



WHY IS HOLY WEEK CELEBRATED FROM MARCH 20TH TO 27TH EVERY YEAR?

Several years ago, the Holy Palmarian Church fixed the dates of Holy Week on the calendar. We did this because we do not see much point in moving Holy Week from one date to another every year, when it is known that the 25th of March was the day of Our Lord's Crucifixion; therefore, this day will always be Good Friday. This means that we celebrate Holy Week every year on the same dates on which it occurred; that is, Palm Sunday will always be the 20th of March (as it actually was) and Easter Sunday will be the 27th of March, regardless of which day of the week it falls on. One of the proofs we have that Christ died on the 25th of March is that the feast of Saint Dismas, the good thief who died on a cross next to Christ, was traditionally celebrated on the 25th of March. It is indeed very curious that the Church has long celebrated the feast of Saint Dismas on the day of his actual death. If Saint Dismas died on the 25th of March, logically Christ died on this date as well.

“Why does the Palmarian Holy Bible say that Our Lord Jesus Christ died on the 25th of March in the year 34 of the Christian Era?”

Saint Mary of Jesus of Ágreda

In the work **“The Mystical City of God”**, written by the Saint and Great Doctress Mary of Jesus of Ágreda in the XVII century, the date of Jesus Christ's death is detailed with precision. In this book, the Crucifixion and Death of the Lord took place:

Date and Year: Jesus died on the **25th of March in the year 34 of the Christian Era**, on exactly the same day, day of the week, and month as His **Incarnation** (Annunciation).

Day of the week: It was a **Friday**, coinciding with the Jewish Passover.

Exact time: The death occurred at the **ninth hour**, which corresponds to **3 in the afternoon**.

Age of Jesus: He lived for exactly **33 years and three months**. Saint Mary of Jesus of Ágreda explains that the additional three months correspond to

the time elapsed from the date of His birth (in December) until the date of His death (in March).

Sentence of Pontius Pilate, Year of the Creation of the world Five Thousand Two Hundred and Thirty-three, 25th day of March: The sentence was for the time being oral. At once Pilate went outside the chancel; and, now at Jesus' side, ordered water to be brought, and washed his hands before the people saying: "*I am innocent of the Blood of this Just Man; look you to the crime you commit by forcing me to condemn a just man.*" By this vile sham he sought to appear blameless for the Lord's death, when indeed he was an accomplice to it. And the whole people replied saying: "*Let His Blood fall upon us and upon our children.*" By these words the Jewish people became the deicide people, accepting the disastrous consequences the Messias' death would entail for themselves and for their descendants.

The Presence of the Virgin: The work devotes a large part of the narrative to **Mary's internal participation** in the Passion. Saint Mary of Jesus of Ágreda describes how the Virgin felt in Her own body, in a mystical yet real way, all the pain and physical torments that Jesus suffered on the Cross.

Death of the Apostle James the Greater: The Apostle James died in the Forty-first year of our Lord, on the twenty-fifth of March, five years and seven months after he left Jerusalem to come and preach in Spain. And according to this calculation, James's martyrdom took place seven full years after the death of Christ Our Saviour.

The Palmarian Holy Bible

We must always bear in mind that the Author of the Palmarian Holy Bible is the Holy Ghost, entirely; therefore, it is not right to doubt any biblical text. These texts are for the edification and instruction of the faithful, free from error, and of course, not subject to discussion or debate. When reading these texts, the most important thing is to believe. Anything difficult to understand can be asked later of the Missionary Bishop or another person qualified to explain. We should feel the same veneration for the Palmarian Holy Bible as we have always felt for the ancient versions of the Bible, and even more so, since it is the first Bible without error ever published and, as we said above, entirely the work of the Holy Ghost, using the Fathers of the Holy Palmarian Councils as instruments to compose these beautiful texts. How often have we seen the infallibility of these texts! Therefore, the texts of the Palmarian Bible should never be questioned or doubted, nor should

we even seek proof of them. The Holy Ghost, the Spirit of Truth, has spoken: the date of the Lord's Crucifixion was precisely Friday the 25th of March in the year 34!

To confirm this date, consider the feast of Saint Dismas, the thief who died on Calvary an hour after Christ, traditionally celebrated on the 25th of March. Another consideration: Christ died on the Jewish feast of Passover, celebrated on the 15th of Nisan, the first month of the Jewish Calendar, which is based on lunar months. The 15th of a lunar month is always a full moon or very close to it. In the year 34, the full moon of the month of Nisan fell on Friday the 25th of March, although the solemnity of that day was moved to the following day, Saturday, to avoid two consecutive days of rest, as explained in the Bible, since Christ died, as has been said, on the Jewish feast of Passover.

Having said that, to explain further, one must take into account the "Calendar of Creation," which is the Christian calendar established by Pope Saint Gregory XIII the Great in 1582, applied by the Palmarian Council to all of history, and is the one used in the Palmarian Holy Bible. This is the same calendar used throughout the world today. With this calendar, the entire chronology of the life of Our Lord Jesus Christ is definitively established. The various historical calendars used in the time of Christ are unreliable.

Other authorities (from Wikipedia)

Tertullian of Carthage (year 200 of the Christian Era), stated in 'Adversus Judaeos' that the Passion of Christ took place on the 'eighth day before the Kalends of April' (25th of March) during the consulship of Rubellius Geminus and Rufius Geminus under Tiberius Caesar (years 14-37).

The Liberian Catalogue of Bishops of Rome (year 354 of the Christian Era) records: "During the reign of Tiberius Caesar, Our Lord Jesus Christ died, whilst the two Geminus were consuls, on the eighth day before the Kalends of April."

Augustine of Hippo (IV-V centuries) stated in 'The City of God' that Christ died on the 25th of March, describing it as the day of both the Crucifixion and the Incarnation.

The Acts of Pilate, an apocryphal text that circulated in the II century, also places the Crucifixion on the 25th of March.

These references, particularly those by Tertullian and Augustine, were fundamental in establishing the 25th of March as the traditional date for both the Conception of Jesus and the Crucifixion, which served as the basis for the 25th of December as Christmas.

Hippolytus of Rome and other ancient sources, such as the *Liber Generationis* and the *Chronographiae* by Sextus Julius Africanus, state that Jesus died on the 25th of March of the Christian Era, during the consulship of Rufus and Rubellius.

This date is linked to the tradition that the Incarnation and Death of Christ occurred on the same day. This belief is reflected in texts such as the *Martyriologium Romanum* and in the thoughts of Saint Augustine, who also supported this tradition. Furthermore, the 25th of March is today the solemnity of the Annunciation in the Catholic liturgy, which reinforces this connection.