, then, is not a place, but a state of purgation commensurate with the degree of purification that each individual needs. The Holy Souls of Purgatory are scattered about the immense space of the Universe; but their freedom of movement is subject to divine permission. Each Holy Soul is an individual kingdom of peace, harmony and unspeakable purgative suffering, forming one family together with the other souls in that state of expiation by virtue of their enthronement in one another. Notwithstanding, no soul in Purgatory shares the sufferings of the rest.
3. 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 judgement.
4. The pains suffered by the Holy Souls of Purgatory are temporal and of three kinds:
 - Essential pain of loss, which is to be deprived of the vision of God, the greatest suffering of all.
 - Essential pain of sense, which is to suffer simultaneously the fire and the cold of purification.
 - Accidental pain, which is to have other sufferings.

- The fire and the cold are produced by the Soul of Christ in each soul that needs purifying.
5. The Holy Souls of Purgatory see the three forms of the Universe from the seventh dimension, though not with the perfection and harmony of the Blessed of Heaven.
 6. The Holy Souls of Purgatory love God intensely, suffer terribly and have full assurance of afterwards going to Heaven.
 7. Purgatory will end at the Second Coming of Christ.

CHAPTER LXVII

Children's Limbo or the Church Expectant

1. This is the state of temporal expectation for those who die without Baptism before the use of reason.
2. Limbo, then, is not a place, but a state of waiting or expectation. The souls of Children's Limbo are scattered about the immense space of the Universe with full freedom of movement.
Each soul is an individual kingdom of peace, harmony and natural happiness, forming one family with the other souls of Limbo, by virtue of the vinculum existing between them.
3. Though they lack the Drop of Mary's Blood, the Children of Limbo possess a reflection of the same, and therefore a reflection of Sanctifying Grace, which is the Holy Ghost.
4. 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.
5. The Children of Limbo or Church Expectant see the three forms of the Universe from the sixth dimension, but not with the perfection and harmony of the Blessed of Heaven. The contemplation of the Universe by the Children forms part of their natural joy.
6. Between clinical death and real death, Children that go to Limbo receive:
First, the use of reason.
Next, a very brief discourse from Satan which they necessarily reject.
Straightaway, a discourse from Most Holy Joseph, who after instructing them in the truths of Faith, confers upon them the grace of imperfect justice, whereby Satan is expelled from their souls; and they are then also confirmed in Imperfect Justifying Grace.
After these formalities, without yet being judged, true death ensues and they go to Limbo.

7. The Children of Limbo can gain merits in order to attain greater happiness; for though they have passed through true death, they still await particular judgement, which for them will take place shortly before the Second Coming of Christ.
8. At particular judgement, the Children of Limbo, being already saved, will receive from the hands of the Divine Mary the Drop of Her Most Pure Blood and therefore Sanctifying Grace, which is the Holy Ghost, and the Divine Mary will give them their respective Christian names. After the salvific sentence of judgement they will receive the beatific vision corresponding to the state of Blessed of Heaven; and one instant later, when the Messianic Kingdom is established on Earth, they will go on to live in that Kingdom, though now as Blessed of Heaven, until the Nuptials of the Lamb takes place.
9. Limbo will end one instant before the Second Coming of Christ.
10. The perfect finite sacrifices of the souls of Children's Limbo will become infinite in value when they are united to the Infinite Sacrifice of Christ and Mary at the very instant of Christ's Return.

CHAPTER LXX

The Marian Apparitions of the Last Times

1. Down through the centuries Our Lord Jesus Christ continues to assist His Church by way as well of apparitions, miracles and different charismatic and prophetic gifts.
2. In these Last Times, or apocalyptic era, the apparitions of the Most Holy Virgin Mary have multiplied more singularly, since She is the Precursress of the Second Coming of Christ. The objective of these Marian apparitions was to exhort us to prayer and penance, thus to prepare the way for the Return of Christ.
3. The most important place of apparitions and the only one to remain faithful to God's plans is that of El Palmar de Troya, Seville, Spain, where the Most Holy Virgin Mary, as Divine Shepherdess and Doctress, and in view of the signs of apostasy in the roman church, has been preparing the Church of the Last Times: the Palmarian Christian Church.
4. The Most Holy Virgin Mary first appeared in El Palmar de Troya, on the 30th of March 1968. From that date there have been countless heavenly manifestations there, not only of the Most Holy Virgin Mary, but as well of the Eternal Father, of Our Lord Jesus Christ, of the Holy Ghost, as also of many Saints.
5. In the Sacred Place of El Palmar de Troya have taken place the most extraordinary mystical phenomena hitherto known, and the most

- transcendental heavenly messages for the Church and the world have been given. In that manner God prepared this Sacred Place, which had been chosen to become the See of the true Church, as it now is.
6. The heavenly messages were given to simple people, chosen without any merit of their own, to be bearers of God's word. The people who accomplished that heavenly mission are the mystics.
 7. Mystics in ecstasy with vision of heavenly beings not implying beatific vision, are in the fifth dimension for the spiritual and material mysteries God may wish to make known to them.
 8. Mystics in ecstasy implying beatific vision see the three forms of the Universe from the eighth dimension, in accord with their degree of beatific vision.
 9. The Sacred Place of El Palmar de Troya is the Apostolic See of the Vicar of Christ and of the One, Holy, Catholic, Apostolic and Palmarian Church.

CHAPTER LXXI

The Order of the Carmelites of the Holy Face

1. The Order of the Carmelites of the Holy Face in Company of Jesus and Mary was founded by Our Lord Jesus Christ and the Most Holy Virgin Mary on the 23rd of December 1975.
2. The members of the Order of the Carmelites of the Holy Face are the Marian Apostles of the Last Times, also called Crossbearers.
3. This is the last and only Religious Order of the Last Times, the true continuator of the Order of Mount Carmel founded by the Holy Prophet Elias, and afterwards reformed by the illustrious Doctress Saint Teresa of Jesus.
4. The Order of the Carmelites of the Holy Face embodies the spirit of all the other Religious Orders founded throughout the history of the Church.
5. The Order of the Carmelites of the Holy Face comprises three branches: the first, Friars; the second, Nuns; and the third, Tertiary faithful. All the members of the One, Holy, Catholic, Apostolic and Palmarian Church belong, each in their branch, to this last Religious Order.
6. Just as the ancient Carmelite Order prepared for the First Coming of Christ as Messiah, the Order of the Carmelites of the Holy Face prepares for the Second Coming of Christ to judge all men and establish the Messianic Kingdom.
7. The Order of the Carmelites of the Holy Face will battle tenaciously against Antichrist and his infernal legions.

8. Very lofty and sublime is the religious life; and will therefore never be valued sufficiently, not even by us religious, in all its unspeakable and sublime grandeur.
9. Great happiness and honour is the Priesthood for man, to be able to bring the Incarnate Word down from Heaven into his own hands, and free souls from sin and from Hell, to be a vicar of Jesus Christ, light of the world and mediator between God and men...
10. One day the Lord said: "...Work for the conversion of sinners, for nothing is more agreeable to Me." It is so agreeable to God that it might be said that He has no more eager desire than to see all men saved.

CHAPTER LXXV

The Universal Resurrection of the flesh

1. The resurrection of the flesh is the resurrection of dead bodies, accidental and essential.
2. The Universal Resurrection of the flesh will take place at the very instant of Christ's Second Coming.
3. At the resurrection of the flesh, essential bodies and accidental bodies will recover life when united again to the soul.
4. The resurrection of the flesh will be:
 Glorious for the saved, as their bodies receive glorious qualities.
 Infernal for the damned, as their bodies receive infernal qualities.
5. Qualities of glorious bodies:
 Sacramentality, whereby the whole person will be present integrally in any part of the accidental body, however tiny.
 Immortality, whereby they will never die.
 Impassibility, whereby they will be unable to suffer.
 Subtlety, whereby they will be able to pass through all obstacles.
 Agility, whereby they will be able to move instantaneously from one place to another.
 Clarity, whereby they will shine radiantly.
6. By a special grace from God, the bodies of a certain number of the saved have already risen and are glorious in Heaven, sharing in the beatific joy of the soul. Notwithstanding, these bodies do not as yet possess the glorious gift of Sacramentality, which they will receive on the day of the universal resurrection of the flesh, together with the other bodies that will then rise glorious.
 By a most just divine sentence, the bodies of a certain number of damned men have risen and are in Hell, sharing in the pains of the soul.

7. At their glorious resurrection, the bodies of the saved will partake forever in the eternal bliss enjoyed by their respective souls, on being gloriously animated by them.

At their infernal resurrection, the bodies of the damned will partake forever in the eternal wretchedness suffered by their respective souls, on being infernally animated by them.

8. Abominable qualities of infernal bodies:

Immortality, since they will be unable ever to die.

Invulnerability, whereby the torments shall not affect the integrity of their bodies.

Subtlety, whereby they will be able to pass through all obstacles, according to divine leave.

Agility, whereby they will be able to move instantaneously from one place to another, according to divine leave.

Passibility, since they will suffer terribly.

Obscurity, for they will have a tenebrous, chaotic and horrifying appearance.

CHAPTER LXXVI

The Second Coming of Christ

1. At His Glorious Second Coming, Christ will return to the Earth with great power and majesty, accompanied by His Divine Mother and all the Blessed.

His Most Divine Face shall fill the saved with joy, and the damned with terror.

2. He will be seen from everywhere in the Universe.

3. The place where Christ will place His divine feet at His Return will be on the summit of the Mount of Olives in Jerusalem, from where He ascended into Heaven.

4. At the very instant of the Second Coming, God will create a number of blessed Angels equal to the number of angels damned, to replace those fallen angels in Heaven.

CHAPTER LXXVII

The Last or Universal Judgement

1. At His Glorious Second Coming, Christ, as Supreme Judge, in union with Mary, will judge all creatures angelic and human.

2. Christ, Mary, all the Blessed and other saved will in turn judge the reprobate.

3. The Last Judgement will be the universal manifestation of:

- The glory and majesty of Christ and Mary.
The glory of all the Blessed and the rest of the saved.
The eternal disgrace of all the damned.
4. At the Universal Judgement, Christ will publicly proclaim the salvific and condemnatory sentences passed by Him at each particular judgement.

CHAPTER LXXX

Prayer

1. To pray is to speak with God in order to adore Him, give Him thanks, implore His pardon and ask Him favours.
2. There are two kinds of prayer: mental, using thoughts; and vocal, using words.
3. Prayer should be made with attention, humility, confidence, perseverance and right intention.
4. We are bound to pray because Our Lord Jesus Christ enjoined us to do so in order to receive graces and other benefits from God.
5. In prayer we must above all request spiritual benefits, for salvation; we may also petition material benefits, if suited to the welfare of the soul.
6. In prayer we should also bear in mind the needs of the Church and of our neighbour.
7. There is obligation to pray for the conversion of sinners; as likewise for the Holy Souls in Purgatory to relieve them in their sufferings.
8. God always hears our prayers, but grants only what is suitable for salvation.
9. The official prayers said in common at worship in Church have special efficacy in the eyes of God.
10. The prayers of the faithful in the state of Grace have supernatural meritorious, satisfactory and impetratory value.
11. The prayers of the faithful in mortal sin have natural meritorious value.

CHAPTER LXXXI

The Most Important Prayers

A) The Our Father

1. Christ taught His Apostles the Our Father as the most perfect prayer.
2. In the Our Father is contained:
 - An invocation to the Heavenly Father.
 - Three petitions for the honour and glory of God.
 - Four petitions for ourselves and our neighbours.
 - And a final expression of confidence.

a) The initial invocation is:

Our Father, Who art in Heaven: In these words we acknowledge that God is our Heavenly Father because He has created us and from Him we receive divine filiation.

b) The three petitions for the honour and glory of God are:

Hallowed be Thy Name.

Thy Kingdom come.

Thy will be done on earth as it is in Heaven.

When we say, 'Hallowed be Thy Name,' we ask that God be known, adored, loved and served by all creatures.

When we say, 'Thy Kingdom come,' we ask that God reign in our souls through Grace, that He reign throughout the Universe, and that He reward us with eternal glory.

When we say, 'Thy will be done on earth as it is in Heaven,' we ask that in this world we fulfil God's will as do the Blessed of Heaven.

c) The four petitions for ourselves and our neighbours are:

Give us this day our daily bread.

And forgive us our trespasses, as we forgive those who trespass against us.

And let us not fall in temptation.

But deliver us from evil.

When we say, 'Give us this day our daily bread,' we ask for the daily spiritual nourishment of our souls, the material nourishment of our bodies, and other needful things.

When we say, 'And forgive us our trespasses, as we forgive those who trespass against us,' we ask God to forgive us our sins with the same generosity as we forgive our neighbours' offences; for God does not forgive a person who does not forgive someone else.

When we say, 'And let us not fall in temptation,' we ask God for help to overcome the temptations of the world, the devil and the flesh, and so keep ourselves in His divine Grace.

When we say, 'But deliver us from evil,' we ask God to deliver us from all spiritual and temporal ills.

d) The final expression of confidence is, 'Amen,' which means, among other things, 'so be it'; whereby we show our confidence that God hears our petitions.

B) The Hail Mary

1. The Hail Mary is the most perfect prayer addressed to our Heavenly Mother.

2. The Hail Mary originates, in its doctrinal content:

From the salutation and praise of Archangel Saint Gabriel.

From the praise of Saint Elizabeth.

And from the words of the Church.

- a) Archangel Saint Gabriel addressed Mary: Hail Mary, full of Grace, the Lord is with Thee; blessed art Thou amongst women.
 - b) Saint Elizabeth praised Mary: Blessed art Thou amongst women, and blessed is the fruit of Thy womb; to which the Church added the Name of Jesus.
 - c) The Church also added: Holy Mary, Mother of God and our Mother, pray for us sinners, now and at the hour of our death. Amen.
3. The Hail Mary, then, comprises two parts:
One of salutation and praise, and another of petition.

a) Salutation and praise

When we say, 'Hail Mary,' we address Her as predestined to be Mother of God from all eternity.

When we say, 'Full of Grace,' we praise Mary for being overflowing with all graces and privileges.

When we say, 'The Lord is with Thee,' we praise Mary for Her most singular Espousal with the Three Divine Persons.

When we say, 'Blessed art Thou amongst women,' we praise Mary as the most excellent of all women.

When we say, 'And blessed is the fruit of Thy womb, Jesus,' we praise Mary for being the Mother of God's Onlybegotten.

b) Petition

When we say, 'Holy Mary, Mother of God and our Mother, pray for us sinners, now and at the hour of our death. Amen,' we beg Her, as Mother of God and our Mother, to intercede continually before Her Most Divine Son:

So that, by His infinite mercy, our sins be forgiven.

So that we may always respond to the graces we receive.

And so that, above all, at the hour of death She most specially help us to win the final battle and attain eternal salvation.

C) Glory be, to the Most Blessed Trinity

We adore and glorify God One and Three each time we say: '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.'

In these words we unite ourselves to the hymns of heavenly praise the Three Divine Persons receive, ever since the beginning of Creation and for ages without end.

D) Hail Mary Most Pure

‘Hail Mary Most Pure, conceived without sin’: in these words we glorify and exalt the Divine Mary for Her Immaculate Conception; and at the same time, with Her we crush Satan’s head. This invocation to Mary, then, is a powerful exorcism against Satan.

E) The Holy Penitential Rosary

1. It is a sublime prayer of praise and reparation to the Most Holy Trinity and to the Most Holy Virgin Mary.
2. The Penitential Rosary comprises five mysteries. In each mystery are said ten complete Our Fathers; that is, one Our Father, Hail Mary, Glory be and Hail Mary Most Pure on each bead.
3. The Penitential Rosary is a most powerful prayer to obtain from God spiritual and temporal graces.
4. Its daily recital was ordered by the Lord and the Virgin in the apparitions of El Palmar de Troya.

F) The Holy Way of the Cross to the Most Divine Face of Jesus

1. It is the prayer in which the mysteries of the Passion and Death of Our Lord Jesus Christ in union with His Divine Mother are most vividly contemplated.
2. Through the Holy Way of the Cross special reparation to Christ and Mary is made for the offences They receive from sinful mankind.
3. The Holy Way of the Cross is also a most powerful prayer to obtain spiritual and temporal graces from God.
4. In their apparitions of El Palmar de Troya, the Lord and the Virgin requested daily recitation of the Holy Way of the Cross.

G) The Holy Trisagion to the Most Holy Trinity and to the Divine Mary

1. It is a prayer of sublime praise to the August Trinity and to the Divine Mary.
2. In the Holy Trisagion are acknowledged:
The majesty, sanctity and power of God over and above all creatures.
The holiness and other prerogatives of the Divine Mary.
3. The Holy Trisagion is a most powerful prayer to implore the protection of God and of His Mother in all our needs.

H) The Holy Josephine Rosary

1. It is a sublime praise of Joseph Most Holy in which his exalted prerogatives are acknowledged.
2. It is a powerful prayer for entreating the Saint’s protection.
3. It was composed by Pope Saint Gregory XVII the Very Great.

CHAPTER LXXXII

Principal Palmarian Devotions

1. To the Holy Face of Our Lord Jesus Christ.
2. To Our Crowned Mother of Palmar, Queen of Carmel and Universal Patroness.
3. To Most Holy Crowned Saint Joseph of Palmar, Father and Doctor of the Church.
4. To Crowned Saint Teresa of Jesus, Mother of our Order and Doctress of the Church.
5. To Saint Pio of Pietrelcina, special Protector of the Order.
6. By taking part in the Eucharistic Processions and in the All Night Vigils, as well as making most special reparation to Christ and Mary, really and truly present in the Most Holy Sacrament of the Altar, we receive very special graces for the sanctification of our souls.

CHAPTER LXXXIII

Reparatory Communions

1. To the Most Holy Trinity, on the first Sunday of each month.
 2. To the Most Divine Soul of Christ, on the first Monday of each month.
 3. To the Most Sacred Head of Jesus, on the first Tuesday of each month.
 4. To the Most Sacred Wounds of Jesus, on the first Wednesday of each month.
 5. To the Most Divine Face of Jesus, on the first Thursday of each month.
 6. To the Most Sacred Heart of Jesus, on the first Friday of each month.
 7. To the Immaculate Heart of Mary, on the first Saturday of each month.
 8. To the Eternal Father, on the second Sunday of each month.
 9. To the Divine Soul of Mary, on the second Monday of each month.
 10. To the Immaculate Head of Mary, on the second Tuesday of each month.
 11. To the Holy Ghost, on the last Sunday of each month.
- By these reparatory Communions we receive very special graces for salvation.

CHAPTER LXXXIV

Holydays of Obligation

Besides every Sunday, the Holydays of Obligation for the whole Church are the following:

1st of January: Principal Feast of the Most Holy Trinity, the Circumcision of the Lord and the Most Holy Name of Jesus.

6th of January: Epiphany of the Lord and Adoration by the Three Holy Kings.

2nd of February: Commemoration of the Enthronement of the Holy Face of Our Lord Jesus Christ in Palmar.

19th of March: Most Holy Crowned Saint Joseph of Palmar, Viceroy of Carmel and Universal Co-Patron.

20th of March: Commemoration of Palm Sunday.

24th of March: Commemoration of Holy Thursday.

25th of March: Commemoration of Good Friday, the Annunciation to the Most Holy Virgin Mary and the Incarnation of the Divine Word.

27th of March: Commemoration of Easter Sunday.

30th of March: Our Crowned Mother of Palmar, on the Anniversary of Her First Apparition in Palmar.

5th of May: Ascension of the Lord.

15th of May: Pentecost.

29th of June: Saint Peter and Saint Paul.

16th of July: Our Crowned Mother of Palmar, Queen of Carmel and Universal Patroness.

26th of July: Saint Anne and Saint Joachim, Parents of the Most Holy Virgin Mary.

15th of August: Assumption of the Most Holy Virgin Mary.

8th of September: Birth of the Most Holy Virgin Mary.

12th of October: Our Crowned Mother of Palmar, Illuminatrix of the Holy Palmarian Councils.

13th of October: Corpus Christi.

1st of November: All Saints

Last Sunday before Holy Advent: Principal Feast of the Eternal Father.

8th of December: Immaculate Conception of the Most Holy Virgin Mary.

25th of December: Birth of Our Lord Jesus Christ.

CHAPTER LXXXV

The Scapular of the Holy Face

1. All Palmarian faithful should wear internally the Scapular of the Holy Face, as likewise externally at worship.
2. The Scapular of the Holy Face is a sure pledge of salvation.

3. The Scapular of the Holy Face was instituted by Our Lord Jesus Christ and the Most Holy Virgin Mary in the apparitions at El Palmar de Troya.

Second Section

Apostolic Constitutions

Dogmatic Definitions and Apostolic Constitution of Pope Saint Gregory XVII the Very Great

(of the 30th of July 1982)

By the present Decree of the Secretariat of State, we bring to the knowledge of all Bishops, Priests, Friars, Nuns, and other faithful of the Holy, Catholic, Apostolic and Palmarian Church, the following:

A) His Holiness Pope Gregory XVII, Vicar of Christ, by his Apostolic Authority, on this day, the 30th of July 1982, at 1.30 in the afternoon, declares and defines the following Dogmas of Faith:

1. It is infallible doctrine that, until now, in the schismatic churches where priestly ordinations and episcopal consecrations have been valid, when someone received priestly ordination or episcopal consecration, though he did receive the corresponding indelible character in his soul, he did not become espoused to Our Lord Jesus Christ, or to the Divine Mary.
2. It is infallible doctrine that, in the schismatic churches where baptism has been valid, when someone received the sacrament of baptism, though he did receive the indelible character of baptism in his soul, he did not become espoused to Our Lord Jesus Christ, or to the Divine Mary.
3. It is infallible doctrine that the Pope has the power, given by Christ in the person of Blessed Peter, to withdraw from a priest or bishop all power validly to confer or confect any Sacrament whatsoever.
4. It is infallible doctrine that the priest or bishop from whom all power validly to confer or confect any Sacrament has been withdrawn, retains in his soul the indelible character of his order.

B) Apostolic Constitution of the 30th of July 1982
concerning all priests and bishops outside the true Church,
One, Holy, Catholic, Apostolic and Palmarian
(at 1.30 in the afternoon)
For perpetual memory

We, by virtue of Our Apostolic Authority, solemnly declare:

1. We ordain: We withdraw, at this very moment, from the priests and bishops outside the true Church, One, Holy, Catholic, Apostolic and Palmarian, all power validly to confer or confect any Sacrament whatsoever.

We, by virtue of Our Apostolic Authority, solemnly declare:

2. We ordain: All priests and bishops of the true Church, One, Holy, Catholic, Apostolic and Palmarian who apostatize, automatically lose all power validly to confer or confect any Sacrament whatsoever.

We, by virtue of Our Apostolic Authority, solemnly declare:

3. We ordain: We withdraw, at this very moment, from the priests and bishops outside the true Church, One, Holy, Catholic, Apostolic and Palmarian, all power validly to confect or confer any Sacramental whatsoever instituted by Holy Mother Church.

We, by virtue of Our Apostolic Authority, solemnly declare:

4. We ordain: We withdraw, at this very moment, the sacred character of all relics, images, objects for worship, vestments, churches, altars, and of every edifice or object used in worship belonging to all Churches outside the true Church, One, Holy, Catholic, Apostolic and Palmarian. Therefore, in the apostate Churches nothing remains sacred of all that previously had sacred character. Sacred character exists solely in the Palmarian Church, which is the House of God.

We, by virtue of Our Apostolic Authority, solemnly declare:

5. We ordain: It is absolutely forbidden, under pain of excommunication reserved to Us: for all Religious Clerics, Religious Brothers, Nuns and lay faithful or tertiaries, of the true Church, One, Holy, Catholic, Apostolic and Palmarian, to enter any cathedral, church, chapel, oratory, hermitage, sanctuary, monastery, abbey, place of apparitions, and so forth, as likewise any other place at all dedicated to non-Palmarian worship, not even to admire their works of art, for such places have become the abode of Satan.

**C) Vision and Message given to
His Holiness Pope Gregory XVII
on the 30th of July 1982
(7.25 in the evening)**

His Holiness Pope Gregory XVII says: “A few moments ago I had a vision of Our Lord Jesus Christ, of the Most Holy Virgin Mary, and of a great multitude of Angels and Saints, all with swords drawn, including the Lord and the Virgin Mary. The Lord spoke to me these brief words:

‘My beloved Vicar: it was high time a Pope knew how to use the powers he possesses. The whole Celestial Court expresses today its joy and jubilation for your firm sword that cuts out the evil at the root. At the very instant that you in My name withdrew all their powers from the priests and bishops of the schismatic churches, I and My Most Holy Mother, with indescribable joy, departed from all the tabernacles of the schismatic churches. For I Who have the power to convert bread into My Body, have also the power to convert My Eucharistic Body back into bread. The better to understand this, meditate on the resurrection of the body. This very day, humanity has received the greatest of scourges. Behold the manifestation of My justice. I bless you.’”

**D) Brief explanation of the above Apostolic Constitution
for the better understanding of the faithful**

1. The bishops and priests of the roman church, those of all other heretical and schismatic sects, as well as the bishops and priests who formerly belonged to the Palmarian Church but now are separated from her, — none of them can validly administer any Sacrament.

Therefore, from the date of the present Constitution:

The baptisms they perform to receive faithful into their churches are altogether invalid.

The confirmations administered by those bishops have no validity at all. The confessions heard by those priests and bishops are altogether invalid.

The eucharist: the priests and bishops of the roman church and of all other sects, as well as those who have apostatized from the Palmarian Church, have no power any more validly to consecrate.

The extreme unctions administered by those priests and bishops are altogether invalid.

The priestly ordinations and the episcopal consecrations performed by bishops of the roman church and of the other heretical and schismatic

sects, as well as by bishops who have apostatized from the Palmarian Church, are altogether invalid.

Marriages celebrated before bishops and priests of the roman church or of the other heretical and schismatic sects, as well as before bishops and priests who have separated from the Holy Palmarian Church, do not receive the virtue of the Sacrament of Matrimony. Therefore such marriages are contracts merely according to natural law; valid and indissoluble, since the competent contracting parties themselves make the matrimonial contract when they express their consent. But there is no Sacrament, as this is received exclusively in the Holy Palmarian Church. In brief, such marriages are the same as those which take place between pagans.

2. The bishops and priests of the roman church and of all other heretical and schismatic sects, as well as the bishops and priests who belonged to the Palmarian Church and are today separated from her: have no power validly to confect and confer any of the sacramentals.

Therefore, from the date of the present Apostolic Constitution:

They have no power validly to bless Holy Oils.

They cannot validly consecrate or bless any article pertaining to worship, or churches, or buildings.

They cannot validly bless water, images, medals, rosaries, persons, and so forth.

They cannot validly exorcise.

3. In churches and other edifices, as well as in the homes, of priests, bishops and faithful of the roman church, of the heretical and schismatic churches and of those who have apostatized from the Palmarian Church, nothing sacred remains from the date of the present Apostolic Constitution. Their images may not be venerated any longer, since they do not now represent the Lord or the Most Holy Virgin Mary, or the Angels and Saints, as they have all lost their sacred character. Similarly, every kind of relic, object, church and other building, which was previously sacred, is now profane.
4. Religious Clerics, Religious Brothers, Nuns and lay faithful or tertiaries may not enter roman churches or other apostate churches in order to venerate any image of long-standing devotion, or under any other pretext, since they would thus incur excommunication reserved to the Pope. But they may venerate such titles by having in their homes worthy reproductions, when blessed by Priests of the Palmarian Church.
5. It is absolutely forbidden, under pain of excommunication reserved to the Pope, for all Religious Clerics, Religious Brothers, Nuns and lay

faithful or tertiaries of the Palmarian Church to participate in or be present at any kind of procession, whether through town or country, or at pilgrimages and so forth, organized by the roman church and the other schismatic and heretical churches, or as well by bishops, priests and faithful who have apostatized from the Palmarian Church to which they formerly belonged.

6. The bishops and priests of the roman church and of the other apostate churches in general, although they have lost all ministerial power, retain nevertheless their episcopal and priestly character for all eternity.
7. Only Bishops and Priests of the true Church, One, Holy, Catholic, Apostolic and Palmarian, have the power validly to celebrate the Holy Sacrifice of Mass, and validly to confer and confect all the Sacraments and all the Sacramentals.

**E) Message of Our Lord Jesus Christ
to His Holiness Pope Gregory XVII**

(31st of July 1982, at 5.30 in the afternoon)

While His Holiness was celebrating Holy Mass, and after he had consumed the Most Precious Blood, Our Lord Jesus Christ spoke to him in order to rest his mind, as he was anxious to know whether or not the Real Presence of Christ was still maintained through some Eucharistic miracle conserved in shrines of the roman church:

“My beloved Vicar: do not be anxious, because at the very moment you withdrew the powers of the priests and bishops of the schismatic and heretical churches, I and My Most Holy Mother the Virgin Mary withdrew from the Eucharistic miracle of Lanciano, Italy, as well as from all those places where My Presence had remained. In this way all churches separated from the true Church, without exception, have become empty of all sacred presence. Now in those Eucharistic miracles there remains only the appearance of flesh and blood, but they are not My Body and My Blood.”

**F) Message of Our Lord Jesus Christ
to His Holiness Pope Gregory XVII**

(31st of July 1982, at night)

While the Vicar of Christ was in his cell, he had a vision of the Lord and the Most Holy Virgin Mary, Who came with great joy to bless and embrace him, and to manifest Their great jubilation for the firm decision of the previous day, the 30th.

During the visit of the Lord and the Virgin Mary, His Holiness Pope Gregory XVII, referring to the relics of the saints, from which sacred character had been withdrawn at the moment the Apostolic Constitution was proclaimed, asked the Lord: “How was it done? How did it happen? I know that with all power, given by You, it has been done. But I am curious to know how You did it.”

The motive for putting this question to the Lord, was not merely to know the answer for himself, but also to be able to tell others.

The Lord said to him: “You know quite well that to withdraw a blessing you need only do that. The blessing can be withdrawn from things that have been blessed.”

The Pope said to the Lord that he had no problem in explaining that. What he wished to know about were the relics of the Saints: incorrupt bodies, bones, blood, hearts, and so forth.

The Lord’s words: “At that very moment I sent Archangel Uriel with a multitude of Angels, who went out to all the cathedrals, chapels, churches, oratories and so forth, of all those churches separated from you, and in a single instant they accomplished the following work:

“They fabricated an ethereal material, and with this material covered all the incorrupt bodies, all the bones, all the incorrupt hearts, all the relics of saints. They covered them all in such a way that when any apostates, any heretics, bring their mouths up to kiss them, they do not kiss the body, the bone or any part of the saint, but only an ethereal material. Nor can anything holy escape from them, since the ethereal material put in place by the Angels prevents the escape of any virtue. And however much they try, no one can remove what the Angels have put in place, not even Satan with all his wiles, nor all the devils and damned together. No one can remove it! All is kept in reserve. All the relics of Saints’ bodies, all the wood of My Cross, the Holy Shroud, the Pillar and so forth, everything is covered over with this ethereal coating until it is all delivered up into your hands. Then, from that moment, the coating will automatically disappear and all will be sacred again.

“And however much people, the world, implore through those relics, they will obtain nothing. It will all be null and void, because I grant nothing outside of My Church, My Spouse, My only Spouse. For I have no other Spouse but the Church I founded, which formerly was called Roman, and today is Palmarian.

“With the ethereal coating that covers all those bodies and relics of saints, those bodies and relics have no contact with the persons or with the walls or with the floor or with the roof or with anything where they are

kept. They are completely isolated! In such a way that none of those houses, churches, convents, where they are kept, have the presence of those virtues, of that holiness, which is wrapped up in the ethereal coating as in a protective sheath.”

After these explanations, the Lord continued:

“I have awaited this day with great desire for your firm action. I congratulate you. Carry on with drawn sword. I bless you, and I bless the entire Holy Palmarian Church.”

G) We further explain certain matters

The relics of the saints, and in general all types of relic, continue to be sacred only for the Palmarian Church, and she alone benefits from the virtue that emanates from them. But Palmarian faithful, if they desire to obtain graces and favours through relics, must not enter the heretical and schismatic churches where they are found, because if they do so they incur excommunication reserved to the Pope, and furthermore receive nothing from those relics; because in those churches there is no sacred presence, nor any sacred contact with them, owing to the impenetrable barrier of ethereal coating which covers them. And although they touch, see and kiss the relics, it is only in appearance, because the truth is that they neither touch nor see nor kiss them.

The Lord does not listen to prayers through relics in schismatic churches. Heretics and schismatics receive no virtue from the relics although they have them in their churches. They obtain nothing from those relics since their sacred character is not for them, given the ethereal coating covering them all. Therefore heretics and schismatics (the roman church, etc.), neither have sacred relics nor do they obtain any favours from them, whether they stand before them or whether they implore their intercession from their homes. For these persons they have ceased to be sacred, and for them there only remains an ethereal and profane body or part of one. The truly sacred is reserved for the true Church, the Palmarian, and she alone benefits.

There is only one way for the Lord to hear: and that is within His Church, the One, Holy, Catholic, Apostolic and Palmarian.

For example, we Palmarians are quite far from the relics of Saint Teresa, which are in Alba de Tormes, Salamanca. From our homes, from our chapels, we commend ourselves to her and the virtue of those relics acts in our favour. On the other hand, the heretics and schismatics, even when they are close to the relics, even when right beside them, receive nothing from them. We Palmarians, if we have great devotion to a saint

whose relics are kept in a particular place, from our homes we implore help through those relics, and although they be many kilometres away, we benefit from their virtue, since for us there is no barrier.

The difference between the sacred character of images and that of relics is as follows:

The images have ceased to be sacred because they have lost their blessing. They became sacred when they were blessed by the Church. Now the Church has withdrawn the blessing and they lose their sacred character. For example, in a particular city there is an image of the Most Holy Virgin Mary deeply venerated for many years as Patroness; and it is inside a roman church. That image was formerly sacred, but now no longer, since the Vicar of Christ, Gregory XVII, has withdrawn the blessing. The Palmarian faithful can at home continue to venerate the Virgin Mary under that title by means of reproductions blessed by our Priests. The old image, namely the titular one, does not now represent the Most Holy Virgin Mary, and therefore the Exalted Mother of God does not hear those who offer Her their prayers through that titular image, nor does She receive veneration through it; that is, it is no longer sacred, since the blessing has been withdrawn.

The relics of saints, etc., (bodies, blood, bones), were sacred not because the Church had blessed them, but because of their heroic virtues, their life of holiness and so forth. Therefore their relics are treated differently from images: because it is not a question of withdrawing a blessing, but of God placing a barrier in the form of an ethereal coating, by which they cease to be sacred for heretics and schismatics.

**Sacred Apostolic Decree of the 26th of September 1985
of Pope Saint Gregory XVII the Very Great
on the prohibition of attendance at banquets and so forth
related to baptisms, weddings etc., in the roman church
and the other heretical sects**

It is the desire of His Holiness Pope Gregory XVII that his Apostolic Constitution of the 30th of July 1982 be applied not only in its explicit sense but as well in its implicit sense.

Consequently:

It is absolutely forbidden, under pain of excommunication reserved to the Pope, for all Religious Clerics, Religious Brothers, Nuns and lay faithful or tertiaries, of the true Church, One, Holy, Catholic, Apostolic and Palmarian, to take part in any way whatever in social events (banquets, receptions and other gatherings) held to celebrate so-called

baptisms, so-called first communions, weddings, watches, funerals, and so forth, that take place in the roman church and other heretical and schismatic sects, inasmuch as all such sacraments and other religious acts are absolutely invalid. For the same reason are forbidden all forms of congratulation, gifts and, in general, any form of help in preparations for those acts.

We hope you will readily understand the need for this papal prohibition. Although it would be absurd in itself to attend a celebration for an invalid religious ceremony, it would also give great scandal to others, providing them with sufficient reason for thinking that you agree with their false beliefs. The same would be true of your congratulations, gifts and other attentions.

**Memorandum on prohibitions
of attendance at non-palmarian funerals
by Pope Saint Gregory XVII the Very Great,
24th of October 1989**

His Holiness Pope Gregory XVII, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *De Glória Olívæ*.

As Universal Father of the Church, he has seen fit to make the following clarifications on the implicit content of previous decrees concerning non-palmarian worship.

1. All members of the One, Holy, Catholic, Apostolic and Palmarian Church are strictly forbidden, under pain of excommunication reserved to the Pope:
 - a) To take part in the funerals of non-palmarians, whether or not priests of the various heretical or apostate sects assist at them, since in either case the ceremony is pagan and apostate.
 - b) To attend any kind of funeral watch of a deceased non-palmarian, since it involves a religious ceremony or social function that is apostate and pagan.
 - c) To attend any kind of gathering after the funeral or watch of a deceased non-palmarian that includes a religious practice, as for example the family prayers customarily held at the home of the deceased on the days following the burial.
 - d) To attend any social event following the funeral or watch of a deceased non-palmarian that is an implicit continuation of either of these ceremonies. For example, the meals or other invitations which in some places are customarily offered to those attending a funeral.

- e) The prohibition of attending non-palmarian funerals or watches extends to wherever such ceremonies take place: apostate churches, cemeteries, private homes and so forth.
- 2) Palmarian faithful may express their sorrow or sympathy to the family of a deceased non-palmarian as mere courtesy, and when this does not entail a religious ceremony or social gathering of those previously forbidden in this decree.
- 3) Under pain of excommunication also reserved to the Pope:
 - a) Palmarian faithful are forbidden to enter cemeteries within properties belonging to the heretical and apostate churches, since they are considered places of a religious character and places of worship.
 - b) Palmarian faithful, when visiting those cemeteries not forbidden, may only visit the graves of persons who have died within the true Church of all times, today the Catholic, Apostolic and Palmarian. Therefore, they are forbidden: 1) To visit the graves of those who have died within the roman church from the moment of its apostasy, which occurred on the 6th of August 1978. 2) To visit the graves of the deceased of any other sect.