

¡Adorada sea la Santa Faz de Nuestro Señor Jesucristo!

**IGLESIA CRISTIANA PALMARIANA  
DE LOS CARMELITAS DE LA SANTA FAZ**

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**One, Holy, Catholic, Apostolic and Palmarian Church**



**FOURTEENTH APOSTOLIC LETTER**

**The virtue of Chastity.**

**The right use of books.**

**Duty to adore the Holy Face.**

**Calling for the 12<sup>th</sup> and 13<sup>th</sup> of October**

We, Peter III, Sovereign Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Ecclesiæ*, Herald of the Lord God of Hosts, Good Shepherd of souls, Aflame with the Zeal of Elias and Defender of the Rights of God and Church.

Before all else, We wish to give Our thanks to all those who helped and contributed in any way to the Jubilant Palmarian Holy Week 2019, and tell them: may God reward you forever

We, by way of this Apostolic Letter, wish to speak of a Virtue which today's world tries to ignore. It is the virtue of Holy Chastity.

We read in the Gospel that Jesus, desiring to instruct the people who came in throngs to find out what they should practise to enter eternal life, seated Himself and, taking up the word, said: "Blessed are the clean of heart, for they shall see God." If we had a great desire to see God, these words alone would give us to understand how agreeable the virtue of purity makes us in God's eyes, and how necessary this virtue is, given that, as Jesus Christ Himself tells us, without it we will not be able to see Him: blessed are those who have a pure heart, for they will indeed see God. Can a greater recompense be hoped for than that which Jesus Christ attaches to this beautiful and treasured virtue, namely the eternal company of the three Persons of the Most Holy Trinity?

Saint Paul, who appreciated all its value, writing to the Corinthians, told them: "Do you not know that your bodies are members of Christ, your Head?... Whoever is united to the Lord forms with Him a single body and a single spirit. Flee from all unchastity; since whoever acts unchastely makes his own body ever an object of sin. Do you not by chance already know that your souls and bodies are temples of the Holy Ghost, Who dwells within you, and therefore now belong to God alone, and are no longer yours? For you were redeemed at a great price. Glorify God, and bear Him within yourselves." That is, you bear Him in your bodies, and you should remain faithful by keeping them very pure. Always remember that your members are members of Jesus Christ, and that your hearts are shrines of the Holy Ghost. Take great care not to stain them by any sin, such as adultery, fornication and all that can dishonour your heart and your body in the eyes of a God who is purity itself. How precious and beautiful is this virtue, not only in the eyes of the Angels and of men, but also in those of God Himself! He holds it in such high esteem that He ceases not to sing its praises in all those who have the happiness to preserve it. This beautiful virtue is the most celebrated adornment in the Church, and as such should be the one most appreciated by Christians. Besides, holy chastity is an unmistakable sign of the true Church, as it can only adorn those in whom the Holy Ghost dwells: we, who at Holy Baptism were sprinkled by the adorable Blood of Jesus Christ, purity itself, by that adorable Blood which has engendered so many virgins of one and other sex; we, to whom Jesus Christ has given to

share in His purity by making us members and sanctuaries of His. But, aye!, in the sorry, corrupt century we live in, this heavenly virtue, which makes us so like the Angels, is unknown! Yes, purity is a virtue necessary to us all, since without it no one will see God. We would now wish that you conceive an idea of it worthy of God, by showing you how agreeable it makes us in His eyes, and what we should do to retain it.

To give you to understand the esteem in which we should hold this incomparable virtue, and to describe for you its beauty, and help you to appreciate its value before God Himself, an Angel from Heaven and not a mortal man would be needed to speak to you. On hearing him, you would say with admiration: How is it possible that not all men are ready to sacrifice everything rather than lose a virtue which unites us so intimately to God? Let us try, nonetheless, to form some idea of it by considering that this virtue comes to us from on high, that it made Jesus Christ come down to earth, and raises man up to Heaven by the likeness it gives him to the Angels and to Jesus Christ Himself. Tell us, according to this, whether this virtue does not deserve the title of precious? Is it not worthy of all esteem and that we make every sacrifice to keep it?



We say that purity comes from Heaven, for only Jesus Christ was capable of giving it to us and having us appreciate all its value. He left us prodigious examples of the esteem He bore for this virtue. On deciding, in His immense mercy, to redeem the world, He took a mortal body like ours; but wanted to choose a Virgin as Mother. Who was that incomparable creature? She was Mary, the purest of all creatures, who, by a singular grace granted to no other, was wholly exempt from original sin. From the very instant of Her Most Pure Conception, She consecrated Her virginity to God, offering Him Herself in Body and Soul, presenting Him with the holiest, purest and most agreeable sacrifice that God has ever received from any earthly creature. She ever maintained Her inviolable fidelity, safeguarding Her purity and avoiding anything that might even dull its brilliance.

Saint Ambrose says that purity raises us up heavenwards and has us leave this earth behind as far as a creature is capable. It raises us up above the corrupt creature and, by the sentiments and desires it inspires, leads us to live the life of the Angels. According to Saint John Crysostom, a soul's chastity is more precious in God's eyes than that of the Angels, since Christians can solely acquire this virtue by struggle, while the Angels possess it by nature; the Angels do not struggle to preserve it, while the Christian is forced to keep up a constant struggle against himself. And Saint Cyprian adds that chastity not only makes us like the Angels, but in addition gives us an aspect of likeness to Jesus Christ Himself. Yes, that great Saint tells us, the chaste soul is a living image of God on earth.

However more a soul becomes detached from herself by resisting the passions, the nearer she draws to God and, by a happy return, the more intimately God unites to her as well; He contemplates her and considers her as His most loving spouse; He makes her the object of His sweetest complaisance, and makes of her heart His perpetual abode. The Saviour tells us that the pure of heart are happy, for they shall see God: "Blessed are the clean of heart, for they shall see God."

A pure soul is priceless. All the riches of the earth, all lordships and titles are just so much junk compared to a chaste soul. Saint Ephrem calls chastity, 'life of the spirit', and Saint Cyprian, 'victories won'. Whoever triumphs over the vice opposed to chastity will easily overcome the other vices and, on the contrary, whoever is overcome by the impure vice, will easily fall into the other vices, hatreds, injustices, sacrileges, and so on.

Chastity, says Saint Ephrem, turns man into an Angel. And Saint Ambrose adds: "Whoever keeps chastity is an Angel, and whoever loses it is a devil." Rightly are the chaste compared to the Angels, who live aloof from all carnal pleasure. The Angels are pure by nature, while the chaste are pure by virtue. The merit of this virtue, says Cassian, is in turning men into angels. Saint Bernard says that "the chaste man is different from the Angel in happiness, but not in virtue", and adds that, "if the chastity of the Angel is happier, that of man is more glorious." Saint Basil defends that chastity makes man like God Himself, who is a pure spirit.

Chastity is the rejection of illicit carnal pleasure, so that a difference is made: Priestly and Religious Chastity, which is the resolve, by vow for life, to live in perfect chastity for love of God; Secular Chastity, that of the faithful who live in chastity in the unmarried or in the widowed state; Conjugal chastity, that of the married, according to upright matrimonial morals, since matrimony can never be used to cover up sinful, unchaste practices. On that of the married, Father Seraphim Razzi relates that in an Italian city there was a noble lady, married, and held to be a saint. On the point of death, she received all the Sacraments, leaving an excellent reputation for virtue. Her daughter, after her mother's death, prayed constantly to God for the repose of her soul. One day, in prayer, she heard a great din at the door: she looked round, and saw the horrible

figure of a fiery pig giving off an intolerable stench; and such was her terror that she was about to throw herself out of the window; but a voice held her back, saying: 'Daughter, stay; I am your unfortunate mother, held to be a saint; but for the sins I committed with your father, and out of shame never confessed, I am condemned to Hell; so pray no more for me to God, because you make my torments worse.' That said, howling, she vanished.

Chastity is a virtue of great excellence. If someone fails in chastity, the other virtues will more easily collapse; chastity has the glory, value and merit of martyrdom, and makes man like an Angel. Besides, as fruits chastity gives: true deep interior peace; such perfect joy as winning the greatest victory, an admirable fruitfulness for good, and a magnificent heavenly reward.

However more precious chastity is, all the more necessary it is for everyone in order to obtain salvation. Chastity is necessary to all men, but above all to Christians. In Holy Communion, Catholics are to receive the Immaculate Lamb of God, who loves the 'Lily of the Valley', and who 'feeds His flock among the lilies'. Hence, Jesus Christ wanted as Mother solely a Virgin; and as nutritive Father, Virgin Saint Joseph, whose purity surpasses that of all other creatures, Most Holy Mary excepting; and as His Precursor, another virgin. Therefore Saint Jerome assures that Saint John was a disciple so favoured by Jesus owing to the prerogative of his virginal chastity; and by virtue of this purity He honoured him with singular friendship and trust, and shared great secrets with him, and entrusted His Divine Mother to him. Saint Athanasius was right to call chastity 'home of the Holy Ghost, life of Angels and crown of saints.'



According to Saint Basil, when we find chastity in a soul, we also discover all the other Christian virtues; which she will then practise quite easily, for he tells us: "to be chaste, great sacrifices need to be imposed, and much violence done to self. But once such victories have been achieved over the devil and the flesh, the rest offers little difficulty, since the soul which vigorously subjects this sensual body, overcomes with ease whatever obstacles she finds in the path of virtue." The Holy Ghost says of such a soul: "Whoever dominates his passions is better than a conqueror of cities." From which we conclude that chaste Christians are the

most perfect: we see them reserved in word, modest in bearing, sober at meals, respectful in sacred places and edifying in their whole conduct. Those who have the great happiness of staying pure of heart, Saint Augustine compares to the lilies, which grow upright towards heaven and perfume their ambience with an exquisite and agreeable fragrance; just to see them brings to mind that precious virtue. Thus the Most Holy Virgin inspired purity in all who saw Her. Happy virtue, which sets us on a level with the Angels, and seems to raise us even above them! All the Saints held purity in high esteem, preferring to lose their goods, their reputation and life itself, rather than tarnish it.

We have an admirable example of it in the person of Saint Agnes. Her beauty and her wealth were the cause that, at the age of a little over twelve years, her hand was sought by the son of the City of Rome's praetor or magistrate. She gave him to understand that she was consecrated to God. They then arrested her on the pretext that she was a Christian, but in reality so that she consent to the desires of that youth. But she was so firmly united to God that neither promises, nor threats, nor the sight of the executioners and their instruments, displayed in her presence to terrify her, were able to make her change her feelings. Her persecutors, unable to obtain anything from the Saint, loaded her with chains. She remained firm in her resolution and, amid those rabid wolves, offered her delicate body up to torture with a decision that the torturers themselves admired. They dragged her to the feet of the idols, but she publicly declared that she only recognized Jesus Christ, and that those idols were devils. The judge, barbarous and cruel, seeing that he could achieve nothing, thought that she would become more compliant faced with the loss of that purity which she so highly esteemed. He threatened to have her exposed in an infamous brothel; but she replied firmly: 'Do as you wish, but I warn you that Christ does not abandon His own. He is with those who love purity and will not forsake me. He, as my Divine Spouse, will by no means consent that the treasure of my holy virginity be profaned. You can cleave the impious sword in my breast, but you shall not stain my soul by sin.' The judge executed his threat, and ordered the maiden to be taken to one of the houses of ill repute in the porticos of a Roman circus, where she was stripped of her clothing and subjected to mockery and public humiliation. But no one ever saw the naked body of the young virgin Saint Agnes, since miraculously her hair grew to cover her completely. The praetor's son, who tried to draw close with indecent intentions, fell dead, scorched by the flames which blazed up from the Saint's hair. At once the news spread throughout the city of Rome that the praetor's son had met death at the hands of Agnes. The father, seething with rage, gave himself up to everything his despair could inspire him. Days later, the praetor, summoning the girl again into his presence, threatened her with the pain of being burnt alive if she did not renounce the Christian Faith. At her



fresh refusal, the praetor's deputy ordered a great blaze to be lit, into which he had the Saint thrown. But the flames opened up without harming Agnes, whereas they burnt up the idolaters who had gone there to watch the torments. Seeing that the fire respected her and caused her no harm, the deputy ordered that she be beheaded by the sword, and thus take her life at one go; but the executioner began to tremble, as though he were the one condemned to death. Finally an executioner cut off the young martyr's head at one stroke. After her death, as her parents wept over her loss, she appeared to them and said, 'do not weep over my death; on the contrary, rejoice that I have gained such a high degree of glory in Heaven.' (21<sup>st</sup> January)



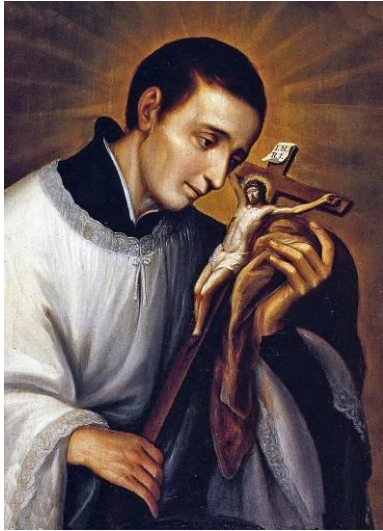
You see then how much that Saint suffered in order not to lose her virginity. You can now understand something of the esteem in which purity is to be held, and how much it pleases God, for He thus deigns to perform great miracles to show Himself to be its guardian and protector. This example will one day confound those youths who showed such little esteem for this virtue. They never realized its value. With good reason the Holy Ghost exclaims: "O how beautiful and resplendent is the generation of those who love chastity!... The remembrance of the chaste is immortal, since their virtue is acknowledged before God and before men. While on earth, they are models for imitation; and after death are remembered with admiration. In Heaven they will be eternally recompensed with the crown of triumph as part of the reward for their continuous battle on this earth to safeguard chastity. The grace to see God is reserved for those who are clean of heart." It is undeniable that every being loves his fellows; so that the Angels, who are pure spirits, love and protect in a special way the souls who imitate their purity. We read in the Holy Bible that Archangel Raphael has the mission of promoting and defending chastity among men, and that, accompanying young Tobias, he protected him by a thousand favours. He preserved him from being devoured by a fish and from being strangled by the devil. If the youth had not been chaste, the archangel would surely not have accompanied him, and so would not have protected him in those dangers. What great joy the Guardian Angel of a pure soul feels!

Saint Basil called impurity 'a living plague', and Saint Bernardine of Siena 'the most hurtful of all vices', for as Saint Buenaventure says, 'impurity destroys the seed of every virtue'; and so Saint Ambrose called it 'fount and mother of every vice'. This vice effectively draws in its wake every crime, hatred, theft, sacrilege, and so on. And Father S  nieri said that just as pride filled Hell with rebel angels, so impurity filled it likewise with men. In other vices the devil uses a hook to fish, while in this one he uses a net, in such fashion that by this vice he leads more souls to Hell than by all the rest. God, in turn, to punish unchastity, unleashed the greatest scourges on earth, punishing it from Heaven by floods of water and fire, such as the Universal Flood and the destruction of Sodom and Gomorrah, and will chastise the world again by the Third World War, now closing in. Chastity is a precious pearl which few on earth find, as Saint Athanasius says; but it is very necessary for those who would be saved.

Today licentiousness is propagated everywhere and is declared licit with utter brazenness. In this wholly corrupt world, the sublime virtue of purity is trampled upon in society, and any fomenter of the opposed vice, namely licentiousness, is admired and promoted by all the media to ensure its widest dissemination and growth. For the immense majority of youth today, purity has no value, is something out of date. Youths of one and other sex live immersed in the vice of lust, and consider it as something natural and normal. This sixth Commandment of God's Law no longer exists for them, as it opposes carnal concupiscence; youth no longer values virginity. See the Book of Wisdom speaking of such prodigals: "O how vile and repugnant is the generation of those who love impurity! Its fruits are detrimental and bitter to eat, because they are borne by trees corrupted by wanton debauchery. The Lord will abominate those obstinate in licentiousness... Their disorders shall rise up against them, and accuse and torment them without end."

As you know from the Catechism, the sixth Commandment is not to commit acts of impurity. This Commandment obliges us to be pure and chaste in deed, desire, word and thought. It is a mortal sin, if there is full awareness and full consent: to commit unchaste acts alone or with others; to desire to commit them; to say, watch, read or listen to indecent things, taking pleasure in them; to take pleasure in impure thoughts. Man's laws forbid only outward doings, since men see only the outside, but God, who penetrates into the deepest recesses of the heart, sees with utter clarity all the wrong acts of the will, that is, blameworthy desires. And this rule applies to every consent in thought to every kind of sin. In a word, everything that is wrong to do before God, is sinful to desire. But it is well to remember that temptation is not in itself sin, for there is no sin if, having recognized the thought, it is rejected.

God commands us not to commit acts of impurity, which can be with the different bodily senses: by the eyes, when something indecent is deliberately gazed at with complacency or with unhealthy curiosity or with grave danger of sin. It should be taken into account that seeing is not the same as gazing; as the world sadly places in our way a mass of indecency which we often see against our will; but once perceived, we are obliged not to gaze at them on account of the grave danger there can be of sin. No one is allowed to look at anything indecent, nor read licentious books or other writings with any moral danger, nor attend bad or dangerous spectacles, nor gaze at indecent figures or scenes or paintings, and so on. Only when there is true and proportionate cause is it licit to look at anything indecent: in the case of the doctor who has to



examine a sick person, the nurse who has to wash a patient, for personal cleanliness or hygiene, and so on; but even in these cases, it is obligatory always to act with the greatest modesty. So whoever takes pleasure in any way in indecent things or does not look away when there could be grave danger of sin, sins mortally if there is full knowledge and full consent. Whoever with the tongue or by hearing, according to case, deliberately says or listens to indecent things with pleasure, or unhealthy curiosity or grave danger, sins against chastity; for example, whoever says anything provocative, obscene or impure, whether privately or in the presence of others, or with sinful intention listens to impure words or songs, and so on. Bad conversations corrupt good morals. Therefore anyone who uses indecent words, or gives occasion for indecent conversations or does not prevent them when he can or should, sins mortally against chastity. He would only sin venially if there were some circumstance that excludes gravity. When by way of contacts, impure pleasure is deliberately sought with oneself or with others, whether by touch, kiss, embrace or other bodily contact, and so on, there is sin of impurity.

Lust is inordinate love of carnal pleasure. Lust fully conscious and consented to is always a mortal sin. Lust is intrinsically evil, as it is outright disobedience to the Creator and to the Sound Morals established by Him, since, by upsetting the moral order God has established, it upsets His divine plan and affects universal good, and becomes cause for the damnation of very many souls.

Lust can come from interior causes, such as pride, since God permits infamous passions in the proud so that thus they humble themselves; or from intemperance or lack of restraint, or from idleness which is the mother of many vices. Lust can as well come from exterior causes, such as proximate occasions of sin, like bad company, perverse writings, licentious exhibitions, scandalous photos, indecent fashions, and so on. When offending against purity by a provocative action bad in itself, such as watching a dangerous spectacle, it will always be a mortal sin, as there is obligation not to attend any show which can be foreseen as dangerous, and if not foreseen, there is the obligation to leave it at once as soon as the evil is noted.

Let us examine the malice of the sin of someone who offends against chastity. The Christian is sanctuary of God: “We were sealed with His Baptism,... and we are vivified by the Holy Ghost who dwells in our souls”, thus speaks Saint Paul. This sanctuary of God is the body of the Christian faithful. Those who stain the body with impure actions profane God’s sanctuary. What is more hateful than to see Christians at the service of filth, when they ought to be sanctuaries and tabernacles of the Holy Ghost! Those who have to feed on the Sacrosanct Flesh of the Lamb are obliged to preserve in their souls the greatest purity.

Impurities are a great offence to God, as is understood from these Messages of the Lord in El Palmar: “Oh, My Heart is transpierced by impure acts! How they shout, how they cry out, how they go mad at pleasure; with that sinful music, exhibiting their bodies and making others sin! That is why I come, to be among you, so that you console Me at least a little. O if you could all see Me, how you would fall face to the ground, seeing the terror and dismay on My Face at the world’s filth! At these moments, the pain I feel in My Heart is reflected on My Face. The pain of a God who has given His Life for His children.” “Let all form a White Army of Mary: Army of purity, army of goodness, army of chastity, of poverty, of virtue and of heroes! I want an army of Mary full of heroes. I don’t want cowards, but heroes, defenders of Mary.” “Chastity is the sure means to attain sanctity”; and among the twelve Fruits of the Holy Ghost are Modesty, Continence and Chastity.

Here are some effects of lust: scorn for God and for good morals; inordinate love of self, and likewise of the pleasures and comforts of this life; scorn or contempt for eternal life; scandal; adultery, theft, crime, and so on. Lust causes many other tragedies as well, such as brutalization, degradation, loss of honour, of fortune, of health, of peace of soul, and so on.

Let us examine the terrible harm or consequences the shameful sin causes the soul, principally: blindness of spirit, obstinacy of will and eternal damnation.

Blindness of spirit. First of all, this sin blinds and causes the person to lose sight of God and the eternal truths. According to Saint Augustine, “chastity contributes to men seeing God”; and on the contrary, Saint Thomas says that “the first effect of the impure vice is blindness of spirit”. “Impurity, continues Saint Augustine, prevents thoughts of eternity”. When crows find a corpse, the first thing they do is pluck out the eyes; the first thing that incontinence does is to block out light on divine things. Henry VIII, first a defender of the Church and then, by this vice, its persecutor, found this out; and so did Luther, and Samson, and the ex-pope, and including Solomon, first holy and then idolater. The same happens daily with the prodigals:



“they will go about like the blind because they persist in sinning against Me, Your Lord and God.” How sad for them! Amid the light of the Sacraments they receive, the prayers they say, they remain blind, as if they no longer believed either in the death awaiting them, or in future judgement, or in Hell, which will be their dwelling. In short, they end up in that foul mire in which they are immersed, so blind that after having abandoned God, they never even think of returning to His feet to beg forgiveness: “Fornication, greed and drunkenness have hardened the hearts of many”, said the Prophet Oseas. Their actions do not allow them to return to God, for the spirit of fornication dwells within them. So true is this that, as Saint John Crysostom says, “neither the reprimands of their superiors, nor the counsels of their good friends, nor the fear of chastisements, nor the danger of dishonour, are sufficient to enlighten them.” It is no surprise that they do not see, since the fire of concupiscence blinds them. Saint Thomas says that “the carnal vice switches off the judgement of reason, since impure pleasure does not allow the soul any other sentiment but that of carnal enjoyment.” This vice, with its brutal delectation, leads man to lose his reason, so that he becomes worse than the beasts. Thus the lecher, blinded by his impurities, pays no attention to the affronts he gives to God by his sacrilegious life; and is so bold as to commune in sin. It is no surprise; whoever loses the light is easily drawn into every evil.

Whoever seeks the light, let him go up to God; and always remember that impurity repels God more than any other vice. Thus the shameless are turned into beasts, incapable of taking spiritual things into account. Neither Hell, nor eternity make any impression on them, that is, if they have not already begun to doubt their Faith, as Saint Ambrose suspects. How many unfortunates finally lost their faith through this vice! In these times of general apostasy, the world is so deeply sunk in obscenity that it openly rejects God’s Law and approves every perversity, so that Holy Church has had to take refuge in the desert.

Just as in a vessel full of earth, the sun’s light cannot enter, so in the soul accustomed to sins of the flesh the light of God no longer shines, and his vices will accompany him for all eternity. And as, in the midst of his impurity, this unfortunate soul will end up by forgetting God, so too will God forget him and allow him to become abandoned in his darkness: “Not only will he not possess true life, but none of his good works will be taken into account, owing to the prevarication into which he has fallen.” (Ezekiel). Father Cataneo recounts that a certain sinner who lived in vice was warned by a friend to break with his accomplice if he did not want to be damned, to which he replied: ‘Friend, for a woman like that it is worth going to Hell;’ and it seems that there he went, as he was killed in that state. Another, surprised at the home of a lady he wanted to seduce, was forced by her husband to swallow poison. Back home, the unfortunate man lay down and revealed to a friend that he was about to die. The friend exhorted him to confess soon, to which the unfortunate replied: ‘No, I cannot confess: I only ask you to tell lady X that I die for her love.’ Can there be greater blindness?

Obstinacy of the will. The impure sin has as its second effect obstinacy of the will. “Whoever allows himself to be caught up in these diabolical nets – says Saint Jerome – can only with difficulty escape.” Saint Thomas writes that “the devil rejoices in no sin so much as in impurity, since the flesh is very inclined to this vice, and when it falls, leaves it only with difficulty.” Hence Clement of Alexandria calls impurity “incurable illness”, and Tertullian “vice without conversion”, and so Saint Cyprian as well calls impurity “mother of impenitence”. To overcome addiction to alcohol or tobacco, a firm will is needed, and great efforts. Likewise, to overcome carnal temptation and bad habits, indispensable is a will entirely resolved not to be drawn away by the flesh, and to fortify that will by prayer and penance, insistently imploring divine help with great confidence since, as Christ says in the Holy Gospel, “what seems impossible to men is possible to God, who by His grace can move even the hardest of hearts. For all things are possible to God.” Father Biderman relates that a certain youth who had repeatedly fallen back into this sin, was dying; he confessed amid many tears and died leaving great hope for his eternal salvation. The following day, the confessor, celebrating the funeral Mass, felt a tug on his chasuble; he looked and saw a



black vapour from which sparks of fire shot out, and then heard that it was the soul of the dead youth, who had certainly received absolution for his sins, but that, freshly tempted, had fallen in thought and been damned.

This shall be the ruin of the impure; these unfortunates find themselves on a slippery slope, surrounded by darkness and pushed down into the abyss by the devils and their own bad habits, so that it will be very difficult to free themselves from perdition. Saint Augustine says that “sin becomes a need for whoever frees himself from this vice and swiftly falls back into this habit”. The vulture, rather than abandon the prey it feeds on, would rather lose its life and let itself be killed by the hunter; this happens to the shameless vitiated. And how obstinate are those Christians enslaved by this vice! This so happens because of the greater light received to know the malice of mortal sin, and hence their impurity is a greater sin.

Eternal damnation. Finally, this accursed vice leads the man infected by it to eternal damnation. Saint Peter Damian says that “all the obscenities of the impure will one day turn into a resin eternally feeding the fire of Hell in their innards.” Ah! What terrible chastisements are reserved by God for the impure! How very many are those who crowd Hell with this sin! Saint Peter Damian says: “If the man in the Gospel who went into the nuptial banquet without the right garment was condemned to darkness, what hope is there for someone who slips into the heavenly feast not only without the brightness of the nuptial garment, but stained too by the impure mire of a dreadful lust?”

Saint Antoninus relates that there was a widow who began a very devout life; but afterwards, by talking familiarly with a youth, fell into sin with him. The misdeed done, she did penance, gave alms, even entered a convent; but never confessed her sin. They made her abbess, and finally she died held to be a saint. But one night, one of the nuns, in the choir, heard a great noise, and saw a shadow surrounded by flames. She asked who it was, and the shadow replied: ‘I am the soul of the abbess, and I am in Hell’ ‘And why?’ ‘Because I committed a sin in the world and never wanted to confess it; run, and tell the other nuns, and pray no more for me.’ And with a great din, she disappeared.

There is no virtue for which God performs so many miracles as He does to favour the person who, knowing the value of purity, strives to conserve it.

In the life of Saint Edmund (16<sup>th</sup> of November), it is said that when studying in Paris, he found himself in the company of certain persons who spoke unchastely; and he left them outright. That action was so pleasing to the Lord, that He appeared to him in the figure of a beautiful Child and, greeting him with great warmth, told him that with great satisfaction He had seen him abandon the company of those persons who were holding indecent conversations; and in recompense for this He promised that He would never abandon him. Saint Edmund, moreover, had the happiness of preserving his innocence up to his death. All this should help us to understand that God can refuse nothing to anyone who has the happiness of preserving heart and soul pure. Do you see then how God protects those who love this virtue and strive to conserve it?

Hear what happened to Saint Potamiana, who lived at the time of the persecution by Maximianus. This maiden was a slave to a dissolute and libertine master, who continually accosted her. But she preferred to undergo cruelties and torments of every kind rather than consent to the seductions of her wretched master. Furious at seeing that he was unable to achieve anything, he delivered her up as a Christian into the governor’s hands, to whom he promised a great reward if he could overcome her for his vile appetites. The judge ordered the virgin to appear before his tribunal, and seeing that no threat could make her change her mind, he subjected her to all that his rage inspired him. But God, who never abandons those who consecrate themselves to Him, granted such strength to the young martyr that she seemed insensible to all the tortures she had to undergo. The judge, unable to overcome her resistance, ordered a cauldron full of pitch to be placed over a great fire, and told her: ‘See what is waiting for you if you do not obey your master.’ And the holy maiden replied unhesitatingly: ‘I prefer to suffer whatever your fury inspires you rather than obey the infamous will of my master. Besides, I would never have believed that a judge could be unjust to the point of ordering me to obey the propositions of a dissolute master.’ The tyrant, angry at this reply, ordered her to be thrown into the cauldron. ‘At least – she said – order that I be thrown in clothed. Now you will see the strength the God whom we adore grants to those who suffer for Him.’ After three hours of torment, Potamiana rendered up her soul to the Creator, and thus won the double palm of martyrdom and virginity.

How unknown this virtue is to the world! How little we appreciate it, how little care we take to conserve it, how we neglect to ask it from God, though we know that we cannot obtain it by ourselves! We do not know it well, this beautiful and engaging virtue which so easily wins God’s Heart, communicates such beautiful splendour to our good works, raises us up so far above our own selves, and here on earth leads us to live a life like that of the Angels of Heaven!

She is unknown to those infamous and shameless old men who befoul themselves by wallowing and immersing themselves in the mire of their depravity; far from struggling to extinguish it, they continually stoke it up by their glances, by their thoughts, by their desires and by their acts. How will that poor soul fare when appearing before God, who is Purity itself? This lovely virtue is unknown to those whose lips are but a sewer employed by Hell to vomit its impurities out upon the earth, and on which those wretches feed as though their daily bread. Their poor soul is but an object of horror to Heaven



and to earth! Neither is this dear virtue known to those youths whose eyes and whose hands are stained by impurity. O God! How many souls does this sin draw down to Hell! This virtue is unknown to those worldly and dissolute girls who seek to draw people's gaze, who by their extravagant and indecent dress give to understand that they are infamous instruments which Hell employs for the loss of souls – souls that cost Jesus Christ so many labours, tears and torments! Look at those unfortunate women, and you will see their head and their breast encircled by a thousand demons. My God! How can the earth sustain such instruments of Hell? And the saddest and most painful of all is to see how their mothers tolerate them in that state so unworthy of a Christian! Seeing this, it should almost be said that such mothers are worth no more than their daughters. That wretched heart and those impure eyes become a corrupt fount to cause the death to whoever looks at them or hears them. How can such monsters dare to present themselves before so Holy a God and such a declared enemy of impurity! Their miserable life comes to be nothing but a mass of lard they are kneading to feed the fires of Hell for all eternity. But, let us leave this worrying matter unpleasing to the Christian, whose purity should follow in the footprints of Jesus Christ Himself; and let us return to that beautiful virtue of purity which raises us up to Heaven, which turns us into worthy children of Mary Immaculate, which unbars the entrance to the adorable Heart of

Jesus Christ, and draws down upon us every kind of spiritual and temporal blessing.

Great then is the price of chastity, and more terrible still the war waged on man by his flesh to wrest this virtue from him. The flesh is the most powerful arm the devil has to enslave man; from which it follows that those who emerge victorious in this combat are very few, as Saint Augustine affirms. How many unfortunates lost their chastity, and even God Himself, owing to the inordinate promptings of the flesh! 'You will never be chaste', said Saint Charles Borromeo, 'if you do not constantly watch over yourself, for negligence contributes to the loss of chastity.' All this vigilance should consist in adopting the means to preserve this virtue, means which are reduced: some to fleeing from whatever can light up the impure fire, and others to employing certain remedies against temptations.

We have said that this virtue has very great value before God; but we have to affirm as well that it does not lack enemies who strive to snatch it from us. We could even say that almost everything that surrounds us conspires to rob it from us. The devil is one of the enemies most to be feared; living as he does amid the stink of impure vices and knowing how much this sin outrages God, and knowing besides how agreeable a pure soul is to Him, he sets up all kinds of snares to snatch this virtue from us. In turn the world, which only seeks its luxuries and pleasures, also contributes to depriving us of it, often under the guise of friendship. But we can affirm that its most cruel and dangerous enemy is our own self, that is, our flesh, which, having been spoilt and perverted by the sin of Adam, leads us into depravity. If we are not continuously on the watch, it will soon scorch and devour us by its impure blaze.

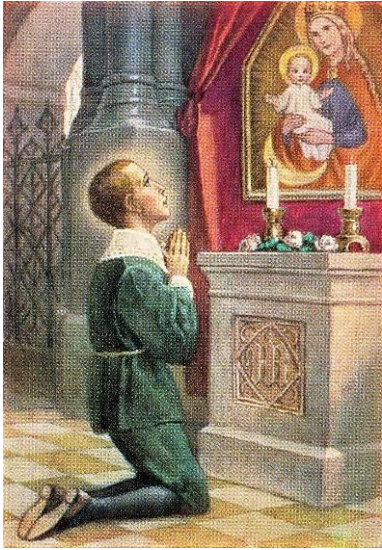
As it is difficult to keep intact this virtue so precious in God's eyes, let us look closely at the means for keeping it. The first is to flee from whatever might lead us into evil, which means: to keep a strict control over our eyes, our thoughts, our words and our actions, to flee from idleness and to practise mortification; second, to turn to humble prayer; third, to receive the Sacraments worthily and often; fourth, to be very devout towards the Most Holy Virgin. Observing all of this, despite the efforts of our enemies, despite the frailty of this virtue, we will be sure to keep it intact.

Even when man makes use of all possible remedies, if he does not flee, he is lost: "Whoever loves danger will perish in it." Saint Jerome says in this regard: "The first remedy against this vice is to avoid objects whose presence might draw us into evil." Saint Philip Neri said that in these combats, victory goes to cowards, that is, "those who flee from occasions". These *cowards* fear to offend the Lord, who said: "Be afraid of him who can kill the soul by sin, and thus cast you into Hell; yes, I tell you, be afraid of him." On the other hand, *they are valiant* in overcoming human respect.

We said that we should keep watch over our eyes; which is very true, for by experience we see many who, by a single imprudent look, have fallen never to rise again. Let us allow ourselves no liberty, unless for something really necessary. First bear with any discomfort rather than expose ourselves to sin.



The grace of God is a great treasure, but we bear it in ourselves, we who are fragile vessels and very exposed to the danger of losing it. Man cannot acquire the virtue of chastity unless God grants it. We ourselves have not the strength to practise any virtue, above all this one, as within us we bear a strong inclination to the opposed vice. Man, by the help of God, can observe chastity; but God does not grant this help to those who willingly expose themselves to an occasion of sin or remain in one, and we repeat the words of Ecclesiasticus: “Whoever loves danger will perish in it.”



Hence Saint Augustine’s exhortation: “Against the rebellion of the flesh, take flight if you wish to win the victory.” Impurity is never better overcome than by flight. “How many unfortunates – Saint Jerome warned his disciples on his deathbed – fell into this impure mire presuming themselves safe from the danger of falling! No one, then, should consider himself safe from falling into this vice. Even if you were holy (his words), all said, you are always in danger of falling.”

Can anyone walk over embers without burning his feet? Here are the reflections that Saint John Crysostom makes on this matter: “Are you perhaps made of stone or iron? You are a man subject to every man’s weaknesses. You take fire into your hands and believe you will not be burnt? Bring a log up to the fire and dare to say it will not burn; well, our nature is like the log and the fire. So it is impossible to expose ourselves deliberately to the occasion and not succumb.”

“As from the sight of a snake, flee from sins”, says Ecclesiasticus. Not only must we flee from the bite of the snake, but from its presence as well. Where there are people who could be the occasion of a fall, we must flee from their presence and from their conversation. Saint Ambrose observes that the chaste Joseph did not even stay to hear

Putiphar’s wife continuing what she had begun to propose to him, and fled at once, considering it highly dangerous to stay and listen to her; for he even left his cloak in her hands when he fled from the temptation to save his soul. But perhaps someone will say: ‘I know what is good for me.’ Let this bright spark then listen to Saint Francis of Assisi: “I know what I have to do, but I do not know what I will do, come the occasion”.

External dangers which stimulate impurity must be avoided; for example unchaste reading, immoral spectacles (magazines, periodicals, videos, films or television), modern music, indecent or close-up dancing, beaches and swimming pools, social communications media, provocative fashions, and so on, all infernal incentives to sensuality. Likewise we must flee from degenerate companions and avoid the bad teachings given in schools; so that you should love holy Palmarian norms and understand their need.

Before all, flee from the sight of dangerous objects in this material. Death enters by the windows, that is, by the eyes, as Saint Jerome and others explain; as in order to defend a stronghold, it is not enough to close the doors if the enemy is allowed to enter in by the windows; thus the other means of keeping chaste will not serve if we do not take the trouble to keep our eyes closed. Tertullian relates that a certain pagan philosopher freely plucked out his own eyes to stay chaste. This is not lawful for a Christian, though, if we desire to conserve chastity, we must abstain from gazing at immodest women and, above all, from setting our gaze on them. Saint Francis de Sales says that it is not seeing that is so harmful, rather gazing at objects which can cause temptation. And if to keep chastity it is necessary to abstain from gazing at certain women, yet more necessary is it to flee from their conversation. Saint Job made a pact with his eyes not to gaze at young women, as he knew that bad thoughts spring from such immodesty. Ecclesiasticus gives the same warning: “Do not fix your gaze indiscreetly on the damsel, lest her beauty be the occasion of your ruin.” Saint Augustine said: “From the gaze springs the bad thought; from the thought, certain carnal complaisance, even when involuntary; and from this unintended complaisance often follows the will’s consent.” Saint Paul Apostle ordained that women should have their heads covered in church, and according to Cardinal Hugh’s commentary, that is also to prevent immodest temptations. For having looked with curiosity at Bethsheba, David fell miserably into so many sins: adultery, murder and scandal. The devil only needs us to give him the occasion, says Saint Jerome. Effectively, he only needs us to leave the door ajar, since he will end up leaving it wide open. One voluntary and persistent gaze will be the infernal spark to ruin the soul. And Saint Jerome says that we should flee not only from every impure action, but also from every unwholesome glance.

The sad example of Solomon is enough to make us shudder. He had been so beloved by and familiar with God, and a model of virtue, wisdom and prudence; later he allowed himself to be seduced by pagan women and even adored idols and committed the most abominable crimes. Hardly strange, exclaims Saint Cyprian, because it is impossible to be among flames and not be burnt by them. One single bad thought is sufficient to ruin the soul. The renowned doctor Friar Juan

Ragusino, relates that there was a very spiritual woman assiduous at prayer and the Sacraments, so that the Bishop held her to be a saint. One day the unhappy woman, gazing at one of her servants, consented to a bad thought; but as the sin did not go beyond thought, she flattered herself into thinking that she did not have to confess it; nonetheless, remorse of conscience ever tormented her, specially when close to death; but out of shame, not even in the face of death did she come to confess that sin, and so she died. The Bishop, who was her confessor, and held her to be a saint, took her corpse out in procession throughout the city, and afterwards, out of devotion, had her buried in his own chapel. But the following morning, the Bishop, on entering, saw a body laid out over the tomb amid a great blaze. He adjured it in the name of God to say who it was. And the body then replied that it was his penitent, and that because of that bad thought she had been damned, and with horrifying shrieks cursed her shame, which had been the cause of her eternal ruin.

Let us tremble, for we are made of flesh. A man and a woman can be saints, but when they place themselves in danger, they end up falling: they stumble and fall together. Well known is the fatal case of a lady who out of charity took away the bodies of holy martyrs to give them burial. One day she found a martyr who was thought to be dead but had not yet expired; she brought him into her home, nursed him and he recovered health. But what happened? That these two virtuous individuals, by their conversations, lost their chastity and with it God's Grace. And such cases have often recurred. How many began with like spiritual attractions and ended up by losing their piety and God Himself?

To flee from bad company is also needed. Saint Jerome says that a man becomes like those with whom he converses. The present life is a dark and slippery path; if we have a bad companion who urges us on towards the precipice, we are lost. Saint Bernardine of Siena relates that he knew someone who had kept his virginity for thirty-eight years, and then, having heard another person name some impurity, fell into such disorders that if the devil himself, said the Saint, had flesh, it were impossible that he give himself up to such filth.

To keep ourselves chaste we need as well to flee from idleness, which the Holy Ghost depicts as teacher of many sins: "Idleness teaches many evils". Idleness was the cause of fatal wrongdoing among the inhabitants of Sodoma, and in the end was their utter ruin. It was likewise the cause, as Saint Bernard notes, of Solomon's fall; and in the world today we see the havoc it is causing everywhere. Work, says Saint Isidore, subdues the fire of concupiscence; and hence Saint Jerome exhorts Rusticus to work, so that the devil might find him always busy when coming to tempt him. Saint Bonaventure writes that whoever is busy will be tempted by a single devil, while the idle will frequently be tempted by many. It is vital to avoid idleness by faithfully performing our professional duties and other wholesome tasks; for idleness is the mother of many vices.



Besides, to defend us from the devil, we have to avoid the company of those who can lead us into evil. Saint Thomas Aquinas' brothers, unfavourable to Thomas's consecrating himself to God, in order to prevent him, locked him up in a castle and brought in a woman of ill-repute to try to seduce him. Seeing himself accosted shamelessly by that brazen creature, he took up a firebrand and with it forced her out of his room, to her public dishonour. At the sight of the danger to which he had been exposed, he prayed with such plentiful tears that Our Lord granted him the precious gift of confirmation in the grace of chastity. Saint Benedict as well, when the devil infused into his imagination a woman he had previously known, he rolled about in briars until, covered with wounds, he was able to overcome the temptation.

See what Saint Jerome did to preserve purity; he abandoned himself in the desert to all the rigours of penance, to tears and hard maceration of the flesh. That great Saint, moreover, tells us of the victory won by the virtuous youth Dioscorus, in a struggle perhaps unparalleled in history, in times of the cruel persecution by emperor Decius. This tyrant, after having subjected the youth to all the trials the devil inspired him, thought that if he succeeded in having him lose the purity of his soul, he would perhaps lead him more easily to renounce his religion. For this purpose, he ordered that he be taken to a garden of delights, full of roses and lilies, beside a crystal clear stream, under the shade of leafy trees swayed by a delicious and gentle breeze. Once there, they placed him on a bed of feathers; they bound him with silken cords, and left him alone. They then had a courtesan, loosely and provocatively dressed, go up to him. She began to incite him to evil with all the seductive indecency which passion could inspire. The poor youth, who would have given his life a thousand times over rather than stain the purity of his beautiful soul, found himself defenceless, as he was bound hand and foot. Not knowing how to resist the attacks of the voluptuous woman, impelled by the spirit of God, with his teeth he severed his tongue and spat it in the face of that woman; which caused her such confusion that she felt compelled to flee in terror, and with great weeping was converted. This event shows us how God will never permit us to be tempted beyond our

strength. But this same occurrence also warns us how the enemies of the Church have acted in these last years, so as to destroy purity, religion and the Faith; for they promoted the easy life and the obscenities which have led to the great general apostasy.



See besides Saint Martinianus, who lived in the fourth century. After having lived twenty-five years in the desert, he was exposed to a very proximate occasion of sin. He had already consented in thought and word. But God touched his heart and came to his help. He then conceived such a deep remorse at the sin he was about to commit that, entering at once into his cell, he lit a fire in which he placed his feet. The pain he felt and his remorse for the sin made him cry out dreadfully. Zoe, the wicked woman who had gone there to tempt him, on hearing the cries, ran to see what was happening; and was so moved at the spectacle that, far from perverting the Saint, she was herself converted, and spent the rest of her life amid tears and penance. As for Saint Martinianus, he lay in his cell for seven months, stretched out on the ground unable to move, owing to the wounds in his feet. Once healed, he retired to another desert, where he wept, thinking of the danger he had run of losing his soul.

These are the deeds of the Saints; these are the torments to which they submitted rather than lose the purity of their souls, and perhaps that surprises you; but what you should find strange is the little esteem you show for such a beautiful virtue. Ah! Such deplorable disdain comes from being unaware of its true value!

We have just seen how necessary it is to flee from occasions and from idleness to keep chaste. Previously we said that we should mortify ourselves as well.

In the first place, we must practise mortification of the senses. Saint Jerome says: “He deceives himself who wants to live amid pleasures and yet be free from the vices of those pleasures.” When the Apostle was tormented by the sting of the flesh, he turned to the remedy of bodily mortifications: “I chastise my body and subdue it to the soul’s servitude” (I Cor). When the flesh is not mortified, with difficulty it obeys the spirit. And the Song of Songs says: “Like the lily among thorns is My Spouse Virgin among virgins.” Chastity is preserved amid mortifications, as the lily is preserved among thorns.

To preserve purity, first of all we should abstain from all gluttony and intemperance, both in drink and in food. “Wine is a licentious thing.” Whoever abuses wine will surely be troubled by no few sensual movements, so that it will be difficult for him to dominate his flesh and succeed in keeping chaste. The vapours of licentiousness rise up from the stomach warmed up by wine, said Saint Jerome, since wine leads man to lose his reason and turns him into a brute. The Angel Gabriel said of the Baptist: “He shall not drink wine or anything else that might intoxicate him, and will be filled with the Holy Ghost.” There are some who defend the need for wine to help a weak stomach. Well and good; but to help the stomach not much wine is needed, as the Apostle said to Timothy: “Be sure to take a little wine as well with your water on account of your bad stomach and other frequent ailments.”

We should abstain as well from every excess in food. Saint Jerome said that a full stomach is the cause of impurity; and Saint Bonaventure, that unchastity feeds on gluttony. On the other hand, the Church teaches us that fasting suppresses vice, raises the mind and produces the virtues. Saint Thomas writes that when the devil tempts a person to gluttony and overcomes him, he ceases to tempt him to impurity.

We must besides practise humility. Humility of heart keeps us in a state of trust in God’s Grace and distrust in ourselves. According to Cassian, whoever is not humble cannot be chaste. God frequently chastises the proud by allowing them to commit base sins; this was the cause of the fall of many. “By way of humility is chastity won”, said Saint Bernard. And Saint Augustine already said: “Divine love is the guardian of purity, and humility is the house where this guardian dwells.” Saint John Climacus said that whoever strives to overcome the flesh by continence alone is like someone who, having fallen into the sea, tries to save himself by swimming with one hand; so that, to continence, humility must be added. How dear to Mary are humble souls! Saint Bernard writes: The Virgin knows and loves those who love Her, and is close to those who invoke Her; above all to those She sees like Herself in chastity and humility. So the Saint exhorts those who love Mary to be humble: ‘Strive to practise this virtue if you love Mary.’ Father Martin Albert, a Jesuit, for love of the Virgin, used to sweep the house and collect the rubbish, and the Virgin appeared to him, and thanking him, said: ‘How this task, done for My love, pleases Me.’

The two principal and most necessary remedies against the impure vice are to flee the occasions, to the whole extent we have seen up to now, and prayer. We say that chastity cannot be won or kept if God does not grant His help; and God only



grants His help to those who ask it of Him. That is, frequent prayer is absolutely necessary to win and to keep the virtue of chastity, for without divine help no one can be chaste.

The most renowned Holy Fathers of the Church say that the prayer of petition, that is, supplication, is necessary for adults to obtain salvation, as the Scriptures tell us: “It is necessary ever to pray and never to lose heart”; “ask, and it shall be given to you”. Therefore the Angelic Doctor, Saint Thomas Aquinas, later said: “After Baptism, man needs to pray, and to pray continually.” And if to practise any virtue divine help is required, to preserve chastity greater help is required, owing to



man’s tendency to the opposed vice. Man cannot by his own strength, writes Cassian, keep chaste dispensing with God’s help; so that, in the struggle, he has to ask it from the Lord with his whole heart. Thus Saint Cyprian counsels that the first means to acquire chastity is to demand God’s help. Convinced, then, that by no other means will we acquire it unless granted to us by God, let us turn to the Lord and entreat it of Him with our whole heart.

Let us bear in mind that this virtue comes from Heaven and that we will never ever obtain it if we do not ask it of God. We should, then, frequently entreat God to grant us purity of sight, in speech and in deed. Let us be persuaded that by ourselves we have not the strength to resist temptations of the flesh; it is God who has to grant us this strength, but God does not grant it other than to those who pray and ask for it. The one bulwark against those temptations, says Saint Gregory Nicene, is prayer.

Saint Cyprian warns us that we should promptly resist the first sensual stirrings with which the devil assaults us, without consenting that the serpent, that is, the temptation, from a little one grows into a big one. Saint Jerome warns likewise: “Do not let the dangerous thought grow; while it is still a little enemy, strike it dead.” A lion is easily killed when small, but with difficulty when grown.

You well know that the vice of lust, in any of its forms, is a grievous offence against God, and that besides it leads to disastrous consequences of every kind. You, Palmarian youth, should love and possess purity as the most precious and valuable jewel. Struggle firmly against this vice by the contrary virtue, and turn swiftly away from the occasions of sin and submit your body to discipline. It is surely true that, in youth, it is more difficult to subject the concupiscent movements of the flesh to the spirit, but it is always possible by the grace of God. All the Saints were of flesh and blood as well, subject to concupiscent urges, but they overcame by struggling against them with divine help. Holy chastity is won by prayer, penance, vigilance, personal effort and the continuous practice of purity. Whoever combats valiantly against lust will in the end win the battle. And if unfortunately you fall at any time, then turn swiftly to the Sacrament of Penance to recover Grace and receive fresh strength to continue the combat. Never lose heart! Ever onwards in the struggle! Whoever, disheartened at his falls, abandons the struggle will become a slave to the vice. It is highly meritorious to struggle tenaciously, rejecting temptations by the help of grace. But they should be rejected promptly at their beginnings, without allowing them any entry.

In the days of Moses, the perverse prophet Balaam conspired with his satanic astuteness against Holy Church, the People of Israel, and told the enemy kings what scheme they should employ so as to draw down God’s curse upon the People of Israel, and thus overcome them. Balaam counselled those enemies to have the women of those lands go into the encampment of the soldiers of the People of God to pervert them, since the Israelites were invincible as long as they kept faithful to the Lord; but, by introducing sin and idolatry among them, the Lord would withdraw His help and they would be vanquished. This utterly perverse counsel produced fatal results for the Israelites, since those women, allowed into the encampment on the pretext of selling them foodstuffs, induced them to commit impurity. Balaam’s wicked counsel produced such lamentable fruits of perversity that many Israelite men sinned with those women for several months. God, however, allowing His Holy Wrath to fall on those Israelite sinners, sent them an illness which caused the death of some one hundred thousand men.

This same perverse tactic of undermining by sin was used by God’s enemies to bring the Church to ruin in the twentieth century, and it produced the apostasy of Rome. Yet the war has not ended there, rather with the same perversity they continue seeking to undermine the few who remain in Holy Church, so that you must keep up your guard: watch and pray. Bear much in mind that the efforts of all Hell and its lackeys are directed at the Holy Palmarian Church, now very reduced, and that they seek to overcome us on that weak point of human nature.

Like those heroes of the Toledo Alcázar in 1936, who received the praise of Saint Francisco Franco and Spain's gratitude, we should boldly resist down to the last breath in the practice of the virtues in order to receive like praise from Our Holy Mother the Church: "Your example will endure down through the generations, because by your undaunted efforts you have succeeded in upholding the glories of the Church, in which you became strong. The Church owes you all eternal recognition, and you merit her gratitude for your heroism. History is brief for the greatness of your deeds. You have exalted and ennobled the Church, giving her imperishable glory."

Let us beware then, in this matter, of starting to reason with temptation, and let us reject it promptly without stopping to argue. As the masters of the spiritual life teach, the best means to overcome sensual temptations is not to combat the bad thought directly, face to face, making the will produce contrary acts, but to shake off the thought indirectly by acts of love of God or of contrition, or at least by turning our thoughts to something else.

The means we count on at present are, above all, prayer and turning to God; then, at the first impure assaults, it is good to renew the firm proposal to die rather than sin; and immediately invoke the Wounds of Jesus Christ, demanding His help. Thus did the Saints act, who in spite of being flesh and having temptations, came out victorious. When we are offered some shameful thought, said Saint Augustine, let us turn to Jesus Christ's Wounds, for in Them is to be found rest and refuge. Saint Thomas Aquinas also overcame the assault of the young seductress by crying out: 'Do not abandon me, Lord Jesus, nor You, Blessed Virgin Mary.'

Likewise it is then of great profit to make the sign of the Cross, commending ourselves to our Guardian Angel, and above all turn to Jesus Christ and to His divine Mother, promptly invoking their Most Holy Names till the temptation be overcome. What strength is enclosed in the names of Jesus, of Mary and of Joseph against attacks by impurity!

In Palmar, the Most Holy Virgin Mary said: "That is what I like, My children, that you have devotion to My Most Chaste Spouse who, being Father of the Church, is your Father, to whom you owe devotion; yet do not let that devotion be just a simple prayer, rather imitate him in his Chastity, in his Poverty, in his Humility and in his Obedience." And Most Holy Joseph warned: "Days are coming when the infernal dragon will riddle and sift on all sides, at all times and places. But turn to Me as your advocate and Satan will surely lose strength. Pray especially for chastity, purity. O my little children: Cleanse the world by your testimony!"

Until now we have seen the importance of fleeing from all and every kind of occasion, and the importance of prayer. We have said that, in the third place, if we wish to preserve this beautiful virtue, we should often and worthily receive the Holy Sacraments, otherwise we will never win this happiness.

Jesus Christ instituted the Sacrament of Penance not only to forgive sins, but also to give us strength to combat the devil. And this is easily understood. Who will there be, in effect, who after making a good confession today, will let himself be overcome by temptation? Sin, with all the pleasure it may unfold, will cause him horror. Who will there be, shortly after having communed, who can consent, I do not say now to an impure act, but just to a bad thought? Jesus, who then dwells in his heart, gives him to understand very clearly how infamous that sin is, and how it displeases Him and separates us from Him. The Christian who in holiness frequents the Sacraments can be tempted, but it will be hard for him to sin. In effect, when we have the great happiness to receive the adorable Body of Jesus Christ, do we not feel the impure flame die out in our hearts? The adorable Blood which runs through our veins, what less will it do than purify our blood? The Sacred Flesh which mingles with ours, does it not divinize us in some way? Does our body not seem to return to that primordial state in which Adam was found before sinning? That Adorable Blood which engendered so many virgins! Frequent Communion, filling us with divine life, lessens the inclination to evil.

Let us hold it as certain that, by ceasing to frequent the Sacraments, we will fall into sin at each step. Frequent Communion purifies the soul and fortifies it against falls. But it should be noted that when dealing with the vice of lust, there is great danger of committing sacrileges in Confession, either from the shame of confessing them sincerely, or because the firm purpose of amendment and of avoiding occasions is lacking. In order not to fall, we recommend you to reread the precious booklet "Make Good Confessions!" It gives due importance to good Confessions for acquiring and preserving purity.

The Jesuit Father John Baptist Manni relates that there was a lady who for many years, when she confessed, had silenced a sin against purity. Two Dominican Friars passed by that way, and she, always on the watch for an outside Confessor, asked one of them to hear her, and she confessed. When the Fathers had left, the Confessor's companion said that, while that lady was confessing, he had seen many snakes departing from her mouth, and that the head of an enormous serpent had been seen peeping out, but had again entered inside, and then he saw all the other snakes which had left enter behind it. And the Confessor, suspecting what that meant, returned to the town and went to the lady's house, and at the moment of entering the

room, heard say that she had suddenly expired. Afterwards, being at prayer, that wretched woman appeared to him damned, and told him: 'I am that unhappy woman whom you confessed; I had a sin which I did not want to make known to the confessors of the land; God doubtless brought you to me, but I let myself be overcome by shame. God sent me a sudden death on entering my home, and justly damned me to Hell.' This said, the ground opened up in which she was seen to sink, and the vision disappeared.



To preserve chastity it is of great profit always to turn in temptation to the Divine Mary. Among all devotions, the most effective are those dedicated to the Queen of Virgins and Most Chaste Mother, for in Her is all hope of life and of virtue; and we must also turn to Her Most Chaste Spouse Saint Joseph, called "Joseph castissime, Fortitudo castorum and Custos virginum."

The Most Holy Virgin Mary is called: "Mother of Fair Love, Purest Dove, and Protectress of Virginity"; and one very efficacious practice is to recite every day on rising and on retiring, three Hail Marys in honour of the purity of Most Holy Mary. Father S  neri relates that one day a certain sinner, immersed in the foulness of impurity, went to confess with Father Nicholas Zucchi of the Company of Jesus, and the Father counselled him to commend himself to the purity of the Most Holy Virgin every morning on rising and every night on retiring, by praying the above three Hail Marys. Many years later, the sinner, after having travelled the world, returned to the feet of the said Father, and in confession showed that he had amended completely. The Father asked him how he had wrought such a happy change, and the former sinner replied that it was due to the insignificant devotion of the three Hail Marys. Father Zucchi, with his penitent's permission, related the event from the pulpit. A soldier, who at the time was living a life of sin, heard him, and began to practise the devotion of the three Hail Marys; and it happened that, by the Mother of God's help, he gave up the occasion of sin.

Notwithstanding, one day, moved by a false zeal, he went to see the woman to endeavour to convert her; but when trying to enter her home, he felt pushed violently back and found himself a good distance away. He then realized that it was a special grace to have been prevented from speaking with the woman, a grace won for him by Most Holy Mary, for by placing himself again in the occasion he would easily have fallen, and he thanked his Benefactress.

Turn to the Most Holy Virgin Mary, whose help is highly efficacious in overcoming the suggestions and allurements of Satan and in subduing the rebellions of the flesh. Whoever commends his purity to the Virgin Mary and invokes Her trustingly, above all in temptation, has triumph assured. Entrust your purity to Our Heavenly Mother and you will see the happy results. How beautiful is purity in youth! Chastity has the glory, the value and the merit of martyrdom, and makes man like unto the Angels. Chastity brings interior peace and the joy proper to triumph.

How furious the devil grows on seeing a soul persevere in devotion to the Mother of God! In the life of Father Alphonse   lvarez, very devoted to Mary, it is read that being at prayer and very anxious about the impure temptations with which the devil was bombarding him, the demon told him: "Stop that devotion to Mary and I will stop tempting you." Father Santi, a Franciscan, turned to Mary amid an impure temptation, and at once the Virgin appeared to him, placed Her hand upon his breast, and he was freed from all danger. In like cases, it is a good practice to kiss the scapular or the rosary, or hold them in the hand, or look at and kiss some image of the Virgin. Saint Peter Chrysologus adds that Mary's name is a sign of chastity; meaning that when in doubt about having sinned amid impure temptations, if you remember having invoked Mary's Name then you have a sure sign of not having sinned against chastity.

We insist that we should profess fervent devotion towards the Most Holy Virgin Mary, if we wish to preserve this beautiful virtue; of this we should have not the least doubt, if we consider that She is the Queen, Model and Patroness of virgins. Saint Ambrose calls the Most Holy Virgin, Mistress of Chastity; Saint Epiphanius calls Her Princess of Chastity, and Saint Gregory, Queen of Chastity. And in the Litany She is called Mater Purissima, Mater Castissima, and Mater Inviolata, in praise of Her chastity.

It is said that in a city of England in the year 1430, there lived a young noble called Ernest, who had shared out his goods among the poor and entered a monastery, where he lived such an edifying life that the superiors greatly appreciated him, especially for his devotion to the Most Holy Virgin. Plague was declared in the town and the people turned to the monastery asking for prayers. The Abbot ordered Ernest to go and pray at the Altar of the Blessed Virgin Mary and to stay there until he had obtained a reply from the Sublime Lady. The youth stayed there for three days until he obtained Most Holy Mary's reply, who ordered Rogations to be held, and once celebrated, the plague ceased. But later this youth became cold in his



devotion to the Virgin Mary. The devil attacked him with many impure temptations so that he might flee from the monastery. For not having commended himself to the Divine Mary, he decided on flight over the monastery walls. When about to carry out his intent, passing close to an image of Most Holy Mary there in the cloister, the Mother of God spoke to him saying: "My child, why are you leaving Me?" Ernest, confused and remorseful, fell to the ground and replied: "Lady, but can You not see that I can take no more? Why do you not help me?" The Virgin answered: "And you, why have you not invoked Me? If you had commended yourself to Me, you would not find yourself in this state. From today on commend yourself to Me and do not doubt." Ernest returned to his cell. But at the temptations' insistence, and neglecting to turn to Mary Virgin, he finally fled the monastery and gave himself up to the most depraved life. Going from sin to sin, he became a murderer. He rented an inn where, at night, he killed the poor travellers and despoiled them. One night he murdered a cousin of the governor, who suspected the innkeeper and ordered his arrest. Before he was detained, a young gentleman arrived at the hospice. The wicked innkeeper, as he was used to doing, entered his room at midnight to murder him; but behold in the bed he did not see the gentleman rather a crucified Jesus full of wounds who, gazing at him piously, said: "Is it not enough for Me to have died once for you, ingrate? Do you want to kill Me again? You can do so!" The unhappy Ernest fell down weeping and said: "Lord, I am at Your disposal. Since You have shown me such great mercy, I want to be converted." At once he abandoned the inn and set out back to the cloister to do penance. But on the way justice caught up with him; they took him to the judge, where he confessed all his crimes. He was at once condemned to be hanged, without being given time to confess. He commended himself to Mary, and the Most Holy Virgin prevented him from dying when they hanged him. She Herself lowered him down from the gibbet and told him: "Go back to the monastery, do penance; and when you see in My hand a document of pardon for your sins, prepare for death." Ernest returned to the monastery and, having told everything to the Abbot, did penance. Years later, he saw the warrant of pardon in Mary's purest hands. He prepared for death and gave his soul up to the Creator in holiness.

Can we harbour any doubt that She will grant us whatever grace we ask for, to us who are still on earth, the appropriate place for the Son's mercy and for the Mother's compassion? Whenever we have to ask a grace from God, let us address the Most Holy Virgin, and we shall certainly be heard. Do we wish to forsake sin? Let us turn to Mary; She will take us by the hand and lead us into the presence of Her divine Son to receive pardon from Him. Do we wish to persevere in good?, let us turn to the Mother of God; She will shelter us beneath Her protective mantle, and Hell will be unable to overcome us. Do you want a proof of this? It is read in the life of Saint Justina, that a certain youth felt intense love for her, and seeing he could obtain nothing by his entreaties, had recourse to an individual called Cyprian of Antioch, who had dealings with the devil. He promised him a sum of money if he succeeded in making Justina consent to his desires. At that moment the girl felt strongly tempted against purity; but she turned at once to the protection of the Most Holy Virgin, and by so doing always succeeded in driving the devil away. The youth asked Cyprian why he could not win over the maiden, and he in turn addressed the devil and blamed him for his lack of power in this case, when in similar ones he had always satisfied his purposes. The devil replied: 'It is true, but it is because the girl turns to the Mother of God, and when she starts to pray I lose all my strength and can then do nothing.' Cyprian, impressed, seeing that whoever turns to the Most Holy Virgin becomes so terrible to Hell itself, was converted and died a Saint and Martyr.

We shall end by saying that if we wish to stay pure in soul and body, we should mortify the imagination; we must never allow our spirit to roam about thinking of things that lead us into evil, and take much care as well never to be an occasion of sin to others, whether by our words, or by our way of dressing: this chiefly affects women. If we find ourselves before an indecently dressed woman, we should look away at once, and not do as those unfortunates who shamelessly fix their gaze on her for as long as it pleases the devil. We have to mortify our hearing: we should never listen with pleasure to unclean words or songs or jokes, as they are grave offences against God. My God, how to explain that so many parents, so many masters and mistresses, at celebrations or at work, hear the most infamous songs without protest, see things committed which would scandalize pagans, without trying to stop them, on the pretext that they are trifles? Ah, unfortunates; how many sins your children and your household will have committed through your fault!

"Blessed are the clean of heart, for they shall see God". How happy are those who have the good fortune to possess this beautiful virtue! Are they not God's friends, favourites of the Angels, the apple of the eye of the Blessed Virgin? Let us frequently ask of God, through the intercession of our Most Holy Mother, to give us pure hearts and souls, and a chaste body; and thus we shall have the happiness of pleasing God in this life and be able to glorify Him for all eternity.

Thus did Saint Maria Goretti, Martyr of Purity, who preferred to die rather than commit a sin against purity, as you will see in her exemplary life:



Saint Maria Goretti (6<sup>th</sup> of July) was born on the 16<sup>th</sup> of October 1890 in Corinaldo, Ancona province, Italy. She was the daughter of Louis Goretti and Assunta Carlini, and third of seven children in a family poor in worldly goods but rich in virtue, cultivated by way of prayer in common, daily Rosary and Mass with Holy Communion on Sundays. She was baptized and consecrated to the Virgin on the day following her birth. At the age of six she received the Sacrament of Confirmation.

After the birth of his fourth child, Louis Goretti, because of the hard economic crisis they were passing through, decided to emigrate with his family to the great plains of the Roman fields, still harmful to health at that time. He settled in Ferriere di Conca, entering the service of Count Mazzoleni. It is here where Maria clearly showed precocious intelligence and maturity, and that there was not a shadow of caprice, or disobedience, or falsehood in her.

She was truly the angel of the family.

Following a year of exhausting work, Louis contracted an infectious and fulminating illness, paludism or malaria, which led to his death after ten days of suffering. As consequence of Louis' death, Assunta had to work, leaving the house in charge of the elder children. Maria frequently wept her father's death, and made use of every occasion to kneel before his tomb, to raise up prayers to God that her father might enjoy divine glory.

Together with the task of caring for her younger siblings, Maria continued to pray and to attend her catechism classes. Later her mother related how the Rosary became necessary to her, and in fact she bore it wound about her wrist; and so was the contemplation of the crucifix, which for Maria was a fount from which she nourished an intense love for God and a deep horror for sin.



From early childhood Maria longed to receive the Sacred Eucharist. According to the custom at that time, she should wait till aged eleven, but one day asked her mother: – 'Mama, when will I have Communion? I want Jesus.' – How will you have It if you do not yet know the Catechism? Besides, you cannot read, we have no money to buy the dress, the shoes and the veil, and we have not a moment free.' – 'Then I will never have Communion, mama! And I cannot be without Jesus!' – 'And what do you want me to do? I cannot let you go to commune like a little ignoramus.' With these conditions, Maria began to prepare with the help of a local person, and the whole town helped her with her First Communion dress. In this manner she received the Eucharist on the 29<sup>th</sup> of May 1902. Constant Holy Communion made love for purity grow in her, and encouraged her to make the resolution to preserve this angelical virtue at all costs. One day, having heard an exchange of indecent words between a boy and one of her companions, she told her mother indignantly: – 'Mama, how badly that girl speaks!' – 'Make sure never to take part in

such conversations.' – 'I don't even want to think of it, mama; I would rather...' and the word 'die' stayed on her lips. One month later, it happened as she had sentenced.

On entering service with Count Mazzoleni, Louis Goretti had associated with Giovanni Serenilli and his son Alexander. The two families lived in separate apartments, but the kitchen was in common. Louis repented at once of that union with Giovanni Serenelli, very different from his own people, a drinker who lacked discretion in his words.

After the death of Louis, Assunta and her children had fallen under the despotic yoke of the Serenellis. Maria, who had understood the situation, made every effort to back up her mother: – 'Be of good heart, mama, have no fear, we are growing older. It is enough that the Lord grant us good health. Providence will help us. We will fight, and fight on!'

As from the death of her husband, Assunta was always out in the fields and never had time to attend to the house nor to the religious instruction of the smallest. Maria took charge of everything, in the measure possible. At meals, she did not sit at table until she had served everyone, and served herself with the leftovers. Her helpfulness also extended to the Serenellis. On his part, Giovanni, whose wife had died in the Ancona psychiatric hospital, took no interest at all in his son Alexander, a strong youth nineteen years old, coarse and vicious, who liked to



plaster his room with obscene pictures and read indecent books. On his deathbed, Louis Goretti had foreseen the danger which the Serenellis meant for his children, and had ceaselessly repeated to his wife: – ‘Assunta, go back to Corinaldo!’ Unfortunately, Assunta was in debt and bound by a rental contract.

After further contact with the Goretti family, Alexander began to make indecent proposals to the innocent Maria, which at the start she did not understand. Later, on sensing the boy’s perverse intentions, the girl was on her guard and rejected the flattery and the threats. She begged her mother not to leave her alone in the house, but did not dare to explain to her clearly the cause for her panic, since Alexander had threatened her: – ‘If you tell anything to your mother, I’ll kill you.’ Her one resort was prayer. On the eve of her death, weeping, Maria again pleaded with her mother not to leave her alone, but she, given no further explanation, considered it a caprice and gave no importance to the reiterated request.

On the 5<sup>th</sup> of July, some forty metres from the home, they were threshing broad beans on the ground. Alexander brings up a cart drawn by oxen. He runs it around again and again over the broad beans spread out on the ground. Towards three in the afternoon, at a moment when Maria was to be found alone in the house, Alexander says: – ‘Assunta, would you do me the favour of taking the oxen a moment for me?’ Without suspecting anything, she does so. Maria, seated on the kitchen threshold, is mending a shirt Alexander had given her after the meal, while watching over her little sister Teresina, who sleeps beside her. – ‘Maria!’ Alexander shouts. – ‘What do you want?’ – ‘I want you to follow me.’ – ‘What for?’ – ‘Follow me!’ – ‘If you don’t tell me what you want, I shall not follow you.’

At this resistance, the boy seizes her violently by the arm and drags her into the kitchen, bolting the door. The girl screams, but the noise does not reach the outside. Failing to make the victim submit, Alexander gags her and brandishes a dagger. Maria begins to tremble but does not succumb. Furious, the youth violently tries to strip off her clothing, but Maria undoes the gag and shouts:

‘Do not do that, it is a sin... You will go to Hell.’ Careless of God’s judgement, the wretched youth raises his arm: – ‘If you don’t let me, I will kill you.’ At her resistance, he pierces her with stab wounds. The girl begins to shout: – ‘My God! Mama!’ And falls to the ground.

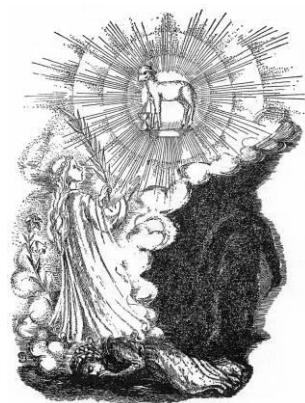
Believing her dead, the murderer throws down the dagger and opens the door to flee, but hearing her groan again, he turns back, picks up the weapon and again runs her through; then he went upstairs and shut himself into his room. Maria had received fourteen grievous wounds and was left unconscious. On recovering consciousness, she called Mr. Serenelli: – ‘Giovanni! Alexander has killed me... Come’ Almost at the same time, awoken by the noise, Teresina gives a shrill cry, which her mother hears. Frightened, she tells her son Mariano: – ‘Run and look for Maria; tell her that Teresina is calling her.’

At that moment, Giovanni Serenelli goes up the stairs and, seeing the horrible spectacle presented to his eyes, exclaims: – ‘Assunta, and you as well, Mario, come!’ Mario Cimarelli, a worker on the farm, rushes up the stairs. The mother arrives as well: – ‘Mama!’, groans Maria, – ‘it is Alexander, who wanted to harm me!’ They call the doctor and the police, who arrive in time to prevent the neighbours, highly excited, from killing Alexander on the spot. On reaching hospital, the doctors are surprised that the girl has not yet succumbed to her wounds, as the pericardium, the heart, the left lung, the diaphragm and the intestines have all been pierced. Diagnosing no cure, they call the chaplain. Maria confesses with all clarity. Then, for two hours, the doctors care for her without sedation.

Maria does not grieve, and does not cease to pray and offer her sufferings to the Most Holy Virgin, Mother of Sorrows. Her mother succeeds in being allowed to stay by the headboard. Maria still has the strength to console her: – ‘Mama, dear mama, now I am well... How are my brothers and sisters?’

At one moment, Maria tells her mama: – ‘Mama, give me a drop of water.’ – ‘My poor Maria, the doctor says no, because it would be worse for you’. Surprised, Maria goes on to say: – ‘How can it be that I cannot drink even a drop of water?’ Then she looks towards the Crucified Jesus, who had also said: “I thirst!”, and understood.

The Priest is also at her side, attending her paternally. At the moment of giving her Holy Communion, he asked: – ‘Maria, do you forgive your murderer with all your heart?’ She replied: – ‘Yes, I forgive him for the love of Jesus, and I want him as well to come with me to paradise. I want him to be at my side... May God forgive him, because I have already forgiven him.’





Living through moments like those of the Lord Jesus on the Cross, Mary received the Eucharist and Extreme Unction, serene, peaceful, humble in the heroism of her victory. Following brief moments, she was heard to say: ‘Papa!’ Finally, Maria entered into the immense glory of Communion with the God of Love. It was the 6<sup>th</sup> of July 1902, at three in the afternoon. At the trial, Alexander, advised by his lawyer, confessed: – ‘I liked her. I provoked her twice to evil, but could



achieve nothing. Full of spite, I prepared the dagger I was to use.’ For this, he was condemned to thirty years’ hard labour. He did not appear to feel any remorse for the crime, so much so that at times he was heard to shout: – ‘Cheer up, Serenelli, in twenty-nine years and six months you will be a burgess!’ Nonetheless, years later, Monsignor Blandini, Bishop of the diocese where the prison was, decided to visit the murderer to lead him to repentance. – ‘You are wasting your time, Monsignor,’ – the warder affirmed, – ‘he’s a tough case!’

Alexander received the Bishop grumbling, but reminded of Maria, of her heroic pardon, of the infinite goodness and mercy of God, he let himself be touched by grace. After the Prelate had left, he wept in the solitude of his cell, to the stupefaction of the jailers. After having a dream in which Maria appeared to him, dressed in white in the gardens of Paradise, Alexander, questioned, wrote to Monsignor Blandini: “Above all I lament the crime I committed, for I am conscious of having taken the life of a poor innocent girl who, down to the last moment, wanted to save her honour, and sacrificed herself rather than give way to my criminal will. I ask forgiveness of God, and of the poor family, publicly, for the enormous crime I committed. I trust that I too will obtain forgiveness, as so many others on

earth.” His sincere repentance and his good conduct in the penitentiary won for him release four years before the expiry of his sentence. Afterwards he held the post of gardener in a Capuchin monastery, showing exemplary conduct, and was to be admitted to the Third Order of Saint Francis.

Thanks to his good dispositions, Alexander was called as a witness to Maria’s beatification process. It resulted awkward and painful for him, but confessed: “I owe reparation, and should do everything in my power for her glorification. The whole fault is mine. I let myself be carried away by brutal passion. She is a saint, a true martyr. She is one of the first in Paradise, after all she had to suffer through my fault.”

At Christmas 1937, Alexander headed for Corinaldo, where Assunta Goretti had retired with her children. He did so simply to make reparation and to ask forgiveness from his victim’s mother. No sooner had he reached her than he asked weeping: – ‘Assunta, can you forgive me?’ – ‘If Maria forgave you – she stammered – how can I not forgive you?’ That same Christmas day, the townspeople of Corinaldo were surprised and touched to see Alexander and Assunta, side by side, go up to Holy Communion.



This moving history reminds us as well how the Most Holy Virgin Mary welcomes us who, by our sins, are to blame for the death of Her Divine Son, since He as well always forgives us.

Towards the end of his life, Alexander Serenelli wrote: “I see that in my youth I chose the wrong road that led to my ruin. My behaviour was influenced by bad books, the press, and the bad examples the majority of youths follow without thinking, and I did the same.” This highlights the danger of bad reading, and shows that it leads to eternal perdition.

For this reason, in this Apostolic Letter, We wish to clarify the matter of the correct use of books. Holy Mother Church, as Doctress and Instructress, teaches and warns of the danger and harm produced by bad books. In Palmarian Ecclesiastical Law it states that books can be bought or taken out on loan that have nothing obscene and no religious matter, but novels are not allowed; that is novels which have obscenities or love affairs, or excessive violence, terror or crime, or in which sensuality and other immoralities appear; and less still the ‘rose’ novel with love scenes. The reading of romances is forbidden, more harmful perhaps than obscene books themselves, since less brazenly they infuse insensibly into their unhappy readers certain malign affections which dissipate devotion, and later lead them insensibly into sin: vain reading, says Saint Bonaventure, produces vain thoughts and snuffs out devotion. Bear in mind the words of Saint Paul to the Ephesians: “Therefore, let neither fornication nor any other kind of impurity, nor greed nor any other excess be even mentioned among you, as corresponds to those whom God has made holy. Neither let there be ill-considered or foolish words or offensive wit among you, rather let your words be for giving thanks to God.”

Highly recommendable are Palmarian spiritual books, like Ecclesiastical History and the Lives of the Saints. Nonetheless, it is permitted to read adventure novels, children's tales and also historical novels in which events, albeit imaginary, are situated in real and concrete circumstances of the past. Usually more recommendable are books which have passed the test of time, that is, those which have been well received for centuries or decades. But great watchfulness is also needed, for today's world praises everything which can serve to destroy morals. For more than four centuries the Church published the Index of forbidden books, a catalogue of books harmful to the Faith, books which are lascivious, blasphemous, heretical, liberal, hostile to the Church, or morally deficient. The Sacred Congregation of the Index had the obligation to examine published books and dictate which should be forbidden. They ceased to publish this catalogue in the year 1966, when infiltrated members had by then taken over the reins in the Vatican, quite in conformity with today's world which gives freedom of the press, and thus allows perverse men to deprave and scandalize people with impunity. That list of forbidden books included a good proportion of nineteenth-century novelists, and later ones are even worse. Although the Index continues morally to oblige, and Christians should be on their guard with respect to any pernicious writings which can place faith and morals in danger, the Church cannot now censure every publication when there are some thirty million books available on internet, and so many authors are apostates and enemies of Holy Religion. But in our Holy Norms we have a very effective shield to defend ourselves from attacks by the perverse. Under excommunication reserved to the Holy Father, in books there can be absolutely nothing with obscenity, pornography, love affairs, or badly dressed people; under the same pain all books are forbidden which contain religious matter or violence, or which present an aggressive or violent message. Bear much in mind that any publication which causes the reader to sin by thought is scandalous, and the author and all who permit such reading also sin by scandal. Holy Palmarian Norms are practically the same as that Index of forbidden books, but as at present faith and good morals are attacked by way of cinema, television, fashions, internet, books, schools, and so on, the Pope, and heads of families, are compelled to forbid more than before, so as thus to safeguard their children's souls from filth. Let parents remember that their duty to bring their children up well is very grave before God. They cannot allow their souls to be poisoned by instruments of depravity which attack God, sound Doctrine, Catholic Morals – all propagated by international freemasonry.

We allow the reading of some adventure books, or educational books, condescending to the requests of some who want to read as a recreation or to improve their knowledge. But We add the same warning given on video games: Where is the faith of Palmarians who spend their time on amusements? We are not on earth for pastimes. How often must it be said: God has given us the gift of the Faith, not so that we can make it ridiculous by living as pagans, but so that we can live holy lives!

Look, this reading, this pastime, can be dangerous. Sensual desires lead us to pastimes; but when their hour is up, what remains to us but a burden on the conscience and an empty heart? We willingly take up some pastime for consolation, for man hardly strips himself of self. The world with its pleasures passes. Let us make sure to escape from this materialized world, and not bury ourselves deep in the mire of mundane reading, but sate our appetites with spiritual nourishment and holy reading. Since God has called you away from this apostate world, flee from earthly pastimes. Do not lose time on shallow and empty things, do not be worried by human things, seek the pathway heavenwards. Look, time will soon be no more; do not squander it uselessly.



Thus spoke the Eternal Father in a Message in Palmar on the 13<sup>th</sup> of May 1971: "O My children, if you were able to meditate on the love your Father bears for you, you would be sure not to sin, and would be sure to love one another! O My children, how selfish is man, how materialistic! Do not worry over the materialistic world; convert yourselves to love in Christ, your Saviour and Redeemer. Cast yourselves into the arms of your Heavenly Mother, the Virgin Mary. And sate your appetites with spiritual nourishment, chiefly the Sacred Eucharist. Also with sacred reading. Read ever invoking the Holy Ghost, that He may enlighten your senses. O My children! How obstinate and thoughtless is man, for he never takes any notice of the warnings of his Heavenly Father! O My children! Convert to penance, forget earthly pastimes, broaden your hearts with the fire of love, and penetrate into the way of righteousness. Lose no time in fleeting, fading things, do not worry about human things, seek heaven's pathway, and I, who am your Father, will lavish you with

graces. Present-day man seeks only his convenience and proposes to dominate everything. They intend to explain everything and declare themselves gods. What a fool man is, who tries to live without his God, and whoever lives that way goes down

to the abyss... Become little, become humble, and when you leave the earth and come one day into My presence, there you will understand the sacred mysteries. My children: see, time is ending; do not fritter it away uselessly. Be converted to prayer and penance and spread the reign of Jesus Christ, and one day you will be crowned in the Heavenly Homeland, the only Eternal Homeland, for you are on earth for a little time, nothing at all.”

Some will perhaps ask Us if We can recommend to you some useful book. Of course We can. One day, Saint Thomas Aquinas asked Saint Bonaventure in what books he had learnt such profound doctrine, and he answered by showing him a Crucifix: “This is the fount of my doctrine”. The Book which We dearly recommend to you is the Holy Face of Our Lord Jesus Christ, and though printed in the year 34, it was published chiefly for these Last Times, since the first negative photograph which revealed the Holy Face was taken in 1898, eight months after the death of Saint Thérèse. From then on, the many notable scientists who have studied the composition of the Holy Shroud have found no human explanation for this miraculous image which, without paint or ink, shows the Holy Face in three dimensions.

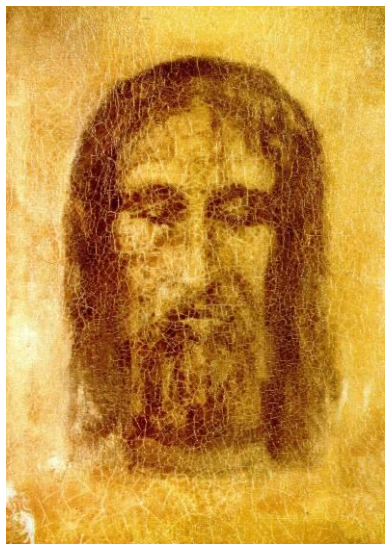
But if scientists find countless mysteries of a material kind, how many more will there be of the spiritual kind! “Oh unfathomable mysteries of God!... Oh depths of the riches of the Wisdom and Knowledge of God!” And who will find these treasures? Only the faithful who take pains to study this singular book, after the example of one who most loved the Holy Face, Saint Thérèse of the Child Jesus and of the Holy Face, and who said: “The little flower, transplanted to the mount of Carmel, had to open in the shadow of the Cross; the tears and Blood of Jesus were her dew, and His Adorable Face, veiled by weeping, was her sun. Until then, I had not yet probed the depths of the treasures hidden in the Holy Face. It was you, dear Mother, who taught me to know them. The same as years before, when you had preceded the rest of us into Carmel, so also you were the first to penetrate the mysteries of love hidden in the Countenance of our Spouse. Then you called me and I understood. I understood what true glory consisted of. He whose reign is not of this world made me see that true wisdom consists in ‘wanting to be ignored and looked upon as nothing’, in ‘setting one’s own happiness on contempt of self.’ Yes, I wanted ‘my face’, like Jesus’ Face, ‘to be truly hidden, and that no one on earth might recognize me’. I had a thirst for suffering and for being forgotten.” Here, before the Holy Face, is where we shall come to penetrate the unfathomable riches of the Charity of Christ, to be able to understand and respond to His love.

The treasure stayed hidden for nineteen centuries; for in 1971 Our Lord Jesus Christ said: “My son: Transmit to mankind that this is My true portrait: the Holy Shroud of Turin. Let the world acknowledge this Sacred Mystery: this is the portrait of My Body, in which My Most Sacred Face is resplendent. Let the world come to realize that this is the hour of the Sacred Face. That is why I desire Its adoration and veneration everywhere in the world, so that the Eternal Father’s Anger may abate, on taking delight in the Face of His Anointed. On meditating on My Most Sacred Passion before My Divine Face, the heart feels Redemption closer, and graces are superabundant... Have recourse to the Sacred Place of El Palmar de Troya in Spain, where a copy of My Sacred Face is venerated, by which abundant graces will fall upon the Church and the World. I ask all those whom this Message reaches to spread devotion to My Sacred Face everywhere, to propagate it and become apostles of the Holy Face, who will shine out more brightly in the Kingdom of the Father and will be the ones to see My Countenance with most light in Eternity.”

The adoration and devotion to the Holy Face was demanded with great insistence in the Palmar Messages, and it is a pity that the life of many Palmarians is not centred on the Holy Face. And the worst of it is that there are many Palmarians who do not understand devotion to the Holy Face well, and that is what We hope to remedy here. It is not sufficient to hang the Holy Face on the wall and leave it there forgotten, rather we have to render It the adoration It deserves. It seems that the importance of the Holy Face for these times is not taken into account, so that We, to open your eyes, have to remind you of those Messages full of divine wisdom which show us the sure way to Heaven. You already know that the Most Holy Virgin Mary appeared in Palmar to save the Church and prepare her to overcome the great difficulties she would have to face in the Last Times, for which the adoration of and reparation to the Holy Face was ordained. Who can explain to us the need for adoration of the Holy Face better than the Lord, the Eternal Father and the Most Holy Virgin Mary? For as much, let us pay close attention to what Their Messages tell us.

This year it is fifty years since the 12<sup>th</sup> of December 1969, in Palmar de Troya, when the then Clemente Domínguez received his first important Messages on the Holy Face: the spread of Adoration to the Holy Face throughout the world, the Holy Way of the Cross and the Reparatory Communion of the first Thursdays, in order to make reparation to the Divine outraged Countenance of the Lord. On that day he had a vision of Saint Dominic, who told him: “See now at my right hand the Divine Countenance of Our Lord Jesus Christ.” And the Holy Face of Jesus, dolorous and bleeding, appeared. “See, my son, the Face of Him who gave all, to His very breath, for your sins and for the sins of the whole world. By means of this Face, those who adore It, meditating on the Passion, Death and Resurrection of Christ, in union with the Dolours of the

Blessed Ever-Virgin Mary, will receive the graces to die in Holiness. They will be preserved from the punishment which the Eternal Father has prepared to unleash in the very near future. God will sear mankind in such fashion that very few will be left to contemplate His Divine Countenance.”



And Saint Dominic continues: “Let the recital of the Holy Rosary of the Our Fathers be spread and made known as the Virgin has dictated in this Sacred Place. Let the Adoration of the Holy Face of the Lord be spread throughout the world. Let the Way of the Cross be made contemplating the Divine Face of Jesus Christ, commemorating His Passion, Death and Resurrection in union with the Dolours of the Blessed Ever-Immaculate Virgin Mary, begging forgiveness for all sins, offences, insults and sacrileges proffered to the Divine Face. Let Holy Communion be received on the First Thursday of every month throughout all the years up to the Coming of the Lord, close at hand, making twenty minutes of reparation, giving thanks to God and begging for the conversion of Russia. All those who adore the Holy Face and make this Reparatory Communion will receive the grace to die in holiness. The salvation of the world lies in doing what has been dictated in this Message”...

“Understand well what I am to tell you: Let the Holy Father ordain that the whole Church adore the Holy Face of Jesus Christ, asking for the conversion of the whole world. Let it be done in the following manner: obligatorily, every day, without fail, let them make the Way of the Cross, contemplating His Most Dolorous Passion. Listen, my son, every First Thursday of each month all their lives until the Second Coming of Jesus Christ, let

them receive Holy Communion, making reparation for all the sins, sacrileges, heresies and insults to Jesus’ Divine Face, giving thanks to God for twenty minutes, and asking for the conversion of Russia, as condition for the salvation of the world. In all the Churches of the Catholic Orb, let them enthrone the Holy Face of the Lord. By means of this Face, those who adore meditating on the Passion, Death and Resurrection of Christ united to the Dolours of the Blessed Ever Virgin Mary, will receive the grace to die in holiness. They will be preserved from the chastisement which the Eternal Father is prepared to unleash very soon. You have no time. The great tribulation is very close, very close, very close, if this Message is not fulfilled. God will sear mankind in such a manner that very few will remain to contemplate His Divine Countenance... Let the Pope order the Holy Face of Jesus to be placed in all Churches; there is no time to lose; let him accept God’s commands, given by way of Apparitions... If they do not comply, the world will lack the pathway to its salvation... The salvation of the world lies in doing what has been dictated in this Message. The Lord will demand an account of these instructions.”

The Holy Face: “My beloved son, I commend to you the Adoration of the Holy Face... You have to proclaim devotion to My Divine Face. You are responsible. In your hands you have Messages of salvation. Insist that these orders be fulfilled.” We, Peter III, are now the one responsible, and as it is evident that those Palmarians who centre their lives on the adoration of and reparation to the Holy Face are few, it is Our duty to insist that these orders be fulfilled. To do so, We wish to explain the importance and need to honour the Holy Face, show that it is God’s Will, exhort you to do so with much devotion, and impose it with the authority Christ has given Us. It is right that you know why devotion to the Holy Face is necessary and obligatory, especially in these times.

See the wonderful promises of the Lord for true devotees of His Holy Face: graces of sanctity, of light, and of protection amid calamities. And see the chastisements for those who, by rejecting devotion to the Holy Face, reject God’s Will: three horrifying world wars and other disasters. When will we learn? We are going to put an end to this non-fulfilment, since Christ has given Us power in His Church for this: to fulfil and cause to be fulfilled all that God may wish. We, as Good Shepherd of souls, have to pasture the sheep in Christ’s name, keep them from evil, show them what they must fulfil in order to please God, and lead them by the straight path to Heaven. God must be adored in the way He wishes and demands. Many are the promises for lovers of the Holy Face, as we see in the following Messages:

The Holy Face: “Truly, truly I tell you, that to all of you who have adored My Divine Face with faith, humility and compassion, and have meditated on My Passion and Death, holding yourselves to blame for My Death, I promise infinite graces and will never abandon you. I promise that you will see My Divine Face for all eternity. But you should fulfil what My son, Saint Dominic, has said here by your mediation, and I now repeat: You should pray many Rosaries of the Our Fathers, adore My Face, make the Way of the Cross, receive Holy Communion every First Thursday of every month throughout all the years up to My forthcoming arrival among you, which will be very soon, and you will enjoy unalterable peace. Satan will be bound up for all Eternity.”



Message of the Holy Face: “My children: you are on the way to holiness, because whoever adores My Face will receive the grace of holiness, and everything that you ask of My Mother after adoring My Face, She will grant you.” “Truly, truly I tell you, that all who adore My Divine Countenance will contemplate It for all eternity, and whoever outrages It will never see It again.”

Message of the Sacred Heart of Jesus: “My Divine Face is the medallion which all can offer up in order to obtain graces.” “For the offences that My Divine Face receives, My Heart bleeds. Every person who adores My Divine Face will receive graces from My Merciful Heart to obtain Everlasting Life.”



In the Messages we are warned of the chastisements mankind has received for not having spread devotion to the Holy Face, and of the terrible destruction which will soon fall upon the world if we do not placate God’s Holy Wrath by means of the adoration of the Holy Face:

Saint Pio X, Pope, 1970: “My children: if my instructions to spread devotion to the Holy Face throughout the world had been heeded, the two World Wars would have been avoided. I gave the instructions necessary so that in every church, monastery, convent, and in the homes of Christians, the Holy Face might preside. Yet it was not spread as I had indicated, but in a very restricted way, and for not having valued this great devotion to the Face of Jesus Christ, the Eternal Father became angry with mankind, permitting the two terrible World Wars. Once again Heaven is asking for the Holy Face to be spread, to be adored, and to preside in prominent places in churches, monasteries, convents and Christian homes. This spreading, if carried out, will prevent the Third World War, dreadful and terrifying, from befalling mankind. So if the spreading of the Holy Face is carried out everywhere in the world, the Eternal Father will be appeased, for He will contemplate the disfigured Countenance of His Divine Son and will have compassion on mankind; for the whole of mankind is in Christ’s Face. My son: tell the church hierarchy that their rejection of this Message is no obstacle to their spreading devotion to the Holy Face, since I, being Vicar of Christ on earth, gave instructions to spread it. Let them follow my instructions; for when a Pope spreads a devotion, there will be good reason. Do you not believe that the Holy Ghost inspired me? You should know that when a Pope takes a step forward, it is because he has meditated and asked for God’s help, and knows that it is for the good of souls... I make you responsible, as a faithful son of the Catholic Church, for the spreading of the Sacred Face of Jesus. I assure you that all who spread this devotion will be rewarded in a wonderful way in this life and in the next.”

The Immaculate Heart of Mary: “Mercy will come to an end. As from this year, you are at the disposition of the Father’s Wrath. Constantly offer Jesus’ Sacred Face to the Father, so that His Wrath be appeased.”

Archangel Saint Michael: “We Angels are already prepared to chastise perverse mankind at the summons of the Father... Make sure all to have the Sacred Face of Jesus, as we shall soon go and mark the houses to be preserved from the punishment! Before the Sacred Face, the enemy withdraws, as he withdrew in the angels’ rebellion. Do you know what I bore in my left hand against Satan? Christ’s Glorious Face, before which he fell vanquished and plunged into the abyss. I come with a sword to follow tradition, but I never used a sword, rather the Face of Christ. What better sword than that! The sword is a symbol of power; and therefore the Catholic Church places it in my right hand, and to be recognized I come with it.”

Our Lord Jesus Christ: “Do constant penance and much prayer so that the Heavenly Father may not send punishments to Spain... Only by prayer and penance can you prevent them. Always offer My Divine Face to the Father and He will take pity on you... Pray, pray, pray. Do penance. Children of Spain: pray constantly so that the Heavenly Father may calm His Holy Wrath. Try to hear Mass every day, receive Me in the Eucharist, visit Me in the Tabernacle and offer Me your work and your suffering. This is no time for amusements, it is a time for prayer, since the great catastrophe is at the point of falling upon mankind. These are the Last Times. If prayer and penance are not done, the world will lament it. I ask you all to adore My Divine Face and that It preside in your homes, so that the Heavenly Father may pour His graces out upon you and forgive you your sins. I solemnly promise that all those who spread devotion to My Divine Face will be preserved from the punishment of mankind, and should they suffer anything in the punishment it will be to die as a martyr and attain sanctity. Moreover, they will receive light for the terrible days of confusion approaching for Holy Church. But all should come to Me by Mediation of My Mother, the Most Holy Virgin. Truly, truly, I assure you that those who spread devotion to My Divine Face will receive the grace that none of their family members be eternally damned, and those in Purgatory will be quickly

released. Tell mankind that My Heavenly Father has said that whoever opposes the spreading of devotion to My Divine Face will become as if blind to the understanding of God's mysteries, and will stumble again and again until falling into the abyss. My Father says that My Divine Face represents Him. I promise besides that all those who do not understand this Devotion and have prayed unceasingly to My Most Holy Mother for Light will receive it."

The Most Holy Virgin Mary said in 1975: "My Motherly desire for the Bishops of Spain and Europe: It is urgently necessary that Spain and all Europe be consecrated to the Dolorous Holy Face of Our Lord Jesus Christ. This should be a Solemn and Public Consecration, headed by the Bishops and Civil Authorities. I also desire that the Holy Face be enthroned in every city in public fashion, so that the faithful can adore It continuously. This motherly desire, if fulfilled just as I have said, will defer the Third World War. Europe is on the verge of destruction. The Nations will devour one another. The plagues sent from Heaven to Earth are now beginning to fall upon men: terrible diseases, ferocious animals, earthquakes, appalling floods and every kind of evil. This Solemn and Public Consecration in every city will prevent all those evils. The Apocalyptic Trumpets are now sounding. The Barque of Peter is sailing through troubled waters. Schism is at hand. The time has come to tremble from head to foot."



As the Bishops of Spain refused to make this consecration, soon the first part of the great chastisement arrived: the schism and the general apostasy. And the Third World War will not be long in coming, that atomic war in which the most powerful destructive weapons shall be employed, which will cause desolation in many nations and cities of the world; it will be God's chastisement for the great general apostasy of the roman church. In this war there will be such universal consternation that the world will seem to have come to an end.

When we adore and consecrate ourselves to the Holy Face, why does God then take pity on mankind? Because when, with the sincere desire to console Him for the injuries and forgetfulness of sinners, and to appease His thirst for love, we consecrate ourselves to the Holy Face, Christ does not then allow Himself to be outdone in generosity, and gives Himself to us, becomes ours, unites to us. Thus by the love and compassion we feel when we love and adore the Holy Face, we share His pain, making it our own, and this is His greatest consolation; and this sharing causes Christ to engrave His adorable Face in our souls. When we then offer the Holy Face to the Eternal Father, the Father gazes at us and contemplates the Countenance of His Divine Son in us: the disfigured Holy Face, covered with wounds; He sees that mankind, united to that Sacred Humanity of Christ, has suffered enough, and thus Divine Wrath is appeased, He takes pity on the world, and forgives us. The Holy Face is like a bridge between God and men: in the Holy Face we see the Divinity, and God the Father sees the Humanity.

In the days of Noah, people took no notice of the chastisements announced to them, until the Flood came and put an end to them all. In Sodom and Gomorrah, adults perverted children and spread the most degraded vices, so that, save for Lot's family, all the many inhabitants were depraved. Hence God of a sudden made fire and brimstone rain down upon those accursed cities, destroying them, and all the inhabitants perished together with their animals and prolific vegetation. The world of today far surpasses the depravity of those times, and the seven capital sins are propagated with impunity, and even safeguarded by wicked laws.

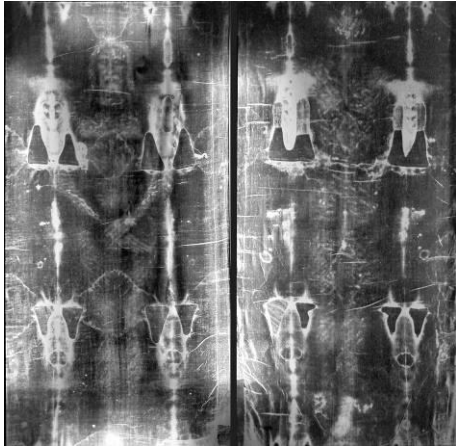
We live in times of infidelity far worse than those of the past, and it is evident that the world is fast accelerating on the way to perdition, and that it can only be held back by direct divine intervention via wisest chastisement. We again warn the world that the tremendous explosion of Divine Wrath can happen from one moment to the next, when least expected, as happened at the Universal Flood and to the loathsome cities of Sodom and Gomorrah.

In 1973, the Most Holy Virgin Mary said that the great chastisements "have been put off, but not revoked, for come they will and catch many off guard." She also said: "little shall I speak to you from now on, for the hour is coming when I shall hide in the desert. Look, My little children: the time is coming, in the next Pontificate, when there will be two popes: the true Pope and the antipope. It will be a time of darkness and turmoil without precedence in the History of the Church. Reading, culture, science, art will be of no avail in finding the Light; only prayer, penance and humility. Those who bow their heads before God, pray and ask for Light, will find it."

The conversion of souls shall not be won by publications in internet, but by prayer and penance, love and sacrifice; and so it is said that the blood of martyrs is the seed of new Christians.

Offences against God must be atoned, and we must offer reparation. Christ's Holy Face, which reflects His Soul's intimate sorrows, and His Sacred Heart's suffering and love, must be better honoured, must be adored. Whoever meditates

on the Holy Face consoles Jesus. The Lord wants us to love and adore His Sacred suffering Face, so that we become His friends and His consolation in grief. When there is an accident with victims on the road, the law severely obliges other passers-by to lend their help to the victims and not abandon them. How much more so are we obliged to succour the Holy Face, injured for our sins, and relieve His sufferings by our acts of adoration and reparation! It is therefore most just and necessary that Holy Church establishes this as an obligation.



Our Lord Jesus Christ in 1970: “Every day, on leaving, I want you all to kiss My Divine Countenance in atonement for all the offences I receive. I am continually offended, often by persons consecrated to Me. I suffer deeply because My Messages do not find the proper echo... It is My will, whenever you can, that you come to this Sacred Place to atone for those who do not pray, for those who blaspheme, for those who insult Me and spit on My Divine Countenance. Soon mankind will see My Glorious Face and will marvel at My Second Coming... Ah! Ah! If the whole world would adore My Countenance, how things would change! But the opposite is done: they despise It. Pray much for them; they are worthy of pity; but by your sacrifices and prayers many will be able to see the Light.”

And also: “Every time you make atonement to My Divine Countenance, My Heart fills with mercy and converts many sinners. My children: make sure you all have the Divine Face at home. I promise you that, wherever It is found, peace will enter and abundant graces will come down upon that home. I promise, at the hour of surrendering your souls to Me, to show Myself full of mercy, since My Father wants the devotion to My Divine Countenance to save mankind. Whenever you have trials, problems or are in trouble: adore My Divine Countenance and My Mother will pray for you, since She, towards those of Her children who adore My Sacred Face, shows Herself full of great love and does not deny them Her help. I will grant overflowing graces to all who adore and spread It throughout the world.” The Holy Face, weeping and bleeding, said: “Contemplate My Face. What will My Heart be like!”

Following the foundation of the Order, Our Lord Jesus Christ said: “My dear children: I thank all of you, members of the Carmelites of the Holy Face, for your spirit of reparation, adoration, prayer and penance. Thanks to you, My Sacred Face receives reparation for the countless offences It receives, and My Most Sacred Heart is consoled. I am happy with you.” And Saint Ignatius of Loyola said: “The Order of Carmelites of the Holy Face is also the Company of Jesus. For Jesus’ true companions are those who make reparation to His Holy Face.”

God wills that we make reparation and ask forgiveness for all the sins, all the offences, insults and injuries directed at the Divine Countenance. What are they? They are the sins directed more especially against the Lord, like sacrileges and blasphemies. The Holy Face was vilely outraged by receiving the traitorous kiss of Judas Iscariot, a satanic insult. Reparation is made for this offence by the prayer: “Adorable Face of Our Lord Jesus Christ, vilely outraged by our sins, grant us the strength necessary to defend Thee with our life. Engrave, Lord, the image of Thy Face upon our hearts. Amen.” Saint Thérèse of the Child Jesus and of the Holy Face, who taught this prayer, said that it was to be prayed on kissing Jesus’ Divine Countenance.

The Gospel exhorts us to learn from the children of this world, who are wiser in achieving their purposes than the children of Light. They, by diabolical instinct, understand better than ourselves that Christ is very sensitive to everything done to His Holy Face, that the insults He receives there afflict Him more. For this reason, Jesus’ Holy Face was sacrilegiously outraged by the chief priests spitting upon It, since those perverse founders of freemasonry, for Christ’s greater humiliation and suffering, spat precisely on His Divine Countenance, thus to offend and outrage Him further and to give greater expression to their utter detestation. The same goes for the sacrilegious blow before Annas: Jesus’ adorable Face was struck by a vile servant, covered over by an ignominious veil, and profaned by the sacrilegious hands of His enemies; He was ill-treated to saturation by spittle, cuffs and blows; He was crowned by thorns and had His hair and beard torn out by the bailiffs. It is evident that the blows, offences and mockery received in the face are intensely more painful and humiliating; likewise it is undeniable that the glory and reparation we give to the Holy Face pleases Him beyond measure, and that the adoration and atonement made directly to the Holy Face greatly honours and consoles the Lord.

Great was the consolation the Lord received when the Veronica, ablaze with sincere love, cleansed the Sacred Face. Let us not allow that it be only the Veronica who makes reparation to the Holy Face and consoles Jesus. Saint Mary Saint Peter of the Holy Family, Apostle of the Holy Face, in her visions saw the Veronica cleanse the spittle, Blood and mud from Jesus’ Countenance with her veil on the way up to Calvary, and said that the sacrilegious and blasphemous actions of today



increase the spittle and mud which Saint Veronica cleansed on that day. Jesus told her that He desired this devotion to His Holy Face particularly in reparation for sacrileges and blasphemies, which are like poisoned arrows; and in 1844 told her: “Those who contemplate the injuries done to My Face here on earth, will contemplate It resplendent in Heaven.”



Today’s traitors, those who led the Church in Rome into apostasy, did away with the beautiful traditional sacred images of Christ for the purpose of uprooting them from the minds and hearts of Christians; and they replaced them with modern art images without any trace of the Divinity, caricatures with doll-like faces; so that Mary Most Holy said: “The images of the Crucified inspire no recollection, neither do they reflect the suffering of the Passion, nor give hope of salvation... Better to say nothing of those images of Jesus’ Sacred Heart in which a cold, selfish and humanized Lord is to be seen, who neither inspires sorrow for sin, nor invites conversion, because He seems like one more human being, His Divinity left aside... If there is coldness in the worship of images, how will it be with Sacramented Jesus, who is not seen, for it is only faith!” Quite different to those progressivist images, the Holy Face “is the Sun to enlighten all mankind.”

The Sacred Heart of Jesus explains: “My children: if you look closely at the expression on My Divine Countenance, you will come to understand how merciful My Most Sacred Heart is. The mirror of My Heart is My Face; by It you know that I have a humble, merciful, great Heart, able to contain all Christians; loving to the point of shedding the last drop of Blood for all men. Can there be greater love than total surrender for the beloved, in which all men are included? Look closely at My Countenance: bloodied, buffeted, dirtied

and lacerated by the affronts I received from the ungodly. Think for a moment: how pained, anguished and hurt My Heart must have felt...! Therefore, I ask you to make reparation to My Divine Countenance to console My Suffering Heart. My children, going ahead by this path, you will come to love the Eucharist intensely. That is My love gone to excess: to give My Body to eat and My Blood to drink, to nourish souls so that they win eternal happiness. My children: do you know what caused the greatest sorrow to My Most Holy Mother? Well, it was to see My Countenance unrecognizable, without the beauty She had so often caressed in Her holy hands. It brought on such pain to Her Immaculate Heart seeing My Face swollen...! I looked more like a leper than Her Son. And do you know the greatest joy My Most Holy Mother had, after My Passion? It was My Glorious Countenance, in which My Divinity was to be seen. Well, every time you make reparation to My Divine Countenance, you console the Immaculate and Sorrowful Heart of My Most Holy Mother, and every time My Countenance is spurned, My Mother receives a stab in Her Heart.”

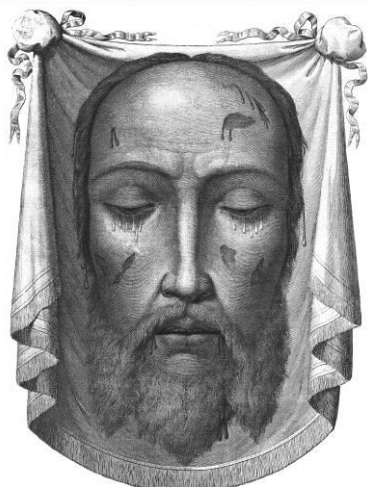
As for the Adoration of the Holy Face which God wants to be established as an obligation for the whole Church, let us take into account that to love God is to adore Him alone, by Faith, Hope, Charity and Religion. God should be adored with reverence of body and soul, as His creatures that we are. “The Lord your God shall you adore, and Him alone shall you serve”. In the Palmarian Creed we say: “I believe that the worship due to God is that of latria; to the Most Holy Virgin Mary, that of hyperdulia; to Joseph Most Holy that of protodulia; to the Angels and other Saints, that of dulia; and to the Blessed Souls in Purgatory, that of hypodulia.”

Adoration is the act by which we tribute praise, honour and reverence to God for His Infinite Excellence and for our absolute submission to Him. Adoration is the homage which the creature should tribute to God alone for His sovereign excellence. Adoration of God receives the name ‘latria’, which is adoration in the strict sense, that is, directed to God One and Three, Father, Son and Holy Ghost; likewise to the Most Sacred Humanity of Christ, by His Union with the Divine Word; likewise to the Sacred Eucharist, which is Christ Himself in Body, Blood, Soul and Divinity; and likewise to the images of the Holy Face of Our Lord Jesus Christ; for in the veneration given externally to the image, internally God is adored, represented in it.

There are some who profess great devotion to the Most Holy Virgin Mary or to Most Holy Joseph, and pray before their images, but are forgetful of the Holy Face. Most Holy Mary says of them: “I address you all, as Mother of Jesus and yours, to tell you to meditate in your heart, and placed in My hands, the greeting you give to Me in the ‘Hail Holy Queen’. Meditate especially on the part where you say ‘show unto us the Blessed Fruit of Thy Womb Jesus’. That is why I have come, to show you My Divine Son Jesus, and I show Him to you in His Divine Face, disfigured, maltreated, bloodied, spat upon, Who became a Victim to offer Himself up to your Heavenly Father to cleanse you of your sins and redeem you for eternal life. I say to those who do not yet understand the place that My Divine Son should have: adore His Divine Face in order to console My Sorrowful Heart, so that some day you may thus understand, because you owe it to Him as your God

and Redeemer. My children, should you not understand how meritorious it is to adore the Holy Face of My Divine Son, think like this: I am going to adore the Divine Face of Our Lord Jesus Christ to gladden the Immaculate and Sorrowful Heart of My Mother, the Most Holy Virgin. In this way you shall understand that I am the channel by which to go to Jesus, your Saviour and King of the Universe, by the will of the Heavenly Father.”

Why do some insist in not adoring the Holy Countenance of Christ, when it is God’s Will? In January 1970, when a group of people opposed the enthronement of the Holy Face in the Lentisco, the Eternal Father said: “Why do they obstinately oppose setting up the Holy Face of My Son in this Sacred Place when that is My Will! Some say that everything is in the Crucified Christ. Perchance the Heart is not in the Crucified Lord, yet devotion to the Sacred Heart of Jesus was established in accord with My Will? Likewise My Will is to establish the Adoration of My Son’s Divine Countenance. Whoever does not value Adoration of the Holy Face will have difficulty in reaching the Heavenly Paradise... The fact of setting up the Crucifix is no hindrance to setting up the Holy Face as well... Invoke the Virgin, My beloved Daughter, so that Adoration of the Holy Face may triumph.”



VERA EFFIGIES  
SACRI VULTUS D.N. JESU CHRISTI

The Eternal Father said as well: “My dear children: all the honours you give to My Divine Son you give to Me, and all you offer up by way of Him I accept, and all you ask in His Name I grant. My sons: contemplate the Holy Face of My Divine Son, meditate on His Passion. For your salvation He died on the Cross, and have compassion for the sufferings He underwent being righteous. My children, I tell you that whenever you adore the Countenance of My Onlybegotten Son I will show Myself Merciful to you all, and My anger will abate. To the Passion of My Son always join the Sorrows of My Daughter Mary. Do not forget: Mary will save you. It is My Will to save the world beneath the protection of Mary Immaculate.”

The Eternal Father has also said: “I had this adoration of the Divine Countenance of My Son prepared from before the creation of man, as it was already in My mind. My children: Whoever adores My Son’s Divine Face will have My blessing and I will placate the Wrath I have prepared for the world... Do not forget that I want you to adore the Divine Face of My Son.”

The Immaculate Conception, 1970: “I am very pleased that the Divine Countenance of My Son has been enshrined. Many graces will come down upon those who adore Him.” “My Divine Son has told you that whoever asks for graces by My mediation will receive them; and I tell you that I will not hear anyone who does not adore the Face of My Divine Son.” “You must be vigorous in defence of the Messages I have commended to you: the Adoration of the Holy Face, the Viacrucis, the Rosary of the Our Fathers, the Reparatory Communion of the First Thursdays. Therein lies the salvation of the world.”

Besides making reparation to the Holy Face, we must give Him our love, as the Most Sacred Heart of Jesus said: “My children: love My Divine Countenance with all your hearts and you will succeed in understanding the mercy that My Most Sacred Heart pours out in abundance; and then you will only think of receiving Me in the Eucharist; that is where all the love of a God is centred, a God who has given Himself up to Death on the Cross and, still not satisfied, desired to remain in Bread and Wine to be nourishment for His children. And if to all this you join the immense Heart of a Mother who watches over you and is constantly passing Her children through Her Heart to purify them, to be able to deliver them over to Me... I can give you no more, because I have given you everything. So then, whoever wishes to be saved has the way marked out by God Himself, who does not want any child to be damned. Never leave out these three Reparatory Communions. My children, listen well: those who start by disregarding devotion to My Divine Face will be on the way to neglecting devotion to My Most Sacred Heart; and will arrive at what is worse: despising the Eucharist; for these devotions are means which I, in an excess of love, have given as treats to My children so that they may eat the Bread of Life, which is the Eucharist.”

We must focus on the Holy Face, so that we may truly be able to adore Him with our whole self. Our devotion to the Holy Face has to be ever deeper, and we should long that the whole world adore Him with all love, with the whole soul, till eventually we desire to give our life for love of the Divine Countenance.

The Holy Face is the Christian’s most powerful weapon; in It is our eternal salvation. We should not lose this Divine Countenance from sight; we should engrave it very well in our heart. Let us engrave this Holy Countenance of Jesus on our hearts; let Him be our heart, in such fashion that without Him we can no longer live; that each breath, each thought, be of love and for love of our God, and thus Light will never fail us here on earth, so as later to see It, contemplate It, praise It and adore It for all eternity in Heaven.

To appear like the Divine Countenance, we should put into practice all the virtues, especially: grow in humility, love suffering, generosity in sacrifice, increased zeal for souls and detachment from creatures and everything of this earth. How much we have to learn and imitate in the Holy Face of Our Lord Jesus Christ! In His Divine Countenance we see a reflection of what Christ, as Redeemer, has suffered for our sins.



The adorable Holy Face is a mirror beyond words of the Divine Perfections, and teaches us the Christian virtues, as it shines with the whiteness of purity and the ardour of charity; it is full of modesty and sweetness. Shining forth in His Divine Dolorous Countenance is His constant obedience to the will of the Heavenly Father, as also His majesty, humility and meekness amid the most cruel affronts. The Holy Face of Jesus is a complete treatise on the practice of the Christian virtues which, without noise of words, teaches us where perfection in virtue can reach. Christ is not like those teachers who say what should be done, but do not do it; rather He Himself admonishes us to imitate His life and morals, when He said: "Whoever follows Me does not walk in darkness, but shall have the Light of supernatural life."

The Holy Face of Jesus teaches us to obey the Divine Will amid trials and other troubles, and helps us understand the value of sufferings, humiliations and illnesses, so that we may thus accept everything as coming from the loving hand of Divine Providence. Resplendent in the Holy Face, is charity towards the Eternal Father and as well towards neighbour.

To be a true devotee of the Holy Face, we must adore It, meditate on His sufferings: the Passion, Death and Resurrection of Jesus Christ, and furthermore the Sorrows of His Most Holy Mother, the Virgin Mary, of whom we have to be great devotees as well, since to arrive at Jesus Christ we must pass through Mary. We must always bear in mind that true devotion to Jesus consists in becoming His slave by love, by way of the Most Holy Virgin Mary, doing everything by, with, in and for Her; the easiest way to do this is to think: what would Most Holy Mary do in my place? And let us not forget our sweet Protector Most Holy Joseph, who loved Jesus and Mary so deeply that he eventually died of love in Their tender arms, so that he may win for us that same love.

The Holy Face; think whose It is, and see all He did for us, poor sinners. We merit nothing, but His love is so merciful that He cares for and protects us, and has given us the opportunity to save ourselves; thus all of a God became Man, adopting a passible state to be able to suffer for mankind and so make reparation to the Heavenly Father and redeem men. With all that He suffered and bore during the years He lived on this miserable earth, principally in His Passion and Death, He was always serene and humble, as He knew that it was the Father's Will, in order to give the Father due reparation and win our redemption and eternal salvation, if we so avail ourselves.

Our mission is to console Him for all betrayals, sacrileges, offences and thoughtlessness, and for all those sadly still to be committed. How can we console Him? Is it not precisely Jesus who in His Holy Face shows us His great desire of possessing our hearts? He knows very well how insignificant we are and that here on earth we will never become holy or perfect, and so asks us only something quite simple: that we give Him our love, for Love is repayed by love! And that love will cause everything which offends His Holy Face to cause us pain as well, since love makes us feel the Loved One's sufferings, with the desire to share His sorrows in order to console Him.

We have to plead forgiveness for the many offences which the Holy Face receives; we have to thank Him for the countless favours He has granted and grants us daily, and entreat Him especially for the triumph of His Holy Face.

We have a great treasure, a fount of profound peace and holy joy: the Holy Face; for if we have any problem, suffering, pain, troubles without end, there is no reason at all to be alarmed or discouraged; we should contemplate the Holy Face, for by gazing at this Divine Countenance of Him who suffered and laboured for us, we will ask ourselves: What are our sufferings compared to His?

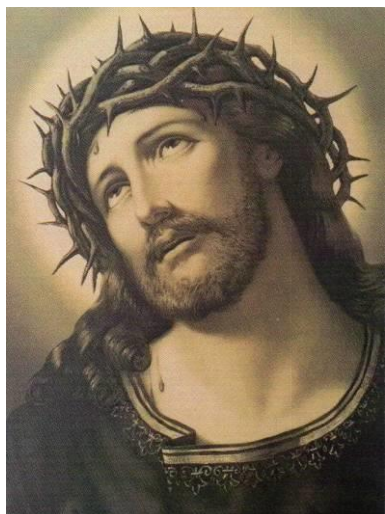
It is a consolation we give Him when, burdened by our crosses, by our misery, at times overwhelmed, we ask Him nothing, and only offer Him a glance of love; the Most Holy Virgin, who is our Mother, rejoices when we contemplate the Countenance of Her Divine Son. We are here in this vale of tears to console the Holy Face. If we ask something from the Virgin Mary after having adored the Divine Countenance of Our Lord Jesus Christ, She will grant it to us. She has promised this and Her word will not fail.

This Holy Face, saddened and suffering, we seek to console, and fills us, here on earth, with immense joy. And how then will our joy be when that blessed day arrives when we contemplate for all eternity that same Divine Countenance, but



glorious and majestic, face to face? How happy and grateful we should be for having been guided to the Holy Face! Whoever looks and gazes upon It with love, in his heart will feel many holy sentiments towards the Divine Countenance. Let us ever keep up the presence of God; may He be our one love. Time passes very swiftly; in but a moment we will be in the Heavenly Homeland, where we shall be able to rejoice for all eternity.

Adore the Holy Face, so that It be known throughout the world and thus arrive at eternal peace and happiness! But before rejoicing, we must suffer. Let us prepare to battle for the Kingdom of God: let us be forewarned, and strengthen the soul by our prayers and penances, and thus, with the powerful arms of Adoration of the Holy Face, of true devotion to the Most Holy Virgin Mary, and of love for the Blessed Sacrament, we shall save innumerable souls and will be able to be sure that we shall persevere in the Faith and be able to see the Glorious Countenance of Our Lord Jesus Christ. Great indeed are the treasures we Palmarians have, and the most precious of all is the Holy Face.



It is a very worthy treasure to offer to the Heavenly Father, so that in 1970 the Eternal Father said: “Do you want to offer Me the Holy Face of My Son every day, and thus hold back the arm I am ready to let fall upon mankind? My children, you should know that everything you offer Me by the Sacred Face of My Son becomes an infinite offering. My children, make sure every day to offer Me the Sacred Victim by hearing Holy Mass and receiving My Son in the Eucharist every day.”

The faithful should offer the Holy Face to the Eternal Father in union with Holy Mass, as Palmarian doctrine says that “the Holy Sacrifice of Mass is offered to God for the following chief purposes: To adore Him, give Him thanks, to make reparation to and satisfy Him for sins, and pray to Him for the living and the dead... The whole Church unites to the Celebrant at Mass to share in her intentions.”

The Eternal Father also said: “My children: in the terrible days to come upon mankind, the Holy Face of My Divine Son will be a veritable shoulder to cry on, as My true children will shelter behind that Face. The Holy Face will be the true offering so that I can allay the chastisements I will send upon mankind. In the houses where His Face is to be found, there

will be light so that they can free themselves from the powers of darkness. I will give orders to My Angels to mark the homes where My Son’s Sacred Face is kept, and for My children to be safeguarded from the evils which shall befall ungrateful mankind. My children, let all of you become true Apostles of the Holy Face and spread It everywhere. The more It is spread, the less will be the catastrophe.”

“My children: owing to the devotion to and adoration of the Holy Face of My Divine Son which you have had, luminous rays have issued from His Most Sacred Heart, which have impressed His Holy Face on your hearts, and now I, as Father, on seeing you, and seeing the Countenance of My Son within you, cannot deny you anything, because it is My Son whom I see. Ask always that the Sacred Face of My Son be engraved on your hearts. I bless you.”

Saint Pio of Pietrelcina said: “I was a true lover of the Holy Face of Our Lord Jesus Christ. The great devotees of the Holy Face have incomparable glory. They are closer to Jesus contemplating His Glorious Countenance. All true devotees of the Holy Face will receive superabundant graces to attain sanctity; which they will achieve ever united to the Divine Master’s Cross; there is no sanctity without Cross. They must be crucified together with Jesus, and implore the Mother of God to pray unceasingly for all. Those who spread devotion to the Holy Face will be recompensed in the Heavenly Homeland, and also in the earthly homeland, in singular fashion. My son: imitate the great adorers of the Holy Face, and above all Thérèse of the Child Jesus and of the Holy Face, she who loved the Holy Face most. She therefore occupies a pre-eminent place beside Jesus. My son: be humble, let yourself be trodden on by all, for with Jesus and Mary you will prevail against the enemy.”

Christ the King made this exhortation: “Devotion to the Mirror of My Merciful Heart, namely My Divine Face, is not being accepted. If they are incapable of adoring My Divine Countenance, whose beauty is visible, how can they understand the adoration of My Divine Heart, whose beauty is invisible, being the action of the Divinity!... To understand the fire of My Heart, My Divine Countenance must be adored. My Sacred Heart projects Its rays of love on My Divine Face... Let them acknowledge this devotion and adore My Divine Face, so that souls, through the Light of My Face, love My Divine Heart with all their strength... Have compassion on Me! I love you with all My strength and love you with the whole Divinity! What more do you want?”

Message of Our Lord Jesus Christ: “Look at My Countenance full of blood, of sweat, of spittle, of bruises. Imagine then how My Sacred Heart must be. By My Divine Face you will know to what extent I have loved you. On It is reflected My oppressed Heart, My crushed Heart, My Heart rent by the sins of mankind.”

One day, Our Lord Jesus Christ appeared smiling, and Clement asked Him: ‘Will we see Your Face like that in Heaven?’ “No, children, It will be infinitely more radiant, more beautiful, more majestic. If you realized, you would always be thinking of coming to see My Glorious Face in Heaven. It is the Light of Heaven. All those who attain the Heavenly Paradise, on seeing My Glorious Countenance, see the Divinity; there the veil of the mysteries is torn aside. But to reach that happiness, reparation must be made to My Face of Passion, My sorrowful Face, My beaten Face, My bloodstained Face. If I wanted to show you My Glorious Countenance right now, you would all fall dead. There is no man who can resist that brilliance. There was one person who on earth had the happiness of seeing Me with Glorious Face just as I have in Heaven, and that person is My Most Holy Mother, because so did it please the Heavenly Father. My Apostles, in the Transfiguration on Tabor, did not see My Countenance completely glorious, for they would have died. My children, always think of contemplating My Glorious Face, and then you will not sin; for whoever truly wishes to see His God, receives great strength for combating the enemy.” Then, referring to the Most Holy Virgin, He added: “The supreme Adorer of My Face, She who kissed and caressed It with most love. My Mother spent hours and hours contemplating My Face; She fondled It, She caressed It like no other mother, for She knew that I was Her God. Imitate My Most Holy Mother, and at least you will come to adore My Face a little.”



On another occasion, Our Lord Jesus Christ said: “Contemplate this vision of your Redeemer crowned with thorns. Observe the Blood running down My Divine Face. Note the injuries which My executioners left impressed on My admirable Face. All this is because of the many offences I receive every day. Take careful note of this Face, anguished, disfigured and unrecognizable.”

In 1977, Our Lord Jesus Christ told the Carmelites of the Holy Face: “O beloved little children: I place My trust in you, and I hope for solace and love from you! Console this Bleeding Heart and this Sacred Face full of injuries! O beloved sons! How much I love you and how much I expect from you!” The Order of Carmelites of the Holy Face has as primordial missions those of preparing the Second Coming of

Christ and of battling tenaciously against Antichrist and his infernal hordes; and for these missions devotion to the Holy Face is very necessary. The Lord, when He announced the Order, prior to its foundation, called it as well “the Order of the Adorers of the Holy Face.”

In 1974, the Most Holy Virgin Mary spoke in Palmar of the importance of the Holy Face of Her Divine Son: “... of this Holy Face, which is the Sun to enlighten all mankind; of this Holy Face, which radiates Light to all men of goodwill in every land. The enthronement on this Sacred Mount of the Divine Face of Jesus Christ, King of kings, was requested by express design of the August Trinity. How many blessings have this Place and its devotees received since the Sacred Face was enthroned! And how far has the infernal enemy retreated! My little children: what horror and panic Satan feels at the Divine Face! You cannot imagine it. Hence, within these railings, it is guaranteed that Satan act with less power. And many do not want to realize that. See and observe that, when you pray here, you are praying before the mirror of the Divinity: that Most Sacred Face which teaches you the Dolorous Passion for your salvation. My beloved little children: defend this Sacred Place from the assaults of the Infernal Dragon. Protect this Most Sacred Face, which is and shall be the Light of the World. Unfortunately, not everyone agrees with what I am saying to you. Beloved little children: you see the prayer and penance and sacrifice done before this Sacred Face. And thus the Eternal Father’s Wrath is placated. And thus the Eternal Father ceases to see many things that there are in the world, since His Eyes are centred on the Face of His Anointed... This Holy Face, adored and venerated in this Place, is being spread to every corner of the earth. It has spread to many countries, and presides the homes of the devotees of this Place. For this reason, the Wrath of the Eternal Father is being placated. It corresponds to you, My dear children, to spread further this most sweet devotion to the Most Sacred and Serene Face of your Saviour. My dear children, I ask you: do you not perchance see the Majesty of God in the Holy Face? Do you not perchance glimpse His Omnipotence? Meditate before this Face, before this Sweet Face, and you will feel delight and receive blessings and graces. Look, My little children: today this whole Sacred Place is full of Angels, rejoicing, singing the praises of God. And do you know where the Angels are centring their gaze? They are gazing at the Most Sacred Face.”

The Most Holy Virgin goes on: “O My little children: you will never realize the importance of Devotion to the Holy Face, especially in these Last Times! A day will come on which the Most Sacred Face of Jesus Christ, now Glorious, will be seen by all mankind. But to obtain that grace, first it is needful to make reparation to His offended Sacred Face. Poor souls, those few who withdraw from the Holy Face! Poor souls! They do not know what they are doing! They do not realize the graces they lose! Rejoice yourselves and give thanks to Heaven, because you have the happiness of adoring and venerating the Sacred Face on this Most Sacred Mount of Christ the King... May the Holy Face of Jesus Christ penetrate your hearts and become so united to them that It be the pledge of salvation for you all. O My little children: what happiness in Heaven



to see these groups humbly kneeling and adoring the Countenance of Jesus Christ! Certainly it is true that all devotions are good and wholesome and lead to Heaven. Yet this one, of the Holy Face, has a very special significance by express desire of the August Trinity. The face is the representation of man’s dignity, and Christ was offended in that same dignity. Hence Christ has to receive reparation in that very same dignity represented by His Most Sacred Face. The face is the mirror of the soul. You, as faithful devotees of the Sacred Face, have to wipe it by your prayers, you have to cleanse it, soften the tremendous bruise it has, remove the thorns. And how? By prayer and sacrifice before His Divine Face. I assure you, My dear children, that all the devotees of the Divine Face will be given great light to understand the Mysteries of the Last Times. I give you My Motherly assurance, My dear children: all those who profess special love for the Holy Face will be wonderfully warned of dangers and catastrophes, and will be very specially enlightened; and they will be those closest to the Lord in the Heavenly Homeland. The devotees of the Holy Face will have all these graces. Do not lose them, My dear children, they are easy to lose as well. My dear children: in your homes, every day, try to say a prayer, even though it be short, dedicated to the Divine Face of Jesus Christ. On rising do not forget to greet Jesus’ Face, and on retiring do not forget to ask His blessing. Living this way you will arrive happily at

the Heavenly Homeland. One day, not far off, the Divine Face will be seen in the skies of Spain, namely the standard of the Great Caudillo of the Tajo. The enemies of God and of Spain, on seeing the Holy Face, will draw back, and the Caudillo of the Tajo will triumph.”

We emphasize the words of Mary Most Holy at the beginning of this Message: “Of this Holy Face, which is the Sun to enlighten all mankind; of this Holy Face, which radiates Light to all men of goodwill in every land... Do you not perchance see the Majesty of God in the Holy Face? Do you not perchance glimpse His Omnipotence?” In the Holy Face, where the Majesty and Omnipotence of God shines out, ‘men of good will’ find the key to the mystery of Christ Crucified, as Saint Paul says: “While obstinate Jews base their errors on the false concept of a triumphant Messiah, and obdurate Gentiles base theirs on the vain science of rationalism, I preach a Crucified Christ, scandal to such Jews and madness to such Gentiles. But to those who have accepted the true Faith, be they Jews or Gentiles, Christ is divine Virtue and divine Wisdom: since what in God seems to be madness is greater wisdom than that of men; and what in God seems to be weakness is greater strength than all that of men” (I Cor).

The Lord could have left us the image of His glorious Countenance, which would have filled us with admiration and love to see such majesty, beauty, power and glory; but He preferred to leave a far more revealing image: that of His sorrowful, injured and humiliated Countenance, so that we can see how much He has loved us; for there is no greater love than to give one’s life for the loved one. And Jesus Christ has given far more, by suffering unspeakable torments for our salvation, a love demonstrated in the Holy Face, the love of the true God for His poor creatures.

In this question Christ acted like a certain prince who concealed his heroism, riches and power, to try the fidelity of his beloved, or make it evident that she only coveted his goods. In the Holy Face we see Christ just as the Jews saw Him that day when they cried out: “Crucify Him!” They rejected Him when they saw Him stripped of the human and material glory they wanted to see in their messiah, but did not perceive that He was radiant with spiritual glory, which thus made His divinity, His love and His humility shine forth.



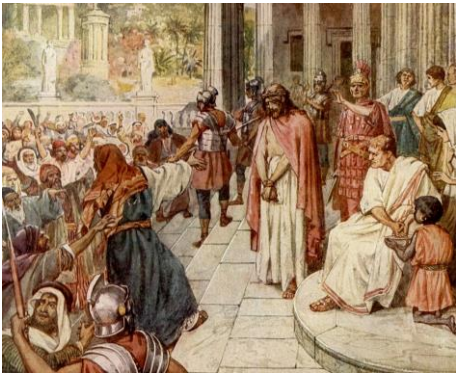
Pilate said to them: “Here is your King”; and those words were the Jewish people’s last opportunity of salvation; since the Holy Ghost, through Pilate’s lips, warned them all that they had before them the Promised King and Messiah they had so desired. However, they cried out: “We have no other king but Caesar”. And they all roared out at the top of their voices: “Crucify Him! crucify Him!” And added: “Let His Blood fall upon us and upon our children.” By these words the Jewish people became the deicide people, accepting the disastrous consequences the Messiah’ death would entail for themselves and for their descendants.



That cruel mass of Jewish people, under Caiphias and Annas, rejected Him with the greatest insults, and said: “If He is the Christ, the King of Israel, let Him come down now from the Cross, so that we may see and believe.” And even today, as Saint Paul

said in his times, “the obstinate Jews base their errors on the false concept of a triumphant Messiah.” This perverse attitude of the Jews shows openly that, on the day they are converted to the truth, it will not be sufficient for them to accept the Risen Christ triumphant over death, but will have to recognize Him as King amid His humiliations and sufferings, and to do so will have to adore the Holy Face, which conserves all the majesty, serenity, humility, charity and patience He manifested when Pilate told them: “Behold the Man”, presenting Jesus to them bearing the crown of thorns and the purple mantlet, as King of Eternal Majesty.

Hence it seems that on that same Holy Friday, it was decreed that, if the Jews one day wish to be reincorporated into the People of God, they will have to adore Christ just as their forefathers saw Him when they rejected Him, for which the Holy Face was impressed on the Holy Shroud. This sacred image was hidden from mortal eyes until shortly before the beginning of the Apocalyptic Era, in which the conversion of the Jewish people will take place. In the Holy Face the Jews will have proof of the truth of Christ’s words when He said that day: “My Kingdom is not of this world”.



In the Holy Face we see Christ the King humiliated and majestic, just as the Jews saw Him at the moment when they called out for His crucifixion. This is the Christ we honour, the Christ rejected by His own people, and seeing Him thus, we acclaim Him as our King, we honour and adore Him as our God and our Saviour. The present world, by its apostasy, has also rejected Christ the King, as it has no other king now but Satan, prince of this world, who captains the governments and their diabolic laws. In the same way this generation, after the chastisements to come, will have to prostrate before the Holy Face of their God humiliated and outraged, and acknowledge that they too are guilty of His death.

The Lord wants us to adore His suffering Sacred Face, so as to make reparation for the deicide committed on condemning Him to death; so that we may be His friends and companions in that bitterest ordeal, at those moments of humiliation, and thus as well be able to become His companions in Glory. Hence devotion to the Holy suffering Face of the Lord is especially for these Last Times, for in these Last Times the conversion of the Jewish people will take place, as is prophesied; that is, the Jews will have to recognize and admit Christ as King. And how are they to recognize Him? With that human and material glory their forefathers wanted to see in their Messiah when they crucified Him? No, rather they will have to recognize Him with His Holy Face lacerated, just as their forefathers saw Him when they refused to acknowledge Him as King, and with His Face yet more humiliated and disfigured. They will have to acknowledge that Holy Face they disowned, and will also have to atone for the wounds they gave Him, and submit to His empire. They will acknowledge Him and convert to Christ when the veil which still shrouds their hearts is lifted.

The Church has placed the Light of the true Catholic Faith upon the candelabrum, so that it enlighten all, and that Light is the Holy Face which presides on the Mount called Christ the King, the Sun to enlighten all mankind, which radiates the Light to all men of good will. Behold your King!

How much we can read in the Holy Face, which is the summary of our entire Holy Palmarian Catholic Faith!: regarding the Most Blessed Trinity, for the adorable Face of Jesus is the masterpiece of the Holy Ghost, in which the Eternal Father has placed His delight; in that Divine Countenance is seen the Father’s Onlybegotten, become Man by the virtue of the Holy Ghost in the womb of the Blessed Virgin Mary, to carry out Reparation to God the Father; in the Holy Face is seen the

Passion, Reparation and Redemption; Christ was obedient unto death, and death on the Cross, to teach us to submit to God's Will and have patience in adversity; the injured Holy Face makes evident to us: the ruinous results of Adam's disobedience,



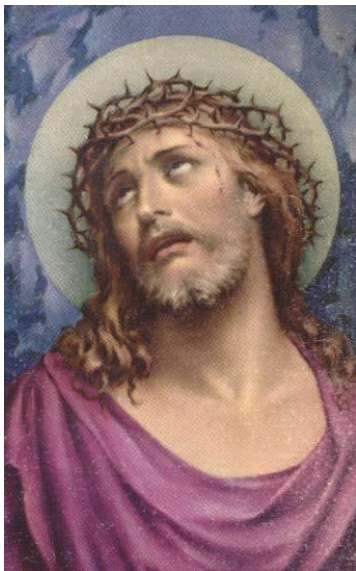
the evil of sin, and the malice of mortal sin, an affront to the divine Majesty, and a rejection of God Himself, as though saying to Him: 'Lord, I will not serve.' What chastisement will an injury done to God then deserve? And to a God who died for love of us?

The Holy Face reveals to us the importance of salvation and the vanity of this world; it makes us ponder the unhappiness of living in mortal sin, because it reminds us of the pangs of death, when our time of merit or demerit ends. It shows us that after Judgement comes Heaven or Hell, and that they are eternal: for if Hell were just a temporal pain like Purgatory, it

would have been unnecessary for Christ, Infinite Victim, to die to make reparation to the Eternal Father and thus redeem us; consequently it warns us that there is an eternal Hell in which the damned will expiate in a sea of inextinguishable fire, tormented by every kind of suffering, abandoned to despair by everyone for all eternity.

The last end of man is to love and serve God in this life, in order to enjoy Him eternally in the other. Consequently God has placed him in this world, not to acquire wealth or honour or to enjoy pleasures, but to obey His precepts, and thereby win eternal blessedness in Paradise. How much love He holds for us! How can we respond to such love?

In the Holy Face we see the rejection Christ met from the jews who refused to accept His Teachings two thousand years ago; and the rejection too He has met in these times, betrayed by the roman church; Christ therefore fled to the desert in Palmar, to stay hidden again, unknown and despised by the world, until He rises again at the Church's triumph. On the last day He will judge those who by their sins outraged His Holy Face, and will be the benevolent Judge in favour of those who rendered Him adoration and reparation.



In 1975 Our Lord Jesus Christ said: "Here is the representation of My Holy Face, which signifies 'God's Light for the World'. Let the Light of My Countenance cover mankind. And do not forget that My Sacred Face is a rampart against which the Wrath of the Father strikes up and so is prevented from falling upon the children. Behold My Sacred Face exposed in the midst of the world, to receive the Wrath of the Father and give Light to Men. Let the world prepare for coming events! Be prepared, thoroughly prepared, with the armour of prayer, penance, sacrifice, immolation! And all should remember that My Sacred Face represents the Divine Light which comes down to men. Those who meditate on the affronts received in My Sacred Face will not be confounded; they will dwell in the Light and will be preserved from the future darkness. And thus, venerating this Sacred Face, you will understand the Rays of Love which issue from My Sacred Heart. But you must first understand the affronts received in My Sacred Face: the Son of the Most High presenting His Face to be spat upon, buffeted and scoffed at, thus to placate the Wrath of the Father and save men. When you meditate well on this Sacred Face, you will understand perfectly the self-surrender of this Most Sacred Heart. Those who receive the Light of the Face penetrate into the Light of the Heart. O beloved little children! How many fools there are in the world who reject the Light of My

Countenance, and thus cannot understand the delights of My Heart! For consider: what man of wholesome sentiments, seeing this pained, affronted, disfigured Face, does not feel an impact in his heart and die of grief, seeing the Face of his Christ so tortured? What man grateful to his God, on seeing that Face full of pain, spittle, does not reflect that it has been for his salvation and that of all men who want to avail themselves of this sweetest Redemption?"

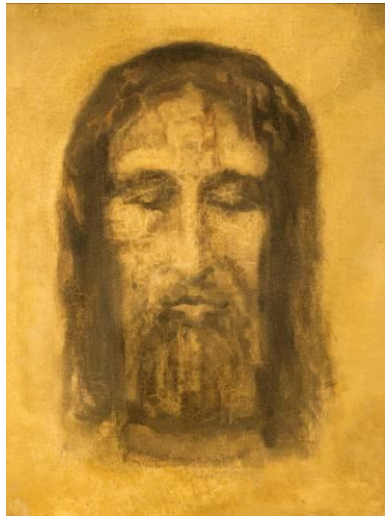
The Lord continues: "My Face will shine out at the end of time and will give Light to the children of the persecuted Church, to the children of the Catacombs. When the power of Antichrist comes, and this Face becomes visible to the world, all My persecuted children will feel protected by the Light which issues from My Countenance. Poor man, who rejects this Light, who knows not that there, in My Face, is the mirror of the Heavenly Homeland, that by meditating well on this Sacred Face, he understands the Love of God Himself, who became Man, who humbled Himself, who suffered, who underwent persecution, Crucifixion, and who afterwards rose again to open Heaven to all humanity! Poor little men, how foolish they are! They only want to possess the earth by materialistic means, and they do not know, or do not want to know, that to possess the earth in peace, they must penetrate into this gentlest devotion to My Sacred Face. When My Sacred Face shall be exposed to the veneration of all mankind, when all My enemies acknowledge Me as King, on contemplating this



Face, then will come the answer to the problems of the world. Let them look for no other way, for they will find none. Let the Light of My Countenance protect you all. May this Light perdure in you until the end of your days and be your way up to the Heavenly Homeland, where you can contemplate My Glorious Face for all Eternity.”

In 1975, at the Foundation of the Order, the Lord said: “You are the Carmelites of the Holy Face. The special Light for the Church will come from this Order... O little children of My Heart, I bear you within My Heart! This growing Order is deep within My Most Sacred Heart. And you are within My Heart because you have been deep within the Immaculate Heart of Mary. And you are within My Heart because you intensely love My Sacred Face of Passion, of Dolour. That is the way to succeed in entering My Heart in this gentlest and deepest fashion. Those who love My Sacred Face with so much devotion find the doors of My Heart wide open. Each of you has a throne within My Heart. Oh, the devotees of the Holy Face, those who will shine out more than anyone! But many do not understand devotion to My Sacred Face. I have therefore chosen to establish this Religious Order of Carmelites of the Holy Face, to enthuse the world with this devotion to My Sacred Face.”

So many promises for those who honour the Holy Face – so many threats for those who disdain it. When the great trials arrive as prophesied, We do not wish the sheep of the flock to disperse, or that the few faithful there now are abandon the Church, as will happen if they are not strengthened by the adoration of the Holy Face; for Christ warns us in the Holy Gospel: “Whoever hears My words and puts them into practice will be like a prudent man who built his house upon rock. And though rain fell and rivers overflowed and winds blew strongly against that house, it did not fall down because it was built upon solid rock. But whoever hears My words and does not put them into practice will be like an imprudent man who built his house upon sand. And then when rain fell and rivers overflowed and winds blew strongly against that house, it fell down and great was its ruin.” Whoever hears Christ’s words (repeated in so many Messages on the adoration of the Holy Face), and puts them into practice, will be like that prudent man who built his home upon solid rock; and whoever does not practise them, it is because he does not love Christ, since he built his home upon the sands of self-love.



When in Our Sixth Apostolic Letter We imposed the obligation of praying the Holy Penitential Rosary daily, We said that “a father, if he loves his children, obliges them to practise the Christian virtues, to love God and Mary Most Holy, to study and work so as not to live in misery in this life and in eternity. If he does not, those same children will recriminate him on the day of Judgement for not having obliged them to do this, using his paternal authority. Likewise We, as Father and Shepherd of your souls, cannot be indifferent seeing that there are some faithful who make little effort to love and serve God, and are becoming so weak that they will surely fall when difficulties and trials arise. For the good of your souls, We find Ourselves in the duty to put evil to rights.” We say the same now, and not only for the good of your souls, but for the glory of God and the salvation of the world.

Therefore, from now on, for all Palmarian faithful who have made their First Communion, **We establish the obligation, under mortal sin, of kneeling and adoring the Holy Face, praying the act of Consecration to the Holy Face, daily.** It is well that the whole family do this together. We also ordain and exhort you earnestly to pray the Holy

Way of the Cross in reparation to the Holy Face, though not under mortal sin. See that the Friars and Nuns of our Order every day have to pray the Way of the Cross, or Gregorian Way of the Cross, besides the Holy Penitential Rosary, and also have their many Holy Masses and other sacred worship, and their own duties. We believe that if the faithful have an ardent desire to please God and organize their time well, they will find they can do this without any problem. Only thus will the petition from the first Apparitions in Palmar be fulfilled: “Let the Holy Father ordain the whole Church to adore the Holy Face of Jesus Christ, asking for the conversion of the whole world. Let this be done in the following manner: obligatorily, every day, without fail, let them do the Way of the Cross, contemplating His Most Dolorous Passion.”

The Third World War is at the doors, and will begin suddenly. You have seen how the Bishops of Spain, by rejecting the Messages on the Consecration to the Holy Face, became guilty before God of the apostasy of the people; We do not wish to be responsible for your perdition, so that We require compliance with God’s loving wishes for the glory of the Holy Face and for your eternal salvation. Remember what happened in the Old Testament to General Naaman of Syria, a leper, who went to ask Saint Eliseus to cure him of leprosy; Eliseus sent word to him: “Go and wash yourself seven times in the Jordan, and your flesh will become sound again, for you will be cleansed of the leprosy.” Naaman, indignant, refused to comply, and withdrew saying that in Syria there were better rivers in which to wash. Sacred Scripture then says, “his soldiers said to him: ‘Sir, if the prophet had asked something arduous of you, in truth you ought to do it in order to recover your health; how

much more so, then, when he has told you: wash yourself and you will be cleansed?’ Naaman went, then, and washed seven times in the Jordan, according as the man of God had ordered, and was cleansed of the leprosy.’ Well, history now repeats itself: if God had ordered something difficult, in truth we ought to do it to obtain the salvation of the world; and how much more so, then, when He has asked us to adore His Sacred Face? We cannot hope that the promised Great Miracle will arrive, if we do not fulfil what was ordered as obligatory in the Messages.

The Eternal Father is irate and the Most Holy Virgin continues to weep at the wickedness of the present world, but besides because many Palmarian faithful are losing spirituality, forgetting their mission to love, adore and make reparation to God, to save souls and become holy. What is more, there are young Palmarians who are bored, discouraged and unenthusiastic, who seem like that disloyal servant in the Gospel, who said in his heart: “My lord is long in coming”, and began to take life easy until his lord arrived on the day and at the hour he did not expect. Palmarians have to be ready to fight for the Church as valiant soldiers, for which they will find strength in the Holy Face, and We trust that they will now obtain the spirituality they need from the Holy Face.

We, by way of the present Apostolic Letter, call all the faithful of the One, Holy, Catholic, Apostolic and Palmarian Church to pilgrim to this Sacred Place for the coming 12<sup>th</sup> of October, Feast of Our Crowned Mother of Palmar, Illuminatrix of the Holy Palmarian Councils; and Feast of the Holy Face of Our Lord Jesus Christ, Light and Strength of the Palmarian Crossbearers; and for the 13<sup>th</sup> of October, Feast of Corpus Christi, the Body of Christ, Bread of Angels come down from Heaven onto the Altar of the Eucharistic Sacrifice. Come to this Holy See to take refuge during these days in this oasis of purity, withdrawn from the infernal depravity of the present world.

On the 12<sup>th</sup> of October, God willing, the Holy Face of Our Lord Jesus Christ and the Image of Our Crowned Mother of Palmar will go out in procession; and on the 13<sup>th</sup> will take place the Magna Corpus Christi Procession.

Given in El Palmar de Troya, Apostolic See, on the 29<sup>th</sup> of June, Feast of Apostles Saint Peter I the Very Great and Saint Paul the Great, Day of the Pope, in the Year of Our Lord Jesus Christ MMXIX and fourth of Our Pontificate.

With Our Apostolic Blessing  
Petrus III, P.P.  
Póntifex Máximus

Petrus III P.P.

