

## **The Palmarian Creed**

**Composed by the Venerable Fathers of the Holy and Great Palmarian Council, united together in the Holy Ghost, under the direction and with the approbation of His Holiness Pope Gregory XVII.**

Given in Seville at the Apostolic See, the 30th March, Palm Sunday, in the Year of Our Lord Jesus Christ MCMLXXX, and second of the Pontificate of the Pope now gloriously reigning.

I BELIEVE in one true God, Most Pure Spirit, Almighty, Living, Creative and Eternal, Most Holy Trinity, Father, Son and Holy Ghost: One Divine Essence in three truly distinct Persons, coequal and coeternal one with another.

I believe that the Triune God is eternal Love, infinitely good, holy, wise and beautiful, just and merciful, provident, munificent, free and truthful, immutable, immense and omnipresent, having one intelligence and one will in most perfect harmony; beginning and end of all things, without past, without future, in one eternal present.

I confess one God in Trinity and Trinity in Unity; Mystery of mysteries, prefigured in the Old Law, fully revealed by Jesus Christ.

I adore Three Divine Persons, I venerate their ineffable community, their inexhaustible happiness; and with the Angels I praise: Distinctness in Persons, Oneness in Essence, Equality in majesty and glory.

I believe that God, to reveal His glory and share with us His love and happiness, moved by a most vehement desire, decreed the Work of Creation.

I believe in one Lord God, Father Almighty and unbegotten, First Person of the Most Holy Trinity, Creator of Heaven and earth, of all things visible and invisible, Who made all things out of nothing.

I believe that the Work of Creation described in Genesis, was made in a single instant divided into instants, within the twenty-four natural hours of the first and only Day of Creation, called Dominica, or Day of the Lord.

I believe that, before all things, God created first the Most Divine Soul of Christ united to the Word of God; immediately afterwards the Divine Soul of Mary associated to the Divine Council.

Continuing, He created the Angels, of whom a third part sinned and were cast into Hell. Then He created all visible things; and, as culmination of all these, He formed the first man Adam of the clay of the earth, breathed into him an immortal soul created to the image and likeness of God. And, out of his rib, God formed Eve, his wife, and breathed also into her an immortal soul.

Man, so created, is able to know and to love God and to render Him homage in the name of all the visible creation.

In His infinite goodness, God created our first parents in the state of original justice: communicating to them the indwelling of the Holy Ghost, bestowing upon them the preternatural gifts: immortality of the body, freedom from concupiscence and infused knowledge.

But, deceived by the ancient serpent, Adam, by his disobedience to God, lost original justice; and, by divine decree, lost it as well for all his descendants with the exception of Mary, leaving to them an inheritance of death, original sin.

I believe that at the moment of conception of each human being, God continues to create the soul, but now deprived of Sanctifying Grace.

I believe that God, in the fullness of time, in His infinite goodness and mercy, sent His Onlybegotten Son to accomplish the Work of Reparation and Redemption.

I believe in one Lord Jesus Christ, Second Person of the Most Holy Trinity, Onlybegotten Son of the Father, true God and true Man; one Divine Person with two natures: the divine and the human, two intelligences, two wills and one memory that is human.

I believe that Jesus Christ, as God, is consubstantial with the Father and with the Holy Ghost. He is the Word of God, Uncreated Wisdom, begotten, not made, born eternally of the Father. God of God, Light of Light, true God of true God, and by Him all things were made. I believe that His Most Divine Soul is truly human, with most perfect plenitude of grace, with the highest degree of infused knowledge and most sublime vision of God.

I believe that the Divine Word, without leaving the glory of the Father, came down from Heaven, and, for the salvation of mankind, in marvellous manner was made flesh in the most pure womb of the Virgin Mary, not through the work of man, but through the action and grace of the Holy Ghost, and He was made Man.

I believe that He was born in Bethlehem in the year five thousand one hundred and ninety-nine of the Creation of the world, and that He was in all things like as we are, but without sin.

I believe that our Divine Saviour, during His hidden life in Nazareth, was subject to obedience in the heart of the Holy Family, also called the August Trinity on earth.

And that, during the three years of His public life, in His sublime mission as Envoy of the Father, He proclaimed the Kingdom of God, and confirmed His Divinity and Doctrine by His example and miracles.

I believe that, under the authority of Pontius Pilate, He suffered a most shameful and cruel Passion, and was crucified; and, commending His spirit to the Father, He immolated Himself and died, and thus He consummated the continuous offertory of His whole life.

I believe that, through this admirable and sublime Sacrifice, He accomplished the infinite and necessary reparation to the Father.

I confess that, as gratuitous consequence of this act of reparation, came superabundantly the redemption of mankind; and that it all expressed the most complete triumph of the infinite goodness of God over sin. That which man's pride and disobedience had lost, divine obedience restored with increase. O happy fault! When love overcame hate! By the fruit of the Virgin's womb, was crushed forever the head of the infernal serpent. Where there was defeat, now there is victory! Where the fruit of the tree of Paradise brought death, the Fruit of the Tree of Calvary restored life. Where darkness prevailed, now reigns the light!

I believe that, from the side of the Divine Repairator and Redeemer, came forth, cleansed and renewed, the New Church, with the Wisdom of the Sacraments.

I believe that, in His Soul united to the Divinity, He descended into Hell, chained Satan, liberated the souls of the just in the Bosom of Abraham, filled the souls of Purgatory with hope; and all bent their knee at the holy and terrible Name of Jesus.

Taken down from the wood of the Cross, wrapped in the Holy Shroud, borne to the Holy Sepulchre, His Body, united to the Divinity, received the adoration of the Angelic Choirs.

I believe that Jesus Christ, Almighty God, His Body and Soul united, glorious and immortal, rose on the third day from the dead by His own power, fulfilling the Scriptures, and leaving us the greatest proof of His Divinity, the foundation of our Faith, pattern of our spiritual life, cause and hope of our resurrection to come.

I believe that first He appeared to His Most Holy Mother; then to Saint Mary Magdalen, to the other holy women, to Saint Peter and the other Apostles: to fortify them and instruct them in the Faith, to confirm them in their powers, to send them to preach the Gospel and to

baptize every creature — which is indispensable for salvation — charging them to remain together in Jerusalem until the Coming of the Holy Ghost, and promising to be with them until the consummation of the ages.

I believe that, on the fortieth day, while blessing the disciples, He ascended by His own power to Heaven with majesty and glory, to the acclamations and jubilee of the Angels and of all the Blessed who accompanied Him in so happy a triumph. And, in the sight of all, with the Light shining from His Divine Face, as Supreme King, He threw open the gates of Heaven; and there He is seated at the right hand of the Father, equal to Him in glory as God, and, as Man, greater in glory than all others.

I believe that from there He will come, with the same majesty and glory, to judge the living and the dead, as Supreme and Just Judge with irrevocable judgement; and of His Kingdom there will be no end.

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

I believe that He is the Christ, the Anointed, the Angel Mediator, the Great Prophet, and the Eternal High Priest Melchisedech.

I believe in one Lord God the Holy Ghost, the Third Person of the Most Holy Trinity, Creator and Renewer of the face of the earth, giver of life and sanctifier of souls, advocate and consoler of us men, Divine Love and most sweet union of the Father and the Son.

I believe that the Holy Ghost, unbegotten, uncreated, proceeds eternally from the infinite love of the Father and the Son, as from one principle, and is consubstantial with Them and together with Them is adored and glorified.

I believe that the Holy Ghost is Himself Sanctifying Grace, the Great Supernatural Gift Who dwells truly in the souls of the just, regenerates them in Baptism, makes them divine, living temples of God, sons and heirs of His glory.

I believe that He is the Soul of the Church, Spouse of the living souls of the faithful, and that — according to their co-operation — He fills them with His gifts and fruits.

I believe that the Holy Ghost, on the Day of Creation, covered the waters with His shadow, giving life to all.

That He dwelt in the Ark of Noe, confounded the tongues of Babel, justified Abraham, our father in the Faith, fortified Isaac, figure of Christ, guided Jacob, figure of the Church, taught Moses observance of the Law, made him captain of the people of Israel, and dwelt in the Ark of the Covenant.

He spoke by the prophets, anointed kings, gave courage to the captains, descended over the Virgin Mary, appeared over the Jordan, was poured out in the Blood of the Victim immolated on the Cross, came in tongues of fire over the Apostles, fortified the martyrs of Christ, continues to speak by the Magisterium of the Church; and lavishes Himself over the Palmarian Apostles, who prepare the way for the Return of Christ and for His Messianic Kingdom of peace on earth.

O most vehement Fire of Love! O Most Sweet Dove! O Fountain of Wisdom! O Breeze of Consolation! O Most Blessed Light! O Breath of God! Infinite Ocean of Light! Dispeller of darkness! Impetuous Wind of Salvation! Splendour of the Glory of God! O Most Loving Gift of souls!

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

I believe that Her Divine Soul, through participation in the Most Divine Soul of Christ, with which She was spiritually espoused, was full of the Holy Ghost from the very instant of Her creation, and full of all virtues and graces to a degree never suspected — with most perfect light to understand the exalted mission for which She was created; enjoying the beatific vision, endowed with infused knowledge, in a plenitude of light and grace, not only for Herself, but also for Her to pour out over all creatures.

I believe that Mary, Most Loving Companion of God, is Mother and Heart of Creation, Sweetness of grace, sublime Joy, untold Praise, ecstatic Presence, Breath of rapture, exquisite Touch, mystical Cadence, Taste of delight, Cooing of the Creator Spirit over the waters.

I believe that Mary Most Holy is the Woman announced in Genesis to crush the head of the infernal serpent, and that She is prefigured in the Old Testament:

Eve, as mother of all the living; Sara, in miraculous fruitfulness and as mother of the son of promise; Rebecca, as mother of the chosen people; Rachel, in the immolation of giving birth to the Mystical Christ; Deborah, as captain of the Hosts of the Lord and Mother of the Church; Ruth, as model of virtue, handmaid of the Lord and gleaner of souls; Judith, as fortitude and sword of God; Esther, as sublime star of salvation; The mother of the Machabees, as mother and courage of the martyrs.

O Mary! Described by the Holy Ghost in the Old Testament, sung by the Angels, expected by the Patriarchs, announced by the Prophets.

O Immaculate and Most Pure Dove! Graceful as the Palm! Who is She that cometh forth as the morning rising, Fair as the moon, bright as the sun, terrible as an army set in battle array? She is the splendour of the eternal light, the unstained mirror of the ways of God, the image of His goodness.

O Mary! How fair Thou art! As the rod of Aaron that flowered without plough or seed, as the bush that burned without being consumed. O garden enclosed! O fountain sealed up!

Of Thee the Holy Prophet Isaias announced: “The Lord Himself shall give you a sign: Behold a Virgin shall conceive and bear a son: and His name shall be called Emmanuel”.

O Mary! Let my tongue, united with the angelic choirs, exalt Thy glories, repeating: Holy, Holy, Holy art Thou, O Mary! Mother of God and ever Virgin.

I believe that Mary Most Holy was begotten by the work of man, of Her presanctified parents, Anne and Joachim; She was conceived without original sin and endowed with most perfect beauty, spiritual and human.

I believe that Mary Most Holy was free as well from all personal sin, and that in view of the sublime dignity of Mother of God, merited the singular privilege to be the Irredeemed, since She who never knew sin could not be redeemed.

I believe that the Immaculate Virgin Mary, in the very instant of Her Most Pure Conception, enjoyed the use of reason; and, fully conscious of the sublime gifts received from God, — which surpass those given to all other creatures together — with most profound and perfect humility, most vehement desire and most generous response, offered Her whole Self to Her Divine Spouse, the Creator, consecrating to Him the first fruits of Her being: the exquisite lily of the Perpetual Vow of Virginité.

I believe that the Divine Mary, in the womb of Saint Anne, — Sanctuary of the Tabernacle of God — with unceasing and heroic acts of Faith, Hope and Charity, revered, praised and adored the Infinite Majesty in the Unity and Trinity of God, for Herself and for all creatures. With sublime prostrations and many sighings She interceded and prayed for the salvation of all mankind, and vehemently implored the Heavenly Father to hasten the hour of the coming of the Promised Messiah.

I believe that the divine Child Mary, in most sublime ecstasy, absorbed and withdrawn from all sensible things, was born resplendently beautiful, as became Her dignity of Spouse of God, filling mankind with plentiful hope.

Her devout parents gave Her the Most Sweet Name of Mary, as God had decreed and communicated through the ministry of the Angels; at this Name, with profound reverence, all bow their heads, in heaven, on earth, and in hell.

I believe that the Divine Princess was presented and left as ward in the Temple by Her parents, at the age of three years — to the admiration of the priests and of all those in the service of God, being Herself model and example of the religious life.

I believe that God, in His Infinite Wisdom, in order that this exalted Lady be able to work in the sublime mission to which She was consecrated, in certain moments of Her life, suspended Her infused knowledge and other most divine gifts, leaving Her in the ordinary condition and state of the virtues, and thus, with the practice of heroic virtue, to be the admiration of the Angels and the perfect model of mankind.

I believe that Mary, the Sovereign Princess, in an act of indescribable renunciation and obedience, and the immolation of Her own will, full of faith and confidence in Her Creator, accepted with supreme charity the divine command: being espoused at the age of seventeen years with a just man of the House of David, called Joseph, chosen through a singular providence of God.

I believe that, when the fulness of time was come, the Most High chose to reveal Himself to men and to accomplish the Salvific Work of Redemption. He sent the Holy Archangel Gabriel to the city of Nazareth, accompanied by innumerable Angels, to announce to the Virgin Mary the Mystery of the Incarnation and to ask for Her consent, which She gave, pronouncing Her Fiat.

I believe that, at that very moment, the Holy Ghost overshadowed Mary, forming of the Most Pure Blood of the Virgin a most perfect body of a Child; and, in the same instant, was united to this Body the Word of God and His Most Divine Soul; without ceasing to be God, He became true Man.

I believe that Mary, Mother of God and ever Virgin, rapt in heavenly ecstasy, brought forth Her Divine Son Jesus in a stable of Bethlehem — Who, coming forth from the Maternal Womb like a ray of sunlight that passes through crystal without shattering or staining it, was adored by Mary and Joseph; thus fulfilling the Scripture: “My spikenard exhaled her aroma”.

And, at these glad tidings, the heavens smile, the stars sing, the Angels chant praise, shepherds and kings adore, the hills dance with delight. The Messiah is come! The Expectation of the nations! All the Universe leaps for joy!

I believe that this Most Pure Mother, in obedience to the Law, in a supreme act of humility, went to the Temple, in company with Saint Joseph, to submit Herself to the legal rite of Purification and Presentation of Her Divine Son, and heard from the lips of the holy and venerable Simeon this most dolorous prophecy: “And Thy own Soul a sword shall pierce”.

I believe that the Immaculate Virgin Mary, requested and received the Holy Sacrament of Baptism from the hands of Her Son, Our Lord Jesus Christ, obtaining the common priesthood of the faithful and a greater plenitude of grace.

I believe that Mary Most Holy is Universal Mediatrix in the Dispensation of all graces, Suppliant Omnipotence — a privilege that She uses continuously, as is well proved at the marriage of Cana, when She hastened the hour of the first public miracle, or manifestation of the glory of Christ.

I believe that Mary is Co-reparatrix, because she suffered in Her spirit all the pains that Christ suffered in His flesh, offering to the Father the death of Her son and Her own spiritual death, thus accomplishing a Co-priestly mission with Christ.

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

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

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

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

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

I believe that Mary is Treasures and Universal Dispensatrix of all graces, because She is an inexhaustible Treasure and Store of grace, which with prodigal abundance She lavishes on Her children.

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

I believe that Mary Most Holy was present at the Ascension of Her Divine Son, and participated in His glorious entrance into Heaven.

I believe that Mary, Help of Christians, gathered and presided over the Disciples in the Cenacle, and that they were persevering with one mind in prayer and recollection, when the Holy Ghost came down visibly upon them in the form of tongues of fire.

I believe that Mary is the Divine Shepherdess of Souls, because, as Mother, in the name of Christ, She shepherds the flock of the Church.

I believe that Mary is the Divine Doctress of the Church because She is the Seat of Wisdom.

I believe that the Most Holy Virgin Mary did not die, but that, living in Jerusalem, at the age of seventy-four years, there came over Her a most gentle Dormition in the presence of the Apostles and Holy Women.

I believe that Her Most Pure Body, united to Her Divine Soul, was placed in a sepulchre, where She received the veneration of the Angels, of the Blessed and of the first Christians.

I believe that, on the third day, gently waking, She was Assumed into Heaven in Body and Soul, not by ministry of Angels, but by the virtue that belongs to a glorified body. She was accompanied by Her Divine Son Who descended from Heaven, and by all the Court of Heaven.

Mary Assumed into Heaven! O wonder never seen! Who is She that cometh up from the desert like the lily that grows in the valleys, like the fragrance of myrrh and frankincense, full of light and majesty? She is the delight of the Angels, the wonder of Heaven, the consolation of men, the joy of mankind, the happiness and peace of the earth, the health of the world, unfathomable abyss of the divine mercies.

Mary Assumed into Heaven! Behold with delight the Rose of Jericho, more comely than all comeliness, more beautiful than all beauty, more perfect than all perfections that are to be admired in the Universe.

O Ladder of Jacob! O Lily of Zabulon! O Rod of Moses! O Fleece of Gedeon!

Mary Assumed into Heaven! O prodigy worthy of Infinite Wisdom! O most faithful image of the Divine Face of Jesus!

I believe that the August Mary was crowned by the Most Holy Trinity, and is seated at the right hand of Her Divine Son as Queen of Heaven and earth, whence She exercises Her sovereign power over the Angels and Saints and all other creatures.

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

I believe that the Most Holy Virgin Mary, as Spouse of the Holy Ghost, dwells in the souls of the just, and that this presence, spiritual and real, is acquired, firstly and principally, in Baptism.

The Holy Ghost speaks thus in the Book of Wisdom: “Then the Creator of all things commanded and said to me: and He that made me rested in my tabernacle. And He said to me: Let thy dwelling be in Jacob and thy inheritance in Israel, and take root in my elect”.

I believe that Mary is Health of Mankind, because on Her depends the salvation of many, since without Mary there is no possible salvation.

I believe that Mary is the Divine Infirmarian because, as Co-priest, She cures the souls of sinners.

O Mary! Of Thee the Apocalypse says:

“And I saw the Holy City, the New Jerusalem coming down out of Heaven from God, prepared as a bride adorned for her Bridegroom”.

I believe the Most Holy Virgin Mary is the Precursress of the Second Coming of Our Lord Jesus Christ.

I believe and confess that the exalted creature called Mary, has attained all these privileges as worthy Mother of God, and that the abyss of all Her mysteries lies hidden in this Wisdom: Mary, Daughter of God the Father, Mother of God the Son, Spouse of God the Holy Ghost, Temple and Sanctuary of the Most Holy Trinity and Mystical City of God. O Mary! Greater than Thou — God alone!

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

I believe that Saint Joseph is prefigured in the Old Testament:

Adam, natural father of the human race; Saint Joseph, Spiritual Father; Noe, captain of the Ark of Salvation; Abraham, father in the Faith and model of obedience; Joseph, son of Jacob, son of predilection and model of chastity and fidelity; Aaron, chosen miraculously through the rod which flowered; Moses, who spoke with God face to face; David, king and fearless warrior of God.

I believe that the Patriarch Saint Joseph was presanctified in the womb of his mother in the third month of his conception; and that his soul, from that very instant, rejoiced in the indwelling of the Holy Ghost. Confirmed in grace, free from concupiscence of the flesh, by divine providence he was unable ever to sin.

I believe that the Patriarch Saint Joseph is the man full of grace — and that, after Mary, he surpasses all Angels and Saints together.

I believe that Saint Joseph, from the very instant of his Presanctification, enjoyed the use of reason, infused knowledge and other exalted gifts. He consecrated himself to God by the Vow of Perpetual Virginity, and rejoiced in the beatific vision, as in many other moments of his life.

I believe that Joseph Most Holy was born in the city of Bethlehem to his holy parents Jacob and Rachel; and that this exalted man was always of an indescribable beauty.

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

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

I believe that Joseph Most Holy, knowing that his Spouse, the Virgin Mary, had conceived the Son of the Eternal Father through the work of the Holy Ghost, as he was a just and humble man, considered himself unworthy to live in company with the Mother of God, and to represent the Eternal Father, legally. Therefore, with unspeakable sorrow, he pondered leaving Her in secret.

I believe that Joseph Most Holy exulted with indescribable joy on receiving through the Angel the divine command to remain in the company of Mary, and to exercise legal fatherhood over the Son of God by imposing the Name of Jesus.

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

I believe that Joseph Most Holy, in obedience to the Law, circumcised the Son of God and called His Name Jesus, exercising his Legal Fatherhood and mission of Co-priest with Mary. Therefore I firmly believe that the Glorious Patriarch Saint Joseph is Co-priest of Mary, and that this real and true Priesthood of Joseph is inferior to the Priesthood of Mary, superior to the Ministerial Priesthood, and greatly superior to the Common Priesthood of the faithful.

I believe that Joseph Most Holy is Father and Doctor of the Church.

I believe that Saint Joseph, because of his most high dignity as Virginal Spouse of Mary and Virginal Father of Jesus, exercises, as Coadjutor of the Exalted Mother of God, the Prerogatives of Co-reparator, Co-redeemer, Co-mediator, Co-treasurer and Co-dispenser, as well as many other exalted privileges.

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

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

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

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

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

I believe that Anne Most Holy conceived the Mother of God in the City of Jerusalem, and that she gave birth in Sephoris.

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

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

I believe that Joachim Most Holy was born in Sephoris.

I believe that Joachim Most Holy is in Heaven in Body and Soul seated at the right of his Spouse, above all the Angels and Saints.

I believe that Saint John the Baptist is the Precursor of Our Lord Jesus Christ, and that he was presanctified in the womb of his mother in the sixth month of his conception, on the occasion of the Visitation of the Virgin Mary to Her cousin Saint Elizabeth: rejoicing from that very instant in the indwelling of the Holy Ghost.

I believe that the Holy Prophet Elias was presanctified in the womb of his mother in the seventh month of his conception: rejoicing from that very instant in the indwelling of the Holy Ghost. He was taken up, without dying, in a chariot of fire, and will return close to the Second Coming of Christ.

I believe in the Angels, pure spirits, sublime images of God. Proved in love, confirmed in grace, they behold without cease the Face of God, and fulfill at each moment the divine will. Myriads upon myriads is their number; nine choirs in three hierarchies, they sing the praises of God. Charged with the guardianship of men, they protect them from evil and guide them towards Heaven. At the end of the ages they will sound the trumpets for Judgement and gather together the elect from the four winds of the earth.

There excel, among all the Angels, the seven Archangels who stand in the presence of God, who serve the Lord and who are charged with the principal missions:

Saint Michael, Prince of the Heavenly Hosts, Saint Gabriel, Saint Raphael, Saint Uriel, Saint Cediel, Saint Cedechiel and Saint Jereniel.

I believe in the Church: One, Holy, Catholic, Apostolic and Palmarian. One in Faith, One in government, One in the Sacraments. Holy for its Founder, Holy for its Doctrine and its Sacraments, Holy in many of its members. Catholic, that is, Universal, since it is for all peoples, all times, and embraces all truths. Apostolic, for the succession of its Hierarchy, Apostolic for the origin of its Doctrine and Worship, Apostolic for its mission. Palmarian, since the See of Peter was first in Jerusalem, and rested briefly in Antioch. This Apostolic See, by divine decree, was translated to Rome, and due to the apostasy of Rome, it has been translated, by divine decree, to El Palmar de Troya in Spain; and, in the end, it will return again to Jerusalem.

I believe that the Church, Catholic and Palmarian, is the Mother and Mistress of Souls; She alone teaches the true and unchanging Doctrine contained in the Deposit of Revelation: Holy Scripture, Holy Tradition, the Dogmatic Definitions of the Popes and of the Holy Ecumenical Councils — and She alone is authorised to interpret it.

I believe that the Church is the Mystical Body of Christ, founded on the one Rock in the person of Blessed Peter, Prince of the Apostles.

I believe and confess that the Pope, by the will of Christ, is the Visible Head of the Church and Immovable Rock, Vicar of Christ, Successor of Saint Peter, Universal Father and Doctor, Supreme Pontiff and Chief Shepherd, Symbol and guarantee of unity, Sweet Christ on earth.

I believe and confess that the Pope enjoys the charism of Infallibility when, as Universal Doctor, he defines a truth in matters of Faith or Morals for the whole Church.

I believe and confess that the Pope, as Vicar of Christ the King of the Universe, possesses supreme power in the spiritual and in the temporal by divine right, as well as full power as

Sovereign, being Lord, Administrator and Distributor of all lands. This fullness of power is represented in the two keys.

The Pope, then, is named: Abraham, for his Patriarchate; Melchisedech, for his Priestly Order; Moses, for his authority; Samuel, for his jurisdiction; David, for his throne; Peter, for his power; Christ, for his anointing.

I recognize the Pope with all his rights and privileges, and I submit myself to him with filial respect and veneration.

I believe that Jesus Christ has constituted the Church with hierarchical order.

I believe that in the Church there are seven true and efficacious Sacraments instituted by Christ: Baptism, Confirmation, Confession, Communion, Extreme Unction, Holy Orders and Matrimony.

I believe that of these Sacraments, Baptism, Confirmation, and Holy Orders impress a character in the soul.

O Sacraments of the Church! Fruits of the mystic tree, Fountains of eternal life, Channels of divine grace. O wisdom of the Sacraments! Each overwhelms the souls of the faithful with the fruits of the Passion of Christ.

Baptism purifies the soul from all stain of sin, original and personal, remits eternal punishment, snatches us away from the power of the devil, opens Heaven, communicates the Holy Ghost, makes us sons of God, incorporates us in the Mystical Body of Christ and gives the right to the other Sacraments.

Confirmation gives us greater fullness of the Holy Ghost, confers His seven gifts, strengthens the soul, makes us witnesses and soldiers of Christ, ready for the combat even to martyrdom. Confession forgives sins, reconciles with God, cleanses the soul, restores or increases the supernatural life in all who, repentant, sincerely confess their sins to a priest.

O Holy Communion! O Holy Eucharist! O Most Holy Sacrament! In which is received substantially the Body, Blood, Soul and Divinity of Our Lord Jesus Christ, and Mary is received spiritually; prefigured by the manna and the Paschal Lamb, promised by Christ in the synagogue at Capharnaum and instituted by Christ on the eve of His Passion. O wonder of divine power! The bread is changed into the Body of Christ, and His presence is multiplied down through the centuries in innumerable Consecrated Hosts. O prodigy of love! In which Christ, for love of us, veils His glorious Body beneath the humble appearance of the Host. O wonder of Divine Wisdom! Through Thee Christ remains amongst us, sacrifices Himself unceasingly on our altars, delivers Himself as food for our souls and is our viaticum for the journey to Heaven. O Sacrament of mercy! O sign of unity! O bond of charity! Be Thou forever blessed and praised, and forever adored!

Extreme Unction purifies from sin, increases grace, succours and fortifies the soul, sometimes restores health and always prepares for the final combat.

Holy Orders makes of poor mortal men priests forever, confers on them divine Powers to pardon sins and to bring down onto our altars the Son of God.

Holy Matrimony legalizes and sanctifies the union of man and woman, confers the necessary grace to live their union in holiness, adorns the Church with new children and symbolizes the union between Christ and His Church.

I believe that the Holy Sacrifice of Mass, or Holy Sacrifice of the Altar, is the very Sacrifice of Calvary, perpetuated in unbloody manner. It is the one, perfect and eternal Sacrifice of the New Covenant, prefigured by the Sacrifice of Melchisedech, the Paschal Lamb and the sacrifices of the Old Law. Its three essential parts are: the Offertory, the Consecration of the two species and the Communion of the Celebrant. Four are its ends: to adore God, to give Him thanks, to atone for sin and to supplicate for the living and the dead. O Pure! O Holy and Immaculate Sacrifice!

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

I believe and confess that: outside of the Catholic Palmarian Church, there is no salvation. O Spouse of Christ! Ark of Salvation! Bark of Peter! Never-failing source of holiness! Church Visible, Church Indefectible, Church Persecuted and Invincible.

I believe that the Church has instituted the Sacramentals, numerous signs, sensible and sacred, to honour God, to sanctify souls, to implore gifts and graces and to defend us from the attacks of the devil.

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

In accord with the teaching of Holy Mother Church, I distinguish worship in this way: to God is owed that of latria; (adoration) to the Most Holy Virgin Mary is owed that of hyperdulia; (supreme veneration) to Joseph Most Holy is owed that of protodulia; (veneration before all others) and to the other Angels and Saints is owed dulia. (veneration)

I believe that the Communion of Saints is the sharing of grace or spiritual goods between members of the Mystical Body of Christ, composed of: the Church Triumphant, that of the Blessed in Heaven; the Church suffering, those in Purgatory; and the Church Militant, the faithful on pilgrimage in the world.

Therefore: the faithful on earth can and ought to help one another with their prayers and sacrifices; the faithful on earth can and ought to relieve the Holy Souls in Purgatory with their prayers and good works, to lighten their sufferings and hasten their entry into Glory; for they are not able to help themselves. The faithful on earth venerate and invoke the Blessed in Heaven as friends of God, models of Christian life and powerful intercessors. The faithful on earth venerate and invoke the Holy Souls in Purgatory, dearly beloved of God, who, in turn, intercede before God for the faithful on earth. The Blessed in Heaven heed the petitions of the faithful of the Church Militant and of the Church Suffering. O admirable Communion of Saints, Grandiose manifestation of the charity of God!

I acknowledge and confess that Christ also assists His Church through the ages by apparitions, miracles, and diverse charismatic and prophetic gifts. A multitude of sanctuaries, devotions and religious Orders owe to these their existence. In these Last times, there have multiplied extraordinarily the apparitions of the Most Holy Virgin Mary. She, as Precursress of the Second Coming of Christ, calls with maternal solicitude for prayer and penance, announcing plainly the close proximity of the Return of Christ; all culminating with the Apparitions, mystical phenomena and heavenly messages in El Palmar de Troya, where Mary, as Divine Shepherdess and Doctress, prepares and teaches the Church of the Last Times to go forth to meet Christ.

I believe that the Order of Carmelites of the Holy Face is the last and only religious Order of the Last Times.

I believe that the first religious Order was also that of the Carmelites, founded in ages past on Mount Carmel by the great and holy Prophet Elias, who imbued it with his spirit of prayer, penance and devotion to the Virgin Mother of God to come.

I believe that this ancient Carmelite Order prepared for the First Coming of Christ, keeping alive the authentic traditions of the Chosen People.

I confess that the Carmelite Order, spread through many parts of Christendom, became relaxed, departing from its primitive Rule, and that later, by divine inspiration, it was admirably reformed by the exalted Saint Teresa of Avila.

I believe that the most glorious branch of this Reform is that of the Carmelites of the Holy Face, which, captained by the Most Holy Virgin Mary and the Glorious Patriarch Saint Joseph, is preparing for the glorious return of Christ to the earth.

I believe that the Order of Carmelites of the Holy Face, or Crossbearers, are the Marian Apostles of the Last Times, chosen by God to save the Church and to re-establish order in the world.

I believe that it is appointed unto men once to die, and after this, the Judgement.

I believe that death is: separation of body and soul, fruit of the sin of Adam, end of our earthly pilgrimage, end of the time of grace, end of merit or demerit, beginning of eternal life or eternal death.

I believe that the Particular Judgement occurs at the very moment of death, when each one is judged according to his works, receiving irrevocably the sentence: eternal salvation or eternal condemnation.

I believe that Heaven is eternal and absolute happiness, without mixture of any evil, where the Blessed see God as He is, in the splendour of the Holy Face and the sublime beauty of the Divine Mary, immersed in the ocean of the Divinity in the company of the whole celestial court. This is the eternal salvation with which God rewards the good with a joy that never ends, as Saint Paul says: Eye hath not seen, nor ear heard, neither hath it entered the heart of man, what things God hath prepared for them that love Him.

I believe that there exists a Purgatory, to which those go who die in the state of grace with venial sins or debts of temporal punishment for sins already forgiven, to be purified with true material fire before they may enter Heaven; with most vehement love for God and full assurance of their salvation, they suffer unspeakable pains in proportion to their sins.

I believe that Hell, or eternal death, is absolute unhappiness, the conglomeration of all evils without mixture of any good, for those who die in mortal sin; where the demons and the damned suffer double torment: the pain of loss: deprived forever of the vision of God; the pain of sense: eternal fire, the pool of brimstone, kindled by the justice of God, in which the damned are hurled and tormented with eternal weeping and gnashing of teeth, in a sea of despair, blaspheming and hating without end, horror of horrors, in the furnace of avenging justice; whence the smoke of their torments shall ascend for ever and ever.

I believe in the existence of Satan, the ancient serpent or Devil, head of all the demons, father of lies, inventor and instigator of all evil: who, by divine permission, tempts men without respite to make them sin against God and bring them down into the eternal fire of Hell.

I believe that Limbo is the place where the souls of children go who die without Baptism before the use of reason.

I believe that the Devil, Lucifer, head of all the demons, has been unchained, by divine permission, in order to sift the Church, giving rise to the first General Apostasy.

I believe that the present time is that announced by the evangelist Saint John in the Book of the Apocalypse.

I believe that on this General Apostasy follows a dread and awful punishment of purification, manifestation of the just Wrath of God.

I believe that, following this great purification, Satan again enchained, there arises the Sacred Hispano-Palmarian Empire or Reign of the Sacred Hearts of Jesus and Mary, achieved through the Order of the Carmelites of the Holy Face or Crossbearers.

I believe that, at the end of this Sacred Empire, the Devil is unchained for the last time, giving rise to the second and last General Apostasy, with the appearance of the Man of Iniquity, the Antichrist in Person, and the last persecution of the Church.

I believe that, during the Reign of Antichrist, Elias and Henoch will come to preach penance, leading to the conversion of the Jewish People.

I believe that during the Reign of Antichrist, great chastisements will befall mankind, culminating in the three last days of darkness, when, on the third day, Our Lord Jesus Christ will return to the earth with great power and majesty, in His Second Coming, destroying Antichrist with the spirit of His mouth, and with the brightness of His Coming, casting forever into the pool of fire and brimstone of Hell the Devil and his followers, never more to tempt the nations.

I believe that, at the very instant of the Return of Christ, will also take place the Resurrection of the Dead and the Last Judgement; the Blessed, with glorified bodies, will go to Heaven; the damned, in their bodies, will go to Hell.

I believe that those who survive will acknowledge Christ as the true Son of God; they will be confirmed in grace and will enter the Messianic Kingdom of absolute peace on the earth made new, where they will enjoy the preternatural gifts which Adam lost through sin, and will be able to attain high thrones in Heaven according to the measure of their love. They will multiply until is completed the number decreed by God, and, without knowing death, they will go through a gentle dormition to Heaven.

I believe that, at the end of the Messianic Kingdom, the Son will deliver up the Kingdom to the Eternal Father, from Whom all proceeds, and to Whom all must return.

O Father of Infinite Majesty! Thou art Alpha and Omega, Fount of the Divinity, Maker of all things, from Thee proceeds all fatherhood in Heaven and on earth.

Thou art the very Light, the very Life, Thou art all Holiness.

No one knoweth Thee but the Son and he to whom the Son will reveal Thee.

No one knoweth the hour of Judgement but Thou — Thou Who dost apportion the thrones in the Kingdom of Heaven.

O Love of the Father! Thou hast so loved the world that Thou didst give us Thy Only-begotten Son! What manner of charity Thou hast shown us! that we should be called Thy sons, and that we should be sons in truth!

Therefore we give Thee thanks and sing: Thee O God we do adore, Thee O Lord we glorify, Thee, the Father everlasting of Boundless Majesty, all creation doth worship. To Thee the Angels, to Thee the Cherubim and Seraphim cry out without ceasing: Holy! Holy! Holy! Lord God of Hosts, Heaven and earth are full of the majesty of Thy glory.

To Him that sitteth on the Throne and to the Lamb, benediction and honour and glory and power for ever and ever. Amen. Amen. Amen.

If anyone dare to deny that the Palmarian Creed is truth revealed by God, let him be Anathema.

With Our Apostolic Blessing

GREGORIUS XVII, P.P. Póntifex Máximus

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# **THE PAPACY, PROPERLY UNDERSTOOD AND COMPREHENDED IN THE LIGHT OF THE DOGMATIC REVELATIONS MADE BY POPE GREGORY XVII AND THE PALMARIAN COUNCIL BETWEEN 1980-1992**

In a previous letter from Archidona we spoke about the Pope and what has happened to him. To better understand this truth, it is necessary to remind Palmarians of the new and sublime dogmatic teaching about the Papacy. These Doctrines were newly revealed to the Church by the Holy Spirit during the Palmarian Council that sat in session between 1980-1992.

Knowing the doctrine, Palmarians will not be confused when they hear the traditionalist commentaries that are ignorant of these teachings and will be able to form a clear concept of the Papacy, which before these definitions was not possible.

The sublimity of the office of the Papacy is undoubted.. The problem lies in the actuation of the office holder not being in conformity with the centuries-old rules of conduct of the office and contradicts the Church, as expressed by its Infallible Magisterium.

The idea that a Pope cannot divorce himself from the Church and that his espousal with the Church is taken for granted to be permanent is erroneous. The fact is, the Pope can by free choice or wrongful actions divorce himself from the Church.

Canon Law uses the diplomatic word “renounce” to express this truth. History maintains silence over possible past cases, although it suspects there were Popes in the past that did renounce. Here is the Doctrine, sublime and elevating, which will help many form a correct and spiritually adult concept of the Papacy, and it is written down in the Treatise of the Mass!

I. The Sacrament of the Papacy, which is not a Sacrament of the Church, is conferred directly and invisibly by Our Lord Jesus Christ upon him who is elected Pope, once he has accepted his election..

II. Christ instituted the Sacrament of the Papacy, and only He can confer it.

III. The Pope’s Authority is Universal: “Feed My Lambs, Feed my Sheep, and Pastor My Flock.”

IV. Christ imposes His hands invisibly over His chosen, conferring the Sacrament. His chosen can come by means of a Conclave or by Direct Election, e.g. St. Peter, Pope Gregory XVII.

V. Those present kiss the feet of the Pope (Peter) as a sign of acknowledgement of his Supreme Authority as Vicar of Christ and representative of the Son of God.

Now we come to a revelation on the Doctrine of the Papacy previously unknown in the Church. This doctrine reveals the unique nature of the Papacy, distinguishing it intrinsically from the General Episcopate.

a) The Sacrament of the Papacy is a Character, sacramental, extraordinary and indelible, which consists in the impression of a Triple Cross on the Soul and in the Heart, with the corresponding Mystical Priestly State (Treatise XXXIV, 187). Be it understood that the Triple Cross impressed by Christ is indelible in the soul, has its extension to the heart is not indelible, and can be lost in the heart by sin and apostasy.

b) The Triple Cross of the Papacy is impressed in an instant and forms an inseparable unity.  
c) In virtue of the Sacrament of the Papacy, the Vicar of Christ has the Supreme Universal Authority in the spiritual as in the temporal (Treatise XXXIV).

The Pope, by Divine Law and in virtue of the Sacrament of the Papacy (or Sacrament of Sacraments, or Eighth or Invisible Sacrament), has authority over all human travelers of the Universe, belonging or not to the Church, although within the limits established by Christ. The Eighth Sacrament or Sacrament of the Papacy, besides lacking sensible, visible signs, only Our Lord Jesus Christ, not the Church, has the power to confer, impress or administer. In other words, Jesus chooses his Vicar by Direct Election, although historically he used the system of the Conclave, or concurrence of men. It is he personally that Ratifies the Chosen by His mystical anointing.

I think it opportune here, treating on this question of the Papacy, to make mention of a little known message about the future of the Papacy, revealed on 1st January 1970 to a young boy in the sister place of apparitions near Palmar de Troya called El Mimbral.

This written account in Spanish was redacted in 1971 and is in my possession. It is a compilation by the lawyer and Marian Apostle Miguel Gay, who was present at the ecstasy of the young boy Pepito, when the Blessed Virgin Mary spoke over the future of the Papacy. It must be remembered that it was given at a time of great confusion in the Church, when Paul VI reigned in Rome as Vicar of Christ and Palmar de Troya was as a Place of Apparitions a mere 2½ years old.

Clearly understanding that a Redaction is not a word for word account of what the Blessed Virgin said, it is nevertheless a surprisingly accurate approximation in nearly all details to what happened subsequently.

Also she spoke to us about the coming Anti-Pope, saying that on the death of Paul VI they would reunite to name the next Pope, that black smoke would come forth at the election (=this happened at the election of John Paul I in 1978) and, coinciding with this black smoke, will come forth a man explaining to the multitude that he is the elected Pope and adopting a title whose name terminates in 5 letters (=Pablo is Paul in Spanish and terminates in 5 letters)

The Church will accept this election because it lacks faith, but there will be a Bishop that will reveal to the world what has happened (=Father Fernando). There will be a persecution against this Bishop and the Christians that do not accept the false Pope. This Bishop will be elected Pope, but will renounce the Papacy.

Palmarians, by reason of present-day events, are faced with the danger of losing respect and veneration for the Office of the Papacy. They should always distinguish clearly between the Office of the Papacy and the Office Holder.

This is why we say: Viva Su Santidad el Papa Gregorio XVII. We say vivas to the Office of the Papacy and remember the time when the Pope functioned as Pope Gregory XVII. We do not discount the possibility that some day he may retract his errors.

With my Blessing.

In the hearts of Jesus, Mary and Joseph

# **A History of the Tridentine Mass Celebrated in El Palmar de Troya and the Mass in the Form of the Palmarian Rite after 1983**

In the turbulent days of the late sixties and in the seventies, the sacred place of El Palmar de Troya was a haven for the celebration of the Latin Tridentine Mass. The Holy Sacrifice decreed by the Council of Trent in the 16th century and celebrated in the Church until the promulgation of "The Novus Ordo" in 1969. In those days, Catholic priests faithful to the traditions of the Church celebrated with frequency what heaven desired and had petitioned through the seers: a large number of Tridentine Masses.

El Palmar de Troya was in those days a principal place for the celebration of the Latin Tridentine Mass, given the Ordinations and Consecrations in 1976 by Archbishop Ngo-Dinh-Thuc of Bishops and Priests of the Order of Carmelites of the Holy Face. It is true to say that El Palmar de Troya saved the Church, because it saved the Mass. Between the years 1968 and 1978, ten years passed of uncountable Masses daily celebrated by a multitude of Order Priests, for the needs of our Holy Mother the Church.

The Order's fidelity to the Tridentine Mass obtained the grace of the Papacy, which came in August 1978 with the mystical and direct election of a new Pope, Gregory XVII, by our Lord Jesus Christ on the death of Paul VI. The new Pope with his See in El Palmar de Troya proclaimed in his first Dogmatic Document the restoration of the Holy Tridentine Mass for the whole Church now Palmarian.

The Latin Tridentine Mass was celebrated in the Palmarian Church and was embellished with new Masses specially written in praise of the newly acclaimed glories of Jesus, Mary, St. Joseph and the Saints. The Liturgy of the Church reflected these new Christological, Marian and Josephine Dogmas. Amongst other Liturgical jewels, there was a Mass written in honour of St. Pio of Pietrelcina, canonised by Pope Gregory XVII in 1978.

The Tridentine Mass of those days sang the glories of heaven in the Dogmas and Definitions proclaimed by the Pope. You could have called it the Palmarian Tridentine Mass, for it carried the Tridentine Rite forward to reflect the new Palmarian age of the Church. The Rite was not stopped by a sterile, static conservative traditionalism, whose only obsession was to maintain the Rite unalterable to the point of opposing Pope John XXIII in his desire to add

the name of St. Joseph to the Canon of the Mass. "The Canon cannot be touched," they said. "It has been fixed for all time!"

The traditionalists today in their opposition to modernism will not concede that the Church continued somewhere else after the death of Paul VI and that it did not stop in dogmatic matters at the Council of Trent or Vatican I. In liturgical matters, no Pope can be tied by the liturgical decisions of his predecessors, because the predecessor is not the Pope that God has designed for a future historical period. It is tantamount to denying the Holy Spirit the right to work through his newly elected of the future in the liturgical field or to doubting in the Holy Spirit's future assistance to the Church!

During the years 1978 until October 1983, the Mass of Trent was celebrated in the Palmarian Church. On 9th October, 1983, the Apostolic Constitution and Dogmatic Definitions promulgated the Holy Palmarian Mass of His Holiness Pope Gregory XVII.

The Tridentine Mass was the product of the 16th century Council of Trent, whereas the Palmarian Mass derives from the 20th century Palmarian Council and most especially expresses in liturgical form the teachings of the Treatise on the Mass regarding the institution of the Holy Mass by our Lord Jesus Christ.

We can summarise as follows:

1. The Tridentine Mass promulgated at the Council of Trent in the 16th century expressed in the liturgy the faith of the Church known and defined up until the death of Pope St. Pius XII in 1958.
2. The Tridentine Mass re-established by Pope Gregory XVII in his Document Num. 1 of 1978 expressed in liturgical form the Faith of the Church now Palmarian, with its new Dogmas and Masses, up until the Promulgation of the Palmarian Rite of Mass in 1983.
3. The Palmarian Mass promulgated by Pope Gregory XVII during the Holy and Great Palmarian Council of October 1983, Feast of Christ the King, expressed the faith of the Palmarian Church that was to be written down and perfected in the definitive Treatise on the Mass, Chapter 15, Vesicle 33, 103 - 168.

The deposit of the Faith, or the deposit of Divine Revelation, was opened by the Holy Spirit working through the Pope and the Council Fathers to reveal surprising and astounding revelations of a character mystical and hyperstatic which, to use a phrase, took the Church in a quantum jump towards the Messianic Reign. It is precisely the desired coming of the Messianic Reign which the Palmarian Mass anticipates, and the complete victory of Jesus and Mary over Satan and sin, and the restoration of all things in Christ remade anew, as they were before the fall! You could say as in the Gospel, "The best wine was kept till last," in respect of dogmatic revelation.

These Supernatural Mysteries of the Hyperstatic Order have been buried in the deposit of divine revelation from the beginning and kept veiled to the Church for discovery in their due time. Perhaps it was that, in bygone ages, humanity might not have duly appreciated such sublime Dogmas, given the historical conditions of those ages, just as the glories of Maria were hidden for so long so that her mysteries might not detract from the person of Jesus. These Dogmas began to be revealed by the Holy Spirit to the Church in the 19th century with the Definition of The Immaculate Conception of the Blessed Virgin Mary by Pope St. Pius IX in 1854. Remember, Our Lady told Bernadette at Lourdes in 1858 when asked to identify herself: "I am the Immaculate Conception." Later in the 20th century was declared her Assumption by Pope St. Pius XII in 1954.

Here a word of clarification over dogmatic revelation is advisable and made necessary by the charge that Catholicism has ever invented articles of faith such as those mentioned above. Doctrinal Development is the Catholic response to these attacks and even more so today the Palmarian answer.

It has been postulated that Public Revelation stopped at the Apostles. Justification of the development of Doctrine begins by admitting that many impugned doctrines were never implicitly taught, being contained in the explicit doctrines of earlier times in seed form. Jesus Christ promised that while He was going back to His Father, He was sending His Church the Holy Spirit to continuously guide it over the ages. Jesus told his Apostles, "There are many things I have yet to say to you, but you cannot bear them now. But when the Holy Spirit has come, He will teach you all truth (John 16, 12-13)."

It is absurd to conceive that the Holy Spirit ceased to guide the Church after the last Book of the New Testament was written down, or that the Church was frozen into place after the last book, the Apocalypse. It is obvious that the Church was created a living entity and that the Councils after the Council of Jerusalem would have as much authority as it did.

Never has any doctrine been promulgated which could not be legitimately proved to have developed from previously established doctrines, so that new doctrines never contradicted the older ones but more properly complemented them. Every time the Church promulgated a new doctrine; it first carefully proved it to be a legitimate development from previously established doctrines.

Pope Gregory XVII began his Pontificate by declaring Maria Irredeemed, a privilege which derives from her Immaculate Conception. He declared her Mediatrix in the Dispensation of all Graces, and also declared the presence of Maria in the Eucharist. What is here revealed is the sublimity of the Divine Maria by Grace or endowment, and not by nature is she divinised! And of course the logical first Dogma from which all these privileges derive is the pre-existence of her divine soul and her primordial election.

The existence of mystical and hyperstatic Dogmas in the deposit of divine revelation is undoubted, but the disclosure of these mysteries was kept until comparatively recent times, when in the Holy Palmarian Council 1980-1992 they were formulated and expressed in the Treatise on the Mass.

The opposition to mysticism and supernaturalism has always been strong in the Church, as was the desire to rationalise the Dogmas so as to make them more acceptable to the beliefs of people outside of the Church and to men of what is called the modern age.

We live in a time of the supremacy of rationalism or reason over Faith; this is why it is not convenient for many Catholics to explain away such Dogmas as the Immaculate Conception or phenomena such as Places of Apparitions. The faith correctly understood is right reason illuminated by the supernatural light of faith. Reason does not contradict faith; neither does faith contradict reason. The two are mutually compatible.

Anti-mysticism was the order of the day in the Catholic Church not only in the 20th century but in the 19th century, too, on the part of Catholics whose Faith was indeed minimal. There is a danger that Palmarian Catholics might fall into the subtle error of rejecting the Palmarian Mass, content to be Tridentine Catholics — defined as believers that the faith froze in 1958. These explicitly renege on the Palmarian Faith, rejecting the Pontificate of Pope Gregory XVII and his legitimate vicarial acts as well as the Holy Palmarian Council and the Flight of the Church from Rome.

Unfortunately, to fall into the error of returning to the Tridentine Rite is indeed temerarious. In the case of a Bishop, it is to ignore Pope Gregory's Dogmatic Constitution on the Mass of 1983 and would most certainly occasion a fall into those anathemas with the consequent loss of his powers and paternity over the Church.

What has happened to the Pope in the last 5 years does not invalidate his legitimate acts of the first 17 years, and one is not at liberty to ignore his entire Pontificate as though the Holy Spirit never actuated through him or as though his anathemas were all ineffectual, or to

arrogate to oneself the right to pass definitive judgment on what should be obeyed or ignored during those first 17 years.

The Pope when functioning as he should is the symbol of unity in the Church. When he is mis-functioning, he is a sign of the opposite: a symbol of disunity, as he has been for at least the last 5 years.

A full theological description of the Palmarian Rite of the Holy Mass is given in the Treatise on the Mass, Chapter 15, verse 33, 103-168, for those able to penetrate the sublime doctrine that encapsulates the Palmarian Mass. In this theological exposition, it is clearly shown how the Priest is constituted at the altar Mystic Christ, how Jesus relives his life again in the person of the Priest, how our Lord assumes the Priest and by means of him perpetuates his own Priesthood.

The dogma of the mystical priestly state means that the Priest more than any one else can say with St. Paul: "Not I, but Christ who lives in me." And Jesus actuates in him in the form of the light in the form of the cross from the mystical priestly heart, making his priesthood efficacious and enabling him to confect the Mass and the Sacraments.

The Mass is simplified but profound and sublime in its words and actions and is the Mass the Holy Spirit wants for the Church at this time, now that the true Church finds itself deprived of its cathedrals and churches. This Mass is most practical for the priest to celebrate in house chapels, and instead of one Tridentine Mass of 45 minutes, a turn of 8 Masses is celebrated to the glory of God and for the needs of Holy Mother the Church in this Age of the Apocalypse.

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SUBTLE DANGERS  
- WITH THE PROBLEM OF TRIDENTINISM

In previous Letters from Archidona Numbers 4 and 26 I touched upon the subject of the Mass and the Priesthood, and alluded to the problems that can derive from *nostalgia for the Church of the past*.

We refer precisely to the Church, as it was recognised by its Liturgical Cult after the Council of Trent 1545-1563, and the traditional Catholic mind that was enshrined in the liturgy since that Ecumenical Council. This mind endured until the death of Pope St. Pius XII in 1958 and the start of Vatican II.

The Church, today Palmarian, no longer looks back to the Council of Trent as in past years but instead looks **FORWARD** to the happy consummation of all things in Christ. The point of departure for this change in direction in outlook was the Palmarian Council 1980-1992. This council is the authentic and logical successor to the two previous Ecumenical Councils in the Church, Trent and Vatican I (1869-1870).

Salvation History is an ongoing process, and what remains to be fulfilled is **THE RESTORATION OF ALL THINGS IN CHRIST, HIS SECOND COMING AS JUDGE and the FINAL CONSUMATION IN HEAVEN OR HELL.**

The Tridentine Liturgy reflected in its time the vision **BACKWARDS** commemorating and re-enacting every year in the Liturgical Cycle the Mysteries of Christ in his **FIRST COMING** as Victim, Redeemer and Founder of the Church. The Tridentine Mass and Liturgy encapsulated this expression.

Some Palmarian Catholics, unable to understand the *grace of El Palmar* are disturbed and confounded by *the Palmarian confusion of recent times whose origin lies in the Papacy*. They have sought refuge in a return to Tridentinism, where they hope to encounter the longed for desired peaceful days of the Church associated with the Tridentine era. There are also regrettable, a few Palmarian Bishops that were expelled that have fallen in the trap and feel free to ignore and set aside all of Pope Gregory XVII legitimate Papal acts;

whilst maintaining the posture of being Catholics neither Palmarian or Roman. Their departure from all *Ecclesiology* is most convenient in that it enables them to *SAY* the Tridentine Mass. I deliberately do not say *CELEBRATE* the Tridentine Mass for the doctrinal reasons explained in Letters 4 and 26, which you should read again as also the Infallible Doctrine in the Treatise of the Mass Chapter 33 of November 1989.

It is as though for them identification with the traditional refrain, *Where Peter is there is the Church* is non-existent, and they deny submission and obedience to the Doctrine of the Church because we have now an *Apostate Pope*. They confuse obedience to the Church and its Magisterium with obedience to the Papacy.

This Letter should be studied in conjunction with Letters 4 and 26, as it seeks to present to *Palmarians* the very real dangers associated with the total rejection of the Pontificate of Pope Gregory XVII 1978-1995/7; and his legitimate binding acts on the Church, whilst still the officeholder and acting as *Vicar of Christ*.

A careful reading of the document of the promulgation of the *Palmarian Mass* in 1983 will clearly show the nature of its *BINDING OBLIGATION ON THE BISHOPS* by reason of its *EXTRAORDINARY MAGISTERIUM PROMULGATION OR EX CATHEDRA STATEMENT*. Since 1983 the Palmarian Mass has become obligatory on the Church as the logical continuation in its time to *The Mass of Trent*. The Palmarian Mass expresses *IN LITURGICAL FORM* the old maxim *The law of belief, is the law of Prayer. Lex Credendi, Lex Orandi*. The sublime *new doctrinal exposition* divulged by the Holy Spirit during the *Palmarian Council 1980-1992*, is written down in detail for all to read in Treatise Chapter 33.

Moreover the promulgation of the Palmarian Mass by way of the *Extraordinary Magisterium* clearly shows Pope Gregory XVII intention to proclaim dogmatically about the Mass, and to bind the Church until a future time when a successor might theoretically amend it.

The Promulgation appears at the beginning of *The Palmarian Altar Missal* but was not considered appropriate to be divulged to the faithful in 1983.

Those few Bishops that are in error, some through ignorance, are misleading the few faithful that follow them to believe it is perfectly valid and correct to return to the Tridentine Mass. In some cases feelings of animosity and repulsion towards the Pope personally have clouded their judgment in what reminds strictly, a *Church Teaching matter*. It should be logical and comprehensible that obedience is due to Pope Gregory prior to his heresies and his apostasy formalized in 1997.

In the climate of the *unique happening to the Pope* Priests and faithful can be forgiven for making such errors, which derive from a previous lack of knowledge of the defined material. Those that persist in the position of a return to the *Tridentine Mass* at all costs, are seriously deceived, or wish to deceive themselves and might not realize this position betrays Christ and his Church. The Bishop is normally subject to the Pope, when the Pope dies, the Pope is spiritually dead, he still remains subject to the Church, which I remind all is still Palmarian and will never again be Roman.

As I have previously demonstrated from the *defined material*, the Priest will lack the essential Priestly Mystical state necessary to confect the Mass should he transgress the norms established by Pope Gregory's Apostolic Constitution on the Palmarian Mass of October 1983. He will fall in the anathemas written down in that Promulgation, and lastly he will also have had retired his powers to confect, by reason of the power of the Keys as described in The Apostolic Constitution of July 1983.

This second evil is worst than the supposed first of being unjustly expelled from the Order. The devil does indeed walk as a raging Lion and is devouring many today. The words of

Jesus could never be more appropriately applied in our present situation. *Watch and pray least you fall in temptation.*

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***I PREFACE—APPARITIONS\_SECTION I( Critical preliminary study)***

***I. TO THE READER – computer translation from the original Spanish.***

Diffusion Mariana Argentina has decided to publish the messages dictated to the seer Clemente Domínguez Gómez in El Palmar de Troya, Utrera, Seville, Spain, in conformity with the text delivered by the same seer, and as requested by me of the draft of the prologue of presentation.

I have agreed with taste and with dread. On one hand, it fills me with enthusiasm the idea of collaborating in the diffusion of these messages that I consider to be real and, besides, most important for the Church and for the world; but, and on the other, it intimidates me the greatness of the matter.

And I agreed because the fact of knowing personally Clemente Domínguez from the year 1972 and the circumstance of having been in Palmar de Troya at the end of the year 1973 and at the beginning of 1974, attending and studying the apparitions and other extraordinary events there happening, forced me to give, certain, testimony of the truth seen and heard " in situ ".

I make constant that my personal account coincides with those of other members of a group of eighteen Argentinians that, under the spiritual direction of the Father Silvio Venturini, travelled to Seville at the end of 1973, precisely with this intention.

I assume exclusively the responsibility of this prologue; I will meet, as they request , the explanations that they consider necessary..

I abide certainly, by the decree of the Holy See of date 15-11-66, published in " Record Apostolicæ Sedis ", Vol. 58, N. 16, which repeals the former exigency of the "Imprimatur" for spreading apparitions and private revelations. And I surrender, as already, to the definitive judgment(reason) of the Church.

And now I direct with live and(vivacious) interest to the reader, believer, incredulously or atheist, just person or sinner, ecclesiastic or secular, traditionalist or progressive, powerfully or weakly, educated or uncultured, healthy or sick, to say to him or(her), affectionately, that a book in the hands such as this can change completely the tone and even the course and the destiny of ones life.

I will begin this introduction, by exposing, objectively, verified and incontrovertible facts, accurately of places, dates and persons; facts that nobody till now could have explained humanly and that, definitively, are going to face the reader with the supernatural reality that in our days is turned profusely to announce the gravest and very close events.

After exposing the facts about what happened in the precise places that we have past, and after making concrete the messages, there will be examined with critical spirit the objections that against them circulate in certain environments lacking the due information.

And we will finish this presentation thinking about all three grave and unavoidable questions that spontaneously arise, namely: a) The messages and the Revelation; b) The messages and the Ecclesiastic Authority; and c) The messages and the reader.

We begin, then, making clear where, when and how the deeds that occurred, in Palmar de Troya, as a happening from the day of the first appearance of the Holiest Virgin, on March 30, 1968, and the continued taking place in what remains of the year 1975, with increasing pace and intensity.

**II. THE PLACE**

The pre-arranged order takes us now to the south of Spain, to the undulating meadows of Andalusia, watered by the Guadalquivir.

From Seville to Cadiz there is stretched nowadays a modern highway of approximately 150 kilometres of length, which crosses the railroad near the town of Utrera. From Seville to Utrera it is possible to travel by railroad and also the highway, native N 333, perfectly paved, that allows to pass rapidly all 29 kilometres that occur between both cities.

From Utrera, the way inclines towards the South, towards Jerez and Cadiz; and when the traveller has crossed approximately 15 kilometres, towards the left side, a humble hamlet of white houses, leaning at the edge of the way, on the green Sevillian plain.

Its name: " The Palmar de Troya ". Ignored completely until a few years ago, is known already in the entire world because in her surroundings one finds the place of the apparitions, a rural estate, called " The Alcaparrosa " and placed also on the left edge of the way. Between the(village) and the entry in the estate the distance is a kilometre, approximately. Modern services of bus are taken with facility from Seville and from Utrera a more precarious local line communicates this city with The Palm grove.

At the entry of the estate there is an impressive and beautiful image of the Holy Virgin, under the dedication, extremely significant, of " The Divine Shepherdess ", who extends her straight hand towards the place of the

apparitions, placed at approximately 200 meters from the entry and precisely on the summit that dominates the beautiful region, summit that the Lord name " The Mount of Christ the King ".

Far from Seville, far from Utrera, The Palm grove, is wrapped in loneliness, silently and in the rural beauty of the landscape, the place of the apparitions, with austere and humble dignity, receives the august visit of the Master, and his Holiest Mother and his saints, with the permanent incense of prayer that rises towards the height; and transforms it in an immense temple, limited only by the horizon, illuminated, during the day, by the Sun; and covered, by night, by the gigantic dome of the celestial vault, flushed (passionate) and adorned with the amazing precious stones of the stars.

There, in this wonderful place where the sky and the land touch each other, we have felt and feel the presence of God, of the Virgin and of the Saints, by prodigious, rationally unimpeachable and inexplicable facts, which we will never forget.

We examine these facts with all objectivity.

### III. THE FACTS

The first one of them shook us deeply on December 31, 1973, in the moment in which our bus, which had departed, from Seville about 30 after 17 hours, was coming to The Palm Grove and the short crossing span that was lacking to come to the entry of the estate of the apparitions..

All eighteen Argentine pilgrims that were travelling, all members or adherents of Diffusion Mariana Argentina, had the fixed eyes in the magnificent late afternoon ... when suddenly we saw that the edge of the Sun began to shine and to turn towards the right, (in the sense of the hands of the clock) with great speed, offering a spectacle of great beauty.

It is a question of frequent fact in The Palm grove, also in San Damiano (Piacenza, Italy) and in other places of current apparitions. We ignore if it exists or not some natural explanation of the fact, certainly unusually and singularly frequency in the places of apparitions. But, though it was, we considered it a certain sign of welcome by the Holiest Virgin in the precise moment in which we were coming, this unforgettable evening. None of us has doubted after seeing and to feel the marvels of this sacred place.

Numerous groups of English pilgrims, French, Portuguese and Spanish shared with us the day of intense prayer and penance, to repair for the sins that are committed in the night end of the year. Uninterrupted Masses of the Tridentine rite were celebrated in Latin of San Pius V, with fervent homilies in the languages corresponding to the different groups.

During the celebration of the Holy Sacrifice of the Mass we noticed that a small group began to make a detour to a knelt down woman, with the arms and the face stretched up.

There was entering in ecstasy the seer Rosario Arenillas, a humble woman who gains every day the sustenance for her family collaborating with her husband, Diego, and five grown daughters, in the compilation of the cotton.

Little later there entered also in ecstasy the seer Antonio Anillos Martin, a humble worker of the construction, married and with children, he, supports his family with the work of his hands, hardened in, his bricklayer's tasks.

We could verify that, on having entered in ecstasy, both seers lost completely the sensibility, that is to say: they stopped perceiving the sensations that in normal condition every man receives by means of all five exterior senses. On the other hand they had the happiness of seeing, and hearing the Holiest Virgin and with Her they conversed, in the middle of a great emotion, which was embellishing very much their physiognomies.

The words of the Holiest Virgin were repeated by the seers and thus they could be recorded in recording tapes. In this wonderful form the Holiest Virgin, the Lord and the Saints establish communication with those present, by means of a seer in ecstasy.

The penitential day lasted the whole night and extended during the following day with solemn Eucharistic and Marian worships that culminated in the grand final procession. We took in homage a precious image of the Virgin of Carmel of The Palm Grove, up to the well of miraculous water that one finds near the entry, close to the wall of the estate of the appearances.

Coming to the well, the seer Clemente Domínguez, (who was coming directing the singing of the procession, spontaneously intoned by the pilgrims he rose to the curb-stone and there the same he, fell down on knees, in an ecstasy of a sculptural incomparable beauty. In a moment in view of, Domínguez, with the radiant face of happiness, always turned towards the apparition, began to realize on the narrow curb-stone of the well, a turn complete, against the laws of corporal balance and, in the middle of an indescribable fervour, we all understood that the Holiest Virgin was effecting a draft about the Well to bless the present ones there congregated. This way the seer confirmed later, on having come out of the ecstasy.

The following day, in the dusk, we returned to the place of the appearances, also called " The Lentisco ", because the day of the first appearance of the Virgin, it was, precisely here, on a shrub of this species and during the celebration of the Holy Tridentine Mass, He entered in ecstasy the seer Antonio Anillos Martin.

On Thursday, the third of January we returned to the Lentisco to do prayer and penance up to and after midnight, with other groups of pilgrims, and in this opportunity we could attend another of Clemente Domínguez's admirable ecstasies, which genuineness consists in having seen it very closely, verifying the absolute lack of sensibility of the seer before the light of the electrical lamp, verifying the great expansion pupilar typical of the ecstatic condition(state), and admiring the transfiguration of his physiognomy, radiant in happiness and of beauty.

This night the Lord blessed specially the Argentina, placed his hand on the head of some of us, amongst them the Father Silvio Venturini; he, announced the proximity of the third world war and compared The Palm grove to a lightning Rod that appeases the ira of the Eternal Father. He announced also the very nearby but ephemeral victory of Marxism .

The Lord asked also the priests to defend the Mass of San Pius V the Tridentine Latin and predicted that who does so will be chased and persecuted and accused, since he, had prophesied when he said that in his name they would expel his disciples from the synagogues. He alluded to the enormous damage that in the world and in the Church has caused the suppression of the three Ave María's and the invocation to San Miguel at the end of the Mass. And he, made know to us that in this moment Pope Paul VI was in Rome and strictly between ourselves, in The Lentisco, in bilocation, crying for the Church and for his own mistakes; and he asked for prayers in order that the Pope receives the courage of amending the mistakes of his pontificate. He, revealed also that these days, of special prayer and sacrifice, the whole place of the apparitions was full of angels that were singing with us.

On Friday, the 4th, at 30 after 19, we departed again from Seville towards The Palm Grove to do prayer and penance; and on Saturday, the 5th we repeated our visit and attended another Antonio Anillos Martin ecstasy, whose physiognomy - that ordinarily nothing has to show - embellished and transfigured glaringly before the radiant beauty of the celestial vision.

During the ecstasy there were placed, in the hands of the seer, rosaries, prints, crucifixes and other religious objects that the Holy Virgin kissed and blessed. Also they placed letters containing requests that, finished the ecstasy, were withdrawn by their owners. Naturally, the seer was thinking on the physical inability to read the letters, not at least of seeing the persons who placed them in his hands and who from them withdrew again, at the finish of the ecstasy.

Nevertheless, some days later, the seer made know one of these persons, that the Holy Virgin had read his letter and had given the response to the seer. Already just before departing, from Seville for Madrid and Santander, this person sent a note to the seer requesting him to communicate to him the response.

The seer wrote then a letter that came to the destinatory and it contained, in effect the response of the Holiest Virgin, which **DESCRIBES PERFECTLY THE PROBLEM THAT MOTIVATED THE REQUEST, REPRODUCES EXACTLY SOME OF THE EXPRESSIONS OF THE SAME AND INDICATES WHICH IS THE CONCRETE SOLUTION, IN CONFORMITY WITH GOD'S WILL.**

In summary: a wonderful response for its fullness and clarity; and wonderful also for the way in which it was given, since it is impossible that the author of the response is the seer

The innocent mistakes of spelling and of syntax and the laborious letter in which the divine response comes humbly wrapped, they do not do any more than illuminate and embellish the evident genuineness of the personal intervention of the Holy Virgin.

Naturally the reader would wish that now we were to transcribe here the complete text of the letter - the request and that of the celestial response. We are going to satisfy, partially, this just desire transcribing the postscript of the letter, where the petitioner directs filially to his(it Mother of Heaven, saying to her with simplicity: " I ask You that your response should mean a certain sign of the genuineness of the messages of this sacred place, if God wants it " .

The reader will judge if the response is or not prodigious; if it demonstrates or not that the ecstasy and the message of Anillos Martin were authentic; and if the response of the Holy Virgin can be had reasonably as a certain sign of the genuineness of the messages of The Palm Grove of Troy.

For the interested party it does not contain the slightest doubt. On nobody it imposes its certainty. Only it exposes its absolute conviction, and confesses and proclaims its honour of the truth and of the Holy Virgin, and the evident reasons that till now nobody has achieved to destroy..

And to finish the exhibition of this fact, we must add that the author of the letter - requests and the author of this prologue the same and only person, declares here, under public and solemn oath, that the exposed is entirely faithful to the truth.

He makes stimulated by a very deep feeling of loyalty and of gratitude and also for an express order that sees in the words that the Holy Virgin declared in the Lentisco on April 25, 1971, since the reader will verify, consulting the message of this date in the summary that we are presenting.

The above mentioned words are the following ones: **THAT THIS ASSURANCE OF HEARD, CREDITS THE VOICE OF HEAVEN, THUS BOUND TO GIVE TESTIMONY OF THIS TRUTH, UNDER THE THREAT OF CONDEMNATION "**.

This writes, naturally, does not want to be condemned. Because he publishes here his testimony without waiting for the definitive judgment of the Church, to which, nevertheless, he, surrenders to already.

Know well: this fact that does not have by any means any human explanation and the others that we have attended to or personally all eighteen Argentine pilgrims led by the Father Silvio Venturini, in spite of being so surprising, they are a very small thing, compared with the cataract of prodigies that are multiplying in The Palm Grove of Troya for seven years until today, in which we have just received news of the prodigies worked during the Holy Week of this year 1975.

This impressive set of wonderful facts has been magnificently documented in a brief signed by 342 eyewitnesses, who give perfect reason of its, sayings and credit decisively, accurately(finely) dates, places, persons and things, innumerable events without natural explanation, which pay the genuineness of the appearances and messages of The Palm Grove.

The document dates April 15, 1972 and there was presented to the Cardinal - Archbishop of Seville, as resort of nullity against the desautorización that the prelate declared On March 18, 1972.

Given, then,, its cardinal procedural importance and its enormous evidential force of the truth of the facts and, therefore, of the genuineness of the messages, it is transcribed later this prologue as integral documentary evidence of the same one. (I document Not. 1).

The document demonstrates that the prodigies of The Palm Grove not only took place with intervention of the renowned seers hitherto, but also of others, as Maria Luisa Vila, Maria Marín, Jose Navarro, Antonio Romero, Arsenia Llanos and Manuel Fernandez.

The principal one of them is, undoubtedly, Clemente Domínguez, and for this reason has been decided the publication of his messages, which forces us to formulate some brief reference on this instrument of the Our Lord and of the Virgin.

Clemente Domínguez is a Sevillian. A young man born in the year 1946 and he, will be 29 years of age, April 23, 1975. He, came to The Palm Grove, as indifferent as so many people, attracted by the prodigies that began on March 30, 1968, without possessing any outstanding spirituality; before, on the contrary, he himself says and repeats, with sincere conviction, He was and is a sinful poor person.

The simple and gradual way in which he, knew the marvels of The Palm Grove, first with respectful curiosity, and then with the evidence of the supernatural that enclosed it completely and decided to dedicate his life to this high mission, will be able to be estimated in the statement that we give to the reader under the title: " historical Information on facts that preceded the first visions and apostolic mission of the seer of the Palm Grove of Troya, Clemente Domínguez Gómez " and we insert later the prologue as integral part of the same one. (Document N ° 2.)

This publication is effected in conformity with an express desire of the same seer, and for amiability and comity of the author, the young man Manuel Alonso Corral, attorney, resident in Seville and friend of Domínguez, with whom he has shared the exciting stages of this transformation of simple pilgrims, in Apostles of The Palm Grove, since also He Alonso has dedicated his life to this wonderful work. It is a question, then, of a valuable document written by a qualified witness and presented and confirmed by the same seer.

We have known and treated personally with Clemente Domínguez in Buenos Aires in 1972 and 1973, and in Seville and The Palm Grove, in 1974.. But in his cause also we have admired his decision and intrepidity when he stops to fulfil the instructions of heaven to confront and to support patiently the continuous and grave difficulties inherent in his most difficult and most inconvenient mission, as seer and as apostle of The Palm Grove, as messenger of God before the highest Hierarchies of the Catholic Church and as defender of the Tradition and of the Teaching.

Brilliant example of the above mentioned is the defence of the Pope Paul VI which he practised publicly in Buenos Aires, and more, precisely, in the Holy House of Exercises of Independence Street, before a qualified and numerous group of Catholics, on October 21, 1972.

In opposition to the assaults that two out-standing foreign priests directed against the Pope Paul VI, Clemente Domínguez put on foot and, before the general expectation, and the admiration of some, raised his voice to defend , qualifying as "extremism" the position of the attackers. Finished his defence he moved back(retired) from the meeting, exclaiming strongly: " THE POPE LIVES! ".

Also it must be emphasize the conferences that in Buenos Aires declared on the 5th and 6th of November, 1973 in defence of the Holy Writ, of the Tradition of the Church, the Teaching and of the Pope Paul VI. On these conferences we will return hereafter(later on).

Clemente Domínguez and other seers of The Palm Grove have suffered numerous stigmatization and copious bleedings, principally in The Holy Week; mystical suffering of the Passion of the Lord, even the crucifixion, in spectacles really over powering; receipt of the Baby Jesus in the arms, mystical visible communions, particular

revelations and other many prodigious facts proved by the most numerous witnesses who come to The Palm Grove from all parts of Spain and of the world and documented by digital recordings, photographs, cinematographic captures, affidavits and publications of any nature. A not contemptible part of this most abundant documentary evidence there is in place and brought by our Argentine group in February, 1974 and is at the disposal of the reader.

Besides the prodigious facts, we estimate, as a test of the genuineness of the messages of The Palm Grove, the full orthodoxy of the doctrine that there is received and is spread, and of the grand, rigorous, solemn worship in conformity with the traditional rite that there is practised with a surprising intensity and with an extraordinary sacrifice.

Also they, the seers, estimate more the Mass than the vision and the ecstasy.

An episode seemingly without transcendence that demonstrated it to us with clarity. It was on Saturday, the 5th of January, 1974. We were present at Mass on the open terrain of the Mount of Christ the King, in full winter and at high hours of the night, when suddenly there fell down in ecstasy the seer Antonio Anillos Martin. Naturally, some of us noticed and came to surround him to deliver him religious objects that the Virgin is in the habit of kissing, and letters that, sometimes, she answers. Some pilgrims, in the zeal to attend to the ecstasy, involuntarily gave their backs to the altar and in this moment,, we heard the voice of the leaders, noticing, that it should be avoided to give the backs to the altar because " THE MASS IS MORE IMPORTANT THAN THE VISION ".

Wonderful sense of balance and of hierarchy between the occasional charisma and the vital centre of the Christian permanent worship, the Mass, sacrifice of infinite value, is the maximum gift of charity, and without charity, the charisma is a metal that sounds and cymbal that clangs. (Paul, I Cor, 13, 1).

The persistence of extraordinary facts and of this most faithful obeisance to the Holy Writ, to the traditional doctrine, to the authority of the Church, to the Sovereign Pontiff and to the traditional worship for so long time, in spite of the pursuit, of calumnies, despises, injustices and sufferings that they support the seers and the apostles of The Palm Grove and, especially, the splendid fruit of virtue, of piety, of orthodoxy, of conversions and of extraordinary treatments(healings) that shines and grows increasingly in The Palm Grove, they are to our way of understanding, unequivocal signs of the direct intervention of heaven and, therefore, of the genuineness of the messages that we offer.

#### IV. THE MESSAGES

How is so extraordinary a divine intervention explained if there were no very grave reasons that justify it. In effect, they are, and the gravest. And they arise from the text of the messages that in the apparitions gave each other and whose content is terrible and beautiful, like terrible and beautiful are the justice and God's love that inspires them.

The messages declare solemnly that the corruption has covered the aspect of the land; that the world is more "rotten" every day, and that the anger of heaven will promptly sweep down on the whole humanity with terrible violence.

Also they declare that Satan has infiltrated into the Church; that the modernist and progressive mistakes that are in her spread, corruption of the traditional doctrine, the morality and the worship resist the Teaching, for arbitrary and aberrant interpretation of the Council Vatican II; that exists bishops who have "prostituted" and it is a charity to discover the pharisee; that also there are shepherds Masons of the degree 33; that Satan has climbed the highest positions of the Church and one will manage to sit in Peter's chair, and that the Pope Paul VI is today the martyr of the Vatican, because He is a prisoner of a Masonic - Marxist fence that does not leave him to govern.

They demonstrate besides the fact that, before such abominations, the cup of God's anger not only is full, but already overflows and is spilt on humanity by means of the progressive aggravation of catastrophes, floods, earthquakes, famines, diseases, terrestrial, maritime and air accidents, social conflicts and political wars, hatreds and crimes, which will go on in increase as the men despise God's law and the notices and messages that the Holy Virgin has given in La Salette, Lourdes, Fátima and Garabandal, and she continues giving in The Palm Grove of Troy, Mexico, San Damiano (Piacenza, Italy), and many other places where nowadays heaven repeats identical messages supported by equal prodigies.

They reveal, likewise, that God's principal scourge is nowadays Freemasonry, which, by means of the Marxism, is incubating, inside the Church, the schism that will shake her violently, like a great tempest, when Pope Paul VI reaches the palm of the martyrdom and in the Vatican there is named the successor, who will be an antipope devoted to the preparation of the reign of the Antichrist.

They announce also that, when the schism explodes, at that time, will be produced the great miracle promised in Garabandal,; that if the world rejects this new sign of the power of God's love, it will fall beneath the slavery of Marxism and God's anger will be undone to its last consequences; that the Commander of the Tagus will defeat and prosecute the Marxist forces up to Moscow; that Paris will be burned by fire and Marseilles swallowed by the sea; that big metropolises sunk in the sin, will be destroyed, the sea will flood the land and the

mountains will be ruined; fire from heaven will purify the land and the enemies of God will die all in a hecatomb that one has never seen one will never see.

And they prophesy that then, finally, will come, with the justice, the peace. The apostles of last times, pre-announced by Grignion de Montfort, will extend the Gospel everywhere; Russia will be converted; it will bloom the spring of the Church, the immaculate Heart of Mary will defeat the infernal serpent; and the world illuminated by the victory of Christ's precursor, Mother of the Grace, will receive with joy the Lord in his second coming to the earth, to reign, in love amongst the children of the men. It is the Parousía!

But especially they indicate the means that every conscious man must use to face the apocalyptic catastrophe that already has started to darken the world and that will give place, not to the Final Judgment, but to the luminous and glorious coming of the Lord.

These means are summarized in two words: Prayer and Penance.

Prayer that sprouts from recognition of the reality: God's reality and reality of man. Reality of God, Creator, Redeemer, Provident and Re-munerator. And the reality of man raised against the infinite power of God, the madness of the sin.

Prayer that asks for Mary's mediation, the light for the intelligence and the repentance of heart. Prayer that leads to penance, which is a sincere repentance and that is to repair and make satisfaction for your own and foreign sins, by means of the acceptance of daily suffering and your own cross, supported and offered for love with the Divine Crucified and in union with him.

With this theological spirit of sincere realism and of human, philosophical profundity, they have to understand each other and be fulfilled the pious practices that the messages recommend and that in The Palm Grove of Troy are fulfilled with exemplary fervour and sacrifice.

The practices that the messages indicate, are: to leave sin, to dress and to live with Christian modesty, to attack the indecency in the feminine mode, to fulfil the duties of your own condition(state)in agreement with the procedure of Christian morality, to say often the Rosary traditional and the Our Fathers Penitential, to defend the Mass Tridentine Latin, promulgated by San Pius V, and to receive with fervour, on knees, on the tongue, and not in the hand, giving the due thanksgiving; to make a visit of love to the Sacred Eucharist and to make solemn worship in the holy hours, major exhibitions, and night adorations. Eucharistic processions and devout visits to the Sacarium left in our Churches; to adore the Holy Face of the Lord and his Sacred Heart and to honour Mary's Immaculate Heart, to obey and defend the Holy Father, Pope Paul VI, and to request God that he free him from the hands of the enemies who surround him in the Vatican; To support and to spread his authentic teachings, obeying the bishops who are in communion with him, and with Holy Tradition and the Teaching of the Church; and not to obey the false prophets and bad shepherds who choose the imminent heresy of our time, called progressivism.

Quite the richest doctrinal, historical, prophetic, mystical and charismatic content of the apparitions and messages of The Palm Grove of Troy and all the forceful spiritual life that there is taught and there is practised intensely, every night, from the 20.00 until the first hours of the following day, for almost seven years, corroborate the certainty of the divine origin of the messages, certainty that follow from the signs of genuineness examined in the previous chapter of the present prologue.

Because it is evident that so splendid fruits of prayer and of penance, of ascetics and holiness, can be products of messages invented by the malice of Satan, not either by the imagination of a dreamer, or of the skill of a fraud.

Well: if the content of the messages of The Palm Grove corroborates the genuineness of its divine origin, not less it reaffirms the wonderful coincidence of these with which they continue being dictated in other places of apparitions that we have visited in Spain, France and Italy, during the first months of the year 1974.

It is impossible to include in the narrow frame of this prologue the careful examination of the great quantity of appearances, messages and extraordinary facts that in this trip we have known or remembered in so diverse places, as Madrid (seers: Amparito Guasp Perez and Maria Nieves Suiz); Garabandal placed at 90 kilometres to the west of Santander (seers: Dolores, Concepcion, Jacinta and Maricruz); Monte Umbe, at 15 kilometres to the north of Bilbao (seer: Arrieta Felisa Sistiaga); Lourdes, in the French Pyrenees (seer: Bernardette Soubirous); La Salette, in the French Alps, near Grenoble (seers: Maximino and Melania); Milan, route Lunigiana (seer: Carmela Carabelli); San Damiano, near Piacenza, San Giorgio's commune (seer: Rosa Quatrini); San Vittorino, at approximately 30 kilometres from Rome, I travelled to Tivoli (stigmatized Frater Gino); Rome (seer: Bruno Cornacchiola); I went to San Stefano, on the mount Silversmith (seer Enzo Alocci); Balestrino, near Loano, on the coast (seer: Catalina Richero); and San Vicente Dels Horts, to the Southwest of Barcelona, mount of the Virgin of the Remedies (seer: Jose Casasampere).

We do not prune to detail here all these messages, but what we prune and we must do is to affirm, with all conviction, that the messages given in the mentioned places, personally visited by us, coincide, admirably, with those received by Clemente Domínguez and other seers of The Palm Grove of Troy.

And if to this surprising coincidence, of continental extent, we add the examination of the messages of Mexico (seer: Reverend Mother Marta Concepción Zúñiga Lopez), and those of New York, Bayside (seer: Verónica

Lueken), we verify, amazedly, that these also coincide with those of The Palm Grove and with the others of Europe.

Now well: how this magnificent intercontinental coincidences would be explained if the appearances were not authentic and the messages were not real?

#### V. THE OBJECTIONS

Strictly between ourselves there are little known the extraordinary messages that we have just outlined. But on the other hand they have impressed and circulated enough objections that the Spanish priest formulates, Father Luis Jesus Luna, and others originated in our environment. In the impossibility to treat all, five will be selected of the most important, that, for loyalty stops with our readers, we must examine thoroughly.

The first objection

The message questioned here of December 12 1969, dictated by Saint Dominic of Guzman, when he says this way:

" 1) That it is spread and that it is proclaimed the prayer of the Our Fathers holy rosary that the Virgin has dictated in this sacred place (this rosary consists of fifty Our Fathers, Ave María, Glories and Avemaría Purísima); 2) That it is spread to the whole world the adoration of the Holy Face of Our Lord; do the Way of the Cross contemplating the Christ's Divine Face commemorating the Passion, Death and Resurrection; joined to the pains of the Blessed always and Immaculate Virgin Mary, asking forgiveness for all sins, that offend , insults, sacrileges proffered to the Divine Face. That all receive communion every first Thursday of every month, during every year, up to the near coming of the Lord, doing twenty minutes of reparation, giving thanks to God, asking for the conversion of Russia. All those who adore the Holy Face and do this Communion of reparation, will receive the grace of dying in the holiness.

The salvation of the world is in doing what has been dictated in this message.

They affirm that this message suffers from excessive smallness of vision and exaltation of incidental things.

The smallness of vision - we Answer - and the exaltation of incidental things will be able to arise, probably, from the pruning and mutilation of the text committed to adultery by the own objectors, who have published and make circulate as really and authentic this text before emptying of its real and upright content. We might mention of the title of the book and number of page that documents the outrage committed by the adversaries of Clemente Domínguez's messages. We do not do it to avoid unnecessary defamations.

But such a smallness of vision does not arise, by no means, from the real, authentic and complete message dictated by heaven that, with divine clarity, depth and beauty, are planned by a wide program of spiritual life, of apostolate and of heroic reparation.

The critique of the objectors of Clemente Domínguez attack the Our Father Rosary, the scapular, the sacred images on it contained and the pious practices that are in the habit of being considered already out of mode, viciousness without importance and without efficiency, of one already antiquated, permitted and superstitious popular devotion.

But this swollen sufficiency ridicules specially the scapular that in The Palm Grove is worn externally, on order of the Lord, dictated by means of Clemente Domínguez. Whom obey this order is designated by them contemptuously like " those of the scapular ", " the acolytes of the scapular ", and also: " the gang ", and " the group of Clemente " .

We are not going to make the defence of the scapular because it is made already by Our Lord, on February 12, 1971. This day, in effect, He appeared bleeding from all his wounds and he said what continues:

" Mine(my) children: today I bleed for all my sores, because I see, in these groups that come to pray here, persons who despise my words, who consider my mandates to be ridiculous. Examine if: it is ridiculous that you have in your handbags and in yours houses the portrait of yours parents? You have them on the walls and the opinion of others is not important to you of anybody.

" I ask you: perhaps I am not your Father I? Why you do not give testimony of Me? Perhaps it is ridiculous that you wear the scapular externally giving testimony of yours faith? Perhaps Satan can insist so often on that you should not wear this Holy Scapular when precisely this Scapular is to expel to Satan?... Mine(my) Children: they are innumerable those who are in the heaven because of the Holy Crusades. All of them were carrying flags with my sign and that of the Holy Virgin, and were facing the enemies without repairing to that they were going to lose their corporal lives.

" The moment has come to have valour and being scoffed at, if it is necessary, in my defence. Look at My Face, My Sacred Heart and that of My Holy Mother. In these three reparations is the salvation of the world .

" All those who come here have proofs, more than sufficient, of the genuineness of these messages in which it is said that is necessary to come as a day pupil.