

One, Holy, Catholic, Apostolic
and Palmarian Church

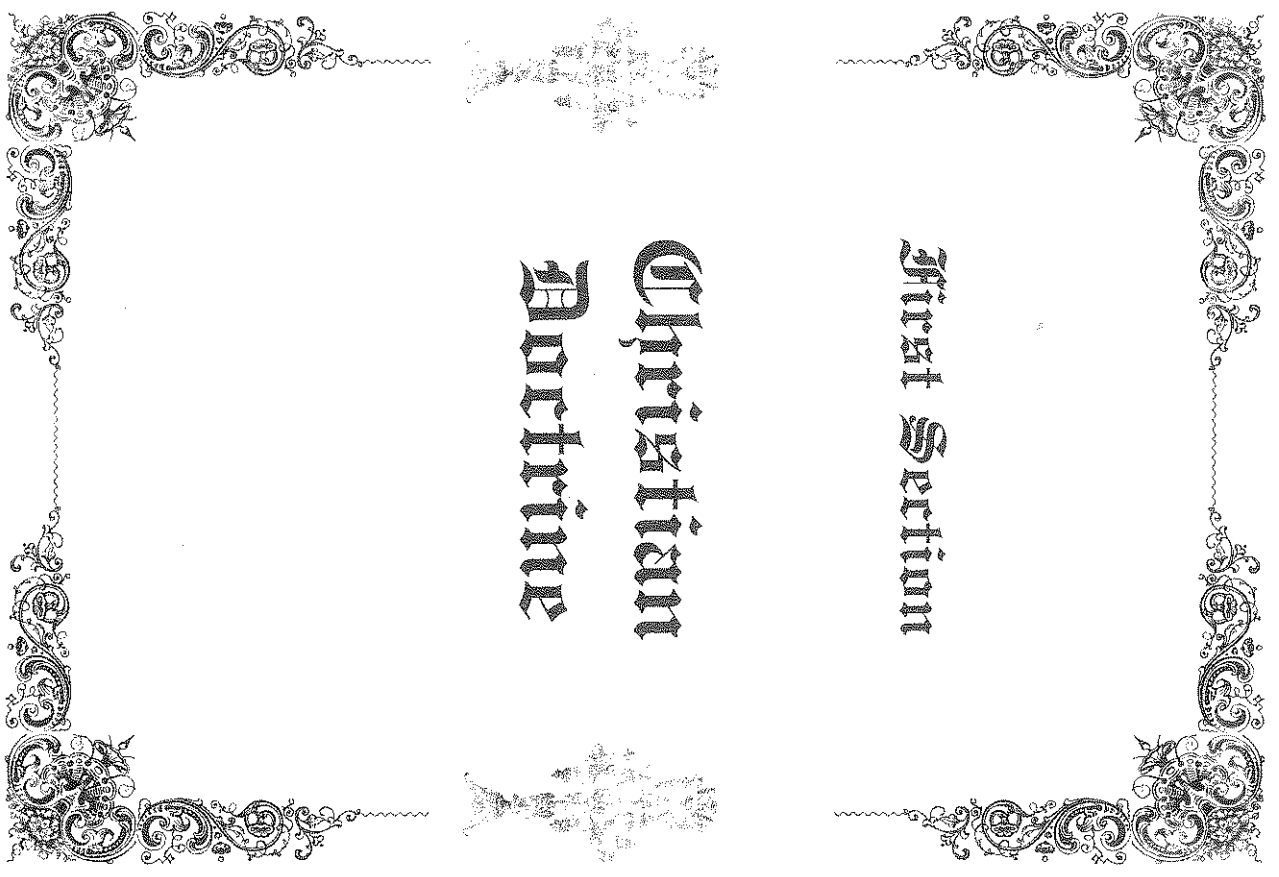
Palmarian
Interdiction
Superior Breve

Given in El Palmar de Troya, Apostolic See, on the 29th of
June, Feast of the Apostles Saint Peter and Saint Paul, in
the Year of Our Lord Jesus Christ MCMXVI, and first of
the Pontificate of the Pope happily reigning.



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: 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.

Crossing oneself:

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

We should cross ourselves by tracing a cross from the forehead to the breast, to the left shoulder and to the right shoulder.

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.

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 nor to lie.
- The ninth is not to commit idolatry.
- The tenth is not to desire espoused persons nor 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.
- 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 welfare.

Obstinacy in sin.

Willful 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:

Hearing Holy Mass.

Receiving Holy Communion.

Listening to a sermon.

Receiving the blessing of a Priest.

Kissing a Bishop's ring.

Praying the Our Father.

Praying the Hail Mary.

Praying the Act of Contrition, "My Lord Jesus Christ..."

Pious reading.

Crossing oneself with Holy Water.

Striking one's breast.

And 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, come at least 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, Immutably, 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 Immutably 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. 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.
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.
2. 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, Cherubin 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 Cediel, Saint Cedechiel and Saint Jeremiel. Saint Michael is Prince of all the heavenly hosts.
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 acts as angelic memory and sense, 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 acts as angelic memory and sense, 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 infernal one: beneath that which corresponds 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.
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 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 does not feel joy or pain, since joy or pain come to it 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 tendency of the soul is rather towards good and that of the accidental body 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:

1. 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. God willed that our first parents should dwell 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 primogential 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 primogential substance; and with this primogential substance formed the primogential 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.
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 Messias. And, seeing them repentant, He forgave them their sin,

granting them imperfect justice. Thereby Satan was expelled from their souls, which became vinctulated 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, as well 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, She took human flesh at Her Immaculate Conception.

(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.

Applied Calvary's merits anticipatively 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 Messias, 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 Messias 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.
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 which enable us to attain salvation, we contributing our 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 Himself 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.
 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 fulfillment 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 precllect 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.
Treasurer 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 Doctrress 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; he was however 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 needs must 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 whom 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 since 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 Oliveti, 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, 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 Sanctifying Grace: those 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, 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, 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.

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, when they received 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 vinctulated 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

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 effected 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.

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 vinctulated.

The visible aspect, which is the concurrence 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 vinctulated 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 vinctulated 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 vinctulated, 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.

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.

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 depository 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.

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 Messias; 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 Messias, 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.
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, presbyters 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, presbyters 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.

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

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, 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.
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. 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 renunciation of Satan, his works, the allurements of the world and 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 his heart by the baptized. 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.

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 to locate a Priest before fifteen days have elapsed from the child's birth; in which case, the father if Palmarian, or the mother if he be not, has the obligation of baptizing using lay baptism, pronouncing the formula in the vernacular. But whoever is baptized in this way must 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 the case of the newly-born: the father, if he is Palmarian, or the mother if he is not, has the obligation of administering lay Baptism in the following cases:
Before fifteen days have elapsed if it is totally impossible to find a Priest.
If the child is in danger of death and the Priest is absent.
Any Palmarian having the use of reason may carry out this obligation of the Palmarian father or mother, when both are completely unable to baptize the newborn child.
There is a very grave obligation to bring the child baptized with lay baptism to the Church as soon as possible for the Priest to baptize him conditionally with the full rite.
8. 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.
9. In the case of a person having 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 fulfillment 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 catechumenate he cannot enter into a courtship with any of the Church's faithful. (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 fulfillment 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 fulfillment 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.

10. 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.

11. 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 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 willfully 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.
 6. When the Pope lifts an excommunication, whether directly or whether expressly authorizing a Bishop to do so in his name, by lifting the excommunication the grievous sin of excommunication is forgiven to the excommunicated person without the need to confess that sin of excommunication in the Confessional or Ordinary Tribunal of Penance.
 7. When a mortal sin is committed for breaking a Commandment of the Law of God or of the Church, and at the same time excommunication reserved to the Pope is incurred, on being forgiven the excommunication by the Sovereign Pontiff, the sinner still has the obligation of confessing his infringement of the Commandment of the Law of God or of the Church in the Confessional or Ordinary Tribunal of Penance.
 8. The religious or lay faithful who denounces a Confessor to the Superiors for any kind of sin, perversion or infraction committed in his ministry during a sacramental Confession, directly or via others, truthfully or untruthfully, should give his express verbal consent, in writing if so requested, so that the Confessor can speak regarding the matter for which he is accused in sacramental Confession. If the penitent were to refuse to grant the consent requested, the Church authorities should completely ignore the accusation.
 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.

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 originali concepta*."

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

Confessions both of adults (men and women), and of children, should always be made in a visible place. If they are made in a room, the door must be left open. The curtains of the little confessional windows should be red in colour.

CHAPTER XLII

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 communicate 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-trail, or kneeling there, or even at the point of communicating, 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 communicate 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 Presbyterate and the Episcopate.
The Deacon's mission is to assist Priests and Bishops.
The Presbyter's mission is to celebrate Holy Mass and administer the Sacraments.

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 depository 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, Presbyterate, 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 willfully 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 are only mere 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