

PONTIFICAL DOCUMENTS OF POPE SAINT GREGORY XVII THE VERY GREAT

INTRODUCTION

SAINT GREGORY XVII, BLIND THROUGHOUT HIS PONTIFICATE

Words of His Holiness Pope Peter III:

“We would like to defend and highlight the great Pope Gregory XVII the Very Great, Clemente Domínguez y Gómez in the world. This great Pope was blind throughout his whole Pontificate. Observing someone blind, you can imagine his suffering, and putting yourself in his place, you can see how hard his life must be: to see nothing, to depend on others for everything, always needing help, unable to do anything alone; not even celebrate Holy Mass alone, nor read nor write. Blindness is a burdensome cross and surely a very dreary one. Saint Gregory XVII suffered the cross of blindness with incredible resignation. How can the Church’s enemies censure and condemn a poor blind man as they do? They should put themselves in his place, and then they would say no more!”

CLEMENTE DOMÍNGUEZ BECOMES BLIND:

On the 29th of May 1976, on one of his tireless apostolic journeys, Bishop Father Clemente Domínguez lost his two eyes in a car accident. Father Clemente Domínguez was on his way back from France by car occupying the seat beside the driver. On the Behobia-Bilbao motorway, at kilometre 32.2, before reaching Zarauz, the car went into a skid due to the rain, and crashed against the barrier dividing the centre of the motorway, overturned and came to a stop with the front wheels over the barrier. Some of the passengers who remember the way the accident happened in greater detail, besides the natural circumstances which caused the accident, were aware of other inexplicable elements, as though some superhuman force had acted on the vehicle. The accident took place at 8.20 in the morning.

Father Clemente received a heavy blow on the upper part of the nose and in both eyes, and was transferred to the Residencia Sanitaria de Nuestra Señora de Aránzazu in San Sebastian. On the way he shed blood continuously and saw nothing. In the Residence, shortly after entry, both eyeballs were extracted, since one was completely shattered by the blow, and the other was full of glass shivers, paint and the like, and it was not possible to save it, as on attempting to clean the eyeball it disintegrated.

Despite his unimaginable sufferings, he continued his journeys through Spain, other European nations and America with the same apostolic intensity. This great Apocalyptic Pope spent his whole Pontificate deprived of bodily sight. He had offered his blindness for the good of Holy Church, and in the last years of his life no longer had any interest in recovering his sight.

SERMONS OF POPE GREGORY XVII:

“We lost Our eyes, as you well know, on the 29th of May 1976, when We were Bishop and Father General of the Order of the Carmelites of the Holy Face in Company with Jesus and Mary, and had recently reached thirty years of age; We had turned thirty on the 23rd of April, a little over a month before becoming blind. It is a terrible experience to lose one’s

eyes at thirty, to become blind after having seen so very many things for thirty years. And to come to the Pontificate blind is quite daunting; and to continue blind in the Pontificate is to make one tremble; but the pulse of this blind man does not tremble, even though he has a heart complaint. Gregory XVII's spiritual pulse is good and strong and steady; this pulse does not cease, it is the spiritual pulse of Gregory XVII, the pulse of one who is on the watch and wide awake in his God-given mission.”

“We were elected Pope directly by Christ when we had no bodily eyes, so that the prediction of the young Clemente Domínguez y Gómez before he became a religious, be fulfilled. In the Brazilian capital Rio de Janeiro, at the airport, We assured the then Carmelo Pacheco Sánchez, later Fr Elias Mary of the Holy Face, that one day We would become blind, because at twenty-two years of age We had offered Our eyes to the Lord in order to become chaste. We had the complete conviction that Christ would fulfil this wish of Ours. We did not know how or when or what manner; but We had the full guarantee in Our soul that one day We would be blind. And We therefore said to the young Carmelo Pacheco Sánchez: “If one day I am left blind, will you be prepared to be my guide?” And he asked: “Why do you say that?” We replied: “Because when I was twenty-two, I offered Christ my eyes in order to become chaste; I know that Christ heard me and that one day I will become blind. I do not know exactly how, but I will become blind.” And he burst into tears, because he took those words seriously, since We had spoken quite straightforwardly, quite clearly, without hesitation, assuring that Christ would give Us that grace, the grace of blindness, to obtain spiritual graces.”

“Look, beloved children so dear to Our priestly soul, when the Church is experiencing one of her best periods in history, insofar as it is the period in which doctrine shines out most brightly, the period when the sacred truths of our Faith shine out most brightly, our Catholic, Apostolic and Palmarian Faith, previously Roman; never in all the history of the Church has there been doctrinal teaching so extensive and so thorough as in these times: this has occurred when the Holy Church of God is ruled by a blind Pope. It is true that other Popes also governed the Church blind, in one case because his eyes were torn out by his enemies, in other cases because over the years they wholly lost their sight; but the case of Gregory XVII is different from these revered Popes who preceded Us in the government of the Church and who were blind.”

“O St Lucia, protectress of the blind! Now more than ever We feel interpenetrated with you, because recently We, by means of a Sacred Apostolic Decree, have renounced the promised miracle of the recovery of the eyes. Now We feel closer to your protection, O glorious St Lucia! Your name indicates light, your name indicates lucidity, your name indicates peace, the peace of heavenly light. Why should We need bodily eyes if We see better all the time with spiritual eyes? Now, more than ever, We intensely love bodily blindness, because this bodily blindness of Ours will be the guarantee of continuing on in the light of God, since the obstacles that the perishable things of this world represent will not make such an impression on Us, though We know by personal experience that ears too are doors to sin, and all the other senses of the body; but We can only renounce the eyes, because if We lacked hearing We would then be quite lost. We believe that the Lord does not ask that much, since each person's cross is made to measure. Christ will never impose a cross heavier than the person's strength can bear. We have preached that insistently: Christ never imposes a cross that weighs more than the strength to support it. Our cross, beautiful, is blindness surrounded by multiple crosses, all of them bearable, because the yoke of Christ is easy and

His burden light. Christ never imposes a burden above the strength of the person who has to bear it.”

PONTIFICAL DOCUMENTS:

With great joy and deep pain at the same time, We say this sublime phrase: Blessed be this blindness, since it will be the sure way and path to attain sanctity.

We say with courage and audacity, but trusting in the infinite mercy of God: Blessed a thousand times be that sublime hour in which We lost those nauseating and repugnant eyes that sinned so much and caused so many people to sin.

We also wish to say that We desire with intense ardour the miracle of the eyes, if God should be glorified by it, if not an obstacle to our eternal salvation, and if it should mean the conversion of innumerable sinners. We say, and wish you all to know, that We fully submit to the will of God; may it be done as best suits the Church...

We, bearing in mind Our papal name of Gregory, do not want the meaning of this name to lose its known fame; since as you know Gregory means: ‘on the watch and wide-awake’. Thus God writes History, for the confusion of those held to be wise and prudent; for the Holy Church of God is shepherded by a blind Pope, with the prodigious miracle that this blind Pope is on the watch and wide-awake, for with the soul's eyes We can see very much better than with bodily eyes. You can ascertain Our extensive activity through Our Pontifical Documents. As We lack material eyes, We can see spiritual things without the hindrance of the vision of material things. Thanks to Our lack of physical eyes, We can contemplate the perspective of the world with loftiest vision, without the terrible veils produced by the distraction of material things. Surely blindness implies a terrible and dreadful cross, a cross which is at the same time suave, light and sublime, because We, by God's infinite mercy, accept this dolorous cross; and not only do We accept it, but We love it, We fondle it and We kiss it in a profound ecstasy of love for God, since by this cross We can interpenetrate with Christ ever further. For the Divine Master said: “If any man wishes to come after Me, let him deny himself and take up his cross and follow Me”...

We feel Ourselves so bold as to address Our filial words to Our Lord Jesus Christ:

Oh Jesus Christ! May You be blessed a thousand times for this most precious cross You have placed upon Our shoulders! O Jesus! O meekest Lamb! O Beauty of beauties! O Candour of candours! O Spouse of the sheep! Blessed be Your sacred decree! By that decree You have beautifully disposed and prepared, as only You know how, this cross of blindness. O Jesus! Remember, O Imperial Majesty, those pleas of Ours, in the years of Our youth, when for a long time, at the shame of Our sins, We anxiously begged You to take away Our sinful eyes, they being, in the majority of cases, the cause of abominable offences against You. O Lord! O Our Saviour! O Emperor of the Universe! How well You rule! For You give proof of Your rule; since a good emperor grants special Graces to his subjects. O Divine Emperor, Jesus Christ! Recall the petitions which Your sinful vassal addressed to You in those youthful years, at Our inability to dominate Our passions. O Jesus! O Imperial Majesty! Now there is no doubt that it was You Yourself who inspired Us to ask for the cross of blindness. In this fashion You show that whoever knows how to ask obtains what he asks for. For in that petition Our eternal salvation was at stake. O Jesus Christ! O exalted Emperor! You gave Us that inspiration, and You gave the valour to be able to ask for the cross which We needed; for there is no better cross than that made to measure for the one who has to bear it.

O Divine Imperial Majesty! Allow Us to make You another petition, namely the following:

O Holiest Jesus! If You accept it, Our petition is this: while We live in this vale of tears, to leave this cross of blindness upon Our shoulder; that is unless Your imperial Will be other, Will to which We submit Our own.

O Jesus Christ! Exalted Giver of Our cross! For the sake of charity We beg You: do not take this most beautiful and artistic cross from Our shoulder; for without her We would not know how to live; for this cross of blindness is Our sweet spouse and companion, and We would not know how to live without the sympathetic company of Our sweetest spouse. O Jesus! Listen propitious to Our cry and Our groaning! Already in anticipation We weep at the possible loss of this dearest and precious spouse who, as You know, is the one You Yourself have united to Us in mystical espousal... This spouse called blindness is an exquisite companion, is a great adviser, and Our communication with her is so close, and the understanding between us is so deep, that we are sure to do everything in common accord. O Lord! Let Us say to You: Lord! think and reflect on what You are to do! See the possible consequences of widowhood and new nuptials! Before doing to death Our spouse called blindness, You must needs weigh her up and compare her to the spouse called eyes. O Jesus! Allow Us to give You Our opinion on the second spouse called eyes. Our opinion, at least so We think, is that this second spouse does not have the loveliness and beauty of the first. Besides, this second spouse is awkward and slow; and as well misleading, far too dangerous and will not be faithful. At this perspective, only You can give the right answer, since, if You will, the second spouse, called eyes, can surpass the first in loveliness and beauty. If that is so, then We accept the change. O Jesus! Once more We say to You: Let Your Will be done and not Ours!

COMMENTARIES:

Pope Saint Gregory XVII bore his blindness with great aplomb. To celebrate Holy Mass, he was always assisted by two chaplains, but he achieved such fluidity in his movements that he took no longer than other Priests in the celebration.

For his Pontifical Documents, when they were very long (numbers 37, 45...) it sometimes happened that as we retired for the night, Gregory XVII was still to be heard dictating a new Document to his secretaries with his powerful voice, and on rising in the morning, the dictation still continued, until ending the Document later in the morning. Yet there was no revision, the assistance of the Holy Ghost was so powerful that there was nothing to change.

The same happened with his sermons, always of great interest, very forceful, and very important for the Church. They were published just as they were preached. There was no need for any amendment.

Though his Documents and Sermons were so important and so relevant, more important still were his dogmatic definitions, nearly nine hundred; though in reality there were many more taking into consideration other interventions which did not bear the name of dogmatic definitions, but were equivalent: for example his contributions in the general session of the Palmarian Councils, and his chronological definitions. In his visions he had seen many mysteries related to our Faith, but his great difficulty was in finding words to express what he had seen. His favourite occupation was to walk along the corridors of his Papal apartment in the Mother House of the Order, praying his Rosary, Way of the Cross, etc., and at the same time penetrate deeper into the mysteries he so desired to bring to light.

His secretaries had to be very attentive to the sound of his stick falling to the ground, as that would signify an ecstasy, for the Invisible Head of the Church was never far from His representative, the Visible Head.



FIRST DOCUMENT
THE MYSTERY OF THE HOLY SACRIFICE OF THE ALTAR

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olíva*, Flaming Sword of Elias, Apocalyptic Messenger.

We, as Universal Doctor of the Church:

I. We proclaim and manifest with ardent courage the Doctrine on the Holy Sacrifice of Mass that Our Revered Predecessors expounded so masterfully, and We proclaim Our fidelity to the Holy Ecumenical Councils, outstandingly that of Trent.

We reaffirm the centuries-old doctrine on the Holy Sacrifice of the Altar. We believe, profess and proclaim that Holy Mass is the Sacrifice of Calvary, Sacrifice unbloody but real, where Christ is immolated.

Therefore:

We condemn and anathematize all those who deny that Mass is the Sacrifice of Calvary.

We condemn and anathematize those who say that Mass is a mere banquet.

With Our Apostolic Authority We oblige all to call this Holy Mystery ‘the Holy Sacrifice of Mass’, or ‘the Holy Sacrifice of the Altar’, or ‘the Holy Sacrifice of the Cross’, so that it can be quite clearly seen that Holy Mass is a Propitiatory Sacrifice, in which the Victim is Christ Himself; that is, the Propitiatory Victim.

We anathematize the so-called “*Novus Ordo Missæ*,” meaning the mass concocted and imposed in November of MCMLXIX. A mass which has been elaborated and fabricated by heretics cannot possibly be inspired by God.

We proclaim before the unappealable Judgement of God and the Judgement of History that that *'new mass'* is not the work of Our Revered Predecessor Pope Paul VI. We openly proclaim that We know Our Predecessor was dreadfully coerced and subjected to drugs. Therefore, his Papal signature was obtained by force, the free will of the Supreme Pontiff being annulled.

We proclaim and condemn that *'new mass'* as confused, ambiguous, equivocal and heretical, in which the idea of Propitiatory Sacrifice is lost.

We anathematize all Bishops and Priests who celebrate that *'new mass'*.

We, with great hope, confide in the most powerful intervention of the Most Holy Virgin Mary Mother of God and our Mother. She, who is Mother of the Church, will obtain abundant Priests from Our Lord Jesus Christ so that the Holy Sacrifice of Mass may never be lacking in those places where there are authentic faithful.

II. Reception of the Sacrament of the Eucharist:

Following a revered centuries-old Tradition, and in the light of the Holy Gospel and the magisterial teaching of Our Holy Mother Church, We proclaim:

All Priests have the obligation, under pain of excommunication reserved to Us, to deposit the Sacred Host on the tongue of the communicant, and never in the hand: for this would be to commit a sacrilege. Likewise they will refuse Communion to those faithful who remain standing.

We make it obligatory for all the faithful to receive Holy Communion on the tongue and kneeling, under pain of excommunication reserved to Us.

If anyone should dare to oppose these Sacred Dispositions, let him be anathema.

III. We remind the faithful of Saint Paul's teaching on the mantilla or veil on the head of women in Church. And equally on decency and purity in dress.

We condemn and anathematize all those faithful, men or women, who enter the Church indecently dressed. Remembering the words of Our Lord Jesus Christ: *"My House is a House of prayer; but you have turned it into a den of thieves."*

As Vicar of Our Lord Jesus Christ We have the sacred duty to use the whip against the merchants.

Later on We will proclaim other dispositions for the Church.

Given in the city of Santa Fe de Bogotá, Colombia, on the 8th of August, in the Year of Our Lord Jesus Christ MCMLXXVIII and first of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.



SECOND DOCUMENT

THE MARIAN DOGMAS: MARY MEDIATRIX, MARY COREDEMPTRIX, MARY QUEEN, AND MARY MOTHER OF THE CHURCH

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olívæ*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, proclaim the following Infallible Doctrine:

In the most ancient and Holy Tradition, the Church has from generation to generation firmly believed that the Blessed and Ever Virgin Mary, Mother of God and our Mother, has exercised and exercises Universal Mediation in the Dispensation of all graces. This irrefutable truth we see most clearly in the Holy Gospel; concretely in the account of the Wedding Feast at Cana.

We find the sacred defence of Mary's Universal Mediation firstly in the Holy Gospel which is the Word of God. We find this truth in the centuries-old belief of the faithful, who, by the light they receive from God, are generally ahead of theologians.

It is Infallible Doctrine that the Supreme Mediator between the Father and us is Our Lord Jesus Christ. But the Lord has wished to place His sceptre in the hands of His Most Holy Mother, the Virgin Mary. In this way that wise sentence is fulfilled "*ad Jesum per Mariam.*" It would be an attitude of arrogant dunderheads to try going directly to Christ. There comes to us, then, a sound doctrine, which is the masterly exposition that announces how Christ came to us. We know that Christ came to us through Mary; and we know too, that Christ is the Truth, the Life and the Way; which teaches us that He is our Divine Master. If we profess that we are Disciples of the Divine Master, consequently we must follow His Way; by which is proven that, if Christ came to us through Mary, we must go to Christ through Mary.

We proclaim and teach as Infallible Doctrine, that the Most Holy Virgin Mary, Mother of God and our Mother, exercises Universal Mediation in the Dispensation of all Graces. And We proclaim that this Doctrine is a natural consequence of Mary's Divine Maternity, since God prepared an exceptional and singular woman to be His Mother.

Studying and analysing the eminent prerogatives of the Virgin Mary, by simple deduction, as logical consequence, is admitted without the least scruple that the Virgin Mary is Universal Mediatrix.

We manifest that the understanding of this Holy Dogma is quite easy; as the faithful of all ages have been witnesses to this truth.

We know that in the great crises the Church has lived through, the Most Holy Virgin Mary has manifestly intervened in innumerable apparitions, fulfilling her most exalted mission of Divine Shepherdess of souls, for We proclaim that Mary, in the name of Christ, pastures the sheep as Divine Shepherdess. We proclaim too that Mary exercises the most tender mission of Divine Doctress of the Church. Therefore, She who is full of grace and full of prerogatives can easily exercise Universal Mediation.

The Most Holy Virgin Mary on innumerable occasions has given the victory to Christian armies; among them let us not forget the Battle of Lepanto. Mary has given victory to innumerable Missionaries against heresies. History is full of veridical episodes that tell us of the most powerful intercession of the Virgin Mary.

It is necessary and imperative that all members of the Church turn their eyes towards the Mother of God. It is necessary that all, kneeling down, contrite of heart and with entreating lips, implore the most powerful intervention of the Virgin Mary for the Church. In this way will be accomplished the promise of the triumph of the Immaculate Heart of Mary.

We, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with Our own, proclaim as infallible truth that the Most Holy Virgin Mary, Mother of God and our Mother is Universal Mediatrix in the Dispensation of all Graces.

II. We, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with Our own, proclaim that the Most Holy Virgin Mary is Coredemptrix of humanity. She is associated in a most singular form with the Salvific Work of Redemption.

For the enlightenment of all We manifest that the Virgin Mary, being conceived without sin, was obviously dispensed from distress, from suffering and sorrow and so forth. Nevertheless, the Virgin Mary lived Her august life on Earth amid innumerable sorrows. Reason itself clearly manifests to us that so much suffering would be contradictory for One who had nothing to purify. What can be clearly seen is that all the Virgin Mary's sufferings were to associate Her to the Sacrosanct Passion of Our Lord Jesus Christ, and in this way cooperate with Christ in the Redemption of mankind.

III. We, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with Our own, proclaim as infallible truth the Royalty of the Virgin Mary.

We manifest, teach and proclaim that the Most Holy Virgin Mary, Mother of God and our Mother, is Queen of Heaven and Earth. She is Queen of all creation and exercises royal imperium in Heaven, all the Angels and Saints of the Heavenly Court being subject and subordinate to Her; and likewise all things.

We manifest along with our common Doctor Saint Bernard; what God does by nature, Mary can do by grace. What this means is that the Most Holy Virgin Mary is Suppliant Omnipotence, meaning that Mary rules on Earth and in Heaven, because Our Lord Jesus Christ, King of kings, so wishes.

IV. We, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with Our own, proclaim as Infallible Doctrine “*Maria, Mater Ecclesiæ,*” which means: Mary, Mother of the Church.

We proclaim that this truth can easily be found in the Holy Gospel. There, we encounter the passage on the death of Our Lord on Calvary. In this place, Golgotha, Our Lord Jesus Christ left us His own Mother the Virgin Mary in testament. As Bishops, Priests and the faithful in general can verify, what We proclaim has already been proclaimed beforehand by Christ.

We proclaim and teach as Universal Doctor of the Church that the Most Holy Virgin Mary is the whole Mother of the whole Christ. Because of this truth, the Council of Ephesus proclaimed that Mary is Mother of God, since in Christ, His Divinity cannot be separated from His Most Sacred Humanity.

The Apostle of the Gentiles, Paul of Tarsus, teaches us that the Church is the Mystical Body of Christ; therefore, Mary is Mother of the Church, since we cannot separate the Mystical Body of Christ from His physical Body.

This is the profound conclusion to be drawn from the wise Doctrine on the whole Mother of the whole Christ.

As a logical consequence, we in the different hierarchies, including the faithful, form the Mystical Body of Christ. The Virgin Mary being Mother of the Church, means that Mary is our Mother.

We request, by way of imposition, that all Bishops, Priests, Brother Religiosos, Religiosas and faithful in general, when praying the Hail Mary, introduce in perpetuity the words “*our Mother,*” modifying the second part of the Hail Mary as follows: “*Sancta Maria, Mater Dei et Mater nostra, ora pro nobis ...*”

V. With the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with Our own, We manifest:

If anyone says that Mary is not Mediatrix, let him be anathema.

If anyone denies that Mary is Coredeptrix, let him be anathema.

If anyone denies that Mary is Queen of Heaven and Earth, let him be anathema.

If anyone denies that Mary is Mother of the Church, let him be anathema.

In this way We proclaim that the Most Holy Virgin Mary, Mother of God and Mother of the Church, is the sublime Woman announced in Genesis who was to crush the head of the infernal dragon.

Most certainly all of us Catholics who proclaim and defend these Dogmas, together with Mary crush the head of Lucifer and his followers.

We can say with happiness and joy: “*Lord, your servant can now die; because he has taught the entire Church the right way to Jesus Christ, which is reached by following the most beautiful way of Mary.*”

Given in Seville, at the Apostolic See, on the 12th of August, festivity of Saint Clare of Assisi, in the Year of Our Lord Jesus Christ MCMLXXVIII and first of Our Pontificate.

With Our Apostolic Blessing
Gregorius XVII, P. P. Póntifex Máximus.



THIRD DOCUMENT

THE JOSEPHINE DOGMAS: SAINT JOSEPH PRESANCTIFIED; SAINT JOSEPH ASSUMED INTO HEAVEN IN BODY AND SOUL, SAINT JOSEPH, FATHER AND DOCTOR OF THE CHURCH

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olíva*, Flaming Sword of Elias, Apocalyptic Messenger.

I. According to constant Tradition in the Church, from generation to generation, although not widely, rather in little, chosen and privileged souls, it has been firmly believed, and with erudite defenders, that the Most Glorious and Eminent Patriarch Saint Joseph was presanctified in the maternal womb; likewise it has been believed with the same conviction that this great Saint is in Heaven in body and soul. This Doctrine has been admitted, defended and propagated by innumerable Saints, Mystics, Doctors of the Church and the pious tradition of the faithful. Among the countless Saints who have defended this Doctrine we find our common Doctor Saint Thomas of Aquinas, the great Saint Bernard, Saint Bonaventure, Saint Francis de Sales and other illustrious and learned Doctors of the Church.

For the understanding of all the Bishops, Priests, Brother Religiosos, Religiosas and faithful in general:

We explain that the Glorious Patriarch Saint Joseph was presanctified in the womb of his mother in the third month, ahead of the Precursor Saint John the Baptist.

II. We comment on some natural consequences:

If, as we believe, the Most Holy Virgin Mary, Mother of God and Our Mother, is the One Full of Grace, the most sublime Creature of all creation; if we believe that the Eternal Father, as Divine Potter, formed Mary in an exceptional way, and as we say in the popular and sure phrase: *“When the Eternal Father created Mary He broke the mould, as He did not wish to repeat the work;”*

If, as we believe, the Blessed and Ever Virgin Mary is Mother of God; and for this motive Her Virginal Womb became Temple and Tabernacle of the Most Blessed Trinity;

If, as we believe, the Virgin Mary is the second Eve; since if we call the first Eve our mother, and we know that this mother led humanity to destruction, whereas this second Eve became spiritual Mother of us all: taking into account that the first Eve carried out her mission with regard to the flesh, procreation, from which we descend, likewise the second Eve, who is called Mary, also carried out most fecund procreation in the spiritual. With regard to the flesh we descend from the first Eve; with regard to the spiritual from the second Eve. The first Eve as Mother gave us flesh. The second Eve as Mother gave us Grace, gave us God Himself. In Her Virginal Womb She enclosed Him whom the Universe cannot contain.

As we know, God is perfect in everything, is beauty in everything and is harmony in everything.

Interpreting the delicacy of God, we can see with clarity and admire the beauty of the things of God. Therefore We deduce that God, being most perfect beauty, wished to share His Glory with a companion.

Let us see the functions of this august companion. We know that God is One in Essence and Three in Persons. Let us penetrate into this Trinitary Mystery. The Triune God wished to have an august companion; let us see how the infinite Wisdom of God gave Himself full satisfaction. Well, as there is one single God in Three distinct Persons, He masterfully chose one single companion for the one single God. She, being God's single companion, in herself performs three companionships. Let us see the reality:

The Eternal Father has elected Her as most exalted, predilect and singular Daughter.

The Son has elected Her as veridical and true Mother, accomplishing the wonderful and unattainable beauty of being Mother and Virgin at the same time.

The Holy Spirit has elected Her as most august Spouse, Virgin Spouse, Immaculate Spouse, Spouse full of Grace, most fruitful Spouse; because this Spouse gives innumerable children to the Holy Spirit. These children are those of us who bathe ourselves, who purify ourselves in the Most Precious Blood of the Divine Lamb.

As you can see, God feels wholly satisfied choosing a companion who, being one single companion, gives satisfaction to the Three August Persons: to the Father, to the Son and to the Holy Spirit.

Now, by way of reflection, We ask the entire Church: is the need for an exceptional man to be August companion to the August companion of God not surely a natural consequence?

We know that God is perfect, that in God lies true beauty, that God is the great Potter who has created all.

If, as we believe, when God created the Virgin Mary He broke the mould, logically we believe as well that to create Most Glorious Saint Joseph He broke the second mould.

God, who in everything works with wisdom and graceful harmony, logically, for Spouse of the Mother of God Himself, formed and prepared an exceptional man who would make a wonderful and consonant consort for the Virgin Mary. Externally, we should take a sage look at this August Couple: Mary, a young Woman, possesses sublime beauty; She is without any doubt the most beautiful Woman of creation; Her loveliest immaculate face is impossible to describe; we cannot make comparisons with the most beautiful things we know in the world. A painting of Her portrait by the greatest artist would be nothing when compared to Mary's Virginal Countenance. The finest sculpture by the greatest sculptor of all time would appear impoverished and ridiculous in comparison to Mary's purest silhouette. If we heard the choicest music of the greatest musician of all history in comparison to the praises, poetry and harmony of the Angelic Choirs singing to Mary, that music would surely seem like a hideous and irksome racket.

The Virgin Mary possesses a most perfect beauty because the Divine Potter who chose Her as companion so desired.

If We have given the smallest idea of Mary's external beauty, what would it be if We spoke of Mary's internal beauty?

If by making known the beauty of God in His works, we are coming to know that God knows very well how to match beauty with beauty, by such reasoning we can assure that Saint Joseph was a young man; and that this exalted man enjoyed an indescribable beauty. His face was handsome, his eyes pure, chaste and penetrating; facial features in perfect harmony; body formed without blemishes; since God who in everything is beauty, as companion to the Virgin Mary gave a man who would make a perfect match with Her. It is impossible to admit that Saint Joseph was elderly, with the blights of old age, plus the natural repugnance of the years, a being of little use for such a great Ministry. We know that Saint Joseph worked as a carpenter to sustain Jesus and Mary; consequently, for that arduous work a sturdy young man was necessary; a man disposed to watch over the House at Nazareth. Moreover, in the divine plans, it was necessary for the moment not to reveal the Incarnation of the Divine Word to the world. In the sight of men They had to pass as a normal family. You can imagine what the neighbours of the locality would have thought of the Virgin Mary if She had been the wife of a useless elderly man and a mother at the same time. Obviously the credit and reputation of this Exalted Lady would have run grave risk.

If, as We explained, Saint Joseph externally made a beautiful and harmonious match with Mary, consequently internally the beauty and harmony had to be even greater.

Mary is Virgin, She consecrated Herself to God as a Virgin; logical consequence: Joseph is Virgin.

Mary is Full of Grace; logically God matches the Woman full of Grace with the man full of Grace.

Therefore, the Immaculate Woman is matched with the man who has been purified in the maternal womb. Certainly there is a great difference between the two; but not repugnant to beauty. So, in short, they form an August Immaculate Couple. One at the moment of conception, and the other at a later stage of natural development in the womb of his mother.

Mary, the Woman Assumed into Heaven, was matched with Joseph assumed into Heaven. God, in His infinite Wisdom created this beautiful couple, Mary and Joseph: Mary to be Mother of God; Joseph, to be Immaculate Spouse of Mary and representative of the Eternal Father on earth in the bosom of the Holy Family. God, who in everything is beauty, could not and would not leave Heaven incomplete. Our Divine Lord Jesus Christ being there with His Most Sacred Body visible to all the blessed, and together with Him the Virgin Mary in Body and Soul as Empress visible to all the blessed heavenly souls, as logical consequence with beatific vision: reason itself tells us with all clarity that Joseph, together with Jesus and Mary, is in Heaven in Body and Soul.

We proclaim, defend and teach as Infallible Doctrine, that Most Glorious Patriarch Saint Joseph, after the Most Holy Virgin Mary, is the greatest of all Saints, above all the Angels and Saints together of the Heavenly Court.

III. We, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with Our Own:

We proclaim, as Universal Doctor of the Church, that Most Glorious Patriarch Saint Joseph was presanctified in the womb of his mother in the third month.

If anyone dare to deny this Dogma of Faith, let him be anathema.

IV. We, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with Our Own:

As Infallible Doctor of the Church We proclaim that the Exalted Patriarch Saint Joseph is in Heaven in Body and Soul; from where, as Spouse of the Virgin Mary, he exercises his imperium over the Angels, over the Saints and over the Universe.

If anyone dare to deny this Infallible Truth, let him be anathema.

V. We, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul and with Our Own:

As Universal Doctor of the Church, We proclaim that the Virginal Spouse of Mary, Glorious Saint Joseph, is Father and Doctor of the Church.

If anyone commits the error of rejecting this Dogma of Faith, let him be anathema.

We give a very brief explication of this last Dogma:

Saint Joseph, being Virginal Father of Christ who is Invisible Head of the Church, is as well Father of the entire Mystical Body of Christ.

We know that the world will find great relief and consolation when the Josephine Glories are fearlessly made known.

So that the Church have salutary remedies in these Apocalyptic Times, We proclaim the Glorious Father of the Church, Saint Joseph, Exalted Patron of Our own Pontificate.

We await great splendour in the Church through the knowledge of Saint Joseph, Exalted Father of the Church.

VI. By the authority with which We are vested, We abolish the Feast of Saint Joseph the Worker, since We consider that feast to be a political question, cowardly, pharisaic and nowise edifying for the spirituality of the Church.

We remind Bishops, Priests, Brother Religiosos, Religiosas and faithful in general, to have great devotion to and confidence in Most Glorious Saint Joseph, Father of the Church. In this way abundant fruits will be seen.

Given in Seville, at the Apostolic See on the 13th of August, Feast of Saint Hippolytus martyr, in the Year of Our Lord Jesus Christ MCMLXXVIII and first of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.



FOURTH DOCUMENT
CONCELEBRATION. RELIGIOUS HABITS.
LATIN, OFFICIAL LANGUAGE. CONDEMNATION OF HERETICS.
CONSECRATION OF RUSSIA TO THE IMMACULATE HEART OF MARY

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olivæ*, Flaming Sword of Elias, Apocalyptic Messenger.

I. Concelebration

We, as Universal Doctor of the Church, invested with Supreme Authority, forbid the rite of concelebration.

In these Last Times, Concelebrated Mass has come to be practiced in the Church. We understand with complete clarity that in concelebration only one Mass is said independently of the number of concelebrants. To cite one case, for example: in a Mass concelebrated by two hundred concelebrants there is only one mass. What this means to say is that, on that day, God is deprived of the reparation of one hundred and ninety-nine Masses.

We understand that Holy Mass is the greatest prayer that can be directed to God; since as we know Holy Mass is the Sacrifice of Calvary, unbloody but real. The Propitiatory Victim is Christ Himself who immolates Himself at the Altar. Hence is understood the paramount need for innumerable Masses all over the world. As we know, the sins of us men are infinite offences committed against God the Father. If sins are infinite offences, to make Reparation to the Eternal Father we need infinite reparations: which are bought about in the Holy Sacrifice of Mass, as the Victim is Christ Himself, Who as well as true Man is true God. Thus the Victim makes infinite reparation. Doubtless it was Satan who inspired that accursed progressivist roman curia to introduce concelebrated Masses; since in this way the Eternal Father would not receive sufficient reparation. As consequence of this, Satan attained greater liberty to harm the Church.

We, as Universal Doctor of the Church, declare that at the Last Supper of the Lord there was only one Celebrant, Our Lord Jesus Christ. The Apostles did not concelebrate with

Christ. They limited themselves to hearing with devotion the words pronounced by Jesus, and receiving Holy Communion. In this way Our Lord Jesus Christ, Divine Master, taught us that at Mass there must be one single Celebrant who offers the Sacrifice for himself and for all the rest.

By the authority with which We are vested and as Universal Doctor of the Church, We declare that Bishops and other Priests who dare to celebrate Masses called concelebrated ipso facto incur excommunication reserved to Us; and likewise all the faithful who assist at such concelebrations.

II. Use of Religious Habits

We re-establish and impose as obligatorily for all Priests in their different dignities the use of the priestly habit, or soutane as it is generally known; and likewise We impose on all other Religiosos, and Religiosas, their respective habits.

As Supreme Authority of the Church, We declare that all Priests in their different dignities, and likewise all other Religiosos, and Religiosas, who do not use their respective soutanes and habits automatically incur excommunication reserved to Us.

We earnestly beseech all Priests, all other Religiosos, and the Religiosas, to love, respect and care for their Sacred Habits with devotion. For though it is popularly said that the habit does not make the Religioso, We teach that the habit helps the Religioso. On the one hand it prevents him from entering places where he should not enter; and on the other it helps him to acquire spirituality. Above all it helps in chastity. And moreover it helps the faithful to recognize them as persons who, though taken from the world, are different.

III. Use of Latin in the Church

As Vicar of Christ on Earth and as Universal Doctor of the Church, We re-establish Latin as the official liturgical language of the Church.

By this We re-establish a revered tradition in the Church, since for sixteen centuries the Church Our Mother has used Latin as her official language.

IV. Condemnation of heretics

We, Vicar of Christ on Earth, as Universal Doctor of the Church, confirm the doctrine taught by Our Revered Predecessors against the Deicide Jewish People; a proud people who rejected the Cornerstone, Our Lord Jesus Christ, and dealt Him an ignominious death on the Cross.

In union with Our Revered Predecessors, We declare that the name which corresponds to unconverted jews is that of deicide people, that of perfidious jews and heretics.

Likewise, We declare that for all those separated from Our Holy Mother Church, the One True Church, and who dare to usurp the name of Christians, there is a name: heretics and schismatics, as opposed to the error of calling them separated brethren.

Let us pray that those heretics become converted; they will not find true conversion until they acknowledge the Blessed and Ever Virgin Mary as Mother and Queen of unity.

In union with Our Revered Predecessors, We hurl anathema against freemasonry, in whatever form it may present itself; since it is not possible to be Christian and freemason at the same time. Freemasonry is the antithesis of Christianity. Freemasonry is a doctrine inspired by Satan himself in order to destroy Church.

We, as Universal Doctor of the Church, declare that any member of the Church who should dare to become a member of freemasonry shall incur excommunication reserved to

Us; and likewise whoever should dare to sympathize or dialogue with freemasons; since dialogue is not possible with those who profess satanic doctrines.

We declare before the unappealable judgment of God and the judgement of History that the curia resident in Rome during the Pontificate of Our Revered Predecessor Pope Paul VI, in the overwhelming majority of members, was a thoroughgoing branch of 33rd degree freemasonry, in order to destroy the Church from there.

We declare as well that freemasonry now has a great opportunity by means of a conclave to seat a leading freemason in the apostate see of Rome.

The Lord, however, giving proof of His promised assistance to the Church, has chosen this poor sinner who writes to you as His Vicar, in order to direct the Church. By this is fulfilled that the gates of Hell will not prevail against the Church.

In union with Our Revered Predecessors, We also condemn marxism. And We remind you that Our Revered Predecessor Pope Pio XI condemned marxist doctrine as intrinsically perverse, which We confirm.

As Infallible Doctor of the Church, We declare that any member of the Church who should dare to become a member of marxism or communism shall incur excommunication reserved to Us; and equally anyone who should dare to sympathize or dialogue with marxists or communists; since dialogue is not possible with those who declare themselves to be militant atheists, or with those who declare that religion is the opium of the people.

With the assistance of the Most Holy Virgin Mary, We are disposed to die defending the Faith and condemning heretics.

With the Supreme authority with which We are vested, We declare that any member of the Church who should dare to dialogue with the hierarchy of the roman church, a subsidiary of freemasonry installed in the Vatican, incurs excommunication reserved to Us.

V. As Supreme Shepherd, in the name of the entire Church, We avail Ourselves of this day to consecrate Russia to the Immaculate Heart of Mary.

Given in Seville, at the Apostolic See, on the 22nd of August, feast of the Immaculate Heart of Mary, in the Year of Our Lord Jesus Christ MCMLXXVIII and first of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

FIFTH DOCUMENT

THE MINISTERIAL PRIESTHOOD.

THE COMMON PRIESTHOOD.

HOLY CELIBACY.

CONDEMNATION OF WORKER PRIESTS

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olíva*, Flaming Sword of Elias, Apocalyptic Messenger.

I. The Ministerial Priesthood and the common Priesthood

We, as Universal Doctor of the Church, find Ourselves obliged to recall the traditional teaching in agreement with true Doctrine on the life and activity of the Priestly Ministry.

We declare the urgent necessity to make clear, in the light of the true Doctrine, the difference existing between the Ministerial Priesthood and the common Priesthood.

The Ministerial Priest is that baptized male, taken from among the faithful, who has received Holy Orders. The common Priesthood is that which corresponds to all the faithful of the Church by reason of having received the Sacrament of Baptism.

As can be appreciated in this brief sentence, the difference between the two is made abundantly clear.

Unfortunately, for some years now there has been abuse from a wrong interpretation of the common Priesthood. Hence is understood the invasion by the laity of the terrain of the Ministerial Priesthood. The mission of the laity in the Church has been exalted *ad nauseam*. In these last years an excessive ministry by the laity has been practised. For example, We have observed with great dolour and consternation how the faithful, in a good number of churches, have been administering the Sacrament of the Eucharist. All good Catholics asked themselves, What are Priests for?

As is clearly seen, to administer Holy Communion, Priests perform a ceremony. How can the faithful possibly administer Holy Communion? Not being Ministerial Priests, their fingers are not anointed, nor can they use the proper vestments required to approach the Altar of God and dare to touch the Most Blessed Sacrament of the Altar.

We, as Universal Doctor of the Church, interpret that these abuses began in an underhand way during the pontificate of Our Revered Predecessor Pope Pio XII; as at that time the practice of the so-called dialogue mass commenced. The liturgists of the time explained that the hour had come to give back to the faithful the right of participation in the Mass.

We declare that there was no need to give back to the faithful the right of participation in the Mass; since what has never been taken away cannot be given back.

Before the dialogue or participated mass, the Church taught as unerring doctrine that the Priest, with great dignity, perfectly accomplishes the mission of intermediary. The Priest at the Altar offers the Holy Sacrifice of Mass for himself and for the faithful; this is the manner in which true participation of the faithful at Mass takes place.

With the Authority of Supreme Shepherd of the Church, We deplore and severely condemn those faithful who dare to administer Holy Communion or perform other ministries proper to Priests, under pain of excommunication reserved to Us, both they and those Priests in their different dignities who authorize such ministries to the laity.

II. Sacrosanct Celibacy

We, as Universal Doctor of the Church, availing Ourselves of the present document on Priestly Ministry, believe that We have the obligation of speaking on celibacy.

We confirm the centuries-old doctrine on priestly celibacy taught by Our Revered Predecessors.

In the light of Traditional Doctrine, We see with clarity the duty and the need for Sacrosanct Celibacy. Among the very many examples we could give let us state just a few:

One of them, quite fundamental, is that called the most perfect way to attain sanctity. Priests, by reason of celibacy, are in a certain way comparable to the Angels; since by Holy Celibacy we Priests have the great and wonderful opportunity to offer untold mortifications to God, without forgetting that we have reasonable and natural inclinations which married men satisfy in holy and licit matrimony. We Priests do not lose our inclinations, we conserve them, perhaps more awake than the married; but it is true that we receive superabundant graces to contain the natural and overflowing impulses. This we obtain by invoking the Blessed and Ever Virgin Mary and the Most Chaste and Presanctified Glorious Patriarch Saint Joseph.

We priests are not made of iron or stone, or of any material different to others; what happens is that we renounce the world, we renounce all and give ourselves up to God in body and soul, with all our senses and powers. In exchange for these renunciations we receive admirable divine assistance. And this is precisely the way by which we can reach sanctity. Moreover, the celibate Priest has greater spiritual power to cure and save souls by his proximity to angelical purity.

Another argument in defence of Sacrosanct Celibacy is the complete dedication of the Priest to his Sacred and Loftiest Ministry. The Priest who has been able to leave father, mother, brothers, sisters and relatives in order to dedicate himself to God and souls, being able as well to conserve Sacrosanct Celibacy, is completely free from every worldly tie in order to discharge his Ministry. His apostolate would otherwise be drastically curtailed, as it is not possible to serve two masters; namely God and his wife, with the consequential duties proper to the married state; and for greater encumbrance the children who would be the fruit of the marriage.

The Priest, being completely free, obviously has his entire day at the disposal of God and of souls, and as he has no wife nor children, all the faithful become his spiritual children. Naturally, in this spiritual paternity, the Priest can, with great graces and energies, pour out all the inborn paternity that exists in man; but in this case far greater, since it is a question of a holy and spiritual paternity.

We, as Universal Doctor of the Church, declare: Let nobody hope that the true Church of God approve what is called optional celibacy, as that would most clearly be an inspiration of Satan in order to destroy the Church.

Let us not forget that we Priests are living images of Christ the Eternal High Priest. With the married Priest a true living image of Christ is not possible; for Christ has a Spouse; that Spouse is the Church, the same Spouse that we Priests should have.

When we Priests become mystically espoused with the Church, we make a holy, angelical and most fecund marriage; since this holy mystical marriage gives rise to the most copious fecundity with the multiplication of faithful through our life of example.

As Universal Doctor of the Church, We declare: If any member of the Church should dare to promote doctrine contrary to the Sacrosanct Celibacy of Priests, he will incur excommunication reserved to Us.

III. Worker Priests

As We are speaking of the life of Priests, We cannot be silent on the question of so-called worker priests.

We put to you the following consideration: examine the present Document; see there a way, a life of renunciation in order for the Priest to dedicate himself to God and to souls. If, as We are explaining, the Priest renounces everything, leaves father, mother, brothers and so forth, lives in holy celibacy, has neither spouse nor children, having left everything in order to be free from every commitment and thus serve God and souls:

Then We ask: How can a Priest who has left everything in order to dedicate himself to God and souls possibly waste his time labouring as a worker priest?

The devastating progressivist doctrine in the Pontificate of Our Revered Predecessor Pope Paul VI, in defence of worker priests, explained that in this way the Priest can carry out apostolate among workers. To this mistaken idea We must reply: in practice, the experience in these past years of priests working in construction, on farms, in mines and so forth, has demonstrated quite clearly to us that instead of carrying out a useful apostolate, they themselves became apostates; since so deep was their wish to adapt themselves to the world that they forgot their priestly dignity; and little by little became absorbed by human passions. Firstly they abandoned the soutane, as this was not compatible with their work in the firm. Subsequently they abandoned their pastoral obligations, cut down the hours of worship in church, reduced religious practices; and on the contrary acquired new practices compatible with their work in the firm; on leaving their work, instead of taking their fellow workers to Church, they accompanied the workers to their usual haunts, recreation saloons, bars, sinful night clubs, dances, and so forth. Consequently, amid that social fellowship, some stumbled across attractive girls. The rest can be surmised. Little by little those worker priests followed a mistaken and erroneous road until they fell into apostasy.

We, with the Authority of Supreme Shepherd, declare that any member of the Church who preaches or favours the unwholesome doctrine of worker priests, will incur excommunication reserved to Us.

We are disposed to spend Our entire pontificate condemning errors and deviations; We will also employ the time of Our Pontificate in confirming the sound Doctrine taught by Our Revered Predecessors.

Given in Seville, at the Apostolic See, on the 25th of August, Festivity of Saint Louis King of France, in the Year of Our Lord Jesus Christ MCMLXXVIII and first of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

SIXTH DOCUMENT
INDISSOLUBILITY OF MATRIMONY.
AGAINST BIRTH CONTROL.
BAPTISM OF THE NEWLY BORN.
EDUCATION OF CHILDREN

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olíva*, Flaming Sword of Elias, Apocalyptic Messenger.

I. Indissolubility of Matrimony

We, as Universal Doctor of the Church, in the light of the Holy Gospel, of Traditional Doctrine, of the Ecclesiastical Magisterium, in union with Our Revered Predecessors, believe, profess, proclaim and confirm the immutable doctrine on the indissolubility of matrimony.

We, as Universal Doctor and Shepherd of the Church, proclaim that the indissolubility of Matrimony is a Divine Law; and in order to manifest this truth We take Holy Scripture as Our base, both the Old and the New Testaments. In this last we find the words spoken by Our Lord Jesus Christ, whose authority is unquestionable.

When they asked Jesus about the law of the letter of repudiation, based on the Law of Moses, Jesus Christ replied: *“Due to your hardness of heart Moses allowed you to repudiate your wives; yet at the beginning it was not so.”* We all know that Our Lord Jesus Christ came to perfect the Law; therefore, He re-established the indissolubility of Matrimony in accordance with the principles of Divine Law.

We confirm the wise and just sentence given by Christ: *“What God has united, let no man put asunder.”*

We confirm that the Sacrament of Matrimony unites man and woman in a holy bond, which remains until death separates them.

Unfortunately, in these Last Times, a throng of false doctors has appeared, equally a horde of iniquitous theologians who have dared to teach erroneous, misleading and ambiguous doctrines that contradict and oppose true doctrine. Thus is deduced that the tribunal called the Holy Rota is manipulated and influenced by modern heretical trends.

We are profoundly consternated on verifying that the tribunal of the Holy Rota has committed notable abuses by conceding marriage annulments in innumerable cases, annulments which We condemn with all severity. We know too, that many married couples who sought annulment, presented their cases before the Tribunal falsifying the facts.

We condemn with all authority and severity those annulments secured by falsehood. And We declare that, though they officially secured annulment, in reality they did not; since in the eyes of God the bond remained. Accordingly, those who acted in that way did so contrary to God, bringing down on themselves His just divine malediction.

We, as the Supreme Watchman in the fulfilment and maintenance of orthodoxy in the Church, are profoundly pained and affected on contemplating how, in the nations where atheist and impious states sought to introduce divorce officially, many faithful, blinded and like sheep without shepherd, emitted their votes in favour of the promulgation of divorce in atheistic and materialistic constitutions.

II. As Universal Doctor of the Church, We proclaim and declare that no state or government of the world has the right to oblige their subjects to support the diabolical law of divorce.

We proclaim and declare that the states and governments of the world, as authorities which represent God, have the sacred duty to put into practice all laws that are in accordance with the Law of God. Accordingly, We proclaim that holy and categorical sentence: *“It is necessary to obey God before men.”* Founded on this wise sentence of Pope Saint Peter, We declare that the true faithful of the Church have the sacred duty to offer resistance to laws that are not in accord with the Law of God.

We, fulfilling Our sacred mission of authentic Shepherd and Prophet, announce to the world: all nations that in their legislation have proclaimed, promulgated or defended laws

contrary to God, will bring down upon themselves the malediction of Almighty God; and as a consequence of those just maledictions, will have to suffer innumerable chastisements; such as cruel wars, terrifying earthquakes, floods, plagues, epidemics, atrocious diseases, and every kind of catastrophe and vicissitude, because no one mocks God; and offenders shall not escape His Divine Justice; since we know that Almighty God, infinitely good and merciful, is infinitely just as well.

We, as Universal Father of the Church, who greatly love the children God has placed in Our hands, are unable to conceal that we are on the brink of a horrifying and cruel Third World War, in which many cities, and entire nations included, will disappear from the face of the Earth. The panorama that can be seen on the horizon as a prelude to great events is frightful and bloodcurdling. We still have time to avoid, defer or placate the imminent and proximate Third World War; a war that will be nuclear, atomic and horrifying.

Beloved children, do not be surprised that the Pope is a prophet, that he announces to you the approach of great upheavals; as other Popes prophetically announced the two previous world wars. If the world had listened to the warning voices of the Popes, the two world wars would have been avoided.

We, as Universal Doctor of the Church, proclaim and declare that the True Church will never support divorce; as the Church cannot deceive or be deceived.

We, by the authority with which We are vested declare: if any member of the Church defends, teaches or proposes doctrine contrary to the indissolubility of Matrimony, such will incur excommunication reserved to Us.

III. Birth Control

We, as Supreme Shepherd and Doctor of the Church, confirm the doctrine taught by Our Revered Predecessors against birth control.

We proclaim and declare the centuries-old doctrine which teaches that the principal end of Matrimony is procreation and not sexual pleasure. Married couples cooperate with God in the multiplication of human beings.

Let us not forget that in human procreation, at the very instant of conception, God creates and infuses the soul. Consequently that creature has the right to be born. No one can go against this sacred right. Therefore, every man or woman who acts to impede the birth of a creature acts against God and against the right to be born of the human creature. Hence those who act against that Divine and human Right bring down the malediction of God upon themselves.

Unfortunately, in these Last Times there have come to light, or been made public, false doctrines based on lack of food and resources for a good part of mankind.

We, as Universal Doctor of the Church, proclaim and declare that there is no licit excuse whatsoever for the practice of birth control; since We believe, confess and proclaim that, to have sufficient food and resources for all humanity, nothing else is needed than to put into practice the Social Encyclicals of Our Revered Predecessors, based and inspired in the radiant light that emanates from the Holy Gospel, since there it is Jesus Christ Himself who teaches. Therefore, We address all those responsible in the governments of the world: adapt your laws in accord with the Holy Gospel. There you have a true and authentic social policy. Do not look for social policies elsewhere than in the Holy Gospel. So, do not accept marxist, masonic, sionist and heretical doctrines. Seek first the Kingdom of God and His righteousness, and the rest will come in addition.

We, as Vicar of Our Lord Jesus Christ on earth, are deeply pained, grieved and wounded, contemplating that there are nations which in their legislation implant the diabolical law of abortion; for this law goes directly against Divine Rights and against true human rights; as true human rights are always in consonance with Divine Rights.

We are profoundly afflicted contemplating how, in the Pontificate of Our Revered Predecessor Pope Paul VI, innumerable Catholics put their trust in human rights in accord with the charter of nations elaborated in the masonic worldwide organization known by the title of United Nations, the UNO.

We ironically ask the Worldwide United Nations Organization: By chance is the right of every creature to be born included in the so-called human rights you defend? We Ourselves are going to give the answer: precisely this worldwide organization, in defence of human rights, diabolically promotes and teaches the practice of birth control; by which is committed the terrible boldness of acting directly against God and against mankind.

We, as Universal Doctor, declare that Our Revered Predecessor Pope Paul VI, never sufficiently pondered, was manipulated and coerced into visiting the accursed United Nations organization. We still remember with pain and distress that venerable figure in white soutane before the UNO representatives, that venerable figure with white soutane speaking to those representatives who in their majority were at the service of freemasonry, marxism and sionism. A good Catholic cannot admit that Our Revered Predecessor Pope Paul VI with truly free will could visit the worldwide United Nations organization, UNO. We realize and expect that Our declaration will occasion innumerable enemies for us. We should make known that having many enemies does not matter, if in this way We attain the honour of having Christ's friendship. Regarding this, We say in union with the Mystical Doctor Saint Teresa of Jesus: "*Jesus and I, a majority.*"

We, as Universal Master and Guide of the Church, proclaim and declare: If any member of the Church should dare to practise, teach or propose erroneous doctrine on birth control, he will incur excommunication reserved to Us.

We wish to make use of the present document, with Our Authority, as Vicar of Christ, sternly and valiantly to hurl anathema against the worldwide masonic United Nations Organization, UNO.

IV. The Holy Sacrament of Baptism

We, as Universal Doctor of the Church, confirm the doctrine taught by Our Revered Predecessors on the urgent need to baptize newborn children.

Unfortunately, in the Pontificate of Our Revered Predecessor Pope Paul VI, false doctrines were taught in support of the practice of Baptism at the adult age, contrary to the permanent doctrine which teaches the imperative need to baptize the newly born. We know and confirm that newborn children ought to receive the Sacrament of Baptism within eight days, or at most fifteen days from birth.

We know, confirm and proclaim that we human beings inherit the sin of our first parents Adam and Eve which we know by the name of original sin. God the Father cast the first couple out of earthly paradise; since this couple, seduced and deceived by the devil, disobeyed God and fell into the sin of pride as well. The gates of Heaven were hermetically closed; they were opened because the Second Person of the Most Blessed Trinity took flesh in the Most Pure Womb of the Virgin Mary, suffering the dolorous Passion and receiving sentence of death, death on the Cross; Jesus Christ on Golgotha immolated Himself as Victim, offered Himself to the Father, making infinite Reparation and reconciling men to the

Eternal Father, from whence eternal salvation comes to us if we avail ourselves of the Salvific Work of Redemption. And we avail ourselves thereof by accepting the Holy Gospel, receiving the Sacrament of Baptism and putting the Law of God into practice.

We recall the Holy Gospel, where We find the saving words of the Divine Master. Sending His disciples out to the apostolate, He said to them: *“Go throughout the world, and preach the Gospel to every creature. Go, then, and teach all peoples, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit;”* saying these words to them as well; *“Whoever believes, is baptized and practises, shall be saved; and whoever does not, shall be condemned.”* Therefore, it is urgent, necessary and salvific to baptize newly born children as soon as possible.

We, as Universal Doctor of the Church, teach and oblige the faithful to have their newborn children quickly receive the Holy Sacrament of Baptism. Everyone who considers himself a true Catholic faithful should consider that, by the Baptism he has received, he has reached the loftiest dignity of child of God. Therefore, if such parents truly love their own children, they should harbour the holy desire to have them baptized quickly so that they receive the same dignity of children of God; and so that they be speedily freed from the strong fetters of the Devil, as consequence of original sin.

We, as Immutable Rock of the Church, proclaim and declare: if any member of the Church should be so bold as to teach, practise or suggest that Baptism of newborn children should be delayed, under any pretext whatsoever, he will incur excommunication reserved to Us.

As Supreme Shepherd, We have the sacred duty to teach in the Church in accord with sound Doctrine. Therefore, We have the sacred duty and the sacred right to hurl anathemas with all authority and severity against false teachings; as We know that one day God will call Us to appear before Him, incorruptible Judge without appeal, and We will have the obligation to render a strict account of the use We have made of Our Pontificate. Once again We declare, and promise as well before God and the entire Church, that We will spend Our Pontificate teaching Traditional Doctrine and hurling anathemas against heresies, errors, deviations and the like.

V. Education of children

We, as Universal Master and Guide of the Church, remind the Catholic faithful of the sacred duty of educating their children in accord with the Traditional Doctrine of the Church.

We know, and suffer as consequence, that children are being taught heretical, confused and ambiguous doctrines at school. The moment has arrived to take advantage of so-called religious liberty and ask in schools for your children not to receive religious instruction; since that given in the schools of today is not in accord with the Law of God. Therefore parents, today more than ever, must remember the sacred duty and the sacred right they have to teach their children true and wholesome Catholic Doctrine. Good Catholics cannot permit their children to receive heretical doctrine or adulterated doctrine at school.

Availing Ourselves of this document, with great love for your children, in anguish We address you, parents of families:

We have observed that freemasonry, intrinsically enemy of the Christ, manipulates schools; as likewise the communications media. Lamentably, present-day schools are breeding grounds of vice, corruption, aberrations, and degeneration of authentic spiritual, moral and patriotic values. Schools have been transformed as well into a studied, calculated and astutely prepared seminary, to be opportunely utilized, by means of teaching, in order to

inspire children with abhorrence of every idea of God, and force their wills so that in the near future they join political organizations which practise diabolical militant atheism, whether under the name of freemasonry, the name of marxism, or those of any similar socialism; and what is worse, in many cases this teaching is imparted by Priests who say they are Catholic, when in reality they are underlings and subordinates of Antichrist.

Beloved children, you, parents with families, for the love of God watch over your children. They can be one of two things: holy valiant children of Christ's Hosts, or apostate militiamen, followers of Antichrist.

Watch over your children's reading matter. You as parents, representatives of God in your family, have the authority to forbid your children reading matter that is contrary to God; having recourse, if need be, to reasonable and severe chastisements.

Beloved children, it is necessary that every book or writing opposed to God, opposed to sound Doctrine, opposed to good Morals and so forth, should disappear from your homes.

Beloved children, you who are parents of families, take care and watch over the social communications media your children utilize. For example, the television, which of itself is a marvellous apparatus, placed at the service of God could realize a great apostolate. Unfortunately however, this does not happen; as freemasonry manipulates television on a worldwide scale, presenting programs that outrage God, outrage sound Doctrine, outrage good Morals, and outrage true patriotic values as well. It is clear that during the Pontificates of Our Revered Predecessors Pope John XXIII and Pope Paul VI, there was a universal intrigue so that, by means of television, nations traditionally distinguished for their Catholicism might apostatize and join the hordes of Antichrist.

We, as Common Father of all true Catholics, with anguished exhortation and with immense love for the family institution, insistently repeat to you parents with families: be vigilant, watch over and teach your children, so that they may always be true children of God. Be alert, because freemasonry, marxism, sionism, and so forth, satanically govern and manipulate the governments of the world. Unfortunately we are living in a time in which the prince of darkness dominates the world situation.

Beloved children, freemasonry has infiltrated into the radio as well; and where it has most infiltrated is in the printed press: newspapers, weekly reviews, magazines, documentaries and so forth. Certainly, the press is manipulated, articulated and propagated by international freemasonry. Therefore, watch over all publications that fall into the hands of your children; not only watch over, but as well severely forbid your children to acquire, by whatever means, such publications, whether bought or lent by playmates, and so on. Forbid with holy energy, with severity and just chastisements, for the good of your souls, for the good of their souls and to serve the Holy Church of God.

Do not forget that in the press corruption of every kind is practised; for instance, obscenity by means of pornography. Let us not forget that pornography is a diabolical invention to deform and uproot Catholic morals.

We, as supreme Doctor and Shepherd of the Church, in the role of tireless Apostle, and vested with supreme authority, as representative of Christ on earth, deplore and condemn with severity all those social communications media which outrage God, outrage sound Doctrine and outrage Catholic Morals.

We, as watchman of the Church, declare anathema all those means of social communication which are not inspired in the Law of God.

We, with the authority with which We are vested, declare that all Catholic faithful who permit their children to give in to the satanic machinations of freemasonry will incur excommunication reserved to Us.

We, with sincere love, enjoin the whole Church not to regard Us as a tyrannical dictator, iniquitous, or anything else comparable; rather, because We love you, We hurl anathemas to keep intact authentic Doctrine.

Given in Seville, at the Apostolic See, on the 31st of August, Festivity of Saint Raymund Nonnatus, in the Year of Our Lord Jesus Christ MCMLXXVIII and first of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

SEVENTH DOCUMENT
THE HOLY SACRAMENT OF CONFESSION OR PENANCE.
OTHER ORIENTATIONS

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olíva*, Flaming Sword of Elias, Apocalyptic Messenger.

I. The Holy Sacrament of Confession or Penance

We, as Universal Doctor of the Church, in the light of Sacred Scripture, of Traditional Doctrine, of the Holy Councils, especially that of Trent, and in union with Our Revered Predecessors, declare, confess, believe and proclaim that the Sacrament of Confession or Penance was instituted by Our Lord Jesus Christ.

We, as Universal Doctor of the Church, teach the Infallible Doctrine that to obtain absolution there is the sacred obligation of telling the sins to the Confessor.

We know that in practice there exist some sound and wholesome exceptions. Let us put one case: there is a ship full of Palmarian Catholics on the open sea. There is a Priest among them. Suddenly they all observe that the ship is sinking. They are truly repentant of their sins, make an act of contrition with the firm resolve to confess; but the ship is now practically submerged. Materially there is no time for the Priest to hear the confessions of all; accordingly, as the Church is a Good Mother who wishes to save her children, the Priest, at that moment, validly and licitly as well imparts collective absolution.

Another case we could find in a war. Unexpectedly a great battle breaks out. There is a Chaplain close by the Palmarian soldiers. The soldiers repent of their sins, make an act of contrition with the most firm resolve to confess. As in the previous case, materially there is no time for the Chaplain to hear all the confessions, so he absolves collectively.

In these two cases it is possible that there be some survivors. These survivors, then, who were collectively absolved, now have the obligation to tell their sins to the Confessor.

Outside such emergency cases, collective absolution cannot licitly be practised. Moreover, Traditional Doctrine teaches that: if there is an opportunity to confess sins and it is not taken, then absolution is not obtained; therefore the persons remain in mortal sin; and if they go to receive Communion in that state, they do so sacrilegiously.

We, as Universal Doctor of the Church, impose on all the faithful the obligation to tell their mortal sins to the Confessor.

We declare: if any member of the Church says that collective absolution can be practised at any moment other than in emergency cases, he will incur excommunication reserved to Us.

II. Other orientations

We address Our anguished call to the faithful. This call is in order to speak to you of the cinema and the theatre:

With great sorrow We see the way today's cinema is progressing, where films are exhibited that brazenly outrage God, outrage Faith, outrage Doctrine and outrage Catholic morals. During the last few years We have been observing how people attend productions which are utterly injurious and blasphemous towards the Person of Our Lord Jesus Christ. For example, the accursed, blasphemous, sacrilegious and heretical film known by the name of "*Jesus Christ Superstar*." In this film Jesus is made ridiculous, and Judas Iscariot the traitor is portrayed with honour. Jesus is presented as a failure, and Judas as triumphant. It presents a Jesus with socialist leanings, a revolutionary, and even gives to understand that He was a man given to vice.

We declare, in confirmation of and union with Traditional Doctrine, the following: Every Bishop who permits others to teach heresy, or what is worse, who himself teaches heresy, automatically ceases to be a Shepherd of the flock.

We have been observing that in the theatre as well productions are presented similar to those sacrilegious films.

We, as Universal Doctor of the Church, declare anathema all films or theatre productions that outrage God, the Church, Doctrine and Catholic morals. This anathema includes all directors, producers, artists and agents, as likewise the proprietors of the premises where such productions are performed; likewise, all who assist at such spectacles; similarly all authorities that permit them.

We declare as well: If any member of the Church dare to assist at blasphemous spectacles, he will incur excommunication reserved to Us.

And if any member of the Church dare to assist at obscene spectacles, he will incur excommunication reserved to the Confessor (at the present reserved to the Pope).

Pray, pray and do penance. We again announce as a prophetic Pope: we are on the brink of the Third World War. The swift and practical solution we will encounter by turning to the Most Holy Virgin Mary, Mother of God and Mother of the Church. We must invoke Her continually, so that She spread out Her Holy Mantle and protect the Church.

Given in Seville, at the Apostolic See, on the 4th of September, first Monday of the month, dedicated to Saint Teresa of Jesus, in the Year of Our Lord Jesus Christ MCMLXXVIII and first of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

EIGHTH DOCUMENT
SPIRITUAL LIFE OF THE GOOD CHRISTIAN

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olívæ*, Flaming Sword of Elias, Apocalyptic Messenger.

Spiritual life of the good Christian:

We, as Common Father of the Church exhort all the faithful to lead true Christian lives.

We believe it opportune to give some indications and orientations for living a Christian life. Precisely in these times of so much confusion, We must place light amid the darkness. We have the sacred duty to illuminate so very many who say they are Christians with the potent Light of Christ.

We, as Guide for good Catholics, wish to indicate some norms of conduct for the spiritual life of a good Christian.

Every good Christian has the sacred obligation to believe, profess and valiantly confess the Sacred Mysteries of our Holy Catholic Faith. As an obvious consequence of the foregoing, every good Christian has the duty to observe and fulfil the Commandments of the Law of God; and likewise the Commandments of Holy Mother Church. We wish to remind all good Christians that the Decalogue, as Christ says, is included in these two Commandments: *“You shall love the Lord your God with your whole heart and with your whole soul and with your whole mind and with your whole strength. This is the greatest and first Commandment. And the second is like the first: You shall love your neighbour as yourself. There are no other Commandments greater than these. On these two Commandments depend the whole Law and the prophets.”* We must make a distinction in these Commandments of the Law of God, namely: Some pertain to the honour of God, and others to the good of our neighbour.

Unfortunately, in these times of so much confusion, the order of the Commandments of the Law of God has been reversed. During the Pontificates of Our Revered Predecessors Pope John XXIII and Pope Paul VI, the majority of preachers admonished *ad nauseam* on the duty to love our neighbour, the duty to love our brother, the duty to love our enemy, the duty to love all men; yet they did not preach on the duty first to love God above all things; and then love men for love of God. They preached a humanism not based on divine teaching, but on international organizations associated with freemasonry. We remind you once again: seek first the kingdom of God and His righteousness, and all other things shall be given to you in addition.

We see and observe with deep sadness that, because of the wrongful teachings of those times, very many were those who impoverished Divine Worship under the pretext of humanism. We all have the sacred duty to give to God the best of everything; we have the obligation to give to God our first fruits. Hence we must go back to that Divine Worship full of splendour and glory. With magnificent worship we carry out various missions: first and foremost we render to God the best we possess; second, though in small measure, we try to display to the faithful the Church Triumphant reigning in Heaven; and third, we make Faith and piety penetrate to the interior senses through the exterior senses.

From this follows the need for the veneration of Holy Images; since they represent the Blessed of Heaven. Consequently images should be dressed in the best finery, and adorned with the best of sacred art, with crowns, mantles, jewellery and such like.

We have to recall as well that two other commandments exist of which very little or almost nothing is spoken of today, and often to deform them. These two Commandments are the sixth and the tenth. The Sixth Commandment is scarcely spoken of today, as the apostates prefer to speak of so-called charity to neighbour, of fraternal love, of social and economic questions, and so on. We teach you, beloved children, that if we wish to speak of true charity to our neighbour we cannot forget the Sixth Commandment which is “*not to commit acts of impurity;*” since by disobeying this Commandment, as well as being a most grievous sin in itself, notable faults of charity are attached: first and foremost, against God; second against our neighbour; third against ourselves, and of course against the entire Church, as it stains the Mystical Body of Christ. Neither do apostates speak of the first part of the Tenth Commandment, thus leaving the way clear for the official introduction of adulterous and free love. Neither do they speak of the second part of this Commandment, thus fomenting covetousness of other people’s goods, since the marxist, communist and socialist doctrine obstructs respect for private property, producing irreparable damage in society.

Besides the fulfilment of these previous fundamental parts, We wish to exhort and counsel all good Catholics to frequent Holy Mass and the Holy Sacraments.

We exhort the whole Church to observe the pious practice of meditating on the mysteries through the Holy Penitential Rosary. After Holy Mass, the prayer most agreeable to God is the Holy Penitential Rosary. We exhort the whole Church to form the hallowed custom of praying the Holy Penitential Rosary, known too as the Rosary of Padre Pio or Rosary of El Palmar. The Penitential Rosary consists of praying fifty Our Fathers, fifty Hail Marys, fifty Glory bes and fifty Hail Mary Most Pure, conceived without sin. Those who pray this Penitential Rosary make reparation to the Most Blessed Trinity and to the Most Holy Virgin Mary. Those who pray this Holy Penitential Rosary, also pray the Traditional Rosary, since the Traditional is within the Penitential.

To all those who devoutly recite the Holy Penitential Rosary, practise a true Christian life and pray for Our intentions, We grant: a Plenary Indulgence for each bead of the Rosary; that is, for each Our Father, Hail Mary, Glory be and Hail Mary Most Pure, on condition that the fifty beads are said on the same day. In the Holy Penitential Rosary all good Christians will find a veritable resort of salvation; likewise they will find the fortitude firmly to persevere despite the great confusion of life today. With the recital of the Holy Penitential Rosary they can fight against innumerable temptations, against Satan, against heresies and against all kinds of enemies.

We wish to exhort all good Catholics, too, on the need to meditate frequently on the Sacrosanct Passion of Our Lord Jesus Christ by meditating and praying the Holy Way of the Cross. Without the least doubt, the prayer most agreeable to God after the Holy Penitential Rosary is the Holy Way of the Cross; since in it we meditate and reflect on the Dolorous Passion of Christ, on the price of Redemption; and we meditate too on the Spiritual Passion of the Virgin Mary as our Coredeptrix, pondering Her Dolours and Tears. To all those who devoutly pray the Holy Way of the Cross We grant a Plenary Indulgence for each one of the fifteen stations, on condition that they say them on the same day and pray for Our intentions.

We recommend as well the pious devotions to Our Lord Jesus Christ, to the Most Holy Virgin Mary, to Saint Joseph, to the Angels and Saints, in accord with the Palmarian Devotionary.

We exhort all the faithful devoutly to use the Holy Scapular of the Holy Face or Holy Scapular of El Palmar, with all its celestial promises.

We ask that all observe and maintain all these pious customs, since they are the efficacious means to attain eternal salvation.

Given in Seville, at the Apostolic See, on the 8th of September, Feast of the Nativity of the Virgin Mary, in the Year of Our Lord Jesus Christ MCMLXXVIII and first of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

NINTH DOCUMENT **COMPLETE BREAK WITH ROME**

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olívæ*, Flaming Sword of Elias, Apocalyptic Messenger.

I. Complete break with Rome:

We, as Universal Doctor of the Church, wish to give a firm reply to some questions and suggestions put by the faithful.

We see clearly that the hour has come to define ourselves; since we have to show whether we are with Christ or against Christ, as we cannot sit on the fence, or use vague words, or go along midway between truth and error.

We believe that the hour has come to break definitively with the see of Rome, which is ruled by the antipope John Paul I. Without doubt the roman curia, led by the impostor John Paul I, is preparing the way for Antichrist.

We declare as Infallible Doctrine that the Church founded by Our Lord Jesus Christ, the One, Holy, Catholic and Apostolic, is established in this Apostolic See of El Palmar de Troya, of which, by the infinite mercy of God, We are the Visible Head.

We declare as Infallible Doctrine, that there is only one true Church; and this is verified in the Holy See of El Palmar de Troya.

We declare as Infallible Doctrine that the Apostolic See of El Palmar de Troya believes, professes, confesses and declares that: the Truth revealed by God is the Truth that we preach. We conserve the Sacrosanct Treasure of Divine Revelation: Sacred Scripture, Holy Tradition, the Infallible Doctrine taught by Our Revered Predecessors, the Dogmatic Definitions of Holy Ecumenical Councils and Mystical-Prophetic Revelations. Thus without the least doubt, the true and only Church is the Church of El Palmar de Troya, now the Apostolic See.

Some faithful have been asking if We would give them leave, in certain circumstances, to take part in worship celebrated in churches subject to John Paul I.

Among different circumstances, they mentioned some like these: in the case of funerals held by relatives or friends; for weddings in similar circumstances, and baptisms and other acts as well.

We, as Vicar of Christ on Earth, and paternally seeking the wellbeing of the souls of the lambs entrusted to Us by the infinite mercy of God, must firmly and emphatically say, no! Since all priests who are subject to John Paul I are apostates, and their acts of worship are heretical.

We, by the authority with which We are vested, forbid all the faithful belonging to the Palmarian Church to take part, spiritually, physically or in any other way, in the acts of worship of the followers of John Paul I, under pain of excommunication reserved to Us.

We teach that there is the obligation to love Christ above all men. Whoever does not love Christ more than father, mother, spouse, children, relatives and the rest, is not worthy of the Kingdom of Heaven. Thus there are no possible excuses on family pretexts to participate in acts of worship celebrated by apostate priests.

Once again We declare that We will spend Our Pontificate teaching true Doctrine and condemning false doctrine.

We desire to serve Christ and His Doctrine over and above relatives and friends. We wish to put on record as well that We will be rigid and firm, with the help of God and of His Most Holy Mother the Virgin Mary.

II. We, as Universal Doctor of the Church, anathematize apostate cardinal Albino Luciani, known the world over by the name of John Paul I; and likewise We anathematize all followers of this antipope.

We wish to indicate to the faithful a profound mystery that occurred at the satanic election of antipope John Paul I, namely: many millions of the world's inhabitants were able to observe the great confusion produced by the *fumatas*; as, in the morning, first black smoke came out, five minutes later white smoke, and they obstinately continued with the election when God was clearly demonstrating to the world that the true Vicar of Christ was in Seville. In the emission of smoke that evening there was an authentic tower of Babel, since for almost forty minutes smoke issued forth which was black, dark grey, light grey and one apparently white. This confusion has no precedent in the history of conclaves. It is providential, We believe, that antipope John Paul I has renounced being crowned, as it was not right to crown him when We were already crowned; he has renounced the use of the Sacred Tiara, exalted symbol of the Pope's spiritual and temporal powers; and has renounced the use of the Gestatorial Chair.

Ironically speaking, We have the apparent obligation to thank antipope John Paul I for not using those things which correspond to Us.

We exhort all the faithful to pray and do penance so that those called traditionalists open their eyes, look at the reality of events, and place themselves under Our Staff.

Given in Seville, at the Apostolic See, on the 8th of September, feast of the Nativity of the Virgin Mary, in the Year of Our Lord Jesus Christ MCMLXXVIII and first of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.



TENTH DOCUMENT
SOLEMN PROCLAMATIONS ON
SAINT PIO OF PIETRELCINA, SPIRITUAL MARTYR

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olívæ*, Flaming Sword of Elias, Apocalyptic Messenger.

Beatification and Canonization of Venerable Padre Pio of Pietrelcina:

We, as Universal Doctor of the Church, through the present Pontifical Document, here give some details on the life and work of the Italian Capuchin Priest, Padre Pio of Pietrelcina.

We put forward some of the principal motives that move us in this holy cause, namely:

The one true Church, founded by Our Lord Jesus Christ upon the firm rock of Peter, called in truth the One, Holy, Catholic and Apostolic Church, is established in the Holy Apostolic See of El Palmar de Troya, a place closely connected with Venerable Padre Pio.

We, as Common Father of the whole Church, and assisted by the Holy Spirit, believe in, confess and acknowledge the heroic virtues of the eminent Capuchin Priest We present today as model for the faithful.

We know the heroic, wonderful and beautiful life, adorned with the aureole of holiness, of this sublime Capuchin.

We declare that Padre Pio lived an intense and profound martyrdom for more than fifty years. Padre Pio received the stigmata of the Passion of Our Lord Jesus Christ. Through them he participated in the Sacrosanct Passion of Christ with great intimacy and profundity.

We declare that Padre Pio lived a life given up to God and the service of souls. He lived an exemplary spiritual life. He gave himself up entirely to prayer and penance, and ever practised true charity.

We declare that Padre Pio suffered continual persecution, misunderstanding, intense suffering of the spirit and of the flesh. For the love of God and His Church he endured all his sufferings with admirable selflessness.

We declare that the life of Padre Pio was that of a true martyr.

We know that the Holy Office condemned him five times, always unjustly, which greatly increased his martyrdom. In the same way he suffered intensely when a group of clerics, made up of cardinals, bishops, the father general of the Order and his immediate superiors, committed the sacrilege of breaking the Sacred Seal of Confession by installing microphones secretly in the confessional. Undoubtedly this was a satanic attempt to bring about Padre Pio's downfall. Lamentably, Our Revered Predecessor, Pope John XXIII, counselled by that accursed group, also became a persecutor of Padre Pio. It was a case unheard-of in the history of the Church. Despite all this, Padre Pio remained steadfast, and offered up everything united to the Passion of Our Lord Jesus Christ and the Dolours of the Most Holy Virgin Mary.

We manifest that Padre Pio spent his life doing good, in imitation of the Divine Master. We manifest as well, by way of information, that Padre Pio was favoured by God with innumerable charisms, visions, stigmata, levitations and other mystical mysteries. Padre Pio left a great constellation of spiritual children all over the world. In Padre Pio, his spiritual children always found an exemplary model of Christian life.

We remind all the faithful that Our Revered Predecessor, Pope Paul VI, rehabilitated the unforgettable spiritual memory of the exemplary life of Padre Pio.

We declare that this exemplary life of Padre Pio was crowned by innumerable miracles performed through his intercession, even while he was still alive.

We as Visible Head of the Church, as Supreme Shepherd and Universal Doctor, declare: the solemn beatification of Padre Pio of Pietrelcina.

We, with the authority with which We are vested, Canonize Blessed Pio of Pietrelcina, raising him to the Glory of the Altars.

We, with the authority with which We are vested, declare Saint Pio of Pietrelcina with the aureole and crown of Spiritual Martyr.

We, as Vicar of Christ on earth, proclaim Saint Pio of Pietrelcina the exalted Patron of the Palmarian Episcopal College.

We establish the 23rd of September for the solemn commemoration of the Saint We present today as model; this date coincides with that of his death.

We communicate to all the faithful that Saint Pio of Pietrelcina will be a great intercessor for imploring fortitude and steadfastness for all members of the Church.

Given in Seville, at the Apostolic See, on the 12th of September, Festivity of the Sweet Name of Mary and sixth anniversary of the enthronement of Our Crowned Mother of El Palmar, in the Year of Our Lord Jesus Christ MCMLXXVIII and first of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.



ELEVENTH DOCUMENT
DECREE OF REHABILITATION OF THE SACRED PLACE OF HEROLDSBACH AND
ANNULMENT OF THE CONDEMNATORY DECREES

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olívæ*, Flaming Sword of Elias, Apocalyptic Messenger.

We, as Supreme Shepherd of the Church, have the duty to set light where there is darkness.

We make known to the whole Church that, on the 9th of October 1949, the Most Holy Virgin Mary, Mother of God and our Mother, appeared to eight girls in the place called Heroldsbach, a small Bavarian village close to Nuremberg, Germany, and afterwards continued to appear there.

We also have trustworthy information that the Most Holy Virgin Mary appeared to others of adult age, approximately one hundred in number. We have information worthy of credit that in this Sacred Place great celestial prodigies were wrought; among them the prodigy similar to Fatima occurred several times, known as the dance of the sun. Likewise, We have sure information that there have been great conversions of sinners, miraculous cures of the sick and many other prodigies.

We manifest as certain that the clearest sign to distinguish the true from the false apparition lies in the conversion of sinners. Certainly there were many other prodigies; but the best of all in order to accept an apparition is, without any doubt, true and authentic conversion; since conversion is most clearly a supernatural grace from God.

Despite what has been stated above, this Sacred place of Heroldsbach was not accepted by the Official Hierarchy, which made no profound theological study. This Hierarchy limited itself to an arbitrary condemnation.

We, as Vicar of Christ on earth, and by the authority with which We are vested, declare:

We rehabilitate the Sacred Place of Apparitions of Heroldsbach. We annul all the condemnatory Decrees. We liberate the Sacred Place of Heroldsbach from every excommunication and interdict unjustly imposed by Our Revered Predecessor Pope Pio XII.

We hope, with great joy and happiness, that through the rehabilitation of this Sacred Place, Germany will receive abundant graces and blessings from the Most Holy Virgin Mary, Mother of God and Mother of the Church.

We confidently hope that the knowledge of this Sacred Place will contribute to reduce the effects of the forthcoming Third World War.

We manifest that the Sacred Place of Apparitions of Heroldsbach in Germany is secondary in character with respect to the Sacred Place of El Palmar de Troya in Spain. The Lord and the Most Holy Virgin Mary manifested many times that El Palmar de Troya is the greatest place of Apparitions there has been, there is and there will be, if there is response to Grace. Therefore, all places of apparitions are secondary with respect to the Apparitions of El Palmar de Troya.

We teach the faithful that celestial apparitions are one of a thousand ways Christ uses as permanent assistance to the Church. Doubtless, if the ecclesiastical hierarchy were more faithful to Christ, so many apparitions would not be necessary.

We remind the faithful that the majority of Religious Orders were founded by means of apparitions to certain persons. And as well a good number of devotions and means to attain holiness have come through apparitions.

We remind you: the Holy Spirit breathes where He wishes, on whom He wishes and when He wishes. Let us, then, be docile to the true charisms that Christ gives to some members of the Church. It cannot be forgotten that the charismatic life is complementary to the hierarchical life. They are not in opposition, rather they assist one other.

We remind the faithful that devotion to the Most Sacred and Deific Heart of Jesus has brought down abundant graces and blessings to the Church. This devotion, spread throughout the entire Church, came through apparitions to chosen souls. We say the same of the Immaculate Heart of Mary, of the Holy Face, of the Holy Rosary, of the Holy Scapular, and so many other devotions that guide us along as means of perfection and sanctification.

We declare that God has continually spoken to certain persons down through the centuries, and that He continues speaking and will continue to do so until the consummation of the ages. Nobody, however high his authority, can dare to be so bold as to order God to be silent.

We teach that sometimes God speaks directly; at others He sends His Most Holy Mother the Virgin Mary as His Messenger; at other times, He sends some Angels or some Saints as messengers.

We remind you that in the Old Testament it was announced that at the end of times there will be many seers, some will have mystical dreams, others will prophesy; among them there will be old people, children, men of middle years, women and all flesh.

We declare, as Universal Doctor of the Church, that we are in the Last Times, that we are in Apocalyptic Times, that the last trumpets are sounding, and that the last seals and the cups of Divine Wrath are close at hand. The universal kingdom of Antichrist too is imminent. Also close at hand is the Return of Christ, Who with His Divine breath will destroy Antichrist. We live in terrible and obscure times, but let us not fear, because Christ has said that He will be with His Church, assisting Her until the consummation of the ages.

We declare: following the above description, the Blessed Apparitions of the Most Holy Virgin Mary should not surprise us. As we all know, the Virgin Mary is Mother of the Church. So it is right, when her children need Her most, that She appear, displaying Her great spiritual maternity over the Church.

We wish paternally to inculcate in all the faithful this truth:

Saint John the Baptist was the Precursor of the First Coming of Christ. The Virgin Mary is the Precursress of Christ's Second Coming. She, as Jesus' Messenger, is preparing the ways of the Lord; and She does so with hands full of Graces to share out among the children whom Jesus gave Her on Calvary.

We wish to remind all: the triumph of the Sacred Hearts of Jesus and Mary, through the knowledge of the glories of Blessed Patriarch Saint Joseph is imminent.

We, as representative of Christ on earth, wish to make the following quite clear: a clear and palpable proof of the Virgin Mary's maternal love for the Church has been that of securing from Our Lord Jesus Christ the election of a Pope predisposed to give his life in defence of sound doctrine.

We hope for filial docility from all in receiving the present Document which rehabilitates the great work of the apparitions of the Virgin Mary in the Sacred Place of Heroldsbach in Germany.

Given in Seville, at the Apostolic See, on the 12th of September, Festivity of the Sweet Name of Mary and Sixth Anniversary of the enthronement of Our Crowned Mother of Palmar, in the Year of Our Lord Jesus Christ MCMLXXVIII and first of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

TWELFTH DOCUMENT

SOLEMN BEATIFICATIONS AND CANONIZATIONS OF SAINT PIO IX, SAINT LEO XIII, SAINT PIO XI, SAINT PIO XII, SAINT MARCELLUS OF SEVILLE AND SAINT ISABELLA I, QUEEN OF SPAIN

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olívæ*, Flaming Sword of Elias, Apocalyptic Messenger.

1. Solemn Beatification and Canonization of Pope Pio IX

We, as Visible Head of the Universal Church, gather up the unanimous clamour of the Church, and by means of the knowledge of the sanctity and heroic virtues of certain members of Christ's Mystical Body, place them as examples and models for all the faithful.

We, as Universal Doctor of the Church, and inspired by the intense light of the Holy Spirit, declare:

We solemnly proclaim the Beatification of Our Revered Predecessor Pope Pio IX.

We proclaim the solemn Canonization of Blessed Pio IX, raising him to the Glory of the Altars.

We exhort the faithful to raise up prayers to God and make petitions through the intercession of Saint Pio IX, Pope.

We wish to remind the whole Church that Pope Saint Pio IX lived a life that was an example and model for Christians. Saint Pio IX shepherded the Holy Church of God for more than thirty years. In his Pontificate, the forces of evil assailed the papacy terribly. In the course of those more than thirty years of pontificate, Saint Pio IX had to support the heavy cross of misunderstanding in the concourse of the nations. Emperors, kings, heads of state,

governors, and a good number of clerics as well, joined up with the Garibaldi operation to wrest the supreme right of temporal power from the Pope. This satanic and masonic manoeuvre succeeded in wresting the Pontifical States from the Pope. Pope Saint Pio IX found himself hemmed in by his enemies, who had him live a pontificate full of grief, trials, persecution and innumerable evils. Saint Pio IX found himself obliged on several occasions to flee from the Vatican. On one of those occasions he took refuge in Gaeta, near Naples. Despite these innumerable sufferings, Saint Pio IX remained ever firm, accepting the burden of the cross with love. Saint Pio hurled excommunication against all those who had wrested the Papal States from him; which excommunication We too confirm.

Pope Saint Pio IX presided over the Holy Vatican Council, in which he confirmed the doctrine of preceding Holy Councils, especially that of Trent.

Pope Saint Pio IX solemnly proclaimed two Dogmas of Faith: one on the Immaculate Conception of the Virgin Mary; and the other on Papal Infallibility. Without the slightest doubt, Pope Saint Pio IX rightly figures among the great and exalted Popes.

We, as Universal Doctor of the Church, declare Our irrevocable desire that this Saint We have raised to the Glory of the Altars today be known by the title of: Saint Pio IX the Great.

II. Solemn Beatification and Canonization of Pope Leo XIII

We, by the authority with which We are vested, declare:

We solemnly proclaim the Beatification of Pope Leo XIII.

We solemnly make the following proclamation:

We raise Blessed Leo XIII to the dignity of the Glory of the Altars. By this canonization, he bears the title of: Saint Leo XIII the Great.

We wish to remind all the faithful of the grand figure of Pope Saint Leo XIII the Great. This great Pope holily and wisely continued the work of Pope Saint Pio IX the Great. We all know quite well the sanctity and heroic virtues of this great Pope, who inherited the misunderstandings that weighed upon Pope Saint Pio IX. Pope Saint Leo XIII the Great, with great wisdom and prudence, enlightened the Catholic faithful on social questions with very important Pontifical Documents. Above all, this great Pope, by his ardent apostolate, worked tirelessly teaching sound doctrine continually at every order and level in the world. He sought to set up the light of the Gospel everywhere.

We exhort the faithful to commend the grievous problems that the Church faces today to this eminent Pope, Saint Leo XIII the Great.

III. Solemn Beatification and Canonization of Pope Pio XI

We, as Universal Doctor of the Church, assisted by the Holy Spirit, solemnly declare:

We proclaim the Beatification of Pope Pio XI.

We, by the authority with which We are vested, make the following proclamation:

Today We solemnly Canonize Blessed Pio XI, raising him to the Glory of the Altars.

We acknowledge, declare and expound the sanctity and heroic virtues of Pope Saint Pio XI.

We wish to remind the faithful that Pope Saint Pio XI had to support a very difficult pontificate, since to him corresponded the exercise of papal authority during the difficult period between the two world wars.

Pope Saint Pio XI suffered dreadfully from the political pressures of the time.

During the Pontificate of Pope Saint Pio XI, he managed to conserve the Pope's temporal power as Sovereign of the minute State of the Vatican City.

The exemplary life of Pope Saint Pio XI is a propitious example if we desire to attain sanctity.

IV. Solemn Beatification and Canonization of Pope Pio XII

We, by the authority with which We are vested, solemnly declare:

We proclaim the Beatification of Pope Pio XII.

We solemnly make the following proclamation:

Today We canonize Blessed Pio XII, raising him to the Glory of the Altars.

We declare Our irrevocable desire that this Angelic Shepherd, Pope Saint Pio XII, be universally known by the sublime title of: Saint Pio XII the Great.

We wish all the faithful to remember the majestic and mystical figure of Saint Pio XII the Great. This great Pope endured the cruelty of the second world war. Saint Pio XII the Great was a Pope who led a spiritual life given over to prayer, penance and to wisely spreading the Light in the Church.

We exhort the members of the Church to commend themselves to Pope Saint Pio XII the Great so that we all be fortified in the Faith.

V. Solemn Beatification and Canonization of Bishop Marcellus Spínola

We, as Universal Doctor of the Church, Beatify Venerable Marcellus Spínola y Maestre, Archbishop of Seville.

We solemnly proclaim:

We Canonize Blessed Marcellus of Seville today, raising him to the Glory of the Altars.

We desire to speak a little on the exemplary life of Saint Marcellus of Seville. This Holy Cardinal is included in the number of late vocations, as he was almost thirty years of age when he felt the ardent call of the priestly vocation. Don Marcellus, as he was known, had the profession of lawyer which he exercised in Sanlúcar de Barrameda in the province of Cadiz. One day he felt God's call and, abandoning all, became a Minister of the Lord. Don Marcellus belonged to a family from the Sevillian nobility. He was ever brought up and educated in the holy fear of God; and from very young at school he stood out for his example of holiness, and for his love of God and of neighbour. With the passing of time he was consecrated Bishop and sent to the Seville of his heart as Auxiliary Bishop of Cardinal Lluch. It was precisely during the heroic discharge of his work as Coadjutor of Cardinal Lluch that he began to suffer terribly. As the Cardinal Archbishop of Seville at that time did not understand the city of Seville's devotion to Mary, in which Bishop Spínola took an active part, the latter was treated as an idolater, heretic, sophist and so forth. Bishop Spínola spent some time in prison, since he was accused of high treason against the king of Spain. With heroic valour, then, Bishop Spínola defended Spanish traditionalism against masonic liberalism. Despite the persecution of prison and of so many enemies, Saint Marcellus of Seville never succumbed, remaining steadfast in the Faith and authentic doctrine. Later he was named titular Archbishop of the Seville of his heart. Following a brief period he was at once raised to the Sacred Purple of the Cardinalate. It was then that Saint Marcellus felt happy, not at occupying high office, but rather at being able to conserve the Marian love that Seville professed, having full authority in the Seville Archdiocese.

We know that Saint Marcellus of Seville, as Cardinal Archbishop, had the custom to dress as a Priest on many occasions so as to make surprise visits to parishes, and personally observe the devotion of priests celebrating Holy Mass; for he would not tolerate a Priest making rapid elevations or genuflections. Saint Marcellus of Seville was a most ardent lover of the

Eucharist and of the Virgin Mary. During the personal inspection he made, he liked to hear his Priests preach, and if a Priest spoke little about Mary, he was called to the palace from whence he left filled with love for Mary, and transformed into a Marian preacher.

We know too that Saint Marcellus of Seville organized a great homage to the Virgin Mary on the fiftieth anniversary of the proclamation of the Dogma of Mary's Immaculate Conception. Many Bishops and Priests who, from different parts of the world, came to Seville for such a great solemnity, said that they had never seen Marian solemnities so great as those of Seville.

Saint Marcellus of Seville was known as well as Father and Protector of the poor. He had a deep supernatural love for the poor whom he helped generously; but he had the custom first to teach them catechism, for Saint Marcellus said: Certainly these poor people hunger for material bread, but let us not forget that they hunger more for spiritual bread.

We exhort the faithful to commend themselves piously and lovingly to Saint Marcellus of Seville, Father and Protector of the Poor.

VI. Solemn Beatification and Canonization of Isabella I the Catholic, Queen of Spain

We, as Universal Doctor of the Church, knowing the life of sanctity and heroic virtues of this exemplary Queen, proclaim:

We Beatify today the Servant of God, Isabella I, Queen of Spain.

We, by the authority with which We are vested, make the following proclamation:

We Canonize today Blessed Isabella I, Queen of Spain, raising her to the Glory of the Altars.

We declare Our irrevocable desire that this Saint We have raised today be known by the title of:

Saint Isabella I, Queen of Spain, Fashioner and Consolidatrix of the Catholic Unity of Spain; as likewise the driving force and Protectress of the Discovery and Evangelization of the American continent.

We declare the following title for Saint Isabella I, Queen of Spain: Mother of America.

We wish to declare the sanctity and heroic virtues of her whom We have raised to the Glory of the Altars today.

We exhort the whole Church to have pious devotion to the eminent Saint Isabella I, the Catholic, Queen of Spain, antithesis of queen Elizabeth I of England. In these times of crisis in Faith, in doctrine, in Catholic values, and at this moment of great apostasy, it would be most opportune to pray for the intercession of Saint Isabella I, Queen of Spain for the true defence of Catholic Unity, both in Spain and in the world.

VII. We declare, pledging our word, that during the whole time of the present document, We have heard innumerable Angels singing praises to God and joyfully sounding trumpets of jubilee. Doubtless, today is a great day in Heaven; as four Popes, a Cardinal and a Queen have been canonized. Certainly Hell shudders in the face of these solemn proclamations, since the faithful can thus count on more intercessors and more models to learn the way to sanctity.

We, as Vicar of Christ on Earth, wish to remind all Spaniards that the Sacred Unity of Spain is in danger today through the satanic and masonic regional autonomies, which will drive Spain to destruction.

We, as Supreme Shepherd of the Church, deeply anguished, say:

Spaniards, for the love of God, defend the unity of Spain, and battle against partisan regionalism which destroys both eternal and patriotic values.

We, as Vicar of Christ, are predisposed to defend the Unity of Spain with the Cross and the Sword. We are disposed to defend the sacred red and golden Spanish Flag, symbol of Spanish Unity.

We, as Supreme Shepherd, making use of the right of temporal power in defence of Spain, One, Great and Free, condemn all attempts to form regionalist parties.

We declare by this present document:

We anathematize regionalist flags, as they are symbols that offend against the Sacred Unity of Spain.

We, as Common Father of the Church, ask of Our spiritual children: raise up your prayers to Saint Isabella I, Queen of Spain, so that We receive the strength never to yield.

Given in Seville, at the Apostolic See on the 12th of September, Festivity of the Sweet Name of Mary and the Sixth Anniversary of the Enthronement of Our Crowned Mother of Palmar, in the Year of Our Lord Jesus Christ MCMLXXVIII and first of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

SEVENTEENTH DOCUMENT
SOLEMN BEATIFICATION, CANONIZATION AND DECLARATION AS DOCTOR
OF THE SERVANT OF GOD THOMAS HEMERKEN

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olívæ*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, assisted by the Holy Spirit, gathering up the unanimous feeling of the Church, and with prior historical analysis, solemnly declare and proclaim:

With great joy, today We elevate to the Glory of the Altars beatifying and canonizing the universally known Thomas Hemerken.

We wish doctrinally to teach all the faithful concerning the life of sanctity and heroic virtues of Saint Thomas Hemerken. Unquestionable and irrefutable are the countless testimonies to the sanctity and heroic virtues observed by innumerable contemporaries of the Saint. This great German Saint gave himself up fully to a life of prayer, penance, mortification, expiation and so forth. Saint Thomas Hemerken entered religious life resolutely renouncing the pleasures of this world. The Saint lived in a religious community in the Netherlands. We can guarantee and assure that the Saint wished to live hidden from men, but well known to God. Admirable and worthy of imitation is the heroic humility this great Saint teaches us all. We know that the Saint of whom We speak lived in complete contempt of the perishable things of this world. The penitential, doctrinal and spiritual life of Saint Thomas Hemerken gilds the Church, the Immaculate Spouse of Christ, with glory. The Saint had a very special devotion to and contemplation of the Sacrosanct Passion of the Redeemer, seeing Mary quite clearly associated to Christ's Sacrifice as Coredemptrix. The

Saint had the deepest love of the Most Blessed Eucharist, which affected the very depths of his being, as in this way he found the sure and immediate means to have gracious dialogue with God. We wish to assure that Saint Thomas Hemerken reached such a high grade of devotion to the Passion of Christ, to Holy Communion, to the august solitude of the Tabernacle, doubtlessly led by his admirable devotion to the Most Holy Virgin Mary, Mother of the Great Beloved of his Soul.

We remind the faithful that for a long time We led a personal life given up to offending God by way of innumerable and abominable sins. Many times have We committed grievous sins, many times have We wallowed in the mire of repugnant worldly pleasures. On very many occasions have We known the terrible solitude of feeling orphaned from Divine Paternity. Doubtless, We had a very deep place reserved for us in Hell, more so than you can imagine. We wish paternally to exhort all the faithful to pray for Us, because as long as the soul has this shell or wrapping called flesh, it will be easy to expose Ourselves to eternal damnation. We wish to say the following to everyone: on many occasions when We were enjoying the accursed passing pleasures of this world, We suffered at the same time, since We clearly felt that God was withdrawing from us, and we were then left under Satan's slavery. For the good of souls, We wish to disclose some things that happened to Us, namely: when we felt the deep bitterness of being an orphan of God, at the same time We thought that there was still a bond of union with God; for We thought: God is far away, I find myself an orphan; but We meditated and said: God is deeply angry with me, as my sins are many. And we continued to meditate: despite having lost that paternity by my sins, I should not forget that the Virgin Mary is still my Mother, since She is Refuge of sinners. We saw the proof of that Motherhood quite clearly in El Palmar de Troya; because, despite so many sins, the Divine Mary deigned to remember Us. In the face of this wonderful truth, We rapidly went running out to take refuge under the Mother's Mantle, and by this means God's paternity over us was restored.

II. We as Universal Doctor of the Church, solemnly declare and proclaim:

Today We raise this Saint to the most high dignity of Doctor of the Church, and We wish him to be known by this title: Saint Thomas Hemerken, Doctor of the Church.

We believe that God, in His infinite Wisdom, reserved this day to declare this distinguished Saint a Doctor of the Church, precisely to strengthen us all and thus valiantly resist the terrible contagion of the filth, rubbish, abhorrence and nauseating era it is ours to live through.

We declare and proclaim that, with the present document, the Church in these Apocalyptic Times can find a luminous star to lead souls to the mystical Bethlehem of the magnificent Work of El Palmar de Troya.

III. Saint Thomas Hemerken.

Born in Kempis, Westphalia, Germany in the first half of the year 1379. Saint Thomas Hemerken was a pupil at the Chapter school in Deventer, Holland, in 1392; and afterwards a member of the Brethren of the Common Life. In 1399 he was a guest of the canons regular of Saint Augustine, congregation of Windesheim, in the priory of Mount Saint Agnes, beside the Dutch town of Zwoll; and entered the Order in 1401. He was ordained Priest in 1413. Saint Thomas Hemerken served the Lord as a religioso for seventy years with great austerity of life, constantly advancing in virtue, so that all admired his great spirit and devotion. He was small of stature and liked to be alone. A man of integrity, he lived apart from the things

of this world and its style of life. He was affable and gentle with all, especially with spiritual and humble people. He was always very devoted to the Passion of the Lord, and had a special gift for consoling those who suffered temptations and other interior trials. He died on the 25th of July 1471 at ninety-two years of age. He left various written works of lofty spirituality.

Given in Seville, at the Apostolic See, on the 29th of September, Festivity of Saint Michael the Archangel, Prince of the Heavenly Hosts, in the Year of Our Lord Jesus Christ MCMLXXVIII and first of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

EIGHTEENTH DOCUMENT

SOLEMN BEATIFICATION AND CANONIZATION OF THIRTEEN SHEPHERDS, MARTYRS OF THE COMMUNIST PERSECUTION IN SPAIN. ALSO SOME CONSIDERATIONS ON THE DEATH OF ANTIPOPE JOHN PAUL I

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olíva*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, assisted by the Light of the Holy Spirit, gathering up the feeling of the Church and analysing historical events, solemnly declare and proclaim:

We, with great jubilation, elevate to the Glory of the Altars today, by means of solemn beatification and canonization, the twelve Bishops and one Apostolic Administrator, from Spain, who died Martyrs for God and for Spain in the period known by the name of the Religious Persecution, carried out by the communists during the Holy Crusade:

We elevate today to the Altars the following Martyrs, namely:

- 1. Eustachius Nieto Martín, Bishop of Sigüenza**
- 2. Silvio Huix Miralpeix, Bishop of Lérida**
- 3. Cruz Laplana Laguna, Bishop of Cuenca**
- 4. Florentine Asensio y Barroso, Bishop of Barbastro**
- 5. Michael Serra Sucarrats, Bishop of Segorbe**
- 6. Manuel Basulto Jiménez, Bishop of Jaén**
- 7. Manuel Borrás Ferré, Auxiliary Bishop of Tarragona**
- 8. Narcissus de Esténaga y Echevarría, Bishop of Ciudad Real**
- 9. Diego Ventaja Milán, Bishop of Almería**
- 10. Manuel Medina Olmos, Bishop of Guadix**
- 11. Manuel Irurita Almandoz, Bishop of Barcelona**
- 12. Anselm Polanco y Fontecha, Bishop of Teruel**
- 13. John of God Ponce y Pozo, Apostolic Administrator of Orihuela**

II. We wish to clarify that the thirteenth did not have episcopal rank, but is included in the number of Shepherds as he administered a diocese apostolically.

We, as Universal Doctor of the Church, give assurance of the sanctity and heroic virtues of these thirteen martyred Shepherds. Their lives were always animated by an authentic spirit of prayer, penance, mortification, and so forth. These thirteen holy Shepherds sealed their heroic and holy lives with the palm of martyrdom. They, face to face with their assassins, preferred to confess Christ and sacrifice their lives as holocausts for God, for the Catholic Faith and for their Country. No doubt these men could have found some way to save their human lives by abjuring their Catholic Faith or by accepting marxist doctrine. These glorious Saints gave example of heroic sanctity and wonderful courage. We know that during those bitter years of marxist imperialism in Spain, these Shepherds often preached to the faithful of their dioceses against Marxist doctrine, in accord with the condemnations declared by the Supreme Pontiffs.

III. Beloved children: We desire that with profound humility you examine the events of the satanic Second Spanish Republic. The Most Holy Virgin Mary, singular Protectress of Spain, came out in defence of this Catholic nation by having a powerful Caudillo emerge, known to all by the name of Generalissimo Franco, now Saint Francisco Franco. All the Catholic forces of Spain joined up with this providential man in Holy Crusade against communism.

We feel deep pain seeing how for many years the majority of nations censured and criticized Saint Francisco Franco and the Holy Spanish Crusade. If we analyse things, we shall have to say the following: ¿Can we understand the nations which attacked or criticized the Saintly Caudillo? Doubtless those nations did not suffer the accursed, diabolical marxist tyranny in their own flesh.

We say the following to the world: all good Catholics the world over ought to have pious veneration for Saint Francisco Franco, who was the unyielding scourge of marxism and other diabolical sects, in defence of the Catholic Faith.

With great solemnity, We adorn the Holy Church of God today elevating to the Glory of the Altars these thirteen Martyred Shepherds. No doubt the blood shed by these Martyrs will be a gracious seed so as to produce abundant fruit in the epoch we live through. The heroic death of Bishops is admirable for all good Catholics. It should not be forgotten that Bishops are the successors of the Apostles, and so it is beautiful and wonderful that Bishops suffer Martyrdom, like the majority of those Apostles. We wish to say the following to all the faithful: beloved children, surely that glorious epoch of the Holy Spanish Crusade against communism is enviable. Unfortunately, the present epoch is not like that one, as the present-day bishops of the apostate roman church, instead of condemning marxism, make friends with communists. Undoubtedly the majority of those bishops are to blame that communism will again triumph in Spain.

We exhort all the faithful to ask the intercession of the Holy Martyrs We have elevated to the Glory of the Altars today, so that they serve as exemplary models for the organization of another Holy Crusade against communism.

IV. We desire to avail Ourselves of this document in order to say a few things to the faithful: three days ago the antipope John Paul I died. We wish to tell the whole Church that antipope John Paul I died as he had lived: with his back to God. We ask all those called traditionalists to meditate profoundly, and examine the way the sudden death of antipope John Paul I occurred. Doubtless that swift death is a special sign given by God for humble reflection. His election was followed by confused smoke which indicated that he had not been elected by

God. His brief anti-pontificate of thirty-three days left no exemplary way ahead for the Church. Antipope John Paul I left no written document for the guidance of the faithful. His discourses were empty and bereft of spirituality. In them he exalted prominent personalities from every kind of heresy. The majority of his speeches were filled with silly and senseless anecdotes improper to Christ's Vicar, who above all should be a Doctor to guide the Church.

We would like to make some comments for those called traditionalists, who were surprised when the Lord elected Us as Supreme Pontiff, with the name Gregory XVII, corresponding to the motto in Saint Malachias's prophecies of "*de Glória Olivæ*." Many of them said: "*The election of Glória Olivæ is not yet possible, since "de labore solis" has still to come.*"

We point out the following to you: antipope John Paul I, to whom the motto "*de medietate lunæ*" corresponds, has died, taking with him his hypocritical crescent smile. Now the apostate cardinals will again gather in conclave to elect antipope John Paul I's successor, who will bear the Saint Malachias motto "*de labore solis*", obviously antipope as well. This shows once again that nobody mocks God. The masons within the roman curia felt proud at placing an occult freemason on Peter's Seat, apparently humble, who came out onto the central balcony of the Vatican Basilica with a continuous smile, which he kept up in all his audiences and every time he appeared in public.

We ask all Our faithful the following question: can the Vicar of Christ be continually smiling, seeing how the Church suffers? We reply in the name of you all: It is impossible for the Vicar of Christ to wear a fixed smile while the Church weeps along the Way of Bitter Sorrow on the way up to Golgotha. We all know that, in imitation of the Divine Founder, the Church today suffers the Passion, and that She must undergo Crucifixion in order to rise glorious and so in this way follow the holy footsteps of the Divine Master.

We wish to give Our faithful the following reflection: antipope John Paul I spent his briefest anti-pontificate like a perfect clown, with a continuous, false smile. In contrast, Our Revered Predecessor, Pope Paul VI, spent his long Pontificate filled with great sufferings. It is recorded that he was often seen to weep. Fifteen years of Pontificate that has still not been acknowledged by the world. In contrast, thirty-three days of antipope John Paul I's false pontificate has gone around the world, and he has been acknowledged as a holy and humble man.

We believe with complete assurance that the great protector of the Church, Saint Michael Archangel, employed his sword against antipope John Paul I, as his death took place on the eve of Saint Michael's feast. Once more We declare: Nobody mocks God.

We exhort all those called traditionalists: think well on the signs God is giving in these Last Times.



NINETEENTH DOCUMENT
SOLEMN BEATIFICATION AND CANONIZATION,
RAISING TO THE GLORY OF THE ALTARS
SOME MEMBERS OF CHRIST’S MYSTICAL BODY,
AND SOLEMN DECLARATION OF SAINT IGNATIUS OF LOYOLA
WITH THE TITLE “DOCTOR OF THE CHURCH”

We, Sovereign Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olíva*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, moved by the Holy Spirit, gathering up the feeling of the Church and with prior historical analysis, solemnly declare and proclaim:

With great jubilee We raise to the Glory of the Altars today, by solemn Beatification and Canonization, the following eminent members of Christ’s Mystical Body; namely:

- 1. The Servant of God Maria Dolores Rodríguez Ortega, Spanish**
- 2. Josephine Vilaseca, Spanish**
- 3. Venerable Mary of Jesus, Spanish**
- 4. The Servant of God Mother Pilar Vega Iglesias, Spanish**
- 5. Mother Amable Vega Iglesias, Spanish**
- 6. Anthony Molle Lazo, Spanish**
- 7. The Servant of God Father Peter Poveda Castroverde, Spanish**
- 8. Pilar Cimadevilla y López-Dóriga, Spanish**
- 9. The Servant of God Friar Jaime Carretero Rojas, Spanish**
- 10. Father Joseph Mary Mateos Carballido, Spanish**
- 11. The Servant of God Friar Joachim Romero Olmos, Spanish**
- 12. Father Carmelo Moyano Linares, Spanish**

13. Father Bonaventure García de Paredes, Spanish

14. Father Titus Brandsma, Dutch

II. We, as Universal Doctor of the Church, fulfilling Our loftiest mission as Vicar of Christ on Earth and guide of souls, assure and guarantee the holiness and heroic virtues of those We have raised to the Altars today. We ardently desire that the faithful hold these precious models in veneration so as to attain sanctity, to which we have all been called.

We wish to give importance to those living examples of sanctity which beautify the Holy Church of God with virtues. Beloved children, in these calamitous years we are living through, we must hastily seek out reliable guides; and these we shall find in the Saints, members of the Church, whom God in His infinite mercy has raised up in all epochs, in all nations, and above all in great persecutions. We wish to indicate to all the faithful the imperative need the Church has that abundant Martyrs arise; since Martyrs are the grandiose pillars and bastions that help us all to become stronger, to confess Christ, to be faithful to the Catholic Faith and to battle with holy valour against the enemies of Christ and of His Church.

Beloved children: We wish to indicate to you all that the elevation to the Glory of the Altars of some members of Christ's Mystical Body should serve to manifest God's Glory to the world. The Saints, the Martyrs, the virtuous and so forth, are composed of body and soul like us; they experienced terrible temptations, which are permitted by God to try us, so that we struggle and overcome Satan. Beloved children: We consider that many of you are heavily burdened, suffer a thousand temptations from the devil, some of you are perhaps desperate because of the many temptations you suffer. We exhort you to meditate on the lives of the Saints, since they were tried, they suffered temptations and anguish, yet today we can contemplate them on the Altars. Without doubt you, if you so desire, can overcome temptation and attain sanctity; invoking of course the sure and certain help of the Most Holy Virgin Mary, Queen of all Angels and Saints. Beloved children, when you are discouraged by the burden of your afflictions and struggles, think on the Crucified and on the Coredemptrix. As we all know, Christ became like us in everything but sin. Christ, to ransom us, made Himself sin, namely the sum total of all our sins; all our sins are to be found in that heavy cross. We know that Our Lord Jesus Christ fell to the ground three times along the way of sorrows leading up to Golgotha. We wish to indicate precisely and clearly the cause of Jesus' three falls to the ground. Our Lord Jesus Christ, true God and true Man, had a most perfect masculine body, He was a sturdy, well-built Man, naturally capable, humanly speaking, of carrying that Cross. Our sins were the real cause of that Cross becoming so heavy. Those falls of Jesus signified the tremendous weight of our sins. We know too that, rather than the weight of the Cross, the reason Jesus fell to the ground was the salvific contemplation of the many souls who would still be lost and fall into everlasting Hell, despite this infinite sacrifice. Those who reject the Saving Work of Redemption cast themselves into the eternal fire of Hell. Beloved children, when you are overburdened by the constant struggle against temptation, think of the meekest Lamb bearing the formidable rod of our sins; and think as well on the dolours and tears of the Most Holy Virgin Mary, Our Coredemptrix.

We desire to teach all the faithful that innumerable members of Christ's Mystical Body attained sanctity by contemplating and meditating on Christ's Sacrosanct Passion and on Mary's Dolours, on the blood of Martyrs and on the love of all the Saints.

We exhort you to have holy joy in the Lord when you suffer terrible temptations; for in this way you have the opportunity of acquiring great merits through your holy struggle and holy victory over Satan.

We repeat to you: Beware of false doctors, false shepherds, false prophets and suchlike. The Church today lives amidst great darkness, since many are the apostates who still presume to have the right to teach the flock.

We paternally recommend to you: Have great veneration for the Saints, read their life stories, and thus you will find wonderful ways to go to Christ, the Saint of Saints.

IV. We, as Universal Doctor of the Church, on today's date, solemnly proclaim and declare for Saint Ignatius of Loyola the title of "*Doctor of the Church.*"

We desire to manifest to the whole Church that the proclamation of Church Doctors is not an honorific game, neither is it a dignity to serve for this or that nation's pride.

We wish to express the following to the whole Church: Today, more than ever before, there is an imperative need to present holy and learned Doctors, as We have the duty and the right to wage due battle against the false doctors who lead the flock astray today.

We, at these moments, feel profound joy at proclaiming Saint Ignatius of Loyola "*Doctor of the Church,*" as he too is one of the patrons of the Order of Carmelites of the Holy Face, since our Order is also Company of Jesus.

We exhort all the Carmelites of the Holy Face in Company of Jesus and Mary in its different branches to be equally filled with joy and happiness at this well deserved proclamation.

We declare Saint Ignatius of Loyola Protector of the Order of Carmelites of the Holy Face.

We wish to indicate to all: Beloved children, do not forget the our Holy Reformatrix, Saint Teresa of Ávila, felt a great spiritual predilection for the Jesuits. We thank God that in our Order of Carmelites of the Holy Face we now have the spirit of Saint Ignatius of Loyola as well.

We exhort you to meditate on the importance of being a Carmelite of the Holy Face in Company of Jesus and Mary. On the one hand we have the spirit of Mount Carmel, as companions of Mary: and on the other we have the spirit of the Jesuits, as companions of Jesus; and if that were not enough, Saint Joseph is Father General of the Order. Without doubt the Order of Carmelites of the Holy Face is the only one that survives, and shall go out to meet Christ at His Return to Earth.

We desire to communicate to you that the motto "*de Glória Olivæ*" is certainly not for Us alone; without any doubt it is for the entire Order of Carmelites of the Holy Face. We, as Vicar of Christ, represent the Olive Tree; and you, those who are united to Us, represent the select and choice olives that with prayer and penance maintain the spiritual beauty of the Olive Tree.

Given in Seville, at the Apostolic See, on the 3rd of October, Festivity of Saint Teresa of the Child Jesus and of the Holy Face, in the Year of Our Lord Jesus Christ MCMLXXVIII and first of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.



TWENTIETH DOCUMENT

SOLEMN ELEVATION OF SAINT TERESA OF THE CHILD JESUS AND OF THE HOLY FACE TO THE DIGNITY OF DOCTRRESS OF THE CHURCH. CHARISMS AND PATHS TO SANCTITY

We, Sovereign Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olivæ*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, assisted by the Holy Spirit and gathering up the feeling of countless members of Christ's Mystical Body, with prior historical analysis, solemnly declare and proclaim:

With great joy and happiness We elevate today to the sublime dignity of Doctrress of the Church, the renowned French Carmelite Saint Teresa of the Child Jesus and of the Holy Face.

We ardently desire to teach all the faithful that the intimate life of Saint Teresa unmistakably shows us a sure way of attaining sanctity through the hidden life.

This great Saint was not favoured with visions, ecstasies, stigmata and other outstanding mystical graces. Assuredly Our Lord Jesus Christ wished to lead this Carmelite to sanctity in a normal and natural way. By this truth is proved yet again that in seers there is no question of merit or demerit, since visions are graces given freely by God to certain instruments for the good of the whole Church, fulfilling in this way the double aspect of the Church in her great dimensions, the hierarchical and the charismatic, which are not opposed but rather complimentary.

II. We wish to teach the whole Church that God, in His infinite wisdom, directs souls in quite diverse ways; and of course always within Catholic orthodoxy.

We wish to indicate this sublime and engaging truth to all: Our Lord Jesus Christ has called each of us to sanctity. Each has the sacred duty to pursue sanctity by the way Jesus has

traced out for him. It would be terribly foolish to seek to attain sanctity in a way different from that which God wishes. Copious graces are constantly poured out by God, sharing them out among the different members who form the Church. To some He gives the gift of discernment; to others the gift of preaching, interpretation, the gift of tongues; and lavishes on others special mystical graces. It would be terrible egoism and abominable pride to wish to possess all graces. God in His infinite wisdom has wisely and masterfully arranged things in such a way that it is impossible to possess every charism. In this way, all of us members of Christ's Mystical Body have the need to help one another, each with the different talents Jesus has granted to each of us. God, in His infinite wisdom has given proof of this rule; for wisely, he has disposed a very reduced number of exceptions, namely: we all know that the magisterial exception is to be found in the Divine Mary, since She is the Woman full of Grace. The other wonderful exception is formed by Mary's exalted companion, Most Glorious Saint Joseph, the Man full of Grace.

We wish to demonstrate that in reality Christ's Mystical Body is adorned with multiple and beautiful charisms. God grants these charisms to whom He wishes, when He wishes and how He wishes.

III. We wish to make this sublime truth quite clear: Saint Teresa of the Child Jesus and of the Holy Face, who today is Doctress of the Church, was adorned with delightful and holy charisms, such as: holy obedience, the exact fulfilment of daily duties in conformity to the Holy Rule of the religious Order. Another charism is that of suffering in silence, living without complaint, obeying her superiors because they represent the voice of God, even in things that appear silly to us. Another great charism of this Saint was to suffer sicknesses, offering them up to God for the conversion of sinners. Another admirable charism worthy to be taken as an example and model was her constant desire to do the will of God always and at every moment. She ardently desired to live a thousand years to serve God and souls further. Despite this great desire, the Saint submitted to the God's will, cheerfully and with unutterable joy accepting fewer years of life. She knew that her way though this valley of tears lay in fulfilling the will of God.

IV. We desire that you reflect on the importance of the different ways for reaching sanctity. Two Doctresses of the Church, both Carmelites: one Saint Teresa of Ávila, the Mystical Doctress, speaks thus: "*I die because I do not die;*" the other, Saint Teresa of the Child Jesus and of the Holy Face, Doctress of the simple and hidden life, speaks thus: "*I would wish to live a thousand years...*"

We see that God, in His infinite wisdom, in His loving paternal desire that His children share in the happiness He has in Himself, for each of us has wished to devise ways suited to our strength. A clear proof is in the discernment of these two truths: "*I die because I do not die*" and "*I would wish to live a thousand years.*" The first feels an indescribable agony seeing death far away; since her holy desire to live with the Beloved is such that she feels herself dying at not attaining it; she, desiring to die, accepts the divine will, cheerfully suffering further years of life; hers is not a selfish wish to soar up to the Beloved; she is a resolute woman, a fighter, and knows that Jesus is with her; she considers that, being in Heaven, together with the Spouse, she will be able to intercede better to obtain the conversion of sinners. Saint Teresa of the Child Jesus and of the Holy Face, by saying that she would like to live a thousand years, in her expression does not manifest egoism at all. Not for a single moment has the vain wish to out-live Mathusalem entered this Saint's head. She

reigns herself, with holy heroism, to be a thousand years on earth without the logical and beautiful sight of the proximity of the Spouse; she is ready to offer this enormous sacrifice provided that she obtain the conversion of sinners.

We wish to tell all the following truth, as We ever desire to be sincere: while We are speaking of these two Doctresses, in an indescribable way We feel, in the very depths of the soul, as though a holy and mystical espousal with them. Doubtless this espousal will lead to the great longing of Our soul: which is the desire to attain Mystical Espousal with the Virgin Mary.

At the same time We ask pardon of the Most Holy Virgin Mary for desiring this Mystical Espousal; since, in honour of the truth, We do not even serve as a footstool for Mary's feet. Despite being useless, We still continue to desire this Mystical Espousal. We will pledge Our life with prayer, penance, mortification and so on, in order to attain this Grace. And We shall have the temerity to ask this Grace of Our Lord Jesus Christ, and We shall do so through the Virgin Mary Herself. We know that whoever attains the Grace of a Mystical Espousal with Mary, without doubt Our Lord Jesus Christ will come to dwell in that soul. Jesus is always close to the Mother. We are going to insist in this petition, committing Most Glorious Saint Joseph, so that he as Head of the Holy Family command it by supplication.

We now address Our words to you, Religiosos and Religiosas Carmelites of the Holy Face in Company of Jesus and Mary. Beloved and cherished children, as Father General of the Order We request of you: let each of you ask to attain the Grace of Mystical Espousal with the Virgin Mary as well! As Vicar of Christ on earth, We give you Our Apostolic Blessing for you to request and attain this Grace.

Given in Seville, at the Apostolic See, on the 7th of October, Festivity of Our Lady of the Rosary, in the Year of Our Lord Jesus Christ MCMLXXVIII and first of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

TWENTY-FIRST DOCUMENT

SOLEMN ELEVATION TO THE GLORY OF THE ALTARS OF SOME ILLUSTRIOUS MEMBERS OF THE CHURCH.

FIRM DEFENCE OF THE HOLY INQUISITION.

SOLEMN DECLARATION OF SOME ECCLESIASTICAL DOCTORS

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olívæ*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, inspired by the most powerful Light of the Holy Spirit, gathering up the feeling of the Church and historically analysing events, solemnly declare and proclaim: We Beatify and Canonize the following distinguished and virtuous members of Christ's Mystical Body, raising them to the Glory of the Altars.

- 1. Friar Louis of León, Spanish**
- 2. Friar Louis of Granada, Spanish**
- 3. Friar Isidore Isolano, Italian**
- 4. Maria Conception Barrecheguren García, Spanish**

- 5. Father Francis Barrecheguren Montagut, Spanish**
- 6. Mother Maria Ana Mogas Torras, Spanish**
- 7. Father Joseph Mañanet y Vives, Spanish**
- 8. Mother Catherine Aurelia of the Most Precious Blood, Canadian**

II. We, as Universal Doctor of the Church, solemnly declare and proclaim the life of sanctity and heroic virtue of those We have raised to the Glory of the Altars today.

We observe that in each of them can be seen an evident and transparent desire to fulfil the will of God always. They all, on the different ways marked out by God for them, encountered enormous obstacles and vicissitudes. Despite suffering innumerable setbacks, they never became fainthearted. On the contrary they continued onwards in the holy enterprise of seeking the glory of God and the salvation of souls. These Saints carried on with ardent valour amidst the necessary temptations, misunderstandings, and inflexibility of those who did not understand their mission. From some such setbacks, we select those suffered by Saint Louis of León who, accused by some jealous enemies, was obliged to appear before the Tribunal of the Holy Inquisition. God, in His infinite wisdom and mercy, permitted Saint Louis of León to appear before the Holy Inquisition, as greater was the Saint's glory, given that the Holy Tribunal absolved him of all guilt, finding nothing to censure in him. Those of us who know how the Tribunal of the Holy Inquisition acts, know that to obtain acquittal was evident proof in cases of innocence, as the Holy Tribunal used to apply justice with true impartiality.

We wish to instruct all the faithful that the Tribunal of the Holy Inquisition rendered notable services to the Church; since it maintained the orthodoxy of the Catholic Faith against every class of heresy. It is wonderful for us all to have marvellous writings of great Saints after their having been meticulously revised by the Holy Tribunal of the Inquisition.

We know that many Saints first passed through the necessary purifying trial of the high Tribunal of the Holy Inquisition. It is a great comfort for the Church to be able to venerate great saintly figures after they have received the approval of the Holy Inquisition.

We, as Vicar of Christ on Earth, and as Supreme Watchman over the orthodoxy of the Catholic Faith, avail Ourselves of this document to accord homage and gratitude to the Tribunal of the Holy Inquisition.

We wish to openly acknowledge that, while sixteenth century Europe was swarming with great heresies, at that same time Spain was strengthening the Catholic Faith, condemning heresies at all costs. The Holy Inquisition powerfully and devoutly contributed to impede protestantism from entering Spain. This high Tribunal was ever blessed by Our Revered Predecessor Pope Saint Pio V the Great, who with holy valour bore the title of Grand Inquisitor. Other Supreme Pontiffs have equally contributed to the great work of the Tribunal of the Holy Inquisition with their paternal assistance. We say to you: Beloved children, beware of accursed books written against the Holy Inquisition. Such accursed and heretical books are inspired by Satan himself by way of freemasonry.

We wish to make quite clear the valuable contribution made by the Holy Inquisition to the Catholic Church. One proof of this truth is evidenced by the innumerable Inquisitors who attained sanctity and were approved by Our Revered Predecessors. Once more We declare: The Church cannot deceive or be deceived.

We, as Supreme Pontiff, with the authority with which We are vested, declare: If anyone dare to condemn the wonderful work of the Holy Inquisition, whether by preaching, writing or other means, let him be anathema.

We ardently desire that all the faithful recognize the great value to the Church of the Tribunal of the Holy Inquisition.

We, as Universal Doctor of the Church, offer you the following consideration for your further reflection:

For many centuries the Church has taught the lawfulness of the death penalty in trials of those persons who commit homicide, since judges represent God's authority in the administration of justice. It would be a terrible crime to leave criminals at large in society. It is justice to condemn a man who kills.

We interpret that the lawfulness of condemning a criminal to death lies principally in removing rotten apples, to avoid a consequent infection of sound ones; and to prevent possible massacres, since an individual capable of killing one person would be predisposed to kill many others. Hence is understood the need for the death penalty for murderers.

We wish to teach that to say: "*No one can take justice into his own hands,*" has no force, because a just judge, with Catholic principles of course, represents God, and therefore executes justice in His name. Never forget that the God we know as infinitely good, is infinitely just as well, and is a remunerator Who rewards the good and punishes the wicked. From this it is wisely deduced that a judge who rightly represents God must perforce be a remunerator; hence he must give sentence in all justice; otherwise he would become an accomplice to the criminal.

We have presented you with the above consideration, which concerns the body; since it is lawful to condemn to death murderers who kill the body. This lawfulness established, who can doubt the lawfulness of the Holy Inquisition, condemning to death those who by their poison spread heresies, causing the deaths of innumerable souls? Beloved children, We teach you the following truth in accord with Traditional Doctrine: the soul, which is the image and likeness of God, is infinitely more valuable than the body. God is the Creator of the soul. God creates the soul of each and unites it at the marital union, giving life to the being, product of the divine precept of procreation.

We desire that you reflect, and think of souls that are dead by the action of heresy; for heretics automatically remain outside the Communion of Saints. Beloved children, meditate and reflect on what the true life of the soul is. The soul is known to be alive when she possesses Sanctifying Grace, when she possesses true Doctrine, and when she is immersed in the life of the sole true Church, One, Holy, Catholic and Apostolic.

We think of previous centuries when Europe was plagued by the protestant heresy. Protestantism was spreading with great facility. In that epoch, a short while previously, Catholic unity had been consolidated in Spain following eight centuries of intense fighting against invading muslims. From time immemorial Spain had been one nation, not like today wanting to split up. When Apostle Saint James the Greater, disciple of the Lord, came here to preach, Spain was a province of Rome. Afterwards she suffered other invasions, yet conserving her unity. Then came the invasion of Arabs bearing the satanic muslim crescent-moon flag. These muslims, faithful to the crescent, divided Spain into innumerable small kingdoms. At these events, the Most Holy Virgin Mary, in Covadonga, with Saint Pelayo, began the glorious Christian era of the Reconquest. In continuous fighting the Christians in Spain attained the Catholic unity of the Country once again, in times of the Catholic Monarchs Ferdinand and Isabella. This experience of eight centuries made the Spanish see the danger at her borders of protestantism, which would split up and destroy Hispanic Catholicism. Faced with such a state of affairs, the Monarchs of Spain, with the blessing and approval of the Supreme Pontiff, established the Tribunal of the Holy Inquisition in Spain.

Centuries before, this Tribunal had already been established in sister Catholic France. Thanks to the Holy Inquisition, Spain and Spanish America have remained Catholic down through these centuries.

Given in Seville, at the Apostolic See, on the 9th of October, Festivity of Pope Saint Pio XII the Great, in the Year of Our Lord Jesus Christ MCMLXXVIII and first of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

TWENTY-SECOND DOCUMENT
SOLEMN ELEVATION TO THE GLORY OF THE ALTARS OF SOME SAINTS.
SOLEMN DECLARATION OF SOME DOCTORS OF THE CHURCH

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olíva*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, assisted by the Holy Spirit, accepting the feeling of the Church, with prior historical analysis, solemnly Beatify and Canonize several eminent and virtuous members of Christ's Mystical Body.

With great jubilation and joy in the Lord, We elevate today to the well deserved Glory of the Altars the following Servants of God:

- 1. Bishop Francis Jiménez de Cisneros, Spanish**
- 2. Edel Mary Quinn, Irish**
- 3. Blessed Leopold Mandic, Croatian**
- 4. Sister Catherine Tekakwitha, of the United States**
- 5. Venerable Father Ambrose of Lombez, French**
- 6. Father Germanus of Saint Stanislaus, Italian**
- 7. Brother Anthony Martín, Spanish**
- 8. Brother Peter Velasco, Spanish**
- 9. Brother Simon of Ávila, Spanish**
- 10. Brother Dominic Piola, Italian**
- 11. Father Ferdinand Núñez, Spanish**
- 12. Josepha de Prado, Spanish**
- 13. Sister Elizabeth of the Most Blessed Trinity, French**
- 14. Petra Corral, Spanish**
- 15. Francis Esteve Pi, Spanish**
- 16. Corpus Solá Valencia, Spanish**
- 17. Venerable Father Luigi Orione, Italian**

II. We assure and guarantee the life of sanctity and heroic virtues of those We have today raised to the Glory of the Altars.

Today We present these models and living examples that invite the faithful to discover the way to sanctity. Among them are instances of great conversions, examples so necessary to obtain the conversion of sinners in the perverse epoch of the present day. It is wonderful and

admirable to observe with care the past lives of those great sinners who were sincerely converted and, abandoning all, gave themselves up to God and the welfare of souls. It is truly engaging and beautiful to see how God, in His infinite Wisdom and Mercy, perseveres in saving souls. In the course of history it is known that for centuries and centuries there have been innumerable conversions of sinners, obtained thanks to the prayer and penance of some distinguished members of the Church. This consideration should lead us all to practise a life of intense prayer and penance; since in this way we can obtain the conversion of many sinners, including of the most hardened and impenitent. We present you with examples and models of sanctity, not only to venerate, but to imitate as well. The presentation of those who have already received the crown of glory as reward for their sacrifices and self-denial should serve as a powerful stimulus for us to scale the high grades of sanctity to which we are called.

From the pious lives of these models, We wish to select as well some heroic virtues that are very necessary in the times we live through. The virtues to which we allude pertain to the life of chastity. Today We present you with living examples of chastity. Some conserved chastity by a life of continual prayer and mortification; others, by daily accustoming themselves to sacrifices of small and perhaps insignificant things; yet those small sacrifices prepare the person to fight against temptation, since someone who is not capable of sacrificing himself in little things, will not do so in great ones. Others attain the holy purity of chastity by beginning the day with invocations to God and His Most Holy Mother, the Virgin Mary; others by the strict fulfilment of their obligations, doing everything for love of God and ever in agreement with His Holy Law; others conserve chastity after fierce struggles against their own temptations and against the instigations of others, even dying Martyrs rather than offend God.

We address those of you who are obliged to live in the different cities of the world. Beloved children, the danger for you in the world is terrifyingly great. You live in a corrupt society where, in the name of false liberty, everyone can find thousands of occasions for offending God. It is precisely you, beloved children, to whom We address this exhortation: Preach by example, lead a life of intense prayer, penance and sacrifice. You who call yourselves children of Mary, are called to preach Mary's purity to the world. In order to preach this sublime purity, there is the solemn obligation to lead a life of authentic purity. In prayer, in conversation, in walking, in dress, in your social relations, in your daily work, at every moment and every place, you must be spotless and graceful mirrors where the image of Mary can be seen. If we want this corrupt world to know the truth about the Most Holy Virgin Mary, we must make Her known by way of our exemplary life of virtue. As we all know, contrary to the seven deadly sins there are seven virtues. It is not enough to know this truth. It is not enough to preach it. The best way to preach this truth is to put those virtues into practice. In the face of a world of corruption, of exhibitionism, of scandalous pornography, of indecency in dress, and so forth... faced with this state of affairs, if we wish to be authentic children of Mary, we have the grave responsibility to cleanse the world; and the best way to do so is cleanse ourselves before anyone else. Faced with the present-day panorama of such abominable wantonness, we have the sacred duty to make reparation to God for these offences, and the greatest reparation we can make is to become ourselves genuine heroes of chastity. Beloved children, martyrdom is not the only way to acquire the title of hero of chastity, there are many other sublime ways as well. Hero of chastity is one who, suffering terrible temptations against chastity, puts up an endless struggle without quarter. Hero of chastity is one who on waking up renews his chastity before God, and on going to bed makes a profound examination of conscience, and sleeps peacefully, having

passed the day without falling into the devil's pitfalls. Each day that passes, that hero reaffirms his observance of chastity until the last moment of his life on earth. Taking this observance for granted, then comes the grace of God which makes him prefer physical martyrdom rather than sin. Beloved children, of what use are the pleasures of this world if they entail the loss of eternal life? So very many, for a short-lived and fleeting worldly pleasure have lost eternal happiness and cast themselves into Hell! Beloved children, how wonderful and admirable in God's eyes is the continence of the chaste. Blessed be God who permits our temptations so that we acquire great merits. Beloved children, We tell you: the best and most agreeable penance we can do is precisely that of containing our natural inclinations. If to attain this grace we have to do intense prayer and sacrifices, We say to you: all those sacrifices are worth the trouble in order to see God face to face for all eternity. True happiness is in God, since God in Himself is happiness itself. Many times we observe people immersed in the world appearing deeply happy, when it is not possible to be happy and at the same time live without God. Beloved children, think and contemplate with closed eyes, observing with the mind the indescribable and admirable joy of innumerable Martyrs in their glorious transit. In this way God assists and consoles those who die for His Holy Name. It is wonderful and beautiful to die with pain and joy at the same time: since this is proof that God is with them.

We exhort you, beloved children, to preach without words amid the world. The present-day world is stone deaf. They do not perceive our cries, but possibly they may perceive the gentle aroma of our practice of virtue.

Given in Seville, at the Apostolic See, on the 15th of October, Festivity of Saint Teresa of Jesus, Reformatrix of Carmel, Great Doctress of the Church, in the Year of Our Lord Jesus Christ MCMLXXVIII and first of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

TWENTY-THIRD DOCUMENT **THE CHURCH'S SOCIAL DOCTRINE**

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olívæ*, Flaming Sword of Elias, Apocalyptic Messenger.

We, by the present Document wish to confirm yet again the social doctrine of the Church promulgated by Our Revered Predecessors.

We wish to indicate to all the faithful the sacred duty we Catholics all have to put the Gospel into practice. In the Holy Gospel, Our Divine Master Jesus Christ gives us all the precise road we should follow.

We bring to mind the Traditional Doctrine concerning the obligation every good Catholic has to promote the common good.

We, address now those Catholics who belong to the number of the wealthy. To you, who have received abundant riches, We say: you are administrators of the wealth that God has placed in your hands, and one day He will demand a strict account of you for the way you have administered that wealth. We remind you of that sentence of Christ: *"It is easier for a camel to pass through the 'Eye of the Needle', than for a man unduly attached to the things*

of this world to enter the Kingdom of Heaven.” I also remind you of another evangelical sentence: *“You cannot at the same time serve God and wealth when the latter draws you into sin.”* We could enumerate very many other texts to you, but We believe that these two are sufficient. We teach that every wealthy person who claims to be Catholic has the obligation and harrowing responsibility to give a fair wage to workers. Frequently, a truly fair wage does not coincide with the one legally established; and that is when the upright conscience should act. It is certainly necessary that civil law lay down a certain minimum wage, since a higher wage would be the ruin of small businessmen, who would not be able to keep their business going with excessive costs. Many times a fair wage ought to exceed the one worked out in the denominated collective agreements. An industrial businessman, owner of a large industry or factory, which renders him very large profits, has the moral obligation of estimating and calculating with upright conscience the value of those fruits produced by the labour of his employees, in accordance with Divine Law.

We teach you: a good Catholic who is very wealthy cannot sleep in peace while his employees lack the necessities of life. You, the wealthy, can do a great service to God as administrators in His name, distributing your wealth in an equitable manner according to divine principles.

We, as Vicar of Christ on Earth, with the authority with which We are vested, declare: We anathematize the errors of capitalism.

We oblige Our Bishops and Priests with all severity to refuse the Sacraments to every capitalist who calling himself Catholic denies a fair wage to his workers; since those who commit injustices against workers are opposed to God. God is the Creator of all things, and therefore everything pertains to Him; the rest of us are administrators of the things we possess.

We address the great capitalists: proceed with caution, since it is quite possible that you may live your heaven here on earth, for it is extremely hard to reach true Heaven loving riches more than God.

We valiantly say that the errors of capitalism too have corrupted the world. Innumerable are the capitalist who belong to freemasonry. Many capitalists have invested much wealth to the benefit of freemasonry. Many capitalists invest great amounts in support of pornographic exhibitions. Many capitalists spend enormous sums on antichristian propaganda.

We say to those who act thus that you have already had your heaven. Accordingly at your death eternal Hell will be your dwelling place.

We declare that capitalism is the brother of marxism. Both combat God. Both corrupt the world. Both poison creatures. Capitalism and marxism are two extremes that join at the apex. Both marxism and capitalism are the work of freemasonry, and freemasonry is the work of Satan. As we all know, Satan is God’s ape, and being an ape he imitates the things God does, to his own profit. God founded the One, Holy, Catholic and Apostolic Church which forms Christ’s Mystical Body. Satan founded freemasonry, to which marxists, capitalists, protestants and other heretical sects all belong. This whole concoction forms a satanic mystical body called sionism, to which the perfidious jews, the deicide and accursed people, belong. Observe the previous consideration: The true Church represents God, while sionism represents the antithesis of God, founded by those who rejected the First Coming of Our Lord Jesus Christ.

We vigorously declare that capitalism is a member of Antichrist’s body, the antithesis of Christ. We announce prophetically to you: marxism, with the assistance of capitalism, is

preparing the Third World War. In a word, they are brothers, and children of the same father, Satan.

We declare that workers have the sacred right to receive a fair wage, they of course fulfilling too their sacred duty of rendering their best at work. The worker, then, has the obligation to comply loyally with his working hours, contributing with his production to the multiplication of the goods of wealth. The worker has a right to a just remuneration.

We declare that, in order to be true Christians, the Holy Gospel must be put into practice. The businessman, owner or manager of a factory, and so forth, has the sacred duty to treat his staff and workers like true children. The employees, workers, and so forth, have the sacred duty to treat their employer like a true father, considering that within the company the employer represents God administrating wealth.

We severely condemn class warfare, since that is not pleasing to God.

We declare that the perfect society is only that where all its members practise the Holy Gospel in the post God has given to each.

We declare that capitalism cannot be combated with the marxist idea, as both are satanic. Capitalism is combated with Christianity, because the Gospel of Our Lord Jesus Christ is the only doctrine capable of transforming the world.

We, as Common Father of the Church, now address the most needy. Beloved children, the Gospel has been announced to you. Offer to God your sacrifices, your anxieties, your problems. Beloved children, you, the needy, who are overburdened, who suffer, and so forth: turn to Jesus, true Balm who heals all wounds. Turn to the Virgin Mary, Solace of the afflicted, Health of the sick, Refuge of sinners; in a word, Mother of the Church.

We declare that a wealthy person can also arrive at the highest grades of sanctity, since as administrator of wealth, in the name of and for love of God, he can abundantly distribute wealth, and even multiply it further, so that there be more employment. You as well, the wealthy, if you so desire, can find the way to sanctity. Search in the lives of those wealthy men who led lives of sanctity and heroic virtues; as everyone can attain sanctity by being faithful to God in the state of life He has given them.

We say to you: beware of false doctors, false Shepherds and false prophets. They are those who spread the poison of all the erroneous ideologies.

We, reflecting now on this Document and on other previous ones, know that We place Ourselves in a most difficult situation, since because of them Our enemies are innumerable.

We exhort you to beseech of the Most Holy Virgin Mary a most special protection for Us.

Given in Seville, at the Apostolic See, on the 15th of October, Festivity of Saint Teresa of Jesus, Reformatrix of Carmel, Great Doctress of the Church, in the Year of Our Lord Jesus Christ MCMLXXVIII and first of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

TWENTY-FOURTH DOCUMENT
SOLEMN CANONIZATION OF ONE HUNDRED AND TWENTY-TWO SAINTS.
CHRIST, THE MYSTICAL OLIVE.
ANATHEMA UPON ANTIPOPE JOHN PAUL II AND HIS FOLLOWERS

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olíva*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, inflamed by the powerful light of the Holy Spirit, making the feeling of the Church Our Own, with prior historical study, with great joy elevate today to the Glory of the Altars, through solemn Beatification and Canonization, certain illustrious and distinguished members of Christ's Mystical Body. Namely:

- 1. Pope John XXIII, Italian**
- 2. Pope Paul VI, Italian**
- 3. Father Vincent Blanco Martínez, Spanish**
- 4. Father Charles Esquer Mira, Spanish**
- 5. Father Joseph Aznar Guirao, Spanish**
- 6. Father Stephen Zarco de Moya, Spanish**
- 7. Father Edward Torres Lozano, Spanish**
- 8. Father James Soriano García, Spanish**
- 9. Father Anthony Albadalejo Aguirre, Spanish**
- 10. Father Manuel García Riquelme, Spanish**
- 11. Friar Anthony Abad Gómez, Spanish**
- 12. Father Ignatius Abad, Spanish**
- 13. Father Amado García Sánchez, Spanish**
- 14. Father Joseph Durán Soler, Spanish**
- 15. Ramón Poch Casasampere, Spanish**
- 16. Louis Hill Rovira, Spanish**
- 17. Vincent Blasco Cirera, Spanish**
- 18. Anthony Mampel Gavaldá, Spanish**
- 19. Dominic Tuset Cladellas, Spanish**
- 20. Clement Prats Boloix, Spanish**
- 21. Louis Oller Almirall, Spanish**
- 22. John Termes Rebordosa, Spanish**
- 23. Brother Joachim Natividad Villacampa, Spanish**
- 24. Brother Louis Espuny Marco, Spanish**
- 25. John Nicolau Ferrés, Spanish**
- 26. Victor Capdevila Gaujachs, Spanish**
- 27. Candelaria Pascual Boada, Spanish**
- 28. John Romaguera Ortiz, Spanish**
- 29. Salvadora Monzo Viadel, Spanish**
- 30. Joan Romaguera Monzo, Spanish**
- 31. Brother Alexander Planas Sauri, Spanish**
- 32. Brother Eliseus García Morán, Spanish**
- 33. Peter Valls Valls, Spanish**
- 34. Joseph Amigó Tuset, Spanish**
- 35. John Boltá Casanovas, Spanish**
- 36. Juventino Balcells Huguet, Spanish**
- 37. John Boltá Nicolau, Spanish**
- 38. James Cortadella Fumanal, Spanish**
- 39. Father Manuel Gasset Llecha, Spanish**

40. Ramón Camps Miró, Spanish
41. Father John Ramón Munt, Spanish
42. Brother Agapio, Spanish
43. Sister Carmel Moreno, Spanish
44. Sister Amparo Carbonell, Spanish
45. Father Remigius de Papiol, Spanish
46. Father Robert Grau Bullich, Spanish
47. Father Cyril Montaner, Spanish
48. Father Michael de Grajal, Spanish
49. Brother Boniface, Spanish
50. Mother Trinity of the Most Pure Heart of Mary, Spanish
51. Mother Mary of the Sacred Heart of Jesus, Spanish
52. Mother Candida Mary of Jesus, Spanish
53. Blessed Mary of Jesus, letradillo of Saint Teresa, Spanish
54. Blessed Mary Anne of Jesus, Lily of Madrid, Spanish
55. Blessed Marcellinus Champagnat, French
56. Blessed Nicholas of Longobardi, Italian
57. Mother Cornelia Connelly, of the United States
58. Mother Mary Teresa of the Heart of Jesus, Spanish
59. Mother Mary of Saint Marcellus of the Heart of Jesus, Spanish
60. Mother Mary Dolores of the Heart of Jesus, Spanish
61. Ana Linares, Spanish
62. Venerable Sister Philomena of Santa Coloma, Spanish
63. Sister Consolation Utrilla Lozano, Spanish
64. Father Joseph Torres Padilla, Spanish
65. Father Joseph Mary Rubio, Spanish
66. Father Francis Coll, Spanish
67. Father William Doyle, Irish
68. Father Theobald Matthew, Irish
69. Bishop Daniel Murray, Irish
70. Mother Mary Augustine, Irish
71. Bishop Dermot O'Hurley, Irish
72. Blessed Dominic Barberi, Italian
73. Father Frederick William Faber, English
74. Father John Edward Lamy, French
75. Blessed Eugene de Mazenod, French
76. Father John Baptist Debrabant, Belgian
77. Blessed John Nelson, English
78. Blessed Thomas Sherwood, English
79. Blessed William Filby, English
80. Blessed Lawrence Richardson, English
81. Blessed Thomas Cottam, English
82. Blessed William Lacy, English
83. Blessed Richard Kirkeman, English
84. Blessed James Thompson, English
85. Blessed William Hart, English
86. Blessed Richard Thirkill, English

87. Venerable Father George Haydock, English
88. Blessed James Fenn, English
89. Blessed John Slade, English
90. Blessed John Body, English
91. Blessed Thomas Hemerford, English
92. Blessed John Nutter, English
93. Blessed John Munden, English
94. Venerable Father Stephen Rousham, English
95. Venerable Alexander Crow, English
96. Venerable Father Hugh Taylor, English
97. Blessed Edward Transham, English
98. Venerable Father Nicholas Woodfen, English
99. Venerable Father Richard Sergeant, English
100. Venerable Father William Thomson, English
101. Blessed Robert Anderton, English
102. Blessed William Marsden, English
103. Venerable Father Francis Ingleby, English
104. Venerable Father John Finglow, English
105. Venerable Father John Sandys, English
106. Venerable Father John Lowe, English
107. Venerable Father John Adams, English
108. Venerable Father Robert Dibdale, English
109. Venerable Father Thomas Pilchard, English
110. Venerable Father Edmund Sykes, English
111. Venerable Father John Hambley, English
112. Venerable Father George Douglas, Scottish
113. Venerable Father Nicholas Garlick, English
114. Venerable Father Robert Ludlam, English
115. Venerable Father Richard Simpson, English
116. Venerable Father Robert Sutton, English
117. Blessed William Dean, English
118. Blessed William Gunter, Welsh
119. Blessed Robert Morton, English
120. Blessed Thomas Holford, English
121. Blessed James Claxton, English
122. Blessed Richard Leigh, English

II. We, as Universal Doctor of the Church, guarantee and assure the lives of holiness and heroic virtues of the servants of God We have raised to the Glory of the Altars today. They are all living examples of commitment to God and of service to Holy Church. Among the Saints We have canonized today, we find Popes, Bishops, Presbyters, Canons, Religiosos, Religiosas and lay people as well. Among them the Martyrs stand out in singular fashion. Amid these Martyrs we find those who gave their lives for God and for Spain in the Holy Spanish Crusade against communism. We find too Martyrs of England who defended the Catholic Faith against the protestant heresy. Among the Saints of today we come across men and women Founders of different religious Orders.

We wish to single out Our Revered Predecessors Popes Saint John XXIII and Saint Paul VI. We know that Saint John XXIII led a life of constant prayer and penance. He had exceptional devotion to the Sacred Passion of Our Lord Jesus Christ. This holy Pope was an eminent lover of the Most Precious Blood of the Redeemer, and professed an ardent and filial love for the Most Holy Virgin Mary. Saint John XXIII demonstrated in all clarity his ardent Marian devotion by reciting the fifteen mysteries of the Holy Traditional Rosary every day, the Angelus and other devout practices, in honour of Mary. Saint John XXIII had the pious habit of commending and consecrating himself daily to the Virgin Mary. This holy Pope also professed a great love of Most Glorious Saint Joseph. His personal life was that of an irreproachable Priest.

We come out in defence of the Sacred Person of Pope Saint John XXIII. The mistakes made in governing the Church during his Pontificate cannot be wholly blamed on him; as this holy Pope, owing to his benevolence, was utilized by the Church's enemies. This Pope was incapable of thinking badly of others. He trusted everyone, believing in the apparent goodness of those around him. Without doubt Pope Saint John XXIII was coerced and manipulated by freemasons. In the dreadful agony that prepared him to pass over to the other life, he purified in part the mistakes of his Pontificate with terrible sufferings, for at his death he passed momentarily through purgatory.

Regarding Our Revered Predecessor Pope Saint Paul VI, we should say that his Pontificate was an true Way of Bitter Sorrow that led him along the way up to Golgotha. This holy Pope lived his pontificate laden with a heavy cross. To the progressivists he was a retrograde; to the extreme traditionalists he appeared a heretic, at other times an antipope and even an antichrist. This Pope felt practically alone; and if other Popes used the epithet of 'prisoner', no doubt this Pope was prisoner *par excellence*. Some previous Popes had lived as prisoners in their residences within the Vatican. Let us say that the jailers and executioners of previous Popes generally lived outside the Vatican walls; Pope Saint Paul VI lived inside the Vatican surrounded by enemies who acted as jailers and executioners. This holy Pope lived his Pontificate subjected to heavy doses of drugs administered by his executioners; who were cardinals, bishops, priests, and so forth. Notorious among those executioners were cardinal John Villot, cardinal John Benelli, cardinal Sebastian Baggio, cardinal Poletti; conspicuous too among others was Casaroli, minister for foreign affairs, the great traitor who opened the doors to satanic dialogue with marxists. Pope Paul VI was not responsible for the heresies introduced, as he lived under coercion and subjected to drugs. Furthermore, the signature of the Supreme Pontiff was forged, and likewise falsified documents were published. Freemasons and other heretics infiltrated into the Roman Curia had the audacity to destroy the authentic Mass, changing and replacing it with the heretical mass of the great freemason and traitor Bugnini.

We guarantee and assure in Christ's name, pledging Our word, that the Life of Pope Saint Paul VI was exemplary and virtuous. This holy Pope lived a life given up to prayer and penance, and of course constant sacrifice, since his pontificate was a dolorous ascent to Calvary. This holy Pope was vilely assassinated by the traitors in the Roman Curia.

We desire that Pope Saint Paul VI bear the worthiest title of Martyr.

We declare Pope Saint Paul VI, martyr, a special guardian of Us and of Our Pontificate.

We exhort all the faithful to honour the memory of the great Pontiff Saint Paul VI Martyr. The time has arrived to acknowledge the great personality of this sublime Pope. He was dreadfully misunderstood, both among progressivists and among extreme traditionalists. As peak of injustice by men, after living misunderstood, after his death came the clown antipope

cardinal Luciani with the name of John Paul I who, in thirty-three days, with his phoney smile eclipsed the great fifteen-year pontificate of Pope Saint Paul VI. There is no need go into further detail since the events are public knowledge.

III. We continue to beautify the delectable and Mystical Olive Tree with prime, choice and holy olives.

We wish to speak a little about the Mystical Olive Tree and the olives. Let us say that, when God created the first man Adam, He planted an olive tree on earth. That olive tree withered up, as it ceased to receive the necessary irrigation of obedience. The first olive tree called Adam, out of pride and disobedience to the Creator, withered up. Now We consider the second Olive Tree, namely Our Lord Jesus Christ, the second Adam. In Genesis we find the water that was to nourish the olive tree, olive tree which represents the Messianic Promise and water which represents obedience. In this respect let us remember the following truth: *“Christus factus est pro nobis obædiens usque ad mortem, mortem autem crucis”*, *“Christ became obedient for us unto death, and death on the cross.”* In this truth we clearly see the regenerating water that nourishes the olive tree: obedience. The second Olive Tree, by obedience and humility, opposes the pride and disobedience of the first olive tree. The roots of the second Olive Tree were planted on top of the first olive tree. This planting was effected on Golgotha, as this mount is called Calvary, meaning place of the skull. On this mount lay Adam’s skull, over which the Holy Cross of our redemption was raised up triumphant. The second Olive Tree anointed the earth with His Most Precious Blood, as a suave and sweet olive oil. Consequently all of us who accept the Redemption, are baptized, and put the Holy Gospel into practice, become olives that hang from the Mystical Olive Tree, since we receive the unction of the Most Precious Blood of the Redeemer. It is of the utmost importance that a good Catholic consider the olive tree, because our sacred ceremonies abound in sacred rites of unctions with Holy Oils. These unctions with oils we also find abundantly in the Old Testament, and likewise in the New Testament, by which, with the two Testaments, a single Mystical Tree, Christ, is formed. Outstanding among the olives that graciously hang from the Olive Tree are those Saints who excelled through their life of commitment to God and to the Church, One, Holy, Catholic and Apostolic. All true Catholics, if we desire to attain sanctity, must contemplate the Mystical Olive tree upright on Golgotha. The deep life, the deep fragrance, the deep vitality of this Mystical Olive Tree demands our adherence and our grafting onto that copious tree as select olives. The sap of that Mystical Olive Tree is a sap more invigorating than that which runs through all trees; since that sap is the Most Precious Blood of Our Lord Jesus Christ. As olives hanging from the branches of the Mystical Olive Tree, if we desire to have eternal life, we must nourish ourselves with the Most Precious Blood of the Redeemer. This nourishment is received above all through the Sacraments.

We present to you an Olive Tree which is resplendent with beauty from the loveliness reflected by the hanging olives. Now then, along comes the owner of the olive grove, meticulously observing the purity, beauty and life of the tree and, seeing ugly and unsightly olives, he forthwith decides to cut out the bad ones. In this operation let us see the olive harvest: the bad and unsightly ones are cut out and cast into the rubbish, signifying in this the souls that are cast into Hell. The good reaper gathers the select and choice olives and performs two operations: first, he employs a number of olives for the extraction of oil; another quantity is set apart to be sold whole. Two questions are signified in this operation: the first represents the Martyrs, as that operation of oil extraction represents with all clarity the abundant effusion of their blood, like a rich oil that sustains and invigorates the entire Church; the second

harvest, which is sold whole, represents the life of sanctity set before the public as superb samples. This is accomplished in singular fashion by the exemplary life of the Saints. Among this harvest, the Owner of the olive orchard finds some choice olives a little unsightly because of insect bites; these the harvester diligently gathers and with great concern and care removes the blemishes, leaving them sound and good for sale. This harvest represents two classes of souls, namely: those who are purified while still on Earth by means of mortifications, sickness and other sufferings; the other represents those who are purified after death through the pains of Purgatory.

We exhort all the faithful constantly to beseech the Most Holy Virgin, Our Mother, so that we pertain to the number of select and choice olives. Let us not forget that the Virgin Mary is Mother of the Mystical Olive Tree. As Mother she nourished the Physical Olive Tree which she bore in Her Virginal Womb. As Mother she stood on Golgotha at the foot of the Olive Tree. On that same Golgotha she officially received Spiritual Motherhood over the Mystical Olive Tree, the Church.

IV. We, by the present document, with the authority of Our Lord Jesus Christ, anathematize apostate cardinal Karol Wojtyla, known the world over by the name of John Paul II. We likewise anathematize all followers of this antipope. Without doubt this antipope John Paul II is a marxist spy who in his youth infiltrated into the Catholic Church so as to destroy her from within.

VI. We, as Universal Doctor of the Church, declare for Saint Dominic Barberi the exalted title of "*Apostle of the Holy Catholic Faith in England.*" We exhort the faithful to elevate prayers to Saint Dominic Barberi to obtain the conversion of England.

We paternally ask Our beloved children to supplicate special protection for Us from the Most Holy Virgin Mary. The present moment is most difficult, for We are condemning all kinds of heretics. We have confidence in divine help in order to carry on in defence of the Catholic Faith.

We confidently hope that some Angel, or some Saint, before very long, will let his sword fall upon antipope John Paul II, just as Saint Michael Archangel wielded his sword against antipope John Paul I, God permitting that the apostate cardinal John Villot, a 33rd degree freemason, to put an end to his life. Once more We repeat: nobody makes fun of God, and no one escapes His justice.

We are filled with joy and delight at having canonized, up till now, the estimable number of two hundred and eighty-four Saints. We hope by their intercession to be able to virtuously shepherd the Church of God, One, Holy, Catholic, Apostolic and Palmarian. Assuredly, the glory of the Olives is being seen, as continually We are further embellishing the Mystical Olive Tree.

Given in Seville, at the Apostolic See, on the 24th of October, Festivity of Archangel Saint Raphael, in the Year of Our Lord Jesus Christ MCMLXXVIII and first of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

TWENTY-FIFTH DOCUMENT

ELEVATION OF TWO HUNDRED AND FORTY-ONE SAINTS TO THE GLORY OF THE ALTARS. OTHER DECLARATIONS

We, Sovereign Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olívæ*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, solemnly declare and proclaim, with great joy and delight, the elevation to the Glory of the Altars of two hundred and forty-one members of Christ's Mystical Body, with the previous assistance of the Holy Spirit, gathering up the feeling of the Church and analysing the historical facts.

From now on, in the documents on canonization of Saints, We will give one single list, for greater facility in carrying out the work, and easier reading by the faithful.

We, as Universal Doctor of the Church, solemnly guarantee and assure all the faithful of the life of sanctity and heroic virtues of those We have raised up to the dignity of the altars today.

We wish to say to the faithful some important things about the Saints We present today:

We wish to single out the Popes from among them. In these nine Popes We canonize today, you will find magnificent examples of exalted men in their rôle of faithful watchmen and guardians of the Catholic Faith. These exalted Popes suffered great vicissitudes throughout their pontificates. At every moment they confirmed their brothers in the Faith, in imitation of the Prince of the Apostles. These glorious Popes gave the clearest proofs of their commitment to God and to the Church. These Popes vigorously condemned all kinds of errors and heresies. They re-established discipline for the Church to function well. They dedicated themselves fully to the life of prayer and penance. They filled the Holy Church of God with splendour. Among these Popes there are eminent crusaders who did not hesitate to take up the sword against the enemies of the Catholic Faith. Europe and a great part of the world are deeply indebted to these Popes; since by defending the Catholic Faith they defended western civilization, delivering Europe from the muslim tyranny.

We exhort you to read with great attention the lives of these glorious Popes. They were steadfast and immutable rocks, this concept being vital for the times we live through now. The times we live through have great affinity with those previous epochs, taking into account that the present time is worse than those others; as only a minority remain firm in the Faith traditionally taught by the One, Holy, Catholic and Apostolic Church.

II. We communicate to you all, beloved children: We are ready to take up the sword when the Most High so indicates. We cherish the hope that one day a great crusade may be launched out against the enemies of God and of the Church.

We confidently implore the most singular protection of the Most Holy Virgin Mary so as to organize a Holy Crusade and thus be able to establish the Sacred Hispano-Palmarian Empire where the Sacred Hearts of Jesus and Mary will reign and hold sway. For this great undertaking We need your help in the form of prayer and penance.

We wish you to meditate on the pious reading of the lives of all the Saints We have raised to the Glory of the Altars today; among whom you will find: Clerics, Brother Religiosos, Religiosas, laypeople, and a good number of Martyrs who sacrificed their lives in precious and beautiful holocausts for God and for Spain, during the period of marxist tyranny.

We believe that there is no need to add further commentaries, as the exemplary lives of all these Saints speak for themselves.

We indicate to you once again: you have innumerable ways to reach sanctity, as these Saints give testimony to those trustworthy ways. Therefore, take their example into consideration, and in this way you will find a most valuable and positive help in order to take the sure paths that lead to God.

We continue in the resolve to beautify the Church with prime and fresh olives pertaining to the Mystical Olive Tree.

Given in Seville, at the Apostolic See, on the 23rd of November, Festivity of the Divine Doctress and of Pope Saint Clement I the Great, in the Year of Our Lord Jesus Christ MCMLXXVIII and first of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

Twenty-sixth Document
SOLEMN BEATIFICATION AND CANONIZATION
OF FIVE HUNDRED AND FORTY SAINTS

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olívæ*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, with great jubilee and joy, raise to the Glory of the Altars today, by solemn beatification and canonization, five hundred and forty servants of God, distinguished and illustrious members of Christ's Mystical Body.

We, assisted by the potent light of the Holy Spirit, gathering up the feeling of the Church, with prior historical study, guarantee and give assurance of the saintly life and heroic virtues of those We have raised to the Glory of the Altars today.

We exhort all the faithful to make the deepest meditation and reflection on these sublime models, who will help you on your way to sanctity. From their virtuous examples you will learn how you should serve God and His Holy Catholic and Apostolic Church.

We wholeheartedly desire you to drink from these wonderful sources, because they all glorified God, and they chose to follow one single goal: to do the will of God always, and serve Him in the place, manner and moment indicated by the infinite mercy of the Lord.

We solemnly declare and proclaim that these Saints We present to you today will guide you along the paths that lead to God. Each of them served God in the place or post they received from Our Lord Jesus Christ by His election. Let us all learn to serve God where He wishes, and not where we wish.

We desire to teach all that the most agreeable penance in the eyes of the Most High is precisely prompt docility to divine commands.

From among these glorious Saints, We wish to single out eleven Popes, Predecessors of Ours in the Pontificate. These sublime and eminent Popes, by their great example, helped innumerable faithful to reach sanctity. These glorious Popes remained ever faithful, vigorously condemning every error and heresy. Some of these Popes directed several Holy Crusades against the enemies of the Catholic Faith with great success. A few of them went

at the head of the crusaders. In this Document We wish to express the following phrase that has been pronounced down through the centuries by good Catholic Spaniards: *“With mallet beating, your God entreating.”* Without doubt those Spaniards devised this phrase inspired by the action of Popes heading the Crusades. Without any doubt at all, the use of the sword is necessary on certain occasions.

II. We, as Universal Doctor of the Church, solemnly declare and proclaim:

If anyone dare to censure the Popes who used the sword, let him be anathema.

If anyone say that the Pope should not intervene in Holy Wars, let him be anathema.

If anyone dare to censure a military uprising composed of Catholics against the enemies of the Faith, let him be anathema.

We, as Universal Doctor of the Church, with full use of Our pontifical prerogatives, now in anticipation, until the time comes, raise up Our sword and, with Archangel Saint Michael, We say: *“Who is like unto God!”* We ask, in authoritative manner, all the faithful to unite with Us in the glorious cry: *“Who is like unto God!”*

With ardent desire We cherish the hope of directing, at the moment established by God, a Great and Holy Crusade against the enemies of the Catholic and Apostolic Faith.

We teach you:

All you who call yourselves true Catholics, are called by God through His legitimate Vicar to defend the One, Holy, Catholic, Apostolic and Palmarian Church.

We declare: If anyone does not defend the Catholic Faith with his whole strength, let him be counted among the number of apostates.

We remind you of this great truth: Either one is with Christ or against Christ. A true Catholic cannot sit on the fence: meaning that it is not possible to be with Christ and with Satan at the same time.

We teach you that whoever is with Christ and faithful to Him unto death, will be counted among the number of the Blessed who are in Heaven.

On the contrary, whoever says he is with Christ, is unfaithful to Him and permits the Faith to be destroyed, will be counted among the number of the damned in the eternal fire of Hell.

We wish to refresh your memories so that you remember that one day you received the Sacrament of Confirmation, and that by virtue of this same Sacrament you became Soldiers of Christ. The very virtue of being Soldier of Christ clamours out loud for the use of the sword in defence of the King of Heaven and earth Whom we serve.

We exhort you to meditate on the following: For many centuries we have all been given the following saying: in a nation’s patriotic affairs the soldiers serve the king. If this creates a strict obligation for the citizens of a nation to serve the king, what shall we say then in spiritual affairs, when the King we serve is King of Heaven and earth!

III. We wish to remind Spaniards of the following:

For many centuries, with holy pride, you have heard this weightiest saying: *“For God, for Country and for King.”* Beloved children, meditate on this phrase. God comes before anyone else. He is King by nature, King of kings. No earthly king, with immense boldness, can arrogate to himself the wish to suppress the name of God.

We, as Universal Doctor of the Church, solemnly declare and proclaim:

Let every king who should dare to suppress the name of God be anathema; in the eyes of God he is therefore deposed; and consequently becomes a usurper.

We solemnly declare and proclaim: Every king, every head of state, every prime minister or anyone else, who having taken an oath before the Crucifix and the Holy Gospel to fulfil the laws and make others fulfil them, and to the contrary does not keep that oath, evidently becomes a perjurer, bringing the curse of God upon himself and upon his family.

We, as Vicar of Christ on Earth, address Catholic Palmarian Spaniards:

To you who feel proud to be Catholics, in the name of Christ We ask of you: Save Spain, at whatever cost.

May God will that promptly those fervent cries of the crusader martyrs resound all over the Country: "*Long live Christ the King! Up with Spain!*"

We, in the name of Christ, ask of all those Spaniards who still believe in spiritual values: cry out loud: Long live Christ the King! Up with Spain! Even though these words lead to your death. Fear not! Following these words and your holocaust, you will make a great entrance into Heaven; and for the great event, the glorious Martyrs of the Holy Crusade of Saint Francisco Franco, accompanied by the Heavenly Hosts, will go out to meet you.

We say this solemn truth to you:

The Spaniard who does not defend the Holy Name of God, and the One, Holy, Catholic, Apostolic and Palmarian Church, is not worthy to be called a Spaniard, since he belongs to the number of apostates and anti-patriots.

We, as Vicar of Christ and as a Spaniard, love Spain, not for the beauty of her lands, but for the great treasure of traditional Catholicism in Spain.

We say in a powerful voice and solemnly pledging Our word, the following truth: If one day no true Catholic were to live in Spain, We would renounce Spanish nationality and spit upon her. If the Catholic Palmarian Faith ceased to exist in Spain, she would no longer be Spain, since she would have plainly become an enemy of Christ, and We would become an enemy of Spain. Christ is above Spain, and any nation that rejects Christ *en bloc* is fit only to be burnt, as that is the chastisement for infidels.

We wish you to know that We feel a deep love for Spain, as long as Palmarian Spaniards respond to the promise given by the Most Holy Virgin Mary in her visit to Zaragoza, while still a wayfarer. This promise is now fulfilled in the Sacred Place of El Palmar de Troya, today the Apostolic See of the Church.

We teach, with solemn declaration and proclamation: If any Spaniard dare to love Spain more than Christ, let him be anathema.

On very many occasions We have given thanks to the Lord for having been born in Spain, not however for her worldly beauty, but for her love of the Virgin Mary.

We love the Most Holy Virgin Mary to folly, to mystical delirium. We love her as Mother. If Our other mother, the Country, were to oppose the Heavenly Mother *en bloc*, We, with holy pride, would erase Our sonship of mother Spain.

We declare: If the day comes that We be unable to exercise Our Sacred Ministry of Sovereign Pontiff within Spanish territory without attaining martyrdom, We would automatically abandon the country.

Thanks be to God, We do not cling fanatically to the land of Spain. We do so only as long as some Spaniards are left who are disposed to defend the Catholic, Apostolic and Palmarian Faith, giving their lives for this truth.

On the one hand, We would wish to be the first Martyr of this crusade, so that in this way you be filled with fortitude. On the other hand We would wish to be the last, so as to be present with great jubilee at the loveliest spectacle of new Martyrs, spectacle which would

be dolorous, but at the same time joyous, because the blood of Martyrs opens Heaven and brings the blessing of God over the Church and the Nation.

We exhort the faithful in general to pray and do penance, drawing down abundant graces and strength so that We remain firm unto death. Many times We think that Our martyrdom must necessarily be quite close, as there are many sins and stains to be cleansed from Our person. It is better to die a Martyr soon than live many years and be damned.

IV. We present to you today these five hundred and forty Saints, who will provide powerful assistance for the Church. Among them you will find Popes, Cardinals, Bishops, Presbyters, Religiosos, Religiosas and lay people; among them are Founders, Foundresses, kings, princes, martyrs from the religious persecution in England and the religious persecution in Spain.

We exhort you to look profoundly at all these Martyrs, because with their blood they sealed their fidelity to Christ and to the Church. With their blood they brought down great and abundant blessings.

The blood shed by Martyrs in their glorious holocausts calls down Holy Wrath.

That same martyrs' blood will reject those who do not defend the Faith.

That same blessed martyrs' blood will accuse those who do not defend the Faith, calling them cowards, traitors and apostates.

We, as Universal Doctor of the Church, declare and proclaim: man's first duty is to defend the rights of God and of His Church, One, Holy, Catholic, Apostolic and Palmarian.

We indicate to you that the number of Saints canonized by Us now reaches the considerable number of one thousand and sixty-five Saints, who beautify the Mystical Olive Tree with wonderful olives, all exceptional and outstanding members of Christ's Mystical Body.

We wish to emphasize that in the present document you will come across the canonization of Pope Saint Clement XIII. This Pope firmly resisted the dreadful assaults of freemasons seeking the abolition of the Company of Jesus. Among those who petitioned him to repeal the approbation of the Jesuit Order are to be found kings, princes, cardinals included, bishops and so on; among them the king of Spain, Charles III. In the present document you will find too the canonization of the Popes who re-established the Company of Jesus.

We manifest Our great happiness at canonizing the Popes who earnestly defended the Jesuits; since we should bear in mind that the Order of Carmelites of the Holy Face is as well Company of Jesus and Mary.

Given in Seville, at the Apostolic See, on the 2nd of February, Festivity of the Purification of the Virgin Mary and Ninth Anniversary of the Enthronement of the Holy Face in El Palmar, in the Year of Our Lord Jesus Christ MCMLXXIX and first of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

TWENTY-SEVENTH DOCUMENT

SOLEMN BEATIFICATIONS AND CANONIZATIONS OF FOUR HUNDRED AND SEVENTEEN SAINTS AND INNUMERABLE COMPANIONS IN MARTYRDOM.

LIGHT OF ORIENTATION IN ORDER TO ATTAIN SANCTITY, AND OTHER DECLARATIONS

We, Sovereign Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olíva*. Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, with inexpressible jubilee, today elevate to the most high dignity of the Glory of the Altars the illustrious and distinguished members of the Mystical Body of Christ whose number rises to the sum of four hundred and seventeen eminent members by name; along with an innumerable group of anonymous martyred companions, whose exact number and names are known only to God.

We, as Universal Doctor of the Church, present these Saints to you, solemnly proclaiming their beatification and canonization, having received the infallible Light of the Holy Spirit; taking into account the feeling of the Church with due appreciation and prudence, and after having meticulously studied the historical facts that prove the sanctity and heroic virtues of these sublime Saints.

We, as Universal Master and Guide of the Church, solemnly declare and proclaim, guaranteeing and assuring with the firm pledge of Our word, the life of sanctity and heroic virtues of these eminent Saints.

We, as Universal Doctor of the Church, once more exhort you to learn from the lives of the Saints, since assuredly these lives are admirable models to increase and enliven your Faith, that Faith which the One, Holy, Catholic, Apostolic and Palmarian Church professes. In these excellent models you will find ways and paths that lead to Christ. These Saints will teach you the sure way for you to be able to attain sanctity. We wish to insist once more on the sublime and exalted truth that we are all called to sanctity. It is not lawful for anyone to say: I cannot attain sanctity, I have not been given such a lofty calling, I am content to save myself.

II. We present to you the following meditations. Our Lord Jesus Christ said the following:

“Be then perfect, as your Heavenly Father is perfect.” These words of Christ most clearly announce that we are all called to sanctity. These words of Christ say with utmost clarity that we can all be perfect as the Heavenly Father is. We understand that this perfection consists essentially in doing the will of God. We say with Christ: Whoever desires to follow Me, let him take up his cross and follow after Me.

We, as Universal Master and Guide of the Church, teach that we can all attain sanctity, for God so wishes; and as God does so wish, He Himself provides the means to attain sanctity. We say: if someone does not attain sanctity, it is because he does not want to, since the means are not lacking.

We, as Universal Doctor of the Church, teach: It would be a frightful temerity to be content merely to save oneself. It is not lawful or laudable to be content merely to save oneself; since God asks much more of us. God asks that we be perfect; and sanctity is attained precisely through perfection.

We understand that when Our Lord Jesus Christ said *“Be then perfect as your Heavenly Father is perfect”*, He meant, and indeed said: be saints.

We desire to exhort you, beloved children, to meditate profoundly on the state of perfection. Meditate and reflect deeply on the different heavenly abodes.

We desire to teach this sublime and wonderful truth: It is licit and agreeable in God's eyes that we aspire to the highest celestial abodes. These aspirations, of course, must be based on the solid foundation of a sublime longing to be nearer to God, in order to love Him and serve Him better. As a logical consequence of this more intense love and service, we can come to know God more intimately than others. As a result of this intimate knowledge of God we will receive higher degrees of glory.

We, as a mystical Pope, as a Pope who knows something of the Mystical City of God, would like to find words, so that you feel as We do, the profundity of the heavenly abodes. We would like to be able to express, with sublime eloquence, all that the Lord, in His infinite mercy, has deigned to show Us.

We say to you with pronounced insistence: beloved children, you should aspire to the highest heavenly abodes. Beloved children, We hope with great longing to reach the highest heavenly abodes. We say to you, beloved children: Do not confuse the verbs "*to aspire*" and "*to merit*". We say that We aspire to the highest heavenly abodes; but We cannot say We merit them; since We know perfectly well that We merit Hell. We know that in Hell too there are different abodes. We are fully conscious that in Our past life We have offended God as you cannot even imagine. We, in Our youthful years, on many occasions, have given Ourselves up to a life of sin, with all the avid passion proper to Our ardent character.

We wish, because God so wishes, that you and coming generations know that in Our past life We have committed sins abominable in the eyes of God.

We have sinned by pride on some occasions; but thanks be to God on very few occasions.

We have sinned by vanity, very seldom.

We have sinned by envy on a few occasions; but these could be counted on the fingers of one hand.

We have sinned by gluttony on a great number of occasions, from which We are now purifying Ourselves. We have had a deep attachment and almost devotion to good food and drink. This attachment, of course, is by certain inheritance, being Spanish. Hence We often say that there must be many Spaniards in Purgatory, since many are those who have to purify themselves considerably from gluttony.

We have sinned by laziness on very few occasions; as thanks be to God We have tried almost always to be diligent. Assuredly this grace also goes with being Spanish; since this people has always been hard-working and industrious. It may be said that this virtue is second nature. So, in this question We have not had to struggle hard.

We have sinned by lust almost to satiety, let us say. We would like to find a very heavy veil indeed to be able to cover over the despicable impurities We have committed.

We, in Our youthful years, and even when mature, on many occasions have been given up to sins of lust with all Our passion and ardour. On many occasions We have fallen into the most abysmal depths, We have given Ourselves up to the most revolting and repugnant passions.

We wish to make known to you that We could never think that We merit the highest heavenly abodes. Quite the contrary, We merit the deepest infernal abodes.

We know that despite the iniquities of Our past, We are nevertheless called to sanctity. We understand that those sinners who give themselves up to sin with ardent passion, once converted, assuredly give themselves up to perfection with ardent fire and filled with burning passion. Those, who by their sins, to have continued them, would have been cast down to the

deepest abyss, and who have been sincerely converted, and then dedicate themselves with ardent passion to virtue, will of course attain high degrees of sanctity.

We, as Universal Father of the Church, address our words not only to those living in the Grace of God, but also, and more particularly, We address those who still remain in the unhappy state of sin.

III. We, as Christ's representative on Earth, in the name of Christ, say with trembling and at the same time with joy, these words: We, in the name of Christ, address Our words as Supreme Shepherd of the flock to you, sinners. To those who remain constantly in a life of sin, We say: meditate deeply on the infinite offences you are giving to God. Meditate on the Holy Passion of Our Lord Jesus Christ, since your salvation lies precisely there, if you avail yourselves of the Most Precious Blood shed on the Cross. In that Blood you will find the vivifying graft that will cleanse you of your iniquities. While in truth you should feel ashamed of your sins, do not carry that shame to extremes. You should consider that Satan will make every attempt to prevent your conversion; he will even convince you that salvation is no longer for you. We, in the name of Christ, say to you sinners: over you as well, in the name of Christ, We have paternity. Come to Us, Our arms are open, if you are sincerely repentant and give yourselves up to Christ. We have yet to say to you, hardened sinners: Consider that if you sincerely change your lives, Our Lord Jesus Christ will not see your past sins: since they will be covered over by a thick veil, veil which is the Mantle of the Most Holy Virgin Mary, Mother of God and our Mother, and of course your Mother as well, since the Virgin Mary is Coredemptrix; She is that sublime Woman who was at the foot of the Cross on Calvary. She is the loving Mother who spiritually suffered the Passion of Christ, since all the affronts Christ received in His Soul and Body, Mary received spiritually in Her Soul and Body. The Most Holy Virgin Mary, as Coredemptrix of mankind, is Mother of all mankind; yet mysteriously, not all are Her children. We wish to express the profundity of this mystery of the Maternity of the Virgin Mary: We all know that Our Lord Jesus Christ died on the Cross in order to make infinite reparation to the Eternal Father, Who was infinitely offended and infinitely angered. Our Lord Jesus Christ died on the Cross in order to reconcile mankind with the Heavenly Father, and in this way open up the heavenly abodes; from this it can be gathered with all clarity that Our Lord Jesus Christ died on the Cross for all men. While it is true that Christ died for all men, it is also true that the Holy Sacrifice of Mass is for the salvation of many men. Since despite Christ having died for all men, many are damned in the eternal fire of Hell which they will never leave. From this truth, that fills with trembling and dread, it is clear that those who reject the Salvific Work of Redemption damn themselves. It should not be forgotten that God respects human liberty. From this we gather that whoever wants to be damned will be damned.

We, as Universal Doctor of the Church, have reminded you of the previous teaching so that you understand the profound mystery of the Virgin Mary in Her exalted prerogative as Mother of mankind. It is clear as infallible truth that the Most Holy Virgin Mary is Mother of all mankind, since she is the second Eve. Now then, it is also clear and obvious that not all men are children of the exalted Heavenly Mother, the Virgin Mary; yet not because She is not their Mother, but because they reject Her. Thereby is understood that all those who reject Mary's sublime maternity over them should be classed as unnatural; since whoever does not have Mary as Mother, does not have God as Father.

We, in the name of Christ, say to hardened sinners: turn to the Most Holy Virgin Mary, Mother of God and tender Mother of men, since She is refuge of sinners. Try, and you will

be convinced. We teach that all those sinners who approach the Virgin Mary will find Jesus full of mercy, without forgetting that the Holy Mantle of the Virgin Mary will be a very thick barrier that will prevent Our Lord Jesus Christ from seeing our past iniquities, once you are truly repentant and have gone to confess your sins to the Priest.

IV. We think that the Lord, in His infinite mercy, wished to choose this miserable sinner called Clemente Domínguez y Gómez, and raise him to the most high dignity of Supreme Pontiff of the Church, and reign with the name Gregory XVII, so that in this way many sinners may have the opportunity to attain reconciliation with God; as this Pope, who speaks to you now, knows very well about human weaknesses, understands very well the terrible bitterness that the life of sin entails, being separated from God. This Pope who addresses you knows the terrible sting in his own flesh.

We now address all paternally: Beloved children, We believe that you will now understand well the motives for which We have no great desire to recover Our eyes. Beloved children, meditate and reflect on the following: while We had eyes We were given up to the terrible passions of the flesh, that were leading Us off to the infernal abyss. We would also like to say that since the loss of Our eyes, Our sins have grown fewer each day and each moment.

With great joy and deep pain at the same time, We say this sublime phrase: Blessed be this blindness, since it will be the sure way and path to attain sanctity.

We say with courage and audacity, but trusting in the infinite mercy of God: Blessed a thousand times be that sublime hour in which We lost those nauseating and repugnant eyes that sinned so much and caused so many people to sin.

We also wish to say that We desire with intense ardour the miracle of the eyes, if God should be glorified by it, if not an obstacle to our eternal salvation, and if it should mean the conversion of innumerable sinners. We say, and wish you all to know, that We submit fully to the will of God; let it be done as best suits the Church.

V. We, as Universal Doctor of the Church, present to you these admirable Saints, among whom you will find Martyrs from every age; Martyrs from different moments when the Holy Church of God has been vilely persecuted. You will find Martyrs from different nations, tongues, races and social classes; by which the universality of the Church is confirmed, as likewise the sanctity, the apostolicity, the truth and the oneness of the Church founded by Our Lord Jesus Christ, Who gave the keys to Peter, which through his subsequent successors have come down to Us.

We wish to emphasize that in addition to the four hundred and seventeen Saints by name, there is a countless number who are anonymous, but their names are inscribed with golden letters by the Angels in the book of glorious Martyrs and Saints of God's Church.

We present to you today these glorious Martyrs from different epochs, nations or races, in all of whom, in their apparent diversity, there is one single lineage, the lineage of Our Lord Jesus Christ through the Grace of Baptism, confirmed by the shedding of their blood in their glorious martyrdoms. In the Holy Church of God, known as the One, Holy, Catholic and Apostolic, though spread through all nations, all continents, with all their linguistic, racial and cultural diversities included, there is no more than one nation, that which we know by the name of royal priesthood, regal stock; this exalted attribute is of course realized principally in the Ministerial Priesthood; and realized as well in the common priesthood, though in secondary degree, through the Grace of Baptism, and through the Sacraments which the Ministerial Priesthood administers as gentle sap of life upon the common

priesthood; from which doctrine is understood that, all the members of the Church are regal lineage and royal priesthood, respecting, of course, the hierarchical and monarchical order of the Church, from which order the faithful receive this sublime sonship of regal lineage and royal priesthood.

We wish to teach the whole church to have consideration and appreciation for all the Saints over and above national barriers; since in the Church Triumphant, which is Heaven, there are no nationalities, nations, tongues, races or other distinctions. There, the abodes are possessed through the merits of Our Lord Jesus Christ with His dolorous Passion, the merits of the Virgin Mary as Coredemptrix, and our own deeds as collaboration required by God. These merits were acquired on Earth, not by one nation or another, but because the Saints did the will of God in the precise place He willed.

We teach you: Beloved children, in the lives of the Saints, the most important thing is not the nation they belonged to, nor their language, race or social class, and so on, but the heroic virtues with which they lived in God's presence.

VI. We, as Universal Doctor of the Church infallibly say: If anyone loves his country more than Christ, let him be anathema.

We, through the suave inspiration of the Holy Spirit, interpret that statement of Christ: "*Whoever loves father or mother more than Me is not worthy of Me; whoever loves son or daughter more than Me is not worthy of Me.*" If Christ utters that terrible, and at the same time admirable declaration referring to our own family, what would He say of a plot of land? Land which, along with the earthly orb, is reserved for fire, as the Prince of the Apostles announces.

We, in the name of Christ, say to all nations, without exception: Christ and His Church are over and above all nations. From this truth is learned that every member is obliged, before God, to serve the Church wherever Christ's representative on earth sends him; since all members of the Church are true brothers; but a brotherhood much more profound than that formed by the natives of each nation, and even greater than that of children of the same family of the flesh. This brotherhood, then, formed by the children of the Church, is not merely symbolical, rather mystical, mysticism in which you will find both body and spirit; since the Church, that is, the members of the Church, nourish themselves on the Holy Eucharist, in which through the profound mystery of transubstantiation Our Lord Jesus Christ is really present in Body, Blood, Soul and Divinity. Penetrate deeply, meditate on this truth. We members of the Church certainly became brothers firstly on receiving Baptism, which makes us all sons of God. But in the Sacrament of the Eucharist we find that true and authentic repast the soul needs in order to live. Supposing that we all receive the Eucharist with the required worthiness and reverence, receiving therein the Body, Blood, Soul and Divinity of Our Lord Jesus Christ, can there be greater brotherhood than to be nourished on the Body of Our Lord Jesus Christ Himself? Is there any Blood better than that of Our Lord Jesus Christ which we receive in the Eucharist? From this true doctrine we learn this truth: Whoever is not capable, whoever lacks the courage, whoever does not have that true charity towards God to abandon father, mother, wife, children, country, wealth and all the rest for love of Christ, is not worthy of the Kingdom of Heaven.

VII. We, as Universal Doctor of the Church, desire that you meditate and reflect deeply on the heroic lives of another group of Saints who, without reaching martyrdom, had another mission, whether they were clerics, religiosos, religiosas, founders, kings, princes, workers

from the different professions and so forth; since they all attained sanctity in the place which God disposed for them.

We, trying not to prolong this document further, leave these admirable Saints to speak through the brief summaries of the heroic lives they led; by which they adorned the Holy Church of God with great finery.

We continue in the holy enterprise of embellishing the Holy Mystical Olive Tree with these fresh and select olives. We ardently desire that this rich oil penetrate your veins, so that in this way you reach the grades of sanctity they attained through the infinite mercy of God.

We inform you that up till the present moment the Saints We have raised to the Glory of the Altars by name rises to the splendid total of one thousand four hundred and eighty-two, adding to these named Saints more than a thousand anonymous Martyrs in the present document. But in the following documents We will continue, God willing, to number from one thousand four hundred and eighty-two on, leaving it to God to calculate the anonymous Martyrs.

VIII. We, with the authority with which We are vested, establish the following:

We declare Our Crowned Mother of El Palmar with the title of ‘Queen of Carmel and Universal Patroness’.

We, in the name of Christ, and pledging Christ, solemnly promise the following: in all nations where a most special devotion is professed to Our Crowned Mother of El Palmar, such nations will conserve the Faith until the consummation of the world; whereby We extend the promise of the Virgin Mary given to the Apostle Saint James the Greater in Zaragoza on the protection of Spain.

We establish that one of the conditions necessary in order to attain this promise is to have a most special devotion to Our Crowned Mother of El Palmar in preference to all the images of the Virgin Mary; and of course diffusing and propagating, through holy pictures, medals, pictures, images and such, and making known this promise; as likewise diffusing everywhere, and with courage, that We, Gregory XVII, are the true Vicar of Christ on Earth.

We, in the name of Christ, promise: in the homes where the image of Our Crowned Mother of El Palmar is enthroned with dignity, a most special and singular protection of the Mother of God, above all in the coming days of chastisements, darkness, wars, and suchlike.

We establish a Most Plenary Indulgence for all those who, at the hour of death, kiss the hands of the Blessed Image of Our Crowned Mother of El Palmar. This maximum indulgence will be received by all the dying who desire to do so and are unable, physically speaking.

We establish, in the name of Christ, that the Blessed Image of Our Crowned Mother of El Palmar be the powerful shield and special emblem or ensign of eternal predestination.

We establish the following: We declare Our Mother of Perpetual Succour sublime Patroness of the Cathedra of Saint Peter in El Palmar de Troya.

Given in Seville, at the Apostolic See, on the 30th of March, Eleventh Anniversary of the First Apparition of Our Crowned Mother of Palmar, in the Year of Our Lord Jesus Christ MCMLXXIX and first of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

TWENTY-EIGHTH DOCUMENT
SOLEMN CANONIZATION OF SAINT CHRISTOPHER COLUMBUS,
DISCOVERER OF AMERICA.
DOGMAIC DECLARATION ON THE TEMPORAL POWER OF THE POPE,
AND OTHER DECLARATIONS

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olívæ*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, solemnly declare and proclaim the elevation to the Glory of the Altars, by means of Most Solemn Beatification and Canonization, of the illustrious and venerable servant of God, Christopher Columbus, Exalted Discoverer, Evangelizer and Missionary of America.

We, as Universal Doctor of the Church, assisted by the most potent Light of the Holy Spirit, gathering up the opinions of the most select and eminent holy souls of the Church, following a profound study of historical events in the glorious life of the exalted Admiral Saint Christopher Columbus, pledging Our word, give assurance and guarantee of his life of sanctity and heroic virtue.

We, as Universal Master and Guide of the Church, have consecrated Our own life to searching out zealously illustrious members of Christ's Mystical Body, in order to intensify our praise of God by way of His outstanding servants.

We, with unspeakable joy, present to you today the exalted figure of Saint Christopher Columbus. By this means We seek to increase and enliven holy desires to obtain future eminent and exalted saints for God's Holy Church, through the mirror which reflects the heroic life of this model.

We, as Vicar of Christ on earth, will employ Our powers and faculties battling resolutely against the calumnies and lies directed against lofty personalities such as his.

We address Our word to you, beloved children: We have carefully and meticulously analysed certain writings, among countless ones on the life of Saint Christopher Columbus. We have found innumerable calumnies against this exalted saint; calumnies produced by countless envious people who surround every great man. We see with all clarity, among so much written blather, the prodigious manner in which the exalted virtues of Saint Christopher Columbus appear between the lines. All kinds of calumnies and lies have been invented to discredit this glorious Saint's iron faith. It should not surprise us in the least that so many fabrications and slanders should have been raised up against Saint Christopher Columbus; for many other illustrious saints were treated in the same way.

Beloved children: reflect and meditate on the calumnies, lies, outrages and reproaches which Our Lord Jesus Christ received. The envious jews in the presence of Pontius Pilate raised up all kinds of calumnies and lies against Jesus. Those who lied against and slandered Jesus were backed up by important personages in Israel's life, and among those personages were priests, and included pontiffs, as likewise the sanhedrin. The tyrant Herod, believing that his reign was in peril, reacted ruthlessly against Our Lord Jesus Christ, King of kings. The iniquitous judge Pontius Pilate, fearing that Caesar would remove him from office, knowing that Jesus was innocent, decreed sentence of death. Pontiff Caiphaz and Pontiff Annas knew Sacred Scripture perfectly well; therefore they recognized the promised Messiah; but they rejected Him, having Him before them. Pontiff Caiphaz, at Jesus'

manifestation as Son of the Living God, tore his garments and said tersely: *“He has blasphemed, what further need have we of witnesses? Mark, you have just heard the blasphemy: what do you think?”* Thereupon all present cried out in a thunderous voice: *“He is guilty of death!”* Pontiff Annas had a vile servant who, to gain the pontiff’s favour, dared to lay his foul hand upon Jesus’ Sweet Face.

Beloved children, do not forget that, on Palm Sunday, Jesus entered triumphant into Jerusalem. All the inhabitants of the city sought to proclaim Him King; they all cried out ‘Hosanna!’ And that same multitude, a few days later, cried out: ‘Crucify Him! Crucify Him!’ The official Church of that time, represented by the synagogue, made friends with the Romans, who were usurpers and invaders; and in that way they all condemned Christ: Church, authorities and people in general, with the exception of a very reduced group who remained in favour of the Nazarene. The infamous trial over, they placed the heavy cross upon Our Lord Jesus Christ’s shoulders, and He made His way up to Golgotha in the midst of the multitude’s insults and outrages; His own disciples abandoned Him in the Garden of Olives. That Man Crucified on Calvary appeared to be a failure. The apparent failure was given the lie by Christ’s apotheotic Resurrection. Jesus’ enemies, in spite of the Resurrection, went on opposing Him. They brought up false witnesses at every moment to oppose Jesus. To deny the Resurrection they even said that, while the soldiers slept, His disciples had robbed the Body. This fable of sleeping guards falls to the ground by its own weight, since while asleep no one can be a witness of anything. Those soldiers had been present at the Resurrection, had been astounded and blinded by the light; yet later they assured that they were asleep.

We wish you to meditate deeply on these previous passages. In them you will find that not one of all those who had received so many prodigies, so many miracles and so many graces, appeared in defence of Jesus at the trial. That is the pitiless way they treated the Redeemer of the world, Our Lord Jesus Christ. They treated the Divine Master vilely; His disciples cannot be treated better.

With all clarity and veracity We see the heroic life of holiness of exalted Admiral Saint Christopher Columbus. This providential man was chosen by God for the loftiest undertaking of the discovery of America. Saint Christopher Columbus, a man of deep faith, a very pious man, a man desirous of extending Christ’s Kingdom, felt in the depths of his soul an ardent fire moving him to undertake the exalted enterprise of the discovery of America. Saint Christopher Columbus felt himself impelled to travel out towards those unknown lands in which he would find plentiful gold and precious pearls, treasures with which he ardently desired to rescue the Holy Land of Jerusalem, wresting it from the heretics and placing it in the hands of the Catholic Sovereigns of Spain, Saint Isabella I the Catholic and Ferdinand V the Catholic. At that glorious time, the Catholic Sovereigns were the most powerful monarchs on Earth. Saint Christopher Columbus wished to employ the wealth of those uncharted lands to enrich the Holy Catholic Church, and help the Vicar of Christ with that wealth to undertake Holy Crusades in defence of the Faith. Certainly he asked for honours for himself and a percentage of the wealth. That was all consistent with ensuring that he would be able to undertake other glorious enterprises in the future. Saint Bartholomew de las Casas described him and left us a precious sketch of Saint Christopher Columbus, presenting him as a pious and virtuous man who heard Mass daily, who communicated often, who recited the canonical hours every day, who prayed the Holy Rosary, who liked the Franciscan habit and belonged to the Third Order. Saint Bartholomew de las Casas goes on to say: he was a man very much opposed to blasphemy, he was deeply devoted to the Virgin Mary, had deep devotion to King

Saint Ferdinand III, Conqueror of Seville, had the habit of constantly invoking Saint Ferdinand. Saint Bartholomew de las Casas says furthermore: that he was a man of strong character, capable of great enterprises; a man who had authority and gentleness.

We, as Universal Master and Guide of the Church, with all clarity receive the truth written by Saint Bartholomew de las Casas, great friend and confident of Saint Christopher Columbus. It would be rash to set aside the portrait which one saint gives of another, for there is no doubt that the saints are those best qualified to understand other saints.

We give great consideration to the singular protection that Saint Christopher Columbus received from Queen Saint Isabella the Catholic; another confirmation that saints know other saints well. Another illustrious saint, the great Franciscan Cardinal and Regent of Spain, Saint Francis Jiménez de Cisneros, was a great defender of Saint Christopher Columbus. We also recall that Franciscan of the Rábida, Father Anthony the Astrologer, from Marchena, who helped so much in the enterprise of the discovery of America; Father John Pérez, from Palos de la Frontera; as also the illustrious Confessor of the Holy Queen, Herman of Talavera. These holy and eminent personalities attest to the sanctity of the great admiral discoverer. Before this evidence all calumnies and falsities fall to the ground.

We know by revelation from Our Lord Jesus Christ that the great admiral discoverer of America, Saint Christopher Columbus, was born in the very Marian city of Seville, against every opinion which people have tried to form to placing his birth in very different and varied cities, foremost being Genoa, city in which he did not enter to announce the discovery; nothing more unlikely than not to announce such a great undertaking to his fellow citizens. Saint Christopher Columbus, in all his letters, before and after the discovery, expresses himself in the Castilian language, and never in Italian. At the same time, when he wrote in Latin, if he committed some error, it was an obvious Spanish one within the Latin, and never an Italian one. His confessor, Father Goricio, was Italian, and all the letters between the two were always written in Castilian. During his fourteen years residing in Portugal, when he wrote letters, he did so in Castilian. The above reasons given, by their own weight and logic, destroy the thesis of his having been born in Genoa. On the 3rd of August 1492, he set sail from the port of Palos de la Frontera, Huelva Province, and discovered the unknown lands of the ocean on the 12th of October. He made three other voyages; on the third voyage he was brought back to Spain weighed down with shackles and chains, as though a criminal. After this outrage, the Catholic Sovereigns again helped him to make a fourth and last voyage. He died in the city of Valladolid, assisted by the Sacraments of the Church, on the 20th of May 1506, having lived seventy years. Following this long, pious and holy life, he gave up his soul to God, leaving the problem of lands to men, since a great undertaking was at hand, eternal glory. His mortal remains await the resurrection of the flesh and are to be found in a great mausoleum in Seville. Providence left these remains to the custody of the city which saw his birth. In this city of Seville he found his worst enemies, those who calumniated him most, thus fulfilling that, *"no one is prophet in his own land"*. The city of Seville was very ungrateful and cruel towards that saint who had succeeded in aggrandizing the city. In those times Seville became the capital of two worlds, and in payment he received ingratitude and calumnies. Thus do peoples treat their best children. Jesus was treated worse by His own people.

We wish to point out to the faithful the following: in the life of Saint Christopher Columbus we will find defects, imperfections, mistakes and frailties. Doubtless the calumnies and lies against him were in part to purify his frailties; for the Lord takes souls to

Heaven after having purified them on Earth or in Purgatory, before or afterwards, since one has to enter Heaven clean and pure, freed from all stain, snow-white and crystalline. Blessed are those who suffer persecutions unjustly, for thus God purifies and refines them, to give them later the crown of imperishable glory.

We remind all the faithful of the great benefits Christendom received from the great labour of the discovery of America; for thereby the Gospel of Our Lord Jesus Christ was preached in those lands which had not received the light of Redemption. We also wish to remind all Spaniards to feel deep veneration for Saint Christopher Columbus; for by his discovery he enlarged Catholicism and turned Spain into the most immense Empire, an Empire which in God's eyes continues to belong to Spain. Our predecessor Pope Alexander VI, by the Bull 'Inter Cétera' of the 4th of May 1493, bestowed the American continent from pole to pole together with its islands on the Spanish Crown, bestowal which he made to the Catholic Sovereigns and their successors in perpetuity. In those glorious centuries, all Christendom respected the Temporal Power of the Popes and their proprietorship over all lands, and their power in the name of Christ to distribute lands. This same Pope Alexander VI bestowed on Portugal all the lands which Portugal had discovered and conquered for Christ; and other Popes did likewise with other lands, bestowing them on the evangelizers. By that Bull "*Inter Cétera*" of Pope Alexander VI, the American continent still belongs to Spain, the Mother Country. Up till the present moment, no Pope since Alexander VI has issued any Bull abolishing the Bull "*Inter Cétera*". From this it follows that the work of the so-called liberators of America is a masonic and satanic work, for the emancipation they brought about is opposed to Divine Law.

II. We, as Universal Doctor of the Church, teach that the Pope, by Divine Law, also exercises Temporal Power. We teach that the Pope has not received temporal power either from Emperor Constantine I the Great, or from Emperor Saint Charles I the Great. These two emperors only gave external form to what was already contained in Divine Law.

We, as Universal Doctor of the Church, teach that the Pope receives Spiritual Power together with Temporal Power, given that he is the Sweet Christ on Earth.

We, as Universal Master and Guide of the Church, teach that Our Lord Jesus Christ is Eternal High Priest and likewise King of the Universe. Therefore the Pope, as Christ's representative, by Divine Law exercises both powers, as he represents one single Person. He governs the world in Christ's name both in the spiritual and in the temporal. Christ is the true Proprietor of all lands, of all islands, of all seas and rivers, of all plains and mountains, and so forth. From this Infallible Doctrine it follows that the Pope is proprietor of all lands.

We, as Universal Doctor of the Church, teach that the Pope has supreme power to distribute lands; of course bestowing them on evangelizers and not on heretics.

We, as Universal Doctor of the Church, teach as Infallible Doctrine that the Pope cannot validly bestow lands on heretics.

We teach that Popes have the duty and the right to support and bless every crusade to expel heretics; for lands should not be stained with the accursed and loathsome feet of heretics.

We, as Universal Doctor of the Church, teach that Popes should promote Holy Crusades against heretics until they are converted or are made to disappear, persecuting them to the ends of the Earth. Whoever permits false gods to be adored or false religions to be practised opposes God. We teach that it is not lawful for Popes to join up with heretic princes against Catholic princes.

We teach that any Pope who joins up with heretics against true Catholics draws down upon himself the wrath of God, together with that of Apostles Saint Peter and Saint Paul and Our own personal indignation.

We, availing Ourselves of the present Document, feel deep joy and great jubilation speaking of the case of Catholic Ireland. It is infallible doctrine that Our Revered Predecessor, Pope Adrian IV, had the power in Christ's name to bestow Ireland on the evangelizing nation. Well and good, from the moment England fell into heresy, she lost her power over Ireland; and this latter nation not having a Catholic sovereign to govern her, the Pope still has direct power over Ireland, until the moment comes to provide a Catholic sovereign.

We teach as Infallible Doctrine that England, when she fell into heresy, lost the right to all authority over Ireland.

We recall that Our Revered Predecessor, the Great Crusader Pope Saint Pio V the Great, making use of the Divine Law of Temporal Power, deposed queen Elizabeth I of England, since she had fallen into heresy. Hence she lost England's throne. Consequently, being a heretic, Elizabeth I could not be queen over Ireland, and of course neither over England.

We, in the name of Our Lord Jesus Christ, with His authority and that of Apostles Saint Peter and Saint Paul, and with Our Own, solemnly declare and proclaim:

The Pope, as Vicar of Christ, by Divine Law, exercises Spiritual Power and Temporal Power, the whole Orb being subject to him.

If anyone dare to say that the Pope cannot exercise Temporal Power, let him be anathema.

If anyone dare to say that the Pope cannot distribute lands, let him be anathema.

If anyone dare to say that the Pope cannot name sovereigns, let him be anathema.

If anyone dare to say that the Pope cannot depose sovereigns, let him be anathema.

III. We, with the authority with which We are vested, anathematize the so-called liberators who robbed the lands which the Pope bestowed on Spain.

We, with the authority of Christ, solemnly declare: If anyone say that the liberators of Spanish America served God in their satanic work of emancipation, let him be anathema.

We teach that freemasonry is a body inspired by Satan, with the aim of destroying God's Holy Church.

We, as Vicar of Christ, exercising Spiritual Power and Temporal Power by Divine Law, when the moment comes, by God's help and by the sword, shall rescue all lands inch by inch to place them at the feet of Christ, King of the Universe.

IV. Upon Saint Christopher Columbus We bestow the titles of Exalted Discoverer, Evangelizer and Missionary of America.

We add glorious Saint Christopher Columbus to the list of Protectors of Our Pontificate.

Given in Seville, at the Apostolic See, on the 1st of April, Fortieth Anniversary of the Victory of Saint Francisco Franco against communism, in the Year of Our Lord Jesus Christ MCMLXXIX and first of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.



TWENTY-NINTH DOCUMENT
SOLEMN BEATIFICATION AND CANONIZATION
OF THREE HUNDRED THOUSAND GLORIOUS MARTYRS OF IRELAND.
MAGISTERIAL DOCTRINE ON MARTYRDOM

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olívæ*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, assisted by the sublime Light of the Holy Spirit, gathering up the sense of the Church, following meticulous examination of historical fact, with unspeakable jubilation, Beatify and Canonize, raising to the Glory of the Altars, the three hundred thousand Irish Martyrs of anglicanism over three and a half centuries.

We, as Universal Master and Guide of the Church, interpret that the glorious title of Martyrs is not solely and exclusively for those whose blood is poured out. God, Our Lord Jesus Christ, in His infinite mercy and infinite wisdom, has disposed several grades of martyrdom. To some He reserves the dignity of being Martyrs by shedding of blood, in imitation of Himself. We interpret that even if Our Lord Jesus Christ had not shed His Most Precious Blood, no one could deprive Him of the title of Martyr. Jesus, listening serenely and in silence to the charges and incriminations they laid against Him, gave proof of Martyr. Jesus, receiving the sacrilegious kiss of Judas Iscariot the traitor, quite clearly showed His character of Martyr. Jesus, receiving insults and calumnies with meekest patience, showed with all rigour His character of Martyr.

II. We wish to present the following sublime truth for the consideration of the faithful: the Most Holy Virgin Mary was Coredemptrix. This exalted Coredemptrix has the most glorious title of Queen of Martyrs. It would be a terrible ingratitude towards God to deny that the Most Holy Virgin Mary is Martyr. This Most Blessed Mother ardently desired to die with Christ, to offer Herself to the Eternal Father as Coredemptrix of mankind. Our Lord Jesus Christ did not wish His Most Holy Mother to die physically, since it was necessary for the Church, then being born, to be guided by the visible protection of the Mother. Jesus, magisterially, gave

satisfaction to the Heavenly Father, to the Mother and to the Church. Jesus consented to the maternal pleas of the Virgin Mary, making Her Coredeptrix by Her suffering Her whole Mystical Passion and Death. As is seen, the prophecy of the aged Prophet Simeon was perfectly fulfilled, which says: "*A sword shall pierce Your Soul.*" From this fulfilment follows the Infallible Doctrine presenting the Virgin Mary as Coredeptrix and Queen of Martyrs.

We, as Universal Master and Guide of the Church, also teach as Infallible Doctrine that Most Glorious Saint Joseph, Spouse of the Most Holy Virgin Mary and Virginal Father of Our Lord Jesus Christ, is without any doubt the great Martyr. This glorious Martyr gained this highest dignity without shedding his blood. Saint Joseph's life bears the impression of the indisputable seal of martyrdom. We see Saint Joseph continuously following the way of true Martyrs. This Most Glorious Saint Joseph, in the city of Bethlehem, accompanied the Queen of Martyrs, the Virgin Mary, who bore in Her virginal Womb the Martyr of Martyrs, the Man of Sorrows. This Glorious Martyr, in this company of Martyrs, Jesus and Mary, went from door to door so that the Queen of Martyrs might give birth to Him whom the Universe cannot contain; but that ungrateful city rejected the sublime grace of that transcendent Birth and shut their doors in the sublime faces of those two exalted Martyrs. Shortly afterwards, that Glorious Martyr was to accompany the Most Holy Virgin Mary with the Child Jesus on that anguished exile into Egypt. Saint Joseph, detaching himself from everything, obeyed the voice of the Most High and left for a foreign land. In Saint Joseph's life we see him in the carpentry workshop, working with his hands, with great fatigue and sweat, to maintain the Holy Family. It would be foolish to try and deprive Saint Joseph of the glorious crown of Martyr. Glorious Saint Joseph, by his loftiest rank of great Martyr, obtained the sublime dignity of Coredeemer; inferior of course to the Coredeptrix.

We, as Universal Doctor of the Church, teach as Infallible Doctrine that there are different forms of martyrdom. We teach that the Martyr without shedding his blood attains that dignity if he has really been disposed, up to the last moment of his life to defend the Catholic Faith to the point of shedding his blood, if God should so wish.

We, as Universal Master and Guide of the Church, teach that all those who are vilely persecuted, and who offer their sufferings with love and forgiveness for their persecutors, are *ipso facto* Martyrs. Who can deny the character of Martyr to those who preferred to die of hunger rather than apostatize? Those glorious Martyrs of Ireland attained this highest dignity because they preferred to die of hunger and calamity rather than abjure our Holy Catholic Faith. It was not a case of a few days without food; it was a case of continuous undernourishment. Fair enough, not all those who died of hunger in Ireland attained martyrdom; for to gain that glorious palm several conditions have to be fulfilled: one, to forgive the persecutors from the heart, cleansing the heart of every possible stain of hatred or vengeance; another, to offer the persecution to God, in union with the Passion of Our Lord Jesus Christ and the Dolours of the Most Holy Virgin Mary; another condition, that this terrible suffering of persecution be moved solely by the glory of God, the splendour of Holy Church, the conversion of sinners and personal purification, being disposed to love Christ over and above family, country or property. The Christian, by the infinite gift of the grace of Baptism, should always be ready to take up the cross, follow after Christ, and leave all behind.

We, as Universal Doctor of the Church, teach as Infallible Doctrine that We only canonize those who fulfilled the above conditions. Only God, in His infinite wisdom, knows the names and the number of Ireland's glorious Martyrs.

We, after having analysed historical events, have made an approximate calculation of about three hundred thousand Martyrs. We believe that the real number exceeds this but slightly, and We believe that should it be less, the difference is very slight.

We, as Universal Doctor of the Church, pledging Our word, guarantee and give assurance of the sanctity and heroic lives of these glorious Martyrs of Ireland. We also wish to teach that if they had fulfilled the conditions given above, it would be possible to multiply that number by ten; but hatred, vengeance and other territorial concerns caused them to lose that glorious crown of martyrdom. We also wish to teach that, among those others, many found salvation.

We teach all the faithful as well that many of Ireland's wars against England were true Holy Crusades, but not all its members were crusaders. This can be seen in every crusade of any other nation.

We wish to recall that the Spanish war of 1936 to 1939 was a Holy Crusade; but not all its members were crusaders, for it is quite certain that there were a good number of individuals who joined the Holy Crusade for their own purposes. It is also quite certain that in this Holy Spanish Crusade there were individuals who joined up out of hatred for and vengeance against the other side, and they never attained the palm of martyrdom.

We wish to recall as well for the faithful that, in the Holy Crusades organized by the Popes against the muslims, individuals joined up who had ideals very different from those which the Holy Crusades sought.

We wish to recall as well that, during the eight centuries of muslim domination in Spain, Christians lived in perpetual Holy Crusade; but not all of them were real crusaders; for lamentably there were Christians who joined up with the muslims to fight against Christians. In this permanent crusade, there were also individuals moved by hatred and vengeance, who lost the palm of martyrdom.

We, as Vicar of Christ on earth, say with Him: *"Love your enemies; do good to those who hate you and pray for those who persecute and calumniate you."*

We teach: if a Christian on the point of persecution does not pardon his persecutor, and not only pardon, but love and bless him, he loses the crown of martyrdom and puts his eternal salvation at risk. We say with Christ: *"If someone should strike you on the right cheek, offer him the other cheek as well."* Terrible and sublime sentence, to receive a blow on one cheek, and with love offer the other cheek, all for love of Christ.

We tell all the faithful that the Church, in order to be vigorous, needs persecutions; for it is very easy to be Catholic when all are respectful; but the important thing is to be Catholic though the whole world persecutes. There can be no doubt that Martyrs, with bloodshed or without, fructify and multiply the grandeur of the Church.

We, after analysing the history of the life of Ireland, find contradictory facts and accounts; all depends on which side is writing. The same occurs with the History of Spain or of any other nation. In history it is common to find exaggerations on both sides, and intransigence in always trying to throw the blame on the other side. That is all due to man's lack of equilibrium, for he sets his sights very low and looks to earth instead of raising his eyes up to Heaven where true justice and equilibrium are found.

We guarantee and give assurance, pledging Our word, that when We read historical events, We continuously play the necessary and sacred role of devil's advocate, to discover possible defects. Beloved children, give thanks to the Lord, because the Pope, playing this necessary role of devil's advocate, when he declares, does so with full assurance, placing his own head upon the block, if need be. No one should forget that the Pope is the rock upon

which the Church rests. No one should place obstacles in the Pope's way. He, at the right moment, clarifies the most obscure questions there may be. The Pope, as Visible Head of the Church, views the causes of saints and Martyrs over and above all patriotism. The Pope seeks the glory of God and of His Church. For the Pope, all the faithful are his children, without distinction of nations, languages or races. This feeling of the Pope should be the same feeling of the whole Church. All the faithful of the Church have to contribute to the glory of God and the splendour of the Church, seeking the lives of saints and of Martyrs wherever they happen to be, for they are all children of God and all children of the Virgin Mary. No one, neither family, nor organization, nor country, will attain this sublime and true brotherhood of being children of the same Father and of the same Mother but by the Blood of Our Lord Jesus Christ, and all gathered about Peter, Common Father of the Church.

We wish to indicate to the faithful without the least doubt that, in number of glorious Martyrs, Catholic Ireland occupies third place, after Spain and France. Providentially, the origin of the Irish is to be found in Spain; for a part of the Iberos who populated Spain settled in Ireland. On the one hand we have the early name for Spain, Iberia; Ireland has a very similar one, Hibernia. It is certain as well that both nations, besides being Iberos, are Celts; which shows that they are intimately related on two accounts. Owing to this brotherhood between the two nations, we find many saints, many warriors; but also many proud and vengeful individuals. Virtues and defects that go hand-in-hand; though it is surely true that the Spanish are better disciplined, due to the influence of the many invasions of the Iberian Peninsula. Necessarily united to this brotherhood we find France, that nation known by the name of Gaul.

We find that God has always loved these three nations in most singular fashion; for if we go back into History, we shall find their true Jewish origin. We wish you to take the following into consideration: as proof of this truth, we need to meditate on the visit of the Most Holy Virgin Mary in wayfarer Flesh to Spain, on the banks of the Ebro, in the city of Zaragoza. Spain was especially evangelized by Apostle Saint James the Greater, disciple of the Lord and the one most dear to the Most Holy Virgin Mary after Saint Peter. Apostles Saint Peter and Saint Paul also preached in Spain; of whom it can be said that the Spanish received great models to defend the Holy Faith with energy.

We recall that France received the Lord's friends: Saint Mary Magdalen, Saint Martha, Saint Lazarus, Saint Zachaeus, and so forth.

We wish to indicate that Ireland was evangelized by Saint Patrick, who was very devoted to the Most Holy Virgin Mary; no ordinary devotion, but a very deep and very singular devotion.

We hope with deep yearning that one day these three nations form a holy league to re-establish the Faith of Christ in the nations. The vigorous sword of Pope Gregory XVII will not rest until winning back the world for Christ, with the powerful help of the Most Holy Virgin Mary.

III. We address further words to Our beloved children of Ireland: Most predilect and dearest children, ask for the intercession of these glorious Martyrs to stay firm in the Palmarian Faith, and be disposed to be counted yourselves in the number of Martyrs; for the present time is favourable, more than that previous time; for today's apostates continue calling themselves catholics and continue calling themselves papists, but are following the antipope of Rome. We are living through those terrible moments of the fulfilment of the prophecy of general apostasy. There can be no greater grief than to see millions and millions

of apostates daring to call themselves Catholics. Blessed be the Lord who permits this terrible period in which we can find holiness and martyrdom.

We tell you: the Pope is with Ireland; but naturally with the Ireland which is with Us, for those who are not with Us are against Christ, Whom We represent. It is necessary that you faithful devotees of Ireland do an intense apostolate in your nation so that all recognize the true Pope; for we have the obligation to preach first to those who still continue to call themselves Catholics, though they have fallen into apostasy, just as the apostles preached first to the Jewish people.

Paternaly We urge the devotees of Ireland to do everything possible so that this Document reaches those who were previously devotees, so that the light go out to them; but if they reject it, do not dialogue with them, for dialogue is very hazardous and puts you at risk of losing your Faith. Of course, the bearers of this mission, in the measure possible, should be Our Missionary Bishops among you. This is a difficult mission; however, in a paternal gesture, We wish to give this opportunity to those children who have separated, for whom We pray intensely.

Given in Seville, at the Apostolic See, on the 4th of April, Feast of Saint Isidore of Seville, in the Year of Our Lord Jesus Christ MCMLXXIX and first of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

THIRTIETH DOCUMENT
SOLEMN ELEVATION TO THE GLORY OF THE ALTARS
OF SIX HUNDRED AND SIXTY-THREE SAINTS
BY MEANS OF SOLEMN BEATIFICATION AND CANONIZATION.
THE WAY TO HOLINESS. MYSTERY OF CHRIST REPARATOR.
INCLUSION IN THE LITANY OF LORETO
OF THE INVOCATION “*VIRGO HUMÍLLIMA*”

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olívæ*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, assisted by the Holy Spirit, gathering up the opinions of the Church, following historical analysis, solemnly declare the heroic virtues and life of holiness of six hundred and sixty-three illustrious members of Christ’s Mystical Body, whom today with great joy We raise to the Glory of the Altars, by means of their solemn Beatification and Canonization.

We, as Master and Guide of the Church, give assurance, pledging Our word, of the holiness and exemplary life of these glorious saints; among them you will find a majority of holy Martyrs, of different nationalities, epochs and circumstances. Once more We record the most precious character of Martyr; for that blood outpoured, united to the Most Precious Blood of the Redeemer, descends upon the Church as plentiful, generous and purifying rain; this precious rain performs a marvellous and admirable irrigation, that makes the olive trees bear a most wonderful refreshment in the midst of the great desert. These green and most wonderful olive trees make up the beauty along our way to God. We wish to teach you all to

meditate on this spiritual desert by which God, Our Lord, wishes to lead us. The desert by which we must journey is full of countless dangers and countless beasts and vermin, besides a great waterless expanse. Our Lord Jesus Christ ardently desires to lead us over the desert, for crossing that whole desert is very necessary to attain to sanctity, but not all go by the same route; for the Lord conducts us by very different ways within the same desert, which is the Church, One, Holy, Catholic, Apostolic and Palmarian; and the different routes represent the different crosses which the Lord bestows on each to go to Him. Really, if the lives of the saints are analysed in detail, you will always find the marvellous desert, for sanctity is not possible away this desert, which means the one true Church of Christ. The desert surely has its most beautiful part in this tremendous obscurity which is felt on our way to holiness, for there are moments when it seems that the Lord leaves us to ourselves; clearly, in apparent abandonment, since He never abandons His children; but we must needs pass through this apparent abandonment, since Our Lord Jesus Christ, with His arms outstretched on the Cross, deeply felt the apparent abandonment of the Father. In this manner, we perfectly follow the Lord's disciples' true pathway, for we cannot be better treated than the Divine Master. Our Most Holy Redeemer spent forty days, with their nights, in the desert a second time to teach us the hard way we have to tread if we wish to reach Him. Of course, after the desert comes the Way of Bitter Sorrow which leads up to Golgotha. We would be foolish if we were to be so bold as to go to Christ without going along the way which He marked out for us. Our Divine Saviour puts a very precious and artistic coin in the hand of each, with which we have the right sum to buy Heaven. Of course, this very precious coin has the form of a Cross, without which it is not possible to acquire Heaven; whereby those words of the Divine Master are fulfilled: *"If any man wishes to come after Me, let him deny himself and take up his cross and follow Me."*

II. As can be seen, the shape of this artistic coin is perfectly well known. Our Lord places the coin in our hand, but leaves its bearer free to spend it in his own way. In this fashion the precious coin can turn into salvation or damnation: it depends on the use we make of our free will. Beloved children: We wish to teach you that this very marvellous coin increases in value with the passing of time and with the wear our own hands make. At the end of our way through the desert, when Our Lord comes out to meet us, how wonderful it would be if we were to hear Him say: *"My child, give Me your coin"*, and we be able to say to Him: Lord, here is my coin almost invisible, for I have worked and sweated so much that it is worn out. Surely in this majestic meeting in which we present the coin worn out and almost invisible, suddenly there will be a great dazzling brightness; for that coin, which had been a cross, will be transformed into a crown of glory. In this fashion We teach that the coin's wear is apparent, for it is not destroyed but transformed; since no crown of glory is possible if beforehand there has been no cross. Of course each person's coin is different, for their weight is in proportion to our strength, neither more nor less.

Beloved children: think and reflect, for this coin does not have the same treatment as the other coins of this world. This coin is not subject to official exchange at the banks; for the money-changer is none other than the Supreme Judge, who will pay the right price for each one. In this spiritual bank operation, there can be no frauds, for no one escapes Divine Justice, and no one escapes the One who holds the Fair Balance. This coin which we receive in the form of a cross, we have to cover over with pure gold and precious pearls; but we do not find these metals on sale, nor among the usual moneylenders, since the metals used to wrap this coin in the form of cross are the Sacraments. Of course, to keep this precious cross richly

adorned, we have to keep company with a metal which will make a perfect alloy. To find the metal which can be combined with the metals called Sacraments, we have the Most Holy Virgin Mary, who makes this lovely and mystical alloy possible. There are innumerable facets with which we can mix this loveliest metal called Mary: sometimes taking the part of Cyrenian, for who knows better about crosses than the Virgin Mary? At others She will take the part of the holy woman Veronica, to wipe our countenances on the agonizing passage along the Way of Bitter Sorrow. Above all, She will take the part that is most properly Hers, that of Mother. This loveliest Mother will be on the Golgotha that each of us has to undergo. Our body will rest in the Most Holy Virgin Mary's lap. Beloved children, We teach you that Christ bestows the coin inside a precious case or locket, which is specifically the Most Holy Virgin Mary. Of course when we leave to go out to meet Jesus, we have to deliver Him up the coin inside the same locket in which we received it; since if the locket is changed, the Owner of the coin will not receive it and throw it away into the fire. Once more We make quite plain the universal mediation in the universal dispensation of all Graces which the Virgin Mary wields.

We, in the name of Christ, tell you paternally: the proper coin for attaining sanctity has been given to you all.

We ask all these saints whom today We raise to the Glory of the Altars to serve as models and examples for you all to attain sanctity.

III. We ardently desire that you all penetrate into the profundity of the Mystery of Christ Reparator, which recalls the principal end of the Passion, Crucifixion and Death of Our Lord Jesus Christ; for the Reparation is the principal act performed by Jesus in His Passion. We have to bear in mind that sin is an infinite offence against God the Father, for which an infinite Reparation was necessary, and this was consummated by Christ on the Cross and is perpetuated on the Altar. The Eternal Father was angered with men ever since Adam's and Eve's fall. Our Lord Jesus Christ first accomplished the Reparation to the Father; and as consequence of that infinite Reparation, the precious Redemption comes to us gratuitously. It behoves all to distinguish perfectly between Reparation and Redemption, and to be quite aware that Reparation is foremost. If we analyse with serenity, we will find that the Reparation was unavoidably necessary; no creature could perform it, since reparation for an infinite offence cannot be made by those who are not infinite. From this is understood the necessary Incarnation of the Divine Word; in this wonderful way, by Christ's Passion, Crucifixion and Death, the Reparation and the Redemption were perfectly accomplished, for in Jesus Christ are present the two natures, the divine and the human. The Eternal Father could have left Heaven closed for evermore, and left us without Redemption, since His anger was just; but out of pure goodness He made Redemption possible, leaving it manifest that Redemption comes from the effect of the Infinite Reparation and satisfaction which the Eternal Father received. From this truth is deduced the imperious need to celebrate the Holy Sacrifice of Mass, for this perpetuates the reparatory sacrifice of Calvary, with the difference that Calvary was bloody and the Altar is unbloody. As logical consequence of this teaching, we have continually to insist that the Holy Mass is a Propitiatory Sacrifice.

We wish to invite you all to reflect and meditate on the world situation, in which you will find that the greater part of present-day mankind lives with its back turned to God; it can be said that the world on its own follows the way to perdition amid the reigning materialism. This whole state of affairs has been reached as consequence of the general apostasy and the lack of a very great number of Masses, owing to the need to make reparation to God. The

greatest misfortune there can be in the world is the lack of countless Masses, for in them, at each Altar, the Propitiatory Reparatory Sacrifice is perpetuated, drawing down upon the world plentiful blessings and graces.

IV. We are disposed to manifest to the entire world the truth that Mary was Virgin giving birth, before giving birth and after giving birth. Lamentably, in these Apocalyptic Times, God's enemies furiously and satanically assault Mary's Perpetual Virginity under the pretext of union with protestant heretics.

V. In the Litany of Loreto in honour of the Virgin Mary, We include the invocation "*Virgo Humillima*" (*Virgin most humble*), to be said before the invocation "*Virgo Potens*". By this inclusion in the Litany, We jubilantly sing the humility of the Most Holy Virgin Mary, for She overflows with joy declaring "*Ecce ancilla Dómini*" (*Behold the Slave of the Lord*). In this way Mary's true devotees will learn to be humble, since whoever humbles himself will be raised up.

Given in Seville, at the Apostolic See, on the 31st of May, Festivity of Mary's Queenship, in the Year of Our Lord Jesus Christ MCMLXXIX and first of Our Pontificate.

With Our Apostolic Blessing,
Gregórius XVII, P. P. Póntifex Máximus.

THIRTY-FIRST DOCUMENT
SOLEMN PROCLAMATION OF DOGMAS OF FAITH:
"MARY IRREDEEMED" AND "MARY MOST PURE SPOUSE OF PRIESTS". MAGISTERIAL
DOCTRINE ON THE ESPOUSAL OF THE PRIEST
WITH THE MOST HOLY VIRGIN MARY

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olívæ*, Flaming Sword of Elias, Apocalyptic Messenger.

We, as Universal Doctor of the Church, by the present Document, desire to declare various Dogmas of Faith regarding the prerogatives of the Exalted Mother of God, the Most Holy Virgin Mary.

I. We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with Our own, solemnly declare, proclaim and teach the following Dogma of Faith: "*The Most Holy Virgin Mary is Irredeemed (not redeemed).*"

We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with Our own, solemnly declare and proclaim: if anyone should dare to deny that the Virgin Mary is Irredeemed, let him be anathema.

We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with Our own, solemnly declare, proclaim and teach the following Dogma of Faith: "*The Most Holy Virgin Mary is Most Pure Spouse of Priests.*"

We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with Our own, solemnly declare and proclaim: if anyone should dare to deny that the Most Holy Virgin Mary is Most Pure Spouse of Priests, let him be anathema.

II. We, as Universal Teacher and Guide of the Church, declare, proclaim and teach that, by defining these new Dogmas, We do not present any new truth, since these truths are contained in the Sacred Deposit of Divine Revelation. These truths were already held down through the centuries by simple faithful people, and as well by some illustrious doctors and mystics. Certainly the humble and simple of heart sense the mysteries and truths of Faith long before the Hierarchy proclaims them. It is a sure and known fact that the faithful people know great mysteries. And not only know them, but also defend them to holocaust if need be. That sound Teaching is quite certain which says that the humble are predisposed to accept the truths of Faith, since the Lord delights in communicating His mysteries to the humble and simple of heart. God, in His infinite Wisdom and Goodness, possesses infinite means to communicate with His children. The Holy Gospel gives clearest testimony to this truth, for it contains the words of Christ: *“I praise You, My Father, Lord of Heaven and Earth, because You have hidden these great things from those held to be wise and prudent in this world, and have revealed them to the little and humble.”*

We, as Universal Doctor of the Church, infallibly declare and proclaim that it is repugnant to reason itself to be both Coredeмпtrix and redeemed.

We, as Universal Teacher and Guide of the Church, infallibly declare and proclaim that at no moment of Her being was the Most Holy Virgin Mary lost, for that would oppose the Immaculate Conception. From the doctrine on Mary’s Immaculate Conception is deduced, with all clarity, that the Exalted Mother of God does not enter into the number of the redeemed, for in creation She is quite apart.

We put the following question to the wise and prudent: to those who maintain the erroneous doctrine that the Most Holy Virgin Mary is redeemed, We ask: will you tell Us at what moment or at what instant of the Virgin Mary’s creation She attained redemption? You will surely go frantic trying to find that precise instant, for you will come up against the formidable rampart of the Immaculate Conception; for She who was conceived without the stain of Adam’s sin could not be redeemed from anything, since at no moment was She stained. Again We put another question to the wise and prudent: Do you wish to answer loyally and with open heart? Would Redemption perhaps be necessary if Adam and Eve had not sinned? Taking up your word as wise, let Us speak in your name. As infallible doctrine We respond as follows: If Adam and Eve had not sinned, there would have been no need for Redemption, since to redeem is to rescue something which has been lost or buy back something which has been sold.

III. We, as Universal Doctor of the Church, declare and proclaim that the dogmatic definition of Mary Irredeemed does not oppose the dogmatic definition of Mary Immaculate, defined by Our Revered Predecessor Pope Saint Pio IX the Great; for this glorious Pope defined infallibly that the Virgin Mary was conceived without original sin, but did not define whether the Virgin Mary was redeemed or irredeemed. Yet indirectly, in the dogmatic definition regarding the Immaculate, was perceived the way God writes straight between crooked lines. In this perception of God writing straight, is descried another future dogma. Plainly it refers to the Virgin Mary Irredeemed, for in that phrase should be understood as

Infallible Doctrine that it was all by Our Lord Jesus Christ's own merits, He being true God and true Man. Being true God, He merits a Mother different from all creatures; hence God prepares and models a creature who, being creature, is apart, well apart, from all Creation. Following the fall of our first parents Adam and Eve, in His infinite Wisdom and Goodness, God decreed that all Adam's descendants were to bear the stain of origin, except for Her who was to be His own Exalted Mother. It would be foolhardy to think that someone who has the opportunity to model his own mother might be sparing in prerogatives and not procure a mother different from all creatures.

We remind all the faithful of that wise dictum: God wished, He could and it was fitting, therefore it was.

IV. We, as Universal Doctor of the Church, declare and teach that the Dogma of Mary Most Pure Spouse of Priests is very far-reaching, since it is not restricted solely to Priests, rather they, by reason of their Priesthood, automatically receive espousal with the Virgin Mary on receiving Priestly Ordination. That Sound Teaching should be borne in mind that, when the Biblical Woman *par excellence* is spoken of, principally Mary and the Church are meant, besides other meanings. The Priest is espoused to the Church. If as we know the Church has a Mother, who is the Virgin Mary, from this truth is deduced that the Priest is espoused to Her who is Mother of the Church, Church which in turn is Most Pure Spouse of the Holy Spirit, the Paraclete Consoler, Who guides and directs the Church. On the other hand, we believe and confess that the Most Holy Virgin Mary is true and purest Spouse of Most Chaste and Holy Joseph, who is Father and Doctor of the Church. Hence Priests are animated by the chastity of Glorious Saint Joseph to become Angels, for that is the supreme truth regarding Priests who, having body, by virtue of their Priesthood are raised to the loftiest dignity of Angels.

We, as High Priest of the Church, in the name of Christ, infallibly teach: the Priest who abandons the Priesthood commits the terrible sin of adultery, with the aggravating circumstance that it is sacrilegious adultery, since the espousal he acquired by God's infinite Mercy on the day of his Priestly Ordination was with the Exalted Mother of God, the Most Holy Virgin Mary, before whom We do not serve even as a rest for Her blessed feet. This real and spiritual espousal of Priests with the Virgin Mary does not disappear at death, but is an eternal espousal, for death does not destroy but on the contrary enlivens and inflames it further. Thence is deduced that the Exalted Woman of Genesis, the Virgin Mary, from Her imperial throne in Heaven, with royal prerogative claims the presence of Priests round about Her to sing eternally God's praises. From this teaching is deduced that the Priest who abandons the priesthood proclaims himself apostate. We all know that the Priest is eternally Priest according to the Order of Melchisedech.

We teach as Infallible Doctrine that by the character impressed in the Sacrament of Priestly Order, the Priest is eternally Priest, whether in Heaven eternally praising God, or in Hell eternally blaspheming against God and eternally engulfed in cruel and dreadful fire that penetrates, that maddens, but neither destroys nor consumes; for after the resurrection of the flesh, that same fragile flesh, that same delicate flesh, will burn eternally without any possible destruction of the matter, which amounts to grinding of teeth; for though that flesh is engulfed by fire, at the same time as it feels suffocating and stifling heat, it will experience a the most terrible glacial cold, which could well make us laugh at the cold of Russian Siberia, for there is no comparison; and what is worse, for all of an eternity of eternities, never ever to escape; the flesh to be more tortured in those parts which most offended against God. Add to all this

the experience of Lucifer, Prince of the demons, who though fallen is all of an angel. Imagine the intelligence of this angel placed at the service of the art of torture.

We, after giving this briefest description of Hell, present you with the Ark of the Covenant, the Virgin Mary. With this Ark we Priests are espoused. Hence as spouses of the Ark of the Covenant, we have the sacred duty to inspire the faithful with confidence in the Ark of the Covenant by means of our personal example, for we should not forget that We Priests are the salt of the earth, salt which is linked in espousal with the dew. For this gentle dew, this most beautiful and sublime dew, this vital dew for the Church, without which the plants and grass would die, is precisely the Most Holy Virgin Mary, the White Dove, who as inseparable companion of God the Holy Spirit, hovers over the Church, spreading and pouring out the gentle and necessary oxygen. So, with this enchanting White Dove we Priests are espoused.

We, as Supreme Pontiff, Christ's representative on earth, ask terrified: can a Priest who tries to obtain a divorce from this real and spiritual espousal by means of apostasy possibly find eternal salvation? Terrifying is Christ's reply when He says: "*Whoever, after putting his hand to the plough, turns to look back, is not worthy of the Kingdom of Heaven*". We add this terrible sentence of Christ's: "*Heaven and earth shall pass away, but My words shall not pass away*".

We, as Vicar of Christ, tell Priests: do not fear, for if we trust in our Purest Spouse, the Virgin Mary, She will lead us by the hand, as beautiful consort, to the unending heavenly nuptials, where the most beautiful Countenance of Him who is the Bridegroom *par excellence* of the nuptials, Our Lord Jesus Christ, will be resplendent. Mysteriously and mystically, our exalted, loveliest, delightful and purest Spouse will lead us to espouse ourselves with the Bridegroom, delight of all the Blessed. We shall be led before the majestic and sublime presence of the irresistible beauty of that most precious and imposing Countenance of Our Lord Jesus Christ, whose Countenance is the mirror of the Divinity. For before this Countenance of the Glorious Christ, all the Martyrs fall into rapturous delight, for they suffered martyrdom to gain that eternal heavenly espousal with the Lamb. And that is no foolishness, inasmuch as the faithful of the Church, independent of sex, are called sheep. With whom shall we espouse the sheep? Of course, in the last grade of espousals it will be with the sweet and gentlest Lamb. Understand all this on the level of spirit and soul, for the spirit knows and understands nothing of sexuality, as such duties pertain to the flesh. The soul is far more sublime than all that. Accordingly the soul takes off madly like a lovely butterfly in flight to its espousal with God, for from God she came and to God she returns, thus achieving the last and supreme grade of espousal, in which it will be patently seen that man was created to the image and likeness of God. Thereby is shown the abundance of the divine that we men have, though enveloped in this skin we call flesh. For our flesh has to pass through hard trials in order to merit the return to God and receive the crowns of divine royalty, for God is the supreme Emperor of Heaven. His children the Blessed cannot be other than kings, since a Father Emperor gives no inheritance other than royalty; of course subject to His own empire, for He is King of kings.

V. We, as Universal Doctor of the Church, teach that in espousals with the Virgin Mary there are different degrees and levels. As you already know, the Priest acquires this espousal at Priestly Ordination. But the Priest Religioso raises it to higher levels, turning the espousal into a more intimate spiritual communication, by which he prepares that future espousal with the Lamb, by which he will scale the highest celestial mansions. Beloved children, it is

impossible to go on speaking of this impassioned question, for We would need whole weeks to talk about such a sublime subject.

We, as Universal Doctor of the Church, teach that Brother Religiosos and Religiosas attain their espousal with the Virgin Mary when taking their vows, espousal which is real, but which does not reach the sublimity and intensity that Priest Religiosos attain.

We, as Universal Teacher and Guide of the Church, teach that faithful men and women who live in the world as authentic Catholics, whether single, married or widowed, can acquire espousal with the Most Holy Virgin Mary by consecrating themselves to Her as slaves. Naturally this espousal will never reach the very lofty grades that Priests and other Religiosos attain.

VI. We hope with great confidence in the Most Holy Virgin Mary that this teaching on these new Dogmas of Faith will be a powerful help for the Church; for by this doctrinal exposition we shall all learn to be better Catholics.

Regarding espousal with the Most Holy Virgin Mary, We have not wished to touch on the very sublime question of Mystical Espousal, for this is a far more lofty grade than the others, very rarely granted by the Queen of Heaven and Earth.

We charge all Priests and other Religiosos to meditate frequently on our real and spiritual espousal with the Virgin Mary, since this meditation and contemplation will be a powerful help for attaining and safeguarding chastity and the other virtues, for our Spouse, the Virgin Mary, is full of all virtues.

We avail Ourselves of the present Document to give all the faithful Our Apostolic Blessing.

Given in Seville, at the Apostolic See, on the 12th of September, Feast of the Most Sweet Name of Mary and Seventh Anniversary of the Enthronement of Our Crowned Mother of Palmar, in the Year of Our Lord Jesus Christ MCMLXXIX and second of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.



THIRTY-SECOND DOCUMENT
SOLEMN PROCLAMATION OF THE DOGMA OF FAITH:
SANCTIFYING GRACE IS THE HOLY SPIRIT HIMSELF

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olíva*, Flaming Sword of Elias, Apocalyptic Messenger.

We, as Universal Doctor of the Church, with doctrine that is clear and inspired by the Holy Spirit, seek to teach all the faithful certain truths contained in the Sacred Deposit of Divine Revelation, to illuminate the faithful in this apocalyptic hour of the eschatological Church. We see the need to define as Dogmas of Faith some admirable questions regarding Grace.

I. We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach the following Dogma of Faith: *Sanctifying Grace is the Holy Spirit Himself.*

We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with Our Own, solemnly declare, proclaim and teach the following: If anyone should dare to deny that Sanctifying Grace is the Holy Spirit Himself, let him be anathema.

We, as Universal Doctor of the Church, teach as Infallible Doctrine the excellences of Sanctifying Grace, to wit:

We, in accord with the Traditional Doctrine of the Magisterium of the Church, teach that the Holy Spirit is the Author of sanctity. Consequently the Holy Spirit is Sanctifier. The word ‘Sanctifying’ indicates the action of the Holy Spirit in souls. From this is deduced the Infallible Doctrine that Sanctifying Grace is the Holy Spirit.

We confirm the traditional teaching that Sanctifying Grace is a supernatural gift that is permanent and inherent in the soul in the state of Grace. What We are doing in the dogmatic definition on Sanctifying Grace is precisely infallibly to define the words: “*is a supernatural gift*”, for it is beyond all doubt that gifts are received from the Holy Spirit.

We solemnly teach that Sanctifying Grace is the Holy Spirit Himself, not in symbolic form or apparent form, but in real form.

We, as Universal Doctor of the Church, infallibly assisted by the Holy Spirit, teach as Infallible Doctrine that the term “*accident*” is poor and obscure, a term which causes the sense of the Divine Paraclete’s impetuous vigour to disappear. Sanctifying Grace has permanent vigour, understand given the soul’s response.

We, as Universal Teacher and Guide of the Church, confirm the centuries-old teaching on the Work of Creation, to wit: “*Adam and Eve were created to the image and likeness of God.*”

We teach infallibly that this marvellous and admirable image and likeness indicates with all clarity and exactitude that God, when creating man, created him divine; of course without confounding the word divine with the word God, since there is One true God in Three distinct Persons, Father, Son and Holy Spirit; as of course in this admirable question there are hierarchical divisions. God is Creator and man creature. Therefore the created hierarchy has received everything gratuitously from the uncreated Hierarchy.

II. We teach that, in the creation of man, it is quite clear that the image and likeness to the Creator refers concretely to the soul, given that corporally it is not possible to be like God, since God is Purest Spirit.

We teach that the first couple, Adam and Eve, inherited the divinity; understand of course at infinite degrees of distance with respect to the Creator. This clarifies that Adam's and Eve's souls were divine at their creation; but our first parents, Adam and Eve, by sinning lost divine filiation; by which their souls lost the divine and were left with the human. God, in His infinite Wisdom and in His sovereign free Will, decreed that Adam's descendants were to lose divine filiation, with all the terrible consequences that entails.

We, in accord with Traditional Teaching, teach that the Creator, in His infinite Goodness, granted dead mankind another Couple to raise her up, the Most Excellent Couple formed by Our Lord Jesus Christ and the Most Holy Virgin Mary. Christ is the second Adam; Mary the second Eve. With the new Adam and the new Eve, once the infinite Reparation and the Redemption had been accomplished, mankind acquires, as by a second Creation, divine sonship; in this mankind understand of course the baptized.

We, as Universal Doctor of the Church, infallibly teach that divine filiation is first and foremost acquired by means of the Sacrament of Baptism. The whole Church knows by sure faith that the Sacrament of Baptism wipes away the stain and the guilt of original sin, giving back divine sonship in accord with the Work of Creation.

III. We teach: when a person receives the Sacrament of Baptism he receives Sanctifying Grace, which means to say in all truth that he receives the Holy Spirit.

We, as Teacher and Universal Guide of the Church, as Infallible Doctrine solemnly declare:

The baptized person, by being grafted onto Christ by means of the Sacrament of Baptism, with all assurance receives the Holy Spirit Himself, Who espouses Himself mystically with the soul, communicating divine nature to the soul, which at the same time conserves human nature, and is invited by God our Creator to respond and submit to the new nature gratuitously acquired. Human nature, of course, retains free will, which man possesses and retains so as to decide freely whether or not to respond. By this teaching is perfectly understood that sublime truth: the body is the living temple of the Holy Spirit. This indwelling of the Holy Spirit is by no means symbolic or apparent, since a real and manifest indwelling of inward character is meant. We all know and believe that the Holy Spirit is vivifying and vivifier, for He is Lord and Giver of Life. The Holy Spirit, on espousing the soul, vivifies her in such a fashion that mystically speaking the Holy Spirit and the soul, by that mystical betrothal, become a single soul, to the degree that the soul is faithful to the Bridegroom. As the wife is subject to her husband, for by their Sacrament of Matrimony they have become a single flesh without destruction of their respective bodies, for man and woman each conserve their body, since there is no destruction, but submission; thus too is the relation of the Holy Spirit with the soul of the baptized, where there is no destruction, but submission. This admirable espousal is in no wise accidental, but substantial, since the spouse soul receives substance from the Holy Spirit. In this Divine Substance is comprised Divine Nature, not in symbolic or apparent form, but real and manifest, by which the soul of the baptized returns to the divine nature in accord with the image and likeness of the Creator.

We, as Universal Doctor of the Church, infallibly teach that our Father the Second Adam, who is Our Lord Jesus Christ, in His Most Holy Passion bought divine filiation for fallen man, giving him back his primitive beauty in accord with the Creator's plans.

IV. We recall that each faithful is ‘Church’, of course with the corresponding distinction between the teaching Church and the learning Church, with their respective hierarchical grades, but which in fine is none other than the one true Church in its different missions in accord with the different charisms received. From this truth is gathered as logical consequence the Infallible Doctrine that the Holy Spirit is the Soul of each of the faithful in the state of grace, since the Holy Spirit is the Uncreated Soul of the Church. This most profound mystery is vital for our supernatural existence, for without this Grace it is not possible to live a life in accord with the divine plans.

In accord with the Sacred Deposit of Divine Revelation, We teach that the Spirit of Our Lord Jesus Christ is the Holy Spirit Himself, Spirit who proceeds from the Father and from the Son; but at the same time, in the Incarnation of the Divine Word, that same Holy Spirit has Paternity over the Humanity of Our Lord Jesus Christ through His most powerful intervention in the Conception of Christ in the purest and immaculate Womb of Mary ever Virgin. From this truth is deduced, as logical consequence, that just as the Holy Spirit is the Spirit of Our Lord Jesus Christ, Head of the Mystical Body, He is likewise Spirit of the baptized, who are the different members of that same Mystical Body; for the members, by being grafted onto Christ, receive abundant graces from the plenitude received by the Head. By the Sacrament of Holy Baptism, the Divine Nature of Our Lord Jesus Christ is communicated by participation to the faithful.

We teach that, by the Incarnation of the Divine Word, mankind, understand the baptized, acquire a better image and likeness with respect to God. The baptized acquire the Divine Nature which Adam and Eve lost by sin; and furthermore, by the Incarnation of the Second Person of the Most Blessed Trinity, this Divine Person, by taking flesh, as Man became like men, except in sin.

Beloved children so dear to Our soul, meditate, reflect and savour this most beautiful teaching on our likeness to our Creator by a twofold process: first He clothes Himself with our human nature; and second He clothes us with His Divine Nature. So as you see, no better likeness is possible; wherefore that sublime and exalted truth applies: mystically speaking, very close and intimate is the spiritual relationship between God made Man and divinized men. Beloved children: how can we show our gratitude to God for such an admirable likeness? To this there is but one categorical answer: this gratitude can only be shown by the soul’s docility to the divine inspirations of the Holy Spirit, the Bridegroom. Gratitude consists in doing God’s will at every moment.

V. We, as Universal Doctor of the Church, infallibly declare, with all solemnity, that in this admirable question the Most Holy Virgin Mary intervenes powerfully, for Christ came to us by means of Her, through the action of the Holy Spirit, since the Fruit of this purest Virgin is by the Action and Grace of the Holy Spirit. The Exalted Virgin Mary, by Her dignity of Mother of God, engenders us, the baptized, in Grace. The Virgin Mary communicates Her Flesh and Blood to Our Lord Jesus Christ, gift which is material, for it is flesh and blood, though with the intervention of the Holy Spirit.

We, in accord with the Traditional Teaching of the Church, teach that the Most Holy Virgin Mary is God’s Mother and Our Mother. The Most Holy Virgin Mary, by Her spiritual Maternity over us, gives us infinitely more than our earthly or carnal mother; for while the latter gives us the material part, consisting of body and blood, the Former, our Heavenly Mother, gives us Divine Nature as the Holy Spirit’s Coadjutrix and Collaboratrix. From this

truth, as Infallible Doctrine, is inferred as consequence that the Most Holy Virgin Mary is our real and true Mother, and by no means symbolically or in appearance.

The Most Holy Virgin Mary, being the Second Eve, is our real and spiritual Mother who engenders us in Grace; which means that She communicates Divine Nature to us, by participation.

We remind all the faithful of that holy adage: Whoever has not Mary as Mother has not God as Father.

We teach infallibly that we lose Divine Nature when we fall into mortal sin, since the sinful soul is a dead soul; doctrine from which is inferred that the death of the soul to the life of Grace implies the loss of Divine Nature. The dead soul reacquires Divine Nature by means of the Sacrament of Penance, with the readoption of filiation.

We recall the Traditional Doctrine regarding the Sacraments, which teaches that the Sacraments of Baptism and Penance are the Sacraments of the dead; understand pagans in the first case and sinful faithful in the second; these two Sacraments being indispensable to receive other Sacraments, since the other five are for the living, understand those living in Grace.

We say to you with all earnestness: beloved children so dear to Us, should you have the misfortune to fall into mortal sin, you lose Divine Nature and you risk eternal damnation in the fire of Hell. From this truth is inferred the urgent need to turn hastily to the Exalted Mother of God and Our Mother, for She is Refuge of sinners, Comforter of the afflicted, Help of Christians, and Health of the sick; understand of course principally and above all the sick of soul. This Exalted and Divine Mary is Health of the sick. Beloved children, you know that the sick of body generally go to a doctor to recover bodily health; well, if for material things we go to a doctor, how much more must we go hastily to the Divine Nurse for spiritual things, since She has the right medication for healing our spiritual ills and pains. This Divine Nurse has a golden sceptre as most powerful and effective scalpel, thus making use of Her Imperial Royalty, for being crowned with twelve stars indicates that She is full of the Holy Spirit, among other meanings. The half moon at Her feet means, among other things, the power of darkness. She, with Her holiest feet upon the half moon, destroys death, crushes the head of the infernal dragon, smothers darkness and radiates blazing luminous rays upon the path we are to follow. In Her left hand She bears Salvation, for that means Our Lord Jesus Christ. In Her right hand she bears the Imperial Sceptre, which carries out a surgical mission as potent scalpel and, at the same time, makes incisions without doing harm to the poor patients. She does so with motherly concern, accompanied by the gentlest disinfectant balm so that the wounds do not inflame and can heal over. In this surgical operation, the Divine Nurse cuts away and removes all the rottenness She encounters in the stained and sullied souls of poor sinners. The Divine Nurse, as the good Mother She is, seeks to carry out the surgical operation without producing dreadful traumas, since for this task the Divine Nurse, as She is also Divine Doctress, with the most efficacious anaesthetic, performs it all with gentlest and delicate hands that chastise without wounding, chastise without killing, and which correct with indescribable love. This Divine Nurse always gives proof of being the Slave of the Lord; and as She considers Herself humble, though the Almighty has worked wonders in Her, as proof of this truth, the Divine Nurse will deliver up Her finished work to the Divine Physician, the Surgeon Our Lord Jesus Christ, so that as head of the surgical team, the Physician give the patient his discharge, and reinstate him again in the life of Grace. Of course, in this mystical-surgical operation, Our Lord again communicates to him Divine Nature, and the Holy Spirit returns to dwell within him. Thus he will make his way up to the

Heavenly Father, Who will receive him paternally with open arms, ready to organize a feast of great solemnity in the Imperial House, feast in which the Angels and all the Blessed Saints partake.

VI. We wish to draw attention with great earnestness to the following: In this surgical operation, of course, Most Holy Joseph has a most important role, for this Exalted Man, in the bosom of the Holy Family, was Vicar of the Heavenly Father on earth, Legal Father of Our Lord Jesus Christ, and Representative of the Holy Spirit as Spouse of the Most Holy Virgin Mary in the sight of their neighbours, since the hour had not yet come to reveal to all the wonder of the Incarnation of the Divine Word. From this truth is deduced Saint Joseph's familiarity in his relations with the Most Blessed Trinity, for the Three Divine Persons of the Most Blessed Trinity, of the One only God, gave Most Holy Joseph ministries and representations.

This doctrine stated, there follows the doctrine of Most Holy Joseph's powerful intercession, since He, as Coadjutor of the Exalted Mother of God, co-operates as Coredeemer in the Saving Work of Redemption. Understand at a great distance in comparison with the Divine Mary. Most Holy Joseph, as Spouse of God's Mother, and by his familiarity and friendliness with the August Trinity, is quite clearly Coadjutor of the Most Holy Virgin Mary in the Universal Mediation in the Dispensation of all Graces, as Comediator.

Beloved children so dear to Us: the "Co's" of Joseph Most Holy in his august capacity as Coadjutor of the Divine Mary, would be endless.

We teach as Infallible Doctrine that the Divine Mary, in Her Exalted Dignity of Nurse, has Joseph Most Holy as Co-Nurse.

This Most Glorious Saint, righteous Man without blemish, co-operates in the surgical team with masterful skill; for besides his great knowledge, he had a long and wonderful schooling on earth, having Christ Himself as Doctor, and his own Spouse the Immaculate Virgin Mary as Doctress. Naturally, in this schooling, Joseph Most Holy reached ever higher grades in his Doctorate in Divine Medicine and Divine Teaching, since his Doctors are Master Teachers and the best educators in the difficult art of knowing how to teach with authority, meekness and patience. Joseph Most Holy acquired greater increases in his Doctorate of wisest patience, which Jesus' Most Patient and Deific Heart and Mary's Most Patient and Immaculate Heart instilled in him; and They transmitted to him greater increases of Divine Nature in amazing degrees, since this suited the perfect unity of the Trinity of Earth.

VII. We teach that in God's Infinite Wisdom, morganatic marriages are odious. For that same reason, in His unfathomable decrees, with infinite wisdom and artistic delicacy, He brought into being, as Divine Potter, in order to be Mother of the Word, an exalted Woman formed and modelled by Him, worthy of the merits proper to Our Lord Jesus Christ, He being, besides true Man, true God. Imagine, though but for a moment, the Mother such a Son deserved; for as we know, in Her virginal womb Mary bore Him whom the Universe cannot contain, the Son of the Eternal Father. Meditate and reflect on the exalted prerogatives which the Divine Mary received to become Mother of Him whom the Universe cannot contain.

Following these teachings, the Divine Potter comes to be a little better known; and by this knowledge can be described the prerogatives granted to Joseph Most Holy for him to live in union with the Exalted Mother of God without detriment to this Great Lady.

We teach the need to know Joseph Most Holy, for in this way you will come to know the Divine Mary better, for She excels and surpasses in loftiest degrees, degrees far more exalted than those granted to Her Spouse. Following this path, you will come to know Our Lord Jesus Christ, for He, as true God, besides being true Man, surpasses both at infinite degrees of distance. Continue along this same path and you will come to know the Heavenly Father, and you will be enraptured and spellbound in mystical and lyrical delirium. Of course, you will take this mystical path treading upon softest clouds, almost in flight, led, guided and inspired by the Holy Spirit who dwells within you.

VIII. We, as Universal Doctor of the Church, teach that the Holy Spirit dwells, with all reality and all majesty, interiorly in souls in the state of Grace.

We teach this saddest and dismaying sentence:

When any of us has the dreadful misfortune of committing a mortal sin, we naturally drive out the Holy Spirit from ourselves. Naturally, the expulsion of the Holy Spirit comes about because previously we have driven out our Heavenly Mother, the Virgin Mary, Most Pure Spouse of the Holy Spirit. Once We have committed this matricide, with malice aforethought, as logical consequence of this, the Holy Spirit feels saddened and distressed; and of course, feeling Himself very uncomfortable in that matricide mansion, He departs impetuously to seek His Spouse, the White Dove. The Holy Spirit is unable to live apart from the company of His Purest Spouse, the Divine Mary. To obtain the new indwelling or espousal with the Holy Spirit, we have first to open wide the gates so that the Divine Mary enter in majestically, and give Her possession of our soul, so that She reign seated as Doctress, with regal throne, and the Holy Spirit, enamoured of Mary, come hastening up in search of Her and thus take possession, and in our mansion prepare the regal throne with greater dignity for a greater espousal with Our Lord Jesus Christ by means of the reception of the Sacrament of the Eucharist; and hence for a greater espousal with the Heavenly Father, who is unable to live removed from the proximity of the Son and of the Holy Spirit, since where One of the Divine Persons is, there will the other Two be.

IX. Beloved children so dear to Our soul: meditate, reflect, study, eat and drink of this suavest spiritual doctrine; for the Vicar of Christ, as common Father, presents this infallible doctrine to you, so that you array yourselves in the new man, so that you array yourselves in the New Adam and the New Eve, Exalted Couple from whom, by the indwelling of the Holy Spirit, by participation and communication, you have received Divine Nature.

We remind you of that holiest and most inspired phrase of Apostle Saint Paul: *“The Holy Spirit prompts us to ask for what is in our interests, inspiring us to do so with unspeakable groans.”*

Beloved children: so that we may attain these unspeakable groans, naturally He has to dwell within us, since in that way He can plead for us; since by His espousal with our souls, He can understand us and guarantee, pledging His word, that we do so with unspeakable groans.

We insistently entreat all the faithful: it is right and proper that the Holy Spirit be taken into account in His dignity and justly due importance. Likewise in order to live in holiness it is vitally necessary often to invoke the Holy Spirit.

X. We wish to acknowledge Our gratitude, and We do so, to all the great theologians of all times, for without doubt they worked with great sacrifices and difficulties to help the

Church according to the measure of their limited possibilities. With the best of intentions they sought to serve the Church and illustrate the faithful regarding the great mysteries of our Holy Catholic Faith. One should bear in mind that the different theological opinions regarding great theological questions are respected until an infallible authority, as is the Pope, defines and teaches the faithful an Infallible Doctrine, that destroys and makes invalid all schools of thought which oppose or contradict the Infallible Definitions of the Vicar of Christ, sole Rock in the Church.

When such theologians have been raised to the Glory of the Altars, that indicates the gravity and credibility of their teachings, if the Pope has not infallibly pronounced against them.

This question apart, it is clear that those holy theologians continue to enjoy weight and authority in the wide field of many other matters.

We, Vicar of Christ on earth, with joy and gladness salute all holy theologians who, in the course of Church History, have been inspired masters, within their logical limitations; for they were not granted the loftiest charism of infallibility in their definitions.

We give assurance that those holy doctors, if they lived now on Earth, with holy humility, would themselves destroy their own interpretations and opinions on knowing of Our infallible definitions as Universal Doctor of the Church, teaching assisted by the Holy Spirit.

Once more We avail Ourselves of the present Document to manifest Our profound gratitude to all the Holy Doctors and Doctresses of the Church, for their great disinterested services to the Church.

We point out to the faithful once more, as many times previously, that terrible errors have appeared in the interpretation and explanation of many very important matters.

We again repeat that the simple and humble of heart are generally ahead of the doctors; for the Holy Spirit breathes where He wills, upon whom He wills, and how He wills.

Given in Seville, at the Apostolic See, on the 11th of October, Feast of the Divine Maternity of Mary, in the Year of Our Lord Jesus Christ MCMLXXIX and second of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.



THIRTY-THIRD DOCUMENT
PONTIFICAL DEFENCE OF THE VIRGIN MARY
AND OF THE SACRED CATHOLIC UNITY OF SPAIN

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olíva*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, feel Ourselves impelled by the Divine Holy Spirit to become the official singer and herald of the Glories of Mary.

We see the urgent need to sing the Glories of Mary in these Apocalyptic Times with mighty upraised sword, to forestall those who dare to raise their accursed voices against the Exalted Mother of God, the Most Holy Virgin Mary. We see as well the imperious need to put light in the midst of darkness, precisely in these materialistic times.

We, as unwavering Rock of the Church, cannot under any circumstance allow that the Divine Mary be offended. Sadly, on many occasions, the outrages levelled at the Immaculate Virgin Mary are committed by individuals who have the impertinence to call themselves Catholics. We teach infallibly the incompatibility of calling oneself Catholic and of being anti-Marian at the same time. In these times of cowardice and of general apostasy, accursed and sacrilegious voices rise up with arrogance brazenly insulting the Most Pure Virgin Mary, without anyone coming to Her defence, or at least not in those numbers which would be natural; for those so-called Catholics belonging to the official church or, what is the same, anti-church, ruled and shepherded by the accursed and monstrous antipope John Paul II, collaborate with the other heretical so-called Christian churches in a well-concerted and heavily armed conspiracy to discredit the Exalted Mother of God. As examples it will suffice

to recall the accursed and intrinsically perverse marian and mariological congresses held in Spain in recent days.

II. In the year of Our Lord 40, in Her apparition in Zaragoza to Apostle Saint James the Greater, Evangelizer of Spain, the Most August, Most Serene and Divine Mary granted Spain the singular privilege of Her visit in wayfarer flesh to encourage Apostle Saint James in his most arduous task of evangelizing this Hispanic people. The Exalted Mother of God, the Virgin Mary, made the solemn promise that in Spain the Faith would be kept until the end of time. This August Lady promised to protect Spain, Her dear nation, in a prodigious way. In the course of History, Her permanent assistance and protection to the Country has been confirmed and proven, especially in times of great danger. Over the centuries the Virgin Mary, at all times and in all Holy Crusades, has been proclaimed Caudilla of the Spanish Armed Forces. Thereby the great triumphs of the Spanish Armed Forces over their enemies can be understood, since a war cannot be lost when the Mother of God is taken as Caudilla.

We remind Spaniards that the Virgin Mary has presided the Christian History of Spain at every moment; for it would be impossible to write the History of Spain without the Virgin Mary. Yet more, Spain would have ceased to exist if the Virgin Mary had been left aside; for the History of this Catholic and gallant nation has been forged together with the Virgin Mary; down to the tiniest details, She has presided over everything. Every Spaniard, understand good Catholic, from every region of Spain, has felt the presence of the Virgin Mary throughout the Country's History. None of the great undertakings in Spain has been carried out without invoking the Virgin Mary. It has been truly and historically demonstrated that Spanish imperial expansion has always been carried out under the Virgin Mary's patronage.

One now distant 12th of October in that glorious year 1492, Spain woke up immensely vaster than when she had gone to sleep the night before. Without any doubt it was the Virgin Mary who, with Her Mantle in the form of a ship's sail, extended Spain's frontiers to limits impossible to dream of. That American Continent, which in the divine plan continues to be Spain's, was discovered by Admiral Saint Christopher Columbus, who placed it in the hands of the Vicar of Christ, at the same time entreating him to give it in donation to noble Spain. The Pope, making use of his rights, exercising Temporal Power, bestowed the American Continent from pole to pole, and in perpetuity, on Spain. Later the masons wrested it from Spain. The Virgin Mary continued to sail the seas, seeking lands and islands for Spain to be their evangelizer; till one day the Nation's Flag was seen on the five Continents and on innumerable islands. Spain owes this whole colossal Hispanic Empire to the Virgin Mary, for from Her powerful hands Spain received it. Just to mention these material boons is more than sufficient for all Spaniards to prostrate face to the ground in thanksgiving to the Virgin Mary. Truly in these materialistic times the Spanish people have forgotten the sacred duty of rendering the Virgin Mary the honours She is owed in token of their gratitude. If this gratitude is owed Her for such material things, there is no doubt that She is owed infinitely more for the spiritual graces attained through Her mediation.

III. We now ask Spaniards: Are you by any chance responding to the great boons you have received from the Virgin Mary? Allow Us to take up the word in your name and We shall reply as follows:

Not only are you not responding, but you are besides apostatizing from your Catholic Faith, and are becoming anti-Marian, an inadmissible title for a Spaniard. There is no doubt that you have reached this frightful general apostasy by having previously become expatriates

through your regional separatist selfishness. Upon those of you who declare yourselves separatists We launch anathema of malediction, upon you and upon your descendants; since a divided Spain loses the privilege of the Catholic Faith, and becomes acatholic; for in God's eyes it is not possible to be separatist and Catholic at the same time within a Spain of "*Unity of Destiny in Universal History*". With His mouth God will vomit upon you, since you are a dreadful mortal plague, for you attack the Sacred Unity of Spain.

With deep distress, We pronounce this terrible sentence: Any region of Spain that separates from the Sacred Unity of Spain, places itself outside the Mantle of the Virgin Mary; for that region there will be no fulfilment of the Virgin Mary's promise; which is to say it ceases to be Catholic.

We, as Vicar of Christ on Earth, and in His Name, curse all abominable separatist traitors from every Spanish region, though today they call the regions 'nationalities'. In God's eyes it is absurd, ridiculous and sickening that in Spain there be an accursed constitution which accepts the abominable contradiction of the expression "*a nation of nationalities*"

We in the name of Almighty God, King of Nations, tell you: May Our powerful malediction fall upon those of you who act against the Sacred Unity of Spain till you be precipitated into the abyss, since by your stand you have set yourselves up against God.

With ardent desire We tell you the following:

There is still time for you to escape our well-aimed malediction, by retracing your evil steps and becoming apostles of Spain's Catholic Unity, beneath Our Staff.

IV. We wish to give hope to that minority of Palmarian Catholic Spaniards, for there is yet another Pillar; and that is Our Crowned Mother of Palmar, who presides in this Apostolic See. This Pillar of El Palmar is the Ark of the Covenant, as sure refuge for good Spanish Catholics. In this place the reconquest of Spain will be organized.

V. In this present Document We have performed two duties, both sacred, namely the defence of the Virgin Mary and the defence of the Sacred Unity of Spain.

Given in Seville, at the Apostolic See, on the 12th of October, Festivity of the Virgin of the Pillar, Year of Our Lord Jesus Christ MCMLXXIX and second of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

THIRTY-FOURTH DOCUMENT
DOGMAIC DECLARATION
ON THE CREATION OF THE MOST DIVINE SOUL OF CHRIST
AND OF THE DIVINE SOUL OF MARY
BEFORE ALL THINGS WERE CREATED

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olívæ*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, assisted by most potent luminous rays of the Holy Spirit, present to you the following Infallible Doctrine.

We, as Universal Teacher and Guide of the Church, Our heart overflowing with jubilation and with the potent Fire of the Divine Holy Spirit, accompanied by Our mind predisposed to the greater glory of God and service of the Church, say to you:

Beloved children so dear to Our soul, with our eyes upraised to the Most High, We desire to have you know a most potent resplendent stimulus to help you on your way to holiness, based on the greater knowledge of God's Infinite Wisdom, by way of a profound knowledge of creatures. On contemplating creatures, we acknowledge the exuberant greatness of Almighty God. The Creator has disposed creatures in such a way that, by their means, we can know God; for in the littleness of creatures something of God's majesty comes to be glimpsed. By this same consideration, We are bound to be passionately enthused about the Work of Creation, for this path leads us to find the road which takes us to the Maker of all things both invisible and visible. No one finds himself alone on this road, for everyone baptized in the state of Grace, by that most profound indwelling of the Holy Spirit, finds his person moved, and not simply moved, but animated to undertake the wonderful road to the knowledge of the Creator; so that by this means we can know Him better and thus submit to Him out of pure love, since it is hard to love what one does not know. It is also certain that those who do not know God are impelled by the Holy Spirit to seek and taste the Majesty of the Most High. Truly it frequently happens that many humble and simple of heart are illustrated in an amazing way for them to know the Lord. Their inspired teachings lead us along a path full of riches and of delicious honey. If we are to seek God via the knowledge of creatures, then of course we should seek those creatures that have gratuitously received the greatest gifts from the Creator's hands, for without doubt they will be the best models to enable us to imitate and thus risk taking the path which leads to God.

II. The Most Blessed Trinity, from all eternity, in the divine mind, conceived Christ Man, and Mary; but this materialized in the creation of the Most Divine Soul of Christ and the Divine Soul of Mary on the first day of the Work of Creation. The Most Divine Soul of Christ and the Divine Soul of Mary were created before all else, and not in symbolic or apparent form, since their creation was real, and happened thus:

On the first day of Creation, before anything else, God created the Most Divine Soul of Christ and the Divine Soul of Mary, since it suited God's plans that the Souls of the Second Adam and of the Second Eve, by Their dignity, precede all of Creation.

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

God created the Most Divine Soul of Christ and the Divine Soul of Mary on the first day of Creation, before all things were created, for this suited the plans of the Creator, whose righteous and holy decrees no one can dispute.

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

If anyone dare to deny that the Most Divine Soul of Christ and the Divine Soul of Mary were created on the first day before all created things, let him be anathema.

We, as Universal Master and Guide of the Church, teach as Infallible Doctrine that the Creation of these two Souls was not symbolic or apparent, but real.

III. We infallibly teach that these two most admirable Souls, from the moment of Their Creation, formed part of the Most August Council of the Most Blessed Trinity, not in a symbolic or apparent form, not as mere poetic hyperbole, but by pure and efficacious created reality; and They not only formed part of that August Council, but as well saw God face to face, just as He is. And as logical consequence of this authentic vision, from then on They served and rejoiced in God, since for that They were created. The Most Divine Soul of Christ was adorned with most perfect fullness of Grace, of virtue, of wisdom, of knowledge and, of course, infused knowledge, and naturally infused knowledge in the highest degree, with plenary knowledge and understanding of the reason for His creation; for He was created to unite inseparably to the Second Person of the Most Blessed Trinity; for from that creator moment They never separated; as likewise He had most perfect understanding that, together with the Divinity, come the hour of the fullness of time, He would be robed in human flesh, knowing perfectly, with all clarity and precision, that by means and intervention of the Holy Spirit He would take flesh of Woman; for in the most pure and immaculate womb of the Woman, the Exalted Mary, that Body would be engendered which would one day be food for the salvation of men; as likewise He had most perfect knowledge that that Body would have Blood, and Blood of Mary. He knew perfectly that He would obtain the salvation of men by bloodiest Passion and that He would suffer death, and death on the Cross; as likewise He knew that, stretching out His arms on the Cross He would carry out the infinite Reparation necessary to make amends to the Father, justly offended. As likewise He saw with all clarity that He would rise again on the third day, and that as gratuitous consequence of that infinite and necessary Reparation would come man's Redemption. That Most Divine Soul of Christ, which became associated and intimately united to the Divinity, knew with most powerful light that in His own Self was engraved the Foundation of a Church which was to be intimately espoused to that Soul united to the Divinity, and united to the Body and Blood He would receive from Mary. From that moment of Creation, the Soul of Christ was intimately espoused with the Divinity, and with indissoluble bonds. They were not four, as might mistakenly be thought, Father, Son, Holy Spirit and Soul of Christ. For all was quite the contrary, since although a fourth element was joined to the Most Blessed Trinity, by unfathomable mysteries They continued to be Three Persons in One only true God. Although that Soul was created, and forasmuch with a will of its own, there was no opposition nor contradiction with God's Will; for that created Will, out of pure love, as great as that between the Father and the Son, was submissive to God's Will, though without the natural independence of the creature's will disappearing. Profound mystery; for to the already most complex Mystery of the Most Blessed Trinity, is now joined the espousal of a fourth element; but all happened in most perfect union and most perfect love.

We, as Universal Doctor of the Church, teach you infallibly that the Divine Soul of Mary was full of the Holy Spirit from the very moment of Her creation. This Divine Soul of Mary was filled to overflowing with all virtues, all gifts, and the Divine Soul of Mary gratuitously received infused knowledge, raised up to unsuspected degrees. The Divine Soul of Mary was full of wisdom and all gifts, bestowed by One called Supernatural Gift. Mary's Soul was full of Grace, which resided in Her never more to part from Her. The Divine Soul of Mary was created to the image and likeness of the Most Divine Soul of Christ. She possessed full knowledge that She did not belong to the number of the redeemed, since She belonged to the number of the Reparators and Redeemers; which means to say, fully associated with Christ. She also received most perfect light to know that one day She would be vested with Body,

through which Blood would course; and She knew perfectly that by the intervention of the Holy Spirit, She would be Mother of the Divine Incarnate Word; and She knew most perfectly that She would be Mother of a True Man, and at the same time, True God. As likewise She knew that that Body and that Blood She would give to God to robe the Second Person of the Most Blessed Trinity, would at the same time be true food and drink for the salvation of men; since the infinite Reparation having been accomplished, gratuitous Redemption would come for men. In the same way She understood with all precision that She would be Mother of Christ; and She knew that She would be Mother of the Church Her Son was to found.

We teach that the Most Blessed Trinity was unstintingly generous towards that Soul, for that Most Blessed and August Trinity could deny Her nothing, out of pure love, of all those graces whatsoever the Most Divine Soul of Christ piously claimed for Mary's Divine Soul to be granted.

IV. Beloved children, at this precise moment, when We would wish to possess great intelligence to be able to explain to others this deepest mystery in which the Divine Soul of Mary is wrapped, We feel, as though with eager and vehement desire, flames of most ardent fire, and fire of great proportions, to be able to describe in all detail those lyrical moments of the petitions to fill Mary's Soul that issued forth from Christ's Soul, and how the Most Blessed Trinity granted Him everything without any kind of scruple. For the Most Blessed Trinity and the Most Divine Soul of Christ, in unison, without any possible contradiction, all concurred in lavishing Themselves upon Mary. Oh wonder! For the Divine Soul of Mary asks nothing for Herself. But as She has most perfect knowledge of true humility, She rejects nothing, for She seeks to please Her Creator in everything. If He is disposed to array Her in such gala attire, She is happy to be so arrayed, for She acknowledges that all is by God's utterly free will, and Her love for the Creator is such that, even being humblest, She dresses with exuberant treasures so as not to hurt or sadden, or even give a hint that might cause pain to the Heavenly Father, for Mary's Divine Soul feels a love to passionate folly for Her Father Creator. She delights, exults and rejoices in delighting the Heavenly Father to ecstasy if that were possible. It was natural and reasonable, looking back at History, that this should happen; for Mary's Divine Soul is the Soul of the Second Eve, and with untold and unutterable eagerness this Soul feels an impetuous desire to seek to make Reparation for the callousness of the first Eve towards her Heavenly Father.

V. We teach you as Infallible Doctrine that the Divine Soul of Mary was the delight of the Most Blessed Trinity. For God, One in Essence and Three in Persons, wished to have a companion, but did not wish to have three companions. God, in His wisest judgement, saw that three companions did not harmonize nor tally with, nor of course match the deepest Mystery of the August Trinity. The Heavenly Father loves the Son to madness, if that were possible; the Heavenly Father would be ready to come down to Earth to be crucified in place of His Son, if that were possible. And to such love of the Heavenly Father, the Son responds with the same eagerness and ardour as the Father; and from such perfect love as there is between the Two, we have the Holy Spirit. The Heavenly Father and the Son love the Holy Spirit with vehemence of vehemence, with ardour of ardour, with fire of fire; for both, Father and Son, in unison and without any contradiction, lavish Themselves upon the Holy Spirit, for He descends from the Two of Them; in certain manner it might be said Co-Fathers of the Holy Spirit. To this most potent and sublime volcano of love, which issues forth like potent

luminous rays that, coming down from the Father and from the Son, saturate the Holy Spirit, the same Holy Spirit responds with another volcano in eruption, that unable to contain its love further, bursts with joy and with jubilee. Entirely inflamed, two most luminous rays come issuing forth from the centre of His Heart that, in impetuous manner as it were, pierce the Heavenly Father's Heart and the Onlybegotten Son's Heart in such fashion that these rays, interpenetrating, form a precious artistic Triangle. This Triangle, formed by the Three persons of the One True God, is fashioned in the following manner, in accord with our tardy intelligence: one side is formed by the exchange of love between the Father and Son, that reaching their extremities, bursting forth with overflowing love, cause the other two sides to issue forth, that in a point penetrate the Heart of the Holy Spirit, who proceeds from the Love between the two. And as the Holy Spirit is in full communion, without any contradiction, with the Father and the Son, in an overwhelming and volcanic response of love, He causes His blazing love to issue out to the Father and to the Son by the same path that the love between Them came to Him. And as the Father and the Son are in full communion with the Holy Spirit, and are not selfish, on receiving the love coming from the Holy Spirit, They again communicate it between the Two of Them. And this goes on happening eternally, so that the unity and love between the Three Persons never disappears, lasting for eternity of eternities in One Sole True God. Joined in Council, mystically speaking, these Three Most August Persons decide in uttermost freedom to communicate this perfect unity of triangular love to the Most Divine Soul of Christ espoused to the Second Person of the Most Blessed Trinity. And this is done in such a fashion that we should fall into ecstasy, to the point of losing consciousness, observing the perfect unity of will with which it is transmitted. For in this operation, the Triangle, which has not changed position, takes other directions, in this way: the Father and the Holy Spirit agree, in communion of wills, to transmit the two sides of Their respective paternities in this way: the Heavenly Father, taking His usual side of love between Them, redoubles to unsuspected degrees His eagerest love for the Second Person of the Most Blessed Trinity, in as much as this Second Person is disposing Himself soon to array Himself in flesh and blood. Meanwhile, the Holy Spirit, via His communicating side with the Eternal Father, having already received from the Heavenly Father redoubled and eagerest love to unsuspected degrees, that same Holy Spirit disposes to make use of His communicating side with the Son together with the Eternal Father. And thus the communicating rays of the two fatherhoods: the first of the Heavenly Father, directing His love to His Onlybegotten Son, as God, the extremity of his communicating side terminating in the Heart of His Onlybegotten; and the Holy Spirit, as Father of the Human Nature, Himself espoused to the Second Person of the Most Blessed Trinity, using His communicating side, the Holy Spirit causes its opposing extremity to penetrate the Heart of the Second Person of the Most Blessed Trinity; and by means of this mysterious Heart, the two Fatherhoods, in Their Fire of Love, come to fuse in the Divine Person of Our Lord Jesus Christ, in His two natures, divine and human. But as all love of the Most Blessed Trinity must meet with response, the human nature of the Onlybegotten, then, in most impetuous and suavest perfume of Blood and Water, by His right Side, through a fissure, inflamed with Fire of Love, communicates to the Three Divine Persons His ineffable jubilee and, issuing from His Side to the Most Blessed Trinity by His two communicating sides, transmits and communicates without contradiction the Reparative Love which the Heavenly Father and the Holy Spirit then communicate to each other. And of course, as They are three very communicative Persons, They are always responding in token of common wills and not contrary wills. In this communicative way, after the Heavenly Father receives the necessary infinite Reparation, in

the meantime the extremities of the two sides penetrate His Fatherly Heart, making it possible for the Father's Heart to burst forth with mercy, and wish to communicate that mercy exteriorly for man's benefit and salvation. Of course, to communicate His mercy, he takes the two communicating sides by which Reparation came. In this fashion, and by these two communicating sides, the Son and the Holy Spirit receive that Mercy, channel it by Their communicating side, and send it forth as Salvific Fire upon the Church.

VI. We wish to continue further explaining and developing this suavest doctrine, for it should not be forgotten that in this Council of the Three Divine Persons, charity and love continue to be communicated. As none of the Three August Persons is selfish, They, in perfect unity and without contradiction, decide to communicate Their love, over and above all Creation, to Mary's Divine Soul, that is placed in the centre of the Triangle. Thereupon there is full interpenetration between God and His loveliest Creature, the Virgin Mary. The eagerest love that the Three Divine Persons have for each other, They pour out impetuously upon Mary's Immaculate Heart; and as this August and Exalted Mother is incapable of selfishness, She responds by distributing it wherever the Most Blessed Trinity indicates; and, as Treasures of all Graces, She metes it out with hands overflowing among Her innumerable faithful children. This Divine Mary, Mother of the Church, as She is humble, does not selfishly keep back anything, but distributes it all among Her innumerable faithful children in the Church.

VII. We wish to teach as Infallible Doctrine that the Book of Proverbs, among other meanings, besides referring to the Soul of Our Lord Jesus Christ, refers as well to the Soul of the Most Holy Virgin Mary, and is in all reality the fulfilment of those words: "*My Soul was created at the beginning of Creation, and before anything below Me was created.*" Look in Proverbs and you will find its just fulfilment.

We, as Universal Doctor of the Church, teach that, in the Work of Creation, God had the Most Holy Virgin Mary as companion, to Whom He communicated all the glories of Creation.

We exhort you, beloved faithful, to read attentively and with humility of heart the inspired Sacred Texts of Wisdom so that you may delight and rejoice in that rich fare.

We wish to indicate to the faithful as Infallible Doctrine that the Song of Songs, among other meanings, refers principally to Christ and Mary. In the Song of Songs is exalted the sublime and mystical espousal between the Divine Bridegroom and the Divine Bride. The Divine Bridegroom is Our Lord Jesus Christ; and the Divine Bride is *par excellence* the Most Holy Virgin Mary, and by extension also Holy Church. Hence the Song of Songs is in the first place a canticle of jubilee at the spiritual beauty of Christ and Mary. We exhort you to read and meditate on the Song of Songs.

Given in Seville, at the Apostolic See, on the 15th of October, Festivity of Saint Teresa of Jesus, Reformatrix of Carmel, Great Doctress of the Church, in the Year of Our Lord Jesus Christ MCMLXXIX and second of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

THIRTY-FIFTH DOCUMENT
SOLEMN DOGMATIC DECLARATIONS:
MARY SPOUSE OF GOD AND HEALTH OF MANKIND,
MARY COREPARATRIX, AND MARY TREASURES OF ALL GRACES.
FURTHER JOSEPHINE TITLES

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olívæ*, Flaming Sword of Elias, Apocalyptic Messenger.

We, as Universal Doctor of the Church, by the present Document, present to you the following doctrinal development of the previous Document's infallible doctrine. To wit:

I. Doctrine on the Divine Mary as Spouse of God and Health of Mankind.

It is Infallible Doctrine that, in the mind of the Eternal Father, the Virgin Mary is God's Companion from all Eternity. God Almighty, in His Infinite Wisdom, in His Eternity, looked upon Himself. Seeing Himself infinitely and utterly happy, inasmuch as He is love, He wished to communicate His happiness and love; and in that vehement and ardent desire, in His bounty, He disposed Himself to create; so as in this way to have creatures and thus communicate His happiness, since He, in Himself, is happiness; for He had no need of anyone or anything, given that He is all in all. The Eternal Father, who has neither past nor future, for He has everything present, sees the whole Work of Creation. Although in Him there are no times, He plans a rigorous order of instants, since in Himself He is Order. Understand these previous explanations for our comprehension as creatures. This order pre-established, God first created the Most Divine Soul of Christ; and forthwith created the Divine Soul of Mary. And from that precise instant, God takes that Divine Soul of Mary as Spouse, never ever to be separated from Her.

It behoves again to insist that to God morganatic marriages are abominable. Morganatic marriages being abominable to God, we are forced to conclude that God filled Mary with the highest dignities, so that, though a creature, She might not be out of place beside Her Spouse. From this sublime truth is inferred the Infallible Doctrine that proclaims that the Divine Mary received loftiest prerogatives, as suited God's Spouse.

The Most Holy Virgin Mary, from the moment Her Divine Soul was created before the creation of all other things below Her, was espoused to God with indissoluble bonds. Bound thus to God, She was to be God's Companion in the whole Work of Creation. Before Heaven and Earth were created, She was there; before the stars were created, She was there; before the Angel Choirs were created, She delighted in responding with eagerest love to the most ardent love She received from God. When God was creating all things, Mary rejoiced contemplating everything Her Spouse was creating.

When God created man and woman, composed of Adam and his wife Eve our first parents, Mary contemplated that human couple, in whose flesh She Herself would one day be arrayed. And contemplating all this, She leapt for joy and jubilee praising Her Creator, for He had granted Her graces and prerogatives that only Christ's Humanity surpassed, for all other creatures were left below Her.

II. We, as Universal Master and Guide of the Church, by the present Document continue to teach on the Doctrine of the relation of the Most Blessed Trinity to the Divine Soul of Mary. To wit:

In the previous Document, We explained by means of a triangle the different communications and intercommunications of the love which the Three Divine Persons of the Most Blessed Trinity bear towards each other.

Taking into account that We presented the triangle in a flat horizontal plane, the love of God that the Father, Son and Holy Spirit communicate to each other was established in this way. Each Divine Person of the Most Blessed Trinity was placed at one angle, the three angles thus being occupied. Now we view this doctrine placing the Divine Soul of Mary in the flat space inside the triangle. Accordingly, Mary's Soul receives three mightiest rays issuing from each of the angles. Thus the Most Blessed Trinity conveys to Her the love between Them, the Father taking Her for Daughter, the Onlybegotten taking Her for Mother, and the Holy Spirit taking Her for Spouse. The Divine Soul of Mary, on receiving the love of the Most Blessed Trinity, using three rays of intercommunication, lovingly responds to the Father as Daughter, to the Son as Mother, and to the Holy Spirit as Spouse. These communications accomplished, the Divine Soul of Mary bursts with most passionate fire of love, with love that acts as a magnet; magnet by which, through attraction by way of explosion of love, She causes the Three Persons of the Most Blessed Trinity, feeling drawn, to pass into the horizontal plane of the space inside the triangle, turning that Divine Soul into the City of God, Temple and Tabernacle of the Most Blessed Trinity. In this way the way, so admirable, in which Mary is God's Companion becomes evident. The Eternal Father feels satisfied at having a Daughter as Companion. The Son feels satisfied at having a Mother as Companion. And the Holy Spirit feels satisfied at having a Spouse as Companion. The Three Divine Persons of the Most Blessed Trinity take pleasure in dwelling in a City created in unison by Them, inasmuch as God is One sole True God.

III. We, as Universal Doctor of the Church, declare the Infallible Doctrine that from Mary's Dignity as God's Companion is inferred as logical consequence that She is Health of Mankind.

The Most Holy Virgin Mary fulfils her mission of Health of Mankind down through the whole course of human history. This mission of Health of Mankind was carried out in the Old Testament and in the New Testament. In the Old Testament, Mary was present in Mankind by way of Her Divine Soul, as hope of future Salvation. In the New Testament, this Health of Mankind is vested in Body and Blood, from which the Second Person of the Most Blessed Trinity was conceived in His Human Nature, by the Action and Grace of the Holy Spirit. Christ, who is Health in His own right, comes to us by means of Mary, who is Health by gratuitous grace received from God.

IV. We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach the following Dogma of Faith, to wit: Mary Coreparatrix.

We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach the following: If anyone should dare to deny that Mary is Coreparatrix, let him be anathema.

V. We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach the following Dogma of Faith, to wit: Mary Treasures of all Graces.

We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach the following: If anyone dare to deny that Mary is Treasures of all Graces, let him be anathema.

VI. We, as Universal Master and Guide of the whole Church, infallibly teach you the doctrine on Mary Coreparatrix:

As you already know, beloved children, all that Christ has in His own right, Mary has by Grace. Christ came into the world chiefly to make Infinite Reparation to the Father. This having been accomplished, as gratuitous consequence, Redemption came to us. Mary, who is fully associated as Coredemptrix with the Salvific Work of Redemption, is also intimately associated with the Work of Reparation as Coreparatrix. Mary Coreparatrix, present at Christ's Passion, spiritually suffered all that Christ suffered in His flesh. Christ having died on the Cross, the Virgin Mary received in Her Heart a sword of sorrow, thus dying spiritually. When Christ on the Cross offered Himself up to the Father as propitiatory victim, Mary, in unison with Christ, offered Herself up as spiritual victim, offering up to the Father Her Son's own death, and Her own spiritual death, whereby She performed Her priestly mission. Once Our Lord Jesus Christ's Body was lowered down from the Cross and placed in Her lap, the Most Holy Virgin Mary renewed Her Self-offering as spiritual victim, and offered up the Immaculate Lamb She held in Her arms to the Father, thus perpetuating the Reparation. It would be interminable to speak here about the very comprehensive doctrine regarding Mary Coreparatrix; for in multiple passages of Mary's life we can contemplate Her making reparation to the Eternal Father.

VII. We, as Universal Doctor of the Church, teach as Infallible Doctrine that Mary's mission as Treasures of all Graces is related to Her exalted prerogative of Universal Mediatrix; for the Most Holy Virgin Mary is Mediatrix in a twofold sense: first, inasmuch as Christ came into the world by Her means; and second, that as our Advocate She gathers up our supplications and presents them to Our Lord Jesus Christ, and in this way all Graces pass through Mary's hands, inasmuch as She is Treasures of all Graces; which She receives treasuring them up as Her own, since Christ has bestowed upon Her the sceptre of His royalty so that She Herself distribute Graces. The Most Holy Virgin Mary is inexhaustible Treasure and Outflow of Graces, which She administers with superabundant lavishness among Her devout children, thus making reality that not one of Mary's true devotees is lost. She, being Treasures of all Graces, has the master key to open up for us the gates to Heaven. At the same time she has the one key able to open up Jesus' Deific Heart, from whence comes forth Infinite Mercy, which grants forgiveness to those sinners truly repentant.

The Most Holy Virgin Mary, being Treasures of all Graces, is also Treasures of Holy Doctrine; for whoever turns to Her will always be instructed in the truth and will never be confounded.

We, as Universal Doctor of the Church, teach that the Most Holy Virgin Mary, being Spouse of the Holy Spirit and full of Grace, She, as White Dove and as God's Companion, guides Peter's Barque across the seas to take us to the Harbour where the great Treasure is to be found, Treasure which is Our Lord Jesus Christ, who listens graciously to all those who approach Him led by His Most Holy Mother, the Virgin Mary.

The Most Holy Virgin Mary, as Treasures of all Graces, safeguards an unsuspected Treasure, irresistible in its wonder and loveliness, for that Treasure is Her Immaculate Heart, Heart by which we can reach Jesus' Heart, inexhaustible Treasure of mercies.

Beloved children so dear to Our soul, We exhort you to meditate deeply on Mary in Her exalted dignity of Treasures of all Graces, for in that fashion you will learn to turn to Her in moments of great danger, above all spiritual. In this Treasure enclosed in Mary's Immaculate Heart, you will find the strength to struggle against your weaknesses. Mary is Treasure of all virtues. Turning to Her as Treasures of all Graces, you will find the virtues for struggling against your vices, for She is your bulwark and your stay. Accordingly, by invoking Mary as Treasures of all Graces, you will go on ahead to perfection.

VIII. We, as Universal Doctor of the Church, infallibly teach that all these Marian Dogmas and Mysteries are truths of our Faith contained in the Sacred Deposit of Divine Revelation.

We, as Vicar of Christ, implore the Most Holy Virgin Mary as Treasures of all Graces, to protect, defend and bless all Palmarian faithful and spread out Her Holy Mantle over them all.

IX. We, as Universal Doctor of the Church, infallibly teach that Joseph Most Holy is Coreparator, as Coadjutor of Mary Coreparatrix.

We exhort you to turn to Joseph Most Holy as Coreparator, so that by this means you arrive at Mary Coreparatrix, and so go out to meet Christ Reparator. Thus, in Christ, you will all make reparation to the Eternal Father for your wrongdoing, offering up your sufferings in union with the Sacrosanct Passion of Christ and Mary; union by which the sufferings you offer up acquire infinite value.

We, as Universal Doctor of the Church, teach as Infallible Doctrine that Joseph Most Holy is Cotreasurer of all Graces, in his role as Coadjutor of Mary Treasures of all Graces.

We tell you: Go to Joseph. Invoke the Most Chaste Heart of Joseph Most Holy so that He open up to you the Treasure he enfolds in his heart, and you discover the way that leads to Mary's Immaculate Heart.

We earnestly exhort you to form within you a most ardent devotion to Most Holy Joseph, so that by this means you arrive at Mary and, by means of Mary, at Christ.

X. Beloved children: We exhort you to drink of the water of this doctrinal fount of the Pontifical Documents; for this water will calm the thirst for sound Doctrine you suffer in these Apocalyptic Times of false doctors who by their false doctrines spread their deadly poison all about.

We affirm, pledging Our word, that if you frequently read the Pontifical Documents with humble and simple heart, you will receive abundant Graces, as likewise most potent lights to carry on ahead in the midst of darkness.

We ask Mary Treasures of all Graces to dispense wisdom among Her children, so that they, inflamed with the vigour of the Treasures, clothe themselves with valour and carry out apostolic work, accepting martyrdom if need be.

XI. Beloved children: it is very necessary that you devote yourselves to the full to Catholic Action in the Apostolate, for Christ's command should not be forgotten: "*Go, then, and teach all peoples*". This command of Christ's is for yesterday, today and tomorrow.

We tell you: the Christian who is not an apostle is an apostate.

We, in Christ's Name, in the Apostolate, entrust you with Catholic Action. It would be selfishness and improper of a Christian to receive such abundant Graces and not pass them on to others. To do apostolic work, you need to be oriented by Us and by Our legitimate representatives. Later on you will receive instructions for doing apostolic work.

Given in Seville, at the Apostolic See, on the 20th of October, Feast of Christ Eternal and Supreme Doctor, in the Year of Our Lord Jesus Christ MCMLXXIX and second of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

THIRTY-SIXTH DOCUMENT

SOLEMN DOGMATIC DEFINITIONS ON THE WORK OF CREATION.

NOAH'S ARK.

MYSTICAL CITY OF GOD.

THE NEW JERUSALEM WHICH COMES DOWN FROM HEAVEN.

PAROUSIA AND THE MESSIANIC KINGDOM ON EARTH.

ESSENTIAL PARTS OF THE HOLY SACRIFICE OF MASS.

DOGMATIC DEFINITION ON HIGH PRIEST MOST HOLY MELCHISEDECH

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olívæ*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, urged on by the Holy Spirit, by the present Document wish to amplify the infallible doctrine on the Creation of the Most Divine Soul of Christ and of the Divine Soul of Mary, presented in previous Documents.

We, as Universal Master and Guide of the Church, declare as Infallible Doctrine that the Creation of the Most Divine Soul of Christ is essentially the Creation of Light. For on the First Day of Creation, before all things were created, "*God created the Divine Light or Most Divine Soul of Christ*".

II. We wish to recall the start of the Gospel:

"At the beginning of universal Creation the Divine Word already existed, and the Divine Word was in God from all eternity: since the Divine Word is God Himself. He was in the beginning with God. All things were made by Him, and without Him nothing is made.

That which was created united to the Divine Word was the Most Divine Soul of Christ: His Soul is Life, and that Life is the Light of men. That Light shines out amidst the darkness, but the darkness received it not."

We, as Universal Doctor of the Church, declare in accord with centuries-old teaching, that the Divine Word is the Word of God, and that this Divine Word is the Second Person of the Most Blessed Trinity. And as with Him and by Him and for Him all things were created, as logical consequence is inferred the Infallible Doctrine that the first thing to be created for Him was the Most Divine Soul of Christ; Which, from that precise moment, became espoused to that same Second Person of the Most Blessed Trinity. Quite clear and obvious is the Infallible Doctrine that the Most Divine Soul of Christ is the Light that illuminates all things,

and fills all, as Light received from God by closest union. On that first day of Creation the luminaries were created, excelling among them the invisible ones inasmuch as they are Pure Spirits, Pure Spirits who are the Angels; and over and above those stars is the Brightest spiritual Star, namely the Divine Soul of Mary, who as you know was created before all things and next after the Most Divine Soul of Christ. The Light is a Most Potent Luminary named Sun, and that Sun is the Most Divine Soul of Christ; and that Sun, by way of His most potent rays received from the Creator, propagates them flooding the Divine Soul of Mary in such a way that Mary's Soul becomes a Most Luminous Star, which We call Morning Star; since that Star, which receives the Light of the Sun, radiates Her potent light upon the other lights, who are the Angels. And those Angels become stars, but stars that receive the Light of the Sun by way of the Morning Star.

III. We teach infallibly the sublime truth:

The Creator, when creating everything, did so in the company of the Sun, namely the Soul of Christ espoused with the Divine Word; and in the company as well of the Morning Star, namely Mary's Soul.

We, as Universal Doctor of the Church, teach the Infallible Doctrine that on the first day, when it is said that God created Heaven and Earth, apart from the Creation of all things visible, such as heavenly bodies, stars, planets, satellites and so forth and so on, principally, over and above all those things, we are to understand that this Heaven is the Most Divine Soul of Christ, and that this Earth is the Divine Soul of Mary.

We teach that God, One in Essence and Three in Persons, in a manner of speaking, installed Himself in that Heaven He had created by the intimate union of espousal between the Divine Word and the Most Divine Soul of Christ. In the same way, it is Infallible Doctrine that Heaven encompasses Earth, and is, let it be said, Earth's oxygen; and this takes place when the Most Blessed Trinity places the Divine Soul of Mary in the centre of the Triangle in such fashion that Mary's Divine Soul becomes the Mystical City of God. For in this City the Most Blessed Trinity dwells, and dwells with such intimate familiarity that we are filled with wonder and admiration all those of us who contemplate so august a decree of God.

IV. We teach that in the whole Work of Creation, from the moment the Divine Soul of Mary is created, She is the Mystical City of God; and from that moment, God dwells within Her and has never separated from Her, given that the Father, be it said, cannot live away from the Only Daughter. The Onlybegotten Son of the Father cannot live if He is not close by the Mother. The Holy Spirit, that Dove, cannot live apart from His Consort and Purest Spouse, the Divine Soul of Mary, that White Dove who besides being Morning Star, is Dew flooding the fields by night; Dew which, by Her espousal with the Holy Spirit, collaborates with Him in the Work of Creation, filling it all. God's familiarity with His Mystical City is such that this City becomes Temple and Tabernacle of the Most Blessed Trinity and, as logical consequence, Ark of the Covenant.

V. In the whole History of Mankind this admirable Couple of Exalted Doves is present: the Holy Spirit and Mary. This Couple is present in such fashion in Man's History that there is no moment in which They do not preside over good actions. The whole Old Testament is full of the presence of this Couple, for the Holy Spirit speaks through the Prophets. The Holy Spirit leads the Patriarchs and Prophets, Kings and Judges of the Israelite People. The Divine Holy Spirit, who in certain fashion cannot live without the company of His Purest Spouse,

with eagerest fire of love draws Her to Himself and takes Her as inseparable Companion to preside with Him over all the great events of the Chosen People.

We teach that in Noah's Ark the Holy Spirit was not absent, for He, who had withdrawn from the world due to man's dreadful sins, continued to assist Noah, upright soul. As you know, Noah received the divine command to construct an Ark for the Universal Flood which was to come. This upright soul, a man obedient to his Creator, brought pairs of each animal species into the Ark, besides his three sons and each son's wife, as well as his own wife. Of all there were couples: of human beings, man and woman, of all varieties of animals, whether birds, domestic animals, beasts, and so forth. From this admirable truth is inferred as logical consequence that those couples in Noah's Ark were privileged with the presidency and command of another Couple, composed of the Holy Spirit and the Divine Soul of Mary, in the form of dove as well. And this Dove was precisely the one that returned bearing in its beak an Olive Sprig, symbol and figure of Christ. The Holy Spirit, by attraction of most intense love, takes His place in the Ark in the company of the White Dove, the Divine Soul of Mary. Precisely here, at this moment, We feel incapable of explaining, poetically and mystically, what happens next. For in the Ark are the two Doves, the Holy Spirit and Mary. On the one hand the Holy Spirit with most intense love draws to His company the other two Persons of the Most Blessed Trinity, the Father and the Son, for the Three Persons live inseparably, given that They are One single true God. But as here everything is on the basis of couples, the White Dove, who is the Divine Soul of Mary, with eagerest love, then draws the Most Divine Soul of Christ: hence the Olive Sprig. In this sublime fashion, as the White Dove is the Mystical City of God, wherever the White Dove perches, the Most Blessed Trinity and the Most Divine Soul of Christ espoused with the Divine Word will live. Thus Noah's Ark becomes the New Heaven and New Earth. Hence with all truth Mary can be given the Title of Noah's Ark. God chastised perverse mankind with the Universal Flood; but in certain fashion created a New Heaven and a New Earth, in the sense given above, in Noah's Ark.

VI. We, as Universal Doctor of the Church, confirm the doctrine on the fulfilment in the fullness of time of the creation of a New Heaven and a New Earth. And this took place when the Divine Soul of Mary was conceived by Her parents on Earth, Saint Anne and Saint Joachim. By Mary's Conception and Birth, with respect to flesh and blood, we have the creation of a New Earth; and as Mary is the Mystical City of God, at the materialization of this Earth, with irresistible love She draws the creation of a New Heaven, namely the Incarnation of the Divine Word in Her Most Pure Womb by Action and Grace of the Holy Spirit. As this New Earth is the Mystical City of God, and to Her has come the New Heaven who is Our Lord Jesus Christ in His Human Nature, intimately united to the Divine Nature, then given that He is the Second Person of the Most Blessed Trinity, forthwith, with eagerest love He claims the presence of the Father and of the Holy Spirit, since They are inseparable, being one single true God. And thereby Mary's purest and virginal womb becomes Temple and Tabernacle of the Most Blessed Trinity, since She is the Mystical City of God.

We, as Universal Doctor of the Church, confirm that the New Jerusalem, among other significations, is the Most Holy Virgin Mary. Mary is the New Jerusalem that comes down from Heaven as walled and well fortified city with great turrets and twelve gates. The twelve gates are the twelve stars which crown Mary's brows and which, among other things, mystically signify the twelve Tribes of Israel faithful to God, the twelve Apostles, the twelve Fruits of the Holy Spirit, the Most Blessed Trinity and the nine Choirs of Angels, the twelve

Articles of Faith of the Apostle's Creed, and a comprehensive list of other meanings. This New Jerusalem that comes down from Heaven is clothed with the Sun; Sun which is Christ Himself who floods His Most Holy Mother with light; such are Her exalted Prerogatives. This New Jerusalem that comes down from Heaven has the half-moon beneath the soles of Her feet; meaning, among many other things, Her potent light as Morning Star for lighting up the darkness. It also means that this New Jerusalem that comes down from Heaven is the Woman announced in Genesis to crush the head of the serpent, the infernal dragon. This New Jerusalem that comes down from Heaven with the half-moon beneath Her feet means, as well, that Mary is secure bulwark against all kinds of heresy. It would be endless to speak of the New Jerusalem that comes down from Heaven, for about Mary enough has not yet been said.

VII. We, as chanter of Mary's Glories, pledge Our word that We will employ Our Pontificate in exalting Mary's Glories, so that She, being thus known, change the face of the world. So, as we say to the Holy Spirit when we invoke Him to come and give life and renew the face of the earth, let us likewise ask the White Dove, the Divine Mary, to come and renew the face of the earth, for this Couple is inseparable. These two Doves, hovering over the face of the earth, are transforming it, making ready and straightening out the ways for the Lord. The Divine Mary is the Precursress of Our Lord Jesus Christ in His Return to the Earth. Hence the Holy Spirit and the Divine Mary are preparing Christ's absolute Reign on Earth after His Return. Consequently, prior to this will be the Reign of the Sacred Hearts of Jesus and Mary as prelude to the arrival of Antichrist, the last persecution of the Church, the Second Coming of Our Lord Jesus Christ, the destruction of Antichrist by the breath of Christ, and the establishment on Earth of the Messianic Kingdom, with complete triumph over Satan and all his partisans: demons and reprobate men. In this Kingdom there will be true peace, for the demon, Satan, the ancient serpent, with his whole tail of infernal stars, will have been chained up for eternity of eternities, never again to tempt man. In this Reign of Peace there will be no death, which will have been wholly vanquished. Death being no longer, the earth's inhabitants, after a long stay, will be rapt up to Heaven following a gentle dormition, without experiencing the corruption of the flesh. In this glorious Messianic Kingdom on Earth, war will be no more, no one will dispute any lands, neither nations nor countries will be needed any longer, for in every part of the Earth a perfectly good life will be lived without seeking or longing for other lands, nations or regions, since the whole Earth will be ruled directly by Our Lord Jesus Christ as absolute King, and by the Divine Mary as Queen. There will be no infertile regions, for all over the Earth there will be abundant vegetation and everything necessary for mankind; none will have preferences for living in one place or another, for Christ's Reign will embrace the whole Earth and His action will satisfy all the inhabitants. Christ the King will be the delight of mankind, and He will be permanently seen. No one will suffer sickness, nor pain, nor sorrow; no one will hate anyone, for all will love each other in Christ. Work will no longer be a heavy burden or a curse, for work will be done with joy and gladness, and work itself, by Christ's action, will increase cheerfulness and peace in mankind. No one will work with avarice. No one will experience laziness; quite the contrary, work will be taken as a blessing from God, for Christ's presence will be felt in the work. Inclemency of weather will no longer exist. No longer will it be cold, nor hot; not meaning that heat and cold will not exist, but that no one will feel their rigour. The earth, entire, will at night receive dew as the watering needed for plants to grow. No longer will there be rain, since the dew will be timely and sufficient. Animals will not harm any man, not even those animals we now

know as wild beasts. The Franciscans' calling everything brother and sister will become reality. The hyena will be as beautiful as the dove. The lion will be as much brother as the dog. Men and animals will no longer be afraid of each other. God's presence will be the delight of the inhabitants of the Earth, for this presence will be felt by all, and all will rejoice on contemplating the joy of the other inhabitants of the Earth, on account of the graces God will distribute, for no one will feel envy towards anyone. Unchastity will no longer exist, for married life will be in accord with the plans of creation of the first couple, Grace that was lost because they disobeyed the Creator. The inhabitants of the Earth will multiply beyond all reckoning till the number decreed by God is reached. All sin will have disappeared from the face of the earth, given that the time for the tempter to try men will have ended. Though all will love God, there will be differences in degree. One who loves God least will do so with perfect love, and from there the higher degrees will go up. According as each has loved God, so will be their greater glory in Heaven, for all will be according to the measure of love. All these things to come, so admirable and wonderful, were God's plan for men ever since Creation, which Adam and Eve lost out of disobedience. In this Messianic Kingdom on Earth, the inhabitants will have beatific vision and infused knowledge, just as our first parents had and lost by sin.

It would be endless to speak about this sublime question of the Messianic Kingdom of Christ on Earth, for We have only told a tiny part in comparison with the reality. Later We will go on teaching about the Parousia and the Messianic Kingdom of Christ on Earth.

VIII. We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach the following:

The essential parts of the Holy Sacrifice of Mass are: the Offertory of the two species, the Consecration of the two species, and the Communion of the two species by the Celebrant. In such fashion are they essential parts that, lacking one, there is no sacrifice.

We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach the following: if anyone dare to deny that any of these three parts is essential, let him be anathema.

IX. We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach the following: Most Holy Melchisedech, Eternal High Priest, is the Second Person of the Most Blessed Trinity.

We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach the following: *if anyone dare to deny that Most Holy Melchisedech, Eternal High Priest, is the Second Person of the Most Blessed Trinity, let him be anathema.*

Given in Seville, at the Apostolic See, on the 22nd of October, Feast of Christ Reparator, in the Year of Our Lord Jesus Christ MCMLXXIX and second of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

THIRTY-SEVENTH DOCUMENT

DECLARATIONS ON THE HOLY SACRAMENT OF CONFIRMATION.

SOLEMN CONDEMNATION OF THE RHYTHM METHOD AND ANY OTHER SIMILAR PRACTICE.

SOLEMN CONDEMNATION OF EVERY CONTRACEPTIVE PRACTICE.

SOLEMN DECLARATION ON THE INFUSION OF THE SOUL WHICH GOD CREATES

AT THE VERY INSTANT OF THE CONCEPTION OF THE NEW BEING.

SOLEMN CONDEMNATION OF EVERY PRACTICE OF ABORTION.

SOLEMN CONDEMNATION OF EVERY ENTITY OR PERSON THAT COLLABORATES WITH,

LEGALIZES, TOLERATES OR DOES NOT CONDEMN

WITH ALL SEVERITY THE PRACTICE OF ABORTION.

SOME DECLARATIONS BY WAY OF PRELUDE ON THE VATICAN II CONCILIABULUM.

POINTS OF MEDITATION REGARDING THE ORDER OF CARMELITES OF THE

HOLY FACE IN COMPANY OF JESUS AND MARY IN ITS THREE BRANCHES

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olíva*, Flaming Sword of Elias, Apocalyptic Messenger.

We, as Universal Doctor of the Church, wish to give some guidelines on the Holy Sacrament of Confirmation. To wit:

I. We, with the authority with which We are vested, re-establish for the whole Church the traditional practice of administering the Sacrament of Confirmation to children during infancy. This holy tradition has been conserved in Spain from immemorial times, as also in the Hispanic nations of America and in some other places.

We remind all the faithful, as the majority already know, that the Holy Sacrament of Confirmation was administered to the recently baptized in the early years of Christianity. It was always taught that Confirmation is the Second Sacrament to be received.

We establish: take great care that this Holy Sacrament be administered directly after the Sacrament of Baptism; a brief pause or interval must be observed between the one Sacrament and the other, to avoid any possible confusion.

We, as Universal Doctor of the Church, in accordance with Traditional Doctrine, teach:

With the Sacrament of Confirmation, a greater plenitude of Sanctifying Grace is received. The infallible doctrine on Sanctifying Grace having been clarified, there is no doubt that by the Sacrament of Confirmation a greater plenitude of the Holy Spirit is received, since this Divine Spirit dwells in the soul from the reception of the Holy Sacrament of Baptism. Therefore, as the Holy Spirit dwells in the soul of the baptized, there is no doubt at all that by the Holy Sacrament of Confirmation the vivifying and sanctifying action of the Holy Spirit is amplified and developed. By the Holy Sacrament of Confirmation, the soul of the baptized receives a greater abundance of the Gifts of the Holy Spirit. This means to say that the soul receives the Gifts of the Great Gift in further abundance, since the Great Gift and His Seven Gifts are the Holy Spirit Himself.

We, as Universal Doctor of the Church, teach:

Today more than ever before it is urgently necessary to administer the Sacrament of Confirmation to children as soon as possible, within the norms We establish in the present Document.

Beloved children: as you know, in these Apocalyptic Times of general apostasy, God, in His infinite wisdom and His unfathomable mysteries, has set loose or unchained Satan, the

ancient serpent, the infernal dragon, chief of the devils, giving him liberty to sift the members of the Church. Knowing as we do the powers the devil has in these times, it is imperatively necessary that children receive the Sacrament of Confirmation as soon as possible; for as we know, the Sacrament of Confirmation turns the baptized into soldiers of Christ, ready for fierce battles. Among the Gifts that the Sacrament of Confirmation consolidates most is that of fortitude. Thereby Christians are vested with fortitude to battle against the devils and against every kind of enemy, namely the world and their own body, besides the devil.

II. We see the terrible danger that children run in the present hour, in this hour of the power of darkness, this hour of the power of the prince of this world. Unfortunately, in these baneful years of this present age, children lose innocence far earlier than in the past, in the schools of the present day, in their greater part ruled by corrupt professors, partisans and hirelings of Satan himself. In the majority of present-day schools, instruction has turned into prostitution of the children, for their eyes are opened in such fashion by new theories that the children quickly lose their innocence. Present-day schools, in the majority, are ruled or governed by wolves disguised as sheep. These present-day schools are really seminaries run by infernal freemasonry, and have become a breeding ground for future criminals, prostitutes, thieves, drug addicts, scoundrels and every kind of degenerate.

Cursed present-day schools are dedicated to giving children courses in sexual orientation under the pretext of instructing them for future marital relations. Instead of instruction, they are quite plainly destruction; for by such teachings they take away the children's holy innocence and direct them before time towards sexual appetites. The teachers and educators of today forget that God, the Supreme Maker, leads children masterfully, with delicate wisdom; for the Holy Spirit, who dwells in the souls of the baptized, is the One who breathes upon and inspires souls all their life long, if they docilely allow themselves to be led. It is obvious that children, reaching the proper age, wake up to sexual knowledge without anyone telling them. For in this as well the Holy Spirit leads. Given the above, all that is needed is a good spiritual director or good Confessor, wise and holy, to help the adolescent to be able to discern on these matters, as likewise to guide his steps for the greater glory of God and of His Church.

We, in the name of Christ, say with voice upraised and from the heart, the following: We anathematize all those educators and schoolteachers of the different schools who give sexual instruction to children.

We tell you: let God lead and guide children; for Our Lord Jesus Christ, when He trod this earth, said: *"Let the children come to Me, and do not prevent them, for the Kingdom of Heaven is for those who are innocent like these."*

Our Lord Jesus Christ fondled and blessed children, and imposed His venerable hands upon them. The Divine Master, in His apostolate through Israel, delighted in teaching children to know the great truths and mysteries of Faith.

We, with anguished heart, address Our fatherly words to all the faithful:

Take care of your children, for God will call you to strict account when you appear before Him. Watch over your children. Find out who their teachers are. See who their friends are as well, for to children belongs the Kingdom of Heaven. Whoever destroys the innocence of children would better not have been born, for such a person touches the apple of Our Lord Jesus Christ's venerable eyes.

Fathers and mothers, to you We say: You have the sacred duty to teach your children in accord with the teachings of Holy Mother Church. You are obliged before God, under grave

sin, to withdraw your children from those accursed schools where they are given poison to learn. You, fathers and mothers, listen to the voice of the Shepherd of the Church who, in the name of Christ, makes you responsible before God for the waywardness of your children. To those fathers and mothers who neglect their children's guidance, We say: let God's curse fall upon you till you be cast into the abyss, for you are guilty of your children's bad ways. Christian parents cannot be indifferent to the Christian formation of their children, for this duty should be performed by parents before anyone else under pain of eternal damnation. The doctrine of the Church is that parents are strictly obliged to teach their children in accord with Holy Mother Church's teaching; for the family is, or at least should be, the first school and the first seminary for the child.

We, in the name of Christ, proclaim to the four winds the following doctrine and teaching:

Let parents who do not concern themselves with bringing up their children in accord with the teachings of Holy Mother Church be anathematized and execrated.

III. We remember with jubilation how in Our childhood, from Our earliest years, We received the teachings of Our mother, though maybe with homespun faith; for with simple words, she taught those things necessary to obtain salvation, according to her possibilities, for she is not a woman with much schooling, she is simple and humble. We remember the self-sacrifice of Our mother with husband and six children; never did she give bad example, quite the contrary, she always scolded Our faults severely. We thank the Lord from the depths of Our heart for all the reprimands and severe punishments Our mother gave to straighten out Our ways.

IV. We say especially to mothers: beloved daughters, bring up your children with the teachings of Holy Mother Church, though you may know only the elementary Holy Catechism. You, who as women have deep sensitivity, know your children better, much better than fathers. Given that you know your children, correct their wrongdoing with authority and discipline, for you will be better mothers by bringing up your children with discipline than leading them along with indiscipline. Whether your children be virtuous and exemplary, is in your hands, for a good mother is rewarded with virtuous children, though this does not always happen, unfortunately.

Beloved daughters so dear to Our soul: remember that Emperor Constantine I the Great was converted from paganism to Christianity by the example of his mother, Saint Helen.

Remember as well the great Saint Augustine who, after having tried practically everything, after having been immersed in great vices, and abominable vices, after having searched in numberless sects, obtained conversion through the pious tears of his mother Saint Monica.

Beloved daughters of Our heart: to you, mothers of families, speaks the Common Father of the Church, the Vicar of Christ:

Meditate over and over again on what a good mother can obtain, for God never turns a deaf ear to the pious prayers of a virtuous mother. Our Lord Jesus Christ is Spouse of holy women, chiefly of Religiosas, espousal they attain at the profession of their perpetual vows. Other women attain espousal with Christ by their virtuous lives as veronicas; each where the Spouse has placed them. For Christ, the mother in her home is the delight of His Heart; for mothers, by educating their children in holiness, can be valuable promoters of religious vocations or of holy and virtuous marriages, in accord with God's plans.

We, in the name of Christ, address our words to family fathers:

Beloved sons, you, as rulers of the family and as head of your family, have the sacred duty, and also the sacred right, to teach your children in accord with the doctrine of Holy Mother Church.

To you, beloved sons, you heads of family, We say: teach your children not only by word, but chiefly by example, for an apple tree can never give oranges, which means to say, a bad tree can never give good fruit.

Beloved sons: if you have wayward children, do not blame them alone; meditate and reflect on your own conduct, for your children learnt many of their bad habits at their own home. At other times your children learnt bad habits in the streets, or in other places or homes. So then, you should consider whether you have been truly concerned about where your children went or the company they kept. A family father should preach by his example. He should treat his wife as a companion and not as a slave, and treat his children with fatherly love, which should not be confused with indulgence, rather with justice and compassion.

V. Beloved children: given the whole content of the present Document, and given the present-day situation in the world, the urgent need for the Sacrament of Confirmation at an early age is quite evident; for in this manner the child will be prepared for the great storms to come. Bear in mind that the confirmed is a Soldier of Christ, and this should never be forgotten; for as an adult, and long before, as adolescent, he will have to fight against the enemies of the soul, and will have to fight valiantly against the enemies of the Faith, confessing Christ amidst the general apostasy. For whoever does not confess Him, Christ will not confess before His heavenly Father. Christ goes on to say: *“And whoever shall deny Me before men, I will also deny before My Father who is in Heaven.”*

VI. Beloved children: a blessed hour of new Martyrs for Holy Mother Church is approaching. We should all remember our Confirmation, so that when the hour comes to confess Christ before men, we may ask the Holy Spirit who dwells in the soul of each of us, insofar as we are in Grace, that He fill us with fortitude to accept the palm of martyrdom, which shall never be above our strength.

Beloved children so dear to Our soul: love, and teach your children to love and revere, the Holy Sacrament of Confirmation, for from it we receive a greater fullness of the Holy Spirit who dwells within us in the state of Grace.

The Holy Sacrament of Confirmation gives us the graces to obey with docility the Holy Spirit, Spouse of the soul, who dwells in the soul and acts in her and wishes her to respond.

VII. We, with the authority with which We are vested, address Our word to Our missionaries spread throughout the different parts of the world:

Beloved missionary sons, We impose upon you the sacred obligation to take Our words and Our dispositions with all respect and veneration. We impose upon you the sacred duty to administer the Holy Sacrament of Confirmation to children according to the norms expressed above. You should also administer this Holy Sacrament of Confirmation to all the faithful who have not yet received it.

We teach you as Infallible Doctrine the following truth: every baptized member of the faithful who receives the Holy Sacrament of Confirmation is safeguarded by the seven Archangels charged to help against the seven vices. Understand the baptized belonging to the Church One, Holy, Catholic, Apostolic and Palmarian.

Beloved children: how can anyone possible reject the Holy Sacrament of Confirmation, when a greater fullness of the Holy Spirit is thereby received, together with the assistance of the seven Archangels against the vices? Only fools would be so bold as to reject this Holy Sacrament so necessary to fight against the soul's enemies, visible and invisible.

VIII. We, as Common Father of the Church, say to you: frequently invoke the seven Archangels charged to fight against the seven vices. Each of these Archangels represents a virtue. You should earnestly invoke these seven Holy Archangels, for they are at the direct orders of the Divine Mary in the struggle against Satan and his partisans. At a single call of the Divine Mary, the seven Holy Archangels prostrate before Her to receive orders, and with their swords and standards of virtue assist the Divine Mary's devotees powerfully.

IX. We wish to make quite clear the following: when a child has reached the use of reason, it is necessary that Priests and their own parents explain to the child the greater abundance of Gifts he received from the Holy Spirit when he was given the Sacrament of Confirmation. It is also necessary that, in the measure the child grows up, he be told and reminded of the august Sacrament he received, so that he be aware that the Holy Spirit dwells within him, that He assists him with His Gifts, and in this way the child learn often to invoke the Holy Spirit; as likewise the child should know of the powerful intercession of the Most Holy Virgin Mary as White Dove and Most Pure Spouse of the Holy Spirit; so that instructed in this truth he may acquire the habit of frequently invoking Mary, above all in his great dangers and temptations to sin. The child, encouraged by this powerful intercession of the Virgin Mary, can grow up in sanctity, so that when he is adult, and the snares of the infernal enemy be then greater, he remember that he has a Mediatrix before Christ.

X. We, as Universal Doctor of the Church, assisted by the Holy Spirit, wish to avail Ourselves of the present Document to speak to you on certain very delicate and exceedingly sensitive questions regarding the Holy Sacrament of Matrimony.

We, as Universal Teacher and Guide of the Church, see the imperious need to rise up and condemn certain errors regarding matrimony, spread about *ad nauseam* by the new moralists. These new moralists, who proclaim themselves heralds of humanism and materialism, devote themselves with all eagerness to finding theories in favour of the life of pleasure. These accursed present-day moralists seek only to glorify pleasure and materialism, to the point of believing and getting others to believe that this vale of tears is a vale of pleasure and carnal enjoyment. Present-day universities, present-day faculties and schools and other educational centres, are ruled by a crowd of iniquitous professors who dedicate themselves exclusively to teaching the destruction of Good Morals and Christian ethics. Their arguments are contradictory, and prove that they are the real fools, for they try to toy with God, interpreting his just Commandments liberally. Those foolhardy, villainous moralists of today disfigure the institution of Matrimony to the height of inverting the ends of marriage. In the name of human rights, those satanic louts preach anthropomorphism; which means to say that they preach horizontal love dispensing with vertical love. With such present-day teachings, mankind seeks to build a paradise here on earth; but a paradise that has nothing to do with God, for they build it without God and behind God's back. Others of those moralists go as far as to accept an afterlife in which everyone is saved, denying the existence of eternal Hell, or at least damnation with destiny in that place. Others deny as well the existence of Purgatory, asserting that God is unconcerned about the doings of men.

Today's accursed moralists and theologians are intrinsically aberrant, whether in speech or in writing; and likewise in their teachings; false and heterodox teachings which are generally accompanied by truths and teachings of purest orthodoxy, in order thereby to dissimulate and continue to spread their errors with new words; for modern errors are modern only in their wrappings, being given out with new words. Modern errors are simply old errors in disguise and presented in another way. All modern errors pertain to the past and have been previously condemned by Our Revered Predecessors and by the Holy Councils.

We are deeply alarmed to discover the teachings which are today given out on the institution of matrimony. These present-day teachings are openly opposed to the Traditional Teaching of the Church.

The new theologians and moralists, to back up their accursed deviated theses, turn to doctrinal currents prevalent from the nineteenth century on down to today, naturally passing through the Vatican II conciliabulum. Though Vatican Council II was desired and convoked by the Holy Spirit, the Divine Spirit was expelled therefrom by an overwhelming majority of already apostate Bishops; as also by the little invocation made of Him. On the other hand, there is no guarantee regarding the true signature of Our Revered Predecessor Saint Paul VI, martyr, for throughout his Pontificate, the greater part of the time, he was subjected to drugs, so that the Council's authority is invalid, since a Council without a Pope at the head has no authority over the Church. We reach the conclusion that a drugged Pope, while under the effects of drugs, is equivalent to a null Pope. Hence, the Council having been presided over by a Pope under the effects of drugs, is equivalent to saying that the Council, the greater part of the time, had no head.

In the Vatican II conciliabulum, of sorrowful memory for the Church, was promulgated the accursed law on religious liberty, in open opposition to Sacred Scripture, in open opposition to the common teaching of great and saintly Doctors, and in shameless opposition to the Infallible Magisterium of the Church. This monstrous and accursed law on religious liberty is opposed to the definitions of countless Predecessors of Ours.

We, in the name of Christ, give assurance, pledging Our word, of the following: We held a copy of the document on the law of religious liberty in Our hands, a copy which bore the signature of Our Revered Predecessor Pope Saint Paul VI; who, inspired by God, and with burning courage, above his signature had written the following: "*Notwithstanding, the doctrine and teaching of Our Revered Predecessors remain in force.*" With this clause, the Pope invalidated the document on the law of religious liberty. At the present, the document has been spread everywhere, but without the above clause.

XI. We, as Universal Doctor of the Church, continue to speak on the question or questions involving the Holy Sacrament of Matrimony.

We, in the name of Christ, rise up in order to lash present-day heretics with Our pen as with a severe scourging.

We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach the following truths of Faith: The first and foremost end of matrimony is procreation.

We teach as Infallible Doctrine that by virtue of the Sacrament of Matrimony the foremost end of procreation is sanctified and disposed for attaining merits which, united to Christ's Passion, acquire infinite value, forasmuch as matrimony is a cross.

We teach as infallible doctrine that having fulfilled the principal end of procreation, from its fulfilment, as gratuitous reward, emanates the lawfulness of the pleasure it entails, insofar as exclusively ordered to procreation.

We continue to teach infallibly the doctrine on sexual relations in marriage. To wit:

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

We, as Universal Doctor of the Church, assisted by the Holy Spirit, solemnly declare, proclaim and teach:

Those married couples who make use of sexual relations during temporary sterility not artificial, but who abstain from sexual acts proper to marriage during times of fertility, with the obvious intention, extrinsic or intrinsic, of avoiding procreation, or of reducing the number of children, or of spacing them out for greater convenience, commit a most grievous sin, and bring down upon themselves the curse of God.

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

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

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

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

XII. Certain wise and prudent will say that there are just causes; such as lack of economic means to sustain the offspring.

To this monstrous ineptitude, We reply: whoever has God, lacks nothing. Turning to Sacred Scripture, We continue with God's word: *"Look at the birds of the air. They neither sow nor reap nor gather into barns, and yet your Heavenly Father feeds them."*

Other fools will make excuses owing to illness. To these fools We reply: if married life is a cross, then naturally the Garden of Olives, the Way of Bitter Sorrow, Golgotha, and so forth and so on, cannot be lacking. Blessed the mother who dies for fulfilling the Will of God, collaborating with the Creator in the Work of Creation! For without the slightest doubt, the virtuous Christian woman who dies as a consequence of childbirth, having been able to use contraceptives to avoid conception, is ipso facto a holy Martyr. Blessed that mother who as reward for her collaboration in the Work of Creation receives the palm of martyrdom! Thus is shown that there is no excuse for not conceiving because of illness, for when God grants the palm of martyrdom there is no better course for her than to accept it, and kiss with love and reverence the cross that God has placed on her shoulder.

We, as Universal Doctor of the Church, teach that the paths which lead to the palm of martyrdom are numberless and unfathomable. However, those words of Christ are fulfilled: *"Many are called but few are chosen."*

We confirm the centuries-old doctrine that says: God blesses those marriages which have numerous children, as He blessed Patriarch Jacob.

We teach that very fruitful marriages are adorned, generally and profoundly, with Gifts and Fruits of the Holy Spirit, as token of special predilection, for in that way they co-operate fruitfully in the common priesthood, baptizing their children, be it understood.

It would be endless to speak of the excellences of fruitful marriages, not guided by pleasure, but by the fulfilment of procreation.

We remind all the faithful that in the Old Testament, sterility was always taken to be a curse from God.

Beloved children so dear to Our soul: remember those many references of the Sacred Bible to barren women. Remember as well that many barren women obtained the reward of fruitfulness by their continuous prayer and penance.

XIII. With great earnestness We wish to present Most Holy Anne, Mother of the Divine Mary, Grandmother of Our Lord Jesus Christ and Grandmother of the Church. You know that Most Holy Anne, exalted Lady, was barren for twenty years. She, however, in union with Most Holy Joachim, performed continuous prayer and sacrifice, praying to the Most High to grant them the gift of fertility. Finally the Most High heard the petitions of His servant Anne and of His servant Joachim, granting them that most excellent fruitfulness of all, the Immaculate Conception of the Divine Mary, Mother of humankind. She who had been barren became Creation's most fruitful Grandmother; for Anne, being Mary's Mother, and Mary being God's Mother by conceiving Him Whom the Universe cannot contain, Son of the Eternal Father, Our Lord Jesus Christ, by the action and grace of the Holy Spirit, this Grandmother had as Daughter the most fruitful Mother of Creation, the Divine Mary. Mystically speaking, this Holy Grandmother had the Holy Spirit Himself as spiritual Son-in-law, most fruitful of Fathers, being Lord and Giver of life.

XIV. We, with deep regret, feel the need not to prolong this most admirable subject further, for it would be interminable; and We would fall into ecstasy to the point of frenzy, and the whole earth would tremble as well, for the entire orb would receive the Holy Spirit's volcanic explosion most eagerly. Continuing to speak on this matter, in this part of the document would acquire loftiest flights of mysticism and lyrical poetry, that would require more years than those of your earthly existence to read its pages, for it is an inexhaustible subject, an inexhaustible subject which would generate other inexhaustible teachings; and thus till the end of the world, and only when we contemplate God's Countenance face to face just as He is, in Heaven, would we be able to understand. We feel deep pain and profound compunction finding Ourselves obliged to cut short this part, for what We see within Our soul through the Fire of the Holy Spirit dwelling within is impossible to find words to explain to others. This vehement and volcanic Fire, in form of lava, with which the Holy Spirit floods Our soul in these moments, cannot be captured by photographic camera, cannot be captured on canvass, though the best artist of artists were to dare to express it. Likewise it would be impossible for the best dramatist of dramatists to express this vehement reality in plastic form. It is also certain that the best poets could neither sing nor declaim that which in these very moments Our soul feels, sees, touches and contemplates.

We would wish, and thus We beseech the Most High, that He grant Us a lyrical and fluent pen to be able to express on paper what We feel. We confess that if We had to speak of all that We feel at this moment, though We should live a hundred years and more, We would

not have time to tell it in its entirety. Being thus so utterly impossible to narrate the soul's reality, We say at this moment: Enough! The pen has split apart and refuses to go on tracing out furrows on the paper with such passionate blood.

XV. We continue to speak regarding barren women:

Saint Elizabeth, the Most Holy Virgin Mary's cousin, was barren. This virtuous and valorous Saint performed most intense prayer and penance over very many years to gain the exalted blessing of fertility. The Most High heard the pious and humble entreaties of His servant Elizabeth benignly, and granted her the reward of fertility, fertility with which in her old age she conceived Saint John the Baptist, Precursor of Our Lord Jesus Christ, that voice who cried out in the desert.

The wife of Patriarch Abraham our Father in the Faith, Sarah by name, was barren. Sarah did prayer and sacrifice, beseeching the Almighty God of Abraham to grant her the loftiest blessing of fertility. The Almighty and Most High God of Abraham heard the entreaties of His servant Sarah benignly, giving and granting her the blessing of fruitfulness, by which Patriarch Isaac, figure of Christ, was conceived. By her espousal with Patriarch Abraham, this virtuous woman, she who was barren, became Mother of believers.

Not only in the Old Testament are these portentous miracles to be found, but also in the Christian era, and in great abundance. The list of barren women who attained the Blessing of fertility by means of their pious supplications through great sacrifices and penances would be endless. Many are the Marian Sanctuaries where the miracle of fertility has been wrought in many barren women on innumerable pilgrimages over the centuries.

We say to you: it is quite evident that barrenness is a patent sign of God's curse upon fallen mankind. Likewise it is quite evident and plain that fertility is irrefutable sign of God's blessing. Blessed are those virtuous and fertile Christian wives! For they collaborate with God in the Work of Creation in that continuation of God's Creative work by means of holy matrimony.

Beloved sons so dear to Our soul: recall that gospel passage in which Christ cursed the fig tree and it became barren.

We, as Common Father of the Church, address Our fatherly word to barren women:

Beloved daughters, you who are barren, you who do not give fruit in your marriage, together with your husbands have the obligation to continue to take the divine command of procreation as foremost end; for while you have life you are in time to turn barrenness into fruitfulness, if God should thus wish, by means of intense prayer and penance, beseeching the Lord to grant you the blessing of fertility. Thus, with this sublime prayer and with this sublime entreaty, you will sanctify your lawful marital relations. By this continuous prayer and penance, beseeching fertility, you will cleanse your relations of selfish passion. By these prayers and penances, asking divine help for the miracle of fertility to be wrought, you will erase the ugliness of the pleasures that those relations entail.

We, pledging Our word, assure you: if you are constant, if you live out your married life in the state of grace, if you sanctify your relations with that earnest desire for procreation, with all assurance you shall obtain the blessing of fertility, if this does not oppose the divine plan; for just as God granted the blessing of fertility to other barren women, he is able to grant it to you, for nothing is impossible to God.

The wise and prudent will reply: up till now the thesis has been admitted in the Church that marriage relations were lawful in periods of temporal barrenness, omitting those relations in periods of fertility in certain grave cases such as sickness, or limiting the number of

children when lacking economic means to sustain them. Others among the wise and prudent will say that Our Revered Predecessor Pope Saint Pio XII the Great counselled the practice of that thesis, called the rhythm method.

We, as Universal Doctor of the Church, declare that Our Revered Predecessor Pope Saint Pio XII the Great did not make any definition on this question. He but limited himself to giving his personal opinion, as many other doctors and theologians had already done. This thesis was one current of many existing currents and opinions. It is evident that so glorious a Pontiff, though he did very wrong to authorize the accursed rhythm method, nonetheless did not oppose Our proclamation, since up to the present moment it was a controversial matter not yet defined. Albeit the doctrine We have defined today is in consonance with the doctrine sustained for many centuries by many holy Popes and Doctors.

We reply as follows to the wise and prudent: that accursed lawfulness of the rhythm method came about through your hardness of heart.

We make Our own Christ's words addressed to the pharisees regarding Moses' law which granted freedom for the bill of repudiation against persons caught in adultery: *"Due to your hardness of heart Moses allowed you to repudiate your wives; yet at the beginning it was not so. And I tell you still further: that whoever repudiates his wife, if not for adultery, exposes her to the risk of becoming an adulteress; and even in the case of just repudiation, whoever marries the repudiated woman while her husband lives, commits adultery, and she too commits it. For what God has united, let no man put asunder."*

XVI. We, as Christ's Representative on Earth, solemnly declare with His authority, with that of Apostles Saint Peter and Saint Paul, and with Our Own, the following:

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

We, with the authority with which We are vested, launch excommunication reserved to Us against any Palmarian Priest, of whatever rank, who favours, preaches, counsels or promotes sexual practices contrary to this Document.

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

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

We continue to teach infallibly: total abstinence from the marital act out of materialistic interests entails excommunication reserved to the Pope.

Some wise and prudent (read, fools) will dare to say that these laws of the present Document are antinatural, alleging the intrinsic need to satisfy the sexual appetite.

We, as Universal Doctor of the Church, in Christ's name, say to you: Depart from Us, monsters! For you commit the monstrosity of preaching the imperious need to satisfy the sexual appetite. By this monstrous theory you declare absurd the countless legions of celibate Priests and Religiosos; as likewise the countless legions of virgins, the Religiosas.

We, as Universal Doctor of the Church, declare: God does not ask the impossible. By your accursed theories you present Almighty and Eternal God as an insensate brute who demands what He knows His children cannot perform.

XVII. We, as Universal Doctor of the Church, in Christ's name, say: we Religiosos are of flesh and blood as you are. The Religiosas, the sacred virgins, are of flesh and blood as you

are. It is evident that without God's help the life of chastity would not be possible for us Religiosos, nor for Religiosas, thus fulfilling those wisest words of the Apostle of the Gentiles, the great Saint Paul: *"I no longer live, rather it is Christ who lives in me."* We also remind you of those words of eternal life of Christ's: *"Without Me you can do nothing."* Endless would be the overwhelming replies that crush, dispel and destroy your accursed and monstrous doctrines.

XVIII. We, as Common Father of the Church, address Our fatherly word to men and women in communion with Us:

Beloved children: you are not alone in your Way of the Cross along the Path of Bitter Sorrow up to Golgotha, for Christ goes along with you. Beside Christ goes the Divine Mary as Cyrenian, as Veronica, to wipe your perspiring and fatigued countenances on your way through this vale of tears.

We say to you paternally: Our Lord Jesus Christ has chosen you, husbands and wives, so that by your holy union, you bear the heavy cross of marriage with all its consequences, for perfect is the Sacrament. You have been chosen to continue the Creator's Work by means of procreation. You are weaving your crown of imperishable glory day by day with your innumerable sacrifices and your innumerable renunciations. It is infallible Doctrine that parents who live a life of sanctity travel along with sure steps towards the lofty glory of the palm of martyrdom. The field of martyrdom is wide and varied, and to reach that field there are numberless ways, which are precisely those Christ has traced out.

Besides, beloved children, as if that were little, to all those glories you are going to win in Heaven, should be added that anticipated glory on Earth, meaning the fruitful harvest of your children; whom you see growing in height, and in wisdom and in sanctity by way of your personal example as virtuous and Christian parents.

We say with heart full of joy and jubilation, about to burst with love for God and for His Church: We do not feel even the least envy of you, for the Lord has given to us a more perfect state than yours; for the religious priesthood is a most perfect state. God in His infinite wisdom has granted us a higher dignity than yours, for He has granted Us the loftiest Grace of bringing down the God of Heaven upon the Altar. He, by our Priesthood, an eternal Priesthood according to the Order of Melchisedech, has made us mediator, bridge, Minister of His, to distribute Graces to the faithful, and to receive the faithful's prayers and present them at the Altar, so that God may attend them favourably.

It is certain that there are, and have been, a considerable number of Priests who have sinned against chastity; but as their lives are consecrated to God in body and soul, the Graces they receive to rise up quickly from their falls, by their intimate communication with God, are far greater.

Beloved children so dear to Us: to you, husbands and wives in communion with Us, We say paternally: Do not disdain this loveliest cross which Christ has bestowed upon you, and without which you will not obtain eternal salvation. Love that sweetest opportunity whereby, by life of sanctity, by fulfilment of procreation, and in its deficit made up by chastity, you will be invested by God with angelic grades; but We do not envy you, for if you reach the Angels, necessarily we Priests will reach the Archangels, given that our state is most perfect.

XIX. We are left in ecstasy, lyrically and mystically speaking, on contemplating the highest dignity of Priests; for the Priest, besides the loftiest Grace of bringing the God of Heaven down upon the Altar, besides being mediator between Christ and the faithful, to all this wonder and grandeur is to be added that majestic power which not even emperors or

kings on this Earth possess; for the question is that of absolving sinners; sublime power, that is not granted to the greatest of men in civil society; neither to the rich nor to the poor, nor to intellectuals nor to poets, nor to the most exalted artists, nor to scientists nor to doctors, nor to lawyers nor to anyone else; for this highest power is granted to the Priest alone. Even the Angels themselves, who are pure spirits, do not attain the powers and prerogatives to which the Priest attains. Be it said that, in certain manner, the Angels themselves feel holy envy for Priests.

We, as Universal Doctor of the Church, teach as Infallible Doctrine that we Priests, who are celibate for love of God, are much more fruitful than any father of a large family, though the family be very numerous indeed. While the family father is parent of a reduced number of children, the Priest in contrast is spiritual parent of thousands upon thousands of children, whom he engenders in Grace by means of the Sacred Ministry of the Sacraments. Very high is the grade of the Priest's fatherhood, not only in number, but more important in quality and dignity. The father of a family, however virtuous he may be, as parent, solely gives his children his flesh and blood by intimate union with his spouse. In contrast the Priest gives divine nature to his spiritual children, by giving the Holy Spirit Himself by means of the Sacraments he administers. A soul who has the sorriest misfortune to be in mortal sin, is a dead soul. Who will be able to give life back to the dead soul? The reply is clear, simple and determinant:

The person who gives back life to that dead soul is the Priest, through the Sacrament of Penance. The matter does not stop there, for it is far deeper than appears; since after giving him back life by giving him the Holy Spirit, he goes on begetting him by means of the Most Blessed Eucharist, Eucharist which is not only received from the Priest, but besides is made reality by means of the Priest; since the Priest, by celebrating the Holy Sacrifice of Mass, yields his own mouth and his own hands up to Christ. By means of the pious reception of the Most Holy and Most Divine Eucharist, the soul receives the necessary strength so that the Holy Spirit may continue to dwell in her. And thus, in this august manner, the body of the faithful Catholic becomes a living Temple of God. From this sublime doctrine emanates the infallible truth that the Priest is not only fruitful, but superlatively fruitful. In the Holy Church of God, the faithful, with every reason, call the Priest 'Father'. This word 'Father' is the most beautiful word a Priest can hear when called. This exalted and worthiest fatherhood is not by any means symbolic or apparent, for it is a question of real paternity, given that the spiritual is far more important and fruitful than the material. The Priest, so that his loftiest dignity be acknowledged, does not need any kind of title, neither Excellence, nor Most Reverend, nor Monsignor, nor Doctor, nor Eminence, nor Grace, nor anything similar; for in the august and succinct word 'Father' are enclosed all the titles and prerogatives that the Priest has gratuitously received on God's behalf. From the Presbyter to the Supreme Pontiff, all have the exalted title of Father, giving the Supreme Pontiff the designation Holy Father, not for himself, but for the One he represents; for the Pope, though with his miseries and weaknesses, is the Sweet Christ on Earth. From immemorial times, all Christians in unison acclaim and cheer the Vicar of Christ with the most exalted of all titles, that denominated by the word 'Pope'. Among other meanings of this loveliest word 'Pope', that which it most symbolizes is that of Father of the whole Church. To say Pope is equivalent to saying Father of all Fathers the Priests. Likewise, it is to say: Father *par excellence*. In the word Pope are enclosed all the exalted titles and exalted prerogatives which the Vicar of Christ has gratuitously received on God's behalf.

If a simple Presbyter cannot be envious of you, husband and wife, much less can the Pope feel envy, he who of all people who live on Earth is the most fruitful, inasmuch as he is Father of the whole Church, and indirectly Father of all mankind, with the difference that mankind does not acknowledge him as Father. The Pope by Divine Right is Father of mankind, for he represents Christ in His different dignities. If Christ is King of the Universe, the Pope is King of the Universe, given that he represents Him; and by that representation, by Divine Right, the Pope exercises Temporal Power. If Christ is High Priest, the Pope is High Priest by delegation from Him in the government of the Church, as Visible Head. If Christ is Father of mankind, the Pope is Father of mankind by that representation.

The doctrinal development of all these sacred truths would be interminable. Our heart cannot undertake to speak further on these truths, for Our heart is distended and inflamed, to unsuspected degree, with love for Christ and for His Church. If We wished to continue speaking on these deep mysteries, with all assurance We would arrive at madness; but madness of love for Christ, be it understood, Whom We, though unworthily, represent. And this lyrical inflammation of mystical madness for Christ would produce in Us the consequent madness of love for the Church, which by His infinite goodness, We shepherd. This love for the Mother, the Church, which We feel, is most vehement, given that the Church is the Mystical Body of Christ. Whoever loves Christ in truth, true God and true Man, has to love the Mystical Christ, inasmuch as the latter, in a word, is the Whole Christ.

XX. Beloved and dearest children, in general: Hear the word of the Pope, who invites you to reflection, to meditation and reconsideration of the deepest mysteries of our Sacrosanct Catholic, Apostolic and Palmarian Religion. Drink, taste, sate yourselves with this rich fare, consisting in these most inspired teachings, so necessary to enlighten the Church and the world amidst the frightful darkness in which mankind lives today.

Beloved children so dear to Our soul: After you have eaten and drunk of this rich fare, of this tastiest honey, continue to relish the rich wine of the mystical and lyrical doctrine We expound to you. We do not solely ask you to eat and drink of these crystalline teachings, but We exhort you as well to take an enchanting siesta after the delectable food and drink; in order that in this restful and tranquil siesta you let your minds rest, so that you can then raise yourselves up to the highest grades in the heavenly mansions, to which you are invited.

We, with the motto '*de Glória Olívæ*' in accord with the prophecies of the eminent and most learned Irish Bishop Saint Malachias, We your Pope, in the name of Christ, summon you to the grand heavenly gathering in the uppermost mansions, the closest possible to Jesus, Mary and Joseph. Beloved children, if we wish we shall achieve this, for Christ is with us all in this noble and ambitious enterprise. Do not be afraid at the Vicar of Christ's invitation, for this Vicar invites you in Christ's name; and besides, you will not climb up the difficult stairway alone, since Mary, the Divine Mary, will accompany you as Exalted and Divine Portress who knows how to make visitors comfortable in the different mansions of the Father's House. The Co-Porter, Most Holy Joseph, will accompany the Divine Portress as Coadjutor of the Divine Portress. Beloved children, in these moments we have come upon a most opportune question, for we should not forget that the Exalted Co-Porter was a carpenter and locksmith. Having a professional carpenter as Co-Porter we need have no fear; for in each mansion this Exalted Carpenter has placed the right sized door to fit the exact doorframe; so that there will be no trouble closing and opening; for as he is a righteous Man, the door will be neither too big nor too small, the right and sufficient wood. To each door will be fixed the right lock; and to each lock, the ideal key, that can be none other than the

master key of the Prince of the Apostles, Saint Peter's. There will be no danger from possible swelling up of the wood from humidity (for humidity understand coldness of hearts), since as he is a most ingenious carpenter and has an artistic saw (read, his virtues), he will saw out all the shavings and knots produced by the lukewarm. Of course this just man, being an Exalted Carpenter, will continue to use fire for heating the glue to joint the wood (understand, his protection over those who invoke him, who receive Graces to unite to Jesus and Mary).

XXI. We, who most eagerly wish to go on speaking about these mysteries, observe that the inkwell has run dry (it is impossible to describe such very deep mysteries in clumsy words).

We, having decided to cut short this question, see a spare quill appear, and an inkwell full of ink (understand Saint Teresa of Jesus' quill better than Ours, and the inkwell full of the red ink of her Transverberated Heart). Now, beloved children, come unfathomable depths; for although the illustrious quill of the Great Doctress Saint Teresa of Jesus were to cease to write from overuse, there is no need to worry, for this mystical ink issuing from her Heart shall write on with letters of gold, for her heart bursts explosively, since it can no longer either retain or keep within all the eagerest love she feels for her Spouse, Christ. Of course, this volcano of Teresa's love for Christ is no more than the tiniest response to the incomprehensible love that she receives from her Spouse Christ, Our Lord and God. Let us briefly see in passing and without lingering how this love of Christ for Teresa is produced. In brief words, this love can be contemplated, to the point of ecstasy, considering the episode of the Transverberation. The dart that she received is certainly none other than most potent rays that issued, impetuous, volcanic and piercing, from the Deific Heart of Jesus, Teresa's Spouse. Precisely in the face of this mystical episode, the tongue falls silent, the hand becomes numb, the paper unable to receive such mysterious letters, for these letters are so profound that by their mystical penetration they would destroy the paper. So eager and ardent is that volcano of intercommunicating fire between Jesus and Teresa and Teresa and Jesus, that the greatest painter in the world would not find a canvass with the dimensions necessary for expressing such an admirable mystery. Not only would he not find the necessary canvass, but neither would he find a paintbrush capable of tracing such a magisterial and mysterious figure on the canvass; for from such fire received the paintbrush would set the canvass of the picture on fire. At this occurrence full of burning fire, in live coals, the painter would find himself wholly prevented from accomplishing the masterpiece.

What We have said of the greatest of painters, We have to say of the greatest of writers, of the greatest of poets and of the greatest of classical composers. At this mysterious and majestic espousal of Jesus with Teresa de Ahumada, the Angel Choirs, drawn by magnetic fire, would feel invited to such grand nuptials. The Angelic Choirs, with their presence, would fill the scene with harmonious and wonderful music, which would leave the best of composers as nothing in comparison.

XXII. We address Our fatherly word to the Order of Carmelites of the Holy Face in Company of Jesus and Mary. We tell you:

Beloved children so dear to Our soul: be of good cheer, sing with jubilee, for in Teresa of Ávila the whole Order of Carmelites of the Holy Face has been espoused with Christ; for the members of the body, by participation with the head, have been granted the Graces awarded to the head. The Great Doctress Saint Teresa of Jesus, the illustrious mystic of Ávila, being the exalted Reformatrix of Carmel, is head of the Order of Carmelites of the Holy Face.

Beloved Carmelite children so dear to Our heart: be full of good cheer, leap for joy, as to rouse the Angels, so that they associate with us; and, all together in Teresa's mansion, sing God's eternal praises, adoring Him face to face just as He is. Our Lord Jesus Christ, by His infinite mercy and unfathomable mysteries, and gratuitously, has associated the Illustrious and Great Doctress of the Church, Saint Teresa of Ávila, to the Holy Family, by Christ's mystical espousal. The Mystical Espousal between Jesus and Teresa is superior to every other Mystical Espousal granted by Christ to other mystics. This espousal of Our Holy Reformatrix with Christ being so great, there is no doubt at all that she is side by side with Joseph Most Holy (understand at an abysmal distance from Most Holy Joseph). Of course, if the Reformatrix Head of Carmel has such a high mansion in Heaven, there is no doubt that the Carmelites of the Holy Face have their thrones prepared in that mansion; for the different members of the Body cannot be separated from their Head, since a body without a head is bereft of life. Certainly this Mystical Body of Teresa, formed by the different members of the Carmelites of the Holy Face, has two things from Teresa. To wit:

The head crowned with thorns and the Transverberated Heart. The two principal material motors of the body. As soul and spirit of this Mystical Teresian Body we find Christ Himself, who dwells with most vehement piercing fire in Teresa's Heart as consequence of their mystical espousal. Already knowing the Infallible Doctrine that where One Person of the Most Blessed Trinity is, there the other Two Persons of the Most Blessed Trinity will be, and following this deepest teaching, we shall find ourselves with the Divine Mary, since She is the Mystical City of God. As Most Holy Joseph is Spouse of the Divine Mary, He continues to be the watchman of the City; and naturally, mystically speaking, They all find Themselves within a Country, in an admirable and wonderful way, since cities are inside countries. Which means to say that Saint Teresa of Jesus' Transverberated Heart is God's Country; accordingly let us penetrate into this Country and at once we shall be led to the Mystical City of God; and in this way God will make His dwelling within our hearts.

We, as Founder and Father General of the Order of Carmelites of the Holy Face in Company of Jesus and Mary, and inspired by Christ's breath, invite you to come with Us, so that Teresa open up her Heart to us, and thus we gain the friendship of the Watchman, Most Holy Joseph, and he allow us to enter the Mystical City of God.

Not wishing to tire the reader further, We suspend this mystical passage, this dense wood thick with trees. And do you know what these trees are? We reply:

These trees are the olive trees formed and composed of the members of the Carmelites of the Holy Face, who receive the Light or the Sun, who is Christ, and receive the Dew, who is Mary, by way of the Marian Pope, Gregory XVII, '*de Glória Olivæ*'.

XXIII. We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach the following truths of Faith:

God, our Creator, creates and infuses the soul at the very instant of the conception of each human being.

We infallibly declare the doctrine that the human creature, as from natural conception, possesses a soul created by God and infused at that precise instant; this is so certain that, if an abortion is provoked, a horrendous and abominable crime is committed against God and against the right to be born of the new creature.

XXIV. We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach the following:

If anyone dare to deny that God infuses the soul He creates into the new being at the very instant of natural conception, let him be anathema.

By defining this truth, We do not pronounce any new truth, since We confirm the truth contained in the Sacred Deposit of Divine Revelation.

This doctrine has been generally upheld by almost a majority of doctors and theologians. This doctrine is a centuries-old teaching in the Church.

Lamentably, in these last times, false doctors and theologians have appeared teaching doctrines contrary to that expressed and defined above. Neither are these false doctrines new, for they have been dusted off from the hall of old and useless clutter, corresponding to the teachings of certain doctors who opined according to them.

XXV. We, as Universal Doctor of the Church, with the authority with which We are vested, launch excommunication reserved to Us against all Palmarian faithful who carry out the practice of abortion, or who intervene in some way in the practice of abortion.

We, as Universal Doctor of the Church, with the authority with which We are vested, anathematize all hospitals, clinics or residences where the monstrous crime of abortion is practised; as also the doctors, pharmacists and other persons who directly or indirectly collaborate in the practice of abortion.

XXVI. We, in the name of Christ, in the capacity and dignity of Legitimate Representative, solemnly declare and proclaim:

We anathematize all those States, whether monarchies, republics or dictatorships or whatever other kind of regime, that has monstrous legislation in favour of abortion.

We, with the same authority with which We are vested, solemnly declare, proclaim and teach the following:

We anathematize every kind of authority or government that tolerates the practice of abortion.

We anathematize every authority or government that does not severely condemn the practice of abortion, since the practice of abortion should be typified in the Code of Penal Law of all nations with the title: “*monstrous crime*”, and the death penalty should be applied to transgressors, since a great service would be performed to Christian society by destroying the rotten apples before the rot spreads to the Christian community.

We implore the Most High to let His malediction and just vengeance against all those governments that favour abortion be felt.

Given in Seville, at the Apostolic See, on the 28th of October, Sunday of Christ the King, in the Year of Our Lord Jesus Christ MCMLXXIX and second of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

THIRTY-EIGHTH DOCUMENT

SOME DEFINITIONS AND CONSIDERATIONS ON THE VATICAN II CONCILIABULUM. THE COMING OF THE HOLY SPIRIT UPON EL PALMAR DE TROYA

**IN A SECOND PENTECOST.
SOLEMN CONVOCATION OF THE HOLY, GREAT, DOGMATIC PALMARIAN COUNCIL.
SOLEMN OPENING OF THE HOLY PALMARIAN COUNCIL
TO BE ON THE 30TH OF MARCH 1980, TWELFTH ANNIVERSARY
OF THE FIRST APPARITION OF OUR CROWNED MOTHER OF PALMAR.
DECLARATION OF EXALTED PATRONS OF THE HOLY PALMARIAN COUNCIL,
NAMELY THE MOST HOLY VIRGIN MARY IN HER SWEETEST TITLE OF
OUR CROWNED MOTHER OF PALMAR,
AND MOST HOLY AND MOST CHASTE SAINT JOSEPH**

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olíva*, Flaming Sword of Elias, Apocalyptic Messenger.

We, as Universal Doctor of the Church, in the present Document wish to explain certain concepts springing from the Doctrine expounded in Our previous Pontifical Documents.

I. We, as Universal Master and Guide of the Church, wish to orientate the whole Church in these Apocalyptic Times, times in which the teaching of the Vicar of Christ on Earth is so necessary. Our Lord Jesus Christ constituted Saint Peter, Prince of the Apostles, as Infallible Rock, to give security to the whole Church. This Immutable Rock did not come to an end at the holy martyrdom of Apostle Saint Peter by crucifixion, for Christ's promise to the Prince of the Apostles was made to all Saint Peter's legitimate successors. All the Popes from Saint Peter down to Us inclusive are the Infallible Rock of the Church. The faithful are obliged under pain of exclusion from the Church to follow the Pope; for the Pope shepherds the flock entrusted to him in the name of Christ. When the Pope teaches as Universal Doctor of the Church, presenting a truth to be believed by the whole Church, all the faithful have to believe firmly that that truth is inspired by the Holy Spirit, who cannot deceive. The Holy Spirit is Father of the truth in open opposition to Satan who is father of the lie. When the Pope infallibly teaches some doctrine, the whole Church is obliged to accept that doctrine; not only accept it but preach and confess it, including by martyrdom if need be. When the Pope speaks infallibly, there can be no doubt that the Holy Spirit speaks through his lips. When the Pope defines a doctrine infallibly, all opinions and schools of thought that could previously be held are demolished. Every faithful who scorns the Pope's Infallible Doctrine is outside the Church and in danger of eternal damnation in Hell.

The Holy Spirit illuminates the Church down through the centuries. The Holy Spirit assists the Pope, as the one Immutable Rock, to guide and lead God's Holy Church. The Holy Spirit who spoke through the Prophets of the Old Testament continues to speak in the New Testament through the Popes.

II. We, as Universal Doctor of the Church, solemnly declare, proclaim and teach:

The pharisaical roman church's present teaching regarding the collegiality of bishops is in open opposition to the existence of a single Rock in the Church. The apostate roman church at the present teaches the existence of thousands of rocks or thousands of stones.

We infallibly declare that this teaching opposes the foundation of the Church instituted by Our Lord Jesus Christ. Our Lord Jesus Christ said to Peter: *"I say to you that you are Peter*

and upon this Rock I will build My Church, and the gates of Hell shall not prevail against Her.”

According to the new religion preached by Rome, the Great Harlot of the Last Times, it now turns out that Christ founded the Church upon a multitude of stones.

We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach: if anyone dare to say that Christ founded the Church upon a multitude of stones, let him be anathema.

We, with the authority with which We are vested, solemnly declare, proclaim and teach: if anyone dare to say that, in order to teach infallibly, the Pope needs episcopal collegiality, let him be anathema.

We, as Universal Doctor of the Church, solemnly declare, proclaim and teach in accord with the Doctrine taught by Our Revered Predecessors: in order for a Council to define infallibly it must be presided over by the Pope, and be subject to the Pope.

We, as Universal Doctor of the Church, in the name of Our Lord Jesus Christ, and with His Authority and that of Apostles Saint Peter and Saint Paul, and with Our own, solemnly declare, proclaim and teach:

The Vatican II conciliabulum promoted the role of episcopal collegiality beyond the admissible. That promotion places itself outside the Church, since it opposes the institution of the Church. Episcopal collegiality, accursed promotion of the Vatican II conciliabulum, openly destroys the monarchical character of the Church. The Vatican II conciliabulum, by promoting episcopal collegiality, turned the Church into a democratic republic, a system which openly opposes Our Lord Jesus Christ.

III. We teach infallibly that monarchical character is by Divine Law. Therefore Monarchy is a divine institution.

Every republican or democratic government opposes Divine Law.

The Church One, Holy, Catholic and Apostolic, instituted by Our Lord Jesus Christ, is shepherded by the Pope, who by Divine Law exercises monarchical government. The Holy Church of God is governed by the Pope, single Visible Head, who represents the single Invisible Head, Our Lord Jesus Christ, King of kings.

The Pope, in the exercise of his monarchical power, is the one who designates the various collaborators placed in the different commissions or secretariats.

The Church's sovereignty resides in the Pope and not in the base.

The authority of Councils in the Church obliges the faithful in so far as they are backed up by the Sovereign Pontiff, the one Infallible Rock who defines the matters agreed in the Council.

We say to all the faithful: it would be endless to speak about these questions, above all in these times of general apostasy, in which a multitude of false doctors, false shepherds and false prophets has appeared.

IV. Vatican Council II was certainly convoked by Our Revered Predecessor Pope Saint John XXIII, in the face of the terrible events related in the Fatima Secret. The Pope, dismayed at the content of the Fatima Message, felt the inspiration of the Holy Spirit to convoke the Council. In the first sessions of the Council, the Holy Spirit still hovered over the Council hall where the Council Fathers gathered.

After the first sessions, the Council hall was a reflection of mankind prior to the Universal Flood. The Holy Spirit withdrew from the Council, just as He had done at mankind's general prevarication preceding the Universal Flood chastisement, when He withdrew from men. The Holy Spirit, who had withdrawn from the people, entered into Noah's Ark, to guide that just man.

Likewise the Holy Spirit disappeared from the sanhedrin when that iniquitous sanhedrin rejected Christ.

From this Doctrine is deduced, as logical consequence, the Coming of the Holy Spirit in visible and apotheotic form upon the Apostles constituted as the new and holy Sanhedrin. It was necessary for the Jewish people to witness that apotheotic Pentecost. By witnessing the Coming of the Holy Spirit upon the Apostles, there were some humble and simple Jews who acknowledged that the Holy Spirit no longer presided in the old sanhedrin. In spite of that grand apotheosis, however, the majority of Jews did not acknowledge that portentous sign. The Jews preferred to follow the old sanhedrin; and because of this rank obstinacy of theirs they became blinded of soul. They saw the great apotheosis of Pentecost with their bodily eyes, and yet their blindness of soul interposed a thick veil which made it impossible for them to acknowledge the truth of Pentecost. That deicide people, that people a thousand times accursed, that Jewish people, refractory, followed the sanhedrin. That perfidious Jewish people first rejected Christ; having Him before them, they did not acknowledge Him; second, they rejected the Holy Spirit and, rejecting the Holy Spirit, they rejected the Eternal Father; in fine, they rejected the true God, One in Essence and Three in Persons.

The History of man repeats itself over and over again. False Catholics have eyes and do not see; have ears and do not hear; have souls and do not feel (by false Catholics, understand members of the pharisaical official church: namely the apostate Roman church).

V. The Exalted Work of the Blessed Apparitions of El Palmar de Troya is without any doubt a second and manifest Pentecost.

The Holy Spirit was expelled when Vatican Council II became a conciliabulum, symbol of the apostate Jewish sanhedrin. Precisely this same Holy Spirit came in apotheotic form over El Palmar de Troya, symbol of the New Apostolic Sanhedrin.

Beloved children so dear to Our soul: on the 6th of August in the year 1978, day of the Transfiguration of Our Lord Jesus Christ on Mount Thabor and Feast of the Holy Face, following the death of Our Revered Predecessor Pope Saint Paul VI, the Holy Spirit left the Vatican for El Palmar de Troya via Santa Fe de Bogotá, Capital of Colombia. The Holy Spirit came to this Colombian city on that same 6th in the form of a little butterfly, to the amazement of mankind. Many expected a visible dove, graceful and lovely, as likewise numberless tongues of fire. God in His infinite wisdom, disposes all in an admirable way, writing straight with crooked lines.

The Jewish people awaited a Messiah, a temporal Saviour, liberator of the people oppressed by the Romans. The Messiah came into the world in the midst of a humble family, though of David's lineage, whose attributes were hidden. The Messiah was born in a humble stable among animals. This Messiah, in the people's opinion, was taken to be the son of a carpenter. The wise and prudent of the synagogue could not admit that the Liberator be so poor and so hidden. The Messiah did not speak of the liberation of the Jewish people in the material sense, and said including: *"Then render to Caesar the things that are Caesar's, and to God the things that are God's."* He went on to say on another occasion: *"My Kingdom is*

not of this world". The Messiah came to free us from slavery to the devil, from slavery to the world's materialism and from slavery to the passions of our own flesh.

Beloved children so dear to Our soul: meditate, reflect and reconsider the profundities of that mysterious 6th of August 1978. Meditate on the name of that nation, called Colombia in memory of Saint Christopher Columbus. Christopher means "*Christ bearer*". Columbus means "*colonization*".

The Capital of Colombia was baptized by Spaniards with the name Santa Fe de Bogotá. This Holy Faith was none other than Faith in Christ, brought to the American Continent by the holy admiral discoverer.

A little butterfly upset the wise and prudent; and only a tiny number of Bishops acknowledged that God's Finger was at that moment choosing a new Vicar of Christ, successor to Pope Saint Paul VI.

The humble and simple of heart will acknowledge that the Holy Spirit has come upon El Palmar de Troya.

In these glorious times, though of terrible general apostasy, a marvellous era of the Holy Spirit opens up, for never has the Holy Spirit, who dwells within you, been spoken of so well.

In these times, the Holy Spirit has chosen a Pope who is making Him known with great earnestness. This Pope Gregory XVII, '*de Glória Olívæ*', is the Pope who has defined as Dogma of Faith that the Holy Spirit dwells in each of you. The Holy Spirit certainly already dwelt in the souls of the baptized before; but they were not conscious of that admirable indwelling.

Beloved children, allow Us to put the following question to you: is it not a great Pentecost Feast to know as Infallible Doctrine that the Paraclete dwells within you?

Beloved children: there is an ocean of difference between knowing and not knowing whether the Holy Spirit dwells in the soul in the state of Grace. When a Catholic knows by sure Faith that the Holy Spirit dwells within him, he feels moved to respond to Grace. From this response to grace will come upon you most potent illustrations and illuminations, and you will obtain unsuspected Gifts, Graces and Fruits, even of the highest degrees.

The Bishops of El Palmar de Troya form the New Sanhedrin which will judge the old sanhedrin.

The Holy Spirit, in these Apocalyptic Times, is manifesting Himself as in a Second Pentecost, for He is assisting a Pope who till yesterday, almost, was a simple lay person given up to worldly desires. Never in the whole Church has a Pontificate been known that is so fruitful, in Documents and Doctrines, in such a short space of time.

We, as Universal Doctor of the Church, say: if someone is incapable of seeing a Second Pentecost in this Pontificate, that is because he is a fool. Till yesterday such incredulity or ignorance on such a sublime question could be understood; but from now on only fools will be incapable of understanding.

The Holy Spirit, in this Second Pentecost, will give more surprising and sublime Documents.

The extraordinary election of Pope Gregory XVII itself breaks the moulds of many centuries of Conclaves, and only has a parallel with the First Pope, for us to see better that we are in a Second Pentecost.

Never in the History of the Church have such great and admirable mysteries on the Divine Mary, Most Pure Spouse of the Holy Spirit been discovered. This profound knowledge of the Most Holy Virgin Mary is one more proof that we are in the Second Pentecost.

We tell you: later, on other occasions and in other Documents, We will go on speaking about these sublime truths of the New Pentecost.

In this apocalyptic hour of the Church, El Palmar de Troya has received the apotheotic Coming of the Holy Spirit upon Pope Gregory XVII in the form of a Dove, and upon the Bishops and other Religiosos and the lay faithful in the form of tongues of Fire, inasmuch as all are in communion with the Pope. Well, in this way the Second Pentecost is fulfilled. The tongues of Fire upon each one, issuances from the mouth of the Holy Spirit, represent communion with the Pope; for the Pope speaks in the name of the Holy Spirit and with the force of the Holy Spirit. The tongues of Fire represent your own tongues preaching and confessing the Doctrine of the Holy Spirit which, in His name and inspired by Him, the Pope preaches to you.

We, as Universal Doctor of the Church, teach you infallibly that the Holy Palmarian Council will be the amazement of mankind and the full recognition of the Coming of the Holy Spirit upon El Palmar, in a Second Pentecost continuator of that most glorious day the 6th of August in the year 1978.

VI. Beloved children so dear to Our heart: meditate on the Feast of the 6th of August, on which is recalled the Transfiguration of Our Lord Jesus Christ on Mount Tabor, feast which traditionally pertains to the worship of the Holy Face. If to this portent you add the sublime meditation of the previous day on which the Church celebrates the Feast of Our Lady of the Snow, you will find therein the White Dove, the Divine Mary, since snow is symbol of whiteness and purity.

The Holy Palmarian Council will open up a landmark in the History of the Church, whose only parallel will be found in the first Pentecost. On that first Pentecost, they saw the tongues of Fire upon the heads of the Apostles; and in the second Pentecost, during the Holy Palmarian Council, they will see the tongues of Fire which will signify the predications issuing from the lips of the terrible Bishops of El Palmar. No one will be able to silence the tongues of Fire of the Fathers gathered in the Holy Palmarian Council under the Authority of the Pope.

In this Holy Palmarian Council, no heretical observers will be allowed. This Holy Palmarian Council will not dialogue with any heretic nor with any sect. This Holy Palmarian Council will preach Doctrine with earnestness and with fire, giving the world opportunity for conversion.

The Sacrosanct Palmarian Council will be the most excellent of all the Holy Councils of the Church. In It will be confirmed the Doctrine taught by all the Holy Councils. In this Holy Palmarian Council anathemas will be launched against all the errors of the Vatican II conciliabulum and against all the heresies of all the present-day false doctors.

The Holy Palmarian Council will re-establish all the previous discipline of Holy Mother Church.

VII. We, Vicar of Christ on Earth, Supreme Pontiff by the grace of God, who reign with the name of Gregory XVII, announce to the whole Church and to the world the following:

Assisted by the Holy Spirit, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own:

We convoke the Holy, Great, Dogmatic Palmarian Council.

We, with the help of Our Lord Jesus Christ, with the help of the Divine Mary, with that of Joseph Most Holy and that of Apostles Saint Peter and Saint Paul, wish to open the Holy

Dogmatic Palmarian Council on the 30th of March, twelfth anniversary of the First Apparition of Our Crowned Mother of Palmar, in the Year of Our Lord Jesus Christ 1980.

Bear in mind the importance of the memorable day of the Solemn Opening of the coming Great Palmarian Council. On this very day falls the twelfth anniversary of the First Apparition of Our Crowned Mother of Palmar. On this most solemn day, El Palmar will be twelve years old, in imitation of the Child Jesus when He was in the Temple, filling the Doctors of the Law with admiration and amazement.

El Palmar de Troya, by means of the Holy Council, with the Pope and under the Pope, will fill the doctors of the law with admiration and amazement.

We, Christ's Representative on Earth, as Visible Head of the Church One, Holy, Catholic, Apostolic and Palmarian, convoke all Palmarian Bishops to be present in El Palmar for the Solemn Opening of this Great Council. We convoke all Our Missionary Bishops spread throughout the different dioceses.

We, as Common Father of the Church, address Our fatherly word to Our beloved sons, the Bishops.

Dearest sons: intensify your profound studies during this brief period up to the opening day of the Council.

Beloved sons: have no fear, for you will not be alone, since the Holy Spirit, who dwells in each of you, will illuminate you so that in a short while you be instructed in an admirable and amazing way.

We ardently desire that the whole Church, together with Us at the head, place the Holy Palmarian Council under the Patronage of Our Crowned Mother of Palmar and of Most Holy and Most Chaste Joseph.

Dearest sons, Venerable Fathers of the Holy Palmarian Council: Make use of this time to study the Castilian tongue in depth, to avoid translations during the celebration of the Holy Council.

Beloved children so dear to Us, in general: invoke Most Chaste and Most Holy Joseph, so that religious priestly vocations multiply, and there be a greater number of Bishops.

We wish to give this Holy Palmarian Council a Marian character *par excellence*; wherefore We establish the following:

Apart from other dispositions We will go on to give, We establish that, for the Grand Opening of the Holy Palmarian Council, all the Bishops in the most solemn procession presided over by the Pope be vested with Pluvial Copes of sky-blue colour; colour reserved for the Feasts of the Virgin Mary in Spain. All the Bishops will have their corresponding mitre and staff. The Pope will enter with Capa Magna red in colour having a long train, with Tiara and Papal Staff. Later the preparations for the Great Ceremony will be made.

We make a call to all the faithful to collaborate in this great event with prayers and donations for the costly preparations.

We now address Our fatherly word to the Brother Religiosos: intensify your studies so that you may quickly attain the Presbyterate, and later the Episcopate, for you to serve Holy Mother Church.

VIII. We entreat all the faithful to make intense prayer and sacrifice so that the Bishops of El Palmar who have apostatized be converted and, truly repentant, humble themselves at the feet of Pope Gregory XVII, and be admitted into the number of the Fathers of the Holy Palmarian Council. There is no doubt that this will be a great opportunity for those sons who have abandoned the paternal home to return. Those who have apostatized must needs return

like the prodigal son; and with all assurance Pope Gregory XVII, stretching out his fatherly arms, will clasp them to his heart, give them his Blessing and convoke a great liturgical feast to celebrate the return of the prodigal sons.

Paternally, We commend to you all: ensure that this Document, together with the seven previous ones, reaches all those bishops who have apostatized from Our Palmarian Church. Once more the Light goes out to them. If they are humble and simple, they will make their return with wonderful ease, for the Divine Mary will accompany them all the way into Our presence.

IX. We, as Common Father of the whole Church, address Our fatherly word to the faithful.

Beloved children so dear to Our soul: faithful from the different nations of the world, We summon you all to be present in El Palmar de Troya on the 30th of March 1980, Twelfth Anniversary of the First Apparition of Our Crowned Mother of Palmar and Most Solemn Opening of the Holy Palmarian Council.

Beloved children: prepare your grand pilgrimage so that you be here on such a Great Solemnity, for the Holy Council is for the good of the whole Church.

Beloved children so dear to Us: We exhort you to be splendid, for the Work is very costly, and We need your collaboration according to your means. We desire that your generous and disinterested help form a continuous shower of financial contributions to pay the expenses of the celebration of the Holy Palmarian Council.

X. The hour is decisive, for the moment has come for men to make their position clear: either with Christ or against Christ.

Whoever is not with Pope Gregory XVII, is not with Christ; for Pope Gregory XVII is Christ's legitimate Representative on Earth.

Pope Gregory XVII does not preach to you on human rights; which freemasons, with antipope John Paul II at the head, preach *ad nauseam*.

Pope Gregory XVII preaches to you on God's Rights and man's duties. From the fulfilment of those duties come human rights; for there can be no human rights if God's Rights are trodden underfoot.

Men have human rights in so far as they are the image and likeness of God. Men have the sacred duty first to preach God's Rights and man's duties. When they fulfil their duties in accord with Divine Law, then they can speak of human rights.

The majority of so-called human rights proclaimed by the masonic United Nations Organization have nothing to do with the human rights proclaimed in the Holy Gospel of Our Lord Jesus Christ. If in the United Nations Charter there exists some lawful human right, it does not teach us anything new; for all that is lawful has already been taught by the Divine Master, Our Lord Jesus Christ.

The world does not need any masonic or marxist organization to defend human rights; since putting the Gospel into practice is their stoutest defence.

We leave other questions pendant for other Documents that We shall go on to write.

We exhort all the faithful to do intense prayer and penance to implore the Most Holy Virgin Mary for Her protection over the Holy Palmarian Council.

Given in Seville, at the Apostolic See, on the 30th of October, Feast of the Translation of the Sacred Image of the Divine Shepherdess, in the Year of Our Lord Jesus Christ MCMLXXIX and second of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

THIRTY-NINTH DOCUMENT
SOME GUIDANCE ON THE MOTTOS
OF SAINT MALACHIAS'S PROPHECIES ON THE POPES.
ANATHEMA AGAINST FRENCH ARCHBISHOP MARCEL LEFÈVRE,
AS LIKEWISE AGAINST HIS FOLLOWERS AND AGAINST ALL THOSE
WHO ASSIST AT THEIR WORSHIP.
SOME DOGMATIC DEFINITIONS ON THE WORK OF CREATION

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olíva*, Flaming Sword of Elias, Apocalyptic Messenger.

We, as Universal Doctor of the Church, wish to develop certain concepts in relation to Our previous Documents.

I. We, as Universal Master and Guide of the Church, wish to orientate the faithful in unequivocal form regarding the great mysteries of our Sacrosanct Catholic Faith.

We, assisted by the Holy Spirit, with inexpressible fire, wish to settle certain questions that were open to opinion from the different doctors and authors.

Certainly in the course of the Church's History, those holy doctors worked with great earnestness to shed light on those great mysteries. All those holy doctors gave their opinions moved by ardent love for the Church. Though holding diverse opinions, charity reigned among them.

It would be endless to list the very abundant studies presented by the great doctors of the Church.

Beloved children so dear to Our soul: it is quite evident that when those doctors studied deepest matters and sought to give light to understand certain mysteries, they never did so in a selfish spirit or to put others in the shade, for they were always moved by their deep love for God's Holy Church.

It is also quite evident and certain that those doctors were not always right in the particular solutions they gave to the numberless problems that arise in the great mysteries. They were not right because the Holy Spirit had reserved the light and the answers for each precise age.

II. We, as Universal Doctor of the Church, in conformity with Our Revered Predecessors, teach:

The Holy Spirit has illuminated the Church in the course of the centuries in accord with the needs of the moment, moment which God alone can determine.

Beloved children: the Holy Spirit has given the right Pope to the Church for each historical moment.

From the above is deduced the Infallible Doctrine that each Pope has ruled the Church in accord with the precise historical moment.

The Popes have shepherded the Barque of Peter assisted by the Holy Spirit. Each Pope, with his own character respected by God as instrument, has served the Church, leaving aside personal weaknesses and defects.

III. Beloved children so dear to Our heart:

It is of supreme importance to examine, weigh and assess the very profound mottos of the Prophecies on the Popes left to the Church by the Irish Archbishop Saint Malachias. In each of his mottos you will find a profound synthesis of each pontificate. These mottos are given in the shortest of phrases; but at the same time very profound.

It would be proper to fools to reject the Prophecies of Saint Malachias, for these prophecies, in brief mottos, give great service to God's Holy Church.

This Holy Irish Archbishop bestowed on the Church a great and admirable mystery regarding the Barque of Peter. Each motto on each Pope traces the pontificate, long or short, sublime or mediocre, grand or ephemeral, of the Pope. Certainly not all the mottos appear to be clear, for some offer certain obscurity. It need not surprise us at all that some mottos are obscure; for in that way the faithful turn to prayer and penance to ask light of the Holy Spirit regarding that obscurity. In spite of certain obscurities, some highly graced by God have been able to glimpse the deepest mysteries.

Beloved children: you should not be surprised at certain obscurity in some of the mottos of the Prophecies of the Popes.

Once more must be repeated that Teresian phrase: God writes straight with crooked lines.

God, in His Infinite Wisdom, has disposed things in such a way that the faithful always know that they know nothing. Given this, it is quite clear that the faithful feel themselves impelled to join their hands and prostrate knees to the ground, raising their eyes up to Heaven to implore the Mother of Good Counsel for light to clarify unfathomable mysteries.

God in His Infinite Goodness and Wisdom, has placed a helmsman in the Church who teaches the Church; since the one who is at the helm of the Church is precisely the Pope, who is assisted by the Holy Spirit so as not to deceive nor be deceived.

Turning back to the Prophecies on the Popes, you will be left entranced and enraptured; for thereby you will realize that the Holy Spirit gives the Pope demanded by each historical moment.

Beloved children so dear to Us:

Analyse and examine, simply and humbly, the motto '*de Glória Olivæ*'. This motto is the one that corresponds to Us. By many details you will realize that the motto '*de Glória Olivæ*' fits Pope Gregory XVII perfectly.

As the Holy Spirit gives the Church the appropriate Pope for each historical moment, it is quite clear that Pope Gregory XVII is the appropriate one for the present historical moment. It is Infallible Doctrine that God respects His instruments in everything that serves to the greater glory of the Church. Our passionate character is a fitting help for the Church in the present moment. The present moment of the Church and of the world is marked by general apostasy and by a frightful mediocrity. Lamentably, the present epoch lacks great figures, since in their immense majority men act in the world as simple pawns.

IV. The present epoch of History is characterized by an incalculable number of fools; as likewise by an endless number of traitors and cowards, who once again sell Christ for thirty coins. In this situation of apostasy, betrayal, cowardice and subservience, there is no doubt

that a man of passionate character is needed, a man of integrity, ready to call things by their true name without searching for nice words. This apocalyptic epoch needed a man who would call 'villain!' anyone who acts without honour and without dignity. This critical moment for the Church needed a man who would go on giving marxism the title "*intrinsically perverse doctrine*". At this terrible historical moment in which Russia extends her errors, errors which envelope Spain itself, a man is needed to continue condemning communism with valour. Not only to condemn communism but to continue to anathematize and excommunicate every catholic who affiliates to communism; and not only those who affiliate to it but those who sympathize as well with that intrinsically perverse doctrine.

In these times of dreadful aberrations, a man was needed to go on teaching that Christianity and marxism are incompatible.

As likewise that marxism represents militant atheism. Likewise that marxism is the negation of every idea of God.

It is evident that communism, however it presents itself, continues to be that terrible enemy of Christ and of His Church. Given this, it is utterly impossible to dialogue with communists; and if it is impossible to dialogue, more impossible still to embrace them. Much worse than embracing communists is the presence of such accursed enemies in Church ceremonies. Being impossible to accept the presence of communists in ceremonies, without doubt it is far more impossible to invite them to come to the ceremonies.

The fools of the present moment do not see the signs because they do not wish to see them. While Pope Gregory XVII risks his life condemning communism, the monstrous antipope John Paul II dialogues with communists; and not only dialogues, but closely embraces communist chiefs who persecute Christ; not only embraces, but invites communist chiefs to be present in religious ceremonies. Fair enough, those religious ceremonies at which the antipope John Paul II officiates are not the Holy Sacrifice of Mass, but the accursed lutheran supper. Being as they are the lutheran supper, it is natural that every breed of heretic, sectarian and atheist, and accursed of all kinds, assist at them.

In contrast, at the religious ceremonies celebrated by Pope Gregory XVII, ceremonies which are the Holy Sacrifice of Mass, the accursed are not invited nor is their presence allowed.

Beloved children so dear to Our soul:

You yourselves can see with all clarity and precision that the present epoch needed a man like Pope Gregory XVII, leaving aside his weaknesses and defects.

V. Beloved children:

Analyse, meditate and reflect on the motto of the monstrous antipope John Paul II, '*de labore solis*'. This motto means: '*of the eclipse of the sun*'. The work that the impostor John Paul II does is neither more nor less than to attempt to eclipse the Sun, Sun who is Christ Himself, and by delegation of Christ, also the true Pope. The false pope, seated by usurpation on the city of the seven hills, pharisaically, seeks to eclipse Pope Gregory XVII. Pope Gregory XVII has the motto '*de Glória Olivæ*'. The olive tree is figure of Christ. Christ is the Mystical Olive Tree, so that the Pope, by delegation, is also Mystical Olive Tree; likewise the whole Church, being the Mystical Body of Christ, is also Mystical Olive Tree.

Antipope John Paul II, who is precursor of Antichrist, with a few apparently fine words, deceives as well those who say they are called traditionalists.

It is a fool who thinks that Karol Wojtyla is about to re-establish the Holy Tradition of the Church, when he has on many occasions repeated that his pontificate will stand out for putting into practice the teachings of the disastrous Vatican II conciliabulum. This cursed antipope has said that there are still more reforms to be done in the Church, and to put episcopal collegiality into practice with all rigour.

True, antipope John Paul II condemns abortion, divorce and other aberrations. But when condemning, he does so in the name of human rights, and not according to the Church's Traditional Doctrine, and neither according to Divine Law. Other religions too condemn abortion, based however on other criteria. In some nations divorce is not allowed, not because of Christian sentiments but rather out of political interests, so as to favour state security (for state understand nation).

Antipope John Paul II condemns many theories; but he does not condemn those who practise those theories. Antipope John Paul II has still not launched a single anathema nor excommunicated any of the very many heretical bishops who continue to shepherd flocks. It would be interminable to speak of the clear signs for distinguishing who is the true Pope and who the false. Only the humble and simple of heart will see the signs, while the wise and prudent will have a veil over their eyes, making it impossible for them to recognize the signs. This veil they themselves have woven. The wise and prudent weave the veil which makes it impossible for them to see, out of pride. The actions of the proud are abominable before God.

While antipope John Paul II is acclaimed by impressive multitudes, Pope Gregory XVII is rejected and unknown, not only by progressivists but, what is worse, also by those called traditionalists.

VI. It is incomprehensible that a good number of those called traditionalists follow the French archbishop Marcel Lefèbvre. This archbishop does not adopt a clear posture, since while he declares himself head of the traditionalist and tridentine groups, at the same time he requests an audience to be received by the Vatican impostor John Paul II. Lefèbvre's posture is pliable; meaning to say: he is a double-dealer; or as well: one candle for God and another for the devil.

If this archbishop maintains that the Latin Tridentine Mass of Saint Pio V is the Catholic Mass, then he cannot by any manner of means admit any authority to allow the lutheran supper. For it is not enough that he obtain authorization for his seminaries, or for his priests to continue to celebrate the Catholic Mass, but he has as well to ask that the lutheran supper (read '*novus ordo missæ*') be completely abolished, condemned and anathematized.

Archbishop Marcel Lefèbvre, sagacious and master diplomat, does not dare to ask that the lutheran supper be abolished by Rome; for an excommunication might result for him and he be persecuted, calumniated and taken for mad. The sagacious archbishop knows that, being openly persecuted, he would lose many of his followers, especially the well-to-do.

We, who have a passionate character and who feel wrath as did Apostle Saint James the Greater, who was called '*son of thunder*', cannot tolerate the comfortable posture of archbishop Marcel Lefèbvre, to whom We say together with Christ: "*As you act lukewarmly, however, I will spew you out of My mouth*".

It is clear that this archbishop is neither hot nor cold, since he works for two flags, namely: that of the traditionalist groups and that of the apostate official church of Rome. It is evident that the lefèbvre group is autocephalous. It is autocephalous because in reality it is neither with the true Pope nor with the antipope.

It is Infallible Doctrine: the Church is where Peter is. Peter is in El Palmar, for the present-day Peter is Pope Gregory XVII, whether archbishop Marcel Lefèbvre likes it or not. If this archbishop were humble and simple, he would not reject the great Work of El Palmar de Troya. This archbishop, who presumes to be wise and prudent, has rejected El Palmar without ever having taken the trouble to set a foot in El Palmar de Troya. The proud do not admit that a number of those held to be ignorant be their brethren in the episcopate. Archbishop Marcel Lefèbvre, together with many other bishops, was invited to the Gospel wedding; and as they refused and made excuses, the Lord sent his servants out to the highways, and called the ignorant, the poor, the crippled, and so forth and so on.

We, in the name of Christ, ask archbishop Marcel Lefèbvre: will you answer and tell us if the Apostles were held to be as wise and prudent as you presume yourself to be?

Let Us answer in your name: the Apostles, those poor fishermen, were not in any way like the sanhedrite Marcel Lefèbvre. Marcel Lefèbvre belongs to the members of the sanhedrin, those who presumed to be wise and prudent and who nonetheless condemned Christ. Pope Gregory XVII and the Episcopal College of the Palmarian Church pertain to the group of those fishermen held to be poor and ignorant, but who, led by the Holy Spirit, judge the old sanhedrin.

It is necessary that Marcel Lefèbvre make his position clear once and for all: either with Christ or against Christ; for the two postures cannot be reconciled. Which means to say: either with Pope Gregory XVII or with the antipope John Paul II, with all the consequences.

We, in the name of Christ, whom We represent on Earth, solemnly declare: We anathematize archbishop Marcel Lefèbvre and all his followers.

Thus speaks the Vicar of Christ.

VII. We, as Universal Doctor of the Church, assisted by the Holy Spirit with most potent luminous rays, go on to speak of the infallible doctrine regarding the Work of Creation.

We, as Universal Master and Guide of the Church, declare the Infallible Doctrine on the Work of Creation. To wit:

God created all things invisible and visible on the first day. This Day became the Day of Creation.

God, in His Infinite Wisdom, created all things invisible and visible in one instant divided into instants.

It is known as Infallible Doctrine that before Creation there were no times, since the measurement of time begins as from Creation, for everything prior to Creation refers solely to God and to His eternity.

We, as Universal Doctor of the Church, inspired by the Holy Spirit, solemnly believe, confess and teach: it is most clear and evident that Sunday, corresponding to the first day of the week, is the Day of the Lord.

VIII. Oh deepest mystery! The Holy Spirit kept the Day of the Lord reserved for Christians, as most sacred deposit. For the Church our Mother, most wisely, has established Sunday, first day of the week, as day of obligation, under mortal sin, in memory of Christ's Resurrection.

Christ, who came to perfect the Law, by His glorious Resurrection gave back sacred character to Sunday, first day of the week, abolishing Saturday.

Oh prodigy of wonder! The Holy Spirit, on that first Pentecost, came down upon the Apostles on Sunday, so that the Lord's Day have the seal of confirmation. Understand as Lord each of the Three Divine Persons of the Most August and Blessed Trinity. The Eternal Father is Lord. The Onlybegotten Son of the Father is Lord. The Holy Spirit, who proceeds from the Father and from the Son, is Lord and Giver of life. God One in Essence and Three in Persons is the Lord.

When it is said that God created all things invisible and visible, We understand infallibly that the Three Divine Persons created all things invisible and visible, given that there is no possible contradiction of wills, being One single true God.

Christ entered Jerusalem triumphant on that glorious Palm Sunday. Jesus' entry into Jerusalem is a most solemn event in Israel's History.

Christ, entering Jerusalem triumphant on a Sunday, wished to let the importance of the first day of the week be surmised; which He confirmed by His glorious Resurrection on that most solemn Paschal Sunday, a Pasch which was to abolish the Jewish pasch.

IX. O Lord Jesus Christ! How admirable are Your teachings! You are the Truth, the Life and the Way. You are the Light. You have words of Eternal Life.

When Our Lord Jesus Christ asked the Apostles: *"Do you wish to leave as well?"* Peter answered Him: *"Lord, to whom shall we go? You have words of eternal life."*

O Christ! O meekest Lamb! Let Your Majesty allow this Vicar of Yours to repeat the same words! *"Lord, to whom shall we go? You have words of eternal life."*

O Divine Imperial Majesty! Here Your Vicar, Pope Gregory XVII, loves You to folly, in spite of Our weaknesses, defects and imperfections, in spite of Our hateful sins against You; but allow Us to trust in Your infinite Mercy, in which We place Our dreadful sins of the past and of the present; but let Us trust hopefully in Your Grace, for in that We place Our future; Grace with which We desire to fortify Ourselves and dominate Our wayward passions.

O Christ most clement! Have pity upon Us! Fortify Your Vicar, lest We become a reprobate.

O Lord of infinite Mercy! Do not look upon Our sins. Look upon Your own outraged Face. See Your crown of thorns. See Your scourging. See Your passage along the Way of Bitter Sorrow with the weighty Cross; in it were Our sins. See Your whole Sacrosanct Passion. See Your Crucifixion. Look upon Your Blood poured out to the last Drop.

O Jesus, meekest Lamb, Immolated Victim! Wash all Our sins away in Your Most Precious Blood!

O Christ, Divine Imperial Majesty! Do not allow Your Most Precious Blood to be sterile in Us!

O Divine Majesty, Most Holy Mary! Lend Your support to Our prayer before His Divine Majesty, Jesus Christ, Our Lord and God!

O Divine Mary! Do not allow, even for a single moment, that We be outside your Holy Mantle! And if that should happen, take Our liberty away and oblige Us with imperium to go back and take shelter beneath Your Holy Mantle!

X. By means of the present Document We wish to manifest that in Us there is no animus against all those who till yesterday held doctrines on the Work of Creation different to that which We have infallibly established in this Document. Till yesterday, everyone was free to

incline to or hold any of the different theses, since it was an open question and undefined. But We condemn most severely those who from now on hold those doctrines. The Pope has spoken, the question is settled! Palmar has spoken, which means to say the New Rome, let the rest be silent!

We, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach: God created all things invisible and visible on the First and Only Day of Creation.

We, with the authority with which We are vested, infallibly teach that that First Day of Creation is the Day of the Lord, or Dominica, first day of the week.

We, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach the following: if anyone dare to deny that God created all things invisible and visible on the First and Only Day of Creation, or Day of the Lord, let him be anathema.

We, as Universal Doctor of the Church, feel the imperious need to rise up and cut away, once and for all, with a sure stroke, the new scientific currents regarding the Work of Creation. Specifically on the origin of man.

We here transcribe the biblical passage on the origin of man, to wit: *“The Creator formed the first man of clay and breathed into him an immortal soul capable of knowing, loving and offering Him homage in the name of the whole visible creation.”*

The Holy Spirit, in this passage, made perfectly clear the origin of man. In this passage the spirit must be completed with the letter.

Many scientists have a disposition of soul for contradicting, with sagacity, the Holy Bible, the Book of books, inspired by the Holy Spirit. With those words of the Holy Spirit from Genesis on the origin of man, every scientific thesis that explains the origin of man in other ways is crushed and broken.

XI. We, as Universal Doctor of the Church, in accord with Holy Tradition, infallibly teach that God formed man out of the dust or clay of the earth, creating a rational soul and infusing it into that statue. By the infused soul, man was created to the image and likeness of God, something God did not do with any of the other animals.

Man has a rational soul to the image and likeness of God in the strict sense.

The other animals have a subrational soul; hence they are images and likenesses of God in the figurative sense, since they are solely His imprint or vestige.

Man, having a rational and immortal soul, is capable of discerning good from evil. Man is capable of using his will to dominate his passions; that is of course when he lets himself be guided by God. Man is capable of learning the various sciences and arts. In the course of man’s history, it has been demonstrated that man has used his intelligence to discover useful things.

The other animals have a subrational soul; hence they are incapable of discernment. Any animal with subrational soul at the present hour continues to use age-old means to live out the course of its life.

The system called theory of evolution is utterly false.

The animals of subrational soul continue quite as subrational as in remote antiquity, for none of them have evolved. They go on using the same age-old methods guided by those

means called and known as instincts, which God placed in them for them to know how to function within their corresponding subrational animal life.

It is utterly false and absurd to say that man comes from the monkey.

Though among the different subrational animals it is certain that the monkey is most like man, it should be understood with all clarity that this likeness is only in external appearance and in no way essential. Between monkey and man there is a likeness equivalent as might be said to that between wine and water.

It has been shown that the monkey generally imitates man; though lamentably it is not always so, for cases occur of men who imitate monkeys (the number of fools is incalculable).

It has been shown in the course of history that today's monkey carries on the same monkey business as the monkey of yore.

The partisans of the accursed thesis that man descends from the monkey are moved by the malefic intention of explaining everything by materialistic means, to make believe that God does not exist.

Those who study animals can verify that there are very diverse species among monkeys, for some have an external appearance with similarities to men, other with similarities to dogs and, as well, to other animals. And not for that reason is it allowed that the dog descends from the monkey.

It is also certain that the following has been carefully observed: cases occur of male monkeys with most similarity to man looking at women with great complacency, and likewise female monkeys with respect to men.

In spite of the above, it should not be understood that the origin is there: for that certain complacency stems from some outward and pleasing similarity that other animals do not find with respect to man; though it is also true that it is a historical fact that on many occasions men have taught aberrations not only to monkeys but also to dogs, calves and other animals.

Lamentably, when man lives apart from God, he is capable of becoming the most savage beast of all the animals; for man separated from God becomes brutalized. Man separated from God enslaves himself and submits to the empire of Satan; infernal dragon who, as father of lies, is capable of inspiring the most frightful aberrations.

Man brutalized is capable of committing the worst crimes, for he places his intelligence at the service of evil.

Man who lets himself be guided by God is capable of attaining angelic dignity, for he places his intelligence at God's service.

The man who receives the Holy Sacrament of Baptism, by participation with Christ, Second Adam, receives divine nature and the indwelling of the Holy Spirit in his soul, not in accidental form, but in substance.

However cute and however pretty it may be, no monkey, though the sacrilege of baptizing it be committed, will ever receive divine nature, nor will the Holy Spirit dwell in it. For the monkey was not created to the image and likeness of God, nor does it possess a rational soul.

We wish to remind you of the Spanish saying: "*Monkey though dressed in silk is monkey still.*"

XII. We, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach: God formed man

from the dust or clay of the earth, infusing into him a rational soul to His image and likeness, with respect to soul.

We, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach the following: if anyone dare to deny that God formed man from the dust or clay of the earth, let him be anathema.

We, as Universal Doctor of the Church, solemnly believe, confess and teach: *the world does not possess that antiquity of which so many scientists speak.*

It is folly for a scientist to say all of a sudden on finding a pebble-stone, or anything else: This stone is fifteen million years old.

To that liar We put the question: Friend, can you tell us in what part of the pebble-stone you saw the date? It is possible that the lying scientist, to have his way, will invent the existence of certain signs, pulled from out of his hat, to indicate the antiquity which he wants to be accepted.

In archaeological museums impressive age-old exhibits appear to which an antiquity is given beyond that admissible. Doubtless, it is enough that in previous times some scientist began to give excessive antiquity to certain objects in order for other objects found, for their similarity to that previous false antiquity, to be given a proportionate age.

Scientists have come to commit the temerity of giving man an inadmissible antiquity of existence, in open opposition to the teaching of the Holy Bible.

In the Holy Bible there is a detailed genealogical record beginning from the first man, namely Adam, narrating the years they each lived.

We do not wish to prolong the present Document excessively; for with God's help We shall continue teaching by means of successive Documents.

We, who began the present Document with the intention of speaking about further questions, now make the decision to continue speaking in coming Documents, cutting short the present Document, to put into relief the pre-eminent character on the Work of Creation.

Given in Seville, at the Apostolic See, on the 11th of November, Sunday in Thanksgiving to the Eternal Father, in the Year of Our Lord Jesus Christ MCMLXXIX and second of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

FORTIETH DOCUMENT
SOME CONSIDERATIONS
ON THE HOLY, GREAT, DOGMATIC PALMARIAN COUNCIL.
SOME MEDITATIONS ON THE AUGUST TRINITY OF EARTH.
SOME EXHORTATIONS ON THE MYSTICAL CITY OF GOD.
RE-ESTABLISHMENT OF THE LAY APOSTOLATE OF CATHOLIC ACTION.
SOME REFLECTIONS ON GREAT EVENTS IN EL PALMAR DE TROYA

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olívæ*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We address Our paternal word to all the faithful, to make some reflections on the Most Solemn Opening of the Holy, Great, Dogmatic Palmarian Council.

Beloved children so dear to Our soul:

You already know from a previous Document that the opening of the Holy Palmarian Council will take place, God-willing, on the 30th of March 1980, the Twelfth Anniversary of the First Apparition of Our Crowned Mother of Palmar.

Providentially, the coming 30th of March coincides with Palm Sunday, the day on which Our Lord Jesus Christ's Triumphant Entry into Jerusalem is commemorated.

Beloved children of Our heart:

Reflect, think and meditate deeply on this 30th of March; for on that day the Church presents to us Jesus entering Jerusalem triumphant, at whose entry the inhabitants of Israel's People go out to receive Him. Those inhabitants, full of joy and jubilation, spread their garments out on the ground and cut down palm fronds and olive branches to lay them down along the way to serve as a carpet for Our Lord Jesus Christ.

Palm fronds and olive trees have the deepest significance in Sacred Scripture. Their entire significance speaks to us of God's chosen people; firstly they speak to us of the Jewish people; and also speak of Christ's Church.

II. Beloved children so dear to Our soul:

Two trees are fundamental in this deep mysticism which deals with man's salvation, to wit:

The olive tree is figure of Christ; and the palm tree is figure of Mary.

Throughout Sacred Scripture these two trees denominated palms and olives reappear with frequency.

The olive is the tree from which the oil used in the Liturgy is extracted.

The slenderness and beauty of the palm is admirable. Its height is impressive, and it is seen from afar; it has a graceful figure.

Beside the palm tree grows the grapevine, from which delicious grapes are plucked. So that the grapevine grow tall without toppling over, it needs to grow beside a strong palm tree. If we want a tall and beautiful grapevine, we must plant it beside the highest, strongest and sturdiest palm tree. If we want the grapevine to give plentiful fruit, namely beautiful sweet grapes, we must plant it beside the best palm tree in paradise. If we want a lovely harmonious whole formed by a palm tree and a grapevine, we must perforce plant the grapevine beside the slenderest palm tree.

The loveliest palm tree is very high, is very slender, crowned at the top by a very copious cluster of palm fronds. These palm fronds which crown the slender palm tree present an exquisite variety of colours, a medley of different greens, different yellows, different tans, interlaced with other blanched yellows. It is all nicely adorned and presents no blight. In among the palm fronds are spied the rich fruits.

The above varied colours represent the fullness of the Gifts with which the Divine Palm Tree, Mary, has been adorned. The fruits represent the fullness of the fruits of the Divine Spirit with which the Divine Palm Tree, Mary, has been bedecked.

The grapevine which grows up handsomely beside the palm tree represents the innumerable children of the Divine Mary. Mary's authentic devotees are represented in the beautiful grapevine which grows up under the shelter of the loveliest palm tree. The lushest grapes, fruit of the grapevine, are the virtues which Mary's true admirers go about acquiring.

III. Beloved children:

Meditate on the exalted title of Our Crowned Mother of Palmar.

'Palmar' comes from palm tree. This Palm Tree, Exalted Queen of Palmar, is crowned. This crown represents the beauty of the palm fronds.

This loveliest and comeliest Palm Tree is planted in a marvellous paradise, paradise which is the Mount of Christ the King. This precious paradise has a loveliest Olive Tree, an Olive Tree which is the Most Sacred Face of Christ. This loveliest paradise has a comeliest Palm Tree, beautiful, as though brought from Lebanon, namely the Most Blessed Image of Our Crowned Mother of Palmar. The mystical and loveliest paradise of El Palmar is embellished with comeliest grapevines, full of wonderful grapes; which are a figure of the Order of Carmelites of the Holy Face in its different branches. The rich juice produced by these delightful grapes consists in the authentic doctrine of the Church, One, Holy, Catholic, Apostolic and Palmarian. This richest juice is given free to mankind; but lamentably there are few who choose to drink and enjoy the delicious liquor.

Beloved children:

The loveliest and slender palm tree is as well exalted figure of the Church of God. This palm tree, figure of the Church, is loftiest; be it said that its palms brush up against the vault of heaven. Though this palm tree is so high, there is no danger of toppling over. It is miraculous to observe how this palm tree keeps upright in spite of the great storms to which she is subject. Driving hurricanes crash up ferociously in the attempt to lay the palm tree low. Frightful cyclones drive up wildly against the beautiful palm tree, causing astonishment on observing that the palm tree does not fall to the ground however much it sways. It may be said that the whole of cosmic space rushes up furiously to destroy the palm tree; but in spite of so much fury, the palm tree stays upright and fair. The infernal Dragon, with all his wiles, inspires men to try in every way to make the loveliest palm tree fall.

Oh portent of portents! In spite of the hurricanes, You stay upright!

Beloved children of Our heart:

Think, meditate, reflect and investigate, and you will be left enraptured, even to frenzy, on seeing for yourself that the slender palm tree stays upright, fresh and full of vigour. This loveliest palm tree, full of plentiful fruit, stays upright, in spite of its extraordinary height and in spite of the storms and the blasts, because her roots are the most profound.

Do you know what these most profound roots are? Let Us answer in your name: these most profound roots are a figure of the Rock, the Rock which is the Pope.

The Divine Master, on a certain occasion, said: *"I say to you that you are Peter and upon this Rock I will build My Church, and the gates of Hell shall not prevail against Her."*

These roots were buried in paradise twenty centuries ago now. Each Pope is the Peter of the moment and permanent root.

If you revise the Church's History in detail, you will be left amazed, for her enemies have been innumerable and very strong. In the course of the Church's History, you will confirm the existence of every kind of persecutor. Emperors, kings, governors and every species of

despot have fought desperately to destroy the lovely palm tree. But never have they achieved their aim, nor will they ever. The Pope, who is the powerful Root that keeps the palm tree upright, has never permitted, nor ever will permit, that the palm tree fall to the ground.

In the course of History, you will find the palm tree often bending over like the Tower of Pisa, but never overcome. For the Most Holy Virgin Mary, as Exalted Captaine of Hosts, comes out in defence of the Pope, and the great miracle of straightening up the palm tree is again performed, leaving her far more beautiful than before; for after each blast comes a springtime that beautifies the palm tree.

IV. Beloved children so dear to Us:

Think and reflect on the importance of the Most Solemn Opening of the Holy, Great, Dogmatic Palmarian Council on the coming 30th of March 1980. Once again, following long blasts, comes the springtime which will beautify the palm tree. Precisely the 30th of March coincides with the fullness of the new springtide, since nine days previously Spring began.

Beloved children:

Think on the beautiful Sevillian Spring, when the trees diffuse sweet fragrance to enrapture Sevillians and outsiders to ecstasy. In this Land of Mary Most Holy, there are loveliest trees, called orange trees, which in springtime in Seville produce little white flowers called 'azahares', which give off a heady perfume that can well enchant us. In full Sevillian springtime the majestic Palmarian Council will open. From that Holy Council will come the loveliest odour of this orange-blossom, to intoxicate the humble and simple of heart. The fragrance which issues from the orange-blossom will be exalted figure of the doctrine defined in the Sacred Palmarian Council.

The true traditionalists of humble and simple heart will come hurrying up to the mystical orange grove of El Palmar de Troya. The humble and simple will draw up with jubilee at the mystical orange grove of El Palmar, to eat and drink of the quite delicious oranges of El Palmar de Troya. From those orange trees a delicious juice will distil forth, a juice which is exalted figure of the sound doctrine the faithful need to carry on ahead with assurance amidst the apocalyptic darkness in which mankind lives today.

The gentle mystical penetrating aroma of the orange-blossom of the Mount of Christ the King will be perceived to the ends of the earth; but only the humble and simple of heart will be able to scent it; since those held to be wise and prudent will be unable to discern and distinguish the gentle aroma of the orange-blossom which the mystical orange trees of El Palmar de Troya will produce.

Beloved children so dear to Our heart:

The mystical orange trees of the Sacrosanct Mount of Christ the King are sublime figures of the terrible Palmarian Bishops; who will distil the exquisite aroma of the mystical orange-blossom, the gentle aroma with which the conversion of many sinners will be obtained.

The mystical fragrance of the Palmarian orange-blossom will be the sure sign for a good number of followers of the apostate roman church to decide to transfer to the Palmarian Church.

The mystical aroma of the Palmarian orange-blossom will reach the four corners of the Earth as a gentle fragrance. This mystical aroma will represent a powerful sign so that the world come to realize that the Holy Church of God remains full of life.

Beloved children:

Speaking of mystical palm trees, of mystical olive trees and of mystical orange trees, you will find a mystical garden to enrapture you even to elation.

V. Beloved children:

Here is to be found the Pope, who performs the mission of porter in the mystical garden.

We, as porter of the mystical garden, exhort the faithful and the world in these words:

Raise up your spirits and make the decision to penetrate this mystical garden, garden in which you will find handsome olive trees, graceful palm trees, charming grapevines and loveliest orange trees. In this mystical garden you will find the most comfortable armchairs beneath these loveliest trees. Enter, make yourselves at home, eat, taste and scent the fragrance of these beautiful trees. Once you are comfortable in your armchairs, lift up your eyes to Heaven and see the beauty of the two exalted Doves, composed of the Couple formed by the Holy Spirit and by the Divine Mary. You need to contemplate the graceful flight of these exalted Doves so that you be transported with joy.

VI. Beloved children:

We wish to indicate that the 30th of March 1969 was also Palm Sunday.

That year 1969 was precisely the year when We received the immense freely-given Grace of Our first vision. Specifically on the 30th of September, six months after that memorable Palm Sunday.

This coming year 1980, will be the eleventh anniversary of Our first vision. There is no doubt that, among other interpretations, those eleven years represent the eleven apostles faithful to Our Lord Jesus Christ.

With these dates and with these coincidences, in the light of the prophecies of the past, you will find hopeful and pleasant passages. All this is in consonance with the precursory signs of the Great Hispano-Palmarian Empire, an Empire in which the Sacred Hearts of Jesus and Mary will reign under the Sacred Tiara and Staff of the Pope Emperor.

VII. Great events are approaching for the Church and for the world.

We contemplate the terrible international events of the present, which are precursory signs of the imminent Third World War; as likewise of innumerable cataclysms, which will be like a last judgement in miniature. All these terrible events will have to take place prior to the establishment of the Sacred Hispano-Palmarian Empire.

Beloved children:

Observe the world events of the present day, which are chaotic, and are a warning to you of the coming frightful World War.

VIII. The Holy, Great, Dogmatic Palmarian Council is announced in innumerable prophecies by different mystics from different nations.

This Holy Palmarian Council will represent a most potent light in the midst of the chaotic darkness which mankind will live through during the terrible wars and battles which are coming close.

We exhort all the faithful to do intense prayer and sacrifice so that this Holy Council be Light as well for many followers of the apostate church of Rome.

From now on it is needful that you intensify your prayers to the Most Holy Virgin Mary so that She extend Her Holy Mantle over the Holy, Great, Dogmatic Palmarian Council.

IX. We, as Universal Doctor of the Church, avail Ourselves of the present Document to give you some points of meditation:

The Divine Potter chose from among the men of Israel a just man called Joseph, from the house of David. Almighty God bestowed on this just man, in dominion, a richest and mystical Estate called Mary, the Chosen of the Lord. In this Estate, the Holy Spirit planted a loveliest and mystical Olive Tree, called Jesus. With the Proprietor of the Estate, with the Estate itself and with the Olive Tree, we have the Trinity of Earth, forming a precious and mystical Triangle.

This Holy Triangle is set up in the following way:

As Most Holy Joseph has received the mystical Estate in dominion from the Creator, the Fruit produced in the mystical Estate without Most Holy Joseph's intervention legally pertains to the Proprietor of the Estate as head of the same that he is.

Given the above, the Triangle takes on the following form:

In representation of the Heavenly Father, on that same side Most Holy Joseph takes his place, with the Divine Mary at his right; and from the Chastest and Purest Love between Them, we have Jesus. Jesus receives Flesh and Blood from the Divine Mary by intervention of the Holy Spirit. From Most Holy Joseph, as legal Father, Jesus receives the throne of His father David, since monarchical succession passes down through the male line, from father to son. In this case, the Father is so only officially, and not naturally or physically.

The purest love which Saint Joseph's Most Chaste Heart and Mary's Immaculate Heart profess for each other, by way of two intercommunicating rays, are lavished upon Jesus' Deific Heart. This meekest and humblest Heart of Jesus responds to the love He receives from His legal Father and from His physical Mother using the same intercommunicating rays by way of His holiest obedience. The Divine Mary and Most Holy Joseph, receiving that love from Jesus' Deific Heart, communicate it to each other, and respond by adoring Jesus' Deific Heart, given that He, besides true Man, is true God.

Now, at the right of Our Lord Jesus Christ, the Most Holy Virgin Mary takes Her place. Jesus' Sacred Heart communicates His love to Mary's Immaculate Heart, and Mary's Immaculate Heart communicates Her love to Jesus' Sacred Heart. This intercommunication of love between the Two having taken place, by way of two luminous rays They communicate the same to Saint Joseph's Most Chaste Heart. Most Holy Joseph, using both sides, responds with his love to Jesus' Heart and to Mary's Heart. By the side which communicates with Jesus' Heart, he responds by adoring Him. And by the side which communicates with Mary's Heart, he responds with hyperdulia, acknowledging Her as Mistress and Lady, She being true Mother of God. These Three August Persons of the Trinity of Earth are continually responding with purest love, without contradiction, since the Three Persons at every moment fulfil the Will of God the Father. In Jesus Christ, we have the Reparator to the Heavenly Father and the Redeemer of mankind. In the Most Holy Virgin Mary we have the Coreparatrix and the Coredeptrix as Coadjutor to Christ. In Most Holy Joseph we have the Coreparator and the Coredeemer as Coadjutor to the Most Holy Virgin Mary.

Taking into account that we have situated the Triangle on a horizontal flat surface, in the centre of the Triangle Holy Church takes up her place. At each angle one of the August Persons of the Trinity of Earth is situated. From each angle a communicative ray issues forth towards the Church, which responds to the love received by way of communicative rays, and does so as follows:

To Christ, giving Him worship of latria; to the Most Holy Virgin Mary, giving Her worship of hyperdulia; and to Most Holy Joseph, giving him worship of protodulia. As the Three Persons of this August Trinity of Earth are selfless, They respond to the love received with an avalanche of graces upon the Church. In this way, continually, there is response of love. And thus the whole Church, by means of the Sacrosanct Passion of Christ and Mary, associates with the Salvific Work of Reparation and Redemption.

X. We, as Universal Doctor of the Church, infallibly teach the following:

From the doctrine expounded above is deduced the Infallible Doctrine that members of the Church who live in the state of Grace become little coreparators and coredeemers. Understand this dignity at an immense distance from the Most Holy Virgin Mary and from Most Holy Joseph.

XI. We address Our paternal word to all the faithful:

Beloved children so dear to Our soul: We ardently desire that you take into consideration and appreciate the suavest doctrine of the Mystical City of God.

Beloved children:

Eat and savour the Mystical City of God. For this doctrine is a rich and mystical honey produced by the Exalted Couple of mystical bees formed by the Holy Spirit and the Divine Mary.

This mystical couple of bees never produces honey that cloy, for its sweetness is balanced and suave. One never gets tired of taking this honey, for it goes down gently and is savoured with holy delight, guiding us towards the highest degrees of holiness, if we know how to use it well.

XII. We avail Ourselves of the present Document to communicate to all the faithful our constant preoccupation. To wit:

We re-establish for the whole Church the Lay Apostolate of Catholic Action, which Our Revered Predecessors Pope Saint Pio XI and Pope Saint Pio XII constantly supported.

The pastoral zeal of these very glorious Popes of happy memory for the Church was seen to be clouded by the novel innovative currents of the Vatican II conciliabulum, owing to the lamentable word *“aggiornamento”* (updating).

The progressivist tendencies of the ruinous Vatican II conciliabulum, with a stroke of the pen, did away with traditional Catholic Action.

After the Vatican II conciliabulum, the Church lost its missionary character out of respect for other religions, in accord with the religious liberty proclaimed by the conciliabulum.

The Church, after the Vatican II conciliabulum, understood that proselytism was illegal and endangered the accursed ecumenism defended by those who propagated the ruinous teachings of the conciliabulum. After the Vatican II conciliabulum, very few were those valiant individuals who dared to preach the Catholic Faith among protestant heretics, who were given the very pleasant title of ‘separated brethren’. A Catholic unable to preach the Gospel out of love for those separated brethren automatically went against Christ, who said: *“Go throughout the world, and preach the Gospel to every creature”*.

This command of Christ’s is for yesterday, today and tomorrow.

We again repeat: the Christian who is not apostle, is apostate.

We, in the name of Christ, say to you: *“Go throughout the world, and preach the Gospel to every creature”*.

Beloved children:

You will carry out the Holy Exercise of the Lay Apostolate of Catholic Action under the spiritual guidance of Our missionaries, whom you have as Our representatives in the Flock confided to them. Do nothing without the spiritual guidance of Our legitimate representatives, your Shepherds.

Catholic Action will be divided into two branches: one composed of men and the other of women.

The Lay Apostolate of Catholic Action will have two exalted patrons. To wit:

The Patroness will be the Most Holy Virgin Mary under the sweet title of Divine Shepherdess; and the Patron will be Most Holy Joseph under the title of Father and Doctor of the Church.

XIII. We, by the present Document, implore of Joseph Most Holy his special protection for all the faithful. We urge them to have fervent devotion to this Exalted Protector and Advocate.

We place all the preparatory events for the Great Empire under the Patronage of Most Holy Joseph, so that He, in union with Our Crowned Mother of Palmar, captain the army of the Pope Emperor.

Under the Captaincy of the Most Holy Virgin Mary and of Most Holy Joseph, victory will be sure and apotheotic. The enemy troops will be terror-stricken in the face of the Captaincy of such an Exalted Couple.

XIV. Beloved children so dear to Our soul:

Be confident, all is to come at the proper time, and all will be fulfilled in accord with God's plans, depending on response to Grace.

In less than twelve years of the existence of the Great Work of El Palmar de Troya, grand events have taken place.

The first to happen was the Foundation of the Order of Carmelites of the Holy Face; on the following day the Vietnamese Archbishop, Peter Martin Ngô-dinh Thuc, arrived. Next took place the first priestly ordinations and the first episcopal consecrations, with the formation of an Episcopal College, in the fashion of a new Holy Sanhedrin to judge the apostate sanhedrin of Rome. Following this, by divine mandate, the See and Cathedra of Rome were translated to El Palmar de Troya, while Rome became the Great Harlot of the Last Times, thus fulfilling the apocalyptic fall of Babylon the Great or city of the seven hills.

Another event was the Solemn Canonical Coronation of the Most Blessed Image of Our Mother of Palmar.

Another of the great Palmarian happenings was the purchase of the land of the Mount of Christ the King.

Another of the great events of El Palmar de Troya was the beginning of the construction of the Great Cathedral Basilica of Our Crowned Mother of Palmar, the construction of which is in an advanced stage thanks to the spiritual and financial collaboration of the faithful; whom once again We thank with all Our heart. Thanks to the charitable generosity of the faithful, we are constructing the Great Cathedral Basilica and the Monastery, and little by little are paying our innumerable debts.

It is surely a portentous miracle to be able to finance the substantial works of El Palmar de Troya.

We avail Ourselves of the present Document once again to urge you to contribute with continuous financial help, to help pay off our extensive debts.

Have confidence, for just as so many things have been fulfilled, so will the rest as well, if we respond to grace.

The whole community of Religiosos and Religiosas of our Order raise up their prayers to the Most Holy Virgin Mary that She extend her protective Mantle over our benefactors, trusting that Our Lord Jesus Christ will repay them all a hundredfold.

Given in Seville, at the Apostolic See, on the 23rd of November, Feast of the Divine Doctress and of Pope Saint Clement I the Great, in the Year of Our Lord Jesus Christ MCMLXXIX and second of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

FORTY-FIRST DOCUMENT

SOME QUESTIONS REGARDING THE FORTIETH DOCUMENT.

SOME MEDITATIONS ON THE CONVERSION OF THE JEWISH PEOPLE.

OTHER CLARIFICATIONS AND MEDITATIONS ON OTHER QUESTIONS, ETC., ETC.

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olívæ*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, infallibly and solemnly teach:

The Holy Spirit steers Peter's Barque, inspiring it at each moment, without allowing her to deceive or be deceived. Without doubt the truth shines forth over and above all obstacles and over and above all storms.

We, as Universal Doctor of the Church, solemnly declare and proclaim the following:

We confirm, confess and teach all the Dogmatic Definitions of all the Holy Ecumenical Councils of the Church; as likewise all the infallible declarations of all Our Revered Predecessors, as none of them erred when speaking *ex Cathedra*; for Peter never contradicts himself in that which is unchanging.

We admit the existence of errors by some Popes when speaking as private teachers; but never ever when speaking as Universal Doctors.

II. We address Our fatherly words to all the faithful:

We, as Universal Doctor of the Church, in the presence of God and of the Church, publicly confess:

In each Document We write, We feel more palpably the full assurance that We are the true Vicar of Christ on Earth.

We exhort all the faithful to read Our Pontifical Documents with humble and simple heart, so that, despite all study, and over and above all study, they say these words: the Pope has defined this infallibly; there can be no room for doubt; I bow my head at the feet of Christ's Vicar. The Pope has spoken! The matter is settled.

III. We wish to advise all the faithful of the following:

Oh glorious day on which that Exalted Couple formed by the Holy Spirit and the Divine Mary be seen on the Mount of Christ the King!

Who will be able to resist the most earnest fire of the Bishops of El Palmar?

The nations will be left astonished at the majestic apocalyptic vision of El Palmar de Troya; it being quite possible that by that date the majestic Cathedral-Basilica of Our Crowned Mother of Palmar be finished, with its graceful towers and graceful cupolas, become one of the most beautiful Basilicas of Christendom. If to all this wonder and grandeur

you join this other marvel, namely that on that Mount of Christ the King is the Cathedra and See of Peter and, to be sure, the Imperial Court of the Pope Emperor to whom corresponds the motto '*de Glória Olivæ*'.

It is quite probable and quite possible that, in God's plans, on that majestic day of the glorification of El Palmar de Troya, great stately armies of Angels keep the appointment, sounding their trumpets, announcing great events for the Holy Church of God. And naturally Pope Saint Paul VI Martyr and Saint Pio of Pietrelcina Martyr will not be absent, in their roles as powerful intercessors in the Magna Work of El Palmar.

Oh most glorious day on which the proud, those taken to be wise and prudent, will have to bow their knees, face to the ground, to acknowledge the Great Work of the Mount of Christ the King!

It is quite probable and quite possible that on that majestic day, on the Mount of Christ the King, innumerable martyr saints from all times and all nations keep the appointment.

Beloved children so dear to Our soul: Wait a while and you will see these great events. Of course the humble and simple of heart will be privileged witnesses to those glorious events.

Apotheosis will be that glorious day on which, in El Palmar de Troya, will be manifested:

The Second Pentecost, the Great Woman of the Apocalypse, and the New Jerusalem, which is the Palmarian Church clothed in great galas, as bride adorned to go out to meet the Bridegroom, Jesus Christ, Our Lord and God.

By that glorious day of great Palmarian events, the religious Order of Carmelites of the Holy Face, in its several branches, will have multiplied to an unsuspected degree.

IV. We address Our fatherly word to the Religiosos and Religiosas of our beloved Order of Carmelites of the Holy Face.

Beloved children: take care, the devil as a roaring lion goes round about us to make us apostatize; since this malign infernal dragon, by experience and cunning, surmises that the day of the great Palmarian events is close. Surely, the devil does not know the future; but as he is so experienced and so astute, he makes his calculations, and quite often they come close. Certainly it should always be understood that in everything he only goes as far as God permits.

Beloved children Religiosos and Religiosas of the Order:

If you observe weaknesses and defects in Us, do not be scandalized as the pharisees were; since it is far more profitable for all of us if you do prayer and penance for Us; for by this means We shall become holier. Do not forget that although We possess this highest dignity, We are nonetheless a man made of flesh and blood like you yourselves, exposed to the passions and miseries of this vale of tears. If you seek a truly holy Pope, the matter is in your hands, by prayer and sacrifice; a Grace that will reflect in you, for when the Visible Head is holy, it is far easier for the other members of the Body to sanctify themselves, since all have their missions. With head sound and lucid, the body is far more agile.

V. We wish to avail Ourselves as well of the present Document to speak further about certain dates as announcements of great signs. To wit:

In the previous Fortieth Document, by an oversight We omitted a highly important date of happy memory for the Church, namely the thirtieth of March in the year 1975. That day was Resurrection Sunday and Seventh Anniversary of the First Apparition of Our Crowned

Mother of Palmar. That day was important for two reasons: One, being Easter, when the glorious Resurrection of Our Lord Jesus Christ is commemorated; and the other because on that same day the history of Palmar was seven years old. It should not be forgotten that the number seven is deeply biblical.

In that biblical year of 1975, great and solemn events took place in El Palmar de Troya, in the Church and in the world. In that same year, by will of the Most High, the Order of Carmelites of the Holy Face in Company of Jesus and Mary was founded, the land of the Mount of Christ the King was purchased, and the arrival of the Vietnamese Archbishop Peter Martin Ngô-dinh Thuc took place; with a notable peculiarity: that this holy Archbishop is oriental; a sign that seems to tell us that the light comes from Orient.

Taking into account that from the month of March to the month of December run nine months, this has the deepest mystical signification. To wit:

In March El Palmar de Troya was seven years old; which is to say: twice three and a half years; deep significance the doubling of these three and a half years. In this seventh anniversary, it may be said that there is a mystical conception, above all taking into account the closeness of the 25th of March, feast of the Incarnation of the Divine Word and Annunciation to the Most Holy Virgin Mary; and as well that the Archbishop arrived at Palmar on the 24th of December, and that on the 25th, Festivity of the Nativity of the Lord, the Most Holy Virgin Mary commended to the Archbishop the mission to continue apostolic succession in El Palmar. On the 1st of January 1976, as continuation or prolongation of the year 1975, coinciding with the Festivity of the Lord's Circumcision, the first priestly ordinations took place, and on the 11th of January that same year, feastday of the Holy Family, were the first episcopal consecrations.

In that year 1975, on the 20th of November, sad news filled Spain and Christendom with mourning; for on that day the glorious Caudillo Saint Francisco Franco Bahamonde gave up his soul to God, that great Crusader in defence of the Holy Catholic Faith, who dealt a heavy blow to marxism and freemasonry. By the death of this Holy Caudillo, one of the longest periods of peace in her history ended in Spain. The Lord did not wish to leave Spain orphaned, for He gave a new Father to the Country, who at those moments was called Clemente Domínguez y Gómez in the world, today happily reigning as Pope Emperor with the name of Gregory XVII; since as Christ's Representative on Earth, by Divine Right We exercise Spiritual Power and Temporal Power.

Only fools and blind of soul do not see the signs. Again We recall that wise sentence: the number of fools is incalculable.

We exhort all the faithful to meditate and reflect on all these signs indicated above.

We desire to give the following point of reflection:

On the 30th day of September 1969, there was another mysterious and mystical conception; for on that glorious day, We received the gratuitous Grace of Our first heavenly vision. On the 6th of August of the year 1978, Feast of the Transfiguration of Our Lord Jesus Christ on Mount Thabor, there was a happy delivery; for on that day, in the city of Santa Fe de Bogotá, in Colombia, Our Lord Jesus Christ, accompanied by Apostles Saint Peter and Saint Paul, by His infinite mercy, elected and anointed Us as His legitimate Vicar on Earth. Taking into account that from the year 1969 to 1978 nine years had passed, which can be

understood mystically as nine months, and that for love of the elect the Lord brought forward that sweet delivery, we see an obvious sign for the humble and simple of heart to contemplate.

We say with confidence:

Let us be patient and full of trust, hoping in Mary; for we should never forget that She is our Hope, as the Church so inspiredly celebrates Her in the recitation of the *Salve Regina*, which with jubilation says: "*Et spes nostra, salve*".

VI. We again recall that the Most Holy Virgin Mary, Mother of God and Our Mother, is the Precursress of the Second Coming of Our Lord Jesus Christ. As we all believe that this is so, we turn to Her with confidence, so that She accelerate Christ's triumph and the Messianic Kingdom that He will establish on Earth in His Glorious and Majestic Return.

O Divine Mary! We ask You to accelerate the conversion of the Jewish people!

Oh glorious days, those of the conversion of the Jewish people!

We have the boldness to address Our filial words to the Exalted Mother of God, as follows:

Divine Mary! O Most Loving Mother of Ours! O Refuge of sinners! O Health of the sick! O Health of mankind! Remember, dearest Mother, that both Your beloved Son, Our Lord Jesus Christ, as You Yourself, belong to the Jewish people, and that through the veins of Our Lord Jesus Christ courses Jewish Blood, which we call Most Precious Blood; and that through Your veins of loving Mother courses Jewish Blood; and that this Jewish Blood, which courses through Your veins, you gave to Jesus, to be our drink; drink which is for eternal health.

Oh who shall be able to describe the joy there will be in Heaven when the conversion of the Jewish people takes place! If for a repentant sinner there is such festivity in Heaven, what will it be at the repentance of the old chosen people of God! People that represented the light of the Eternal Father's eyes.

O Mary! Accelerate the day on which this Jewish people acknowledge Your Empire!

Oh how ungrateful a people! They did not wish to acknowledge You as its Empress! Meanwhile other nations pertaining to the Gentiles have acclaimed You for many centuries, Spain outstanding among them, as corresponds to her, being the Second Israel.

O Mary, our Sweet Mother! Now Your visits in wayfarer flesh to Spain are comprehensible. The Spanish People can well say, with holy pride, that it was You who preached the Gospel of Jesus Christ in Spain by fortifying Apostle Saint James the Greater. For We confess that, without Your visits, Apostle Saint James would have achieved little in Spain. Accordingly, this Spanish People acclaims You as its Exalted Patroness and as Empress; and above all, Seville, which fills with holy pride at being called Land of Mary Most Holy. Therefore, in the city's coat of arms, among other titles, is this most beautiful one: "*Marian City of Seville*". Blessed coat of arms, solely for bearing Your Name! And to confirm this Marian tradition, Seville's coat of arms has three so very Marian Saints, who are: King Saint Ferdinand III, and Archbishops Saint Isidore and Saint Leander. While other cities of whatever part of the world put trees, animals and other symbols in their coats of arms, this City puts three Saints; and, as if that were little, puts the Title of Her who is Queen of all the Saints.

O Mary! Now it is better understood that the greatest Apparitions in the world are those of El Palmar de Troya; for Your land this is. And as Mistress and Lady that You are, You have chosen the Land called "*Land of Mary Most Holy*".

O Divine Mary! O Purest Dove! O Guileless Bride! O Mother of Fair Love! Now it is better understood that in these Last Times the Cathedra and See of Peter is in El Palmar de Troya. Plainly and simply, because this is Your land.

O White Dove! O morning Star! O Noah's Ark! O Dove of El Palmar de Troya! O Dove of Seville, Sweet Mary! You recall that another illustrious Sevillian, and Jew by race and blood, called Saint Christopher Columbus, discovered the *terra incognita* of the American Continent. The marianism of Spanish America testifies to the marianism and sevillianism of that great Admiral; who discovered an Empire which he placed beneath the Sacred Tiara of the Pope and beneath the Imperial Crowns of Saint Isabella I the Catholic and Ferdinand V the Catholic.

O Mary, Sweetest and Purest Spouse! Forgive Us for saying no more; for this Document would be without end, if We let Our heart speak of You.

O Mary, Empress of Heaven and Earth! Bring forward the day of the establishment of the Sacred Hispano-Palmarian Empire. For under this empire the nations will be enraptured to see how we acclaim You.

We are sure that it pleases You better and fills You with greater joy if, in Seville style, we call You Empress and not Emperatrix. For emperatrices generally do not rule anything, since some are so called for being the emperor's wife. But you are Empress, because you rule in reality; because Christ Jesus, Emperor of Emperors, has placed His own imperial sceptre in Your hand, so that You may rule with majesty and authority. So very true is this that whoever does not kneel before Your imperial feet is wasting his time when seeking an audience with Christ, Emperor of emperors. To reach this Exalted Emperor, the visiting card signed by the Empress must be presented to Him. Whoever does not do so cannot enter the Imperial Palace; for at the door of the Throne-room is to be found the Co-Emperor, Joseph Most Holy, as Coadjutor of the Exalted Empress. And before reaching the Throne-room, one has to knock at the door of the Imperial Palace, door at which Saint Peter, Prince of the Apostles, is to be found, who will be the first rigorously to demand the pertinent visiting card. In vain will they try to enter by the imperial windows; for in each of them an Archangel will be stationed. And on the terrace roof of the imperial fortress Archangel Saint Michael will be on watch, as Prince of the Heavenly Hosts. There will only be one passage or tunnel, behind the imperial fortress, which only the Exalted Empress knows of. Hence whoever seeks to enter the great Imperial Castle has first to ask audience from the Exalted Empress. For if She signs the visiting card, whoever enters will feel himself at home in the Imperial Palace. This majestic imperial fortress is found hidden within a dense and large forest; in this forest wild wolves abound who make every intent to devour the prey; but as the Exalted Empress is as well Divine Shepherdess, She knows how to lead the sheep, keeping them away from the wolves. From this We reach the conclusion: whoever does not enter the Imperial Palace surely does not want to. For there is no danger from palace etiquette or from courtesy; for as this Exalted Empress is also Divine Doctress, all can learn correct behaviour for going inside that great Palace. And the injured can come up as well, for as this Exalted Empress is as well Divine Nurse, She knows how to treat the injured so that on entering the Palace, no one cause nausea; for all will enter the Palace perfectly clean and dressed in their best clothes; finery which represents the virtues which each acquires.

So, then! On your way! On your way up to the Imperial Fortress; for the Divine Empress, Sweetest Mary, Mother of God and Our Mother, is waiting for you to ask audience. She has no fixed time for receiving, for at any moment She is ready to grant audience.

VII. We wish to continue to speak in the present Document a little further on the approaching conversion of the Jewish people. We shall try to describe what We feel, which We see without seeing, hear without hearing, touch without touching, in the measure of Our possibilities. To wit:

When those so yearned-for days of the conversion of the Jewish People arrive, see the Heavens dancing for jubilation and unspeakable joy. Come those moments, the Most Blessed Trinity will give august orders to the Angels to sound their trumpets. For God will convoke the whole of Creation, for all creatures, invisible and visible, to be present at the Magna Event. God, One in Essence and Three in Persons, will feel pleased to announce to the world the conversion of His former Chosen People, previously called People of God. Forthwith, the Eternal Father will dress in great galas as He usually does at great events, having at His right Our Lord Jesus Christ; and between Them the Holy Spirit. And beside the August Trinity, the Most Holy Virgin Mary; next, Most Holy Joseph; and round about all the Angels, martyrs and other Saints. They will all be dressed in their best finery. The Heavenly Father will make a stately staircase descend, carpeted, artistic and most elegant, to receive the Jewish people on the stairway with open arms. The Heavenly Father, with indescribable emotion, will address His word to the Jewish People, telling them:

O My People! O Chosen People! O People of my bosom! What have you done that I love you so dearly? O beloved People! At last I no longer have reproaches for you! Enter then My heirloom! See I have not forgotten My Covenant made with your Fathers Abraham, Isaac and Jacob. See, I remember My dealings with your great lawgiver, Moses, by means of whom I gave you the Tablets of the Law. See, I keep in mind My Covenants with your Patriarchs, Prophets, Judges and Kings. See I keep in mind the strength of those resolute women, valiant and virtuous. See I remember your dear and cherished Ark of the Covenant. See at My right, the Christ, the Anointed, the Messiah, Saviour of My Chosen People. See in My presence the Holy Spirit who conducted My People of Israel. See beside Me the Woman whom I announced to you in Genesis: this Woman, Health of the Jewish People; this Virgin, pride and honour of the People of Israel. Behold Her here! She is Mary by name. Beloved Daughter of Mine is She, and Queen of yours is She. See the whole Heavenly Court going out to receive you with great canticles, with beautiful musical instruments, with lovely attire. O My People! Observe how the Angels spread out along this handsomest stairway palm fronds and olive branches, to serve as carpet for your feet; for you are People of God! Come, then! Take possession! This is your mansion! O My People! O chosen People! O Jewish People! Once again you represent the light of My eyes, once again you are the beating of My Heart, once again you are the precious stones that adorn My Imperial Crown, once again you represent My heavenly robes. O My People! O People of Israel! Though you have been the deicide people until now, once again I return to love you. For at last the branches that fell to the ground have been grafted back onto the Olive, replacing the other fallen branches representing the Gentiles. O Chosen People! O Jewish People! If My anger at your betrayal was great and justified, far greater now is My jubilation and My joy at your conversion. Come, then, My People! Enter! Take part in the Celestial Banquet! For the table is served and the seats are ready for you. Come, then, be wedded to the Lamb! as I have so longed for you, My People! O People! You will again be called People of God! See that, at your mass conversion, the whole Work of Creation dances with jubilee. Look at the sky! Today it is bluer than ever. Look at the sun! Today its brilliance is more intense. Look at the stars, planets, moons...! They all join in the jubilee of your conversion! Look at the green of the

plants! Today their green is lovelier than ever! Look at the olive trees and the palm trees! They seem almost to dance. Look at the seas! Today they are bluer, lovelier than the Mediterranean. Look at the rivers! Today they are fuller and run more swiftly towards the sea. For they do not wish to lose the sight of the Heavenly Father's embrace with His Chosen People. Look at the colouring of the birds of the sky! Today their flight seems song. See how the fishes peek out to witness the fulfilment of My Covenant with My People! See how the animals all incline their heads, acknowledging the Majesty of the Creator and contemplating the goodness of this Father towards His People! See how creatures today all raise up their praise to the Creator for jubilation and joy at the conversion of the Jewish People! O My People! O People of Israel! See that at your head goes the last Vicar of Christ! See how the Sacred Tiara of the Pope shines out today more than ever! See how he swings his staff today with greater style and elegance! For this Emperor Pope dances with jubilation and joy leading you out to meet Christ in His Second Coming to Earth with great power and majesty. O My People! O converted Jewish People! See how today, about you, you see men and women of all races who, united to you, go out to meet Christ, acknowledging Him as absolute King of the Universe! O My People! See how all those of different races and nations acclaim the Messiah, Christ, your King, pride of your People! It is right that you feel holy pride, for He bears your blood! From His Most Precious Blood the children of all nations drink, comprehending that It is Drink of Eternal Health. Come, then, My People, sit down at table now! Now the Lamb fulfils those words referring to drinking again of the fruit of the vine. Come, then, Chosen People! Celebrate your triumph with jubilee! For the King of the Jews, Christ Jesus, has been acknowledged as King of the Universe, and now establishes the Messianic Kingdom of true peace on Earth. O Jewish People! O My People once more! O People of My bosom once more! O Light of My eyes once more! The emotion you cause Me by your conversion is so great that I have completely forgotten your betrayal!

VIII. We avail Ourselves of the present Document to give some points for reflection on the extreme traditionalist groups. To wit:

It is known "*a vox populi*" that the extreme traditionalists, during the Pontificate of Our Revered Predecessor Pope Saint Paul VI, ironically gave the Church the title "*the Montini Church*". Of course, those extremists did not realize the profundity of that title, since "*Montini*" comes as well from 'mount'; which recalls many holy mounts, such as Mount of the Beatitudes, Mount Thabor of the Transfiguration, Mount of Olives, Mount Carmel, Mount Sion, and above all, Mount Calvary, the mount that most characterized the Pontificate of Pope Saint Paul VI. Moreover, a prophetic announcement is also glimpsed, that of the Mount of Christ the King, in El Palmar de Troya; as likewise another Mount Thabor, the Feast of the Transfiguration, on which the Martyr of the Vatican gave up his soul to God. And precisely on that same feast, which speaks of the Holy Face, the Founder and Father General of the Carmelites of the Holy Face was elected new Pope, whose Order's title recalls Thabor, and Mount Carmel where the Carmelites began, having as Father and Model the Prophet Saint Elias. Let us give thanks, ironically, to the extreme traditionalists for having given such a beautiful title to the Church during the Pontificate of Our Revered Predecessor Pope Saint Paul VI, for they, the same as Caiphas, prophesied without realizing.

Those fatuous and insensate extreme traditionalists dared not give any title to the Church during the Pontificate of Our Revered Predecessor Pope Saint Pio XII the Great, of happy memory for the Church; when in reality, taking his family name, the beautiful title "*Pacelli Church*" would have been given, taking into account that "*Pacelli*" can well come from

“*pax*”; by which a marvellous portrait of the glorious pontificate of such an eminent Pope would have been given. During his Pontificate the sublime and white figure of Pope Saint Pio XII the Great could be seen attending to the wounded in the plaza of Saint Peter in Rome, staining his own white soutane with blood. No one with upright conscience can forget the elegant figure of that Pope among the wounded of that frightful World War. This most glorious Pope tried by every diplomatic means to make peace between the warring parties. This Pope, with fine and aristocratic manners, of regal stock, raised up unceasing prayers to God to obtain the end of the war, and commended the same intention to the faithful of the Church. During the Pontificate of so sublime a Pope, the peace of Franco reigned in Spain. During the reign of Saint Francisco Franco, in every town and in every corner of the Nation, reigned Jesus’ Deific Heart, namely the true Heart of Peace. The most learned Saint Pio XII the Great is well given, with justice, the Title of Prince of Peace, for that was indicated in his own surname: Pacelli.

The senseless extreme traditionalists, however, do not dare, out of cowardice, to baptize today’s apostate church of Rome with the title of “*Karol Wojtyla church*” that, giving free reign to Spanish sarcasm, comes to mean: ‘car of Atila church’; for wherever he sets his accursed hooves the grass never grows again. The proof is plain: the green fields of yesterday have become the sterile fields of today. It should be remembered that the famous Atila, king of the huns, was as well called “*scourge of God*”. The proof is plain: for that impostor, satanic antipope John Paul II, makes pacts and dialogues with marxists, with freemasons, with sionists and with every kind of heretic. No worse scourge of God is possible!

IX. But the Lord has promised His assistance to the Church, saying: “*I am with you all days until the consummation of the world.*” And in proof of this promise, at the present moment, He has given to His Holy Church a Visible Head who is Pope Gregory XVII, who in the world was called Clemente Domínguez. In Spain, the surname Domínguez comes from Dominic. And as we all know, Dominic means “*pertaining to the Lord*”. The matter is quite plain. Pope Clemente Domínguez can allow that at this moment the Church be given the affectionate and familiar title “*Domínguez Church*”, which is to say: “*The Church of the Lord*”; that naturally refers to the true Church: the One, Holy, Catholic, Apostolic, that founded by Our Lord Jesus Christ, the one in valiant opposition to the “*Karol Wojtyla church or church of Satan*”. If anyone to complete further Our hypothetical title were fondly to add Our own Christian name, the title would be: “*Clemente Domínguez Church*”, which means to say: “*Church of the Lord’s Clemency*”; since Pope Gregory XVII avails himself of clemency and pardon towards all those humble and simple of heart who recognize him as true Vicar of Christ on Earth.

X. We address Our watchful word to extreme traditionalists:

‘Friends’, not to call you by another name, how can it be that until now you stay dumb and keep absolute silence when you observe that your ambiguous sanhedrite hierarch, Marcel Lefèbvre, has not dared to give the title “*Karol Wojtyla church*” to the apostate church shepherded by that wolf in sheep’s clothing, John Paul II, of sad memory in the annals of the Church?

We wish to remind that sanhedrite, Marcel Lefèbvre, of the following:

Dear stepbrother: do you still remember when you yourself used the title “*Montini Church*”? Quite possibly, in your comfortable diplomacy, forgetfulness is quite frequent. We

surely have the pious custom, very Hispanic, of giving reminders to the forgetful. Which means to say: testify recorded events to the four winds, with irrefutable proofs.

We in these moments, resolve to bring this Document to an end, leaving other questions for other Documents. For, God-willing, We shall have a long Pontificate, to the discomfort of innumerable fools, whose number as we know is incalculable.

Given in Seville, at the Apostolic See, on the 24th of November, Feast of Saint John of the Cross, Doctor of the Church, in the Year of Our Lord Jesus Christ MCMLXXIX and second of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

FORTY-SECOND DOCUMENT

SOME CLARIFICATIONS AND REFLECTIONS ON MARIAN DOGMAS.

SOME CLARIFICATIONS ON THE TRADITIONAL TEACHING OF THE CHURCH.

SOME MEDITATIONS AND REFLECTIONS ON THE MISSION OF THE HOLY, GREAT, DOGMATIC PALMARIAN COUNCIL

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olíva*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, by means of the present Document, wish to offer all of the faithful some clarifications and reflections:

God, in His infinite Wisdom and freest Will, enthroned Mary on a plane apart from all mankind.

All truths of Faith on the Virgin Mary were already believed and held by the Apostles; they had the direct teachings of Our Lord Jesus Christ, and as well the direct teachings of the Virgin Mary Herself. This apostolic tradition was passed on to the first Christians and to the Fathers of the Church. Later on the Church passed through an epoch of great theologians and great doctors; they, in the depths of their being, believed and held the same truths that the Apostles had believed and held; but they did not always find the right form of expression, for in many questions they did not discover the exact words to express what they believed. God permitted that these great Doctors be unable to find the key words, so that in this way the whole Church might listen, at the precise moment every time, to the Vicar of Christ's words defining each question.

II. The Holy Spirit over the years has reserved the precise moment for each precise question. The words themselves of the great doctors, on many points, were interpreted in very different ways, so that thereby the infallible interpretations of the Popes might shine forth, the Holy Spirit having reserved Infallibility for them.

Holy and learned Doctors often suffered terribly when seeking to express the truths they believed; but they were hampered by the limitations of the language of their day. These great doctors of the Church spent endless days, months, years as well, in deep study of the great mysteries of Faith. They gave themselves up in body and soul, dedicating their five bodily senses and three soul's powers to the task. Many of these doctors suffered terrible headaches,

since intellectual work is deeply exhausting. They placed their intelligence at God's and the Church's service. There is no reason to reproach the Church's holy doctors, since they worked with love, within their human limitations. They gave powerful help to the Church and to mankind; since by means of their writings, men have found the most excellent reasonings by which to be able to know the Creator. God, in His infinite Wisdom, allowed those doctors to write apparently contradictory words, and at the same time worked the mysterious miracle that in those words the truth be enshrined, and that the Holy Spirit reserve to Himself the opportune moment to reveal what is hidden in them. In this fashion all the faithful feel the obligation to invoke the Holy Spirit so that He assist the Church; and as well so that the faithful have confidence and assurance when the Pope speaks infallibly.

In this fashion, all the faithful have the sacred duty to believe in accord with the teachings of the Church's Magisterium. It is Infallible Doctrine that the Holy Spirit is also the One who inspires the doctors of the Church, naturally respecting the instrument's manner of self-expression, manner not always exactly the right one. The Holy Spirit leads the Church along the way of Truth, and never by way of untruth. But that Truth is expressed with apparent contradictions so that all practise humility and are impelled to do prayer and penance asking for the light to understand the words expressed.

Well known also is the episode of Saint Francis of Assisi. This seraphic saint heard the following words from Christ: "*It is My wish that you raise up a temple to Me.*" Humble Saint Francis made ready to raise up a temple, and began to build with stones. While working on this important task, from Christ he received the following inspiration: "*It is not a material temple I ask of you, but a spiritual temple.*" By this Saint Francis understood that this temple meant his own body consecrated to God. No one will be so insensate as to call Christ a liar, for in those same words the truth was contained, but the servant understood them in a different sense.

We, as Universal Doctor of the Church, teach infallibly that all defined truths were already believed implicitly, in the course of the Church's History, generally by the humble and simple of heart.

III. We avail Ourselves of the present Document to continue speaking of the previous Document with respect to the following omitted part:

We have still to speak of the title which could be given to the Church during the Pontificate of Our Revered Predecessor Pope Saint John XXIII, who had the surname of Roncalli. Taking this surname into account, the Church at those moments would have had the title of the "*Roncalli Church*". Which, playing on words, could be interpreted as the action of snoring (roncar in Spanish), or slumbering of the Apostles in the Garden of Gethsemani. Bearing in mind that Pope Saint Paul VI's Pontificate signified the Church's Golgotha, it should be understood that Pope Saint John XXIII's Pontificate, as precursor, signified the Garden of Olives. During the Pontificate of Our Revered Predecessor Pope Saint John XXIII, with the celebration of Vatican Council II, the Bishops were caught out in deep lethargic sleep; they continued fast asleep, including during the Master's seizure. Considering that the Council was the Garden of Olives and that the traditionalist Bishops represented the sleeping Apostles, it only remains to conclude that the wide-awake progressivist bishops, with Judas Iscariot at their head and accompanied by a cohort of soldiers, burst into the Council hall; cohort composed of freemasons, marxists, sionists, protestants and every kind of heretic and atheist. This cohort of soldiers came up to the Garden armed with sticks and other

instruments, representing their heretical doctrines, with which they seized hold of the Just One.

The venerable ancient, Saint John XXIII, incapable of mistrusting others, and inflamed with a countryman's benevolence, felt himself asphyxiated by the thin air, and decided to open the windows and let in renovative air. By doing so, instead of bringing in good oxygen, what he did was to further infest the Council hall with poisoned air. All this happened because the Apostles were fast asleep, contrary to Christ's injunction: "*Watch and pray so that you do not fall in temptation.*"

With Vatican Council II and with Pope Saint John XXIII's optimism, everyone hoped for a wonderful spring in the Church. But the sad reality was that the hoped-for spring turned into the cruellest and stormiest winter that the Church has known.

It was announced that at the end of time an Angel would open up the doors to the devil. True, Saint John XXIII was called Angel Joseph. This Angel did not open the door to do harm to the Church, but believing in the goodness of others, and because he, being good, was unable to see ill-will in others. If the Apostles, represented by the traditionalist Bishops, had been wide-awake, there is no doubt that the Good Angel, represented in that venerable Ancient, would not have opened the window.

The following Pontificate, corresponding to Pope Saint Paul VI, found the Church full of open windows on all sides, enough to give pneumonia to all those inside. It was precisely Pope Saint Paul VI who said: "*The smoke of Satan has penetrated into the Church through some fissure*".

We say that the fissure to which Saint Paul VI refers signifies the countless open windows that the venerable Ancient forgot to close, trusting in the goodness of the Bishops.

We, who reign with the name Gregory, which means "*on the watch and wide-awake*", feel the imperious need to close all the windows tightly, with keys, locks, chains and latches. And not only keep all the windows tightly closed, but as well to stand as sentinel at the door and keep watch at the entrance.

IV. We have convoked the Holy, Great, Dogmatic, Palmarian Council, precisely so that by means of this Council We be able to close all windows and doors tightly, so that the smoke of Satan never return to penetrate the Church.

We, as Head of the Holy Palmarian Council, address Our authorized word to the Venerable Council Fathers.

Venerable brothers in the Episcopate and beloved sons in communion with Us: We exhort you with the authority with which We are vested to be on the watch and wide-awake. And We say with Christ: "*Watch and pray so as not to fall in temptation!*"

We say to you paternally: to you, venerable Fathers of the Palmarian Council, it pertains to intensify your prayer and penance so that this Palmarian Council be the Light for the world, in order to obtain the conversion of many.

Venerable Fathers of the Holy Palmarian Council: Invoke the Holy Spirit, who dwells within you, so that He enlighten you; and invoke the Divine Mary, Purest Spouse of the Holy Spirit, so that She, as White Dove, protect you and keep you within Her Holy Mantle.

With great earnestness We hope that the Holy, Great, Dogmatic Palmarian Council will be the real spring that will make it possible to keep the Church far from every blast or storm.

We confide that by the Infinite Mercy of God and Our correspondence to Grace, the following will be fulfilled: another Angel will chain up the devil.

We exhort all the faithful to raise up their prayers to the Most Holy Virgin Mary, so that we attain the Grace that the Holy Palmarian Council be the greatest Council in the History of the Church.

We exhort all the faithful to raise up supplications to Most Holy Joseph so that, as Father and Doctor of the Church, he powerfully assist all the venerable Fathers of the Holy, Great, Dogmatic Palmarian Council.

We exhort all the faithful to raise up their petitions to the Mystical Doctress, Saint Teresa of Ávila, so that she, as Reformatrix of Carmel, intensely help the venerable Carmelite Fathers of the Holy, Great, Dogmatic Palmarian Council.

Given in Seville, at the Apostolic See, on the 8th of December, Festivity of the Immaculate Conception of Mary, in the Year of Our Lord Jesus Christ MCMLXXIX and second of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

Forty-third Document

SOME TEACHINGS AND REFLECTIONS ON MILITANT ATHEISM.

SOME MEDITATIONS ON THE CROSS OF BLINDNESS.

DOGmatic DECLARATION ON THE BAPTISM OF THE DIVINE MARY

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olíva*, Flaming Sword of Elias, Apocalyptic Messenger.

We, as Universal Doctor of the Church, avail Ourselves of the present Document infallibly to confirm the doctrine on certain truths and certain mysteries regarding the Divine Mary. To wit:

I. We, ardently and most earnestly, desire to clarify certain profound mysteries regarding the Most Holy Virgin Mary, and in this fashion enlighten all the faithful; for the better known Mary is, the better we will know God, since all that She has, She has received from the Most Blessed Trinity. Today more than ever before there is the great need for deep understanding on the mysteries of the Exalted Mother of God, living as we do in a period of utter confusion, befuddlement and perversion. We live in a time alarming for the spreading of innumerable falsehoods. Faced with this situation, we must forestall it by enlightening the faithful with deep knowledge of sublime mysteries relating to the Most Pure Spouse of the Holy Spirit; so that in this way we place Light where there is darkness. Unfortunately, in these times called times of great enlightenment, the paradox occurs of living in a time of great darkness; for the devil, Satan, the ancient serpent, having received greater freedom in these Apocalyptic Times, it could be said, as in fact is happening, that the devil has become the king of the Earth; for the majority of the inhabitants of this planet are shamelessly adoring the Beast. Appalling is the contemplation of the materialistic teaching of the present century. For these cursed teachings are intended to do away with every idea of God; not just do away with the idea, but boldly to declare the death of God, precisely because they believe in His existence,

since it is impossible to kill someone who does not exist. Logic itself shows us quite plainly the inexistence of true atheism, for it has been shown that true atheists do not exist, since in our souls God has placed a mysterious knowledge of the existence of a Superior Being, Creator of all things invisible and visible; as likewise He has placed the desire to seek that Supreme Being. Atheists are not atheists because they do not believe in God's existence, but because they fight against God. For it would be absurd to talk so much about a Being who does not exist; for whatever does not exist falls of its own accord. Materialists build up a paradise on Earth, with every kind of liberty, in order to give free reign to their inordinate appetites. These monstrous and accursed materialists, in the very depths of their being, believe in the existence of God; but they seek to kill Him, since God is wholly the contrary to what they want. For accepting God irremediably leads to accepting the Decalogue, and this Decalogue is what bothers the materialists. For materialists oppose God's law; and faced with His law, decide to commit deicide. All men of all nations and races, throughout the whole History of mankind, have adored a Supreme Being; but unfortunately not all have done so by way of the truth, but by very different and aberrant ways. But it is clear that all believed in a Creator. Perverse men, with the intention of wanting to give pleasures to their bodies, reach the monstrous boldness of denying God's existence. Atheism today is far worse than in the past; for though in other times there were many atheists, they were not closely leagued together. Whereas today atheism has become a religion which is the antithesis of the true religion. For today's atheism is militant atheism and disciplined atheism, under a monstrous decalogue, perfectly organised and perfectly trained. The atheists of today form a powerful army, disciplined, with closed ranks, with the perverse objective of attempting by every means to destroy the one true Church, which is the One, Holy, Catholic, Apostolic, previously Roman and now Palmarian.

It is quite evident that materialists, seeing that they do not succeed in destroying God's Holy Church, have made a deep study to find out the cause of their failure. Following this detailed study, they have seen that the cause is the Divine Mary, since She is the Exalted Woman announced in Genesis to crush the head of the infernal dragon; and not only the dragon's head, but those of all the lackeys of that accursed dragon. Once those militant atheists realized that the Most Holy Virgin Mary is the great obstacle, they launched out furiously against Her, for they know that the Divine Mary is the Exalted Caudilla of Christ's Armies. Militant atheists have formed a well organized confederation, proposing as chief objective the destruction of Marian Worship, for they know that those who are with Mary are with Christ. Materialists, inspired by the malign dragon, do everything possible so that the world moves away from Mary; for they are convinced that once they obtain the destruction of the Exalted Image of the Divine Mary, then men, denying the worship they owe to Mary, as tragic consequence will then arrive at denying worship to Christ; for all know that we go to Christ by means of Mary, and all know that the Divine Mary is the Mother as well of Christ's Mystical Body, which is the Church. Atheists arrange wonderful pacts with the members of the other churches so that in one closely-ranked body, they may obtain victory against the one true Church of God.

II. From some years back, freemasonry has gone about preparing a great army against the Catholic Church, an accursed army which stems from the accursed world council of churches. This accursed and monstrous world council of churches, under the cloak of false charity, and in the name of human rights as proclaimed by the accursed united nations organization, obtained that many of those called Catholics dialogue and sympathize with the accursed

heretics, today called separated brethren. Their accursed influence, spreading out like a plague, powerfully influenced Vatican council II, council which committed the monstrous error of calling heretics by the title of separated brethren. It is not possible to call 'brother' anyone who outrages the mother, for the bad son has no right to call himself brother, but enemy, because of his dreadful matricide. If besides renegading and trying to kill the mother, is added that an immense majority of Protestants deny mysteries referring to Christ Himself, there is no doubt that it is utterly impossible to call Protestants 'brothers', when in many of their sects they deny the Sacraments and their efficacy. Fraternity between two individuals who are utterly opposed is impossible; since one, for example, believes in the Real Presence of Our Lord Jesus Christ in the Eucharist, and believes in and confesses Transubstantiation; and the other individual denies Transubstantiation, which is precisely the Sacrament of love, Sacrament of brothers, Sacrament which becomes reality in the Mystery of Faith during the celebration of the Holy Sacrifice of Mass, in which Calvary is perpetuated. It is quite clear and evident that brotherhood between a Catholic and a protestant is impossible.

Unfortunately, because of the Vatican II conciliabulum, many of those called Catholics lost the notion of discerning who the heretics were; heretics who, being called brothers, succeeded quite easily in infiltrating the Roman Church.

Reaching the heights of effrontery, antichristian churches as well are associated. A world council of churches in which some members believe in the Divinity of Christ and others deny the same is impossible.

There are rumours that in the near future, the apostate church of Rome will join the world council of churches; by which she will officially manifest that she is just another sect, which in fact she is.

III. We who reign with the name Gregory XVII, solemnly declare: The One, Holy, Catholic, Apostolic and Palmarian Church will never join the accursed world council of churches.

We, as lawful Vicar of Christ on Earth and Supreme Head of the Palmarian Church, solemnly declare: the One True Church, founded by Our Lord Jesus Christ twenty centuries ago, is the One, Holy, Catholic, Apostolic and Palmarian Church.

We, as Successor of Saint Peter and Supreme Pontiff of the Palmarian Church, solemnly declare: all those churches not in communion with Us are false; since the true Church is there where Peter is. And today, Peter has his Cathedra and See in El Palmar de Troya, by divine command.

We, as Supreme Head of the Holy, Great, Dogmatic Palmarian Council, pledge Our word as We affirm: that this Holy Council will condemn and anathematize everything whatsoever that has been previously condemned and anathematized by Our Revered Predecessors, and as well by the Holy Ecumenical Councils.

We, in the name of Christ, solemnly declare: We anathematize the world council of churches.

We declare yet once again: that We are disposed to condemn and anathematize every kind of heresy and error; as likewise every heretic and every sectarian.

Assuredly, having heard rumours on the forthcoming entrance of the apostate church of Rome into the world council of churches, there can be no doubt the such rumours have their

basis in fact. Regarding this question, We remember the proverb: *“there’s no smoke without fire”*.

We harbour the hope that Our Lord Jesus Christ, for love of the humble and simple of heart, will go on giving signs so that men can discern spirits and in this way know who is the true Pope; to do so, We recall Christ’s words: *“By the fruits they bear you shall know them.”*

We, bearing in mind Our papal name of Gregory, do not want the meaning of this name to lose its known fame; since as you know Gregory means: ‘on the watch and wide-awake’. Thus God writes History, for the confusion of those held to be wise and prudent; for the Holy Church of God is shepherded by a blind Pope, with the prodigious miracle that this blind Pope is on the watch and wide-awake, for with the soul’s eyes We can see very much better than with bodily eyes. You can ascertain Our extensive activity through Our Pontifical Documents. As We lack material eyes, We can see spiritual things without the hindrance of the vision of material things. Thanks to Our lack of physical eyes, We can contemplate the perspective of the world with loftiest vision, without the terrible veils produced by the distraction of material things. Surely blindness implies a terrible and dreadful cross, a cross which is at the same time suave, light and sublime, because We, by God’s infinite mercy, accept this dolorous cross; and not only do We accept it, but We love it, We fondle it and We kiss it in a profound ecstasy of love for God, since by this cross We can interpenetrate with Christ ever further. For the Divine Master said: *“If any man wishes to come after Me, let him deny himself and take up his cross and follow Me.”*

IV. We feel Ourselves so bold as to address Our filial words to Our Lord Jesus Christ:

Oh Jesus Christ! May You be blessed a thousand times for this most precious cross You have placed upon Our shoulders! O Jesus! O meekest Lamb! O Beauty of beauties! O Candour of candours! O Spouse of the sheep! Blessed be Your sacred decree! By that decree You have beautifully disposed and prepared, as only You know how, this cross of blindness. O Jesus! Remember, O Imperial Majesty, those pleas of Ours, in the years of Our youth, when for a long time, at the shame of Our sins, We anxiously begged You to take away Our sinful eyes, they being, in the majority of cases, the cause of abominable offences against You. O Lord! O Our Saviour! O Emperor of the Universe! How well You rule! For You give proof of Your rule; since a good emperor grants special Graces to his subjects. O Divine Emperor, Jesus Christ! Recall the petitions which Your sinful vassal addressed to You in those youthful years, at Our inability to dominate Our passions. O Jesus! O Imperial Majesty! Now there is no doubt that it was You Yourself who inspired Us to ask for the cross of blindness. In this fashion You show that whoever knows how to ask obtains what he asks for. For in that petition Our eternal salvation was at stake. O Jesus Christ! O exalted Emperor! You gave Us that inspiration, and You gave the valour to be able to ask for the cross which We needed; for there is no better cross than that made to measure for the one who has to bear it.

O Divine Imperial Majesty! Allow Us to make You another petition, namely the following:

O Holiest Jesus! If You accept it, Our petition is this: while We live in this vale of tears, to leave this cross of blindness upon Our shoulder; that is unless Your imperial Will be other, Will to which We submit Ours.

O Lord! Men want signs and portents. O Jesus! The world wants miracles. But attend to Our supplications! For it would be sad that a miracle or sign for the world should mean the

eternal damnation of Our soul. We would surely gain nothing if Our bodily eyes were to return to Us; You know Our weaknesses perfectly well. If, as You know, lacking eyes We still have weaknesses, then doubtless having eyes We would be very much worse.

Oh Lord! If the miracle of the eyes is no obstacle for Our eternal salvation, let the eyes come then! But all these things You alone know. Allow Us to say to You: O meekest Jesus! Having seen the matter, act in consequence.

O Jesus Christ! Exalted Giver of Our cross! For the sake of charity We beg You: do not take this most beautiful and artistic cross from Our shoulder; for without her We would not know how to live; for this cross of blindness is Our sweet spouse and companion, and We would not know how to live without the sympathetic company of Our sweetest spouse. O Jesus! Listen propitiously to Our cry and Our groaning! Already in anticipation We cry out at the possible loss of this dearest and precious spouse who, as You know, is the one You Yourself have united to Us in mystical espousal. O Lord! Have pity on Us! Be compassionate towards Us! See Our grief! Since this grief produces desolating anguish, as We sense a dreadful future without the sweet company of Our spouse, since without her We would not know how to carry on in this world; since taking this sublime spouse from Us, called blindness, exchanging her for another spouse called eyes, We could not live. For this first spouse called blindness is quite lovely, quite beautiful, sublime and sweeter than honey; not just sweet, but docile as well; for this spouse, called blindness, is subject and obedient to Us; and this spouse is intelligent, for her vision is inwards and not outwards. This spouse called blindness is an exquisite companion, is a great adviser, and Our communication with her is so close, and the understanding between us is so deep, that we are sure to do everything in common accord. O Lord! Let Us say to You: Lord! think and reflect on what You are to do! See the possible consequences of bereavement and new nuptials! Before doing to death Our spouse called blindness, You must needs weigh her up and compare her to the spouse called eyes. O Jesus! Allow Us to give You Our opinion on the second spouse called eyes. Our opinion, at least so We think, is that this second spouse does not have the loveliness and beauty of the first. Besides, this second spouse is awkward and dim; and as well deceptive, exceedingly dangerous and will not be faithful. At this perspective, only You can give the right answer, since, if You will, the second spouse, called eyes, can surpass the first in loveliness and beauty. If that is so, then We accept the change. If that is to be, then allow Us to say to You: Come, then! Lord, now You can let this spouse called blindness die, and We will quickly accept the other spouse called eyes! O Jesus! Once more We say to You: Let Your Will be done and not Ours!

V. We, as Universal Doctor of the Church, solemnly believe, confess and confirm the doctrine on the Divine Mary's reception of the Holy Sacrament of Baptism.

Our Lord Jesus Christ instituted the Holy Sacrament of Baptism in the Jordan.

Jesus went to the Jordan to receive John's Baptism, mingling humbly with sinners, without having anything to purify, since in Him no sin was possible. But at every moment He showed Himself submissive to the Will of the Heavenly Father; and giving example of humility and meekness, He humbled Himself before the Baptist to receive John's Baptism. Then the vault of the Heavens opened, and the Holy Spirit in the form of a Dove descended upon Christ's Head, and from on high the Voice of the Father was heard extolling the Son, thus manifesting the Mystery of the Most Blessed Trinity before the multitude; as likewise the institution and form of administering the Sacrament of Baptism of the New Law, abolishing the Baptism of

John which was a mere figure of the Holy Baptism of the Messianic Law. Immediately after Christ had received John's Baptism, Christ baptized Saint John the Baptist with the New Sacrament.

That same day of this episode of His Baptism in the Jordan at the beginning of His public life, Christ baptized His Most Holy Mother the Virgin Mary. At this admirable moment, the vault of the Heavens opened, and the Holy Spirit descended upon the head of the Divine Mary, and in the Heavens was heard the Voice of the Heavenly Father extolling His Daughter. A multitude of Angels came down to take part in this great event, in which the Divine Mary received the Holy Sacrament instituted by Christ.

We, as Universal Doctor of the Church, infallibly teach that the reception of the Holy Sacrament of Baptism by the Divine Mary does not contradict Her exalted prerogatives of Irredeemed and Immaculate. The Divine Mary followed the example of the Divine Master in everything. He, without any need whatsoever, wished to be circumcised in accord with the old law, circumcision which redounded to the benefit of mankind, since anticipatively He shed His first Drops of Blood, Blood which redeems men who avail themselves of the Salvific Work of Redemption. The Divine Mary, as you know, having fulfilled the days prescribed by the law, went to the Temple to purify Herself and to present the God Child. This purification was wholly unnecessary for the Most Holy Virgin Mary, who being Irredeemed and Immaculate, had nothing from which to be purified. Admirable and sublime it is to see the Divine Mary in the Temple on the day of the Purification and Presentation of the Child Jesus! For in the sight of others She appeared to be just another sinner. This purification, not being necessary for the Divine Mary, redounded to the benefit of mankind, since She, as Coredemptrix, associated this Purification to the Sacrosanct Passion of Christ, from whence the Infinite Reparation to the Father and gratuitous Redemption for mankind was to come. The whole of the Divine Mary's wayfarer life on earth was a continuous reparation and a continuous redemption thanks to Her status of Mother of God.

As She was already full of the Holy Spirit, the Divine Mary, by receiving the Holy Sacrament of Baptism, received a greater fullness of Graces, not for Herself, but for the benefit of mankind. Thereby is perfectly understood that Mary continually received infinite Graces. By this sublime accumulation of Graces, the Divine Mary is enabled to distribute Graces among Her children with overflowing hands, since the Divine Mary is Treasures of all Graces; and as besides Treasures She is Mediatrix and Dispensatrix, She is empowered to distribute them freely, sovereignly and majestically. By the Holy Sacrament of Baptism, Mary received the common priesthood of the faithful for Her to participate in the Sacraments of Jesus Eternal High Priest. In this admirable manner, the Divine Mary, being Mother of Christ Eternal High Priest, by Her intimate union with the Holy Spirit, regenerates Divine Nature in the faithful by means of their reception of the Holy Sacrament of Baptism. The same argument makes clear that the Divine Mary received the Holy Sacrament of Baptism; since She, being the Mother of the baptized, could obviously not be excluded from this Grace. All of us baptized receive the loftiest dignity of being called Christians. There is no doubt that it is logical and reasonable that She who is Mother of Christians be likewise, *par excellence*, called Christian; and not only Christian, but superlatively Christian. For She was the one who imitated Christ to utmost perfection. It is crushingly logical to admit that the Divine Mary received the Holy Sacrament of Baptism, and not only admit, but believe, confess and proclaim to the four winds that the Divine Mary received the Holy Sacrament of Baptism.

We, as Universal Master and Guide of the Church, infallibly teach that there is no contradiction in accepting, believing and confessing that the Divine Mary received the Holy Sacrament of Baptism. To understand We present you the following reflection:

It is more than well known that the Divine Mary, as from the institution of the Sacrament of the Eucharist, frequently received Holy Communion administered by the Apostles. The Divine Mary, being Irredeemed and Immaculate, did not need the nourishment of the Sacred Eucharist; above all as She, the Divine Mary, is permanent Temple and Tabernacle of the Most Blessed Trinity, Mystical City of God in which the Most Blessed Trinity dwells and reposes. It is quite clear that Our Lord Jesus Christ did not wish to deprive His Divine Mother of the reception of the Holy Sacrament of the Eucharist, for as Mother of Christ's Mystical Body which is the Church, by Her highest dignity of Mother of God, She has the Grace of the right to receive the Sacraments. For the Sacraments, which are duties for men in order to attain eternal salvation, through the forgiveness of their sins, as in the Divine Mary there is no sin to forgive, everything becomes a right for Her, owing to Her exalted dignity of Mother of God, cause of all Her prerogatives.

We, as Universal Doctor of the Church, infallibly teach that although the Sacraments are duties for men, they assuredly become rights as well, in as much as Christ acquired those rights for men. Without doubt the Divine Mary is likewise Exalted Mother of the Sacraments, Maternity by which She shares out Graces to mankind.

VI. We would wish to continue to speak about the hidden prerogatives which the Divine Mary has obtained from the Most Blessed Trinity. But this chapter on the Divine Mary would be interminable. Though in this Pontificate We have spoken continually on the Most Holy Virgin Mary, We have to say over again: "*About Mary, enough has not yet been said.*"

We remind you to ponder and meditate on the following truth:

'Mary, Daughter of God the Father. Mary, Mother of God the Son. Mary, Spouse of God the Holy Spirit. Mary, Temple and Tabernacle of the Most Blessed Trinity.' This tiny chapter encompasses the whole depths of the Mystery of Mary. Greater familiarity with the Most Blessed Trinity is unattainable. Therefore, after Christ, only Mary; and this the Angels constantly say over and over again in their chants.

We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach: *It is a truth of Faith that the Divine Mary received the Holy Sacrament of Baptism, and that this reception redounds to the health of mankind.*

We, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach the following: If anyone should dare to deny that the Divine Mary received the Holy Sacrament of Baptism, let him be anathema.

VII. We, as Common Father of the Church, teach you: the Holy Face of Our Lord Jesus Christ on the Mount of Christ the King is the centre of devotions; since, by means of the Holy Face, Christ's beauty is made known; for the Holy Face is the Mirror of His Divinity, Mirror of His Most Divine Soul, Mirror of His Most Sacred Heart and Mirror of His Most Sacred Head. Christ's beauty shines out in His Most Sacred and Serene Face; Face of dolour on which our sins can be seen, for because of the sins of mankind, Christ's Most Holy Face was outraged. It would be unending to continue speaking about the most pious devotion to the Most Holy, Serene, Gentle and Majestic Face of Our Lord Jesus Christ.

We charge all the faithful to do earnest prayer and penance before the Most Holy Face of Christ so that this most beautiful Face be a luminous beacon during the celebration of the Holy, Great, Dogmatic Palmarian Council, and this Holy Palmarian Council be a majestic Epiphany.

Given in Seville, at the Apostolic See, on the 10th of December, Feast of Our Lady of Loreto, in the Year of Our Lord Jesus Christ MCMLXXIX and second of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

FORTY-FOURTH DOCUMENT
APPROBATION OF THE EZQUIOGA APPARITIONS.
DOGmatic DECLARATION ON THE DATE OF OUR LORD JESUS CHRIST'S BIRTH.
SOME REFLECTIONS ON THE PAROUSIA.
DOGmatic DECLARATION ON THE INSTANT DIVIDED INTO INSTANTS OF THE WORK OF
CREATION. SOME REFLECTIONS ON THE CREATION
OF OUR FIRST PARENTS, ADAM AND EVE

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olívæ*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, teach all the faithful that the Order of Carmelites of the Holy Face in Company of Jesus and Mary is also called the last Order of the Crossbearers, so often prophesied in the blessed Apparitions of Ezquioga, in the province of Guipúzcoa, in the North of Spain, where the principal apparitions took place between 1931 to 1934. Besides the Prophecies of Ezquioga, other mystics from different parts of the world speak of the Order of the Crossbearers; as also of the Great Pontiff and of the Great Monarch, lofty authorities that concur in one single person who is, at the same time, leader of the Holy Crossbearers or Carmelites of the Holy Face, also Jesuits of the Last Times.

We urge the faithful to read, with humility and simplicity, the prophecies of Ezquioga. We have examined them with care, and found nothing in them against Faith and against good morals; above all We recommend the messages and prophecies of the seer Benita Aguirre, whose messages are the most beautiful of Ezquioga; not only the most beautiful, but also those which speak most of the Holy Crossbearers, of the Great Pontiff and of the Great Monarch. Taking into account that those messages of Ezquioga were given through a girl of about eleven years of age, without deep studies, it is admirable to confirm the doctrinal orthodoxy and the heroism of her prophecies at a time which was extremely dangerous for Spain, since those Apparitions of Ezquioga occurred during the accursed Second Spanish Republic.

We avail Ourselves of the present Document to speak as well of the Apparitions of Ezquioga, because of their intimate relation to the Carmelites of the Holy Face, or Holy Crossbearers of Palmar.

We firmly believe that the blessed Apparitions of Ezquioga are the antechamber of the blessed Apparitions of Our Crowned Mother of Palmar.

We, in the name of Christ, feel the imperious need to re-establish the glories of Mary of the Sacred Place of Ezquioga, place which was unjustly condemned, precisely because the messages from that place insistently spoke of the deplorable conduct of many Bishops and Priests.

We, as Supreme Pontiff of the Church, One, Holy, Catholic, Apostolic and Palmarian, take responsibility for the apparitions that occurred from 1931 to 1934.

We approve only the Apparitions of Ezquioga included in the three years given above, but We do not approve many other apparitions in the same place in subsequent years. In those subsequent years, the Sacred Place of Ezquioga was invaded by a pestilential plague of false seers, to destroy the authenticity and veracity of the blessed apparitions during the three years mentioned above.

The first apparitions of Ezquioga began on the 30th of June 1931. The Most Holy Virgin Mary, in those apparitions of Ezquioga, generally appeared under the title of Our Lady of Dolours; though on some occasions She appeared as well under other titles.

We wish to make clear, for public knowledge, that the fiercest enemies of the Apparitions of Ezquioga were precisely the cursed Basque separatists; since for those Basques a very Spanish Virgin was highly unwelcome; in those messages, the Most Holy Virgin Mary constantly extolled the unity of Spain, those messages constantly spoke of the future grandeur of Spain; as likewise of the Great Monarch of the Hispanic Empire, and never of a hypothetical Basque empire! It should be borne in mind, for greater pondering, that the seers were Basques, who received messages on God's love for a united Spain. At the beginning of the Ezquioga Apparitions, in that Sacred Place there were numbers of Basque separatists with their accursed separatist banners, to whom the Most Holy Virgin Mary replied: *"I have not come for this region alone, for I have come for the whole of Spain."* Faced with this blessed phrase of the Mother of God, the Basque separatists abandoned the place and went over to the enemy. Those accursed Basque separatists presented themselves to the accursed authorities of that laicist Second Spanish Republic. Next they formed a triumvirate composed of the accursed bishop Múgica, a bishop who betrayed God and Spain, and as well the anticlerical republican authorities and the Basque separatists. All together they obtained that the masonic press vilely calumniate the blessed Ezquioga Apparitions for the sole reason that the Virgin who appeared there was quite as Spanish as Our Crowned Mother of Palmar. The Exalted Mother of God did not do other than keep Her word, given to Apostle Saint James the Greater, that consists in permanently assisting Spain. This Most Holy Virgin is the same Virgin who gave victory to the Spaniards against the muslims. Without the intervention of the Virgin Mary, the Basques and all the rest of the Spanish would probably still be muslims.

II. It has been historically shown that whenever Spain is divided, no Spanish region is powerful, proof that God desires Spain's sacred unity.

It would be endless to speak about the Divine Mary's powerful intervention in Spain's great crises; for all her regions, without exception, count with Mary's blessed apparitions, and She always came to strengthen Spanish unity; for in order that Spain remain Catholic, she has always to stay united.

We remember the famous Hispanic phrase: *"Spain, if one, will never be overcome!"*

We recall that the Most Holy Virgin Mary has always been the Exalted Caudilla of the Spanish Armed Forces.

We, in the name of Christ, once again solemnly say: We anathematize all separatists from the different Spanish regions, including the accursed andalusian separatists.

We remember once more that all separatism in Spain is promoted by freemasonry and marxism, since the enemies of the Church know that a united Spain is a great bastion of the Catholic Faith.

III. We, as Universal Doctor of the Church, avail Ourselves of the present Document to amplify certain questions in Our Thirty-Ninth Document, referring to the age of the world.

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

It is a truth of Faith that Our Lord Jesus Christ was born in the year 5199 of the Creation of the world.

We, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach the following:

If anyone dare to deny that Our Lord Jesus Christ was born in the year 5199 of the Creation of the world, let him be anathema.

We remind the whole Church of this wise maxim: The Pope has spoken infallibly, let the rest be silent.

IV. We, as Universal Doctor of the Church, by this definition, forbid every scientific study that speaks of remote antiquities, for all the false proofs they may be so bold as to display; proofs that only show their own falsity.

Now that we know the age of the world, We are enraptured; for in this fashion we find that seven millennia have now passed, which means a crucial indication that the Second Coming of Our Lord Jesus Christ is at the doors. Seven millennia of the world's history having already gone by, we now descry Christ's Return to Earth with great power and majesty accompanied by His myriads to establish the Messianic Kingdom on Earth, that Kingdom of Peace in which Christ will be acknowledged as King of the Universe. In that Messianic time of peace will be the second triumph, then absolute, of Christ over the devil, death and sin. For these three enemies by then will have been vanquished for all eternity. In this Messianic Kingdom on Earth, it will be perfectly clear that Christ is King of the Universe, for all His enemies will be crushed and buried. As you all know, at Christ's return to Earth with great power and majesty, all His enemies will be placed as a footstool beneath His feet.

We, as Universal Doctor of the Church, infallibly teach that we find ourselves now in the first general apostasy of the Last Times, pertaining to the eschatological moment of the Parousia or Return of Christ. This great general apostasy you can contemplate with your own eyes, for in the midst of a great multitude, we true Catholics constitute a tiny minority in catacombs.

We await with jubilation a great flourishing of the Catholic Faith, which will reach its maximum of splendour during the Sacred Hispano-Palmarian Empire.

We teach that after these years of peace, as Satan will again be unchained, the second general apostasy will occur.

We believe and confess that by the Glorious Second Coming of Christ, the Messianic Kingdom of absolute peace will be established on earth; the inhabitants thereof, after living

on earth, will go to Heaven following a transit or gentle dormition, since by then death will have been totally vanquished by Christ.

We, as Universal Doctor of the Church, infallibly teach, in confirmation of the above teachings: that at the Return of Christ to Earth, the devil and all his partisans will be enchained, and will never again tempt men, since this Messianic Kingdom of Christ on earth will pertain to those goods which Adam lost by sin.

V. We, avail Ourselves of the present Document to continue to speak on the Work of Creation.

We amplify Our declarations corresponding to the Thirty-Ninth Document, in which We stated that God created Heaven and Earth, namely all things invisible and visible, on the First and Only Day of Creation.

We, by the present Document, desire to clarify the question of that ‘instant divided into instants’.

We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach: It is truth of Faith that the “*instant divided into instants*” elapsed within the twenty-four natural hours of that First and Only Day called Day of the Lord.

We, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach the following: If anyone dare to deny that Creation took place in one “*instant divided into instants*” within the twenty-four natural hours of the day, let him be anathema.

With these exact Dogmatic Definitions, We have made quite clear the antiquity of the world.

The antiquity of the world goes hand-in-hand with the antiquity of man, since God made man king over the other creatures. It would be inappropriate for the world to have an immense antiquity without man’s existence, since God, in His infinite Wisdom, has planned everything perfectly.

The first man was created vigorous, tall, handsome and intelligent. Our first parents, Adam and Eve, formed the most lovely couple; for Eve, to the image of Adam, was a slender, beautiful, innocent, gentle and winsome woman. Our first parents, Adam and Eve, were created with their whole anatomy perfectly proportioned; both in their interior as in their exterior, they presented striking beauty. They were both endowed with the beatific vision, infused science, and other exalted gifts. The two knew how to relate to each other by word, and in neither was there anything ugly. When our first parents sinned, God withdrew many Graces and many goods from them as chastisement for their sin. Later descendants, in the measure they fell deeper into vice, went on losing countless Graces; which man will recover in the Messianic Kingdom of peace which Christ will establish in His Glorious Second Coming.

Given in Seville, at the Apostolic See, on the 12th of December, Feast of Our Lady of Guadalupe, in the Year of Our Lord Jesus Christ MCMLXXIX and second of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

FORTY-FIFTH DOCUMENT
TRANSCENDENT EUCHARISTIC AND MARIAN DOCUMENT

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olívæ*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, wish to speak in the present Document on some of the deepest mysteries regarding the Divine Mary, in the manner of explanation of other Documents of Ours.

At every moment We desire to orientate the faithful with all clarity and precision, to avoid every possible confusion.

Ever since We accepted the heavy cross of the Pontificate on that glorious day of the Transfiguration of Our Lord Jesus Christ, We proposed to employ all Our Pontificate in defence of Mary's glories, presenting those glories with all force and clarity, for the purpose of increasing Marian devotion among the faithful; and at the same time to let the world know that mankind has an Exalted Mediatrix before the throne of Christ Mediator. It is of great necessity and urgency at the same time that the world know the Divine Mary, since Mary is the sure way to find Christ. Man today is all but lost; and he is lost because he is unaware of Mary's Suppliant Omnipotence. For if the world knew Mary's greatness, there is no doubt that the world would convert to God, since Mary is Wisdom; and whoever takes refuge in Wisdom will never be confounded. The Divine Mary is that Wisdom sung in the Holy Bible; for all that Christ has by nature as God, and by right as Man, Mary has by Grace in the maximum degree, that corresponds to Her as pure creature. Accordingly Mary is Wisdom by Grace. If mankind, instead of reading so many senseless books, were to read in Mary, who is Wisdom, doubtless men would then acquire great wisdom. For Mary, who is Wisdom, as Mother of Fair Love, regenerates wisdom in poor mankind. If the world were to feel true desire to know, it would of course go to Mary; for the Divine Mother would promptly teach Wisdom to the world; wisdom Mary chiefly imparts by presenting Her children with a very wise book, a book which is the Word of God made Man. By this book, all ignorance disappears, for this Word of God made Man, who is Wisdom by essence, knows how to turn the illiterate into sages. That sad paradox occurs of many scientists, and many held to be wise and prudent, being ignorant, because they are unaware of the chief subjects, the chief subjects being the spiritual ones, which lead to the knowledge of God. Once more We recall that the number of fools (read 'ignorant wise and prudent') is incalculable. For there is no worse ignorance than that which seeks to set God to one side. For one who sets God to one side can never be counted among the number of true sages, since outside of God there is no true wisdom, given that God is Wisdom. From this truth is deduced that Mary, being Mother of God, is as well Mother of Wisdom, for He whom She bore in Her womb is the open book of Wisdom; and this Wisdom is hidden from those held to be wise and prudent and revealed to the humble and simple of heart. This question settled, one perfectly understands why the humble and simple of heart are full of knowledge, because they are children of the Divine Mary, Who is Wisdom by Grace. By this it is shown that Mary's true devotees are not ignorant, though unable to read or write, or only able to read a little. Well, they, being apparently ignorant, acquire the mystical diploma of knowledge; and that mystical diploma of knowledge is acquired by tottering like baby children towards the Divine Doctress; the Divine Doctress takes the baby children, settles them in Her most blessed lap and opens up

Her Immaculate Heart to them; this Immaculate Heart opened up signifies a most beautiful book edged in gold, bound with a binding of loveliest leather and with decorated pages written in letters of gold. On the first page of this exalted book, this sentence appears:

Daughter of God the Father, Mother of God the Son, Spouse of God the Holy Spirit, Temple and Tabernacle of the Most Blessed Trinity, Mystical City of God, Health of mankind, Wisdom Daughter of Wisdom, Wisdom Mother of Wisdom, Wisdom Spouse of Wisdom, Wisdom Temple and Tabernacle of Wisdom.

Any infant who reads this first page, right then begins to go ahead in wisdom. For who is capable of denying that Mary is Wisdom when Mary is intimately leagued up with Wisdom? The Divine Mary is not only Wisdom, but She is as well Treasures of Wisdom, as likewise Mediatrix of Wisdom; as likewise Dispensatrix of Wisdom; and of course, Empress of Wisdom: Exalted Empress of Wisdom who rules over an empire of wise vassals, since this Empress of Heaven and Earth, in Her farthest-reaching empire, does not have a single ignoramus; for all Mary's vassals, being children of Fair Love, are indoctrinated in Wisdom. For this reason it can be perfectly well understood that, in the course of Church History, among the faithful people, the humble and simple of heart have always believed the truths of our Sacrosanct Catholic Faith. If man seeks wisdom, he must needs turn to the Divine Doctress, for this Divine Doctress teaches with the approval of Christ, Supreme, Eternal Doctor. It is quite clear and evident that when we receive the Holy Sacrament of Baptism, we receive Wisdom as well, for it separates us from darkness. Unfortunately, however, with the passage of the years, as the baptized gradually separate from Mary, they naturally become mindless and give themselves up to Satan, quack doctor of lies, whose satanic doctrine implies: immerse in darkness those who by Holy Baptism were Mary's wise children.

We feel in the very depths of Our being the influence of Mary's Wisdom. There can be no doubt that to speak well about Mary, one must acquire wisdom; and that wisdom is gradually supplied by allowing the Holy Spirit, who dwells in our souls, to act, and to act freely. The Holy Spirit must be allowed to act without hindrances. And in this action of the Holy Spirit, there is action too of the Divine Mary, given that Mary is the White Dove, Companion of the Holy Spirit.

II. We address Our paternal word to the faithful:

Beloved children so dear to Our soul: If you wish to be truly wise, turn hastily to the Most Holy Virgin Mary and with docility learn the Wisdom She will present to you. For that Wisdom called Mary, united in espousal to the Wisdom of the Holy Spirit, brought us the Wisdom of the Divine Word made Man. There can be no greater Wisdom than to bring the God of Heaven down to Earth for us, giving Him Her flesh and Her blood. Those who learn this Wisdom will never be confounded, for this Wisdom is as well the Church's Seven Sacraments. We Christians have a Wisdom which the Jewish People did not have; for we have the Wisdom of the Holy Sacraments. What learning can better this Wisdom? Through Christ, the regeneration called Wisdom came down to mankind, Wisdom which is acquired by the reception of the Holy Sacraments.

We, full of deeply earnest fire, mystically speaking, at this precise moment, contemplate the Wisdom of the Holy Sacraments. And faced with this intellectual vision We become absorbed, enraptured. At these moments We would wish to have a most powerful intelligence to be able to describe the vision We contemplate at these very moments by the infinite Mercy of God. For We see this Wisdom of the Holy Sacraments without seeing, without hearing

and without touching, for it is not possible to perceive this Wisdom of the Holy Sacraments with the bodily senses.

We would wish to have the wisdom of the painter to be able to take up a paintbrush and portray on an artistic canvass the Wisdom of the Holy Sacraments. We know with all certainty that though We were the best of painters, We would be wholly incapable of portraying the Wisdom of the Seven Sacraments, since as the Sacraments are fire of love, and are fire that regenerates, at such a most ardent fire of charity, the whole artistic canvass would burst into searing flames; and not only the canvass but the paintbrush, the palette, the paint, the easel and the painter himself; whereby it would be impossible to leave the work to posterity, since God has this canvass reserved, and with infinite loveliness, in Heaven, to be contemplated for eternity of eternities.

We would wish to be a sculptor, but a sculptor who was the best of all sculptors, not out of vanity or pride, but to carve a sculpture in which the Wisdom of the Holy Sacraments might be given expression. But We see that all this would be impossible, since if the canvass disappeared by fire, the sculpture, from such expansion of love, would be the atomic bomb.

We would wish to be a lyrical writer, and at the same time the foremost composer of music, to give expression to the Wisdom of the Holy Sacraments. But once again, We find total inability; for those lyrical writings, those musical notes and that loveliest noise of musical instruments, from so much fire of charity, would make the whole Universe unsteady, to the point of provoking the fortuitous collisions of all heavenly bodies and planets; as likewise of comets and every kind of star; since this most ardent fire that produces the Wisdom of the Holy Sacraments with such powerful light would leave the sun itself blind, for this luminary sun would be unable to resist the brilliant rays, rays which are the Sacraments themselves, issuing from Christ, Sun of Justice.

We see within Our own intelligence, by special divine charism, that within this fire there is another fire, fire which is the Divine Mary, since She is Mother of the Sun of Justice. For this reason, once more is observed that enough has not yet been said about Mary, since Mary is in intimate relation to God. So that mankind feel the salvific fire of the Sacraments, it has first to know Her who is Mother of that same fire, since She is health of mankind. It would be endless to go on speaking of the Wisdom of the Holy Sacraments in intimate relation to the Divine Mary, since Mary, in union with the Holy Spirit, is the fuse, the spark, that produces that immense fire of love; for that fire of charity comes to us all by Mary's concurrence, since Christ came to the world by Mary's concurrence. From this is deduced that if we wish to be pervaded by this salvific fire, we should turn to Her who is mystical fuse and spark. But there is more to it, for the Most Holy Virgin Mary is not just fuse and spark, but as well the blaze, since that blaze is the Mystical City of God; in that blaze God Himself takes up lodging amidst all that fire of charity; and is not only blaze but as well mystical chimney which warms her little ones. From this mystical chimney called Mary flows the warmth of Wisdom, mystically warming Her children. But She is not only mystical chimney but also the comfortable hall where the chimney is set up so that Her little ones can be well wrapped up and ready to be given the divine pedagogy taught by this Divine Doctress.

This exalted Mary is Daughter of Fire, Mother of Fire, Spouse of Fire and Dwelling of Fire. Thereby no greater familiarity is possible with the Fire of God which is love. The Most Holy Virgin Mary is besides Treasures, Mediatrix and Dispensatrix of salvific fire. For doubtless, She who enjoys such familiarity with salvific fire, as Empress She is, being full of so much Fire of love, sets fire to all Her Empire; and this fire produces infinite lights which

light up the darkness of the world; this conflagration by its most powerful light is the lighthouse set up in the sea by which Peter's Barque must sail, Barque of Peter which, mystically speaking, is a powerful conflagration, conflagration which invites those who are lost in the darkness, seeing the light, to take to their boats and steer out to Peter's Barque and, once inside, catch fire from that salvific fire driven by those mystical boilers; mystical boilers which are the action of the Holy Spirit accompanied by His Spouse, the White Dove. And now *en route* across the wide seas, without possible loss, drawn as though magnetized by Christ, Sun of Justice, they make their way to the Heavenly Father, without forgetting in all this maritime crossing that in the middle of their voyage by sea there is a mystical buoy; this mystical buoy, inflamed with Fire of love, serves to guide Peter's Ship, taking into account that this inflamed mystical buoy is Most Holy Joseph. This mystical Ship, in its long sea crossing, has mystical stokers on board; mystical stokers who represent the Blessed of the Church Triumphant, who bring up their coals by means of intercession. In this mystical Ship, there are as well stokers' apprentices, who represent the Church Suffering, coalmen who bring up their baskets by means of intercession; they, at the same time, through the pleas of the Communion of the Saints, quickly pass on from apprentices to officers, representing their departure from Purgatory and entry into Heaven. All this salvific fire openly combats the eternal fire of Hell. Thereby whoever seeks to free himself from the eternal fire of Hell should enter the salvific Fire by means of the Wisdom of the Holy Sacraments.

III. On the question of Mary's Immaculate Conception:

We are left entranced and enraptured on contemplating that Mary was Conceived precisely on a Saturday, eve of Sunday. By this, as worthiest Precursress, She announced the forthcoming abolition of Saturday and establishment of Sunday or Day of the Lord. By Mary being conceived on Saturday, men could then contemplate that they were in the antechamber of that anxiously awaited Day of the Lord. In this mystical and spiritual operation during those seven days, the dignity of the Divine Mary as Bearer of the Key which closes the Old Testament and opens the New Testament is seen.

We wish to clarify to all the faithful that, in the City of Jerusalem, beneath the Golden Gate, there was an underground passage which led to the Temple, passage to which barren women came on pilgrimage to obtain the blessing of fertility. In this passage, among other adornments and other columns, there was one column in the form of a palm tree, palm tree which represented precisely the Most Holy Virgin Mary, since She is the mystical Palm Tree which helps to give fertility to the grapevine that grows up united to Her. Those barren women went to that passage where the palm tree column was, for they knew that Mary is Mother of fertility. Beside that palm tree column was precisely where Saint Anne and Saint Joachim embraced each other most chastely, meaning that the hour had now come for the Divine Palm Tree to receive the wrapping of body, whereby joy was to come to the grapevines.

We wish to indicate to the faithful as well that the underground passageway beneath the Golden Gate led to a house which was Saint Anne's and Saint Joachim's property. In that house, following the embrace at the palm tree column, they both withdrew to pray in deep solitude and in deep silence, until that longed-for Saturday arrived when, fulfilling God's will, they conceived the Most Holy Virgin Mary by means of a real conjugal act. That conjugal act, as all the conjugal acts of that holiest marriage, was ever to fulfil God's will for procreation, free from all pleasure and delectation, since this couple, at last, were to procreate

in accordance with the divine plans, when God said to the first couple Adam and Eve: *“Increase and multiply, and fill the earth”*. God’s most perfect plan for the multiplication of the human species did not work out owing to the fall of our first parents Adam and Eve. It is clear that because of sin, that first couple began to experience those appetites called ‘of the flesh’. The divine plan, perfectly ordained, will be fulfilled just as Saint Anne and Saint Joachim fulfilled it, by all married couples in the coming Messianic Kingdom of peace which Christ will establish in His Return to earth.

We, as Universal Doctor of the Church, confirm as Infallible Doctrine all that We have written down in the present Document assisted by the Holy Spirit, so that thereby the faithful learn Wisdom, Wisdom which is God by nature and Mary by Grace.

IV. We, as Universal Master and Guide of the Church, confirm the Infallible Doctrine which teaches as follows:

The Divine Mary, being Irredeemed and Immaculate, had nothing from which to be purified, since at no moment had there ever been any sin in Her being. Not having anything to pay for Herself and on behalf of Herself, all that She suffered in Her wayfarer life was to make reparation to God as Coadjutrix of Christ Reparator, and to redeem men as Coadjutrix of Christ Redeemer. From time to time God removed infused science from Mary so that She, feeling ignorance, might suffer, since as Coredemptrix She came to suffer Christ’s Sacrosanct Passion in Her spirit. It is Infallible Doctrine that the Divine Mary, in Her spirit, suffered the whole of Christ’s Sacrosanct Passion, including the Crucifixion and Spiritual Death, without anyone observing.

Spiritually Mary underwent each outrage committed against Christ. From this Infallible Doctrine follows another Infallible Doctrine which teaches that Mary also redeemed the human race, not by simple collaboration, but by authentic suffering of Passion. From this infallible doctrine issues Her true Motherhood over mankind, since besides Christ buying, Mary too buys, and She buys because She is given the Grace to buy. For as She received the greatest Grace, to be Mother of God, by that loftiest and unfathomable dignity, the Grace came to Her to be enabled to buy Motherhood over the human race.

Having taught this Infallible Doctrine, We keep on saying: about Mary, enough has not yet been said.

We teach the following delightful wisdom: Short of calling Mary God, all other Graces perfectly befit Her.

We teach as Infallible Doctrine that, from the infallible doctrine above, Mary’s presence in the Eucharist issues as obvious consequence. For She who is able by Grace really and truly to suffer Christ’s Sacrosanct Passion, is able by Grace to be present in the Sacrosanct Eucharist; since Mary at no moment has been, is, or will be separated from Her Son.

We teach infallibly, without the least kind of scruple, that whoever receives the Body, Blood, Soul and Divinity of Our Lord Jesus Christ, receives as well the Body, Blood and Soul of Mary.

When We teach that Mary has a presence in the Eucharist, We do not place Her closer to Christ than when He was in Her virginal womb. Let no one be scandalized at this profound truth, since this infallible doctrine will bring you to venerate Mary more and more, and in this way you will love Christ more and more.

We teach that this truth does not by any means authorize anyone to think that other Saints have such a presence in the Eucharist; for that Grace has been granted only to Mary.

We should like to go on speaking of this deepest mystery of the true presence of Mary in the Eucharist, but We understand that it would be endless to speak of such a deep mystery.

We teach that in this presence of the Divine Mary in the Most Holy Eucharist, She is in a kneeling posture, adoring the Son within the same True Presence; for She who is First in all Graces, is also the First to adore God. For She, as the creature She is, perfectly acknowledges that She receives every Grace gratuitously from the Creator.

We teach as Infallible Doctrine, that reason itself can accept this. For it is an obvious consequence that She who was present on Calvary as Coreparatrix and Coredemptrix, be Co-present in the Holy Sacrifice of the Altar, since the Mass is the same Sacrifice of Calvary, unbloody, but real. If one believes and openly declares that the Mass is the Sacrifice of Calvary, and if one believes that Mary was present on Calvary as Coreparatrix and Coredemptrix, then obviously She cannot be absent from the Sacrifice of Calvary which is perpetuated at the Altar.

V. We address Our paternal word to the faithful:

Beloved children so dear to Our soul:

Now that you know by sure and irrevocable faith of Mary's presence in the Eucharist as Coadjutrrix of the Eucharistic Christ, obviously you will now have greater motive for asking Mary, as Mediatrix She is, to obtain from God all your spiritual requests, and material ones if they do not oppose the spiritual ones, since this kneeling presence in the Eucharist indicates Mary's adoration of God and Her Omnipotence, which is suppliant, since a person is great when kneeling, most of all if She is the Most Holy Virgin Mary.

Beloved Priests:

When you celebrate your Masses, think of this kneeling presence of Mary in the Eucharist; for by placing in Her hands your anxieties, there is no doubt that in this position is where Mary best rules, and if She rules, nothing is denied Her.

For your reflection, We give you the following meditation:

From that Day of Creation, the Divine Soul of Mary was the Mystical City of God, City from which God never ever departed. How can one admit that She be separated from Him in the Eucharist? During those nine months following Mary's conception of Our Lord Jesus Christ by the action and grace of the Holy Spirit, Her purest and immaculate Body as well became Mystical City of God, for in Her virginal womb She enclosed the Word of God, and He, by His Essence, is never separate from the Father and from the Holy Spirit; for though only the Second Person of the Most Blessed Trinity became Man, wherever the Second Person is, there the other Two will be, by God's indivisible Essence. How can one admit that She who bore in Her womb the One whom the Universe cannot contain, the Son of the Eternal Father, be separated from God in the Eucharist?

Now We see quite clearly the mission of Mary's Immaculate Heart, and now We understand the imperious need to consecrate the world to Her Immaculate Heart. For Her Immaculate Heart is present in the Eucharist, in perfect union with Jesus' Deific Heart. Whereby is perfectly understood that to bring forward the Kingdom of Jesus' Heart, we must first obtain the Kingdom of Mary's Immaculate Heart.

We set before you this meditation:

You all know that the Most Blessed Trinity, who is Three in Persons, is One single indivisible God. From this doctrine and wisdom you know that in the Eucharist are God the Father, God the Son and God the Holy Spirit, together with the Body, Blood and Soul united to the Second Person of the Most Blessed Trinity. This matter established, it would be incomprehensible to admit that the Daughter of the Eternal Father, the Mother of the Word and the Spouse of the Holy Spirit be separated from the Eucharist.

We would wish to be filled with immense wisdom to be able to express to the whole Church this true presence Mary has in the Eucharist, such as We are contemplating. But once more We confess that We feel incapable of finding the words to describe that which We understand perfectly without any sort of scruple.

We teach all the faithful as Infallible Doctrine that Mary's true presence in the Eucharist does not authorize anyone to give Mary worship of adoration, for adoration is due to God alone. Mary, though so great and so exalted, is not God, but mere creature. When we contemplate Mary's presence in the Eucharist, what we do is to unite ourselves to Mary to adore God, She being Head and Mother of adorers. Once more We teach that the worship due to Mary, and the maximum that can and ought to be given Her, is that of supreme veneration. It is well never to forget that the Divine Mary is a creature, though a creature enthroned by Grace within the Triangle of the Most Blessed Trinity.

VI. We charge all the faithful to raise up supplications to this Exalted Mother of the Sacraments so that each day we adore the One God with profound humiliation, and thank Him for all that He has done for this sublime creature, since She shares our human condition. Thereby, seeing one of our human race raised up so very high, we be led to fall prostrate to our knees, face to the ground, acknowledging the Majesty of God, He having fabricated this Masterpiece called Mary with His powerful hands; for though creature, only God is over and above Her.

We recall that Spanish canticle in honour of Mary:

"More than Thou, God alone". This is confirmed by the Angelic Choirs when after *"Holy, holy, holy, O Lord"*, they interweave this other canticle: *"Holy, holy, holy, O Mary"*. This canticle in Mary's honour has been traditionally celebrated in the Church.

We desire that when we sing Mary's glories, we succeed in our object, which is precisely to sing God's praises, for Mary's glories are God's work.

We teach the faithful, by way of guidance, that the Apostles as well as the first Christians perfectly believed in this presence of Mary in the Eucharist.

This is so true that if in those times anyone had dared to say to those humble and simple souls anything contrary to Mary's presence in the Eucharist, he would have been immediately sent on his way by those humble and simple hearts, with his ears ringing.

We manifest that in later centuries as well, including in our chaotic twentieth century, there have been pious persons who admitted this truth without scruple. Likewise a good number of mystics, in their inner self, upheld this truth and commented on it to a very few others, picked out from among Mary's true devotees.

It need not surprise us at all that She who lived in Nazareth, in the same home as the Word made Man, should live within the Eucharistic home.

We await a flourishing of Faith by means of the knowledge of Mary's glories, since Mary's principal mission is to lead mankind to Jesus' Deific Heart, Heart which is enclosed, hidden in the Eucharist.

We remind all the Church of this wise saying: "*Ad Jesum per Mariam*". This rightly means to say: "*Go to Jesus by way of Mary*", since by way of Mary Jesus came to us.

VII. We have recently had a vision, not in the form of ecstasy, rather in what We could call the understanding. We do not know how to explain the manner of this vision; but it is a far more important one than an ecstasy; and it is a vision which gives total assurance of authenticity regarding those things seen or received on God's behalf. We shall do everything possible, in the measure of Our limitations, to explain this vision; which We had in full consciousness, without fainting or loss of the bodily senses, since the senses became deeply and mystically united to the soul, in such fashion that all Our being felt the vision.

In this vision We felt a most potent Light of the Holy Spirit, as though this Light enveloped Our whole being. In such fashion did it envelope Our being, that what We saw with our understanding gave total assurance to the outward senses; but the outward senses did not see the vision, but can indeed bear witness to what the understanding saw; and the witness the senses can bear is so great that they themselves predispose Us to give Our life as martyr in defence of the vision We had. We do not know if these explanations can help you to understand this vision We had with the understanding; but the reality is that We cannot find other words; so We are doing everything possible to explain in the measure of Our limitations. We believe moreover that if We were to say more then you would understand less.

In view of Our inability to find other words, without further ado, We shall relate the vision:

With the eyes of the soul, We saw Our personal cell wholly illuminated, with light more powerful, unimaginably so, than the greatest and best electricity generating plant could supply. In the midst of this great light We saw the Most Blessed Trinity, and perfectly how two Angels set up an Altar far more beautiful than all the Altars there may be in all churches. Next, Our Lord Jesus Christ came up to the Altar vested in all the vestments proper for Mass, vestments which were very beautiful and ornate; they were the best vestments We have seen. Our Lord Jesus Christ began to celebrate the Holy Sacrifice of Mass, pronounced in perfect Latin. Our Lord Jesus Christ made all the genuflections and signs of the cross which we Priests make, with a devotion impossible to describe. When Our Lord Jesus Christ pronounced the words of Consecration, at the beginning of the phrase the Heavens opened and, in an inexplicable way, Our Lord Jesus Christ came gently down and, at a short distance from Him, the Most Holy Virgin Mary began to descend. At that very moment, the profound difference in the manner They were each present became quite clear. The Most Holy Virgin Mary at once fell prostrate to Her knees, with deepest inclination of Her head, Her hands joined in prayer, teaching us how we should adore God. The Most Holy Virgin Mary, kneeling, with hands joined, adored Our Lord Jesus Christ profoundly. Moreover, We perfectly understood that She Herself was making reparation to the Father as Coreparatrix; and at the same time redeeming many as Coredemptrix. Our Lord Jesus Christ continued on celebrating Holy Mass. That beauty was indescribable, seeing at the same time the Eucharistic Christ, Christ the Celebrant, Christ in Heaven at the right of the Father, and Christ Crucified on Calvary. The beauty of this was such that up till now We believe that it is a beauty surpassing all We have contemplated. The Most Holy Virgin Mary was to be seen

with all splendour in the Eucharist, and at the same time in Heaven beside Her Son, and likewise on Calvary next to the Cross. She had three postures, namely: at the Cross on Calvary, She was standing, weeping Her heart out; in the Eucharist, kneeling; and in Heaven, dressed in imperial robes, seated at the right of the Lord. It would be quite impossible to be able to say that She was not present in any of the three ways, for We openly confess that She was really and truly present in those three postures, though in the Eucharist in spiritual form, but spiritual to very high degrees, degrees We do not know how to explain, but do understand. We understand to such a degree, that We are ready to give Our life in defence of this Presence. The moment at which Our Lord Jesus Christ made ready to consume the Sacred Species was indescribable; for that was such a lovely moment that We would wish to contemplate it every second of Our life, and including afterwards in Heaven; for with this moment We would be happy in Heaven. Our Lord Jesus Christ continued with the celebration of Holy Mass. He kissed the Altar, turned towards the people, and at that moment We saw His Deific Heart transparent, and in It, mysteriously, and difficult to explain, We saw Him seated, majestic; and at His right, the Most Holy Virgin Mary seated. This vision gave Us to understand that They are in this position in our hearts when we receive Holy Communion. Afterwards He took off His vestments and positioned Himself at the foot of the Altar, kneeling. And mysteriously at His side was the Most Holy Virgin Mary, but one step below Him, without ceasing to be seen at the same time in Heaven and in Jesus' Deific Heart, which was visible through the Lord's most blessed back.

We desire to keep this majestic and impressive vision in Our memory; for We firmly believe that for Us this vision will be a powerful injection of strength at those moments when the cross weighs heavily upon Us; since by this vision We have understood better the importance of the Holy Sacrifice of Mass; for not only have We seen what We have related, but other things as well very much deeper and that We do not know how to explain, but do understand perfectly. We have seen, in a manner impossible to describe, the Reparation and the Redemption. We would wish to find at least brief words to be able to explain this Reparation and this Redemption; for if the world knew, We believe that all would be converted. If those damned to eternal fire had seen this Mass We have seen today, before dying, We believe that it would have been quite impossible for them to damn themselves. It was impressive to see Christ celebrating and see Him at the same time on Calvary. In this passage We saw Christ's terrible sufferings on the Cross when He contemplated that in spite of such an admirable Redemption, it would not avail all, for not all would accept that Redemption. It was impressive and indescribable to contemplate the Most Holy Virgin Mary, spiritually present in the Most Blessed Eucharist and, at the same time, on Calvary. Oh who can explain Mary's tears on Calvary, so profuse! So profuse were Mary's tears that they could not be contained in all the oceans and seas of the world. On the one hand She wept at seeing the death of the Son; and on the other, wept very much more at seeing that in spite of such a Tremendous Death, many would damn themselves eternally.

It was indescribable and ineffable to see the joy of Our Lord Jesus Christ and the joy of the Most Holy Virgin Mary in the Eucharist, for They contemplated the adoration of Christ by the faithful down through the centuries of Christianity; as likewise the innumerable faithful who attain eternal salvation thanks to the Most Blessed Sacrament of the Eucharist. It was impossible to narrate that, by means of the continuous Masses over the centuries, the Father's Wrath was placated; for without those Masses it would have been impossible for the

world to continue to exist. Assuredly We cannot explain the profound mystery of the benefits which mankind receives thanks to the Holy Sacrifice of Mass.

During this majestic vision, We contemplated in what mystical and indescribable way the Church Triumphant, the Church Suffering, the Church Militant and the Church Expectant associate themselves to Holy Mass. For they are all present, mystically, *ad extra*, since *ad intra* only the Most Blessed Trinity and the Most Holy Virgin Mary are present. We would wish to be able to explain these different presences better; but you have to conform with what little We can explain; which We have no doubt you will understand when you are in Heaven.

Recalling in Our mind in these moments the vision We had, the sole remembrance in Our interior makes Us ecstatic with admiration at the majestic vision of the Holy Sacrifice of the Altar. We would wish to find the precise words to describe the vision of the Most Blessed Trinity, which We find even more difficult, though We understand perfectly. But it is impossible outwardly to manifest such a deep vision, for We would not find sufficient words in any language to give at least a small idea, even with Our Castilian language so rich and varied in words. We confess that this poetic Castilian tongue becomes utterly poor for explaining this vision; nevertheless, We shall attempt to explain something, at least to give a tiny replica, to try and reflect the reality. This replica or model will be quite poor and almost ridiculous when compared to the majestic reality. We go on to describe this vision of the Most Blessed Trinity with Our little intelligence, for your comprehension, though with great intelligence for Us to understand it. It is quite possible that the very same Holy Spirit may not wish to give Light to explain to others, leaving Us with the privilege of understanding it by His infinite goodness. But We see the obligation of trying to explain something because of the good the faithful can obtain. We tell you again, that you must conform to the little We are able to explain, since We do not find other words.

VIII. We make a start to this explication in the measure possible:

During this vision, in which Our Lord Jesus Christ celebrated Holy Mass, with great clarity and precision, We saw the Most Blessed Trinity within the Eucharist; as likewise We saw the Trinity at the same time in Heaven, which was wide open; and in an indescribable way, We saw the Most Blessed Trinity at that sublime moment of Calvary. This vision was so sublime that in these precise moments We feel a piercing headache trying to describe it, for We still do not find the right words. Thus, in Heaven, the Eternal Father was to be seen, with arms wide open, disposed to pour out abundant mercy; since, finding Himself given infinite reparation, He magnanimously lavishes out pardon upon men, upon those who implore His forgiveness. The whole Heavenly Court sang with joy attending the Holy Sacrifice of Mass. After the Sacrificial Communion, Our Lord Jesus Christ appeared as Angel Mediator, taking the Sacrifice and bearing it up to the Father. This is a moment that, if a good painter were to see it, and capture it on canvass, by this one picture he would give a greater sermon than all preachers put together. By it he would obtain the conversion of the most hardened and obdurate. The Eternal Father, His Countenance full of unspeakable joy, received the Holy Sacrifice from the hands of His Onlybegotten Son. Next the Holy Spirit was seen, having the Divine Mary as Companion, who began to pour out charisms and blessings on every side, obtaining as well that many availed themselves of the Salvific Work of Redemption. At this precise moment, when the Father received the Sacrifice, Peter's Barque, floating over the waters, was observed to receive an impetuous breeze which made it sail ahead with assurance, for at that moment a favourable wind filled the sails for the sea

voyage. As this Barque of Peter has oarsmen as well, at that precise moment the oarsmen were seen to become vigorous and row with great agility and skill. At the same time, it was impressive to see how the rudder, which was steered by the Pope, received a balsamic greasing which made it more pliant and manageable, and the Pope as well then acquired an athletic prowess and could manage the helm with great mastery, so that he saw how to avoid every possible collision. At this precise moment of the delivery of the Sacrifice, the whole Barque of Peter was seen to be instilled with powerful might, for this delivery of the Sacrifice makes a suave, refreshing dew descend upon the Barque to repair the strength of those who are exhausted by the suffocating heat produced by the crossing; this divine dew was sent by this Exalted Pair of Doves, composed of the Holy Spirit and Mary. This moment was indescribable! For the way in which the Eternal Father received the Sacrifice offered and delivered up by His Onlybegotten Son was to be seen. At this moment as well was observed Our Lord Jesus Christ's descent in His Glorious Second Coming with great power and majesty, when all the inhabitants of all the countries in the world will recognize Him as King of the Universe; with the Most Holy Virgin Mary in the midst of Her myriads accompanying Him in His descent. At this precise moment of descent, the Pope was seen to hand back the keys and deliver up to Him all mankind converted, and all as vassals at His feet. If the world were to contemplate this passage, doubtless it would be the best sermon, since whoever saw it would need no words, for in it is perfectly understood the Salvific Work of Redemption.

We wish all the faithful to know that, when We spoke of the presence of the Church Triumphant "*ad extra*" in Holy Mass, Most Holy Joseph is at the head of the Blessed, for of those who are "*ad extra*", he is the closest to the Altar.

During this vision of Christ celebrating Holy Mass, We contemplated at the same time Calvary and the Seven Sacraments with such clarity that We can say: by this vision We have been given a complete theological instruction on the Seven Sacraments, without the need to read any book; for without words We have seen the majestic efficacy of the Sacraments, to the point that We cannot understand how the world can reject the Sacraments; for if the world were to observe those seven columns, the whole of mankind would willingly bind itself with heavy chains to those seven columns, and all would understand that they cannot live without that suave and mystical chain; since without those columns, they would fall, cast into the depths of the abyss. The contemplation of those seven columns is of vital importance, for they of themselves preach salvation to the world. Those seven columns, which are the Sacraments, are constructed upon deep foundations, and are coated with twenty-four carat gold. These seven columns of the Sacraments have another coat covered with jewels, precious stones of incalculable value, precious stones which represent the gifts, fruits and charisms accompanied by the virtues. Those seven columns of the Sacraments in the midst of the sea, represent the bulwarks at which Peter's Barque moors so as not to be wrecked. At the same time, in an admirable way, those seven columns are inside Peter's Barque, and to them the sails are secured so that the cloth neither tears nor goes to waste. Those seven columns are also there to help the sailors to steady themselves and hold on to when they feel sea-sick because of the long sea crossing. These Seven Sacraments are also represented by seven anchors distributed in the following manner: three anchors to starboard, three anchors to port, and one anchor on the stern, as the prow already has an anchor, who is the Pope. With these mighty anchors, nobody can make this Barque budge; nor can great tempests sink the Barque; for beneath her, holding her up with hands outstretched, Christ Himself sustains Her, as foundation Stone. No one can make this Barque of Peter unsteady, having the foundation

Column beneath, who is Christ, besides the other seven columns of the Sacraments and the column of the Pope. There is no doubt that no tempest can cause this Barque of Peter to be shipwrecked, having inside the same columns where the sails are secured, those same sails being the Mantle of the Most Holy Virgin Mary. All this We have related, We have thus interpreted in the vision We have communicated. Obviously, We have explained with words that are so poor that they are far from the reality We have contemplated; but We can do no more. If all those who are in error and all pagans together saw this vision in its reality, they would then have the perfect sermon for their conversion.

We continue to explain the interpretation We make of the intellectual vision We are describing. This Barque of Peter, sustained by Christ as foundation column, by the seven columns of the Sacraments and by the papal column, has another most powerful help consisting of the Holy Spirit, with wings outstretched over the head of the Pope. These divine wings represent two powerful sails which keep the Barque sailing on her fixed course. If to all this We add that at the end of the crossing, in the Great Harbour, the Eternal Father is to be seen with arms open, waiting for the mystical berth of Peter's Barque, there is no doubt that the Barque will never become lost. On the horizon, all those within Peter's Barque see that safe Harbour in which the Eternal Father is planning to give a good reception to the Ship's passengers. The sight of the Heavenly Father, there in port, is a live coal of most potent light which helps the Pope, however fierce the storms may be, always to see the polar star. In the distance, the Eternal Father is seen with arms open, with His fingers quite visible, which represent the Ten Commandments; fingers which the helmsman never lets out of sight, and points out to the passengers; and not only points them out, but also shows how to fulfil them without any kind of duplicity, since the Church of God can neither deceive nor be deceived. On the horizon in the mystical Harbour, surrounding the Heavenly Father, are the Apostles, reminding Peter's Barque of the fundamentals of the Apostolic Church, apostolic foundations that remind Peter's Barque of the Credo which the Pope, out of fidelity to Christ, continues steadfastly to teach. Those Apostles, in that Harbour, also represent the columns to which the Barque moors. Those apostolic columns recall the fruits of the Holy Spirit, fruits that hearten the passengers aboard Peter's Barque. During the long crossing, the passengers on Peter's Barque contemplate the Harbour on the horizon, Harbour in which, as Church Triumphant, are found those who were previously passengers on Peter's Barque as Church Militant; vision which encourages the passengers to carry on ahead; for if those others have already arrived, they themselves, if they wish, can also arrive, for Christ's assistance and Mary's protection will not be lacking. Peter's Barque also has the qualities of a submarine, a Barque which is perfectly able to move underwater; and this represents the Church in catacombs. Peter's submarine Barque navigates underwater, steering amid innumerable sea monsters, which assault the submarine Barque furiously trying to open up cracks so that the water penetrate and sink it. But they do not succeed. For this submarine Barque of Peter has a battalion of divers, and these divers represent the swift Angels; who with marvellous harpoons strike the marine brutes with sure impacts, wounding them mortally. These angel divers are also very beautiful seagulls, which announce the approach of dry land, and this dry land is the Harbour to be seen on the horizon. These angel seagulls become imperial eagles using anti-aircraft missiles, causing immediate death to all aviators who attempt to bombard Peter's Barque. The Angels, also stationed inside Peter's Barque, act as torpedo boats for a possible naval combat; torpedo boats which launch their torpedoes and destroy every enemy ship. This Barque of Peter has Archangel Saint Michael stationed on the highest mast of the

Barque, who has the mission of announcing: Land ahoy! This Archangel also has other exalted missions; for with his angel telescopes he observes the enemy ships advancing, both sea and air ships. When by contagion from other boats, on Peter's Barque there is a commotion or mutiny, Archangel Saint Michael, with sure sword, runs the rebels through until he suffocates every kind of rebellion. Archangel Saint Michael, Prince of the heavenly hosts, does not allow any kind of strike by the crew, since if he finds anyone of the crew with arms crossed, he quickly throws him overboard to be eaten by the sharks. Let no one be afraid to board Peter's Barque, for this Barque is never overcome and never loses its compass. Let no one boarding Peter's Barque be fearful, for on this sea voyage this Barque always keeps to the same route; for this Barque navigates by a route of red water, red water which is the Most Precious Blood of Our Lord Jesus Christ. And this Most Precious Blood goes ahead raising up waves, waves which will join up with the other red water there is in front of that harbour; and this other red water is the blood of Martyrs. On the voyage the lovely gardens on the quay are spied, gardens which are full of every kind of the most beautiful flowers, most beautiful flowers which represent the heroic and virtuous lives of all the saints of the Catholic Church. It would be interminable to speak of this mystical quay and of this mystical sea voyage, for its mystical depths are unfathomable. Flying over this Barque of Peter are very beautiful birds, which represent the Holy Fathers and Holy Doctors of the Church who, with eagle vision, illustrate the passengers on Peter's Barque. This mystical Barque of Peter, during the voyage, passes by innumerable islands, islands full of aromas which recall the Holy Celibacy of Priests, and of the Sacred Virgins, the Religiosas, as also of all those consecrated to God. The beauty these islands offer makes the voyage delightful; above all remembering those souls consecrated to God which represent the celibacy of Religiosos. For such is the beauty and innocence of priestly celibacy that it gives the islands an angelic appearance; for the dignity of celibacy represents the dignity of the Angels. Those Priests, by Sacrosanct Celibacy, are resplendent in white clothing and shining wings, wings which represent the virtues to struggle against the capital sins. O Sacrosanct Celibacy of the Priest, for you become like Christ! O Holiest Celibacy that purchases for Priests angelic dignity! This means to be closer to God when we reach the Heavenly Homeland. Sacrosanct Celibacy is the most beautiful and most graceful crown that a man can wear; but not all are called to this most perfect state. This indicates that we Priests should prostrate face to the ground and thank God for calling us to so high a dignity. Holy Celibacy is one of those great gifts that sets the beauty of the Church of God apart. We Priests, with our Sacrosanct Celibacy, become more and more like Christ. It might be said that Priestly Celibacy is the delight of Jesus' Deific Heart, for by our Celibacy we Priests make reparation for the tremendous impurities of the world. Priestly Celibacy turns the balance and counteracts the weight of the impurities of the world. The lives of Priest Religiosos are most perfect lives; these religious lives represent powerful torches for the world to see where the Church of God is to be found; for the religious life represents a precious bastion, and at the same time a foundation column, by its closest union with Christ. Assuredly some Priests may offend against Holy Celibacy on some occasions; but if they rise up again speedily, they clothe themselves again in purest lily-white which is the envy of the world, for the possible falls of a religioso will always be far fewer than the falls of those who live in the world. The religiosos have far more means to rise up speedily; while those who live in the world have fewer means and more hindrances.

IX. We, as Universal Doctor of the Church, most earnestly desire that this doctrine be preached to the world, so that the world recognize that the one true Church, founded by Our

Lord Jesus Christ, is the One, Holy, Catholic, Apostolic and Palmarian Church, previously called Roman.

We, who reign with the name of Gregory XVII, are the Vicar of Christ, Successor of Saint Peter, who now address Our words to the schismatics and heretics of the different sects called Christian:

Hear the voice of Papal Authority, of the Visible Head of the Church, the one Head who represents Christ, Invisible Head:

Abandon your heresies, humble yourselves and ask pardon of Us, in order to return to the One True Church, once you have abandoned your errors and have abjured your false churches. For as long as you remain in those heretical sects you are opposed to God and draw down upon yourselves His Just Wrath. You have falsified the Gospel of Christ, since Christ founded one single Church, and by no means a multitude of sects.

We address Our papal word, as true Vicar of Christ on earth, to the schismatic orientals:

Your church is false and heretical, since your church professes, among other heresies, that of not recognizing the Visible Head that Christ has instituted. As you have no Visible Head, you are denying a truth of Faith; for as you yourselves know, Christ said to the Prince of the Apostles: *“I say to you that you are Peter and upon this Rock I will build My Church, and the gates of Hell shall not prevail against Her.”* You, who call yourselves ‘orthodox catholics’, are usurping a title that solely pertains to our Church, the only one within true orthodoxy; since you, by denying the papacy, among other truths, are also heretics. Therefore your title should be that of heterodox, since all who deny one single dogma are heretics.

You, heterodox orientals, know the Gospel well; and if you do not know it well, then read it again. For in the Holy Gospel is to be seen quite clearly that Our Lord Jesus Christ instituted the Papacy, as Visible Head, to conduct the Church infallibly. It is infallible Doctrine that Christ built His Church upon one Stone, and not upon a multitude of stones, the Stone that continues to be each Pope ever since the Church was founded up till Us included.

We, with the authority with which We are vested, confirm the excommunication launched by Our Revered Predecessor Pope Saint Leo IX the Great against the blasphemous heresiarch Constantinopolitan bishop Michael Cerularius and all his followers, including yourselves. As long as you do not recognize the infallible authority of the Pope, and all the other truths of Faith, you are outside the true Church.

We solemnly declare:

When Our Revered Predecessor, Pope Saint Paul VI, raised the excommunication which weighed, and continues to weigh against you, he did not do so by an act of his free will, but under the influence of drugs administered to him by enemies infiltrated into the Vatican.

X. We, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach: it is a truth of Faith that the Most Holy Virgin Mary is spiritually present in the Most Holy Eucharist as Coreparatrix and Coredemptrix.

If anyone, which God forbid, dare to deny this truth of Faith, let him be anathematized and execrated from the Holy Church of God.

XI. We exhort all the faithful, yet again, to intercede with your prayers and sacrifices before the Throne of the Most Holy Virgin Mary, so that She protect and assist the Holy, Great, Dogmatic Palmarian Council.

Given in Seville, at the Apostolic See, on the 25th of December, Feast of the Nativity of Our Lord Jesus Christ, in the Year of Our Lord Jesus Christ MCMLXXIX and second of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

FORTY-SIXTH DOCUMENT
DECLARATIONS ON THE THIRTY-SECOND DOCUMENT.
DECLARATIONS ON THE HOLY SACRAMENT OF PRIESTLY ORDER.
SOME PERTINENT ANATHEMAS.
AND OTHER CONSIDERATIONS

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olíva*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, are firmly committed to presenting Catholic Doctrine to the faithful with all clarity and precision, with the idea of avoiding every possible deviation or every possible wrong interpretation. From the beginning of Our Pontificate, We made the firm resolve to orientate the faithful in clear and profound terms, at the same time simple, for the understanding of all the faithful. From the beginning of Our Supreme Pontificate, We have tried by all the means at Our disposal to express Ourselves with all simplicity, though also with all profundity; as likewise We have avoided, in the measure possible, the use of words difficult to understand, since as Vicar of Christ, We have the mission of presenting Christ in such a way that He can be promptly recognized. At every moment We will try to make Our pontifical words reach the humble and simple of heart. Given this exposé We will now pass on to give some guidance regarding some of Our Pontifical Documents.

II. We, as Universal Teacher and Guide of the Church, by the present Document wish to make Our previous Document number Thirty-two quite clear; by this Document We solemnly declared the infallible doctrine on the indwelling of the Holy Spirit in the souls of the baptized; as likewise, on the acquisition of divine nature thanks to the same Holy Sacrament of Baptism. To wit:

We, as Universal Doctor of the Church, solemnly declare that this sublime truth is to be found in the Sacred Deposit of Divine Revelation, and can be found in innumerable passages of Sacred Scripture.

We solemnly teach that our first parents, Adam and Eve, enjoyed the indwelling of the Holy Spirit, and that they lost that indwelling by sin.

We teach: that by this indwelling of the Holy Spirit in our first parents Adam and Eve, God put His first decree on mankind into practice; as likewise, foreseeing the sin of that couple, He prepared the second decree.

We solemnly teach:

When God puts a decree into practice and man impedes that decree, God has another decree ready, that even surpasses the first in grandeur.

We, as Universal Doctor of the Church, infallibly teach: that God, in His second decree, outdid the first decree in Graces, since by the second decree we have gained the Wisdom of the Seven Sacraments; which as you know are the powerful columns of the Church founded by Our Lord Jesus Christ, Church that is the One, Holy, Catholic, and Apostolic, today Palmarian and previously Roman.

We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach the following: If anyone dare to deny that Adam and Eve enjoyed the indwelling of the Holy Spirit, let him be anathema.

We, as Universal Doctor of the Church, infallibly teach: that original sin is the reason we all come into the world without the indwelling of the Holy Spirit; precisely because our first parents Adam and Eve, by sinning, lost the indwelling of the Holy Spirit. And as logical consequence of this loss, without doubt they lost innumerable Graces.

III. We insist that you read and reread Our Pontifical Documents. By these Documents you will know the Creator better. These Pontifical Documents signify a powerful help to the Church in these chaotic times, full of confusion and darkness. It is very necessary that you read these Documents repeatedly, for in each of them you will find precious divine help.

We exhort all the faithful to read Our Pontifical Documents frequently in order to attain greater knowledge of the Most Holy Virgin Mary; for this Divine Mother is intimately bound up with the sublime works of the Creator. If you wish to get to know well the Most Holy Virgin Mary, Empress of Heaven and Earth, you will have to read and meditate deeply on Our Pontifical Documents, which are inspired by the Holy Spirit in close collaboration with the Most Holy Virgin Mary Herself; since this Heavenly Mother is pledged to making Herself known to men; and on this knowledge the salvation of many depends, since outside the Most Holy Virgin Mary salvation is not possible, as Mary is Health of mankind. It is Infallible Doctrine that all those who have the Most Holy Virgin Mary as true Advocate before Our Lord Jesus Christ, do not damn themselves. In this whole sublime question, let response to Grace be presumed.

We, Vicar of Christ on Earth, pledging Our word, solemnly declare:

It is Infallible Doctrine that Mary's true devotees do not damn themselves. Certainly the Divine Mary is Surest Refuge of sinners. In such fashion is Mary Refuge of sinners, that if the sinner invokes Mary with his lips and in his heart, he quickly attains the Grace to rise up repentant with real sincerity, since this Mother, Refuge of sinners, seeks first and foremost precisely the conversion of sinners.

We, once more, insist on the need we all have of true devotion to Mary, since Mary is the safe Harbour through which we find Christ.

IV. We, as Universal Doctor of the Church, avail Ourselves of the present Document to clear up certain points regarding the Holy Sacrament of Priestly Order.

By means of the corresponding form and imposition of hands, the Priest is really ordained, and in his soul receives from Christ, directly and immediately, the indelible character of the eternal Priesthood according to the Order of Melchisedech. At that moment, he receives from

the Pope, directly and immediately, by means of the apostolic succession of the ordaining Bishop, the powers validly to confer or produce the Sacraments pertaining to his grade of Order; as likewise, at that moment, he receives the Graces to fulfil his ministry.

We, as Universal Doctor of the Church, solemnly declare:

For Priestly Ordination to be valid, besides matter and form, it is necessary and essential that the intention of the ordaining Bishop coincide with the intention which Holy Mother Church has.

V. We exhort all the faithful to pray intensely for the conversion of those called official catholics. Their situation could not be worse. They are shepherded by bishops who are freemasons, marxists, heretics; and are led by a beast, a beast who is the antipope John Paul II, precursor of Antichrist. To crown their sorry state, they separate from the Most Holy Virgin Mary, from Whom they would have been able to find light and strength to abjure the apostate church of Rome and to resolve to transfer to Peter's Barque, Peter's Barque which is the One, Holy, Catholic, Apostolic and Palmarian Church, Church in which, though we be few, we are all true Bishops and true Priests, with sufficient light to transmit to the world.

We exhort all the faithful to keep on the watch and not let themselves be taken in by the monstrous antipope John Paul II, wolf who appears in sheep's clothing to deceive all; as for example recently in the case of the heretic theologian Hans Küng, from whom he has merely withdrawn the faculty of teaching theology; but against whom he has not launched excommunication. By this is shown that the antipope John Paul II has taken only an apparent backwards step, since the mentioned heretic theologian still has the faculty of celebrating "mass" or lutheran supper; as likewise of preaching in church, and of sitting in the confessional, if that seat is to his liking. Thereby this theologian is quite free to continue teaching heresies. This cursed theologian, Hans Küng, among other heresies, teaches that the Son is not consubstantial with the Father, by which he denies that Jesus Christ is true God. He likewise teaches the nonintervention of the Holy Spirit in the Incarnation of the Word; he denies Transubstantiation as well; and also denies the infallibility of the Church in general and the infallibility of the Pope in particular. As you see, a theologian like that is plainly a heretic; and nevertheless the man who says he is the true pope of Rome does not excommunicate him, but limits himself to an outward show of condemning him. To be sure, John Paul II has no power to excommunicate, obviously, as he is not the true Pope; and besides does not belong to the true Church of God.

VI. We exhort all the faithful from today to raise up special prayers to the Most Holy Virgin Mary in order to obtain the resounding success of the Holy, Great, Dogmatic Palmarian Council, for the good of the whole Church and for the conversion of many sinners.

We avail Ourselves of the present Document to stretch out Our hand begging for alms, so that you be splendid and help to the measure of your means in the costly preparations for the Holy, Great, Dogmatic Palmarian Council, whose Solemn Opening, by God's help, is close at hand.

VII. We, as Vicar of Christ on Earth, remind all the faithful of the Fifth Commandment of Holy Mother Church, commandment which says: "*assist the Church in her economic needs, by way of alms or other material aid, according to the means of each individual.*"

We say to you:

By your economic contributions to the Church, you do more for yourselves than for the Church herself; since by your generosity you make reparation and, at the same time, you will be rewarded by the Lord; since even a glass of water given for love of God will be rewarded.

We address Our fatherly word to those faithful who give what they can:

In the Holy Gospel, the Lord praises the widow who gave the little mite, the only one she had. In this widow are represented all those of you who give according to your means. This mite will have a greater recompense from God than the large sums of those who live in abundance, and live in abundance still after having given the surplus they had.

We exhort the faithful:

Make some special sacrifice every day, praying to God for Our intentions, special intentions which affect the whole Church.

Given in Seville, at the Apostolic See, on the 15th of January, Feast of the Baptism of the Most Holy Virgin Mary, in the Year of Our Lord Jesus Christ MCMLXXX and second of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

FORTY-SEVENTH DOCUMENT

SOLEMN CHURCH LAW

BY WHICH THE ANCIENT LAW OF MASS STIPENDS IS ABOLISHED

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olíva*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, continue firmly pledged to guide Peter's Barque through abundant waters, waters which are none other than an opportune doctrine, so that the faithful can trust in God's infinite mercy and in the Most Holy Virgin Mary's protection. At the same time, these abundant waters signify a faithful reflection of the powerful action of the Holy Spirit upon Peter's Barque. These mystical waters also perfectly reflect the morning dew that the Church receives through the Divine Mary; since this exalted Mother of God is the sublime Morning-Star, powerful Star that is the brightest guiding light in the midst of darkness, so that Her children may all tread without fear; for with this guiding light Peter's Barque never loses its way.

From the beginning of Our pontificate, We have placed Our own Pontificate in the powerful hands of the Most Holy Virgin Mary. By this is understood the fecundity of Our Pontifical Documents. Every faithful of the Church who places his problems and worries in the hands of the Virgin Mary should have full confidence that everything which is for the greater glory of God and of the Church, the salvation of their own soul and the conversion of many sinners, will be heard. Everyone who turns with confidence to the Virgin Mary, if he responds to Grace, is on his way to holiness, and a holiness of the high mansions.

II. We, as Universal Doctor of the Church, remind all the faithful to meditate well on the exalted dignities and prerogatives that the Most Holy Virgin Mary has gratuitously received from the Most Blessed Trinity. Outstanding among all those dignities and prerogatives is that

of being Mother of God, loftiest dignity from which Her other dignities and prerogatives derive. Other exalted dignities of Mary are those of Coreparatrix, Coredemptrix, Mediatrix, Treasures and Dispensatrix. The Holy Gospel itself bears witness to these dignities, concretely in the Wedding at Cana. The Holy Spirit inspired the recording of Mary's intervention in the Marriage of Cana, from which the Church was to obtain powerful lights to understand the most important role of the Most Holy Virgin Mary in the Salvific Work of Reparation and Redemption. The passage of the Wedding of Cana is one of immense depth, in which a great ocean of Mariological profundities is enclosed; for She who was able to bring forward Christ's hour for a material need, can doubtless obtain very many more Graces from Christ for spiritual needs.

III. We remind all the faithful to read over and over again Our previous Pontifical Documents. From them you will learn to meditate on the vital role of the Most Holy Virgin Mary in the economy of Grace, since this exalted Mother of God exercises a royal empire; not merely royal, but also efficacious, inasmuch as She has received the sceptre of Her empire from Christ; empire in which She co-operates with Christ in Reparation and Redemption. The Immaculate Virgin Mary, by being Treasures of all Graces, is capable of accumulating an inexhaustible spiritual treasure. As besides Treasures, however, She is Universal Dispensatrix of all Graces, She has the right and the capacity to share out Graces with overflowing hands. This sublime truth is confirmed by the Blessed Apparition of the Most Holy Virgin Mary under the title of the Miraculous Medal of the Immaculate to Saint Catherine Labouré in the city of Paris in the last century. In this apparition, sublime and of great Mariological depths, the Most Holy Virgin Mary presents Herself with arms lowered, with plentiful rays issuing from Her fingers, some lit up and others unlit. These rays represent the Dispensation of Graces by means of Mary. Being Treasures of inexhaustible treasure, She is full of Grace to the point of overflowing, in such fashion that She is empowered to share out Graces. In the lighted rays are symbolized those who turn to Her imploring Graces. The unlit rays symbolize those who do not implore Graces from Mary. They do not implore because they do not want to, since it is Infallible Doctrine that Mary is empowered to share out all necessary Graces.

IV. We, as Universal Doctor of the Church, and by Our Apostolic Authority, pledge Ourselves to light up all those unlit rays appearing in the Most Blessed Apparition of the Miraculous Medal.

We, in the person of Blessed Peter, have received on Christ's behalf the power to bind and to loose at the highest possible level. By this loftiest power, We are empowered to change ecclesiastical laws if by such a change We seek the greater glory of God, splendour of the Church and salvation of souls.

We feel the driving force of the Holy Spirit to change certain laws, if by so doing We seek that which We expressed above.

We, as Universal Teacher and Guide of the Church, infallibly teach that, among other significations, Christ has placed the keys in Our hands so as also to light up or illuminate the unlit rays of the Miraculous Medal with these keys, in the fashion of an electric switch. It would be a blunder on Our part if, knowing that We possess the master key for lighting up the unlit rays of the Miraculous Medal, We were not to make use of that loftiest power.

We, as Universal Doctor of the Church, teach that those lighted rays represent as well the efficacious action of the Wisdom of the Sacraments, since the Most Holy Virgin Mary is the Mother of the Eternal High Priest.

V. We, as Universal Doctor of the Church, assisted by mightiest rays of the Holy Spirit, have taken the firm resolve to abolish Mass stipends, seeking in this abolition the greater glory of God, in as much as we Priests renounce our legitimate right to that stipend. We also very earnestly seek to bring the fruits close to those most needy. We likewise seek that, by this abolition, Priests go up to the Altar with more devotion, completely unconcerned with questions of what they are to eat and how they are to live, since our Heavenly Father cares for Priests as the apple of His eye, since Priests represent what is greatest on earth, by means of whom the Sacrifice of Calvary is perpetuated on our Altars, whereby we make reparation to God for mankind's innumerable sins, given that the Victim which we offer is the Son of God Himself. In all this we most earnestly seek that the faithful have greater respect for the Holy Sacrifice of Mass, since the Mass is the most important prayer the Church possesses. The Mass is important to such a degree that without it mankind would lose their lives.

We, as Universal Master and Guide of the Church, teach that up until this moment the stipend has been a legitimate right of the Priest and of the faithful; lamentably, on many occasions, however, there have been abuses in this matter, both on the part of Priests and on the part of the faithful.

We most earnestly desire to remove every possible danger of abuses from Priests; for by this measure We help Priests to see the spiritual over and above the material in their priestly Ministry.

We are firmly pledged to help Our beloved and cherished Priests to find the way of holiness by a wise route. This route is reached by fleeing from material interests and seeking first and foremost spiritual interests, and afterwards the material ones in so far as they are no obstacle to the spiritual ones.

We, as Common Father of the Church, in this question come to the help of the most needy; for by this abolition the Masses are going to benefit rich and poor alike, for all are children of the Church.

VI. We, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and promulgate:

The stipend is now totally abolished. With Our Apostolic Authority We deliver up the fruit called special, or of free application, from the Priest to the Spiritual Treasure of the Church, commending this Treasure to be kept by the Most Holy Virgin Mary, She having full liberty to apply each Mass for the person or intention which the Most Holy Virgin Mary Herself wishes. By Our Apostolic Authority, We exempt all Our beloved Priests from the whole legitimate discipline regarding the stipend with respect to all the stipends we have received and which have become null and void by this law We have established.

By Our Apostolic Authority We leave null and void all pending contracts, without any kind of scruple, on Our responsibility before God and before the Church.

By Our Apostolic Authority We declare null and void every possible claim which any member of the faithful might present; let such know that by doing so they oppose God, given that God, by Our means, has now established these norms with the character of ecclesiastical law.

We, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach: If anyone dare to deny that the Pope possesses these powers, let him be anathema.

VII. We, as Universal Doctor of the Church, in Our inner self, at this very moment, are filled with joy and jubilee at having suppressed Mass stipends. Now We contemplate the Priest at the Altar with much greater devotion and with much more confidence, for the Priest now knows that by delivering up this ancient legitimate right of the Priest to the Most Holy Virgin Mary as Treasures of all Graces, the whole Church will benefit much more, given that at each Mass the Most Holy Virgin Mary will place the most vital intention, and above all that of greater spiritual benefit. Now, with this new ecclesiastical law, the Priest will have a most earnest desire to go up to the Altar to celebrate the Holy Sacrifice of Mass, in the celebration of which he will automatically delivery up this ancient legitimate right to the Most Holy Virgin Mary. By means of this delivery, the Priest at each Mass shall ratify and confirm his profession of slavery to Mary. By this new ecclesiastical law, in reality and in all profundity, the Priest shall not lose any right; given that in celebrating Holy Mass he exercises the power of delivering up his ancient right to Mary. By this it will be better seen that the Most Holy Virgin Mary is Purest Spouse of Priests. Let us say, to confirm this truth, that by this sublime delivery of that right, an indescribable seal of the spiritual espousal of the Virgin Mary and the Priest is seen. This espousal is acquired in a manner different to normal espousals, since in normal espousals the head is the bridegroom; whereas in this spiritual espousal with the Virgin Mary, because of the excellences of the Bride, by Divine Right, headship corresponds to Her in this espousal. The Priest accordingly acquires the power to implore the Spiritual Bride for whatever Graces he may need; and naturally, as this Bride is Wisdom, the Priest has no problem knowing what to ask for; since the Priest knows that the Bride, Mary Most Holy, is going to ask the Most Blessed Trinity for all that is necessary in the name of the Priest bridegroom. The Priest will now go up to the Altar with fervent desire to celebrate the Holy Sacrifice of Mass, leaving to the Most Holy Virgin Mary full liberty as Mistress and Lady, and of course as Advocate of the Priest; the Priest thus knowing that if Mary asks something for the Priest, Christ will not deny it; for She who was Advocate at the Wedding at Cana is also Advocate at the Wedding of the Altar, Altar at which there is a mystical espousal of the soul of the Priest with the Lamb which the Priest himself immolates, by means of Most Holy Communion. It is quite clear and evident that by this new ecclesiastical Law, in reality the Priest loses nothing, rather gains a great deal.

We, as Universal Doctor of the Church, infallibly teach that by this new ecclesiastical law, the faithful in reality lose nothing; quite the contrary, they gain very much more, for in this way the faithful, as little infants, trust fully in their Heavenly Mother to plead for them in the Holy Sacrifice of Mass. The faithful will increase their devotion to the Holy Sacrifice of Mass, and will increase their love and veneration for the Priests of the Lord; for thanks to them the Most Holy Virgin Mary exercises Her sovereign advocacy in the Holy Sacrifice of Mass. So true is this, that without Priests at the Altar, all the rays of the Miraculous Medal would go out. By this new ecclesiastical law of sublime order, all Priests receive from the Pope the power to light up the unlit rays of the Miraculous Medal. Hence the sublime importance, among other reasons, of the Priest at the Altar. Taking into account that the Priest is another Christ, with this sublime truth that the Priest is another Christ at the Altar, the Priest then finds himself like Christ at the Wedding Feast at Cana. Thereby the Priest will feel the need to go up to the Altar to collaborate with Christ by this means as well, and make

ready to share out the Graces which issue so plentifully from Jesus' Deific Heart by means of the luminous rays of the Miraculous Medal. As you see, by this infallible doctrine it is made perfectly clear and evident that the Priest loses nothing by this new ecclesiastical law, rather gains very much more, and besides it highlights the Priest's dignity in the sight of the faithful. By this doctrine you can see more clearly that the Priest at the Altar is a great mediator since, thanks to the Sacrifice which he celebrates, the powerful lighting up of the unlit rays of the Miraculous Medal is affected. By this infallible doctrine, the sublime fashion in which the Priest at the Altar is a treasurer and dispenser of Graces is now better understood, since by his Masses he presents the Virgin Mary as a bright, resplendent live coal. The faithful will now better understand the need for Priests, for without them the world would be left without light; for it is quite clear that Priests, by delegation from the Pope, have flames capable of setting the world afire with the light from the burning rays of the Miraculous Medal, burning rays which proceed from Christ, Sun of Justice.

We hope that by this new ecclesiastical law, the faithful will come forward with abundant alms to help Priests, their mediators at the Altar. Now that all rests in Mary's hands, there is no doubt that this sublime Spouse, Mary, knows that Pauline sentence perfectly: *"Those who serve at the altar should eat from the altar"* The Most Holy Virgin Mary shall ensure that the Priest lives from the Altar with all the dignity which is his by Divine Law. The Most Holy Virgin Mary will move the hearts of the faithful to be generous towards Priests, since the Most Holy Virgin Mary, at the hour of presenting their intentions to the Most Holy Virgin Mary, will take very much into account the financial generosity of the faithful towards Priests. Obviously once again is fulfilled here the Gospel widow's mite, for all will be measured according to the real financial means of each, for it is a very sacred duty of the faithful to give alms to Holy Mother Church; by means of them, without any doubt, they will find the propitious occasion to wash away their own sins and iniquities, since the heart generous towards the Priest receives a hundredfold from God, inasmuch as Priests represent the light of the Eternal Father's eyes. It is quite clear that, for the Lord, the little mite of the poor will be taken as a generous heart. The very wealthy have to take care to be exceedingly generous towards Holy Mother Church, since the wealthy should know that they are administrators of their wealth, and so as not to become moth-eaten together with their wealth, they should bestow large sums upon the Great Banker, the Banker who is Christ, by means of His Church. It is clear that the abundance of the rich can be of great service to Holy Mother Church, for by that collaboration the Church can maintain her Priests, can raise up churches for Divine Worship, can build monasteries for persons consecrated to God, can propagate the Faith, can send out sound Doctrine by means of printing, printing which is very costly. Well-off faithful have the gravest responsibility that sound Doctrine be spread to all parts, for which purpose they should help financially with especial generosity. It is quite clear and evident that the wealthy, placing their great wealth at the service of the Church, can weave their crown of imperishable glory perfectly well, just as the poor with their little helps. The Kingdom of God is within the reach both of the poor and of the wealthy, for from each God will demand according to their means. It is infallible doctrine that a wealthy person can perfectly well be poor in spirit; as it is also true that a poor person can be considered wealthy because of his covetousness and greed and his envy of the wealthy. Once more it is necessary to remind all that we must first seek the Kingdom of God and His justice, and the rest will be given to us in addition.

VIII. We remind you, beloved children so dear to Our soul:

Read over again Our Pontifical Document number Forty-five, whose infallible doctrine produces the infallible doctrine of the present Document, since in that previous Document We refer to, We presented to you the Most Holy Virgin Mary in Her real and spiritual presence in the Most Holy Eucharist in kneeling position. The presence of Mary in this position shows Her impetrating before Jesus Christ Our Eucharistic Lord; for She who at the Wedding at Cana said: *“They have no wine”*, will doubtless repeat this at every Mass, with respect to the different intentions She will freely present. This sweetest Mary, who drew from Christ that first public miracle, at each Mass will draw all the miracles that may be necessary.

We, as Universal Doctor of the Church, infallibly teach: that the Church will now pray the Holy Penitential Rosary with much more devotion, since during the Penitential Rosary we all insistently ask the Most Holy Virgin Mary for all that is necessary, with full confidence that She, after hearing our petitions in the Penitential Rosary, will be magnanimous in the presentation of those intentions at Mass. From this infallible doctrine is deduced that the whole Church will increase its devotion to the Holy Mass and to the Holy Penitential Rosary; and thus, in this way, will be perfectly understood that sublime vision of Saint John Bosco: who saw Peter’s Barque in between two gigantic columns. Upon the higher one was the Most Holy Eucharist, and upon the other the Most Blessed Image of Mary Auxiliatrix. There can be no doubt that in Saint John Bosco’s vision, there is a very vivid doctrine on the Holy Sacrifice of Mass and the Most Holy Virgin Mary exercising Her advocacy as Help of Christians, by means of the solemn slavery of the Priest at the Altar delivering up to Mary Auxiliatrix his ancient legitimate right of application. It would be interminable to speak in the present Document on this very important vision of Saint John Bosco, for there can be no doubt that by this vision of Saint John Bosco is discerned the very important role of the Virgin Mary in the Holy Sacrifice of the Altar. There can be no doubt that She who was Coreparatrix and Coredeptrix on Calvary, continues to be Coreparatrix and Coredeptrix at each Mass.

We are enraptured to bliss at this vision of Saint John Bosco, since in this vision those columns appear, and on top of them the Eucharist and Mary Auxiliatrix; and between the two columns, Peter’s Barque, Barque on which the sudden death of one Pope occurs and the sudden election of another Pope, the Pope who as you know is Gregory XVII, *‘de Glória Olivæ’*. This apocalyptic vision of Saint John Bosco is of great importance for the Church, since in that vision the One, Holy, Catholic, Apostolic and Palmarian Church is presented with all clarity, with the Pope *‘de Glória Olivæ’* as Visible Head who, as you are verifying, speaks to you continually of the Holy Sacraments and of the Most Holy Virgin Mary.

We exhort all Priests and all the faithful in general not to lose sight of the real, true, spiritual and physical presence of Mary kneeling in the Most Holy Eucharist, so that in this way all Priests may go up to the Altar with angelic devotion; and likewise so that the faithful come to hear Holy Mass with much more devotion, and so that they venerate and respect far more than before the loftiest dignity of Priests.

IX. We address Our paternal words to the faithful:

Beloved children so dear to Our heart:

Have complete confidence. On establishing this new ecclesiastical law with Our apostolic power to bind and to loose, We present all your stipends still pending to the Most Holy Virgin Mary. You can have total confidence that the Most Holy Virgin Mary will know how to apply those intentions and to those persons most wisely.

We, with Our Apostolic Authority, solemnly decree:

By the present Document We give the irrevocable order to the Bishop in charge of stipends to gather up all those intentions and cast them into the fire. By this disposition, by Our Apostolic Authority, the matter is settled.

We, as Universal Doctor of the Church, infallibly teach: that although Priests in the celebration of their Holy Masses may omit to deliver up that ancient and legitimate right to the Most Holy Virgin Mary, by Our Apostolic Authority, at each Mass the Most Holy Virgin Mary automatically receives the full right to apply that intention with complete liberty; but it is convenient that the Priest, to increase his devotion, call to mind at each Mass the legitimate right that as Mary's true slave he delivers up to the Most Holy Virgin Mary. But it has to be taken into account that omission in this case would not imply any fault on the Priest's part; though We insist on the sublime convenience of doing so, so that the Priest augments his devotion at the Holy Sacrifice of Mass.

X. We, at these precise moments when We are drawing up the present Document, are being graced by a sublime vision in the intelligence that We shall try, in the measure of our ability, to set down as briefly as possible. To wit:

Here at these moments, We contemplate all the Altars and all our Priests each celebrating the Holy Sacrifice of Mass. Suddenly, and in an unutterable way, the vault of the Heavens opens up. Here is precisely where We feel incapable of relating exactly what We are seeing; yet We will seek some words to try and give the tiniest idea, at least, of the reality We are contemplating. Between the Altar of each Mass and the open vault of the Heavens, We contemplate a most singular stairway, a stairway which is beautifully decorated, representing the excellences of the Holy Sacrifice of Mass. Here We contemplate astounded how at the moment when each Priest pronounces the formula of consecration, We see the Most Holy Virgin Mary, really, truly, spiritually and physically present in the Eucharist, kneeling, uniting to the Work of Reparation as Coreparatrix, and to the Work of Redemption as Coredemptrix. The first thing that the Most Holy Virgin Mary does at this moment is to adore the Eucharistic Christ, She being head of adorers. After this, the Most Holy Virgin Mary says to Our Lord Jesus Christ: *"My Son, I desire to apply this intention for such-and-such a person and for such-and-such a need."* Next, without waiting for the Son's reply, She raises Her eyes up to the Eternal Father and says: *"Father, see here that Your Son, and My Son as well, presents My intention to You."* Next the Heavenly Father looks at His Daughter Mary full of kindness and smiling says to Her: *"My beloved Daughter, given that You have My arms tied, exercise Your royal empire using the sceptre which My Onlybegotten Son has bestowed upon You."* Next, the Most Holy Virgin Mary, remembering Her intervention in the Wedding at Cana, addresses the Holy Spirit, telling Him: *"My Spouse, let us go then and send the dew down upon the Church"*. That is the sublime moment when the two exalted Doves gracefully hover over Peter's Barque and, in unison, with this hovering, the Angel choirs and all the other Blessed of Heaven prepare to work energetically. Next an apotheosis of innumerable Holy Souls from Purgatory is seen in graceful flight towards the Church Triumphant. Throughout this whole contemplation in the intelligence, We see as well the conversion of innumerable sinners; as likewise the loftiest grades of holiness that Priests, other Religiosos, Religiosas and great numbers of lay faithful, acquire. In this sublime contemplation in the intelligence, We see innumerable Angels who with trumpets announce in the Heavens the joy that this new ecclesiastical law brings to God and to all the Blessed,

law that We have established in the present Document with Our Apostolic Authority, assisted by the Holy Spirit.

We would wish to find words to express what We are contemplating; but seeing the absolute impossibility, We can only say these oft-repeated words: *“Neither has eye seen nor ear heard nor has it entered the mind of man what God has prepared for those who love Him.”*

We interpret that in this sentence We have expressed all with greater clarity, since if We add more words We impoverish the majestic vision We contemplate with the intelligence.

We have become full of unspeakable joy and jubilation at establishing this new ecclesiastical law, by which the Church shall reap superabundant benefits.

XI. We, as Universal Doctor of the Church, infallibly teach that the Holy Spirit has reserved this new ecclesiastical law for these Last Times, since the Holy Spirit, who is the Uncreated Soul of the Church, who dwells in our souls in the state of grace, inspires each matter at the proper moment, neither before nor after.

We interpret that the Holy Spirit has reserved this new law furthermore as a very precious antechamber for the Holy, Great, Dogmatic Palmarian Council; since in this way the Bishops, as Venerable Fathers of the Holy Council, can enter the Council hall with full confidence; for doubtless the Most Holy Virgin Mary, exercising that freedom we give up to Her by means of that legitimate right, will plead in a very special way for the triumph of the Holy, Great, Dogmatic Palmarian Council, for the good of God’s Holy Church.

XII. We address Our authorized words to the Venerable Fathers of the Holy Palmarian Council:

Beloved Bishops so dear to Us, predilect sons of Our heart:

Enter the holy Council hall with all confidence, since the Most Holy Virgin Mary, by the right we give over to Her, will move the Holy Spirit to breathe impetuously upon you; since this exalted Mary, Most Pure Spouse of the Holy Spirit, is also your Spouse by your priesthood. Have no fear, and enter the Council hall as the exalted luminaries you are of the Church by the efficacious action of the rays of the Miraculous Medal which We have lit up with Our keys.

We teach: that the Most Holy Virgin Mary, under the sweetest title of Our Crowned Mother of Palmar, represents the action of the Miraculous Medal and the action of Mary Auxiliatrix most worthily, as Our Crowned Mother of Palmar is a powerful pillar in these Last Times.

XIII. We exhort all the faithful:

Beloved children so dear to Our soul:

Do not forget at any moment that the whole marvellous doctrine of Our Pontifical Documents has come to you when the Cathedra and See of Peter, by divine command, has been translated to El Palmar de Troya, where the Most Blessed Image of Our Crowned Mother of Palmar receives worship. In this most gracious Marian title is enclosed a very deep flourishing of Mariology, for the good of the whole Church of God.

XIV. We had the intention of speaking in the present Document on other matters. We decide to cut short the present Document now, however, to give it greater emphasis. We leave

other important issues for other Pontifical Documents which, with the help of God and of His Most Holy Mother, We shall go on to write. Without further ado, We now end the present Document so that thus you understand it better.

Given in Seville, at the Apostolic See, on the 23rd of January, Feast of the Espousal of the Most Holy Virgin Mary with Most Holy Joseph, in the Year of Our Lord Jesus Christ MCMLXXX and second of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

FORTY-EIGHTH DOCUMENT

RE-ESTABLISHMENT OF THE ANCIENT DISCIPLINE OF THE CHURCH WHICH FORBIDS THE TRANSLATION INTO VERNACULAR LANGUAGES OF THE PRAYERS OF THE HOLY SACRIFICE OF MASS.

SOLEMN PROHIBITION OF THE POSSESSION OF MISSALS BY THE FAITHFUL, WHETHER IN THE VERNACULAR, BILINGUAL, OR IN LATIN

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olívæ*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Teacher and Guide of the Church, wish to say something on the Holy Sacrifice of Mass, to wit:

The hour has sounded for putting each thing in its place. The moment has come to separate the wheat from the cockle and to place the lamp upon the lampstand, so that the whole Church may know how to discern well what corresponds to the different members of Christ's Mystical Body, that is to say, give each member of the Church the place that properly pertains to him, and not some other. This brief explanation given, it can be understood that the hour has come to separate the Ministerial Priest from the rest of the faithful, with all the consequences. The right moment has come to tell the lay faithful that they have the very sacred duty of wholly renouncing the usurpation of those very sacred rights that pertain to the Priests of the Lord alone, by Divine Law.

We, as Universal Doctor of the Church, most earnestly desire to determine the post or place that pertains to each in accord with the sound Doctrine of Holy Mother Church. Therefore, from this moment on, the faithful may not dare to usurp what pertains to the Lord's Ministers. It is quite clear and evident that any action of usurping the sacred rights of the Lord's Priests is abominable in the eyes of God. This is so very true that the dreadful calamities from which the world is suffering today, prove it so; for these calamities are a clear manifestation of God's Holy Wrath against mankind, since men, in their shameless pride and brazen arrogance, have arrogated to themselves very sacred rights that pertain solely to the Ministerial Priesthood and never ever to the common priesthood. Very well, We have to explain with deepest pain in the depths of Our being that those abominable and aberrant usurpations are not exclusively the fault of the lay faithful, but what is sadder, those principally to blame are the Priests of the Lord themselves, who have not known, or not wished to know, how to defend their legitimate rights with holy energy. These rights are

engraved in the soul of the Priest by the Sacrament of Order itself. To such Priests We say to you with Christ: *“As you act lukewarmly, I will spew you out of My mouth”*.

We, as Universal Doctor of the Church, with great stupor observe the historical panorama of the Church, to the point of being left dazed, on verifying the manner in which the Priests of the Lord themselves have allowed their rights to be taken away from them. When the Priests of the Lord let their rights be taken away, they commit a most grievous crime against God and against the Church, since a Priest who does not know, or does not wish to know, how to defend his rights, is useless as a guardian of pure orthodoxy; since by such inaction he shows he is a cowardly being and that he does not have the courage to face up to the faithful, and claim his rights usurped by them. When the Priests of the Lord are incapable of defending themselves against the invasion of the faithful, they show they have no confidence in Our Lord and God, who separated them from the rest of the people. Surely the majority of the faithful, not to say all of them, know, or at least suspect, that there are rights which pertain to Ministerial Priests alone; since God, in His infinite Wisdom, has engraved in the souls of the faithful the respect they owe to Priests, given that they are the Most High’s legitimate representatives among the faithful. It is clear that this previous sentence has to be interpreted in the light of consciences which are upright, since unfortunately there are many faithful who are unable to discern spirits, and so with consciences badly formed they are unable to recognize that God has engraved those precepts in their souls. There, then, is the great need for the faithful to allow themselves to be led by a good spiritual director, to avoid the devil sowing confusion.

From the first times of Christianity, Satan has always tried by every means at his disposal to destroy the Holy Church of God. History confirms this truth, telling us of the innumerable heretics who have issued from the bosom of the Church itself; they have gone about sowing cockle in order to destroy the wheat, or at least to destroy many ears of wheat. For centuries and centuries, many heretics have taught that the Priest is just another member of the faithful, to whom an honorific presidency is due. By this accursed teaching, they have achieved that the faithful gradually lose the respect and veneration they owe to Priests.

II. We do not wish this Document to be very lengthy. Given this desire, We wish to speak at once of Divine Worship.

We find this the right moment to re-establish the ancient discipline of the Church regarding Sacred Liturgy, with the aim of putting an end once and for all to the abomination and desolation. For this purpose, with all courage and responsibility, We raise up Our sword and say: Enough! And this pronouncement of Ours shows with all clarity and precision that We are pledged to cut out the evil at the root, whether that please the faithful or not.

We clarify, with great consternation, that such abominable usurpations have not arisen suddenly in these recent years, but that behind them there is a sorry tale of almost three centuries at least.

We wish to speak, without further ado, on the so-called missals of the faithful, with which you are so familiar by the fault of the Priests themselves, who put the prayers the Celebrant says in the Holy Sacrifice of Mass into the hands of the faithful. This should never have been permitted, since by this permission, the enemies of the Church saw the way open to sow confusion and profane the House of the Lord. It would be interminable to speak in detail of the Church’s enemies’ destructive plans. As proof of those plans, it suffices to contemplate the apostate church of Rome in her decadence and rot. This rot is specially manifest in their

new mass; new mass which is a lutheran supper. We have reached the heart of the matter; for with the lutheran supper which the official church of Rome has, the plans for destruction which the enemies of the Church were elaborating and plotting are shown up for what they are, inspired in the accursed and satanic French revolution, daughter of all previous revolutions, which were preparing for the appropriate moment when Priests would no longer evoke respect nor veneration from the people, and then make the final assault on power and become masters of the situation. This they apparently achieved. Fair enough, they did not count on Christ's promise. This promise is to be with His Church until the consummation of time, and the powers of Hell be unable to prevail against Her. In fulfilment of this promise, Christ's enemies were disarmed on the 6th of August 1978, when Christ Himself girded Our brows with the Sacred Tiara.

We wish to indicate to the faithful some questions on the so-called lay missal, which possibly many of you appreciate. Well, then, you should know that you have in your hands the translation of the prayers of Holy Mass into the vernacular in open opposition to the sacrosanct laws of our Holy Mother Church. These laws have been violated, trodden underfoot and exposed to scorn and mockery by the Church's enemies. For centuries and centuries, the faithful were unaware of the prayers proper to Holy Mass, since the true spirit of the Church severely forbids the translation into the vernacular of the prayers which the Celebrant says before the Altar of the Lord. As proof of this fact We shall make known the following:

Our Revered Predecessor Pope Alexander VII, in the year 1661, most severely forbade the translation into the vernacular of the prayers of the Holy Sacrifice of Mass, under pain of excommunication.

Our Revered Predecessor, Pope Saint Pio VI the Great, in the year 1794, by means of the Bull "*Auctorem Fidei*", confirmed the previous prohibition, against the propositions of the Pistoya conciliabulum.

Our Revered Predecessor Pope Saint Pio IX the Great, in the year 1857, renewed the prohibition of the translation of the prayers of Holy Mass under pain of excommunication.

We, as Universal Doctor of the Church, teach that the faithful have no right at all to know the prayers which the Celebrant says in the Holy Sacrifice of Mass. And this truth is shown by the sense of Holy Mother Church over the centuries, from apostolic times. As proof, the following consideration suffices: in the first centuries, the Latin language was the language proper to many peoples, owing to the vast extent of the Roman Empire. It can be said that the faithful understood Latin for a good number of centuries. Hence the rule that the Celebrant say the most important and sublime prayers of the Mass in a low voice, and in this way the faithful be unable to hear them; and thus envelope the Mass in a veil of mystery. This practice demonstrates that the faithful ought not to know the prayers which the Celebrant says at Mass.

We, with Our Apostolic Authority, most severely forbid the translation into the vernacular of the prayers of the Holy Sacrifice of Mass, under pain of excommunication reserved to Us.

We, with Our Apostolic Authority, most severely forbid the presentation of missals to the faithful, under pain of excommunication reserved to Us.

We, with Our Apostolic Authority, forbid the attendance of faithful at Mass with missals in their hands, under pain of excommunication reserved to Us. As likewise, We launch

excommunication reserved to Us against those missionary Bishops or Priests who in their respective dioceses permit the faithful to assist at Holy Mass with missals in their hands.

We, with Our Apostolic Authority, most severely forbid all the faithful to have missals in their homes, under pain of excommunication reserved to Us.

We, with Our Apostolic Authority, most severely ordain that all the faithful, under pain of excommunication reserved to Us, have the obligation of handing their own missals over to the Missionaries, who thus in turn shall hand them over to this Apostolic See to be thrown into the fire. This severest obligation applies to all the faithful, without exception or privilege, or excuses with reasons to justify them, not even as family mementoes, since obedience to the Vicar of Christ is over and above family ties.

We, with Our Apostolic Authority, abolish every possible privilege from the past to whatever nation, whichever it may be, on this matter of missals.

We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare: if anyone dare to say that the prayers of the Mass should be translated into the vernacular, let him be anathema.

We, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare: if anyone dare to say that missals should be presented to the faithful for them to follow the Mass, or to know its prayers, let him be anathema.

We, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare: if anyone should dare to keep any missal, let him be execrated from the Holy Church of God a thousand times.

We, Vicar of Our Lord Jesus Christ on earth, solemnly declare: no one may licitly disobey these most severe orders which God gives by means of Us, not even on the pretext of having invested money in the purchase of such missals. To such a person, with Our Apostolic Authority, We say: if you value your money more than the Vicar of Christ's orders, then let the curse of God fall upon you and cast you into Hell, to burn there with your accursed money for ever and ever.

We, with Our Apostolic Authority, under pain of excommunication reserved to Us, most severely forbid the presentation of missals to the faithful even though only in Latin, since the question here is that the faithful should not know the prayers which the Celebrant says at Holy Mass.

We, with Our Apostolic Authority, under pain of excommunication reserved to Us, ordain that all the faithful who have missals in Latin, present them to the Missionaries.

Given in Seville, at the Apostolic See, on the 12th of September, Feast of the Sweetest Name of Mary and Eighth Anniversary of the Enthronement of Our Crowned Mother of Palmar, in the Year of Our Lord Jesus Christ MCMLXXX and third of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.

FORTY-NINTH DOCUMENT
INSTRUCTIONS, NORMS AND GUIDANCE
ON THE CONDUCT OF THE FAITHFUL AT MASS.
SIMILARLY ON PUBLIC AND PRIVATE DEVOTIONS.
SOME GUIDANCE ON THE IMPORTANCE OF THE RECITAL
OF THE HOLY PENITENTIAL ROSARY DURING HOLY MASS.
SOME VERY SEVERE NORMS ON DIVINE WORSHIP

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Olíva*, Flaming Sword of Elias, Apocalyptic Messenger.

I. We, as Universal Doctor of the Church, desire, by means of the present Document, to give some guidance and clarifications on Our Forty-eighth Document.

It is of great utility for all the faithful of the Church that the Pope himself be the one who interprets his own Pontifical Documents, given that no one better than the Pope himself can know the spirit of his Documents.

We seek to put each thing in its place, interpreting the spirit as well as the letter of Our Forty-eighth Pontifical Document, in order to avoid any possible confusion in putting its content into practice. Surely that marvellous Document could cause contrary effects if it were left to free interpretation, given that persons of indulgent disposition would interpret it in a spirit opposed to the true spirit of the Document. Thereby the door would again be open to progressivism. It is clear that there is the possibility of interpretation by persons of strict disposition; which as well would oppose the true spirit of the Document, causing effects contrary to those the Document itself seeks; since by acting strictly it could happen that, cutting out the cockle, a part of the wheat be cut out as well. It is clear that a strict spirit is preferable to an indulgent spirit, given that a strict spirit is guided by a wholesome desire to serve God; while an indulgent spirit is generally prompted by an unwholesome desire to serve men before God. But as both extremes can be harmful to the Church, as obvious consequence there is seen the imperative need for a just and balanced interpretation; thus, when putting the Document's norms into practice, first and foremost should be sought the service of God and Holy Church.

II. We, as Universal Teacher and Guide of the Church, earnestly desire to guide the faithful at every moment to avoid all possible confusion. We have imposed this task upon Ourselves, namely to have as rule of life in Our Pontificate always to shed light and teach wholesome Doctrine with all clarity and precision. And We have imposed this upon Ourselves to the point that We are ready to die in the fulfilment of this holy resolve.

We, as Universal Doctor of the Church, desire that the faithful be obedient and submissive to the Magisterium of the Church, and at every moment obey the Hierarchy of the Church; which as all know represents the authority of God.

We, as guardian of the Church's pure orthodoxy, are consternated to the point of Our being able to compare this consternation to an arrow piercing the heart, on learning that the faithful had in their hands missals and devotionaries in which the accursed influence of demolishing progressivism was evident. Many of these devotionaries, while containing good prayers, also contained aberrations owing to the influence of progressivism. This means to say that in the hands of the faithful there was real poison; poison supplied by Satan himself,

father of lies; who with great sagacity knows how to introduce lies and errors in among good words, in order by this means gradually to lead the faithful by the way of error; but error dressed up in fine words, very human words, very charitable words, words very much in agreement with accursed so-called human rights. It is clear and quite evident that the hour to take this deadly poison from the faithful has arrived. This labour is certainly very painful; for in this surgical operation the surgeon has to use the scalpel with supreme intelligence and skill, lest seeking to cut out the bad parts, he cut out healthy parts at the same time. But have no fear, for in this case the surgeon is the Pope himself, who is the person who represents Christ on earth. Have confidence, for the Vicar of Christ, when using the scalpel, will only remove the unhealthy parts and never the healthy parts; for it should not be forgotten that the hand of the Pope is moved by the Holy Spirit and by the White Dove, the Divine Mary.

III. We, as Common Father of all the faithful of the One, Holy, Catholic, Apostolic and Palmarian Church, say:

Beloved children so dear to Our soul: Trust in Us, since We most earnestly seek eternal salvation and the highest degrees of sanctity for you all. Therefore, from time to time, We have to use Our sword in the manner of scalpel, with great sorrow of heart, to remove all the rot; and at the same time to conserve the good and heal the curable parts. Beloved children of Our heart: you should give thanks to Our Lord Jesus Christ for having placed on the Cathedra of Peter, translated to El Palmar, this Pope of the sword, for these times, as in this way the cockle is cut out and the wheat grows truly holy and golden. Beloved children of Our soul: you should give thanks to the Divine Mary, as in these times the Church is led by an excellently Marian Pope; and thanks to this providential circumstance the faithful are learning deep Marian mysteries; mysteries through which you will know Our Lord Jesus Christ better. By knowing the excellences of the Mother, necessarily, as natural consequence, an impetuous desire to know the Son appears, since all Mary's grandeur and beauty is directed to the loftiest dignity of perfect Mother of God; since that Son, blessed fruit of Mary's Most Pure Womb, is not only true Man, but is besides true God. From this truth, as logical consequence, is inferred the imperative need for the world to know the Divine Mary, so that the excellences and beauties of Mary by themselves preach the praises of God; for if Mary is so great and exalted, from God has She received everything. If We always fall short when speaking of Mary, what would it be to speak of Our Lord Jesus Christ, who infinitely surpasses His Mother's grandeurs? If the Most Holy Virgin Mary were constantly spoken of today, the world would know Our Lord Jesus Christ better. For the knowledge of the Mother brings in its wake the consequent knowledge of the Son.

We do not wish to continue to speak of these last paragraphs, as We would become enraptured and would not know how to end; above all when the question that concerns Us in this Document is another. However it is logical that this Marian Pope avail himself of every occasion to speak of Mary.

IV. We, as Universal Doctor of the Church, by the present Document, shall give instruction and norms on the conduct of the faithful during their assistance at Holy Mass.

We condemn the dialogue Mass. The replies to the Celebrant will only be given by the vested Ministers or acolytes, since it is most severely forbidden to serve at the Altar without the proper vestments. It is totally forbidden for the faithful to serve at the Altar in civil clothing, under pain of excommunication reserved to Us. It is totally forbidden for women to serve or respond to the Celebrant from any part of the Church, Chapel, Oratory, or place

improvised to that effect, other than to ring the bell from their places in case of necessity, under pain of excommunication reserved to Us.

During the administration of Holy Communion, the faithful can sing traditional hymns in the vernacular, as long as they are not translations of Latin hymns; and they can also sing Latin hymns.

V. With great joy and unspeakable jubilation We have heard of the valorous action of the Most Reverend Bishop and Secretary of State, Father Isidore Mary of the Holy Face and of the Cross, in his journey as Apostolic Delegate in Germany, Switzerland and Austria. He with holy energy put into practice the most severe norms deriving from Our Forty-eighth Pontifical Document. This Bishop, obeying the Vicar of Christ, withdrew from the faithful missals and devotionaries; as likewise, with holy energy, in presence of missionaries and faithful, tore up some progressivist chasubles; action which We bless with all Our heart; and We anathematize all those, missionaries or faithful, who from this moment on dare to condemn or censure so meritorious an action.

Some commentaries of certain German-speaking faithful, in disagreement with Bishop Father Isidore's holy energy, have reached Our ears. These rebels have threatened not to send further alms to this Holy Apostolic See, thus seeking to buy the Pope with their money, so that He grant the privilege of special laws for them. To them We say: We, Gregory XVII, Vicar of Christ on Earth, shall not allow Ourselves to be bribed, for We love Christ and His Church more than money; and if you keep up this proud attitude, with Christ We tell you: Be accursed together with your money! Money with which you seek to bribe the Vicar of Christ, making out that the Holy Spirit can separate from the Pope.

Some of the German-speaking devotees or faithful have spoken with certain other faithful devotees saying: that they are not going to send a farthing to El Palmar, because some modern progressivist chasubles have been torn up; and others have made the same threat because their missals have been withdrawn. Doubtless those persons do not know Gregory XVII's character, for no one has ever been able to silence Us by means of money.

We say to the contumacious: If you still persist in that accursed obstinacy, We expel and execrate you from God's Holy Church. We say to you as well: if you persist in your obstinacy, you can keep your money, which is not yours, as God was the one who gave it to you. And We shall keep Our peace of conscience, trusting in Our Lord Jesus Christ and in the Most Holy Virgin Mary, that They themselves will bring our works in El Palmar to a happy conclusion, without your money, for They will move other hearts so that financial help be not lacking.

We are deeply consternated by your bold insubordination; but what causes greater pain is to know that there are Bishops who, having heard these things, have not severely admonished you.

If certain persons think that they can manipulate the Pope, it would be better for them to go over to the antipope of Rome, whom you can buy and who will not penalize you, that accursed antipope being so attached to human rights and to false charity towards neighbour.

We, as Common Father of the Church, to those who have acted thus, perhaps contaminated by progressivism or by accursed rationalism, if you are truly repentant, We receive you back paternally, and in this case We bless you.

It is necessary that the faithful know, or remember, that God, Father of Goodness, because He always loved His Chosen People, always corrected them for their errors or prevarications with a heavy hand.

As Common Father of the Church, because We love you, We correct you; and at every moment We seek your sanctification and eternal salvation. Over and above the love We bear towards you, is that which We have for God and for His holy precepts.

VI. We, by the present Document, most earnestly desire to give some guidance with respect to the conduct of the faithful in their assistance at Mass. To wit:

In the month of March of the present year, We established the recital of the Holy Penitential Rosary during Mass; and this is practised in Our Cathedral-Basilica of El Palmar de Troya; as likewise in the Chapels of Our missionaries throughout the different nations. Also at that time We established the recital of the Holy Way of the Cross during Mass, taking into account that at the same High Altar there are several turns of Masses, and generally the same faithful are present. For that reason, when there is a third turn of Mass, then the Holy Trisagion is recited. El Palmar being the Apostolic See and Mother and Mistress of all the Dioceses, this means that missionaries in their Chapels ought to follow these same norms given above. When there are several turns of Masses in a Chapel, and a good part of the faithful come to them, then it is very beneficial that in the first the Penitential Rosary be recited; in the second, the Way of the Cross; and in the third, the Trisagion. And if there be a fourth or fifth turn, follow the same order.

VII. We, as Universal Doctor of the Church, teach the faithful the importance of the recital of these prayers during the celebration of Holy Masses. The faithful, taking up their Rosary, unite to the Sacrosanct Passion of Our Lord Jesus Christ and to the Dolours of the Most Holy Virgin Mary at the foot of the Cross. The faithful, taking into account that the Most Holy Virgin Mary is spiritually present in the Eucharist, will then have an inexhaustible treasure in their hands when praying the Holy Rosary; for as you all know, the Divine Mary is spiritually present in the Eucharist, kneeling, adoring the Son and interceding for the Churches Suffering, Militant and Expectant. From this truth is seen as plain consequence that the Most Holy Virgin Mary, at each Altar, gathers up the faithful's prayers and presents them to Our Lord Jesus Christ; and as consequence of this truth, Mary's hands fill with untold Graces, so that as Mediatrix, Treasures and Dispensatrix, She apply and distribute them. The Most Holy Virgin Mary receives the prayers and petitions of the faithful by way of the Celebrant, who is Mediator at the Altar. Hence the great importance, to unimaginable degrees, of the Celebrant at the Altar. The Celebrant offers the prayers and petitions of the faithful; and at the same time, as the Mediator he is, by means of the celebration of his Masses, he obtains or secures innumerable Graces from the hands of the Most Holy Virgin Mary. As the Church lives the great mystery and true charity of the Communion of Saints, the Celebrant, by means of the recital of the Holy Penitential Rosary by the faithful during his Masses, benefits with incalculable Graces, since the faithful reciting the Holy Rosary at Mass generally increase devotion and spirituality in the Celebrant; and not solely increase his devotion and spirituality, but bring a refreshing assistance as well, given that he finds himself surrounded by the praying Church; and not solely a refreshing assistance, but also comfort. With this sublime truth, Christ's Passion is better seen in the Holy Sacrifice of Mass; for Mass is not just the Sacrifice of Calvary, it is also the whole Sacrosanct Passion of Christ; as likewise it is the whole earthly life of the Redeemer and of the Coredemptrix. Best seen in

this question is the Garden of Olives, for seeing the Celebrant at the Altar of the Lord, and the faithful praying the Holy Penitential Rosary, recalls the Garden of Olives. For still better comparison, even the Celebrant's words turning to the people saying '*Orate fratres...*' recall Christ in the Garden of Olives waking up the Apostles and exhorting them to pray. Jesus reproached the Apostles when they slept in the Garden of Gethsemani, and urged them to pray and watch so as not to fall in temptation. In that Garden of Gethsemani, Christ felt the coming Passion; in that Garden He wept, kneeling face to the ground; and sweated Blood as well produced by that anguish in which His Soul was sorrowful unto death. The "*Orate fratres*" of the Celebrant indicates the closeness of the Sacrosanct Passion. So important is the ground which the Celebrant is about to tread at that moment that, considering himself little and unworthy, he asks the faithful to pray for him, as he is about to enter the Sanctum Sanctorum, namely Mount Calvary.

We, as Universal Doctor of the Church, impelled by the Holy Spirit, with volcanic impetus, feel the need to teach you some small part of the profundity of the Penitential Rosary during the celebration of the Holy Sacrifice of Mass. Its depth, its height, its length and its breadth are such that We find Ourselves face to face with the impossibility of describing the greatness, the excellence and the sublimity of the Holy Penitential Rosary during the Holy Sacrifice of Mass. Not only the sublimity, but also the reparation which the faithful make to God during this recital at Mass. And not only the reparation they make, but also their collaboration in the Salvific Work of Redemption. It would be interminable and impossible to relate the benefits which the faithful receive from praying the Holy Penitential Rosary during the Holy Sacrifice of Mass. The faithful, by praying the Holy Penitential Rosary at Mass, display a wonderful and sublime canvass on which different good actions of certain outstanding personages during the Sacrosanct Passion of Our Lord Jesus Christ are depicted. For one, Christ's meeting with Mary along the Way of Bitter Sorrow is reflected. In that meeting, both of Them suffered and rejoiced at the same time. We find a parallel to this meeting in the Celebrant at the Altar, praying the prayers proper to the Mass, which pertain to him alone; and at the same time the faithful praying the prayers which pertain to them. Likewise, this sublime saving union of the Mass and the Penitential Rosary of the faithful recalls the beautiful passage of the holy woman Veronica, who wiped Our Lord Jesus Christ's Face with a triple cloth, and He, in token of His gratitude, rewarded that holy woman by leaving His Most Divine Countenance triply impressed on the cloth. The prayer of the Penitential Rosary by the faithful is Veronica's cloth which, besides wiping Christ's Countenance, helps the Celebrant; and the faithful, like Veronica, do not leave empty-handed, but in their souls receive the impression of the Holy Face of Our Lord Jesus Christ.

The faithful, by the recital of the Holy Penitential Rosary during the celebration of the Holy Sacrifice of Mass, also take the part of Simon of Cyrene; for by their prayers they help Christ to bear the Cross; and We are not speaking symbolically, but of reality; for just as in Christ's Passion all the sins of men were present, from the first that was committed until the last to be committed, in the same way all good actions were present. From this truth is seen, as logical consequence, this other truth which is as follows: When Our Lord Jesus Christ was on His way along the Way of Bitter Sorrow with the heavy Cross of our sins, He also felt sweet consolation, unspeakable consolation when, along that same Way of Bitter Sorrow, He saw you praying the Holy Penitential Rosary at Mass. You not only act as Cyrenians of Our Lord Jesus Christ, but also of the Celebrant; since by your prayers at Mass, you are helping him to carry his own cross, which Christ has placed on his shoulder. The Penitential Rosary

at Mass also recalls the pious women of Jerusalem, to whom Christ addressed His words, turning His Face towards them. To you as well He addresses His words and turns His Face towards you, saying: *“My children, ask everything of Me through My Mother; make the most of this moment so that the Celebrant place your petitions in My Mother’s hands, for Her to present them to Me, and I to the Eternal Father, for all things that you ask of My Father in My Name, He will grant you, if they are right for you.”*

When the faithful recite the Penitential Rosary at Mass, that also recalls the faithfulness of the disciple Saint John the Evangelist, the only one of the twelve who stood by the foot of the Cross.

Likewise, this cloth that you present recalls Saint Mary Magdalen wiping the Lord’s feet; for your Penitential Rosary at Mass is an exquisite balsam with which you console Christ and console the Celebrant at each Altar. Your Penitential Rosary in the Holy Sacrifice of Mass is a sublime cloth upon which is depicted, in admirable form, the position of the Blessed in Heaven, who constantly praise God. Also by your recital you represent the lives of the Saints in the course of History.

By the recital of the Holy Penitential Rosary at Mass, the faithful interpenetrate mystically with the Celebrant. By the repeated Our Fathers of the Penitential Rosary, you are presenting Christ on Calvary to the Heavenly Father. By that Passion the Eternal Father receives Reparation.

VIII. We as Common Father of all the faithful, with patience, shall deal in detail with the different parts of the Holy Penitential Rosary and their mysterious connection with the Holy Sacrifice of Mass.

To wit:

We begin with the petitions which are made in the Our Father.

First: *“Our Father, who art in Heaven, hallowed be Thy Name.”* Here, in this petition, you pray that God’s Name be sanctified, adored and revered; petition which is sublimely granted at Mass.

Second: *“Thy Kingdom come”*. Here you pray that God’s Kingdom come to you, that God’s Kingdom dwell within you; a coming that takes place at each Altar by means of Transubstantiation.

Third: *“Thy will be done on Earth as it is in Heaven.”* Here you pray that we who live on Earth fulfil the Will of God at each moment in imitation of the Blessed who are in Heaven. This part is wonderfully fulfilled in the Holy Sacrifice of Mass, for there the Victim, Jesus Christ, offers Himself to the Father, fulfilling His will.

Fourth: *“Give us this day our daily bread.”* In this sublime petition, you not only ask for material bread, which are those things necessary for your keep, but as well, especially and above all, you are asking for the Bread of Angels, who is Our Lord Jesus Christ in Body, Blood, Soul and Divinity. This as you see and know is obtained at each Altar by means of Transubstantiation.

Fifth: *“Forgive us our trespasses as we forgive those who trespass against us.”* In this petition, you pray God to forgive you your sins and offences, as you forgive those who offend or injure you. This is wonderfully fulfilled in the Holy Sacrifice of Mass, given that we have a Victim who has laden Himself with our trespasses. Be it understood, of course, if we respond to Grace.

Sixth: *“And let us not fall in temptation.”* Here we ask God not to allow the Devil to overcome us in our struggles. This is fulfilled magisterially and majestically at Mass, for Christ has overcome the Devil; and His August Mother, the Divine Mary, crushes the head of the Dragon. If we really wish to free ourselves from falling in temptation, let us go with Mary to Jesus.

Seventh: *“But deliver us from evil.”* In this petition we pray to God that He free us from all dangers, especially from dangers that may stain the soul. This petition is fulfilled at Holy Mass; for there we become strong and prepare ourselves to die rather than sin.

The *“Amen”* asks that all that we have prayed for be done; and in that same *“Amen”* is found the answer that what has been prayed for has been obtained. It should be understood that these petitions cover all spiritual and material petitions and needs, though We have only given an explanation of the most important.

By the Our Father prayer, you are following the teaching dictated by Our Lord Jesus Christ, who said: *“When you pray, say: Our Father...”*

During the whole Mass, the Our Father is the prayer most appropriate for the faithful, for with this prayer they ask for all that they need; and above all, they make reparation to the Eternal Father. Moments before the Communion of the faithful, they interrupt the recital of the Holy Penitential Rosary and break out in canticles and praises of Our Lord Jesus Christ and of the Most Holy Virgin Mary. Once the Communion of the faithful is over, the Holy Penitential Rosary continues, since this is the best way of making thanksgiving.

We go on with the recital of the Holy Penitential Rosary, continuing now with the Hail Mary. To wit:

First: *“Hail Mary”*. Here the Church, jubilant, breaks out full of joy greeting Mary, recalling the salutation which God sent her by the embassy of Archangel Saint Gabriel; and at the same time in token of thanksgiving to the Virgin Mary, for the longed-for day at last came, the day awaited for somewhat over five millennia, the fulfilment of the prophecies and the anxious awaiting for Mary’s Fiat to be heard.

Second: *“Full of Grace, the Lord is with Thee”*. Here the Church, full of gladness, dances for joy proclaiming the glories of Mary, and at the same time proclaiming the glories of God; for by this canticle is announced to the world, proclaiming to the four winds, that the Almighty is great in His works, for from His hands the Divine Mary has come. At the same time, with valour, we confess before men that the Church is with Mary; for if the Lord is with Her, will not the Church be so as well?

Third: *“Blessed art Thou amongst all women”*. In these words the whole Church, with untold jubilation, sings to the world in the manner of a public proclamation that Mary is the best-loved of the Lord, the Dove of the Lord, the Spouse of God.

Fourth: *“And blessed is the Fruit of Thy womb, Jesus”*. Here, in the repetition of these same words, the Church breaks out in continuous and constant praise as though it were a new Magnificat. In these words the Church praises Jesus, since she says: *“Blessed is the Fruit of Thy womb”*. In these words, Our Lord Jesus Christ is constantly adored. In these words the Father, the Son and the Holy Spirit are given praise, since the Fruit of Mary’s virginal womb is the Work of God, in which no male has played any part. After the Our Father, this prayer of the Hail Mary is the most proper one to pray during the Holy Sacrifice of Mass, since Mary’s action at Mass should not be forgotten; for the Coredemptrix continues to offer Her co-sacrifice at each altar; the explanation of which would fill volumes upon volumes of

books; and in the end no more would have been said than what has just been said, this being a mystery of Faith. Nonetheless, the Venerable Fathers of the Holy Palmarian Council can penetrate further into this deep matter.

Fifth: *“Holy Mary, Mother of God and our Mother”*. In these words, the faithful, with great joy, first announce that Mary is Mother of God, that loftiest dignity from which all Her prerogatives derive. Forthwith the Church acclaim Her as her own Mother, given that Mary is whole Mother of the whole Christ. The faithful, by these words, confess to the world that Mary, having conceived Our Lord Jesus Christ by the Action and Grace of the Holy Spirit in Her most pure womb, also conceived Christ’s Church. In these words as well, the faithful, with unspeakable jubilation, confess before the world that the Church’s birth, namely the Church’s nativity or parturition, was Mary’s doing on Mount Calvary at the moment when Christ received the lance-thrust in His side. That lance-thrust brought Mary Her spiritual death, spiritual death by which She gave life to the Church. From this truth it follows as natural consequence that the faithful, during the Holy Sacrifice of Mass, should continually pray the Hail Mary; for She who gave birth to the Church on Calvary continues to exercise Her mysterious Maternity at each Altar. For Mary, Jesus’ birth was the happiest of births, as it had been without any pain at all, for He issued forth without breaking or staining anything, as a beam of light passes through a glass pane. Contrariwise, the birth of the Church was of utmost pain for Mary; since that delivery meant the ignominious crucifixion of the Onlybegotten Son of Her Flesh. This delivery did rend and stain, since it rent Christ’s Side, and spiritually rent Mary’s Divine Soul; though it is quite true that the stain was not ugly, since the delivery left a loveliest stain; and that sublime stain was the Most Precious Blood of Our Lord Jesus Christ and the Water from His Side as visible sign, among many other meanings, of the Baptismal waters. In the baptismal font, Mary gives birth to each one of us. Mark, beloved children: this birth in the baptismal font gives a sign of the Incarnation of the Divine Word; for that was by the Action and Grace of the Holy Spirit in the purest womb of the Virgin Mary; and this birth of ours to Grace in the baptismal font is wrought by the Holy Spirit and the Divine Mary. It would be endless as well to speak about this question. Accordingly We leave this as well to the Venerable Fathers of the Holy, Great, Dogmatic Palmarian Council, in which as is evident, We too will intervene decisively.

Sixth: *“Pray for us sinners, now and at the hour of our death. Amen.”* By these words, the faithful address their Heavenly Mother so that She intercede before Our Lord Jesus Christ to gain the Graces they need for their salvation; and also material graces, if they are no obstacle to the soul. By those words the faithful, overjoyed, break out confessing before mankind that Our Lord Jesus Christ has given the Church a Coredemptrix, a Mediatrix, a Treasures and a Dispensatrix of all Graces. By the repetition on our lips of the Hail Mary, firstly we praise God, since this exalted Mother is a Work modelled by the Divine Potter. After the Our Father, the Hail Mary is the most appropriate prayer to give thanks to God after the reception of Holy Communion. For this Blessed Fruit of Mary’s Womb is the One who comes to the soul of each communicant in Body, Blood, Soul and Divinity.

We continue to detail the prayers of the Holy Penitential Rosary during the Holy Sacrifice of Mass.

To wit:

“Glory be to the Father, Glory be to the Son, Glory be to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.” By these very sublime words, the faithful break out in praise of God, enraptured with joy, in imitation of the Angelic

Choirs, who sing the ‘Glory be’ without cease. This prayer, ‘Glória Patri’, is among the most appropriate and adequate for the faithful during the Holy Sacrifice of Mass, since by Mass at every Altar, the Most Blessed Trinity is glorified. To glorify God does not mean to say that we increase His essential glory, which is quite impossible, but that God’s glory be manifested externally. There can be no doubt that this manifestation is prodigious, most excellent, most sublime and mysterious in the Holy Sacrifice of Mass. This prayer of the ‘Glória Patri’ is perfect as a thanksgiving after receiving Holy Communion, for the communicant leaps for joy, imitating the Angels and all the Blessed, by means of the prayer ‘Glory be’.

“*Hail Mary Most Pure, conceived without sin.*” By these words, the faithful, each time they repeat them, ceaselessly crush Satan’s head. For this greeting proclaims before the world that Mary did not enter into the inheritance of Adam’s sin, since by most singular privilege She was conceived without original sin. By these words the faithful have a mighty scourge in their hands; for each time they pronounce them, Satan, and all the other devils and reprobate men, are severely scourged, and each time are cast further into the abyss. The greeting “*Hail Mary Most Pure, conceived without sin*”, is a powerful exorcism against Satan and his partisans. By these words of the ‘Hail Mary Most Pure’, the faithful confess before the world that the Divine Mary is the Woman announced in Genesis, the One who crushes the head of the infernal dragon. The “*Hail Mary Most Pure, conceived without sin*”, is the perfect prayer for the faithful to repeat over and over again during the Holy Sacrifice of Mass.

We remind the faithful of the great importance of the Holy Penitential Rosary, for in it many of the mysteries of our Faith are meditated upon; this means great gain for the faithful meditating on them during the Holy Sacrifice of Mass; for at Mass all the mysteries of Our Lord Jesus Christ and those of His Most Holy Mother the Virgin Mary are relived.

Admirable and sublime as well are the other parts of the Penitential Rosary, composed of pious invocations and prayers, as likewise the Litany of Loreto, in honour of the Most Holy Virgin Mary; Litanies which should always be prayed or sung in Latin; it is absolutely forbidden to translate them into the vernacular. By the prayer or chant of the Litany in honour of Mary, the faithful, by singing Mary’s glories, praise God; for all that Mary is, is God’s Work.

We, as Universal Doctor of the Church, teach that the faithful, by the prayer of the Holy Penitential Rosary during the Holy Masses, lose nothing at all, for they gain very much more; for the Holy Penitential Rosary far surpasses the many other private prayers that everyone used to pray.

We most earnestly desire that the Lord multiply the labourers, so that missionaries be not lacking in any place. The faithful by praying the Holy Penitential Rosary at Holy Mass should ask the Treasures of all Graces that She obtain from Our Lord Jesus Christ the multiplication of many holy missionaries, though holy is better than many.

IX. We make known to all the faithful that the Palmarian Devotionary is in preparation at this Apostolic See. This devotionary will include traditional approved and indulgenced prayers so that all the faithful manifest more vividly the unity of the Church. Likewise, prayers which are the product of demolishing progressivism will be abolished. In this way all the faithful may openly confess their love for Holy Tradition; as likewise their obedience to the Hierarchy of the Church, since the faithful were never allowed prayers or devotions not approved by the Holy See.

We re-establish the sacred duty all the faithful have to await the pertinent approbation or disapprobation of this Holy Apostolic See on all questions of pictures, prayers, novenas, devotionaries and other pious books. This discipline was maintained by Holy Mother Church.

X. We, with the authority of Our Lord Jesus Christ, with that of Apostles Saint Peter and Saint Paul, and with our Own, solemnly declare, proclaim and teach:

If anyone dare to say that the Holy Penitential Rosary or the Holy Way of the Cross, or the Holy Trisagion, or other prayers established by this Apostolic See, should not be recited in public at Mass, let him be anathema.

We, by the present Document, make use of the opportunity once more to charge all the faithful to pray and make sacrifices for Us and for all the Holy Church.

We, availing Ourselves of the present opportunity, give hearty thanks to all the faithful who, in the measure of their financial possibilities, help the great work of El Palmar; as likewise, We avail Ourselves of this occasion once more to urge you to be generous in continuing to send financial help to this Apostolic See, to try and cover, minimally, some of the very many debts we have.

We pray to the Divine Mary that she spread Her beneficent hands over all our benefactors to fill them with graces; both one who gives much, having much, as one who gives little, unable to give more; for whoever gives from the little he or she has, generally receives from God far more than those who give from their surplus.

Given in Seville, at the Apostolic See, on the 22nd of October, Feast of Christ Reparator, in the Year of Our Lord Jesus Christ MCMLXXX and third of Our Pontificate.

With Our Apostolic Blessing,
Gregorius XVII, P. P. Póntifex Máximus.