

receive Baptism and are thereby admitted into the bosom of the Church.

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

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

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

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

CHAPTER XLV

The Sacramentals

1. The Sacramentals are multiple sensible and sacred signs instituted by the Church to honour God, sanctify souls, implore gifts and defend us from the three enemies of the soul.

2. By the special virtue conferred upon them by the authority of the Church, the Sacramentals are far more effective than any other act of piety.

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

CHAPTER XLVI

Civil and family authority on earth

1. God creates every human soul endowed with true authority. But when the soul is infused into the body the following occurs:

Those conceived by parents who are members of the true Church preserve their God-given true authority.

Those conceived by parents who are not members of the true Church do not preserve their God-given true authority, for at the instant of the soul's infusion into the body, that authority is transmuted into the false authority given by Satan, when the newly conceived child inherits the apostasy of his parents.

2. True authority comes from God and is given by Him to man, who thus becomes a representative of the Supreme Maker.

3. False authority comes from Satan and is given by him to man, who becomes a representative of the Evil Spirit.

4. True authority is only possible within Holy Mother Church, given that in this world no one can ever legitimately represent the power or authority of God unless he be subject to the sacred authority of the Pope. Consequently, when the faithful of the Church apostatize, they lose true authority.

5. Hence, outside the true Church, temporal authority or power is a mere sham of true authority, and men wield it in representation of Satan. Notwithstanding, God habitually makes use as well of those wielding false authority as mere illegitimate instruments of His in order to carry out His providential plan of the government of the world.

6. The faithful of the true Church are obliged before God to obey all the laws and dispositions given by any civil authority, whether true or false, provided those laws and dispositions oppose neither Divine Law nor the Magisterium of the Church.

7. As for authority in the bosom of the family:

Parents receive directly from God their representation of divine authority over their children. However, parents receive directly from the Pope the power to use that authority over their children; so that the Vicar of Christ, as Universal Father, has the power to withdraw children from the authority of parents when it is used contrary to the Law of God, the sacred principles of the Gospel and the Magisterium of the Church.

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

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

to Divine Law and the Magisterium of the Church.

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

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

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

CHAPTER XLVII

The enemies of the soul

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

The world tempts us with immorality and other false allurements. The devil tempts us by placing bad thoughts and desires within us; and also by placing diverse occasions of sin within our reach.

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

3. Temptations are overcome by:

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

Fleeing the occasions of sin.

Prayer and penance.

Frequenting the Sacraments.

Use of Sacramentals.

Invoking the Most Holy Virgin Mary.

CHAPTER XLVIII

Sin

1. Sin is any deliberate disobedience to the Law of God.

2. Sin may be of thought, word, deed, desire or omission.

He sins by thought who thinks evil.

He sins by word who speaks evil.

He sins by deed who does evil.

He sins by desire who desires evil.

3. Personal sin may be mortal or venial.

He sins by omission who omits to do what is bidden.

He sins by commission who omits to do what is forbidden.

Mortal sin is any disobedience to the Law of God in serious matter, committed with full knowledge and full consent of the will.

Venial sin is any disobedience to the Law of God in slight matter, committed with full knowledge and full consent of the will; or in serious matter, if there has not been full knowledge or full consent of the will.

4. A person also sins mortally when, knowingly and unnecessarily, he places himself in a serious occasion of sin, or fails to withdraw with due promptitude.

5. Mortal sin is so called because it brings about the supernatural death of the soul, since it expels the Holy Ghost and gives entrance to Satan, who dwells in all souls in mortal sin. Such a sin makes us deserving of the pains of Hell.

6. Venial sin is so called because it weakens the soul and further predisposes it to mortal sin. Venial sin makes us deserving of the pains of Purgatory.

7. Venial sin is forgiven by any of the twelve Sacramentals mentioned in Chapter I. Hence there is no need to confess venial sins, though it is good to do so.

8. There is, then, no obligation to go to the Sacrament of Confession in order to have our venial sins forgiven. But if a penitent desires his venial sins to be forgiven by way of this Sacrament, he ought to reveal at least those he deems the most important, and at the same time be sorry for all the rest.

9. Nonetheless, it is highly recommendable and very beneficial frequently to confess venial sins.

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

CHAPTER XLIX
Capital sins

1. They are called capital sins because they are the heads, roots and sources of all other sins.
2. They are seven: pride, covetousness, lust, anger, gluttony, envy and sloth.
Pride is inordinate love of our own esteem.
Covetousness is inordinate love of temporal goods.
Lust is inordinate love of carnal pleasure.
Anger is inordinate love of vengeance.
Gluttony is inordinate love of food and drink.
Envy is hatred of our neighbour on account of his good.
Sloth is inordinate love of rest and of omission of duty.
3. Contrary to the seven capital sins are seven virtues:
Contrary to pride is humility, which is acknowledgement of our own littleness and wretchedness.
Contrary to covetousness is generosity, which is detachment from temporal goods and willingness to succour our neighbour.
Contrary to lust is chastity, which is rejection of illicit carnal pleasure.
Contrary to anger is patience, which is to maintain serenity of spirit in adversity.
Contrary to gluttony is temperance, which is moderation in taking food and drink.
Contrary to envy is charity, which is feeling as our own the good and ill of our neighbour.
Contrary to sloth is diligence, which is moderation in taking rest and promptitude in performing our duties.

CHAPTER L
Those outside the Church

1. The pain of excommunication is the ecclesiastical sanction by which a person places himself outside the Church, whether for denying a truth of Faith, or for rebelling against the supreme ecclesiastical authority, or for disobeying the discipline of the Church; and he is therefore deprived of the Sacraments and of

- communion with the other members who form the Mystical Body of Christ.
2. Excommunication may be for apostasy or for non-compliance with Church discipline.
 3. *Persons excommunicated because of apostasy are those who, by their express decision, separate themselves from the Church by refusing to accept a truth of Faith, by refusing to acknowledge the Pope's authority, or by contumacious disobedience to Church discipline.*
Although apostates are outside Holy Mother Church juridically they remain vinculated to Her, but without any familial vinculum. They remain juridically vinculated to the Church because, at Baptism, besides receiving the impression of the character of the common priesthood, they received the common juridical espousal, of divine right, indissoluble and eternal, through which they irrevocably bound themselves to be faithful of the Church; so that God insistently calls them to be converted and return as soon as possible to Her bosom, under pain of eternal damnation. Let it be clear that those called "*ex-palmarians*" are included in this group of apostates, as they are apostates from the true Church, One, Holy, Catholic, Apostolic and Palmarian, given that as from the 6th of August 1978, at the elevation to the Papacy of Saint Gregory XVII the Very Great, and the translation of the Holy See to El Palmar de Troya, Seville, Spain, the apostasy of the roman church was definitively consummated. Under pain of excommunication reserved to the Pope, without express papal authorization it is forbidden for members of the Palmarian Church to have any direct or indirect communication with those who have apostatized from Her, or with clerics or religious or secular theologians or similar or equivalent people belonging to any non-palmarian church.
Apostates, as long as they remain unrepentant and do not have their excommunication lifted, are opposed to Christ and His Church; and are therefore excluded from the Sacraments and from worship.
The lifting of excommunication due to apostasy is reserved to the Pope, who will determine how to act in each case.
 4. *Those who having belonged or not to the true Church, the Roman Catholic Church until the 6th of August 1978, and knowing now of the existence of the true Church, One, Holy,*

Catholic, Apostolic and Palmarian, combat, censure and scorn

Her.

They are those who, whether or not they are aware of the reasons for which the True Church separated from the apostate roman church, or know of Her doctrine or discipline and so forth, by way of derision and falsehood take a stand against the Church, Her Hierarchy and Her members.

They are as well the "*anti-palmarians*", who on many occasions seek to prevent their husbands, wives, children or other relatives from freely practising their Palmarian Faith, even employing the use of derision and force. They are apostates in greater degree and malice than those who are apostates because they have never belonged to the true Church.

With those who take an opposing stand by way of derision and falsehood against the Church, Her Hierarchy and members, and also with those "*anti-palmarians*", whether husbands, wives, children or other relatives, there can be no dealings either direct or indirect, under pain of excommunication reserved to the Pope. And if living in the same house with a Palmarian faithful, by their words or dealings they prevent the Palmarian from freely complying with his Faith, and place obstacles to his practising his Religion, the Palmarian should abandon that home.

5. When a Palmarian lives in the same home with ex-palmarians or anti-palmarians, he or she should keep everything the Holy See sends out or has sent out to the faithful under lock and key, as apostates should not have access to those publications. From the moment this situation arises, the Holy See will no longer send out further publications to that home.

In this situation, such apostates will be granted the right to live in the Palmarian's home provided that they do not combat, censure or pour scorn upon the One, Holy, Catholic, Apostolic and Palmarian Church, since otherwise it might well result in the Holy See giving an immediate order for the Palmarian to separate from their spouse or relation.

In the case of a Palmarian faithful who is single or widowed, and at his home one or other of the members were to combat, censure or pour scorn upon the One, Holy, Catholic, Apostolic and Palmarian Church, he or she should remedy this situation as soon as possible, either by leaving the home, or by the others

doing so, since by not doing so the Palmarian would incur excommunication and including apostasy. Obviously he should keep the publications he has received from the Holy See under lock and key.

6. *Persons excommunicated by reason of ecclesiastical discipline* are those who are excluded from the Church for disobedience to any of the disciplinary norms sanctioned with excommunication, wherever such non-compliance does not include the express intention of wishing to be cut off from the Church. This disobedience may stem from human weakness, cowardice, family or social pressure, and so on.

Those excommunicated for non-compliance with ecclesiastical discipline, though they are outside the Church to expiate their faults, nonetheless retain familial vinculum with Her, inasmuch as the Church considers them as adopted children in danger of losing their inheritance of heavenly glory. Hence they should manifest their repentance to Holy Mother Church as soon as possible, so that she may admit them into Her bosom. Until they are admitted, they are forbidden to receive the Sacraments, take part in divine worship, enter Church and pray in common with the other faithful.

In the case of falling into excommunication, the excommunicated person, once repentant, should request the lifting of the excommunication from the Bishop of his diocese; the latter will consult with the Pope, who will determine how to act in each case.

Those who, because of disobedience to any of the norms of ecclesiastical discipline sanctioned with excommunication, remain outside the Church for a year through negligence are considered apostates to all effects.

A Palmarian faithful under excommunication reserved to the Pope who enters the Church or Chapel before the excommunication is lifted, incurs another excommunication reserved to the Pope, and commits a mortal sin of sacrilege for profaning the Church.

7. *Besides the apostates previously referred to, all others who have never belonged to the true Church are also apostates*, for the following reasons: according to divine decree, mankind was from the beginning obliged to belong to the true Church, in which we have already distinguished three stages: the Mystical Soul, the

Mystical Body of Mary, and, at present, the Mystical Body of Christ. Therefore, the existence of vast numbers of people who have never belonged to the true Church is due to the fact that some of their ancestors apostatized from Her; and all their descendants have gone on to inherit, besides original sin, that sin of apostasy. For example: after the universal Flood, the only survivors were Noah, his wife, and their three sons and respective wives. All belonged to the true Church of that time, namely that of the Mystical Soul. The reason vast numbers of people exist today who have never belonged to the true Church is that, after the Flood, many began to apostatize, and their descendants inherited the apostasy of their forebears. Among the apostasies that have occurred since the Flood it is well to mention those of Cam, the Tower of Babel, the Jewish people who killed Christ, the eastern and western schisms, protestantism, the Roman Church in these Last Times, and so forth.

Although the sin of apostasy of parents is inherited by their children, they, on attaining the age of reason, are absolved from the sin of apostasy if they enter the true Church.

Under pain of excommunication reserved to the Pope, communication with those apostates who have never belonged to the Holy Palmarian Church, whether they be family, relatives or acquaintances, and who by their dealings or conversation can cloud or upset our Faith, has to be solely of a civil, social, commercial etc., character, and whenever absolutely necessary. But in strictly religious matters, or social matters derived from religious ones, all communication is forbidden because of the grievous risk of corruption in matters of Faith.

8. Since apostates are fugitives from the true Church, whether through their own fault or by inheritance, the Pope, as Supreme Shepherd, by divine right has full authority over all of them as well; they belong to him and are unable to evade his authority; in consequence, those who at particular judgement accept the Pope are saved, while those who reject him are damned.

9. Excommunicated and apostate persons are very much bound to pray, so as to receive the grace of conversion and be admitted into the bosom of Holy Mother Church.

10. The lay faithful who can in the future have heirs to inherit their goods, shall have to take into account and make the necessary provisions in sufficient time so that none of their goods can end up,

either directly or indirectly, in the hands of manifest "anti-palmarians", or in the hands of clerics or religious pertaining to any non-palmarian church.

Nothing should be left in inheritance to apostates from the Palmarian Church, also called "ex-palmarians" save that which is obligatory according to the laws of each country, and only when the ex-palmarians are not anti-palmarians.

Whoever acts in opposition to this norm incurs excommunication reserved to the Pope, and will be deprived of a Church funeral if this infraction becomes known.

With respect to "anti-palmarians", everything possible should be done so that no part of the inheritance falls into their hands. In complicated cases, according to the laws of each country, the Missionary is required to confer with the Holy Sec.

CHAPTER LI

Sin against the Holy Ghost

1. Sin against the Holy Ghost is willful obstinacy in doing evil, out of contempt for the means of salvation.
2. Sin against the Holy Ghost may be greater or less in degree.
3. There are many forms of sin against the Holy Ghost. Here are some: Despair, which is to arrive at the obstinate conviction that it is impossible to obtain forgiveness for sins and eternal salvation from God.
Presumption, which is to expect to attain salvation without the need of sorrow for sins and to continue to commit them without fear of God's punishments.
Denial of the known truth, which is to present the true religion as false or doubtful, with malice aforethought.
Envy of our neighbour's spiritual wellbeing, which is to detest our neighbour's sanctification.
Obstinacy in sin, which is to reject the inspirations of grace and the salutary counsels of virtuous persons with refined ill-will and rebellion against God.
Willful impentence, which is arriving at the obstinate resolve to be forever unrepentant for sins and to resist any inspiration of grace that might move to repentance.
4. When any sin against the Holy Ghost reaches the highest degree of obstinacy, it is in practice unforgivable, not because God is unwilling

to forgive, but because the impenitent person closes off the channels of grace in such a way as to render the reception by him of any grace impossible; for he decidedly chooses not to be saved, and God necessarily respects his free will.

CHAPTER LII The Ten Commandments of the Law of God

The Ten Commandments of the Law of God are contained in these two: To love the Lord our God with our whole heart, and with our whole soul, and with our whole mind and with our whole strength; and our neighbour as ourselves.

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

1. In this Commandment we are bidden:

To have Faith, believing in one true God.
To have Hope, hoping in Him as our sole Happiness.

To have Charity, loving Him as Supreme Good.

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

And to believe all truths revealed by God and taught by Holy

Mother Church.

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

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

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

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

It is a mortal sin against Faith:

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

It is a mortal sin against Hope:

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

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

It is a mortal sin against Charity:

Not to love God.

To hate God.

To disobey His will seriously.

To be contemptuously ungrateful for His benefits.

It is a mortal sin against Religion:

Not to give due worship to the Most Blessed Trinity.

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

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

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

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

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

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

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

2. To swear in vain is to do so untruthfully, unjustly or unnecessarily. To swear untruthfully is to call on God to be witness to the truth of something that we know to be false. It is a mortal sin, since it is to swear falsely.

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

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

3. Whoever swears by creatures also sins mortally or venially, as the case may be, since it is to swear by their Creator.

4. Christ teaches us to say 'yes' or 'no' truthfully at all times when affirming or denying anything.

5. It is also a sin against the second Commandment not to carry out a promise or vow made to God with the intention of serious seriousness of the commitment made.

The vow or promise to God must be to do something good. If the commitment is serious it should be well pondered beforehand

- and advice sought from a prudent person.
6. It is also a mortal sin against the second Commandment: To commit blasphemy, which is every word or deed injurious to God, to the Virgin, to the Saints and to all other sacred things. To mock or ridicule sacred things, intending grave injury.
7. He also sins who makes wrongful use of God's name, which is saying it with disrespect, contempt or irreverence. The bad use of God's Name is nearly blasphemy, since we owe God total veneration. Hence there is mortal sin when the wrongful use of God's Name implies grave disrespect, contempt or irreverence. There would only be venial sin in grave matter when lacking full knowledge or full consent of the will; or also for slight irreverence, owing to thoughtlessness.
- (C) The third Commandment is to sanctify Holydays.**
1. To sanctify Holydays is to worship God by hearing the Holy Masses prescribed by the Church and to do no unnecessary work on Sundays and Holydays of Obligation.
 2. The work forbidden on Sundays and other Holydays of Obligation includes: Corporal, mechanical and industrial work, whether remunerative or not. Intellectual work for remunerative ends. Household work not necessary for the good order and running of the family.
 3. It is a mortal sin, on Sundays and other Holydays of Obligation, not to hear Holy Masses when able to do so without grave hardship; and to perform any of the tasks expressly forbidden on those days without grave need, or licence from the Church.
 4. Work necessary for the good of society—in hospitals, bakeries, restaurants and so on—is permitted on Sundays and other Holydays of Obligation; as also other work tacitly or expressly licensed by the Church.
- (D) The fourth Commandment is to honour father and mother.**
1. To honour our parents is to love, obey, succour and reverence them. A child may not obey his parents, however, in anything opposed to God and the Church.

2. Parents' duties are: to love, maintain and bring up their children as Christians, as likewise to provide them with an education and a livelihood.
 3. A child who disobeys or offends his parents grievously, or abandons them in grave need, sins mortally.
 4. Parents who neglect fundamental obligations towards their children sin mortally.
 5. As for the duties of married couples, in all that does not oppose God and His Church, the wife must love, obey, respect and care for her husband who is ruler and head of the family; the husband must love, respect and care for his wife who is companion and heart of the family. Non-fulfilment of any of these duties between spouses can be mortal sin.
 6. Bishops and Priests, because of their spiritual paternity, must be obeyed, loved and respected with the special reverence due to their authority and ministry. Non-fulfilment of these duties towards the Church's ministers can be mortal sin, and may also deserve excommunication.
 7. All are obliged to obey and respect the dispositions of any other authority, provided such dispositions do not oppose God and His Church. Non-fulfilment of these duties can also be mortal sin.
 8. This Commandment also includes the mutual obligations at work of employers and employees. Non-fulfilment of these duties can also be mortal sin.
 9. Because of their venerable old age, elderly people should be honoured by showing them due respect.
- (E) The fifth Commandment is not to kill.**
1. This Commandment forbids us to harm our neighbour's life, whether by thought, word, deed or desire.
 2. It is a mortal sin against the fifth Commandment: For a person to kill someone: murder, abortion, euthanasia, and so forth, or to collaborate in any such murders. He would also incur excommunication reserved to the Pope. For a person to take his own life or mutilate himself. He would also incur excommunication reserved to the Pope. For a person to fight a duel, collaborate in or be present at one. He would also incur excommunication reserved to the Pope. For a person to wound, threaten or insult someone, with the intention of offending grievously; or not to forgive an offender.

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

For a person to do himself serious harm by health abuses; or to become drunk or to make use of narcotics, etc. Pregnant women also sin mortally if they smoke more than six cigarettes in the course of the day, that is if they can't give up smoking altogether during their pregnancy.

For a person to curse anyone wishing him some grievous harm. Not to help another person in grave need when able to do so.

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

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

4. This Commandment does not forbid legitimate defence.

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

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

2. It is a mortal sin:

To commit unchaste acts alone or with others.

To desire to commit them.

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

To take pleasure in impure thoughts.

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

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

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

(G) The seventh Commandment is not to steal.

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

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

3. Whoever steals or damages another's goods will not have his sin forgiven him in confession if he is not sincerely willing to give back what he has stolen or repair the damage done.

4. The restitution of stolen goods and reparation of damages should be made as soon as possible; and if the person wronged should have died, the Church must be consulted as to the best way of making reparation for the harm done.

5. In harm to one's neighbour's goods are also included: fraud, usury, not paying a just wage to workers and employees, not doing an honest day's work, and any other action or omission that unjustly prejudices one's neighbour's goods.

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

1. This Commandment obliges us to respect our neighbour's good name and to tell the truth.

2. It therefore forbids lies, calumnies, detraction, false witness, rash judgement and any other offence against our neighbour's honour and good name.

To lie is to say the contrary to what one thinks, intending to deceive.

To calumniate is to impute to one's neighbour sins he has not committed or faults he does not have.

To detract is to speak ill of one's neighbour by making known his faults and taking away his good name.

To bear false witness is to declare an untruth before a court. To make a rash judgement is to judge ill of one's neighbour without cause or foundation.

3. The person who listens to defamation when able to silence the defamer and urge him to charity, co-operates in taking away his neighbour's honour.

4. A sin against the eighth Commandment is mortal if the lie or the harm done to one's neighbour is serious, and venial if it is slight.

5. Whoever has injured his neighbour's good name will not have his sin forgiven him in Confession unless he is sincerely willing to make good the harm done, as far as he is able.

6. When questioned about our private affairs, we may be reserved about them, but never lie; neither let things contrary to the truth be understood, which would be unlawful mental restriction or reservation.

Notwithstanding:

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

When the sacred seal of Confession is involved.

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

To prevent a murder.

In a just war, in the art of strategy.

And in a few other cases.

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

(I) The ninth Commandment is not to commit idolatry.

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

2. It is a mortal sin against this Commandment:

To believe in false gods.

To believe in superstitions.

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

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

Heretical or schismatic worship.

False god or idol worship.

Satan worship.

Superstitious worship.

Spiritualist worship, and so forth.

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

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

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

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

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

These sins may or may not entail the pain of excommunication,

according to their greater or lesser gravity.

(J) The tenth Commandment is not to desire espoused persons nor covet the goods of others.

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

2. It is a mortal sin of adultery:

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

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

3. It is a mortal sin of sacrilegious infidelity:

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

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

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

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

CHAPTER LIII

**The Five Commandments
of Holy Mother Church**

(A) The first Commandment of the Church is to hear the Holy Masses prescribed for Sundays and other Holydays of Obligation.

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

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

3. It is a mortal sin:

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

When unable to attend Mass, not to pray the Holy Penitential Rosary, unless there be some grave impediment.

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

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

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

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

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

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

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

Whoever deliberately allows one whole year to pass without fulfilling the precept of Communion just as established by the Church incurs excommunication for apostasy to all the effects of this pain, the lifting of this excommunication for apostasy being reserved to the Holy Father. And if at some time he should wish to regularize his situation, the Sovereign Pontiff may require him to make the "*Profession of Palmarian Catholic Faith and Abjuration of Heresy, for admission and readmission into the Church of apostates of every kind*"; and following the raising of his excommunication for apostasy and other possible excommunications reserved to the Pope, he would have to confess his personal sins in the confessional or Ordinary Tribunal of Penance.

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

1. This Commandment obliges us:

To dress decently.

Not to resort to places where there is indecent exposure.

Not to possess or read magazines and other forbidden publications.

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

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

Norms of Christian Decency

1. The man

Trousers: He will always wear long trousers. They cannot be close-fitting, transparent or translucent. **Shirts:** They will be long-sleeved down to the wrist, completely buttoned up, including at the collar, so that arms and chest be completely covered, at least up to the base of the neck. Moreover, shirts cannot be close-fitting, transparent or translucent. **Socks:** Whatever his age, the man is obliged to wear socks that cover the ankle at least, both in Church and wherever else he may be; nonetheless he is not obliged to wear them while at home, including during visits. **Jeans or denims:** Denim clothing can be worn, but never for going to Church or sacred precincts. **Patterns, lettering and logos:** Outer garments with excessively large lettering or patterns of any kind (animals, cars...), or brand name logos, cannot be worn. Garments for work or school with large logos are allowed for going to work or school and likewise to travel back home. On reaching home, they have to change. Moreover, when wearing such clothing they can speak with others, and can wash it at home. **Shoes:** Sports or gym shoes cannot be worn to enter Church. **Hair:** It cannot be long, dyed or standing on end... Neither can the man wear earrings or have body-piercing, wear studs and the like, or tattoos.

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

Nevertheless, out of consideration for some forms of work (carpentry, building, farming, do-it-yourself, and so forth), he is permitted during the time thus employed to roll up his sleeves below the elbow without the latter becoming visible, and as well to loosen his shirt collar. When he is at home he

may also avail himself of the permission to loosen his shirt collar, including during visits. Under no circumstances may he wear short trousers, not even for work or sport.

2. *The woman*

Dresses: They have to be long-sleeved down to the wrist, and besides cover at least up to the base of the neck to exclude any kind of low neckline. They cannot be close-fitting, transparent or translucent, and have to be sufficiently long so that, including when seated, the knees be completely covered. They cannot have openings or slits. Short-sleeved or sleeveless dresses and low necklines are allowed, as long as clothing which properly covers at least up to the base of the neck as well as the arms be worn underneath, and so too are pinafore or jumper dresses or skirts with straps with or without bib. **Skirts:** They cannot be straight or tube skirts, nor can they be close-fitting, transparent or translucent, and have to be sufficiently long so that, including when seated, the knees be completely covered. They cannot have openings or slits. **Trousers:** Under no circumstances can the woman wear trousers, as this garment is proper to men. **Blouses:** They have to be long-sleeved down to the wrist, and besides cover at least up to the base of the neck to exclude any kind of low neckline. They cannot be close-fitting, transparent or translucent. **Stockings:** The woman will obligatorily wear tights or pantyhose, or stockings which reach at least as far as below the knees, and can be of any material. Likewise women, to cover their thighs and hips, may wear, as inner garment for warmth, whatever they deem fit. **Denim wear:** Denim clothing can be worn, but never to go to Church or sacred precincts. **Patterns, lettering and logos:** Outer garments with excessively large lettering or designs of any kind (animals, cars...), or brand name logos, cannot be worn. Garments for work or school with large logos are allowed for going to work or school and likewise to travel back home. On reaching home, they have to change. Moreover, when wearing such clothing they can speak with others, and can wash it at home. **Shoes:** Sports or gym shoes cannot be worn to enter Church.

Those under fourteen: They will wear socks at least, but in everything else will observe the same discipline as their elders; but those under fourteen can use stockings or tights if they wish.

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

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

Infingement of the Norms for dress implies excommunication reserved to the Pope if at home or in Church; and is mortal sin in the street and elsewhere. Apart from the excommunication it bears, and the sin for infinging this fourth Commandment, there may also be mortal sin for giving bad example and scandal by being indecently dressed.

3. *Use of pyjamas and nightdress*

The Palmarian faithful is obliged to use pyjamas or nightdress, or decent outdoor clothing, and dressing-gown or robe, according to case, in the following circumstances:

Excommunication reserved to the Pope is incurred by whoever leaves their room during the night without decent pyjamas or nightdress or decent outdoor clothing, according to case, when there are children, relatives or acquaintances at home. The decent thing, if there are other people in the same room, with the exception of the married couple, is to use decent pyjamas or nightdress, obligatorily. Parents, to go and see how their children are during the night when there are relatives or acquaintances at home, to feed the baby, take a look at a sick child, and so forth, should do so with decent pyjamas or nightdress. If the pyjamas

or nightdress are insufficient or translucent or have a low neckline, a dressing gown or robe should be worn over them. Someone who is wearing decent pyjamas or nightdress and if necessary dressing gown or robe, can speak with others in the house, and also go to the kitchen, etc.

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

4. *It is absolutely forbidden for all Palmarian faithful to go to beaches, swimming pools, or similar places where there may be indecent exhibition, even if the doctor so orders for the sake of health, since health of the soul comes before that of the body.*

Beaches and swimming pools, etc., are places of scandal and proximate occasions of sin, so that no one can go to them when there is immorality. Those who like fishing in rivers and lakes, and those who like walking along beaches, can go when there is complete assurance that there are no bathers or people scandalously dressed (short trousers, no shirt...).

Whoever disobeys any of the above norms of morality, commits mortal sin.

5. *It is strictly forbidden to possess or look at newspapers, magazines, videos, movies, films or television, whether at one's own home or away from home, as also to be present at blasphemous or anti-religious spectacles.*

Whoever infringes this norm ipso facto incurs excommunication reserved to the Pope. Nonetheless, Palmarians are allowed to make videos using any kind of apparatus, and can watch them using computers or mobile phones, etc., but never television screens.

It is a mortal sin to attend obscene spectacles, or watch or listen to them, or take part in them in some other way, though it be only the music.

6. *Modern music*

Rock and all its derivatives, etc., is the work of Satan himself, for by means of that music free reign is given to all the base passions of man; and hysteria, fanaticism, drug addiction, excessive drinking, and many other psychic and physical disorders are fomented. Modern music is utterly opposed to

the true art of music, and is an internal incentive to sensuality. Modern music is opposed to God's Infinite Beauty, to Good Morality and to sound artistic taste; and is therefore a grave danger to man; so that he is obliged not to cooperate or allow himself to be influenced by such music, and openly to reject it.

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

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

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

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

CHAPTER LIV

The virtues

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

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

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

2. They are: Faith, Hope and Charity.

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

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

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

- Charity is the supernatural virtue whereby we love God above all things because of Who He is, and our neighbour as ourselves for love of God.
4. The three theological virtues are always supernatural gifts from God owing to their origin.
 5. When a member of the Church is in mortal sin, Faith, Hope and Charity cease to be infused in his soul; nevertheless the soul continues to exercise faith, hope and charity, though dead.
 6. When they dwell in the soul, the three theological virtues represent:
 - Faith, the Eternal Father and His Work.
 - Hope, the Son and His salvific Work of Reparation and Redemption.
 - Charity, the Holy Ghost and His fruitful Work.
 7. When they dwell in the soul, the three theological virtues have the following forms:
 - Faith, that of the immense Cosmic Orb of the Universe.
 - Hope, that of a slain Lamb.
 - Charity, that of a Tongue of fire.
 8. The three theological virtues dwell in the soul in the triangular way customarily used to portray images of the Most Blessed Trinity. The triangle of the theological virtues is capped by an open book facing downwards, in the manner of a pitched roof in the form of an inverted 'V' (∇). This Book represents the Divine Essence.
- (B) The cardinal virtues:
1. They are called cardinal because they are the foundation of all the other moral virtues.
 2. They are: Prudence, Justice, Fortitude and Temperance.
- Prudence is the virtue that moves us, in an orderly way, to do good and avoid evil.
- Justice is the virtue that moves us to give to each his rightful due.
- Fortitude is the virtue that moves us to overcome with courage all obstacles to good.
- Temperance is the virtue that moves us to moderate our inordinate passions and desires.
3. When a person is in the state of Grace they are supernaturalized.

4. When a person is not in the state of Grace they are merely natural.
- (C) When a person in the state of Grace practises any of the virtues, he receives an increase in the Drop of Mary's Blood.

CHAPTER LV

The Gifts and Fruits of the Holy Ghost

1. The Gifts of the Holy Ghost are seven different and ordinary ways in which the Holy Ghost operates in the soul in the state of Grace:
 - The Gift of Wisdom is the Holy Ghost giving life of wisdom to the soul. This Gift enables the soul to discern rightly concerning divine things.
 - The Gift of Understanding is the Holy Ghost giving life of understanding to the soul. This Gift enables the soul to penetrate the truths of Faith.
 - The Gift of Counsel is the Holy Ghost giving life of counsel to the soul. This Gift enables the soul to receive God's inspirations for doing right, and as well for giving good counsel to others.
 - The Gift of Fortitude is the Holy Ghost giving life of fortitude to the soul. This Gift enables the soul to grow in strength in order to continue steadfast in virtue, including to the point of heroism.
 - The Gift of Knowledge is the Holy Ghost giving life of knowledge to the soul. This gift enables the soul to make right use of created things for her salvation.
 - The Gift of Piety is the Holy Ghost giving life of piety to the soul. This Gift enables the soul to love God and fulfil His Divine Will.
 - The Gift of the Fear of the Lord is the Holy Ghost giving life of holy fear of God, so as not to displease Him and not to be separated from Him eternally.
- The Holy Ghost operates by way of His seven infused Gifts with greater or lesser effectiveness according to the greater or lesser responsiveness of the soul to the graces received.
2. The Fruits of the Holy Ghost:
 - A person who faithfully keeps the Commandments of the Law of God is vivified by the seven Gifts of the Holy Ghost, and obtains the Fruits of the Most Divine Paraclete, which are twelve:
 - Charity, loving God and our neighbour.
 - Spiritual Joy, inner happiness possessed by the soul in the exercise of charity.

Peace, tranquillity possessed by the soul when acting uprightly.
 Patience, serenity possessed by the soul in suffering and adversity.
 Benignity, gentleness possessed by the soul, even when correcting others.
 Goodness, upright will ever to do good.
 Forbearance, nobility and constancy of soul in adversity.
 Faithfulness, fidelity of the soul to virtue, to divine inspirations and to upright commitments.
 Meekness, patience of soul in dealings with our neighbour.
 Modesty, moderation of soul in acting, in speaking and in adornment of the body.
 Continnence, dominion of soul over inordinate passions and inclinations.
 Chastity, dominion of soul over impure pleasures.

CHAPTER LVI

The eight Beatitudes**preached by Christ in the Sermon on the Mount**

1. Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. The poor in spirit are those who, for love of God, live detached from honours and riches, whether possessing them or not. Those possessing them, because they use them in moderation, according to God's will; those not possessing them, because in humility and resignation they accept their poverty. Christ has promised to fill them with abundant graces in this life, and, more especially, with eternal happiness in Heaven.
2. Blessed are the meek, for they shall possess the land. The meek are those who are docile to God's will; and who with patience suffer the difficulties of life and the defects of their neighbour. Christ has promised them mastery over their passions and inordinate inclinations by means of special graces; and above all eternal happiness in Heaven.
3. Blessed are those who mourn, for they shall be comforted. Here are included those who mourn and do penance for their sins and for those of mankind. Christ has promised them spiritual consolation in this life; and above all, eternal joy in Heaven.
4. Blessed are those who hunger and thirst after justice, for they shall have their fill.

Chapter LVI

Those who hunger and thirst after justice are those who yearn for and obtain holiness for themselves and for others.
 Christ has promised them that in this life they will be given an abundance of virtue to attain holiness, and above all, to be very close to God in Heaven.

5. Blessed are the merciful, for they shall obtain mercy. The merciful are those who practise the works of mercy. Christ has promised to have signal mercy on them, above all at the hour of death, so that they may attain heavenly glory.
6. Blessed are the clean of heart, for they shall see God. The clean of heart are those who live in God's grace and conduct themselves with the required mortification and purity of conscience.
- Christ has promised them spiritual light in this life; and above all, the joy of seeing God face to face in Heaven.
7. Blessed are the peacemakers, for they shall be called the children of God. The peacemakers are those who, for love of God, strive to live at peace with themselves and with others. Christ has promised them the possession, in this life, of spiritual peace in their souls, which belongs only to the children of God; and above all, eternal peace in Heaven.
8. Blessed are those who suffer persecution for righteousness' sake, for theirs is the Kingdom of Heaven. Those who suffer persecution for righteousness' sake are those who are held in contempt for practising Christian virtues; and those who, to confess and defend the true Faith, are persecuted and including martyred to the point of death. Christ has promised to fill them with abundant graces in this life; and, above all, to reward them in Heaven with the imperishable crown of glory reserved to martyrs.

CHAPTER LVII

The Works of Mercy

1. The works of mercy are acts of charity performed for the relief of our neighbour in his needs.
2. There are fourteen works of mercy: seven corporal and seven spiritual.
3. The corporal works are:

Chapter LVII

- First, to visit the sick.
 Second, to feed the hungry.
 Third, to give drink to the thirsty.
 Fourth, to clothe the naked.
 Fifth, to shelter the needy.
 Sixth, to visit the imprisoned.
 Seventh, to bury the dead.
- These acts of charity may be obligatory or done out of piety, according to circumstances and a person's possibilities.
4. The spiritual works are:
 First, to teach the ignorant.
 Second, to give good advice to one who needs it.
 Third, to admonish the wayward.
 Fourth, to forgive injuries.
 Fifth, to comfort the distressed.
 Sixth, to bear patiently our neighbour's faults.
 Seventh, to pray to God for the living and the dead.
- These acts of charity are obligatory, in greater or lesser degree, according to circumstances and a person's possibilities.
5. In the measure that we practise mercy towards our neighbour, God will be merciful towards us, principally on the day of judgement. For Christ said "*Blessed are the merciful, for they shall obtain mercy.*"

CHAPTER LVIII

The Evangelical Counsels

1. They are the recommendations that Our Lord Jesus Christ makes in the Gospel in order for a person to attain to greater perfection in the spiritual life.
2. The Evangelical Counsels are three: voluntary poverty, perfect chastity and life of obedience. These three evangelical counsels in essence constitute the state of perfection proper to the religious life: Voluntary poverty is complete renunciation of temporal goods, including the prospect of them, in order to live more wholly dedicated to the things of God.
 Perfect chastity is complete renunciation of the delights of the flesh lawful within the Sacrament of Matrimony, in order to live with a purity akin to that of Angels.

- A life of obedience is complete renunciation of self in order to live fully subject to the will of God, by way of the Holy Rules and the orders of the superior.
3. Religious life is consecration of body and soul to God, in order to live more wholly dedicated to personal sanctification and the salvation of souls.
 4. Consecration to the religious life is made by the profession of the religious vows of poverty, chastity and obedience, and may be: Temporal, made only for a time.
 Perpetual, made in perpetuity, whereby the Religious is eternally bound to them.
 5. The profession of perpetual religious vows entails the religious mystical espousal with Christ and Mary.
 6. The Tertiaries of the Order of the Carmelites of the Holy Face, in order to aspire to greater perfection, should live according to the spirit of the Evangelical Counsels, in all that the obligations proper to their state of life allow.

CHAPTER LIX

**Confirmation in Grace
and confirmation in disgrace**

- (A) Confirmation in Grace in this world:
1. Confirmation in Grace is a most singular privilege that, even in this world, God at times grants to certain persons so that they live permanently in the state of Grace.
 2. When this exceptional privilege is received by a person still in the maternal womb, it is called Presanctification.
 3. By virtue of confirmation in Grace, the person receiving this privilege is already assured of eternal salvation, by possessing in this life extrinsic impeccancy, which preserves the soul from all mortal and venial sin.
 4. Consequently, from the instant a person has been confirmed in Grace, in his soul the indwelling of Christ and Mary, and therefore of the Holy Ghost, is definitive.
 5. When a person is confirmed in Grace, he enjoys, at that moment at least, the beatific vision.
 6. Moreover, whoever is confirmed in Grace is endowed by God with infused knowledge and other gifts; though He may veil

- them in some circumstances, for the person's greater sanctification and the welfare of souls.
7. Whoever is presanctified, at the very instant of being confirmed in Grace in the maternal womb, also definitively receives the use of reason.
8. Confirmation in Grace is a privilege freely granted by God, without any merit on the part of the recipient, with the aim that the person thus privileged fulfil special missions for the Church's benefit and his own good.
9. Although the person confirmed in Grace cannot from then on sin mortally or venially in this life, nevertheless God permits certain human defects in him that, without being sin of any kind, will stimulate him to greater practice of virtue.
10. Confirmation in Grace necessarily implies definitive confirmation in the Faith. But God may confirm certain persons in the Faith in this privileged manner, without confirming them in Grace, as was the case of the Apostles and others, during Pentecost at the Cenacle. By confirmation in the Faith, the person does not enjoy extrinsic impeccancy, which preserves from all mortal and venial sin, but he is preserved forever from the sin of apostasy, and as consequence is guaranteed final perseverance or eternal salvation.
- (B) Confirmation in Grace after clinical death:
All the saved, before going to their respective destinies, are confirmed in Grace.
All who die in the state of Grace receive this confirmation on reaching clinical death.
All who die in mortal sin and are saved, receive this confirmation when they self-determine their own salvation at particular judgement.
Children who go to Limbo are confirmed in Grace following clinical death, when they receive imperfect justice.
Those who have received the most singular privilege of confirmation in Grace in this world, have no need to receive it afterwards.
- (C) Confirmation in disgrace:
Radically opposed to confirmation in Grace is confirmation in disgrace, which consists in the definitive indwelling of Satan in souls that have freely self-determined their own damnation,

whether in this world or at particular judgement. Those confirmed in disgrace exclusively do evil; so that they are incapable of any good works, and can no longer save themselves.

CHAPTER LX Indulgences

1. In the Sacrament of Confession our mortal sins are forgiven, but the temporal punishment due to them is not always wholly forgiven us, since this depends on our dispositions: degree of repentance, intensity of love, and so forth.
2. Temporal punishment is the purification required by the soul for mortal or venial sins already forgiven in life or at clinical death.
3. Purgatory exists for this purification.
4. Notwithstanding, God, infinitely indulgent and merciful, has given His Church the power of indulgences, so that the faithful who resort to them may be purified here on earth and free themselves from the terrible pains of Purgatory.
5. An indulgence can be:
Partial, whereby only a part of the punishment is remitted.
Plenary, whereby all temporal punishment due up till the moment of gaining the indulgence is remitted.
Most Plenary, which besides remitting all temporal pain owing to forgiven mortal and venial sins, has the virtue of granting extraordinary, unsuspected graces to attain sanctity.
6. To gain any indulgence, one must:
Be in the state of Grace.
Have the intention of gaining it.
Fulfill the conditions proper to each indulgence.
Only the faithful of the Church, One, Holy, Catholic, Apostolic and Palmarian, can gain Partial Indulgences and Plenary Indulgences for their own benefit, for the benefit of the Holy Souls of Purgatory, for the benefit of another faithful and for the conversion of sinners.
7. In the One, Holy, Catholic, Apostolic and Palmarian Church many partial and plenary indulgences are granted. Here are the most important:
Partial indulgence
For kissing a Bishop's ring.
For the following invocations:

Lord, show us Thy Face, and we shall be saved.
 Our Crowned Mother of Palmar, be our salvation.
 Most Holy Crowned Saint Joseph of Palmar, pray for us.
 Crowned Saint Teresa of Jesus, pray for us.
 Saint Pio of Pietrelcina, be our Protector.
 Jesus, Mary and Joseph, I love You, save souls.
 Saint Gregory XVII the Very Great, pray for us.
 Saint Peter II the Great, pray for us.

Plenary indulgence

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

For each station of the Holy Way of the Cross to the Holy Face, provided that the fifteen stations are recited on the same day and the intentions of the Pope are prayed for.

For each of the four parts of the Holy Trisagion, provided that the four parts are recited on the same day and the intentions of the Pope are prayed for.

Three, for praying the Holy Josephine Rosary within a single day, provided that the intentions of the Pope are prayed for.
 For praying the devotions corresponding to each day of the week, provided that the intentions of the Pope are prayed for.
 For receiving Benediction of the Most Blessed Sacrament of the Altar.
 For receiving the Papal Blessing.
 For kissing the Papal Ring.

For kissing the feet of the Supreme Pontiff.

For kissing the episcopal ring when receiving Holy Communion.

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

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

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

The Most Plenary Indulgence of Holy Years

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

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

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

2. The faithful can also apply the Most Plenary Indulgences of the Palmarian Holy Year or other Most Plenary Indulgences granted by the Sovereign Pontiff, for their own benefit, to their families, to the conversion of sinners and to the repose of the Holy Souls of Purgatory.

CHAPTER LXI

Death

This is one of the four Last Things of man.

1. Death takes place in two stages:

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

Several minutes elapse, generally, between the two deaths.

2. The accidental body, after separating from the soul and the essential body, is buried.

3. The essential body, after separating from the soul, remains dead in space.

4. The soul, separated from the other two elements, remains in space rejoicing or suffering according to its destiny.

5. At true death, for man the time of merit or demerit ends, since the time of trial is then over; with the exception of the Children of Limbo, who continue to merit, not having yet been judged.

CHAPTER LXII

Particular Judgement

This is one of the four Last Things of man. Particular judgement takes place between clinical death and true death.

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

Satan's discourse.

The Divine Mary's discourse.

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

Christ's favourable or unfavourable sentence.

1. Satan's lying discourse is to seduce the soul, in order that she damn herself eternally.

2. The Divine Mary's discourse can have one of two aims:

If the soul is in the state of Grace, the discourse is for the soul an anticipation of the joys of Heaven.

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

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

3. After both discourses, the person judged:

If he reached clinical death in the state of Grace, then as he has just been confirmed in Grace he necessarily reaffirms his eternal salvation crushing Satan's head. Should he have some unforgiven venial sin, through an act of perfect love of God, it is forgiven him at that moment.

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

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

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

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

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

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

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

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

CHAPTER LXIII

Heaven or the Church Triumphant

This is one of the four Last Things of man.

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

2. Heaven, then, is not a place, but a state of complete happiness commensurate with each person's degree of merit. The Blessed of Heaven are scattered about the immense space of the Universe, entirely free to go from one place to another.

Each of the Blessed is an individual kingdom of heavenly peace, happiness and concord, forming one family together with the rest of the Blessed by virtue of their sublime enthronement in one another.

3. To Heaven go those who reach clinical death in the state of Grace; and those who, having reached clinical death in mortal sin, at particular judgement accept the Divine Mary's discourse and reject Satan.

4. The Blessed enjoy two kinds of glory:

Essential glory or beatific vision, which is to see God face to face, truly as He is.

Accidental glory, which is the rapturous vision of God's works.

5. Essential glory or beatific vision is to see the Divine Essence, namely to contemplate God face to face with the understanding and to love Him most perfectly with the will.

For beatific vision, the understanding is illuminated by the Soul of Christ or Light of Glory.

6. The Blessed in Heaven will yet receive two increases of essential glory or beatific vision:

One at the establishment of the Messianic Kingdom.
And another at the Nuptials of the Lamb.

7. Accidental glory is to contemplate both the spiritual as well as the material creations of God.

Created things are contemplated in two ways:

By beatific vision, given that, at the same time as the Divine Essence is seen, all created things are seen in the Light of God.

By natural vision, the vision of created things by means of the supersenses of the soul and the senses of the body.

The Blessed of Heaven see the three forms of the Universe from the eighth dimension, a vision which is perfect in accord with the personal merits of each individual. This rapturous contemplation of the Universe forms part of their accidental glory.

8. Accidental glory will increase in Heaven for all eternity.

9. Heaven is:

Eternal, since it is unending.

Utter bliss, since there is no admixture of any evil.

10. Regarding resurrected bodies, essential and accidental, already in Heaven, and the bodies that will be there after Universal Resurrection, it happens that each glorious soul, united to the two bodies it animates, communicates its beatific joy:

To the essential body through higher functions.

To the accidental body through lower functions.

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

CHAPTER LXIV

Hell

This is one of the four Last Things of man.

1. Hell is the state of eternal damnation suffered by reprobates: demons and damned men.

2. Hell, then, is not a place, but a state of total suffering commensurate with each person's degree of demerit. The reprobate of Hell are scattered about the immense space of the Universe; but their freedom of movement is subject to divine permission.

Each of the reprobates is an individual kingdom of infernal hatred, disharmony and unspeakable suffering, forming together with

the other reprobates an abominable brood by virtue of their execrable enthronement in one another.

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

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

4. The pains suffered by the damned are of three kinds: Essential pain of loss, which is to be deprived forever of the vision of God, which is the greatest suffering of all.

Essential pain of sense, which is to suffer simultaneously the most terrible torments of fire and cold.

Accidental pain, which is to suffer all other evils.

The fire and the cold are produced by the Soul of Christ in each soul that damns itself.

5. The demons and other damned in Hell see the Universe from the fourth dimension, a vision which is for them chaotic and amorphous according to the degree of reprobation of each. This harrowing contemplation of the Universe forms part of their accidental pain.

6. The demons and other damned in Hell have yet to receive two increases in the essential pains of loss and of sense:

One at the establishment of the Messianic Kingdom.

And another at the Nuptials of the Dragon.

7. Accidental pain will increase in Hell for all eternity.

8. Hell is:

Eternal, since it is unending.

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

9. Regarding resurrected bodies, essential and accidental, already in Hell, and bodies to be there after universal resurrection, it happens that each infernal soul, united to the two bodies it animates, communicates its terrible sufferings:

To the essential body through higher functions.

To the accidental body through lower functions.

Moreover, each soul shares in the unspeakable ugliness and suffering of the two bodies it animates, makes their suffering its own and communicates that of one body to the other.

CHAPTER LXV

Purgatory or the Church Suffering

1. This is the state of temporal expiation of souls that need to be purified before going to Heaven.
2. Purgatory, then, is not a place, but a state of purgation commensurate with the degree of purification that each individual needs. The Holy Souls of Purgatory are scattered about the immense space of the Universe; but their freedom of movement is subject to divine permission.
Each Holy Soul is an individual kingdom of peace, harmony and unspeakable purgative suffering, forming one family together with the other souls in that state of expiation by virtue of their enthronement in one another. Notwithstanding, no soul in Purgatory shares the sufferings of the rest.
3. To Purgatory go those who, at particular judgement, have not been wholly purified of the temporal punishment due to their mortal or venial sins, whether forgiven in life or at judgement.
4. The pains suffered by the Holy Souls of Purgatory are temporal and of three kinds:
Essential pain of loss, which is to be deprived of the vision of God, the greatest suffering of all.
Essential pain of sense, which is to suffer simultaneously the fire and the cold of purification.
Accidental pain, which is to have other sufferings.
The fire and the cold are produced by the Soul of Christ in each soul that needs purifying.
5. The Holy Souls of Purgatory see the three forms of the Universe from the seventh dimension, though not with the perfection and harmony of the Blessed of Heaven.
6. The Holy Souls of Purgatory love God intensely, suffer terribly and have full assurance of afterwards going to Heaven.
7. Purgatory will end at the Second Coming of Christ.

CHAPTER LXVI

Children's Limbo or the Church Expectant

1. This is the state of temporal expectation for those who die without Baptism before the use of reason.

2. Limbo, then, is not a place, but a state of waiting or expectation. The souls of Children's Limbo are scattered about the immense space of the Universe with full freedom of movement.
Each soul is an individual kingdom of peace, harmony and natural happiness, forming one family with the other souls of Limbo, by virtue of the vinculum existing between them.
3. Though they lack the Drop of Mary's Blood, the Children of Limbo possess a reflection of the same, and therefore a reflection of Sanctifying Grace, which is the Holy Ghost.
4. Though they do not see God, the Children of Limbo do love Him; moreover, they possess a complete natural joy, with some participation in heavenly joy, without any suffering.
5. The Children of Limbo or Church Expectant see the three forms of the Universe from the sixth dimension, but not with the perfection and harmony of the Blessed of Heaven. The contemplation of the Universe by the Children forms part of their natural joy.
6. Between clinical death and real death, Children that go to Limbo receive:
First, the use of reason.
Next, a very brief discourse from Satan which they necessarily reject.
Straightaway, a discourse from Most Holy Joseph, who after instructing them in the truths of Faith, confers on them the grace of imperfect justice, whereby Satan is expelled from their souls; and they are then also confirmed in Grace.
After these formalities, without yet being judged, true death ensues and they go to Limbo.
7. The Children of Limbo can gain merits in order to attain greater happiness; for though they have passed through true death, they still await particular judgement, which for them will take place shortly before the Second Coming of Christ.
8. At particular judgement, the Children of Limbo, being already saved, will receive from the hands of the Divine Mary the Drop of Her Most Pure Blood and therefore Sanctifying Grace, which is the Holy Ghost. After the salvific sentence of judgement they will receive the beatific vision corresponding to the state of Blessed of Heaven; and one instant later, when the Messianic Kingdom is established on Earth, they will go on to live in that Kingdom, though

- now as Blessed of Heaven, until the Nuptials of the Lamb takes place.
9. Limbo will end one instant before the Second Coming of Christ.
 10. The perfect finite sacrifices of the souls of Children's Limbo will become infinite in value when they are united to the Infinite Sacrifice of Christ and Mary at the very instant of Christ's Return.

CHAPTER LXVII

The Planet of Mary

1. This is a place in the Universe preserved by God from the consequences of original sin.
2. It is the continuation of Earthly Paradise lost by our first parents. On it live many men and women, with their respective souls and bodies, translated by the Angels from Earth and from other planets in the Universe. On Mary's Planet there is no human procreation, though there is of animals living there.
3. The inhabitants of the Planet of Mary are already confirmed in Grace, hence their eternal salvation is assured.
4. There they enjoy the vision of God, the glorification of their bodies and other gifts of Earthly Paradise, though in lesser degree.
5. The inhabitants of Mary's Planet see the three forms of the Universe from the eighth dimension, vision which is perfect in accord with the personal merits of each. This blissful contemplation of the Universe is part of their accidental glory.
6. Among its inhabitants stand out the Holy Prophets Elias, Henoch and Moses, as well as Saint John the Evangelist.
7. The inhabitants of the Planet of Mary will come to earth during the ferocious battle against Antichrist, in which they will all die as martyrs alongside the last Pope and many of his faithful. When the inhabitants of Mary's Planet come to earth, God will veil their beatific vision and other gifts, for them to be able to suffer and to die. After their death the inhabitants of Mary's Planet will go on to become Blessed of Heaven.
8. The Planet of Mary is so called because God preserved it from the consequences of original sin out of regard for the Most Blessed Virgin Mary.

CHAPTER LXVIII

The Planet of Lucifer

1. This is a place in the Universe that Satan, by divine leave, appropriated for his diabolical plans, and where redemption does not reach.
2. The inhabitants, men and women, are wicked people who have delivered themselves up in body and soul to Satan's service. By their own free choice they were conveyed there from the Earth and other planets in the Universe by demons. On Lucifer's Planet there is no human procreation, neither any kind of joy.
3. The inhabitants of Lucifer's Planet are confirmed in disgrace, so that they can no longer save themselves; their final destiny is Hell, and they already share in eternal punishment in certain measure.
4. The inhabitants of Lucifer's Planet see the Universe from the fourth dimension, a vision which is chaotic and amorphous for them in accord with the degree of demerit of each individual. This horrific contemplation of the Universe forms part of their anticipated accidental punishment.
5. They will come to earth to help Antichrist in the last infernal battle against the Church, and will be destroyed together with him by the breath of Christ and cast forever into Hell.

CHAPTER LXIX

The Marian Apparitions of the Last Times

1. Down through the centuries Our Lord Jesus Christ continues to assist His Church as well by way of apparitions, miracles and different charismatic and prophetic gifts.
2. In these Last Times, or apocalyptic era, the apparitions of the Most Holy Virgin Mary have multiplied more singularly, since She is the Precursress of the Second Coming of Christ. The objective of these Marian apparitions was to exhort us to prayer and penance, thus to prepare the way for the Return of Christ.
3. The most important place of apparitions and the only one to remain faithful to God's plans is that of El Palmar de Troya, Seville, Spain, where the Most Holy Virgin Mary, as Divine Shepherdess and Doctress, and in view of the signs of apostasy in the roman church,

- has been preparing the Church of the Last Times: the Palmarian Christian Church.
4. The Most Holy Virgin Mary first appeared in El Palmar de Troya, on the 30th of March 1968. From that date there have been countless heavenly manifestations there, not only of the Most Holy Virgin Mary, but as well of the Eternal Father, of Our Lord Jesus Christ, of the Holy Ghost, as also of many Saints.
 5. In the Sacred Place of El Palmar de Troya have taken place the most extraordinary mystical phenomena hitherto known, and the most transcendental heavenly messages for the Church and the world have been given. In that manner God prepared this Sacred Place, which had been chosen to become the See of the true Church, as it now is.
 6. The heavenly messages were given to simple people, chosen without any merit of their own, to be bearers of God's word. The people who accomplished that heavenly mission are the mystics.
 7. Mystics in ecstasy with vision of heavenly beings not implying beatific vision, are in the fifth dimension for the spiritual and material mysteries God may wish to make known to them.
 8. Mystics in ecstasy implying beatific vision see the three forms of the Universe from the eighth dimension, in accord with their degree of beatific vision.
 9. The Sacred Place of El Palmar de Troya is the Apostolic See of the Vicar of Christ and of the One, Holy, Catholic, Apostolic and Palmarian Church.

CHAPTER LXX

The Order of the Carmelites of the Holy Face

1. The Order of the Carmelites of the Holy Face in Company of Jesus and Mary was founded by Our Lord Jesus Christ and the Most Holy Virgin Mary on the 23rd of December 1975.
2. The members of the Order of the Carmelites of the Holy Face are the Marian Apostles of the Last Times, also called Crossbearers.
3. This is the last and only Religious Order of the Last Times, the true continuator of the Order of Mount Carmel founded by the Holy Prophet Elias, and afterwards reformed by the illustrious Doctress Saint Teresa of Jesus.

4. The Order of the Carmelites of the Holy Face embodies the spirit of all the other Religious Orders founded throughout the history of the Church.
5. The Order of the Carmelites of the Holy Face comprises three branches: the first, Friars; the second, Nuns; and the third, Tertiary faithful. All the members of the One, Holy, Catholic, Apostolic and Palmarian Church belong, each in their branch, to this last Religious Order.
6. Just as the ancient Carmelite Order prepared for the First Coming of Christ as Messias, the Order of the Carmelites of the Holy Face prepares for the Second Coming of Christ to judge all men and establish the Messianic Kingdom.
7. The Order of the Carmelites of the Holy Face will battle tenaciously against Antichrist and his infernal legions.

CHAPTER LXXI

Antichrist

1. Antichrist will manifest himself on Earth shortly before the Second Coming of Christ.
2. Antichrist:
 - Is Satan incarnate in a human body animated by his own infernal spirit, for he has no soul.
 - Will give himself out to be the Christ or Messias.
 - Will simulate beauty and other qualities to seduce men.
 - Will persecute the Church savagely, martyring many of her members.
 - Will attempt to deceive men by false miracles.
 - Will be destroyed by the dazzling brightness of the Most Holy Face of Christ at His Glorious Second Coming. Satan and his infernal hosts will be vanquished and enchained for evermore, losing all power over men.
3. As from the conception of Antichrist, Satan also dwells with his body in souls in mortal sin.
4. The mother of Antichrist is a hebrew false virgin: Antimary. Antimary conceived Antichrist in her execrable womb, after intercourse with an apostate palmarian bishop. From that very instant she was forever damned, though without revealing outwardly her state of damnation and infernal qualities. Antichrist was born in Bethlehem, Palestine, in the year 2000.

- Following the conception of Antichrist, Antimary dwells in all souls in mortal sin.
She will accompany Antichrist in all his doings against the Church and will be destroyed together with him. After Satan, the creature with the highest degree of damnation is Antimary.
5. Antichrist, being unchained in this period of his hidden life, has a more powerful influence over the Universe in general, to the degree that God permits. He also has a more powerful influence on today's mankind, men and women, to the degree that God permits, so that every day the corruption of the human race is more marked and precipitous.

CHAPTER LXXII

The Great Cross in the sky

Shortly before the Second Coming of Christ, the sign of the Son of Man will appear in the immense vault of the sky. This will be the great Cross of our Redemption, to announce to all peoples the imminence of the Return of Christ; for the very same Redeeming Cross of Calvary will appear brightly luminous, miraculously traversing the immensity of the Universe from north to south and east to west; so that it will be perfectly visible to all men from everywhere, not only with the eyes of the body but more particularly with the eyes of the soul; for it will impress on everyone the awareness of their own guilt, and thus give them all another very special opportunity of conversion. The great Cross will remain fixed in the firmament until the last three days of darkness begin.

CHAPTER LXXIII

The last three days of darkness

During the three days preceding Christ's Second Coming, God will chastise mankind tremendously with darkness and fire.

On those three days:

- The Universe will be purified by a most tenchrous fire produced by the Most Divine Soul of Christ.
All evil men shall perish, though at the punishment many will repent and obtain eternal salvation.
Antichrist and his infernal legions will drag off to Hell those dying in final impenitence.

God will preserve the elect from the fury of Hell.
God will preserve from death the majority of His elect, but a number of them shall die in order, by the sacrifice of their lives, to save many sinners.

CHAPTER LXXIV

The Universal Resurrection of the flesh

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

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

8. Abominable qualities of infernal bodies:
 - Immortality, since they will be unable ever to die.
 - Invulnerability, whereby the torments shall not affect the integrity of their bodies.
 - Subtlety, whereby they will be able to pass through all obstacles, according to divine leave.
 - Agility, whereby they will be able to move instantaneously from one place to another, according to divine leave.
 - Passibility, since they will suffer terribly.
 - Obscurity, for they will have a tenebrous, chaotic and horrifying appearance.

CHAPTER LXXXV

The Second Coming of Christ

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

CHAPTER LXXXVI

The Last or Universal Judgement

1. At His Glorious Second Coming, Christ, as Supreme Judge, in union with Mary, will judge all creatures angelic and human.
2. Christ, Mary, all the Blessed and other saved will in turn judge the reprobate.
3. The Last Judgement will be the universal manifestation of: The glory and majesty of Christ and Mary.

The glory of all the Blessed and the rest of the saved.

The eternal disgrace of all the damned.

4. At the Universal Judgement, Christ will publicly proclaim the salvific and condemnatory sentences passed by Him at each particular judgement.

CHAPTER LXXXVII

The Messianic Kingdom on Earth

1. At His Glorious Second Coming, Our Lord Jesus Christ will establish His Messianic Kingdom on Earth, now purified and renewed.
2. When established on Earth, the Messianic Kingdom will extend to the whole Universe.
3. The Messianic Kingdom, then, is not Heaven or Eternal Blessedness.
4. The Messianic Kingdom is Earthly Paradise re-established on Earth, with even greater splendour.
5. In the Messianic Kingdom will dwell:
 - The inhabitants of Mary's Planet and all the other faithful of the Church who die as martyrs in the persecution of Antichrist, and then rise on the third day together with the last Pope. They will dwell in the Messianic Kingdom as Blessed of Heaven.
 - The Children of Limbo or Church Expectant, though then as Blessed of Heaven.
 - Those who, by divine disposition, do not die, when the Messianic Kingdom comes they will be confirmed in Grace; in their souls they will enjoy the beatific vision or essential glory; their bodies will possess the characteristics of glory; and they will receive all the other gifts lost by Adam and Eve in Paradise.
 - 6. Those who dwell in the Messianic Kingdom will have lives of holiness, happiness and absolute peace. Satan will have no power over them.
 - 7. At the establishment of the Messianic Kingdom, the mystical espousal of Most Holy Joseph and of all the other Blessed and other saved with Christ and Mary will be completed when they are enthroned in the Immaculate Heart of Mary; and through Her, in the Heart of Christ, and therefore in the whole Most Blessed Trinity. This enthronement is a greater degree of espousal, which will imply an increase in essential glory.

This enthronement will take place when the Divine Mary receives in Her Immaculate Heart:

A drop of blood and a particle of heart: from each of the risen just, from each of those who survive and from each of those born in the Messianic Kingdom.

The Angels will be enthroned in the Immaculate Heart of Mary according to their angelic nature.

8. Among the inhabitants of the Messianic Kingdom not possessing the state of Blessed of Heaven, there will be those married and those celibate.

The married will procreate children until the number of men decreed by God is reached.

Their children will be conceived endowed with original justice, and therefore with beatific vision, glorious bodies and the other sublime gifts.

At the instant of their conception, since they will receive the Drop of Mary's Blood and the Particle of Christ's Heart, Christ and Mary will be enthroned in them and they in Christ and Mary.

9. Those who, without dying, enter the Messianic Kingdom to dwell there, as likewise their descendants, will be able to acquire greater degrees of merit according to the measure of their love, which will redound to their favour in the last and definitive increase in essential glory they receive at the Nuptials of the Lamb.

And according to God's dispositions, without tasting death, they will each go to Heaven following a gentle dormition, then receiving an increase in essential glory corresponding to the state of Blessed of Heaven.

10. At the start of the Messianic Kingdom, the infernal espousal of all the damned will be completed when they are enthroned in the diabolical heart of Antimary, and through her in Satan's reprobate heart, with the corresponding increase in the essential pains of loss and of sense.

CHAPTER LXXVIII

The Nuptials of the Lamb

1. At the end of the Messianic Kingdom will take place the Nuptials of the Lamb, with the direct enthronement of Most Holy Joseph and the other Blessed in Christ's Heart, and therefore in all the Most

Holy Trinity. This enthronement is the greatest degree of espousal each can acquire, and implies the final increase in essential glory.

This enthronement will be effected when Our Lord Jesus Christ receives in His Deific Heart:

A drop of blood and a particle of heart from each of the Blessed. The Angels will be enthroned in the Deific Heart of Christ according to their angelic nature.

2. At the instant of the Nuptials of the Lamb, the number of blessed men will be:

Immensely greater than the number of men damned.

Equal to the number of blessed Angels.

3. At the instant of the Nuptials of the Lamb there will take place as well the Nuptials of the Dragon, which will consist in the direct enthronement of all the damned in Satan's heart, and therefore in Satanity. At that instant God will expel all the damned from the Great Orb of the Universe, creating for them an immense unknown thing where they will wander about for all eternity.

4. At the Nuptials of the Lamb, Christ will deliver up to the Father all that pertains to the Kingdom of God.

5. After the Nuptials of the Lamb, God will continue creating unimaginable things for all eternity, and all the Blessed will be instruments of the new creations as co-creators together with the Supreme Maker of all.

CHAPTER LXXIX

Prayer

1. To pray is to speak with God in order to adore Him, give Him thanks, implore His pardon and ask Him favours.

2. There are two kinds of prayer: mental, using thoughts; and vocal, using words.

3. Prayer should be made with attention, humility, confidence, perseverance and right intention.

4. We are bound to pray because Our Lord Jesus Christ enjoined us to do so in order to receive graces and other benefits from God.

5. In prayer we must above all request spiritual benefits, for salvation; we may also petition material benefits, if suited to the welfare of the soul.

6. In prayer we should also bear in mind the needs of the Church and of our neighbour.

7. There is obligation to pray for the conversion of sinners; as likewise for the Holy Souls in Purgatory to relieve them in their sufferings.
8. God always hears our prayers, but grants only what is suitable for salvation.
9. The official prayers said in common at worship in Church have special efficacy in the eyes of God.
10. The prayers of the faithful in the state of Grace have supernatural meritorious, satisfactory and impetratory value.
11. The prayers of the faithful in mortal sin have natural meritorious value.

CHAPTER LXXX

The Most Important Prayers

(A) The Our Father

1. Christ taught His Apostles the Our Father as the most perfect prayer.
 2. In the Our Father is contained:
 - An invocation to the Heavenly Father.
 - Three petitions for the honour and glory of God.
 - Four petitions for ourselves and our neighbours.
 - And a final expression of confidence.
- (a) The initial invocation is:
- Our Father, Who art in Heaven: In these words we acknowledge that God is our Heavenly Father because He has created us and from Him we receive divine filiation.
- (b) The three petitions for the honour and glory of God are:

Hallowed be Thy Name.
Thy Kingdom come.

Thy will be done on earth as it is in Heaven.

When we say, 'Hallowed be Thy Name,' we ask that God be known, adored, loved and served by all creatures.

When we say, 'Thy Kingdom come,' we ask that God reign in our souls through Grace, that He reign throughout the Universe, and that He reward us with eternal glory.

When we say, 'Thy will be done on earth as it is in Heaven,' we ask that in this world we fulfil God's will as do the Blessed of Heaven.

- (c) The four petitions for ourselves and our neighbours are:
- Give us this day our daily bread.
And forgive us our trespasses, as we forgive those who trespass against us.
And let us not fall in temptation.
But deliver us from evil.
- When we say, 'Give us this day our daily bread,' we ask for the daily spiritual nourishment of our souls, the material nourishment of our bodies, and other needful things.
- When we say, 'And forgive us our trespasses, as we forgive those who trespass against us,' we ask God to forgive us our sins with the same generosity as we forgive our neighbours' offences; for God does not forgive a person who does not forgive someone else.
- When we say, 'And let us not fall in temptation,' we ask God for help to overcome the temptations of the world, the devil and the flesh, and so keep ourselves in His divine Grace.
- When we say, 'But deliver us from evil,' we ask God to deliver us from all spiritual and temporal ills.
- (d) The final expression of confidence is, 'Amen,' which means, among other things, 'so be it'; whereby we show our confidence that God hears our petitions.
- (B) The Hail Mary
1. The Hail Mary is the most perfect prayer addressed to our Heavenly Mother.
 2. The Hail Mary originates, in its doctrinal content:
 - From the salutation and praise of Archangel Saint Gabriel. From the praise of Saint Elizabeth.
 - And from the words of the Church.
- (a) Archangel Saint Gabriel addressed Mary: Hail Mary, full of Grace, the Lord is with Thee; blessed art Thou amongst women.
- (b) Saint Elizabeth praised Mary: Blessed art Thou amongst women, and blessed is the fruit of Thy womb; to which the Church added the Name of Jesus.
- (c) The Church also added: Holy Mary, Mother of God and our Mother, pray for us sinners, now and at the hour of our death. Amen.
3. The Hail Mary, then, comprises two parts: One of salutation and praise, and another of petition.

(a) Salutation and praise

When we say, 'Hail Mary,' we address Her as predestined to be Mother of God from all eternity.

When we say, 'Full of Grace,' we praise Mary for being overflowing with all graces and privileges.

When we say, 'The Lord is with Thee,' we praise Mary for Her most singular Espousal with the Three Divine Persons.

When we say, 'Blessed art Thou amongst women,' we praise Mary as the most excellent of all women.

When we say, 'And blessed is the fruit of Thy womb, Jesus,' we praise Mary for being the Mother of God's Onlybegotten.

(b) Petition

When we say, 'Holy Mary, Mother of God and our Mother, pray for us sinners, now and at the hour of our death.

Amen,' we beg Her, as Mother of God and our Mother, to intercede continually before Her Most Divine Son:

So that, by His infinite mercy, our sins be forgiven.

So that we may always respond to the graces we receive.

And so that, above all, at the hour of death She most specially help us to win the final battle and attain eternal salvation.

(C) Glory be, to the Most Blessed Trinity

We adore and glorify God One and Three each time we say: 'Glory be to the Father, glory be to the Son, glory be to the Holy Ghost. As it was in the beginning, is now and ever shall be, for ever and ever. Amen.'

In these words we unite ourselves to the hymns of heavenly praise the Three Divine Persons receive, ever since the beginning of Creation and for ages without end.

(D) Hail Mary Most Pure

'Hail Mary Most Pure, conceived without sin': in these words we glorify and exalt the Divine Mary for Her Immaculate Conception; and at the same time, with Her we crush Satan's head. This invocation to Mary, then, is a powerful exorcism against Satan.

(E) The Holy Penitential Rosary

1. It is a sublime prayer of praise and reparation to the Most Holy Trinity and to the Most Holy Virgin Mary.

2. The Penitential Rosary comprises five mysteries. In each mystery are said ten complete Our Fathers; that is, one Our Father, Hail Mary, Glory be and Hail Mary Most Pure on each bead.

3. The Penitential Rosary is a most powerful prayer to obtain from God spiritual and temporal graces.

4. Its daily recital was ordered by the Lord and the Virgin in the apparitions of El Palmar de Troya.

(F) The Holy Way of the Cross to the Most Divine Face of Jesus

1. It is the prayer in which the mysteries of the Passion and Death of Our Lord Jesus Christ in union with His Divine Mother are most vividly contemplated.

2. Through the Holy Way of the Cross special reparation to Christ and Mary is made for the offences They receive from sinful mankind.

3. The Holy Way of the Cross is also a most powerful prayer to obtain spiritual and temporal graces from God.

4. In their apparitions of El Palmar de Troya, the Lord and the Virgin requested daily recitation of the Holy Way of the Cross.

(G) The Holy Trisagion to the Most Holy Trinity and to the Divine Mary

1. It is a prayer of sublime praise to the August Trinity and to the Divine Mary.

2. In the Holy Trisagion are acknowledged: The majesty, sanctity and power of God over and above all creatures.

The holiness and other prerogatives of the Divine Mary.

3. The Holy Trisagion is a most powerful prayer to implore the protection of God and of His Mother in all our needs.

(H) The Holy Josephine Rosary

1. It is a sublime praise of Joseph Most Holy in which his exalted prerogatives are acknowledged.

2. It is a powerful prayer for entreating the Saint's protection.

3. It was composed by Pope Saint Gregory XVII the Very Great.

CHAPTER LXXXI

Principal Palmarian Devotions

1. To the Holy Face of Our Lord Jesus Christ.
2. To Our Crowned Mother of Palmar, Queen of Carmel and Universal Patroness.
3. To Most Holy Crowned Saint Joseph of Palmar, Father and Doctor of the Church.
4. To Crowned Saint Teresa of Jesus, Mother of our Order and Doctress of the Church.
5. To Saint Pio of Pietrelcina, special Protector of the Order.
6. By taking part in the Eucharistic Processions and in the All Night Vigils, as well as making most special reparation to Christ and Mary, really and truly present in the Most Holy Sacrament of the Altar, we receive very special graces for the sanctification of our souls.

CHAPTER LXXXII

Reparatory Communion

1. To the Most Holy Trinity, on the first Sunday of each month.
 2. To the Most Divine Soul of Christ, on the first Monday of each month.
 3. To the Most Sacred Head of Jesus, on the first Tuesday of each month.
 4. To the Most Sacred Wounds of Jesus, on the first Wednesday of each month.
 5. To the Most Divine Face of Jesus, on the first Thursday of each month.
 6. To the Most Sacred Heart of Jesus, on the first Friday of each month.
 7. To the Immaculate Heart of Mary, on the first Saturday of each month.
 8. To the Divine Soul of Mary, on the second Monday of each month.
 9. To the Immaculate Head of Mary, on the second Tuesday of each month.
 10. To the Eternal Father, on the second Sunday of each month.
 11. To the Holy Ghost, on the last Sunday of each month.
- By these reparatory Communion we receive very special graces for salvation.

CHAPTER LXXXIII

The Scapular of the Holy Face

1. All Palmarian faithful should wear internally the Scapular of the Holy Face, as likewise externally at worship.
2. The Scapular of the Holy Face is a sure pledge of salvation.
3. The Scapular of the Holy Face was instituted by Our Lord Jesus Christ and the Most Holy Virgin Mary in the apparitions at El Palmar de Troya.

Second Section

Apostolic Constitutions

Dogmatic Definitions and Apostolic Constitution of Pope Saint Gregory XVII the Very Great (of the 30th of July 1982)

By the present Decree of the Secretariat of State, we bring to the knowledge of all Bishops, Priests, Friars, Nuns, and other faithful of the Holy, Catholic, Apostolic and Palmarian Church, the following:

A) His Holiness Pope Gregory XVII, Vicar of Christ, by his Apostolic Authority, on this day, the 30th of July 1982, at 1.30 in the afternoon, declares and defines the following Dogmas of Faith:

1. It is infallible doctrine that, until now, in the schismatic churches where priestly ordinations and episcopal consecrations have been valid, when someone received priestly ordination or episcopal consecration, though he did receive the corresponding indelible character in his soul, he did not become espoused to Our Lord Jesus Christ, nor to the Divine Mary.
2. It is infallible doctrine that, in the schismatic churches where baptism has been valid, when someone received the sacrament of baptism, though he did receive the indelible character of baptism in his soul, he did not become espoused to Our Lord Jesus Christ, nor to the Divine Mary.
3. It is infallible doctrine that the Pope has the power, given by Christ in the person of Blessed Peter, to withdraw from a priest or bishop all power validly to confer or consecrate any Sacrament whatsoever.
4. It is infallible doctrine that the priest or bishop from whom all power validly to confer or consecrate any Sacrament has been withdrawn, retains in his soul the indelible character of his order.

**B) Apostolic Constitution of the 30th of July 1982,
concerning all priests and bishops outside the true Church
One, Holy, Catholic, Apostolic and Palmarian
(at 1.30 in the afternoon)**

For perpetual memory

We, by virtue of Our Apostolic Authority, solemnly declare:

1. We ordain: We withdraw, at this very moment, from the priests and bishops outside the true Church, One, Holy, Catholic, Apostolic and Palmarian, all power validly to confer or confect any Sacrament whatsoever.

We, by virtue of Our Apostolic Authority, solemnly declare:

2. We ordain: All priests and bishops of the true Church, One, Holy, Catholic, Apostolic and Palmarian who apostatize, automatically lose all power validly to confer or confect any Sacrament whatsoever.

We, by virtue of Our Apostolic Authority, solemnly declare:

3. We ordain: We withdraw, at this very moment, from the priests and bishops outside the true Church, One, Holy, Catholic, Apostolic and Palmarian, all power validly to confer or confect any Sacramental whatsoever instituted by Holy Mother Church.

We, by virtue of Our Apostolic Authority, solemnly declare:

4. We ordain: We withdraw, at this very moment, the sacred character of all relics, images, objects for worship, vestments, churches, altars, and of every edifice or object used in worship belonging to all Churches outside the true Church, One, Holy, Catholic, Apostolic and Palmarian. Therefore, in the apostate Churches nothing remains sacred of all that previously had sacred character. Sacred character exists solely in the Palmarian Church, which is the House of God.

We, by virtue of Our Apostolic Authority, solemnly declare:

5. We ordain: It is absolutely forbidden, under pain of excommunication reserved to Us: for all Religious Clerics, Religious Brothers, Nuns and lay faithful or tertiaries, of the true Church, One, Holy, Catholic, Apostolic and Palmarian, to enter any cathedral, church, chapel, oratory, hermitage, sanctuary, monastery, abbey, place of apparitions, and so forth, as likewise any other place at all dedicated

to non-Palmarian worship, not even to admire their works of art, for such places have become the abode of Satan.

**C) Vision and Message given to
His Holiness Pope Gregory XVII
on the 30th of July 1982
(7.25 in the evening)**

His Holiness Pope Gregory XVII says: "A few moments ago I had a vision of Our Lord Jesus Christ, of the Most Holy Virgin Mary, and of a great multitude of Angels and Saints, all with swords drawn, including the Lord and the Virgin Mary. The Lord spoke to me these brief words:

"My beloved Vicar: it was high time a Pope knew how to use the powers he possesses. The whole Celestial Court expresses today its joy and jubilation for your firm sword that cuts out the evil at the root. At the very instant that you in My name withdrew all their powers from the priests and bishops of the schismatic churches, I and My Most Holy Mother, with indescribable joy, departed from all the tabernacles of the schismatic churches. For I Who have the power to convert bread into My Body, have also the power to convert My Eucharistic Body back into bread. The better to understand this, meditate on the resurrection of the body. This very day, humanity has received the greatest of scourges. Behold the manifestation of My justice. I bless you."

**D) Brief explanation of the above Apostolic Constitution
for the better understanding of the faithful**

1. The bishops and priests of the roman church, those of all other heretical and schismatic sects, as well as the bishops and priests who formerly belonged to the Palmarian Church but now are separated from her, — none of them can validly administer any Sacrament.

Therefore, from the date of the present Constitution:

The baptisms they perform to receive faithful into their churches are altogether invalid.

The confirmations administered by those bishops have no validity at all.

The confessions heard by those priests and bishops are altogether invalid.

The eucharist: the priests and bishops of the roman church and of all other sects, as well as those who have apostatized from the Palmarian Church, have no power any more validly to consecrate.

The extreme unctions administered by those priests and bishops are altogether invalid.

The priestly ordinations and the episcopal consecrations performed by bishops of the roman church and of the other heretical and schismatic sects, as well as by bishops who have apostatized from the Palmarian Church, are altogether invalid.

Marriages celebrated before bishops and priests of the roman church or of the other heretical and schismatic sects, as well as before bishops and priests who have separated from the Holy Palmarian Church, do not receive the virtue of the Sacrament of Matrimony. Therefore such marriages are contracts merely according to natural law; valid and indissoluble, since the competent contracting parties themselves make the matrimonial contract when they express their consent. But there is no Sacrament, as this is received exclusively in the Holy Palmarian Church. In brief, such marriages are the same as those which take place between pagans.

2. The bishops and priests of the roman church and of all other heretical and schismatic sects, as well as the bishops and priests who belonged to the Palmarian Church and are today separated from her: have no power validly to confect and confer any of the sacramentals.

Therefore, from the date of the present Apostolic Constitution:

They have no power validly to bless Holy Oils.

They cannot validly consecrate or bless any article pertaining to worship, or churches, or buildings.

They cannot validly bless water, images, medals, rosaries, persons, and so forth.

They cannot validly exorcise.

3. In churches and other edifices, as well as in the homes, of priests, bishops and faithful of the roman church, of the heretical and schismatic churches and of those who have apostatized from the Palmarian Church, nothing sacred remains from the date of the

present Apostolic Constitution. Their images may not be venerated any longer, since they do not now represent the Lord or the Most Holy Virgin Mary, or the Angels and Saints, as they have all lost their sacred character. Similarly, every kind of relic, object, church and other building, which was previously sacred, is now profane.

4. Religious Clerics, Religious Brothers, Nuns and lay faithful or tertiaries may not enter roman churches or other apostate churches in order to venerate any image of long-standing devotion, or under any other pretext, since they would thus incur excommunication reserved to the Pope. But they may venerate such titles by having in their homes worthy reproductions, when blessed by Priests of the Palmarian Church.

5. It is absolutely forbidden, under pain of excommunication reserved to the Pope, for all Religious Clerics, Religious Brothers, Nuns and lay faithful or tertiaries of the Palmarian Church to participate in or be present at any kind of procession, whether through town or country, or at pilgrimages and so forth, organized by the roman church and the other schismatic and heretical churches, or as well by bishops, priests and faithful who have apostatized from the Palmarian Church to which they formerly belonged.

6. The bishops and priests of the roman church and of the other apostate churches in general, although they have lost all ministerial power, retain nevertheless their episcopal and priestly character for all eternity.

7. Only Bishops and Priests of the true Church, One, Holy, Catholic, Apostolic and Palmarian, have the power validly to celebrate the Holy Sacrifice of Mass, and validly to confer and confect all the Sacraments and all the Sacramentals.

**E) Message of Our Lord Jesus Christ
to His Holiness Pope Gregory XVII
(31st of July 1982, at 5.30 in the afternoon)**

While His Holiness was celebrating Holy Mass, and after he had consumed the Most Precious Blood, Our Lord Jesus Christ spoke to him in order to rest his mind, as he was anxious to know whether or not the Real Presence of Christ was still maintained through some Eucharistic miracle conserved in shrines of the roman church:

"My beloved Vicar: do not be anxious, because at the very moment you withdrew the powers of the priests and bishops of the

schismatic and heretical churches, I and My Most Holy Mother the Virgin Mary withdrew from the Eucharistic miracle of Lanciano, Italy, as well as from all those places where My Presence had remained. In this way all churches separated from the true Church, without exception, have become empty of all sacred presence. Now in those Eucharistic miracles there remains only the appearance of flesh and blood, but they are not My Body and My Blood."

F) Message of Our Lord Jesus Christ to His Holiness Pope Gregory XVII
(31st of July 1982; at night)

While the Vicar of Christ was in his cell, he had a vision of the Lord and the Most Holy Virgin Mary, Who came with great joy to bless and embrace him, and to manifest Their great jubilation for the firm decision of the previous day, the 30th.

During the visit of the Lord and the Virgin Mary, His Holiness Pope Gregory XVII, referring to the relics of the saints, from which sacred character had been withdrawn at the moment the Apostolic Constitution was proclaimed, asked the Lord: "How was it done? How did it happen? I know that with all power, given by You, it has been done. But I am curious to know how You did it."

The motive for putting this question to the Lord, was not merely to know the answer for himself, but also to be able to tell the others.

The Lord said to him: "You know quite well that to withdraw a blessing you need only do that. The blessing can be withdrawn from things that have been blessed."

The Pope said to the Lord that he had no problem in explaining that. What he wished to know about were the relics of the Saints: incorrupt bodies, bones, blood, hearts, and so forth.

The Lord's words: "At that very moment I sent Archangel Uriel with a multitude of Angels, who went out to all the cathedrals, chapels, churches, oratories and so forth, of all those churches separated from you, and in a single instant they accomplished the following work:

"They fabricated an ethereal material, and with this material covered all the incorrupt bodies, all the bones, all the incorrupt hearts, all the relics of saints. They covered them all in such a way that when any apostates, any heretics, bring their mouths up to kiss them, they do not kiss the body, the bone or any part of the saint, but only an ethereal

material. Nor can anything holy escape from them, since the ethereal material put in place by the Angels prevents the escape of any virtue. And however much they try, no one can remove what the Angels have put in place, not even Satan with all his wiles, nor all the devils and damned together. No one can remove it! All is kept in reserve. All the relics of Saints' bodies, all the wood of My Cross, the Holy Shroud, the Pillar and so forth, everything is covered over with this ethereal coating until it is all delivered up into your hands. Then, from that moment, the coating will automatically disappear and all will be sacred again.

"And however much people, the world, implore through those relics, they will obtain nothing. It will all be null and void, because I grant nothing outside of My Church, My Spouse, My only Spouse. For I have no other Spouse but the Church I founded, which formerly was called Roman, and today is Palmarian.

"With the ethereal coating that covers all those bodies and relics of saints, those bodies and relics have no contact with the persons or with the walls or with the floor or with the roof or with anything where they are kept. They are completely isolated! In such a way that none of those houses, churches, convents, where they are kept, have the presence of those virtues, of that holiness, which is wrapped up in the ethereal coating as in a protective sheath."

After these explanations, the Lord continued:

"I have awaited this day with great desire for your firm action. I congratulate you. Carry on with drawn sword. I bless you, and I bless the entire Holy Palmarian Church."

G) We further explain certain matters

The relics of the saints, and in general all types of relic, continue to be sacred only for the Palmarian Church, and she alone benefits from the virtue that emanates from them. But Palmarian faithful, if they desire to obtain graces and favours through relics, must not enter the heretical and schismatic churches where they are found, because if they do so they incur excommunication reserved to the Pope, and furthermore receive nothing from those relics; because in those churches there is no sacred presence, nor any sacred contact with them, owing to the impenetrable barrier of ethereal coating which covers them. And although they touch, see and kiss the relics, it is only

in appearance, because the truth is that they neither touch nor see nor kiss them.

The Lord does not listen to prayers through relics in schismatic churches. Heretics and schismatics receive no virtue from the relics although they have them in their churches. They obtain nothing from those relics since their sacred character is not for them, given the ethereal coating covering them all. Therefore heretics and schismatics (the roman church, etc.), neither have sacred relics nor do they obtain any favours from them, whether they stand before them or whether they implore their intercession from their homes. For these persons they have ceased to be sacred, and for them there only remains an ethereal and profane body or part of one. The truly sacred is reserved for the true Church, the Palmarian, and she alone benefits.

There is only one way for the Lord to hear: and that is within His Church, the One, Holy, Catholic, Apostolic and Palmarian.

For example, we Palmarians are quite far from the relics of Saint Teresa, which are in Alba de Tormes, Salamanca. From our homes, from our chapels, we commend ourselves to her and the virtue of those relics acts in our favour. On the other hand, the heretics and schismatics, even when they are close to the relics, even when right beside them, receive nothing from them. We Palmarians, if we have great devotion to a saint whose relics are kept in a particular place, from our homes we implore help through those relics, and although they be many kilometres away, we benefit from their virtue, since for us there is no barrier.

The difference between the sacred character of images and that of relics is as follows:

The images have ceased to be sacred because they have lost their blessing. They became sacred when they were blessed by the Church. Now the Church has withdrawn the blessing and they lose their sacred character. For example, in a particular city there is an image of the Most Holy Virgin Mary deeply venerated for many years as Patroness; and it is inside a roman church. That image was formerly sacred, but now it is not, since the Vicar of Christ, Gregory XVII, has withdrawn the blessing. The Palmarian faithful can at home continue to venerate the Virgin Mary under that title by means of reproductions blessed by our Priests. The old image, namely the titular one, does not now represent the Most Holy Virgin Mary, and therefore the Exalted Mother of God does not hear those who offer

Her their prayers through that titular image, nor does She receive veneration through it; that is, it is no longer sacred, since the blessing has been withdrawn.

The relics of saints, etc., (bodies, blood, bones), were sacred not because the Church had blessed them, but because of their heroic virtues, their life of holiness and so forth. Therefore their relics are treated differently from images: because it is not a question of withdrawing a blessing, but of God placing a barrier in the form of an ethereal coating, by which they cease to be sacred for heretics and schismatics.

**Sacred Apostolic Decree of the 26th of September 1985
of Pope Saint Gregory XVII the Very Great
on the prohibition of attendance at banquets and so forth
related to baptisms, weddings etc., in the roman church
and the other heretical sects**

It is the desire of His Holiness Pope Gregory XVII that his Apostolic Constitution of the 30th of July 1982 be applied not only in its explicit sense but as well in its implicit sense.

Consequently:
It is absolutely forbidden, under pain of excommunication reserved to the Pope, for all Religious Clerics, Religious Brothers, Nuns and lay faithful or tertiaries, of the true Church, One, Holy, Catholic, Apostolic and Palmarian, to take part in any way whatever in social events (banquets, receptions and other gatherings) held to celebrate so-called baptisms, so-called first communions, weddings, watches, funerals, and so forth, that take place in the roman church and other heretical and schismatic sects, inasmuch as all such sacraments and other religious acts are absolutely invalid. For the same reason are forbidden all forms of congratulation, gifts and, in general, any form of help in preparations for those acts.

We hope you will readily understand the need for this papal prohibition. Although it would be absurd in itself to attend a celebration for an invalid religious ceremony, it would also give great scandal to others, providing them with sufficient reason for thinking that you agree with their false beliefs. The same would be true of your congratulations, gifts and other attentions.

Memorandum on prohibitions of attendance at non-palmarian funerals, of Pope Saint Gregory XVII the Very Great, 24th of October 1989

His Holiness Pope Gregory XVII, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *De Glória Oliva*.

As Universal Father of the Church, he has seen fit to make the following clarifications on the implicit content of previous decrees concerning non-palmarian worship.

1. All members of the One, Holy, Catholic, Apostolic and Palmarian Church are strictly forbidden, under pain of excommunication reserved to the Pope:
 - a) To take part in the funerals of non-palmarians, whether or not priests of the various heretical or apostate sects assist at them, since in either case the ceremony is pagan and apostate.
 - b) To attend any kind of funeral watch of a deceased non-palmarian, since it involves a religious ceremony or social function that is apostate and pagan.
 - c) To attend any kind of gathering after the funeral or watch of a deceased non-palmarian that includes a religious practice, as for example the family prayers customarily held at the home of the deceased on the days following the burial.
 - d) To attend any social event following the funeral or watch of a deceased non-palmarian that is an implicit continuation of either of these ceremonies. For example, the meals or other invitations which in some places are customarily offered to those attending a funeral.
 - e) The prohibition of attending non-palmarian funerals or watches extends to wherever such ceremonies take place: apostate churches, cemeteries, private homes and so forth.
- 2) Palmarian faithful may express their sorrow or sympathy to the family of a deceased non-palmarian as mere courtesy, and when this does not entail a religious ceremony or social gathering of those previously forbidden in this decree.
- 3) Under pain of excommunication also reserved to the Pope:
 - a) Palmarian faithful are forbidden to enter cemeteries within properties belonging to the heretical and apostate churches,

since they are considered places of a religious character and places of worship.

b) Palmarian faithful, when visiting those cemeteries not forbidden, may only visit the graves of persons who have died within the true Church of all times, today the Catholic, Apostolic and Palmarian. Therefore, they are forbidden: 1) To visit the graves of those who have died within the roman church from the moment of its apostasy, which occurred on the 6th of August 1978. 2) To visit the graves of the deceased of any other sect.

Holydays of Obligation

In addition to all Sundays, the Holydays of Obligation for the whole Church are the following, namely:

- 1st of January*: the Circumcision of the Lord and the Most Holy Name of Jesus.
- 6th of January*: the Epiphany of the Lord and His Adoration by the Three Holy Kings.
- 2nd of February*: the Commemoration of the Enthronement of the Holy Face of Our Lord Jesus Christ in Palmar.
- 19th of March*: Most Holy Crowned Saint Joseph of Palmar, Viceroy of Carmel and Universal Co-Patron.
- 20th of March*: in commemoration of Palm Sunday.
- 24th of March*: in commemoration of Holy Thursday.
- 25th of March*: in commemoration of Good Friday, the Annunciation to the Most Holy Virgin Mary and the Incarnation of the Divine Word.
- 27th of March*: in commemoration of Easter Sunday.
- 5th of May*: the Ascension of the Lord.
- 15th of May*: Pentecost.
- 29th of June*: Saint Peter and Saint Paul.
- 16th of July*: Our Crowned Mother of Palmar, Queen of Carmel and Universal Patroness.
- 26th of July*: Saint Anne, Mother of the Most Holy Virgin Mary.
- 15th of August*: the Assumption of the Most Holy Virgin Mary.
- 8th of September*: the Birth of the Most Holy Virgin Mary.
- 12th of October*: Our Crowned Mother of Palmar, Illuminatrix of the Holy Palmarian Councils.
- 13th of October*: Corpus Christi.
- 1st of November*: All Saints.

8th of December: the Immaculate Conception of the Most Holy Virgin Mary.
25th of December: the Birth of Our Lord Jesus Christ.

Decree on Courtships

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

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

Condemnation of the rhythm method and of any other similar practice.

Condemnation of all contraceptive practices.

Condemnation of all methods of abortion

(from the 37th Document of

Pope Saint Gregory XVII the Very Great)

“We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of the Apostles Saint Peter and Saint Paul, and with Our own personal authority, solemnly declare, proclaim and teach the following:

Sexual relations are lawful during sterility, both during permanent natural sterility in some cases, and as well during temporary sterility not artificially produced. It is clear that this lawfulness does not in any way authorize the exclusive use of these times of sterility in order to avoid procreation or to reduce the number of children, for any reason whatsoever.

Those spouses who make use of sexual relations during temporary sterility, even though not artificial, but who abstain from sexual acts proper to marriage during the times of fertility, with the manifest intention, extrinsic or intrinsic, of avoiding procreation, or of reducing

the number of children, or of spacing them out more conveniently, commit a most grave sin, and bring down upon themselves the curse of God.

If anyone dare to say that sexual relations in matrimony are lawful during temporary sterility, while omitting relations during times of fertility, voluntarily, in order to avoid procreation, or to reduce the number of children, or to space them out more conveniently, let him be anathema.

We, as Universal Doctor of the Church, declare infallibly that there is never a just cause for impeding the procreation of children.

We confirm the centuries-old doctrine that the procreation of children is a Divine Law. Therefore a marriage that voluntarily opposes procreation, opposes God.

We, as Representative of Christ on earth, solemnly declare with His authority, with that of the Apostles Saint Peter and Saint Paul, and with Our own:

We anathematize and excommunicate all those married persons whose sexual practice is contrary to the doctrine defined by Us in the present Document.

We, with the authority with which We are vested, anathematize and excommunicate any priest, of whatever rank, who favours, preaches, counsels or promotes sexual practices contrary to this Document.

We, as Universal Doctor of the Church, make Our own all the condemnations and anathemas which Our revered predecessors have hurled against all contraceptive practices.

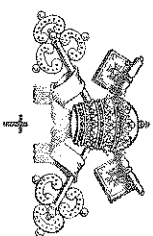
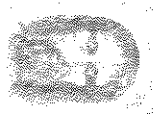
Total abstinence, when not inspired by holy chastity but rather by material considerations, is contrary to God's will, and is a mortal sin; for Saint Paul speaks of the mutual obligation to render the marriage debt, at the need and petition of one of the spouses, out of charity, within the norms of holy marriage.

We, as Universal Doctor of the Church, with the authority with which We are vested, excommunicate and anathematize all Catholics who commit abortion. In this condemnation are included the parents of the new being and the doctors who lend themselves to such murderous practices and thus outrage God. In this condemnation are included all hospitals, clinics or residences where these monstrous murders are committed. Likewise are included in this most grave

condemnation all persons who, directly or indirectly, co-operate in practices of abortion.”

By these proscriptions of Pope Saint Gregory XVII the Very Great, therefore, the rhythm method, as likewise any other method that prevents the procreation of children, and similarly all methods of abortion, are condemned.

Married people who practise complete sexual abstinence, whether temporary or permanent, or in their sexual relations practise the rhythm method, or in their sexual relations make use of any other method of contraception incur excommunication reserved to the Pope; so does the lay woman faithful, and whoever collaborates with her or so permits, who after a sexual relation makes use of any method of abortion, including any method of contraception if with the intention of interrupting a possible pregnancy.



Adored be the Holy Face of Our Lord Jesus Christ!

HOLY APOSTOLIC SEE
EL PALMAR DE TROYA

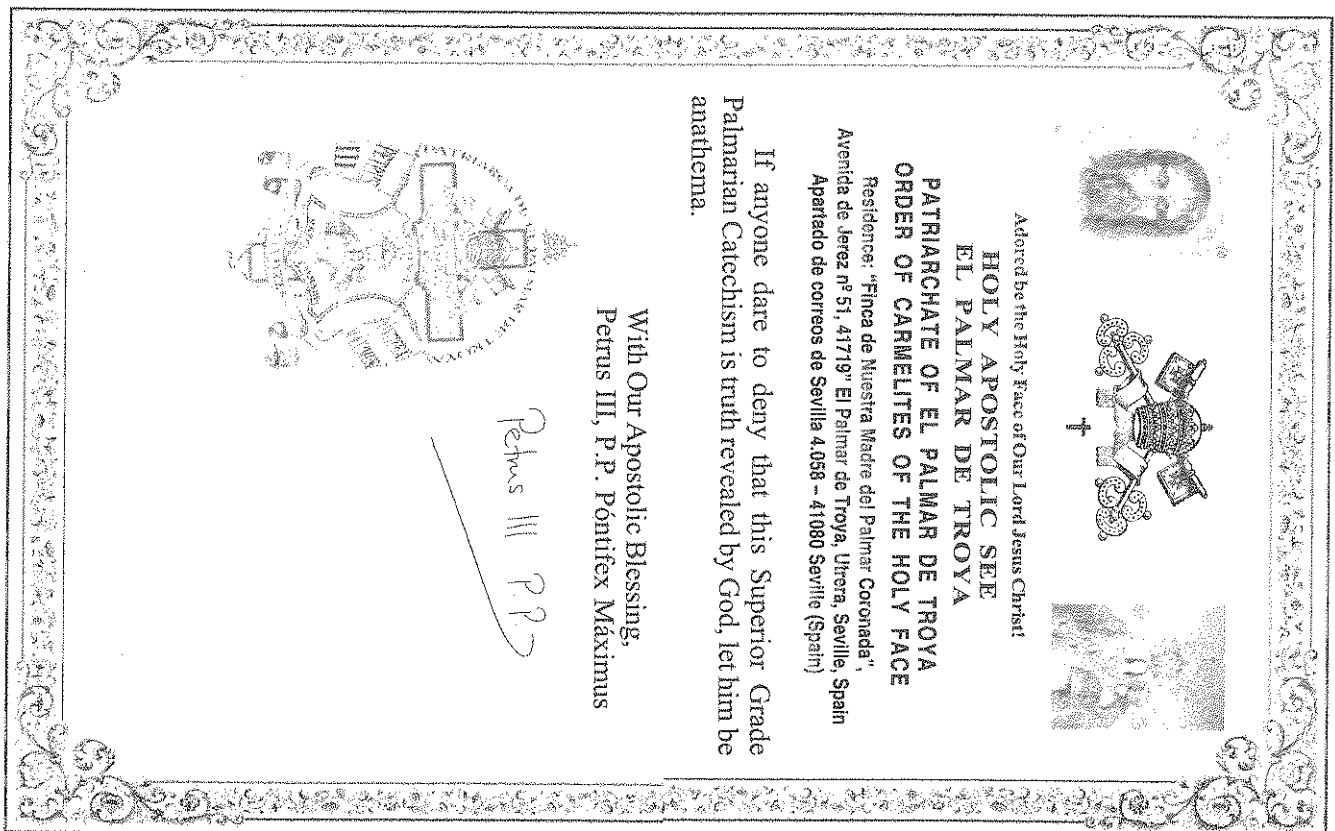
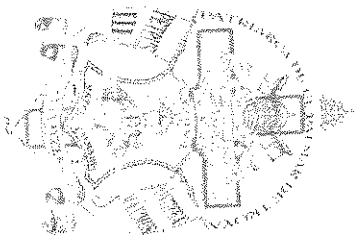
PATRIARCHATE OF EL PALMAR DE TROYA
ORDER OF CARMELITES OF THE HOLY FACE

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If anyone dare to deny that this Superior Grade
Palmarian Catechism is truth revealed by God, let him be
anathema.

With Our Apostolic Blessing,
Petrus III, P.P. Pontifex Maximus

Petrus III P.P.



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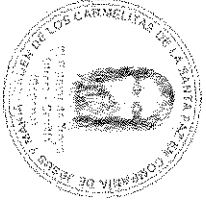
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